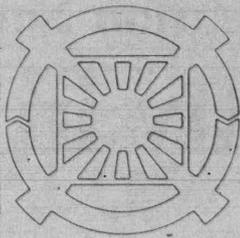


This year the Unification Theological Seminary celebrates its tenth year. During last month's commencement exercises the ninth class graduated • p.4/5



Unification News

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July 1985

Rev. Moon's time in jail finally ends



Hans Jordan — Bahin Media Service

Reverend Moon being greeted by as he is released from Danbury Prison. His welcoming committee included elders of the church and members of the clergy.

Other pastors are alarmed at imprisonment 'travesty'

By Dirk Anthonis

Reverend Moon embraced family members and welcoming clergymen upon leaving the federal prison in Danbury, Conn., on July 4 for transfer to a halfway house in Brooklyn.

Following his departure, the 13 ministers from a spectrum of denominations charged in a press conference that Rev. Moon's jailing was "a travesty of the judicial system," which will go down as "a blot on the pages of American history."

Rev. Donald Sills, president of the Coalition for Religious Freedom, said he "was alarmed by the government's continuing attacks against religion in America."

"What has happened to Reverend Moon can now happen to any minister

who seeks to carry out the will of God as it has been revealed to him," Rev. Sills said. "The so-called justice meted out to Reverend Moon will go down as a blot on the pages of American history."

He said a report by the Senate Subcommittee on the Constitution, and 16 *amicus curiae* (friend of the court) briefs filed by 40 major religious and civil organizations — all supporting Reverend Moon's innocence in the tax case brought against him — had been ignored by the U.S. government.

He said, "Over 13,000 ministers representing several hundred thousand people have gone on record in support of Reverend Moon's right to be free and practice his religious beliefs in our great land."

"We support his release, not as it has occurred today, but a total pardon and an erasure of all action against him," Rev. Sills said.

"We have come together to say from the people of the land who are still the government of the land, to our hired employees, 'You have overstepped your bounds too often. You have awakened the sleeping giant of God's people and we are committed to being heard,'" he said.

"There is a monster on the loose [government encroachment on churches] and, like David and Goliath of old, we have to put the stone of victory in our slingshot, and injustice toward the church will fall," Rev. Sills said.

Dr. Mose Durst, president of the church, said the government "spent 6 years and \$5 million to prosecute Reverend Moon for \$7,500 in taxes he was supposedly to have paid."

Reverend Moon spent a few hours at home with his family and members of the church before leaving to a halfway house operated by the Phoenix House Founda-

tion Inc.

He will be able to resume his activities at the Unification Church during the day, while having to report to the center at night.

With his official release on Aug. 20, Reverend Moon will have served 13 months of the 18-month sentence he received in 1982 for not paying taxes on nearly \$162,000 kept in New York banks.

Dr. Franklin Littell, a Methodist minister and a specialist in religious liberty at the National Council of Churches, charged at the news conference, however, that the money "did not belong to Reverend Moon but to his church" and was therefore non-taxable.

He said Reverend Moon held the funds in trust for his church, in the same way "every Roman Catholic bishop in this

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Religious liberty rally in DC draws 3000

By Robert Selle

Protesting what they see as growing government encroachment on churches, more than 1,000 clergymen and 2,000 laypeople from an array of denominations and from throughout the nation rallied before the White House in Washington DC on July 25.

"We are alarmed that religious liberty cases are on the increase," said Rev. Donald Sills, president of the interfaith Coalition for Religious Freedom (CRF), which sponsored the demonstration, together with the University Alliance for Religious Liberty.

He said that in 1976 there were 45 cases involving government litigation against churches. "Today that number has grown to 8,000," he said.

Jailings of ministers in America, "which were unthinkable 20 years ago, have now become commonplace," said Rev. Robert Grant, chairman of the board of Christian Voice, a prominent conservative lobbying group on Capitol Hill.

"Two years ago, it was the issue of the padlocking of a church in Nebraska—the first time a church had ever been padlocked in the history of America," Rev. Grant continued. "A year ago, it was the case of Reverend Moon, in which he was railroaded by the IRS.

"Who will be next?" he asked.

The first case to which he referred was that of Rev. Everett Sileven, who was imprisoned after refusing on religious grounds to take out a state permit for his Faith Baptist Church Christian school.

In the second case, the founder of the Unification Church was "selectively" prosecuted and jailed, "even though his accounting practices were exactly the same as Roman Catholic bishops and most Baptist preachers," according to rally literature.

During the 3-hour gathering in Lafayette Park opposite the White House, the demonstrators, most of them wearing bright white sashes proclaiming "Clergy for God and Freedom," applauded speakers, appreciated performances of gospel and patriotic music, and marched up and down the street in front of the presidential residence.

The event, part of a 3-day series of meetings and seminars, was to protest the "erosion" of religious freedom in the United States. It was unusual in its highly interdenominational and interracial character. A total of 1,037 clergy were in attendance, according to rally press aide Donna Boudreau, and a spokesman for the University Alliance said "hundreds" of concerned students were representing 50 campuses "from Berkeley to Har-

PRISON

(From page 1)

country does."

"We hope that through the suffering yet loving example [of Reverend Moon], America will realize that this man came to serve and to love our country. He did not come to abuse or to defraud anyone," Durst said.

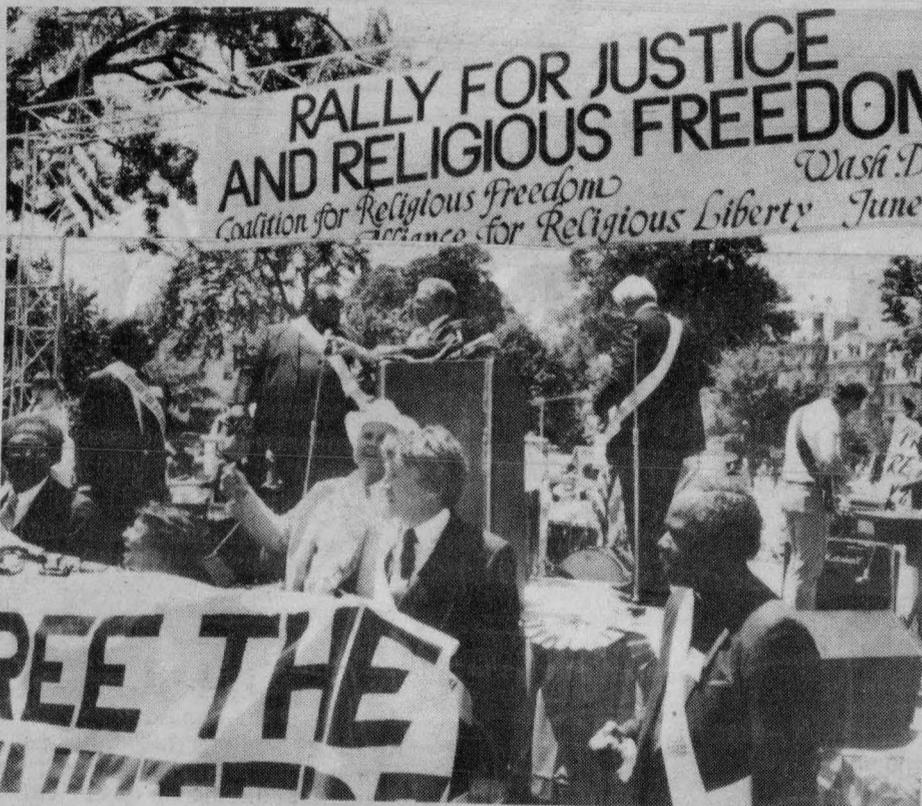
Commenting on Reverend Moon's stay in prison, Durst said the Unification Church leader had "acted joyfully" and "never uttered one word of complaint."

Durst hailed Reverend Moon as "a suffering servant whose suffering was an offering to God."

For the last year, he has been doing



Above, members of the clergy participating in the Rally for Justice and Religious Freedom in front of the White House. Below, the speakers platform in Lafayette Park.



vard."

Denominations involved

One participant in the protest said that among the pastors participating were those who hailed from: the Southern Baptist Convention, American Baptist Church, African Methodist Episcopal

general kitchen cleanup work and other tasks while sleeping in an 8-by-8-foot room, prison officials said.

Durst denied that the Unification Church had suffered because of the imprisonment of its leader.

"This has been the most active year in the whole of our history and at no time have we received so much support," he said, adding that thousands of ministers had pledged to spend a week in jail with Reverend Moon.

Durst said church members "feel liberated yet sorrowful upon the release. We are sorrowful because our nation, which we love and honor, and which celebrates her 209th anniversary this very day, still finds it so difficult to put her most profound ideals into practice." □

Reprinted from the New York Tribune.

Church, Unification Church, Presbyterian Church, Episcopal Church, Church of Scientology and large numbers of Pentecostal and Holiness churches.

The march in front of the White House was led by an energetic band and was marked by the singing of the gospel refrain *We Shall Not Be Moved*. It was punctuated by a dramatic period of silence when all 3,000 participants knelt on the pavement in prayer, the ministers raising arms fettered with handcuffs.

In addition, toward the head of the march was a mock jail cell "incarcerating" a young woman, dressed in white and gagged. The inscription on the "cell" read "Lady Justice imprisoned by blind government officials."

The ralliers chanted "Liberty and justice for all, America heed God's call," and held signs that read, among others, "Get government off religion's back," "More prayer, less prejudice," and "Jail Muggers, Free Ministers."

One focus of the protest was the jailing of Reverend Moon and the recent ruling in a Portland, Ore., case ordering the Church of Scientology to pay a woman \$39 million.

Rev. Moon is serving an 18-month jail term on tax-related charges that those in the coalition fear could also apply to them.

Other churches

Other foci included the cases of:

- Rev. Milton Reid of the New Calvary Baptist Church in Norfolk, Va. A tiny faction within his 900-member church took him to court over a grievance, demanding a list of church members. When the pastor refused to surrender the list, he was jailed and fined \$1,000 a day for contempt of court.

- Rev. Robert McCurry, pastor of the Calvary Baptist Temple, East Point, Ga., where a group of sheriff's deputies seeking to serve a complaint on a male parishioner by his wife "invaded" church property on a Sunday, "terrorizing" families, allegedly striking the pastor, assistant pastor, and their wives.

The Christian Voice's Rev. Grant said that the CRF is planning to hold another rally Aug. 20—the day Reverend Moon is released from prison—with a goal of 30,000 clergy participants.

Rev. Sills stressed that while the demonstrators wanted to "deliver a message to President Reagan," the rally was not "against President Reagan, but, rather against the problem of government abuse in general." □

Reprinted from the New York City Tribune.



The rally featured a graphic illustration of the plight of religious liberty.

This is an excerpt from the sermon given on "Parents Day", April 7 at the World Mission Center in New York City.

By Reverend Moon

God dispenses many types of energy. Besides the power of love, there is the power of life or the maintenance of existence. You must exist and you need energy to exist. There is also a certain energy that pursues the ideal. Human beings always strive to find or achieve something better; people have the inborn desire to pursue goodness, and are moving ever closer to the absolute good. When we attain that purity of goodness, we will never want to lose it, but will desire to abide in that state of absolute goodness forever.

God has three aspects of power: the power to pursue the ideal; the power to create and maintain existence; and the power to love. Does that threefold power exist in a random state, without order and discipline, just moving all over the place, or does that power pursue some common goal? What do you think? Among all these powers, which do you think is the central, focal power, the core of God's energy? The power to love. What is the difference between true love and not-so-true love?

First of all, in order to be truly loved, you need someone else with whom to have give and take. You cannot just live all by yourself. This is of crucial importance. Even God cannot derive joy from love if He is all by Himself. God doesn't sit on His throne and say, "I am almighty and I am enjoying absolute love." No matter how hard God might try to be happy all by Himself, He can't find happiness that way. If God didn't seek an object with whom to share love, would it be normal? It would be abnormal. The normal way is to yearn for an object; if God did not feel the need for an object, He would be crazy. Without that object, He has no way to fulfill His love. You are in the position of object of God's love.

In order for God's power of existence to have meaning, that power must have purpose and a goal. The ideal is that goal. But how can the ideal be fulfilled? Only through true love. Therefore love determines the purpose for all God's power.

What is the quality of love that a person seeks? When you are truly pursuing the goal of true love, even though you may be living all by yourself, all things will come and help you. If you as husband and wife must live separately, you still have a common purpose and ideal -- to fulfill the love in your relationship. So you can always feel that there is someone who loves you, and you can feel an exhilaration because of that.

The happiness which everyone desires cannot come until the individual's existence and ideal meet with the permanent ideal: true love. Then, the person takes the position of an object who can have permanent give and take with the permanent subject in true love. That alone can engender happiness to every man and woman. When you recognize the absolute Being as the subject who has an absolute purpose for existence and for achieving the ideal, and when you make yourself the object to that entity then you can truly experience happiness.

Plus God and Minus God

If a reciprocal relationship is necessary to fulfill love, why are there not, in fact, two Gods, one who plays the role of object and the other the role of subject? If that were the case, there would be two pluses in the universe. Plus repels plus, so there could be no harmony or unity unless one God were the minus God, or the object God. What God needs is a minus God, and so the Almighty determined to create one.

The creation is nothing other than God's effort to create a minus God with whom to have a relationship. Do you think there should be a showdown between the plus God and the minus God to decide who should be subject and who should be

THE POWER OF GOD



Hans Jordan — Babin Media Service

Reverend Moon, leaving Danbury Prison, greets the large number of media people there to record the event.

object? That is already determined, already naturally organized for the sake of harmony.

In order for harmony to be created, there must be contrasting components, which are then brought together and united. If everything and everybody were identical -- God and human beings, men and women -- there would be no harmony, and therefore no joy.

That is why God created men and women to be different. When two hard things come together and crash, what happens? Both are shattered. However, when one hard and one soft entity come together, the soft wraps around the hard. Man is like the bone; woman wraps around him like the flesh. When man and woman, hard and soft, unite in this way, the man feels such joy that he can go out all over the world and accomplish things. The woman, wrapped around him, gets a free ride!

Within the essentiality of God, there is a subject portion and an object portion; the masculine or plus and the feminine or minus, as well as internal character and external form. These all harmonize together and create one giant plus character. Within the human sphere, there must also be subject and object: masculine and feminine, and internal character and external form. When these come together, they create a great minus God for that great plus God.

The ultimate destiny of man is to receive the love of God; our ultimate subject is God. In order to reach the love of God, people must come together as plus and minus. This is why men need women and women need men: only together can we create the harmony with which we can reach the love of God. That is the entire purpose of creation.

When men and women come together in love, the impact is so great that they would be shattered if they didn't have God as their cushion. God gets squeezed in between the two, and is Himself ignited with true love. Once God is ignited in this way, there is no limit to this action that

can take place. Actually, in that situation God is wrapped around by the true love of men and women. Everybody in that embrace is permanently welded together -- God, man, and woman. They never want to leave each other. God feels, "How wonderful is man and woman!"

In this sense, man can educate God. Through having shared in the bonding of man and woman, God can experience the impact of true love for the first time. Even though God is almighty, you can say to Him, "You cannot be fulfilled without us." And God will say, "I have learned a lesson from you! I have seen that true love is even mightier than I am! True love can do something that I alone could not do." But that will not cause any unhappiness to God; it will make Him totally euphoric. God will have found the state of joy that He has always been seeking. Once He experiences the reality of His true love, He can say, "Now I feel accomplishment, having fulfilled perfection and the purpose of creation. Amen!"

Remaking Man

But in reality this fulfillment of God's true love never occurred in all of history. Why is that? Men and women were supposed to be in the position to return that true love to God, but they fell. Ever since the fall of Adam and Eve, men and women have never been fully restored.

God has never experienced the fulfillment of His true love through His creation. The world became satanic, filled with untrue, self-centered love. God's purpose has therefore been to restore humankind to the point where this state of joy could be realized. There is a lot of laundry to do. There is an incredible amount of dirtiness in mankind. The stains are so ingrained that a simple washing cannot suffice. Therefore, God has had to unravel the fabric and reweave it with new threads.

God thus needs a factory in which He can remake human beings. Throughout history, religions have served as such

mending or remaking factories. However, so far no factory has been able to reconstruct everything. One religion might be redoing the right leg; another religion might be redoing the left leg; another religion might be doing the arms; another doing the ears; another the eyes, the nose, and so forth. The whole process of remaking was divided among the different religions.

All this time, however, each religion has been working independently. Thus the left-leg religion and the right-leg religion each thought they had the complete and definitive plan. But now the final days have come -- the time for an all-encompassing religion to emerge and remake the whole body of humankind.

Absolute Necessity of Parents

Marriage within the Unification Church has an extraordinary meaning. A man represents the plus aspects of the universe; a woman represents the minus aspects. God is bringing them together into harmony, and as a result God's joy can be fulfilled. The large weddings of the Unification Church are guided by this philosophy and purpose. When a man and woman come together in love, a tremendous universal spark is created. But that spark requires the input of God. The human spark of love alone is horizontal; it creates only a simple, plain light. However, when man's love combines with woman's love, it creates a base for the vertical love to come down and hit that horizontal love. When that vertical love is welcomed into the human relationship a rainbow of light is produced and it spreads all over the world.

Everything in creation will open its mouth and joyfully welcome that beautiful light crying, "Oh, Come into me, beautiful light!" Only that perfect light can fill up everything everywhere. Love is precious.

The entire teaching of the Bible centers upon this one key point: the fulfillment of true love. □

Unification Theological Seminary graduation

President's Address

These are the congratulatory remarks by President David S.C. Kim, president of the Unification Theological Seminary, at the 9th Commencement Exercises on June 29, 1985.

By David S.C. Kim

At this time, I would like to offer some brief congratulatory remarks to our 42 bright graduates on this meaningful day. Since this is my last opportunity to speak to you (although some of the graduates may be tired of hearing me speak every day for the past 2 or 3 years), I would like to express some thoughts while thinking of our Founder, Reverend Moon, who is remembering all of you at this moment, in Danbury prison.

I would encourage you to inherit our Founder's spirit and traditions which he has established for you and for the movement. Our Founder's life shows the following qualities -- for one, he is a unifier. From many other examples, let me point out the "mass wedding" of 6,000 couples that symbolizes our Founder's wish to bring unity between people from all 6 continents, having different cultures, languages and colors of skin. Really, he is the unifier of the world and you must inherit this.

He is a man of victory over hardships and suffering. The road of suffering shall have no power over him. He confronts all suffering and difficulty, but shatters them with his conviction and determination. You must inherit his spirit of victory over all adversity.

He is the one who is paying indemnity for all the world. Our Founder, though innocent, is in prison in Danbury and this is an indemnity payment for the whole world. In the past, he has gone to prison on the individual, family, and national levels. This imprisonment is on the worldwide level. He wants you, as his followers and heirs, to go the path of indemnity for the sake of the world.

He is asking you to be strong, brave warriors for Heaven to fulfill God's will. You must be strong, courageous and bold in your future missions, just as Joshua and Caleb were in the Old Testament dispensation.

Finally, I would like to quote from our Founder's last speech before he departed



Richard Lewis

The faculty and graduating students in the Unification Theological Seminary chapel.

for Danbury prison on July 20, 1984. Perhaps some of you were present. That speech has been published in the book, "God's Warning to the World; Reverend Moon's Message From Prison", which has been distributed to 300,000 ministers in this country.

I would ask you especially to remember these two statements, one to his mother visiting him in a North Korean prison camp in 1950. When she saw him there she burst into tears and cried out. Then he said, "At that point I shouted out to my own mother, calling her by her given name, not mother, 'I am not just your son, I have only come to this world through you. I am a son of God -- you gave birth to me, so you should be as great as your son. You cannot be cowardly or weak. You must walk forward courageously and encourage me.'"

The second quotation is a direct message to his followers at the time of his departure for Danbury (1984).

"Today I am saying the same thing to you. Do not ever behave in a weak or cowardly fashion. You must be proud and courageous. Even without your encouragement, I will follow the highest possible road of a son of God. Thus, instead of trying to come and visit me, go out to the battlefield. Go out and bring unity to the world. Do not waste your time visiting me at the prison but bring the victory for God in the world."

My heartfelt congratulations to all of you. May Heavenly Father be with you always. Again, congratulations -- I will miss you very much! □

UTS graduates

This is a listing of the 9th graduating class at the Unification Theological Seminary.

Religious Education Program

Jean-Michel Brejard
Nilda Arragones Carrion
Robert Chaumont
Gillian Corcoran
Ron Cox
Robin Debacker
Terry Dickens
Michael Dickerson
Louise Dickson
Mary Jo Downey
Veronica Zdyrski Fuhrmann
Paolo Galli
Peter Groenendijk
Ron Gurtatowski
Gregory Hanson
Ernie Ho
Sall Karjalainen
Michael Lange

David Malloch
Loretta S. Morgan
Eric Olsen
George V. Onyango Wod-odok
Robin Parker
Simone Bonvin-Platschka
Henri Schauffler
David Stewart
Ilse Sutchar
Garrett White

Divinity Program

Dan Balfour
Staffan Berg
Clopha Deshotel
Marika Gustafsson
Kathleen Isham
Debra Stinson Kabbabe
Richard Mantle
Susan Maistros McKewen
Jack Rothstein
David Ryan
Jack Sheffrin
Bruce Sutchar
Karen Wilkening
Richard Wiltermood

The Graduate Address

This is the graduate address given by Dan Balfour, the senior class president.

By Dan Balfour

I believe that each of us graduating today from the Unification Theological Seminary is deeply grateful for the opportunity that was given to us to spend 2 or 3 years here -- to study, to reflect, and to grow, both intellectually and spiritually.

You might ask, towards what purpose did we undertake our studies? Put in another way, what is the common bond among us? Fundamentally, it is a deep concern for the future of humanity, coupled with the conviction that if there is to be a future worth living in, people throughout the world must become open to the spirit and heart of God, as never before in human history. Therefore, we come here to the seminary with the intention of becoming people who are called by God to dedicate themselves to leading others towards a new and deeper relation-

ship with God and with other people, with the ultimate goal of establishing the kingdom of God on the earth. Our ministry is not conceived of as being only to the Unification Church, although that must be seen as an integral part of our work, but primarily as a ministry of world transformation -- from a world pervaded by evil, suffering and injustice, to a world of goodness, prosperity and justice.

But still, we must ask ourselves -- what does this mean? To begin with, it does not mean conquering the world with a new religion or a particular idea of God. All too often in human history, and even in the contemporary world, so-called religious leaders have been tyrants in disguise, ready to claim divine justification for human oppression and authoritarianism.

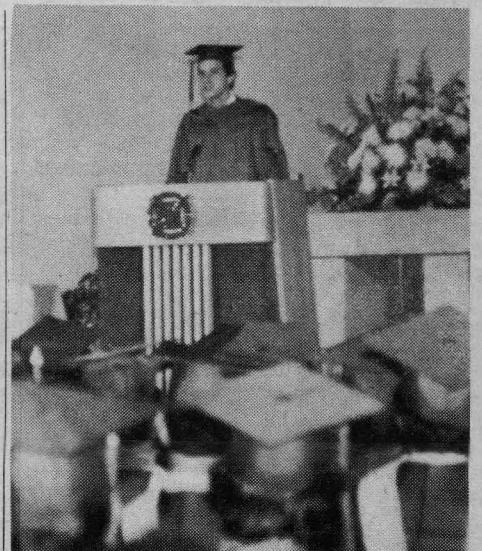
As contemporary religious leaders our task is to point out that we are already all together in this world, and that the various religions of the world testify to a reality that is greater than any individual or group of people and their beliefs. The

mature religious sentiment says that, "God is," while the immature religious sentiment says that, "God is exactly what I say God is". We seek to enrich and to be enriched by each other, rather than to prove that we are right and that the other is wrong. Therefore we must stand firm in our defense of religious liberty, in the conviction that no institution, either secular or religious, has the right to restrict the free expression of deeply held religious convictions. We must create an atmosphere which encourages the manifestations of the divine reality, rather than vainly attempt to contain God within institutional or doctrinal boundaries.

In I Corinthians, Chapter 5, St. Paul speaks of a ministry of reconciliation. Indeed, our mission is to reconcile men and women to God, to reconcile individuals, families, races, nations, religions and cultures that have been in perpetual, and tragic conflict. We seek to promote a worldwide harmony based upon our natural unity as children of God.

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to witness that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (I Corinthians 5:18-20)"

Our hope is that during our time at this seminary we have become more responsible: that is, more able to respond to the



Dan Balfour, the Class President, giving the Graduate Address.

call God has given, and continues to give to us, and better able to communicate to others the glorious possibilities of a humanity in touch with our divine source. Thus, as engineers, chemists, sales people, historians, psychologists, blue collar workers, as fathers and mothers, we can all be God's spokespersons, in both word and deed: co-creators of a world open to, and guided by the heart and wisdom of God.

On behalf of the graduates, I want to thank you all for coming and pray that God's blessings be upon you always. □

FOUNDER'S ADDRESS

This is the address (read by President Kim) given by Reverend Moon, Founder of the Seminary, to the ninth graduating class at UTS.

By Reverend Moon

Today the Unification Theological Seminary celebrates the graduation of its ninth class. I convey my warm congratulations to all the graduates. These students have completed their course work within the prescribed period of time, and are now ready to start a new life. In their hearts they are hoping that the knowledge and experience obtained in this seminary will help them to work for God and humanity throughout the world. At the same time, I would like to express my deepest gratitude to the professors of this seminary, for the excellence of the teaching and guidance they have provided to these students.

The year 1985 marks the tenth year since the Unification Theological Seminary was inaugurated. This adds additional significance to the graduation of the ninth class. When this school opened ten years ago, the financial and human resources available to the Unification Church for the work of spreading God's will in the United States and throughout the world were extremely limited. In spite of that situation, however, I decided to go ahead with the project of opening this seminary. I selected a few members, who had been active leaders in their own missions, and asked them to enroll in the first class of this school.

My desire has always been that the theological curriculum of this school should not be dependent only on doctrine and ritual. I have also endeavored for this campus to be a place where the students can develop deep personal faith and authentic spiritual communication with the spirit of God. This campus should always be a lively place. This seminary must not be a place producing ministers leading secluded lives; rather, it must be a place producing creative men and women who will endeavor to rebuild this world and save humankind according to God's will for restoration, confronting the reality of this world that is full of unrighteousness and evil.

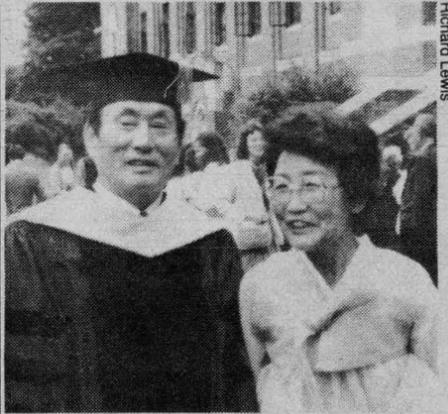
It is not through books that God wishes to relate to you. The living God longs for the opportunity to walk with you on this campus and to dwell in your hearts, and you can have that experience through mature faith expressed in your daily lives.

Objects of love

God, who created the universe, endowed each individual with the power to achieve God's purpose for the creation. God then harvests with love the results of your efforts. In a special way, God created man and woman as God's children, the eternal objects of heart and love. And yet, people have not been able to form a parent-child relationship with God, on the vertical level. As a result, they have not been able to live as brothers and sisters on the horizontal level. God, therefore, has come to deplore the heartlessness of racial discrimination, conflicts among people, and prejudice among religions and religious denominations.

Fully aware of such matters, I started on the path for the accomplishment of God's will -- but not just to become the leader of a religious denomination. As the name "Holy Spirit Association for the Unification of World Christianity" indicates, I started on my spiritual journey with a principle that can unite all Christianity and even all religions.

As you may already know, the International Religious Foundation, which includes New ERA, the annual conferences on God, the Youth Seminar on World Religions, the Assembly of World



President and Mrs Kim of the UTS.

Religions, among other activities, has a budget of several million dollars. Such activities were initiated for the achievement of world peace through the harmonious unity among religions.

In addition, the yearly budget for medical aid and other relief, administered by the International Relief Friendship Foundation, amounts to several million dollars all by itself.

Likewise, the budget for the activities of the International Cultural Foundation -- such as the International Conference on the Unity of the Sciences, the Professors World Peace Academy, Paragon House Publishers, and the Washington Institute for Values in Public Policy -- is also several million dollars.

The same is true of the seminars sponsored by CAUSA, whereby thousands of members of the clergy from all denominations are being educated on Godism as a means to prevent the infiltration of communism into God-chosen American Christianity. CAUSA, also, has a budget of several million dollars.

Over ninety percent of the entire worldwide Unification Church budget, which is supported by its worldwide membership, is used to set America right with the Will of God. Those Americans who have come to realize that I am innocent and who are trying to actualize the teachings of their Christian faith are coming to my support in greater and greater numbers. They now see clearly that neither I nor the Unification movement had any intention of evading a small amount of taxes over a three-year period, as charged.

A providential year

My dear, loving graduates, you are graduating in a providential year that will not be forgotten. As you rejoin the ranks of those who are practicing the teachings of the Unification Principle, you will be starting as leaders who will take responsibility for God's providence of restoration -- not simply as graduates of a denominational seminary.

The realization of the human ideal, which can occur only through the process of restoration, should not be limited to the individual level, but should rather be expanded to the family, society, nation, world, and universe. At each stage the process of indemnity must be carried out. The path of indemnity is not traversed either through theoretical thinking or through meditation; in this path one should confront hardships in daily life, and overcome them.

I sincerely hope you will base your daily life on faith itself, by placing God first in your life and by always attending Him. That is how you will become God's children, those who can inherit God's tradition, going the principled way. I also hope you will become disciples of love and heart, ready to walk with conviction on any path, even the path of pioneering, never for a moment disregarding the heart of God, who wishes to accomplish His will through you.

In conclusion, again our sincere congratulations from myself and Mother. Be bold and strong and have a great success. Thank you very much. □

GROW YOUR MIND

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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.

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My long struggle with Cancer

This is the first in a series of excerpts from a testimony first published in the "Blessing Quarterly" of a church members fight with cancer

By Catherine Chestnut

One year ago in May of 1984, 2 months after my 40th birthday, I was diagnosed at a New York City hospital as having cervical cancer. The doctor told me that I must have a hysterectomy (removal of the uterus) and "maybe we'll leave you one ovary."

I was stunned. My husband and I had longed for the moment when we could hold a tiny baby, the fruit of our love and greatest gift from God, in our arms. Now all this seemed gone in one crushing instant. How can I describe the feelings of that moment?

As I left the hospital that fresh, spring day, all I noticed were mothers with their babies and mothers-to-be. It was utter anguish to think that I might never be able to carry a child of my own. I cried at the sight of a child, realizing more than ever how truly precious they are and how blessed are their parents.

Fighting Despair

In the weeks that followed, I had to fight some of the greatest fear I have ever experienced. Perhaps only those faced with a life-threatening disease can know of the horrifying feelings that seek to devour the soul's hope and strength. I understood how Satan wanted me to lose my faith in God. I had been fighting this battle for years; now it intensified a thousand-fold. But I prayed strongly, asking God for strength to continue my work for His will on earth and to fulfill my purpose of creation. It became difficult to sleep at night due to the intense anxiety I felt, but eventually these attacks lessened and I began to gain spiritual and emotional control.

Everything inside of me said "no" to a hysterectomy. I wasn't sure it was the only way. I understood the urgency felt by the doctors because this was their training. However, I became indignant with the medical profession and their often self-righteous attitudes. I felt impatient with



A recent photo of Catherine Chestnut who found out one year ago that she had Cancer.

my own ignorance as well. I needed more education about cancer, but like most people, I knew little or nothing about it.

I found the doctors very reluctant to answer the simplest questions about the tumor growth itself. How big was it? Did it extend so far up into the uterus that the uterus had to be removed also? Wouldn't a smaller operation called a "conization of the cervix" suffice? I don't think the doctors liked me asking a lot of questions. I told them that I would think seriously about whether I would have such a drastic and final operation. I also wanted a second opinion.

Seeking a Starting Point

My husband Jerry was the greatest support and comfort to me at this time. I realized that this was not an easy exper-

ience for him either. I never thanked God in my heart so much for this kind, wonderful eternity-mate than at this crisis period. Jerry knew first-hand about overcoming illness with natural methods, because he had pulled himself out of a very serious illness by learning about and applying a strict, no-nonsense health regimen in his daily life.

Now he talked to me, helping me to see value in natural healing methods. He believed there were ways to overcome diseases, including cancer, with methods like juice fasting, detoxification of the body, a food combining diet to aid digestion, yoga to help unite mind and body, and deep breathing to bring a greater oxygen supply to the cells. Could cancer be fought with these efforts alone?

I began following his advice; I drank vegetable juice 3 times a day, ate the food combining way, cutting out all flour, dairy and meat products, and slowed down my lifestyle considerably. I lost 10 lbs. during the month of June and was feeling a lot better, but tremendous uncertainty loomed over my head.

Dr. William Bergman was the first doctor to suggest the possibility of holistic treatment without an operation. This was a great breakthrough. We respect Dr. Bergman very much, not just because of the good holistic work he does, but because he is a caring and compassionate person.

I then read an article from the New York City Tribune (Dec. 26, 1983) about a Japanese doctor who treats his cancer patients holistically. This doctor, Dr. Tsunio Tenbayashi, agreed with everything we thought was possible. He was making waves in the Japanese medical community with his ideas and application of holistic as well as traditional methods to win over cancer.

Dr. Tenbayashi explains:

"I don't encourage cutting out a patient's cancer cells right away. First and foremost, we've got to help the patient gain his potential physical and spiritual energies -- which will surely help cure the patient's cancer -- through immunotherapy, Chinese medicine and crude drug therapy and psychotherapy."

We were greatly encouraged, and prayed to understand if this was the way God wanted us to go.

'Your Mission is Your Life'

Reverend Won Pil Kim, whose genuine concern and wisdom were a source of comfort and strength for us suggested the Isshin Hospital in Japan (with Dr. Tenbayashi's approval) and he added, "Your mission is your life."

I took these words to mean more than just my physical life. I wanted to gain victory in every aspect of my life: emotionally, physically and spiritually. My parents graciously added financial support to my efforts to go to Japan.

I arrived in Japan on July 10, 1984. In this beautiful land I would discover many valuable things. Experiencing a new and peaceful environment was ideal for me; I was grateful to leave the stress of Manhattan. This was my chance to change, and I felt great encouragement from God to be successful. □

Next Month • Part Two
To Japan



ERIN BOUMA

This is the second excerpt from an address given at the "Eve Conference" at the Unification Theological Seminary on April 13.

Teenage boys and girls, while sometimes attracted to each other, are more often avoiding one another and involved in completely different realms of interest. From the Genesis account, we know that Adam was often out naming animals and exploring the natural world. His curiosity seemed to lay outside himself and in more vigorous activity. We know less about Eve and her preoccupations. I would suggest, by way of contrast, that Eve was probably exploring the realm of feelings and relationships. She might have experienced a kind of loneliness, since there were no other females in the garden for her to share with. She had no one to explain to her about the beginning and purpose of her menstruation or her developing body changes. I can't say if she even felt she wanted to take her questions and observations to God or Lucifer, much less to her own brother Adam, who might have seemed oblivious

Eve: The problem of teenage love

to what she was experiencing.

The sexual content of the Fall was not so very hard for me to accept. However, the "spiritual fall" was hard for me to imagine.

What has proved most helpful to my understanding, was the fact that Eve was both the "seduced" and the "seducer" in the drama. If Eve was taken advantage of by a trusted "elder" whom she spent a great deal of time with, then she in turn, meaning to or not, used some form of sexual attraction to draw Adam to her. To me this means that we each have the potential to be both victim and victimizer in each situation.

Special care

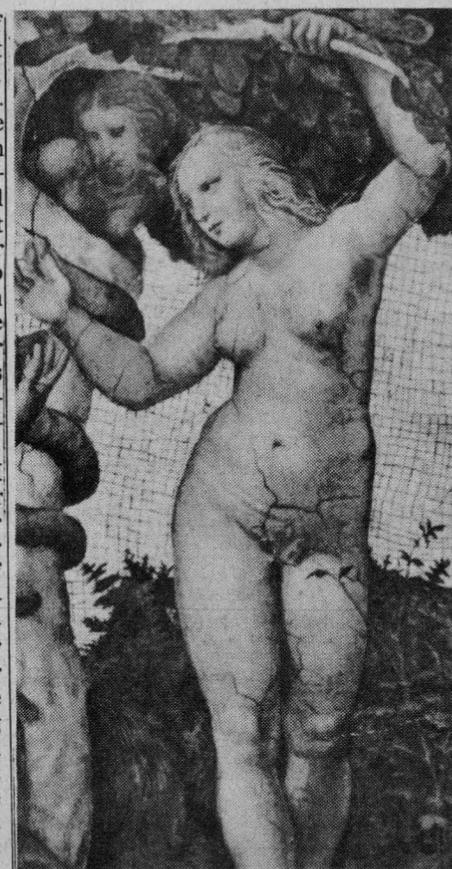
In many ways, I could then begin to see that Eve's problem was that she did fulfill her mission to be a "perfect object". If you think about it, she became a perfect object to the first male who approached her. However, she allowed Lucifer to become her subject, when she was meant to eventually dominate him. The lesson I drew from this insight was that women must take special care and be responsible not only to their subject, but also for their subject. This is one reason why women are afraid to trust and resist being subjugated for fear that their subject turns out to be neither on-center or God-chosen.

By being an "object" or responder, women are no less responsible for the

outcome of a relationship; neither of these positions is meant to be passive, but rather require some compliance. An object chooses and creates the subject. Without the willing participation of the object, no relationship can develop. Often women are in, what I call, a "subjective-object" position or more a spiritual mother role. Although she must do most of the initiating at first and raise her "brother", her sincere desire is for him to grow his subjectivity, so that she can then become a true object. This is the same tricky course, remember, that Lucifer himself was to go, but failed. There is great temptation however, not to let anyone under you pass you up and take control over you.

After her involvement with Lucifer, I believe that Eve wanted desperately for Adam to be strong and help straighten her out of her confused and fearful state. Her loss of innocence and gain of "knowledge" was not at all sweet or satisfying. In fact, it must have been terrifying and so she sought to break out of her emptiness and isolation by going to her future husband, Adam. I don't think Eve ever desired to fall with him and bring him down with her, but rather she hoped that he, as her older brother and central figure, could provide a faithful, stable point for her return to grace. More than

(see EVE, page 7)



Reflections on a three-year-old marriage

This July 1 was the third anniversary of the wedding at Madison Square Garden. This reflection on the marriage is excerpted from a paper presented to the "Constructive Theology" class of Dr. Young Oon Kim at the Unification Theological Seminary.

By Patsy F. Casino

I married my husband, Bruce Casino, twice. The first time was in Las Vegas, Nevada in 1980 and the second time was two years later at Madison Square Garden along with 2074 other couples. The first marriage had legal but not spiritual significance to us. Yet, I can never forget our Las Vegas marriage, because it brought to my attention the shocking reality of many marriages today -- marriages that lack any real spiritual understanding of the sanctity of marriage.

Even though Bruce and I knew we were not going to start our family life until after our official church wedding, the very thought of getting married had us almost in tears the whole day. That morning neither of us had any appetite. We wore our Sunday best but when I looked around at the other couples in line who were obtaining their marriage registration forms, I couldn't help but wonder did they really know what they were doing? I saw many teenagers and young couples wearing jeans, tennis shoes, cut-offs; giggling and laughing as if they were going to the movies and ready to eat popcorn.

Furthermore, after Bruce and I got married, the Justice of the Peace informed us that the man before us had just entered into his 24th marriage. I almost choked. He was 74 years of age and had married a 19 year old girl. The next day the couple even made the Las Vegas Times headlines in which the man was interviewed and asked how long did he think this marriage would actually last. His comment was, "As soon as I get tired of her." Already he had fathered over 20 children. Obviously, commitment and responsibility was lacking in this self-centered marriage. We were told by the Justice of the Peace, that over his many years of marrying couples, it was not unusual for a couple to marry and divorce within one week, and even in some cases, one weekend.

Tears for heaven

Two years later, Bruce and I participated in our official church wedding at Madison Square Garden. This ceremony is considered to be the most sacred ritual in the Unification Church. When I thought about all the sacrifices made by each couple, in order to make their pledge before God, Heaven, and the world, I could not help but cry.

My tears were also for all the marriages, like the ones I saw in Las Vegas, that were beginning with no real spiritual understanding of the sanctity of mar-

riage. I truly believe that marital fidelity and family stability must be restored but without a genuine God-centered understanding and appreciation of the inner meaning and value of marriage and family, this is impossible. Today spiritual guidance is greatly needed to avoid the increase in marriage breakdown.

In her book, *Kiss Sleeping Beauty Goodbye*, Madonna Kolkenschlag, describes a common "sleeping beauty experience" among young women about marriage. A woman dreams that her life



will be given meaning by her true love who will sweep her off her feet to live happily ever after. Betty Friedan in her book, *Feminine Mystique* states "that where the true love actually takes her is to the suburbs where instead of living happily ever after, she eventually becomes middle aged and miserable, after years of doing dirty dishes, buying groceries, and changing baby diapers!" Without the proper perspective of marriage in the beginning, this is more than likely to happen.

Even though many people choose not to marry, still most men and women despite the difficulties, will continue to seek marriage and family hoping to find happiness in this way. Their changes of success will be increased with understanding and proper preparation.

From the beginning

Is marriage something good and in

accordance with God's plan of creation? According to the Bible, following God's creation of each entity in the universe, He said it is "good." However, God said, "It is not good that man should be alone." It appears that man and woman alone cannot fulfill God's will.

Mark (10:2-9) states "But from the beginning of creation, God made them male and female . . . For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh . . . What therefore, God

man, pointing out that man has obligations toward each other and God.

For Catholics, marriage is considered a Holy Sacrament; the church does not recognize divorce except in extremely rare circumstances. Marriage is in the order of creation. It is interpreted as a sign of the holy communion between Christ and his church, therefore, the marital relationship is thought of being capable of illuminating a Christian's relationship to Jesus Christ. Thus it is regarded as having salvific effects.

Marriage and family also play a key role in Unification theology which teaches that the sanctity of marriage is the first building block to a better world.

Neil A. Salonen, former President of the Unification Church in America, stated after the wedding held at Madison Square Garden in 1982, "Marriage represents a commitment to each other as future parents and spouses. However, in an even deeper sense, it represents a commitment to God and to mankind."

Like modern Protestant theology, Unificationism stresses the inter-relatedness of all things. God created us first to be his children and to fully resemble his character, thus, being able to enjoy a living and intimate relationship with him.

Next men and women seek togetherness and through their union a family is formed. The family exists not for itself, but in relatedness to the society, which exists for the world.

It is therefore, the family model, referred to as the four position foundation, that offers the best fundamental pattern for all worthwhile forms of human relatedness. Even though the four position foundation does exist on the individual level too, in which a person centers his life on God, experiencing creative give and take between mind and body and coordinating and harmonizing his reason and emotional life, whereby he can lead a happy and productive life; still, Unificationism emphasizes that when two God-centered individuals unite in marriage, they lay a foundation for a God-centered family, society, nation and world. This union can lead to biological regeneration, greater personal fulfillment and happiness, and social progress. Through the family relationship, mankind can then return joy, beauty, and greater inspiration back to God.

Unificationism recognizes that marriage, referred to as the "Blessing" is the most precious and valuable thing in the church because it offers a process of salvation. It is in the family, that man can most learn how to love and overcome selfishness by learning how to live for the sake of others.

At a time when traditional marriages are faced with crises and uncertainties, easily broken and misused, the spiritual dimension of marriage and family must be emphasized, in order to revive the values of fidelity and sanctity. □

EVE

(From page 6)

desiring just horizontal comfort or a yielding to her, she might have longed for him to guide her through restoration to wholeness again.

I feel she must have been horribly shocked at Adam's capitulation to sensual enticement. Now they were both shut off from God and under the perverted dominion of Lucifer-Satan. Everything, once set in motion, seemed to happen so fast and turn into a ghastly nightmare. And it was at this moment that they hid themselves when God called to them, clearly sensing that things had gone wrong.

One profound understanding I gained early in my church life was the reading of the "Forgotten Books of Eden", especially the two books of Adam and Eve. These extra-Biblical book manuscripts

were found in Egypt and were not authenticated or, may be, found too scandalous to be placed in the accepted Canon of the Christian Church. Anyway, these two books begin when Adam and Eve are cast from the Garden of Eden into the barren desert and records the daily anguish which they suffer there. Adam tries to commit suicide in remorse and despair but God forces him to go on living and get himself together; Adam and Eve are unable to love or feel any joy in their mutual self-hate and mistrustful state; Satan sets menacing fires outside the cave where the two pitifully live and repeatedly tries to rape Eve again and again.

So, by trying to feel Eve's situation more completely, what can we possibly gain? We can gain an appreciation of her difficult course and her failures; I, for one, can readily admit that if I was in the Garden in her place, I could have made many of the same errors in judgment.

And on this foundation, I can stop accusing and resenting Eve myself.

Secondly, I can begin to identify with her, not in order to make a negative base, but to forgive her mistakes, as painful as their consequences have been. Just as I know that God has felt pity and forgiveness watching her years of torment and suffering, I can sincerely see her as an immature girl, who made the serious error of getting in "over her head" and unable to ask for help.

Then, I can start to meet her face to face, accepting her as my mother and the bonds that the fallen blood relationship created. I can no longer just walk away and wash my hands of her and her problems. She is in my lineage, and cries out for restoration. We are all "sons and daughters of Eve" and she is not to be abandoned. We have a God-centered foundation on which to reach out to historic Eve, once beloved daughter of God.

Without a doubt, Satan's invasion and

destruction of Eve was the key to the Fall. The vulnerability of Eve is something we all surely share, especially after centuries of Satan's rule on earth. We need to remember that innocence has its own kind of vulnerability (too easy trust, naivete); experience is vulnerable, on the other hand, because it knows too much, and trusts too little. Eve (and Adam) went from one extreme to the other, in one day. Violation of personhood and potential in the Fall brought on tremendous shame and guilty in both of them. But at least, both of these feelings are signs that we, as humans, hold an internal standard of right and wrong and that we feel responsible for it.

How we "deal with Eve" must be how we deal with both our original and fallen states. To want to take responsibility for our fallen nature and for our own perfection is certainly to take God's viewpoint and grow God's never-ending heart. □

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.

South Central

Houston Conference: Under the theme "What is the responsibility of American church leaders", 343 ministers church, laity and community leaders attended the South Central Regional CAUSA USA Conference, held April 22-25 in Houston, Texas.

Participants attended programs on the CAUSA Critique of Marxism, the CAUSA Worldview Counterproposal, question and answer sessions, regional discussion and planning meetings, and lunch and inner programs with special guest speakers.

They included Soviet dissident and gulag survivor Mikkhail Makarenko, former Black Panther Radical Anthony Garnet Bryant, who spent 12 years in Castro's prisons, and Geraldine Macias, former Maryknoll social worker in Panama and revolutionary Nicaragua.

In his introductory remarks, CAUSA USA President Phillip V. Sanchez, explained the purpose and goals of CAUSA and the conference, in anticipation of the speakers' topics.

"We strongly oppose communism, but we do not consider ourselves to be merely 'anti-communist'," he said. "Why? Simply because anti-communism is not enough. Anti is a defensive and passive expression. In any battle or war, you will never win victory with defense alone. What we need is an ideological offensive. Our war against communism is primarily a war of ideas, and the battlefield of this war is the mind of man."

He explained that the reason the CAUSA movement, while international in scope, is concentrating its educational efforts in the United States is "because this nation holds the key to the future of the entire world."

"Is it wrong to be looking forward to Cuba Libre, Nicaragua Libre, and ultimately Soviet Union Libre? Many people in the United States would say, that is nonsense. But when we think for a moment about God, would he not think the same things as we do? If God truly exists, freedom must be his goal!"

"In recent years, however, we have seen America steadily losing faith in God and concern for the world. The good Samaritan, the United States of America is now in danger of becoming the Levite who passed the wounded man in the Bible."

Ambassador Sanchez emphasized CAUSA was not promoting any given theology, but seeks to "find common ground for unity -- a belief in God. In Corinthians 12:4-7 it says 'There are different ministries but the same Lord; there are different works but the same God who accomplishes all of them.'"

Mikkhail Makarenko shared a moving testimony to his life under the Soviet system. He explained how he was educated as an atheist youth, and was a staunch believer in the communist party's destiny to liberate the world. "I really wanted to die for that purpose and to live for that purpose," he told participants.

Mr. Makarenko surprised many ministers by citing the Soviet government's own statistics concerning the number of religious believers in the Soviet Union.

"About 20 years ago, during 1960, for the first time the Soviet state began to conduct a sociological survey of the Soviet Union under the auspices of the KGB," he said. "The Academy of Sciences published the following kinds of data. In spite of the fact that just the open acknowledgement that you believe in God in the Soviet Union will cause you persecution

and many difficulties, 49 million people older than 18 openly admitted during this survey that yes, they were believers.

Several years later when this survey was extended to those under 18 studying in schools and institutes in the Soviet Union, 20 million admitted that they were believers. This means that about 70 million people openly acknowledge that they are believers. Of course, the church is severely persecuted; believers are severely repressed," he declared.

Addressing those who might question why such resistance was not more obvious and successful in overthrowing the Soviet system, Mr. Makarenko said; "The fact is that these people resist in peaceful manners. They refuse to really work, to do real work for the communist state; they refuse to realistically cooperate in many ways with the state. They educate their children to inherit their religious faith, their particular cultural and national tradition."

He went on to say that secret religious marriages, baptisms and religious holiday worship continues and is widespread. He also declared workers' resistance involves the "overwhelming majority of Soviet citizens against the Soviet state", and would be successful in destroying the Soviet system if the West would "at least observe a neutral position", along with other western nations, and stop extending trade, credits and loans "essential to the survival" of the Soviet system.

"As soon as the Soviet regime stops receiving help from the wealthy Western nations in the war that they are waging against their own people, they will fall," he concluded. "The main enemy of the Soviet state is its own people, the Russians. Please don't help the communists to destroy the Russian people."

Calling her message "a warning, a challenge and a call to really believe in democracy and really believe in faith," Mrs. Geraldine Macias shared her experiences as Maryknoll sister, and later a Peace Corps director in Nicaragua from 1973 until both she and her husband, a former Sandinista transitional government minister, left in 1982.

She detailed the history of Christian denominational efforts to build a spiritual renewal throughout Central America, through the building of "Christian Base Communities" of all Christians seeking to "work, pray and transform life, in a positive and liberating experience, in the way Christ Jesus liberates us from within", and the role the churches played in the overthrow of the Somoza regime. She also described the Sandinista's betrayal of the just goals of the revolution in favor of a Marxist-Leninist system, the struggles that have ensued between the Marxists and Christians -- especially concerning "liberation" theology -- and the Sandinistas efforts to subvert American public opinion about their true aims through U.S. churches and a Marxist "liberation" theology.

"Today, in the U.S. I find that my greatest problem when I give talks is with U.S. Christians because they are the most vehement cheerleaders of the Sandinista" she declared. "They are the most unwilling to believe that there is a process of elimination going on of those who are independent thinkers. There is a resistance to look at history, to realize what Marxism-Leninism is in its essence. There is a desire to protect, to go on believing that these are the wonderful knights in white armor.

Concluding to echoes of "Amen!", and "Say it, sister!", Mrs. Macias asked, "When are Americans going to stand up and say 'We have a good system'? When are the Christians going to stand up and say 'We are an answer'? When are we going to really challenge Marxism-Leninism, not only because it has historically proved it is not what it says it is going to be, but that it keeps on going on. Nicaragua is just one more step."

Anthony Garnet Bryant shared a moving and powerful testimony about his twelve years in Cuban prisons. He especially warned participants that, as a former Black Panther radical, believer in communism, and now a Christian, he discovered communism was "all that the devil stands for."

"It can happen to you," he warned. "My message to you is to separate yourselves from that element. Communism, and every form that it has taken since its inception, is a diabolical system."

A number of participants gave public testimony about their experience at the conference. Among them was Alma Wagner, a Russian dissident, emigrant and former Jew-turned-Christian evangelist. She told participants: "I am a born-again Christian, and I read the Bible every day. I have found a cause here. My spirit has been renewed. I have heard the truth. I will go and tell others what I have heard here. I am overwhelmed and grateful. I believe that CAUSA is in the will of God for us in America and for brothers and sisters in oppressed countries. This is a time when we have to make a decision. Time is running out."

Reverend Charles Brown, a Vietnam veteran and Pastor of the Second Baptist Church in Lake Village, Arkansas, said, "Give honor to God. I count this day as a great blessing and a privilege. I was in the Marine Corps in Vietnam fighting a war which I didn't understand. It was hard. I stood in a strange land and fought for my life. Reverend Martin Luther King said 'I have a dream.' I too have a dream. I have something that CAUSA has given me that I can go and tell my people about. If there was ever a time when we needed the Lord, we need him now. Let us get on the high road of righteousness and stay there."

Following the closing banquet, many ministers inquired as to how they could refer other ministers to future seminars. They also wished to congratulate and thank conference co-convenors Bishop R.L. Finney, from the Grace Congregational Church in Houston, and Rev. Charles Carpenter, pastoral psychologist for the Georgia Association of Pastoral Care.

Mid-Atlantic

Philadelphia Conference: Over 375 people attended the Mid-Atlantic Regional CAUSA USA Conference, held April 29 - May 2 in Philadelphia.

Participants experienced two days of education criticizing Marxism-Leninism, followed by a two-day presentation of the CAUSA Worldview counterproposal to communism, all accompanied by professional audio-visual presentations.

While following the standard CAUSA USA conference program, several guest speakers highlighted the experience, including: Archbishop Abba Mattias, of the Ethiopian Orthodox Church (Coptic), who spoke on the tragic works of the Marxist-Leninist regime in Ethiopia; Anthony Garnet Bryant, who spoke on the evils of communism and his experience in Castro's prisons; Sir John Noble, conference co-convenor and survivor of nearly 12 years in Soviet gulags, who spoke on the nature of communism and the Soviet system; William Doughty, President of the National Center for Constitutional Studies of California; who spoke on "The Miracle of America", the vision of America's forefathers, and its

implications today; and Dr. Donald N. Sills, Executive Director of the Coalition for Religious Freedom based in Washington, D.C., who spoke on the governmental assault against religion in America, today.

Conference staff coordinator Ann Brown said that the Philadelphia conference was somewhat unique because it had "so many guest speakers, a very lively and fruitful question and answer session, with all the speakers forming a panel, and interfaith service from 6:15 - 7:30 a.m. and at 10 p.m.". She said that all the sessions were packed and that the evening meeting lasted until 1 a.m.

"All this enriched the participants' experience, and gave the conference a special character," she said. "Co-convenors Dr. Billy Johnson, Jr., a director of the International Interdenominational Ministersial Alliance, and Sir John Noble both greatly contributed to the conference's renewal spirit."

There were many notable testimonies given by participants about their conference experience, including this one by Reverend James Elliot, of the New Jerusalem Baptist Church of Louisville, Kentucky: "I am delighted and honored to have been asked to come and testify. It is good for us to be here in this place. I feel like the man who was offered fellowship by Jesus after being neglected by his brothers and sisters. Jesus extended fellowship and that man just wanted to stay. But Jesus said no, he had to go home. Just like that man, I would like to stay here but I've got to go back home and spread this message. In forty-two years of life, I have never enjoyed the power of God and the love of God that I have witnessed here in Philadelphia."

From Father Bagdan Hudovan, Polish Catholic Church, Rhode Island: "I want to express my thanks. I came from Poland when I was 31 years old. In the 1950's the Russian bear was sleeping. Now the bear is awake and hungry and prepared for conquest. CAUSA is education, and is speaking about the worst problem that we face today."

The Reverend Dr. Fraiser Andrews, First Baptist Church, High Point, NC: "CAUSA believes that with love and unity, we will save America. I've learned a great deal here, and I see a great future. I'd like to give a challenge. I would hope that we would come with open minds, because 2,000 years ago, they said, 'Can any good come out of Nazareth?' And Jesus came out of Nazareth, I seek good in CAUSA. I hope it is all for real. With God there is no color. Try me -- you might like me."

And Reverend Santos, Angola: "I bring a message from the leaders of a church that has fallen under communism. I am a product of the missionary work of the United States. I have learned a lot, and my presence here gives me tremendous hope. Before my contact with CAUSA, I felt lost. I thought my country was lost. Now I have hope. In Angola we say, 'God gives the hunter meat, but the hunter must cook it.' That is the same for us who have come here. Please learn from Angola. We need unity now. Just like the keys on the piano, white and black are needed for harmony. God is the piano player. Let us make some music that pleases God."

Awards were presented to: Dr. Leonard T. King of Canton, Ohio; Reverend Duane L. Darkins of Pittsburgh, Pennsylvania; to Reverend John Ringold of Salisbury, Maryland; and Reverend Bud Truitt of Bridgeville, Delaware; for bringing the greatest number of guests to the conference.

Mid-Atlantic Assistant Regional Coordinator David Cantrell told that a regional "Speakers' Bureau" had emerged from the conference, including participants willing to share "their experience with Marxism in their native lands", as such as South Africa, Guyana, Hungary, Poland, Vietnam, Laos, Cambodia, Angola, and others. □

Lawyers conference on human rights and peace

By John Biermans

A lawyers conference on human rights and world peace was held in Fredericksburg, Virginia June 28-30. More than 90 lawyers from across the nation participated in a program that included presentations on Unification Worldview on Human Rights and World Peace, Marxist ideology and human rights, interpretations of justice in Marxist countries, the foundation for human rights in the American Constitution and religious freedom as the cornerstone of human rights.

Theological Basis

The conference was sponsored by the International Cultural Foundation (ICF). Reverend Kwak, who is the Chairman of ICF, gave the keynote address on Friday evening, setting out "The Unification Basis for Human Rights and World Peace". He gave a brief overview which stressed the theological basis for human dignity and rights of all individuals. He explained how this derives from our value to God, our Heavenly Parent. All human beings have cosmic value since each of us has the potential to embrace the whole creation; we have divine value because we have the potential to attain the unconditional, all-transcending, universal love of God; and finally, we have unique value to God.

Reverend Kwak also pointed out that this understanding is closely related to our concern for world peace. He stated: "To promote world peace is also to work for human rights" and "to promote the development of love and higher value standards for personal rights is also to work for peace."

Tom Walsh, Coordinator of ACUMI, gave a presentation about the Unification Worldview which emphasizes the crucial importance of recognizing that the rights of human beings are intimately related to our value as children of God. Since our value comes from our Creator, it is necessary to look to God in determining the nature of human rights. Ultimately, a true view of human rights is to see all people as God sees them -- as precious and valuable.

Mr. Walsh, who is a Ph.D. student at Vanderbilt University, also criticized the commonly held perspective in our liberal democratic society. He said there is an assumption in our society that we cannot reach a consensus on truths and values but, that we can have consensus on laws and human rights. There is a rather obvious contradiction here.

150 Million Deaths

The next presentation was given by Tom Ward, Executive Vice President of CAUSA International, on Marxist Ideology and Human Rights. Using the CAUSA slide presentation, Mr. Ward gave a detailed explanation of the ideology of Marxism with a particular emphasis on the fact that Marxism denies the existence of God. Because of this, he explained, there is no basis for human rights in Marxism. Instead, there is only justification for murder. Mr. Ward described how this inhumane ideology has caused the death of more than 150 million people since 1917.

Mr. Ward and some of the participants expressed the view that the terms peace and human rights have been badly misused and actually co-opted by Marxists to advance their purposes. The concept of peace to the Marxists is actually used by them to prepare for war. As a counterproposal, the CAUSA Worldview offers five points which provide a theological basis for the human rights of all people:

- 1) God is our Creator;
- 2) Man is the child of God;
- 3) Man is created free so he can love and take responsibility;
- 4) Man lives an eternal life;
- 5) Selfless love is the supreme value.

The luncheon speaker was Dr. W. Cleon Skousen, Chairman of the National Center for Constitutional Studies. He described in detail the origins of the U.S. Constitution. From his extensive research he has discovered that the firm belief of the Founding Fathers was that our Constitution would only work for a God-centered people. Proof of this, he said, is to be found in many of their writings as well as the Northwest Ordinance passed in the late 1700's which stated that we must have morality and religion taught in our schools in order for our nation to have a stable government. Dr. Skousen explained that the Founders did not advocate a State religion. Rather, they had in mind a "Universal Religion" which holds true for all the religions in the world.

Marxist Justice

The afternoon featured a lively and enlightening panel entitled "Interpretations of Justice in Marxist Countries." It was commenced with a scholarly presentation by Professor Bernard Ramundo of the National Law Center at Georgetown University concerning the Soviet approach to human rights. He described the Soviet legal system in some detail based on his extensive travels and research in the Soviet Union and his many years of studying and teaching international law.

Dr. Ramundo described the system of rights in the Soviet Union stressing the fact that the Soviets emphasize social and economic rights over and above political and civil rights. In other words, the Soviets argue that jobs and physical well-being are superior rights to such civil rights as freedom of religion, assembly, speech, etc. The Soviet Constitution does allow for civil and political rights, however their Constitution allows these rights to be taken away when they would be against the interests of the Socialist revolution...

This presentation was followed by stimulating remarks from several other panelists experienced in the area of Marxist policies on human rights. In particular, a former prisoner in the Soviet slave camps, Sir John Noble, spoke of his own painful and horrible experiences. He said that the Soviets have a constitution which guarantees rights, but "they don't pay any respect to it."

Following dinner, Dr. Lewis Rayapen gave a slide presentation on "Weaknesses in the Western Value System". This completed a very full day of lectures and discussions but there was still time left for all the participants to meet in smaller groups. This provided an opportunity for the attorneys to offer their personal thoughts and concerns. Some of the issues discussed included: ways that the legal profession can best contribute to human rights and world peace, the meaning and origin of peace and, the basic foundations of universal human rights.

Each group was led by a moderator who gave a brief report at the closing plenary session on Sunday morning. For some, this was the most valuable part of the conference since it allowed all of the participants to offer their personal views and to present proposals of how to approach the important issues of human rights and peace.

Group Reports

One group, led by attorney Jon Schneider of Seattle, reported as follows: Human rights are certain fundamental, inalienable rights which are inherent in human existence and which should never be separated therefrom, which include the following:

- The protection of the dignity of life, the home and the family.
- The Right to privacy.
- The Right to worship and practice one's belief.
- The Right to procedural due process of law.

The Right to own property and protection from uncompensated appropriation thereof.

The Right to free speech and assembly and association.

Proposals for Future Activities

This group also suggested a number of ways that a legal institute can assist in the promotion and preservation of human rights and furthering world peace:

Act as an advocate for the institution and preservation of human rights everywhere.

Research the law, provide a resource bank and model codes for emerging governments.

Conduct an analysis and critique of others legal systems, including United Nations proposals and programs, analyzing the theoretical and actual impact on human rights.

Encourage and engage in international debate and exchange on human rights -- particularly with attorneys and jurists.

Promote publication of reports on the state of human rights throughout the world through the broadest means possible.

Define and publicly recognize those nations which are models of human rights observance as well as those which have made significant progress.

Promote the application of economic and other benefits for achievers and deprive benefits to those countries which lag on human rights, including the use of "most favored nation" status.

Bring litigation in the world court and local courts on behalf of aggrieved persons.

The preceding is a summary of the discussions in just one of the seven groups. The caliber of these reports reflected the fact that the participants

gave considerable thought and are sincerely committed to these issues.

Religious Liberty is Foundational

The final presentation was given by Professor Cole Durham of Brigham Young University Law School on the topic "Religious Freedom as the Cornerstone of Human Rights." His thesis was that religious liberty is "foundational" to all other rights. It is not just one of our "fundamental" rights as human beings, such as, free speech or free assembly. Rather, religious freedom leads to the very core of the transcendent values from which human rights are derived. In the words of Professor Durham, it is "clearly the antecedent of all rights."

One of the points he stressed was the importance of ensuring that religious liberty is genuine and effective especially because history is replete with examples of those who come to power professing a belief in religious liberty but who ultimately become intolerant. We must fully respect the beliefs of all persons. This is the basis for a truly pluralistic society.

However, Professor Durham offered a critical view of "pseudo-pluralism" which he described as the situation where religion is relegated to the privacy of the home with no public manifestations allowed. He warned that this dangerous trend is evident today to the extent that a form of secularism is becoming the dominant, state-approved "religion."

The participants had two very full days and expressed their strong interest in future conferences of this type. They were all very grateful for the opportunity to come together to discuss such important topics. In short, it was a good beginning and it was clear that there is much to be accomplished towards bringing true Human Rights and true Peace to a suffering world. □



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CAUSA WORLDVIEW

Section 2 • Part 5

Although theories of communal societies date from antiquity, communism as a class-conscious revolutionary movement originated in France in the second half of the 1830's. Following the suppression of a workers' revolt in Lyon in 1834, a small number of leaders went underground and began to develop increasingly radical programs. The resulting secret "Society of Flowers" of 1836-38 has been called the first communist society.

Attempts were soon made to make explicit a communist viewpoint. The radical socialist Etienne Cabet presented his secularized Communist Credo in 1841. Theodore Dezamy challenged Cabet's moralistic credo with a version based on the radical Enlightenment model of a rational "code" in the Code de la Communaute of 1842, which featured an extended discussion of the rationality and inevitability of social revolution as opposed to the compromises of reformist politics. Dezamy insisted that a communist revolution must immediately confis-

The term communism was popularized in England by John Goodwin Barmby. Barmby founded a Communist Propaganda Society and published The Communist Chronicle. In March 1842, he set forth the first communist theory of history: a scheme based on four ages of humanity: an early pastoral stage, 'paradization,' which leads through feudalization and civilization to 'communization'.

cate all property and money. Furthermore, he argued that a materialist and atheist worldview must supplant Catholicism for the "universal well-being." Karl Marx was an admirer of Dezamy, and like other radical foreign intellectuals in Paris, in 1844, was attracted and inspired by his arrest and trial.

Marx's Life and Writings: 1845

The Holy Family

"Ideas can accomplish absolutely nothing. To become real, ideas require men who apply a practical force."

Theses on Feuerbach

"The coincidence of changing circumstances and human activity is revolutionary practice."

The term communism was popularized in England by John Goodwin Barmby. Barmby founded a Communist Propaganda Society and published The Communist Chronicle. In March 1842, he set forth the first communist theory of history: a scheme based on four ages of humanity (an early pastoral stage, "paradization," which leads through feudalization and civilization to "communization").

Marx's life and writings: 1845

Marx had been introduced to his life-long collaborator, Friedrich Engels, in 1843. In 1844-1845, Marx and Engels together produced The Holy Family. They criticized the Hegelians and held up as a model the recently suppressed German worker's movement led by Wilhelm Weitling in Switzerland. Marx wrote, "Ideas can accomplish absolutely nothing. To become real, ideas require men who apply a practical force." (Two years

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

later, Marx denounced Weitling's Christianized communism.)

Marx was expelled from France by the government of Guizot, and left for Brussels on February 5, 1845. That year in Belgium, he renounced his Prussian

Marx's Life and Writings: 1847

The Poverty of Philosophy

"It is only when there are no more classes and class antagonisms, that social evolutions will cease to be political revolutions."

sity of dictatorship, and casting his beliefs in terminology that would appear to be scientific. He further engaged in a series of polemical attacks against his would-be allies, trying to carve out for himself a pre-eminent position in the revolutionary socialist movement not unlike the dominion which Hegel had exercised in the German academic world.

Marx employed the term "utopian" to describe all socialists who did not share his views. Utopianism meant unscientific socialism, and Marxism, through constant repetition, came to mean "scientific socialism."

In Brussels, Marx worked through his Communist Correspondence Committee, an organization of about fifteen German writers and typesetters. The first foreign allies of the committee were two Chartist internationalists who formed an affiliated London Correspondence Committee in March, 1846.

In the summer of 1846, Marx and Eng-

The materialist conception of history holds that material conditions determine historical development: 'The nature of individuals thus depends on the material conditions which determine their production.' Furthermore, history proceeds in a deterministic way, as these conditions are 'conditions independent of their will.'

els sought allies in the League of the Just, a group of German emigres in London. In October 1846, Engels defined the aim of the communists as support of the proletariat against the bourgeoisie through a violent democratic revolution that would end private property and establish a community of goods.

Marx used the early part of 1846 to write his polemical The Poverty of Philosophy, directed against Pierre Proudhon, a well-known rival of Marx.

The Communist Manifesto

Up to this point, Marx had generated a body of writings demanding violence against the existing order, but there was no specific plan of action. In the summer of 1847, however, the League (now the League of Communists) requested Marx

and Engels to draw up a summary of the communist position on social and political questions. They responded by writing the Communist Manifesto in February 1848.

In the Communist Manifesto, Marx and Engels exalt the role of class struggle in human history. They insist on the abolition of private property through violent revolution, and criticize all previous forms of socialism. The Communist Manifesto concludes by declaring that the task of all communists is revolution: "The communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions." The Communist Manifesto also summarized the task of communism as follows: "In this sense, the theory of the communists may be summed up in the single sentence: Abolition of private property."

By the time of the publication of the Communist Manifesto, Marxism had taken shape as a program of action with a promised result: the solution of human alienation. (The solution to alienation is expressed in various ways in Marx's writings. In The German Ideology, for example, he writes of mankind "ridding itself of the muck of ages" and becoming fit to "found society anew.")

This solution is to be brought about by the abolition of "bourgeois private property." Bourgeois property is described in

Marx's Life and Writings: 1848

Communist Manifesto

"The communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

the Communist Manifesto as the "most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few." Marx goes on to say that this will require the elimination of the bourgeois himself. "This person must, indeed, be swept out of the way, and made impossible."

The class which is designated to carry out this process is the proletariat, "the

Marx's Life and Writings: 1846

The German Ideology

"The nature of individuals depends on the material conditions which determine their production... conditions independent of their will."

Historical Materialism

materialist conception of history holds that material conditions determine historical development: "The nature of individuals thus depends on the material conditions which determine their production." Furthermore, history proceeds in a deterministic way, as these conditions are "conditions independent of their will."

Whereas other socialists offered revolutionary ideas, Marx provided a revolutionary ideology, emphasizing the destiny of the proletariat and the neces-

class of modern wage-laborers who, having no means of production of their own, are reduced to selling their labor power in order to live." The proletariat will "wrest" all instruments of production from the bourgeoisie and concentrate all power into its own hands, organizing itself as the ruling class until all classes can be eliminated.

The method of seizing power is to be violent revolution.

Marx opposed attempting a peaceful process to achieve the elimination of private property. He also opposed any appeal to human sympathies or morality. He saw that previous attempts to realize ideal socialist communities always failed, and he laid the blame for their failures on lack of philosophy and a disregard for the vital role of mass violence. □

THE DIVINE PRINCIPLE

Volume 3 • Part 6

The perfection which Jesus attained was to expand from him to his family and disciples. From there the nation of Israel and the entire world were to gradually evolve into higher and higher levels of moral and religious consciousness, modeled upon Jesus' example. We know, however, that this did not happen. Not only did John fail to support him, but, because of this, most of Jesus' fellow Jews failed to support him as well.

Indeed, when Jesus as the long-awaited Messiah finally came to the people, he was most sadly treated, particularly by the religious leaders. Some of the people listened to Jesus and often marveled at him, but their response was often focused on his miracles and healing rather than the truth he brought.

A few came to recognize him by the truth of his words, but the priests, scribes, and Pharisees, perhaps threatened by Jesus' works, consistently criticized his teachings as being contrary to the law of Moses. They viewed his miracles as coming from Beelzebub, the devil. (Mt. 12:24). They denied his Messiahship by saying that he blasphemed in referring to himself as the Son of God. (Jn. 12:33). By their frequent condemnation of Jesus, this leadership element alienated the people from him. Ultimately they bribed one of his disciples to betray him.

How can you believe?

In this hostile context, Jesus was clearly not able to disclose all that he wanted.

"We speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (Jn. 3:11-12)

We may imagine that the "heavenly things", Jesus wished to share consisted of advanced knowledge concerning the Kingdom of Heaven. However, he could not convey such information to the people, because they did not believe in him.

The Gospel records indicate that Jesus did virtually everything possible to persuade his people to recognize and believe in him. He had preached about the Kingdom of Heaven he had come to establish. He frequently performed miraculous works in the hope that the people might see who he was. He had loved them with his whole being. Nevertheless, critical elements of Hebrew society failed to accept him as the Messiah, and repudiated his words and works. Matthew reports an angered Jesus rebuking them for their unbelief: "Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Mt. 11:21)

Apocalypse

*In a prayer I found you
And realized your ways.
You had never left me lonely
In all those hurried days.*

*I felt your breath upon my heart
It touched so deep my pain,
And released me as a bird from cage
To breathe and fly again.*

*My spirit rose and soared so high
A brightness scorched the earth.
And in my mind my thoughts were pure
As when Adam walked the earth.*

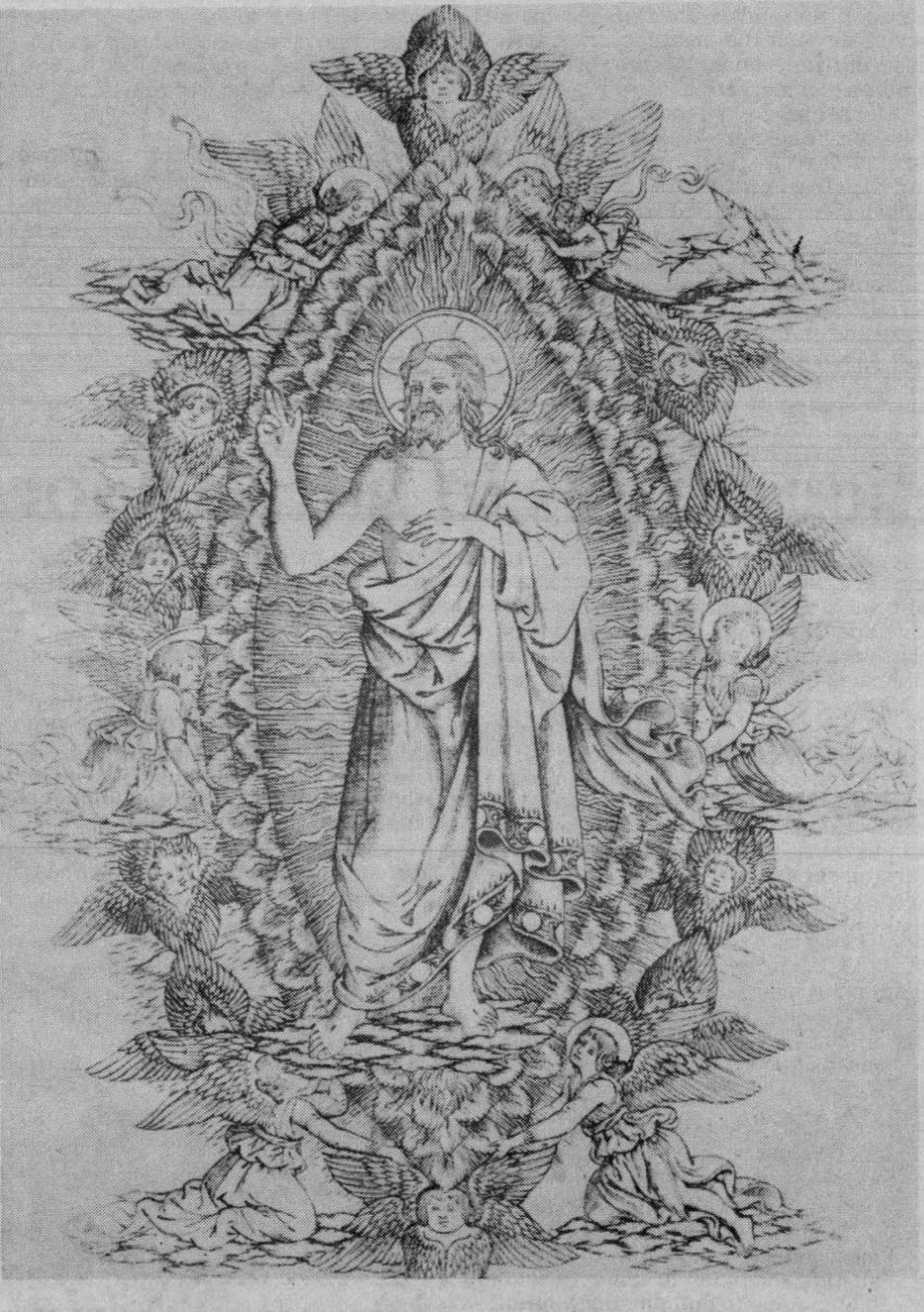
*Then all was clear, the line was drawn,
The standard set for all,
A sword came down and cut the sky
I saw the angel fall.*

*Above the echo of his howl,
The angels sang His praise
The one who on horizons stood
The Ancient of all days*

John Hagdon

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



'And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem.' (Lk. 9:30-31)

Jerusalem, the city of the Temple, had rejected Jesus, the true temple. He wept: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate." (Mt. 23:37-38) "Would that even today you knew the things that make for peace! But now they are hid from your eyes . . . because you did not know the time of your visitation." (Lk. 19:42-44)

His return

Jesus endeavored to make his fellow countrymen recognize him by his words, his works, and his prayers, but it was all in vain. In this context, Jesus began to

speak of the return of the "Son of Man." Jesus did not mention a Second Advent from the beginning of his ministry. He did so only after it became apparent that his primary intention -- that of inspiring the construction of a physical and spiritual Kingdom on earth -- could not be realized.

Jesus was denied and crucified by God's chosen people -- the very people who had fasted, prayed, offered tithes, prophesied, served God faithfully, and longed for the Messiah throughout their suffering. However, let us be hesitant to blame the Jews of those times. If we had lived then and seen Jesus with our own eyes, quite possibly we would also have denied him. This is particularly true in light of the fact that for many Jews there was apparently a missing element -- Elijah -- in the messianic formula.

The course changed

With the slowly developing conviction that his primary task of Kingdom-building was becoming less and less possible, Jesus was forced to change his course. A critical event in this transformation was Jesus' experience on the Mount of Transfiguration. Luke reports that at one point Jesus went upon a mountain to pray, with Peter, John and James accompanying him. During his prayer Moses and Elijah appeared to Jesus, and his inevitable suffering was revealed to him.

"And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem." (Lk. 9:30-31)

Peter and the other disciples were heavy with sleep and were not fully aware of what had transpired. Peter's exclamation: "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah," (Lk. 9:33) reflects his excitement at the spiritual manifestation of these two great figures, but he had missed the whole point.

The Gospels indicate that about this time, Jesus began to intimate to his disciples that he would have to go to Jerusalem and be killed. Significantly, the disciples were shocked. Matthew tells us that Jesus' chief disciple Peter was so alarmed as to exclaim, "God forbid, Lord! This shall never happen to you!" (Mt. 16:22) Peter, as an intimate of Jesus, would probably have known what Jesus' intentions were. The obvious implication is that Jesus' remarks concerning his suffering were upsetting because such statements were in complete contrast to everything Jesus had taught up to then.

Although to the outer circle of followers, Jesus spoke of the Kingdom of God only in parables, to his intimate disciples he revealed more. Luke records Jesus as telling his disciples: "To you it has been given to know the secrets of the Kingdom of God; but for others they are in parables . . ." (Lk. 8:10)

Taught by Jesus, his close followers knew that Jesus was working to establish the Kingdom of Heaven. With this knowledge, John and James once asked Jesus: "Grant us to sit, one at your right hand and one at your left, in your glory." (Mk. 10:37) Regardless of such petitions, on the mountain with Moses and Elijah, Jesus had resolved to confront the imminent crisis. He had to take an alternative path, the path to the cross. Thus he was diverted from the victorious course prophesied by Isaiah. □

Next Month • Part 7 Two Prophecies

**PUT YOUR FAMILY, YOUR
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UNIFICATION NEWS**

Paragon House publishes nine new book titles

Earlier this year, Paragon House Publishers inaugurated nine new titles spanning the realms of fiction, the humanities and social sciences. The publisher, affiliated with the International Cultural Foundation but editorially independent of it, is looking forward to a good 1985.

"We span the scholarly and popular areas," said marketing director Saul Brust, "producing books in the humanities, social and natural sciences, and truly transdisciplinary books in religion. We intend these books to be rigorous, yet accessible for the general, intelligent interested reader."

Paragon House publishes books under its own imprint, with Frederick E. Sontag, the Robert C. Denison Professor of Philosophy at Pomona College, a chairman of Paragon House's editorial board. Paragon also publishes and distributes books from ICUS (International Conference on the Unity of the Sciences), New ERA (New Ecumenical Research Association), the Washington Institute for Values in Public Policy, and PWPA (Professors World Peace Academy).

According to Saul Brust, "all groups have some books forthcoming for the next

season."

Explaining the imprinting relationship in more detail, Mr. Brust notes that ICUS, New ERA, the Washington Institute and PWPA are each interested in producing books and collections of papers on various subjects. "Paragon's job," he says, "is to publish books. Rather than bring several imprints on to the market, it was decided to funnel them through Paragon."

Each of the divisions has its own editorial board, which makes the decision to publish a particular work or collection. Paragon then takes the finished manuscript through the manufacturing process: editing, book design, printing, binding and marketing.

Marketing for all books is done by Paragon. "Books are books," observes Mr. Brust. "They are marketed through usual marketing channels -- jobbers, wholesalers and individual bookstores."

In addition, marketing is done by direct mail as well. A presentation packet containing a brochure, letter and order form is sent to a mailing list of 15 to 20 thousand names, selected according to the specialized nature of a particular book. Direct mailing, Mr. Brust points out, is especially suitable to many of the

volumes published, enabling Paragon to pinpoint those who would be interested in the more specialized titles.

According to Mr. Brust, "ours is a special market. Eventually, however, we hope to be considered as a regular rather than a special publisher."

Presently, Paragon markets primarily in the United States, although it has recently established links with an organization which markets English-language books abroad. Language is the primary problem in overseas marketing, notes Mr. Brust.

Paragon plans to have more books available in overseas bookstores. Since, however, the books are produced in the United States, Paragon will remain a U.S. publishing house.

Some of the titles already published include: *The Nuclear Connection*, published under the Washington Institute imprint; *Restoring The Kingdom*, Deane William Ferm, editor, a collection of papers published under the New ERA imprint; and *Science, Language and The Human Condition*, Morton A. Kaplan, published under the Paragon imprint. ICUS is reprinting two popular books: *Mind and Brain*, edited by Sir John

Eccles; and *Modernization*, edited by Richard L. Rubenstein.

The nine new books being published are:

Existence, Being and God: An Introduction to the Philosophy of John McQuarrie by Eugene Thomas Long \$17.50 Hardbound, \$10.00 Paperback

Women in Soviet Prisons by Helene Celmina \$15.95 Hardbound

Teresa: A Woman A Biography of Teresa of Avila by Victoria Lincoln \$14.95 Paperback

Reality and Empathy: Physics, Mind and Science in the 21st Century by Alex Comfort \$14.95 Paperback

Creativity in American Philosophy by Charles Hartshorne (Fiction) \$14.95 Paperback

Stories of Life and Death by Juan Ramon Jimenez (Fiction) \$11.50 Paperback

Platero and I by Juan Ramon Jimenez (Fiction) \$11.50 Paperback

Military Claim by Philip Gold \$15.95 Hardcover

Natural Classicism by Frederick Turner \$24.95 Hardbound

Information can be obtained by writing Paragon Press, 866 2nd Avenue, New York, New York 10017. □

Formal education begins in nursery for some kids

This article first appeared in the *Montgomery Journal* in Maryland. Jonathan and Kimberly Slevin were blessed in marriage at Madison Square Garden on July 1, 1982.

By Rema Boscov

Nathan and Ryan Slevin, awakened from their naps, turn their round faces attentively toward their parents, their cheeks still ruddy from sleep.

Ryan, on his back gazing upward, is shown 10 red dot math cards while his mother, Kimberly, calls out the numbers. The learning session ends with enthusiastic hugs, clapping and shouts of "good" and "yay!"

Just how early can you begin your child's formal education? Some families in the Washington area have begun, not with nursery school, but in the nursery. Reading? Math? From birth? They would answer "of course".

They are disciples of the teaching of Glenn Doman, founder of the Institutes for the Achievement of Human Potential in Philadelphia, who says that teaching a child in his formative years, from birth to 6, is the key to raising a brighter child.

Among Doman enthusiasts are Jonathan and Kimberly Slevin of Arlington, Virginia, parents of Nathan, 20 months, and Ryan, 4 months. "You're with your child so many hours each day, you might as well make it quality time," says Kimberly. "We want our children to do as much as possible to recognize their potential. If my children can read faster than I do, that's fine. You want your kids to be better than you. You want the world to be a better place."

But most important, she stresses, several times, "We want to give them a joy for learning."

Jonathan Slevin, a promotion coordinator for the *Washington Times*, discovered the Institute five years ago when he was assigned to write an article on Doman's infant education techniques. "I immediately felt that what they were doing is very important," he says. "Prior to their work we basically were able to say what a child does logically." Doman arrived at his conclusions about the learning capabilities of normal infants as an offshoot of his research with brain-damaged children.

Are Doman's principles recognized? Is his method sound? "Not at all,"

responds Dr. Carol Seefeldt of the Institute for Child Study at the University of Maryland, author of nine books on early child development. Seefeldt explains, "The success he reports has never been replicated by outside research. The data is his alone."

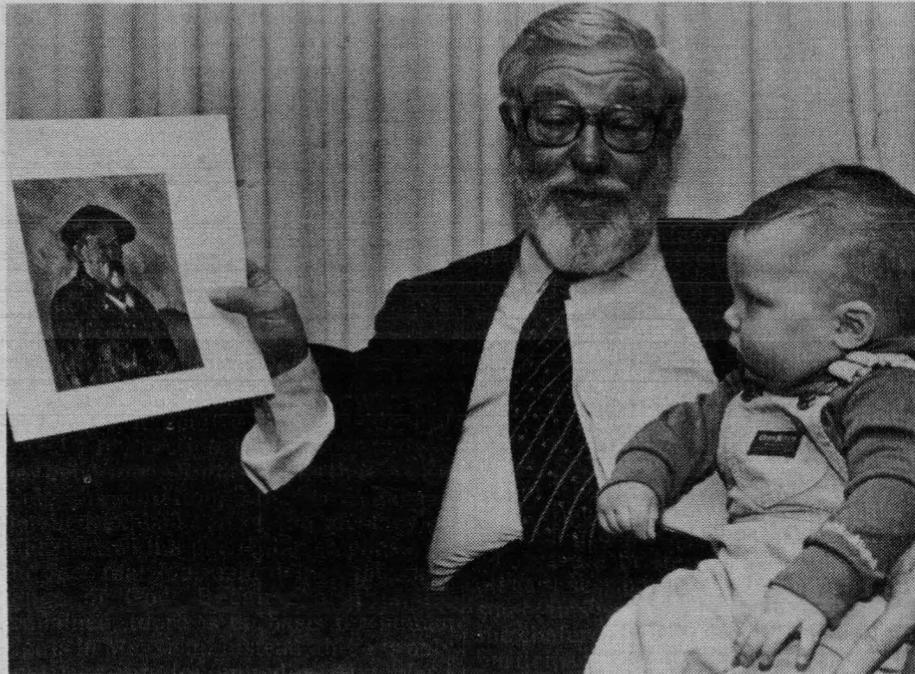
Teaching method

Doman's teaching method, simple conditioning, consists of showing flashcards with words of red dots representing numbers in fairly rapid succession for short learning sessions to babies, who at some point will demonstrate that they have

who want their kids to do tricks should get a dog," she says. "Infants are very bright; they learn very quickly," Seefeldt says, "but so does my cat."

Confronted with the statements of educators such as Seefeldt, Slevin says, "That's ridiculous. I doubt any of them knows anything about what Glenn Doman is really about." Doman's concepts have long been misunderstood and maligned by professionals who have "something to lose," he says, adding that the media, too, have distorted the facts.

Doman has turned his concepts into a week-long \$590 course, \$490 plus \$100



Glenn Dorman with Nathan Slevin.

learned by pointing to the appropriate card when asked and then are rewarded with clapping, smiles and hugs.

"I'm not sure it's harmful," Seefeldt says of the attention. "The adults are so delighted at the trick." And she says that, "in our modern day society when kids are told to get out of here and watch TV" she can recognize the value of child/adult interaction.

But Seefeldt and others fear the pressure parents may impose upon their offspring and the attendant disappointment they may experience when a child's progress is not what they expect. "Parents

registration fee. More than 100 families in the Washington area have taken the course. Much of what the Institute teaches is common sense, Slevin says, but he and his wife Kimberly have found the many specific suggested activities to be rewarding, at least for them.

Flashcards

What exactly are the Slevins doing to make their children's infancy a learning time different from that of most children? They use reading and math flashcards for both children. They also stimulate a love of the arts.

Kimberly plays some notes on a metal xylophone. "G, B, E, D, C, F," she says, as she hammers the notes in moderately-paced succession. "That's to teach them perfect pitch," Jonathan explains. He cites as an example, a child who, while driving with her mother, said "That's a G Mommy," referring to a honking horn. "For them, music isn't a discipline you learn in the fifth period," he says.

The Slevins' store of materials contains flashcards with paintings by some of the famous masters, intended to expose the children to quality art and to familiarize them with the names of the people who produced it.

It's Nathan's turn. He smiles as his mother recites the words of a favorite sentence displayed on five oversize flash cards she presents successively: That's what Tigers do best. Nathan's interest turns elsewhere and his parents reiterate that the lesson ends when the child is no longer interested.

About a fourth of the Slevin living room space is taken up by a variety of ladders suitable to the sizes and weights of their developing children. The purpose: to improve coordination.

And upstairs a wooden track with vinyl covering and low sides makes it easy for Ryan to move by pulling himself along.

Do the Slevin's children demonstrate their capabilities? "It's too early," Jonathan Slevin says, to ask for specific demonstrations. And he adds, "I have no standard of comparison." He emphatically says that he would never ask his children to perform in front of friends or guests, an action counter to his childrearing philosophy which is to "really give each child praise."

Both are convinced

Both Slevins are convinced that the Doman training produces happy, bright children. "We've seen the kids at the Institute," Jonathan Slevin says. "I can't imagine a group of kids more full of life."

Slevin, familiar with the criticism, explains the Doman tenet governing the factual approach. "If you teach them the facts they'll intuit the rules," he says. "We don't start with the alphabet. What could be more abstract?"

Another Doman enthusiast is Susan Interrante, a social worker in her 30s. She spends her mornings working at the Bethesda Naval Hospital and her afternoons working with daughters Rachel 3,

(see KIDS, page 13)

This is the second 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

Development of the Black church

There are four periods in Afro-American church history according to Encyclopaedia Britannica:

Period of slavery (seventeenth century to civil war); period of entrenchment (emancipation to WWI); period of urbanization (WWI to WW II); and period of reformation (WW II to present). There are several common attributes of these periods: Application of Christian faith to the immediate reality, and the immediacy of God's presence; freedom of spirit in black worship, spontaneous shouting, singing, praying and preaching; recurring themes of freedom, deliverance and justice; search for personal and racial identity.

There are several major elements in the experience of the American Blacks during the slave period which influenced the development of their religious life and acceptance of Christianity:

1. The religious nature of African Blacks prior to slavery was never lost.
2. Enforced enslavement caused disruption of their way of life and identity. In slavery, Blacks were denied religious and social freedom and value, denied a coherent family and community life.
3. Cohesion came through acceptance of Christianity in "invisible churches" under the paternal slave system.
4. With acceptance of Christianity came choice between faith in deliverance in the hereafter, or faith in deliverance through freedom on earth.

Invisible churches

During the period of slavery in the South, "invisible" Black churches, consisting of Blacks who worshipped with whites or held secret services. At this time the relative "free" Northern Black people became involved in political, economic and social affairs, attempting to make earthly justice a reality and not just a theoretical concept. Because slavery was not an economic necessity in the north, as it was in the south, and due to racial prejudice, northern white churches did not object to the organization of independent Black churches, such as the African Methodist-Episcopal under Richard Allen in Philadelphia, and the A.M.E. Zion Church in New York.

Henry Highland Garnet (1815-82) was a Presbyterian pastor, president of Avery College, minister to Liberia, black

preacher and abolitionist. From his graduation from Oneida Institute he was involved with militant abolitionists who broke with William Lloyd Garrison in his dependence on moral suasion to change the south.

Garnet advocated what today would be considered black power or black self-determination. He acted to form a political party geared to the destruction of slavery and urged rebellion among southern slaves: "Your condition does not absolve you from your moral obligation. The diabolical injustice by which your liberties are driven down, neither God nor angels, or just men commend you to suffer for a single moment. Therefore it is your solemn and imperative duty to use every method, both moral, intellectual, and physical, that promises success." (An Address to Slaves of the USA)

W.E.B. DuBois wrote of this period: "The masses of freedmen sank into poverty and listlessness; but not all of them. The free Negro leader early arose and his chief characteristic was intense earnestness and deep feeling on the slavery question. Freedom became to him a real thing and not a dream. His religion became darker and more intense, and into his ethics crept a note of revenge, into his songs a day of reckoning close at hand... Through fugitive slaves and irrepressible discussion, this desire for freedom seized the black millions still in bondage, and became their one ideal of life." (The Souls of Black Folk)

The dual themes expressed in the Christianity of the Blacks in the south and the north already consisted of faith and spirituality or activism and civil liberties. These themes are repeated in the history of the Black church in America up through the present.

Period of Entrenchment

The period following emancipation (1863-1914) consisted of two divisions: Reconstruction, and development of independent black churches mostly in the south. During this period there was development of education associated with Booker T. Washington, and development of redemptive theology.

During Reconstruction, northern extremists inaugurated a short-lived program, through the Freedman's Bureau, in which Blacks led by northern whites, and a minority of southern whites, controlled several southern states. The majority of southern whites were disenfranchised, but eventually regained power partly through methods of terrorism, symbol-

The Slevins, both in their mid-30s, embarked on the Doman regime to enrich their lives and their children's lives, not, they say emphatically, to produce super-children for the gratification of their egos or to start them now towards Ivy League degrees.

That approach, however, seems prevalent in material sent out by the Institute. A catalog from the Better Baby Store hawks T-shirts which read "I Can Read" using promotional copy saying the shirt "tells the world your bright, beautiful, intelligent baby or tiny kind can READ!"

A booklet, "The Better Baby" presents a series of personality profiles stressing the remarkable capabilities of the children of the parent graduates of the course. Included, too, are order forms listing the many learning materials and books available from the Institute.

According to Kimberly Slevin, who has left a career as photographer with the Washington Times to stay home to teach her children, the course and the materials have provided her with an increased appreciation for her role as "professional mother", a term used by the Institute.

"What's most important is to make it a joyful experience," she says. And, thinking of the long hours at home with the children, she adds as an afterthought: "It's something to do with a baby." □

ized by the KKK. The majority of Blacks were thereupon prevented from voting, and intensified bitterness entered race relations. Blacks, legally free, had to in theory fend for themselves, without the paternalistic direction and protection of the former white masters -- now impoverished and without resource or will to assist.

Once the Blacks were disenfranchised, white supremacy re-emerged. Conservatives, upon regaining power, revived racial segregation. Beginning in Tennessee in 1870, southerners enacted laws against intermarriage of the races. In 1875 Tennessee adopted the first "Jim Crow" laws, enforcing separation of the races, and the rest of the south rapidly followed. In 1883 the Supreme Court outlawed the Civil Rights Act of 1875 and later upheld segregation in its "separate but equal" doctrine. The new century opened with around one hundred lynchings a year.

Heavenly hopes

During the post-Reconstruction period, the involvement of Black churches in the struggle for civil liberties was discontinued. Concern about earthly justice was replaced with concern about heavenly justice and the next life. Black churches withdrew from politics and became isolated societies and havens for oppressed Black people. This entrenchment reflected the social aspira-

tions of Black people, denied participation in the overall political and social affairs affecting their lives, and was a reaction to invisible forms of slavery emerging after the war which were difficult and dangerous to cope with.

Black ministers created a Christian style of life and worship which would not subject Black people to mass murder, but preserved the lives of black people for a later time when Black unity against oppression could be more developed. The Black church provided a structure for the regulation of the morality of Black people, and protected them from the fears of white people by assuring social leaders that black religion did not conflict with the values of American society.

Invisible southern Black churches merged with existing independent Black churches. Methodist and Baptist were the most successful now as during slavery when their camp meetings had converted the majority of the Blacks who accepted Christianity. White southern churches excluded Blacks in continuation of a trend already existing in the north, and segregation became a way of life north and south. The majority of Blacks converted at this time did so because of the preaching efforts of Black preachers. Where in 1860 11.7 of American Blacks or about 500,000 were Christian, by 1916 the number had grown to 44.2 or 4.6 million. Christian faith maintained and accelerated its expansion among Blacks which it had begun during slavery. □

These times demand more than just the Times



"A columnist naturally takes a highly personal interest in a newspaper that runs his column and that is why I wished the *New York City Tribune* especially well when it was launched in 1983. It has more than fulfilled my hopes for it. I think the *New York City Tribune* is the snappiest-looking newspaper in the whole New York metropolitan area."

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Joseph Sobran,
Columnist

KIDS

(From page 12)

and Angela 1 and a half. She considers the Doman course to have changed her life and the lives of her children. "I think it's the most fascinating fabulous, incredible thing I've done in my life," she comments.

Because of her field and her interests, she says, she had thought of herself as sophisticated, knowledgeable and well-read concerning childrearing. Previously "into La Leche" and other popular childrearing philosophies, she says, "What I wound up with was a little fat baby." She and her husband Chuck, a metallurgist at the National Bureau of Standards, took the course when Rachel was 9 months old. "I've learned that babies get more joy in learning than in getting stuffed and being totally warm," she says.

Though Interrante now sees much of the course as common sense, "a lot of what they said would never have crossed my mind," she says. The teachings at the Institute "go opposite to what most people think," Interrante explains. "That's why people are so threatened by it. They believe in giving kids stuffed animals when they should also be giving them interesting pictures."



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

By Fritz Piepenburg

The Quran, the holy book of the Muslims, can be favorably compared to the Torah in content and spirit. Likewise, a comparison of Jewish history beginning with Moses and Islamic history beginning with Mohammed reveals surprising parallels. After the death of Moses, the Hebrew immigrants, under the leadership of Joshua, could not avoid fighting for their "blessed land". The early Muslim conquests, highly successful military campaigns, consolidated the "blessed land" of the Muslims.

Successors to the Prophet

Abu Bakr, the first caliph (caliph meaning successor) after the demise of the prophet, had to combat rebellious tribes and a number of anti-prophets, who all of a sudden sprang up in a number of places of the Arabian Peninsula. Khalid ibn Al Walid, a brilliant officer, led the Muslim troops to victory in each battle he fought. Khalid was a recent convert, who was still fighting against Muhammad and the Muslims in the battle of Mount Uhud. In short but intensive battles, Khalid succeeded to unite the entire Peninsula once more under the banner of Islam and was now prepared to march north against Syria.

When the Muslims had conquered Damascus after only a short siege, an army of 50,000 troops was dispatched from the Byzantine Empire to drive back the Arabs. Even though the East Romans by far outnumbered the Muslims, Khalid was able to score an unprecedented victory at the battle near the river Yarmuk. The legions of Constantinople had suffered a painful defeat that shook the very foundations of Eastern Rome. From then on, Syria remained firmly in the hands of the Muslims until the present day.

To Khalid, Syria became the springboard to Persia. Only one year after the battle of Yarmuk, he led his warriors across the river Tigris and conquered the Sassanian empire that had wielded undisputed power for more than 1000 years. But Persia was not the end of the Muslim campaigns. 35 years after the fall of the Sassanian empire, the Arabs were to cross the Indus river and step for the first time upon Indian soil.

During the time of Khalid, another famous Muslim commander, Amr ibn Al As led 4,000 Arabs across Palestine into Egypt. After conquering Alexandria, the Muslims founded a new capital, Al Fustat, further up the Nile river near present Cairo. Under the leadership of Musa ibn Nusayr, governor of North Africa, the Arabs finally reached the shores of the Atlantic Ocean.

In 710 A.D., the Berber general Tariq ibn Ziyad dared the great leap across the narrow strait that divided him from Europe. The southern tip of Spain is still bearing his name: Gibraltar, (Jabal Tariq), the Mount of Tariq.

The Muslim army took all of Spain and penetrated even the land of the Franks as far as Poitiers in present France. Only then were they stopped by the foot-soldiers of Charles Martell, the grandfather of Charlemagne. The Arabs withdrew to Spain and founded Andalusia, the Spanish caliphate, whose scientific and artistic achievements were to become a major driving force for the renaissance of Europe.

Within only one century, the Islamic empire reached from the southern border of France in the west all the way to India and even the Chinese border in the east. An empire, larger than the Roman Empire at the height of its expansion.

Sunnism and Shiism

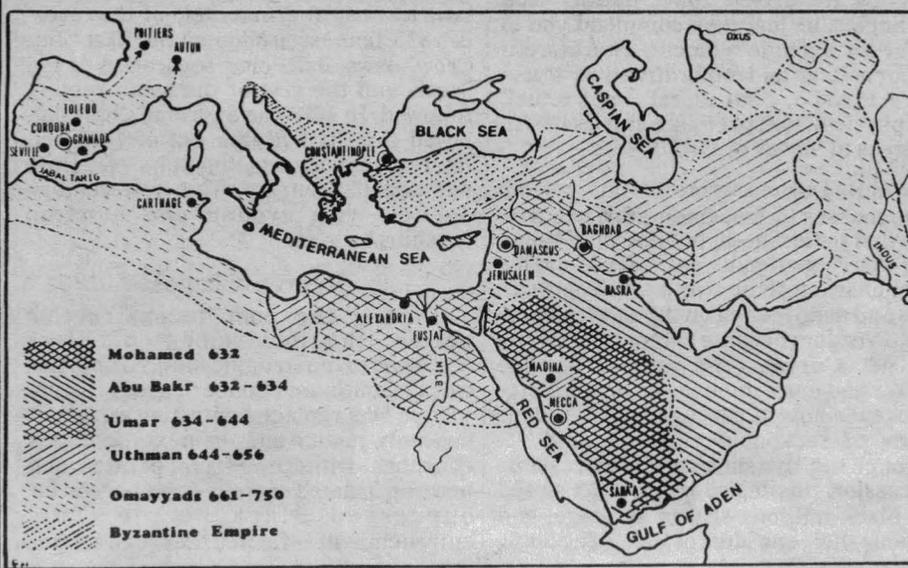
After the death of Umar, Uthman ibn Sufyan became the third caliph and "leader of the faithful". His greatest merit was the compilation of the single

Surahs into the Quran. Handwritten copies of the Holy Book were sent to various centers of the empire. One of those original copies lies in the Topkapi Museum of Istanbul.

After Uthman, Ali ibn Abi Talib, a close friend and cousin of Muhammad, became the new caliph. When Muawiyah, the governor of Syria, voiced his doubts about Ali's legitimacy, the first great split

During the time of divided Islam, the Sufi mystics became the warning messengers of Allah. They openly criticized the opulent luxury of the Baghdad caliphs, while leading themselves the hard life of an ascetic in continuous search to deepen their knowledge and experience of God. As the prophets of the Old Testament age, those Sufi mystics were mercilessly persecuted: many of

The Expansion of the Early Islamic Empire



among the Muslims occurred. Ali was murdered and Muawiyah declared himself the new caliph, making Damascus the new capital of the empire. Followers close to Ali never accepted Muawiyah's claim to the caliphate and always opposed the Umayyad dynasty. Called "Shiites" (from Arabic Shi'ah -- party; the party of Ali), they formed a minority opposing the "Sunnites" (from Arabic Sunnah -- tradition; orthodox Islam). Later in history, both branches were again to break up into many more factions.

Just as Paul and David were soldier kings, who protected and expanded the Kingdom of Israel in fierce battles with neighboring tribes, so the Islamic empire experienced its greatest expansion under the Umayyad caliphs. Israel under King Solomon was at the height of its power and Solomon ordered the building of a large fleet to explore new routes in the Mediterranean and the Red Sea. Likewise, Umayyad caliphs were building ships for the first time in Islamic history and conquered Cyprus, Crete, Malta and Sicily. Damascus became the center of Islamic civilization and developed its own distinct features in art and architecture.

After King Solomon's death, his mighty kingdom broke apart into southern Judah and northern Israel. The Islamic empire experienced a similar fate. Members of the Abbasid clan plotted with the Shiites against the wealthy Umayyad rulers, who by then were caught in sumptuous living. By 747 A.D., the Abbasids revolted openly and prevailed over the Umayyads in military encounters. A new capital was founded between the Euphrates and Tigris rivers; Baghdad.

Yet, one member of the Umayyad royal family was able to escape from the hands of the new rulers and fled to Spain, where he founded his own caliphate. Both capitals, Baghdad for the Eastern Caliphate and Cordoba for the Western Caliphate of Spain, developed independently and became great centers of Islamic civilization. Greek philosophers, Persian and Chinese writers of the past were given new honors in the libraries of the two capitals. Learned Muslims studied, translated and developed the cultural heritage of Persia, India and Greece.

By way of Spain and Sicily, those treasures from ancient cultures finally came to Europe, sparking such important developments as the Renaissance and Enlightenment.

them died by the sword of the executioners.

Because of their persistent disobedience to the warnings of the prophets, Israel was finally conquered by the Assyrians and Judah taken captive by Babylon. The Eastern Caliphate came to suffer greatly from the attacks of mounted Mongols, that flooded the empire like swarms of locusts. Their



COLLETTE CAPRARA

'Banana' is my friend, and the more I know of her, the more I understand what friendship means.

As always, she agreed to drive with me last weekend to my hometown in upstate New York. Driving there has always been mildly risky, by a little less so now than those first few trips to visit my mom. In the beginning, we plotted out our journey "in general", memorizing the route numbers but not bothering with such time-consuming details as connecting points for those routes. Having tacitly agreed that those "690" and "220" by-pass routes seemed to go unnecessarily out of the way when they circled the city, we would follow a route directly into the heart of the downtown of each city, and spend the next 30 to 45 minutes meandering through streets under construction and taking advice from all-too-willing "direction givers" who sat on building steps, passing a bottle in a brown paper bag. The first time we "landed" in Baltimore, Banana's mission was to sit backwards in the passenger's seat and read the signs on the other side of the road behind us to see if we had missed any crucial connecting road. That was the trip when we took a map with us.

Last weekend we had cut our travel time for the five hour trip down to seven and a half hours. Our old Polish Catholic parish was celebrating the Annual Summer Festival, and since my mom lives only a half block from the church yard we made our trek to the celebration -- my mom, her friend, two lawn chairs, one cake-for-the-bake-sale, two crocheted

leader, the famed Genghis Khan, became known among the Muslims as "the scourge of Allah for the sins of men."

The Ottoman Turks

A new power was to arrive from Asia, to gather the pieces of the Eastern Caliphate and to found a new, mighty Islamic empire. The Ottoman Turks, a branch of the Seljuks, had conquered Bulgaria, Serbia and Albania by the beginning of the 15th century. In 1453 A.D., Mehmed II finally conquered the capital of the East Roman empire and changed its name from Constantinople to Istanbul. This was the end of the Byzantine and the beginning of the Ottoman empire, lasting until the end of the first world war.

Since the end of the second world war, Arabia has awakened from her sleep and developed once again at an enormous speed.

The recovery of Islamic civilization is not confined to economics and politics. Islam as religion and way of life enjoys an increasing popularity in Africa and, though a bit slower, even in Europe and certainly America. This may cause dismay among Christians: especially, since Christian missionary activities are no longer as zealous and successful as they were in the past.

However there is no real conflict between Islam and Christianity. The question asked in today's world is no longer: "Are you Muslim or Christian" but rather: "Do you believe in spiritual values originating in God or only in what you can see?"

Arabs and Jews always were and still are brothers and sons of Abraham, their common ancestor. Islam and Judaism, both reflect the same covenant of Abraham with God. It is very unfortunate that they were never able to reconcile their differences in the long history of the Middle East. It happens though that two persons as closely related as brothers, may turn into enemies. Yet, no matter how badly they fight, they will always remain brothers. □

Life with Banana

Sesame Street characters for the raffle, and Banana and me. We sat in the grass and ate pierogies (three for a dollar) and listened to the accordions and the vibration of the portable-dance-floor polkas. We found out that Miss Piggy had already been won in the raffle and that she was on her way to Alabama. We met and talked with my cousin who had been away for the last twenty years and she reminded me of the teenage crushes we had mustered for Lil Joe Cartwright and Dr. Kildare. A friend is someone you can share everything with.

On our drive back, we decided to finally find out whether or not The Colonial Restaurant near Harrisburg was really the place where we had once bought 75 cent grilled cheese sandwiches. Banana bet me (loser pay the bill) that it was. It wasn't. But Banana didn't have any money by then anyway. Even though the restaurant looked a little expensive (with lace curtains and plug-in Christmas candles in the windows), we decided to have coffee and a cheese sandwich to sustain us for the rest of the trip.

I was the first to pioneer the restroom. When I returned to the table, she listened to my report. I enjoy details. I've been reading a lot of Steinbeck. There was the cushioned toilet seat that filed with air and that made you feel that you weighed 300 pounds as it deflated to adjust to you ... here was floral arrangement in a mason jar with three competing silk ribbons overflowing from the top that all but concealed the heads of the paper roses that peered through them. And, of course, there was that spearmint-gum aroma that filled the room. Two lacy pink curtains

(see BANANA, page 15)



**JOHN
BIERMANS**

The history of the Unification Church worldwide has been one of struggle, persecution, perseverance and growth. This growth has usually come at great cost and sacrifice but, according to Unification theology, such is the course of history. The many periods of challenge and struggle have been followed repeatedly by ultimate vindication. The recent decision by the United States Court of Appeals in *Colombrito v. Kelly* is just another example of that process (please see story on back page).

One theologian recently wrote a note of congratulations for this victory. He said that during the mid-1970's, one attorney had told him that the Church would always lose the skirmishes on the lower trial court level but that higher courts would eventually see the constitutional issues at stake and reverse the tide. This is precisely what occurred here.

It is often difficult to believe that victory can ultimately be won. However, my personal feeling about this kind of vindication is a strong belief in the theory that "truth will ultimately prevail -- just so long as you have faith and you don't give up".

One of Many Challenges

The deprogramming faithbreaking legal battle is only one of many challenges the Church has faced in the United States over the years. There have been investigations by the Federal government, most notably the House Subcommittee on International Organizations led by then Representative Donald Fraser. Ultimately, Fraser spent \$685,000 in government funds and 18 months of his subcommittee's time, but failed to prove any allegation made against Reverend Moon or the Unification Church. Nevertheless, substantial damage was done by the media coverage of this investigation, and today, it is still common for the non-existent "findings" of this congressional investigation to be touted during testimony against the Unification Church.

Another apparent source of the pervasive media mischaracterizations of Reverend Moon and the Unification

Challenge and vindication

Church has been the numerous state legislative investigations conducted during the 1970's. A favorite pastime of state legislatures during that time was to convene committee hearings to study the "cult problem," particularly focusing on Reverend Moon and the Unification Church. Prompted by the anti-cult groups, the legislators dutifully heard a carefully orchestrated parade of former members of religious groups (apostates) who had been coercively deprogrammed into abandoning their faith. Testimony at one of the first hearings in Vermont provided almost the entire evidentiary basis for Delgado's infamous article: "Religious Totalism: Gentle and Ungentle Persuasion Under the First Amendment", which in turn has provided much of the foundation for New York and other state legislation intended to legalize coercive deprogramming.

Similar investigations were conducted in Ohio (1977), Alabama (1978), Connecticut (1979), Massachusetts (1979), and New York (1979). This practice has also carried into the 1980's, as thoroughly documented in a soon to be published article entitled "Criminalizing Conversion: The Legislative Assault on New Religions et al." by theologian Frank Flinn.

Discriminatory Treatment

The Unification Church and its members have been subjected to discriminatory treatment by state and local government agencies on many other legal fronts as well. The Church has had to fight for rights that would have been granted automatically to almost anyone else. In New York City, where the Unification Movement is headquartered, the Church was denied property tax exemption to Church buildings in New York City. Review of this matter by the New York Court of Appeals led to a unanimous vindication of the Church as a bona fide religion. One of the most respected appellate courts in the nation, the New York High Court stated: It must be concluded that the Unification Church has religion as its primary purpose inasmuch as much of its doctrine, dogmas and teachings, and a significant part of its activities are recognized as religious, and in good faith it classifies as religious, the beliefs and activities which the Tax Commission, and the court below have described as political and economic. Finally, tax exempt status was granted -- but only after a costly legal battle which lasted nearly

five years.

Unfavorable treatment in land use and zoning law enforcement has also resulted in protracted litigation of simple land use questions. For example, in Westchester County and Ulster County in the state of New York, the Church has been denied the right to use property for religious retreats on the basis of hysterical allegations of "mind control" and "brainwashing" by the same carefully orchestrated parade of apostates described earlier.

In another case, the Tarrytown Board of Trustees enacted restrictive land use regulations specifically designed to block Unification Church plans to build a small university on land acquired there.

Another case in point of this tremendous difficulty has been the Church Seminary. In 1975 the Unification Church purchased the former Christian Brothers property at Barrytown, New York. The Unification Theological Seminary was established there as a graduate professional institution of the Unification Church, to prepare men and women for ecumenical and interreligious work. Because of the ecumenical character of Unificationism, its roots in Judaism and Christianity, and its affinity with other major religions, the primary goal of the Seminary is the training of men and women for many types of ministry.

Unprecedented Investigation

The courses at the Seminary were established, staff were hired, and in April 1975 the Seminary applied to the Board of Regents of the University of the State of New York for a provisional charter. Although such applications are normally processed expeditiously, the Board of Regents conducted an extraordinarily lengthy and unprecedentedly attenuated investigation of the Seminary and in particular, the Unification Church. Favorable reports recommending the application were filed by the Deputy Commissioner of Higher and Professional Education, and also by two independent consultants, both experts in theological education, who were retained

by the State Education Department. However, in 1978, the New York State Board of Regents denied accreditation to the Seminary in Barrytown after a 34 month record inquiry.

These cases, all in New York State, parallel similar cases nationwide, all to keep the Unification Church from using its property for its religious purposes.

Immigration has also been a source of discrimination. However, after many years of unfair treatment by the United States Immigration and Naturalization Service, the rights of the Unification Church to fair treatment were finally vindicated in 1982 by the United States District Court for the District of Columbia. In recognizing the rights of foreign members of the Unification Church to enter the country as missionaries on the same basis as members of other churches, the District Court also clearly recognized the validity and genuineness of the Unification Church: "The Unification Church, by any historical analogy, philosophical analysis or judicial precedent (indeed by INS' own criteria) must be regarded as a bona fide religion."

Victory is Sweet

Despite all of these challenges, and many more, the Church has prospered and continues to be vindicated. It is said by many who have achieved greatness that, were it not for their adversities, they would never have aspired to, much less achieved, their success. Many also believe that nothing in life worth achieving comes easily. In fact, Elvis used to sing about "Easy Come, Easy Go". Unfortunately, he didn't follow his own advice.

All of this is a remarkable reflection of my own experience in the Unification movement, living my life on the basis of principles and not pragmatics. It takes tremendous faith, hard work and sacrifice and it has never been easy. But oh, it is satisfying and oh so sweet when the victory comes. That is a little of how it felt when we received the news of the Second Circuit's decision in the *Colombrito* case. I wouldn't trade this kind of life for anything else in the world. □

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

BANANA

(From page 14)

were thumb-tacked above a window and the tie-backs which, of course, were not in use were tacked to the wall on either side for display. Only the soap and toilet paper were missing.

Banana had been pounding the bottom of the pepper shaker, to little avail. She was determined. She unscrewed the top and banged the shaker one more time against the table. Out fell a fairly dried up little bug. After the original shock, Banana proudly displayed the little creature on her napkin in the middle of the table. We lay in wait for the waitress to return, gloating in our discovery. The waitress didn't come. She must have thought that we wanted more coffee.

Finally, Banana called her attention. In her most intimidating English accent, pointing to the little bug carcass she noted that "the pepper was having a bit of a problem" and that perhaps the waitress would like to "check for more bugs before the pepper was recycled among the tables." The waitress offered that, even more than just checking for additional bugs, she would go and throw the remainder of the pepper out. Banana grinned across the table. She could read in my face that I was rising to the defense of the waitress, so she decided not to go further to mention to the befuddled lady that the toilet paper was missing. And so, when

Banana took her restroom trip, she carried a napkin with her.

Banana and I have known each other for years. For a while, we lived in Chicago together. When things were hard to deal with we would walk to Lake Michigan together and float and swim and be tossed around by the waves until everything felt better. If you swam away from the shore, and just watched the seagulls, it didn't seem like Chicago was behind you. Sometimes we would be floating when the sun was rising. Sometimes we would float under the stars. The lake became a part of our friendship, like another common friend.

When it was Chicago-winter-cold and the pipes froze in our radiator, Banana and I would lay in our beds with our ski jackets and mittens on in the dark and talk. And when the pipes began to thaw and water dripped from the radiator cracks, it was Banana who would empty the trays that caught the water through the night.

And then I left Chicago, and she had stayed. And I was busy and forgot to write. Banana wrote a poem to the lake and sent it to me. She thanked the lake for being receptive and embracing through so many difficult times. She talked of how different it was recently when she had gone to the lakeshore and had seen the sprays of the waves frozen hard in mid-crash. She said that she would still always love the lake. I read the poem through my tears. □

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

Music being such a vital element in the world of spirit, it is not surprising that a grand building should be devoted to the practice, teaching, and the fostering of every description of music. The next place that our friend took us into was entirely dedicated to this important subject.

The Hall of Music followed the same broad system as the other halls of the arts. The library contained books dealing with music as well as the scores of vast quantities of music that had been written on earth by composers who had now passed into spirit, or by those who were still upon the earth. What are called upon earth "master-works", were fully represented among the musical scores upon the shelves, and I was interested to learn that there was hardly a work that had not since been altered by the composer himself since coming into spirit.

It is natural that this building should be possessed of a concert hall. This was a very large hall capable of seating comfortably many thousands. It was circular in shape, with seats rising in an unbroken tier from the floor. There is, of course, no real necessity for such a hall to be under cover, but the practice merely follows others in this realm -- our own dwelling-houses, for example. We do not really need those, but we like them, we have grown used to them while upon earth, they are perfectly natural to life, and so we have them.

A concert performance

We had observed that the hall of music stood in grounds far more extensive than those we had already seen, and the reason was soon made clear to us. At the rear of the hall was the great centre of concert performances. It consisted of a vast amphitheatre like a great bowl sunk beneath the level of the ground, but it was so large that its real depth was not readily apparent. The seats that were farthest away from the performers were exactly upon ground level. Immediately surrounding these seats were masses of the most beautiful flowers of every possible hue, with a grassy space beyond, while the whole area of this outdoor temple of music was encompassed by a magnificent plantation of tall and graceful trees.

Edwin suggested to us that we might like to hear a concert of the spirit world, and then he made a strange proposal. It was that we should not take our places in the seats of the theatre, but that we should take up a position at some distance. The reason, he said, would be manifest as soon as the music began. As a concert was due to start very shortly, we followed his mysterious suggestion, and seated ourselves on the grass at some considerable distance from the actual amphitheatre.

I wondered whether we should be able to hear very much so far away, but our friend assured us that we should. And, indeed, we were joined by numbers of other people, at that very moment, who, doubtless, had come for the same purpose as ourselves. The whole place, which was empty when Edwin had first brought us in, now contained many people, some strolling about, and others, like us, seated contentedly on the grass.

Edwin told us to walk over to the theatre and look down over the seats once again. We did so, and to our astonishment we found that the whole vast hall was packed with people, where there was not a soul to be seen but a short time before. The musicians were in their places awaiting the entrance of their conductor, and this great audience had arrived as if by magic -- or so it seemed.

As it was apparent that the concert

THE WORLD UNSEEN

Music in the world of the spirit

was about to begin, we returned to Edwin at once. In answer to our question as to how the audience had arrived so suddenly and unperceived, he reminded me of the method of bringing together the congregation of the church that we had visited in the first days of our travels. In the case of this concert, the organizers had merely to send out their thoughts to people at large who were particularly interested in such performances, and they forthwith assembled. As soon as Ruth and I had shown our interest and desires in these concerts, we should establish a link, and we should find these thoughts reaching whenever they were emitted.

A remarkable difference

We could, of course, see nothing of the performers from where we were situated, and so when a hush came upon all around us, we were thus sufficiently informed that the concert was to begin. The orchestra was composed of some two hundred musicians, who were playing upon instruments that are well-known to earth, so that I was able to appreciate what I heard. As soon as the music began I could hear a remarkable difference from what I had been accustomed to hear on the earth-plane. The actual sounds made by the various instruments were easily recognizable as of old, but the quality of tone was immeasurably purer, and the balance and blend were perfect. The work to be played was of some length, I was informed, and would be continued without any break.

The opening movement was of a subdued nature as regards its volume of sound, and we noticed that the instant the music commenced a bright light seemed to rise up from the direction of the orchestra until it floated, in a flat surface, level with the topmost seats, where it remained as an iridescent cover to the whole amphitheatre. As the music proceeded this broad sheet of light grew in strength and density, forming, as it were, a firm foundation for what was to follow.

So intent was I upon watching this extraordinary formation that I could scarcely tell what the music was about. I was conscious of its sound, but that was really all. Presently, at equal spaces round the circumference of the theatre, four towers of light shot up into the sky in long tapering pinnacles of luminosity. They remained posed for a moment, and then slowly descended, becoming broader in girth as they did so, until they assumed the outward appearance of four circular towers, each surmounted with a dome, perfectly proportioned. In the meanwhile, the central area of light had thickened still more, and was beginning to rise slowly in the shape of an immense dome covering the whole theatre. This continued to ascend steadily until it seemed to reach a very much greater height than the four towers, while the most delicate colors were diffused throughout the whole of the etheric structure.

I could understand now why Edwin had suggested that we should sit outside the theatre proper, and I could follow, also, why composers should feel impelled to alter their earthly works after they have arrived in spirit. The musical sound sent up by the orchestra were creating, up above their heads, this immense musical thought-form, and the shape and perfection of this form rested entirely upon the purity of the musical sounds, the purity of the harmonies, and a freedom from any pronounced dissonance. The form of the music must be pure to produce a pure form.

It must not be assumed that every description of discord was absent. To lack discord would be to produce monotony, but the discords were legitimately used and properly resolved.

By now the great musical thought-form had assumed what appeared to be its limit of height, and it remained station-

ary and steady. The music was still being played, and in response to it the whole coloring of the dome changed, first to one shade, then to another, and many times to a delicate blend of a number of shades according to the variation in theme or movement of the music.

It is difficult to give any adequate idea of the beauty of this wonderful musical structure. The amphitheatre being built below the surface of the ground, nothing was visible of audience, or performers, or of the building itself, and the dome of light and color had all the appearance of resting on the same firm ground as were we ourselves.

This has taken but a brief while in the telling, but the musical thought-form occupied such time in formation as would be taken by a full-length concert on the earth-plane. We had, during this period, watched the gradual building of the outward and visible effect of music.

The expert musician can plan his compositions by his knowledge of what forms the various harmonic and melodic sounds will produce. He can, in effect, build magnificent edifices upon his manuscript of music, knowing full well exactly what the result will be when the music is played or sung. By careful adjustment of his themes and his harmonies, the length of the work, and its various marks of expression, he can build a majestic form as grand as a Gothic cathedral.

A world of emptiness?

A world of emptiness! What a shock so many people have upon their coming into the spirit world, and how immensely glad and relieved they are to find that it turns out quite pleasant after all; that it is not a terrifying place; that it is not one stupen-

dous temple of hymn-singing religion; and that they are able to feel at home in the land of their new life. When this joyful realization has come to them, some of them are reminded that they looked upon the various descriptions of this life, that have come from us from time to time, as "rather material"! And how pleased they are to discover that it is so. What is it, if it is not "material"?

The musicians that we heard playing were playing upon very real, solid instruments from very real music. The conductor was a very real person, conducting his orchestra with a very material baton! But the beautiful musical thought-form was not so very material as were its surroundings or the means to create it, in just the same relative way as an earthly rainbow, and the sun and moisture that cause it.

At the risk of making myself very tedious I have reverted more than once to this strange fallacy that the world I am living in, here in spirit, is vague and shadowy. It is strange that some minds strive always to banish from the world of spirit every tree and flower, and the other thousand and one delights. There is something of conceit in this -- that makes such things exclusive to the earth world.

At the same time, if any soul thinks that such things have no business to exist in the spirit world, he is at liberty to abstain from both the sight and enjoyment of them by taking himself to some barren spot where his susceptibilities will not be offended by such earthly objects as trees and flowers and water (and even human beings), and there he can give himself up to a state of beatific contemplation, surrounded by the heavenly nothingness that he thinks should be heaven proper. □

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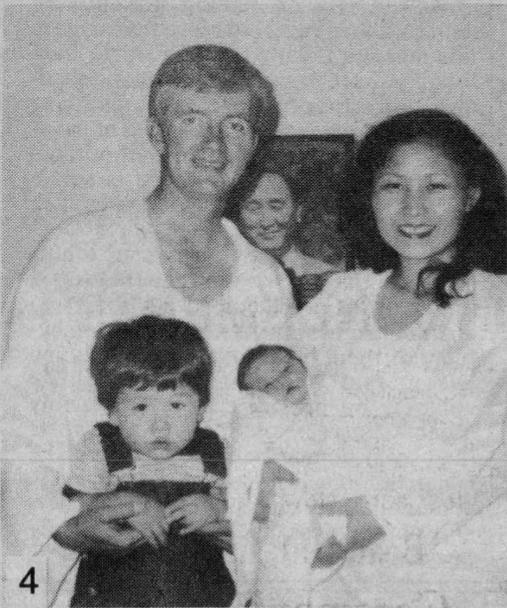
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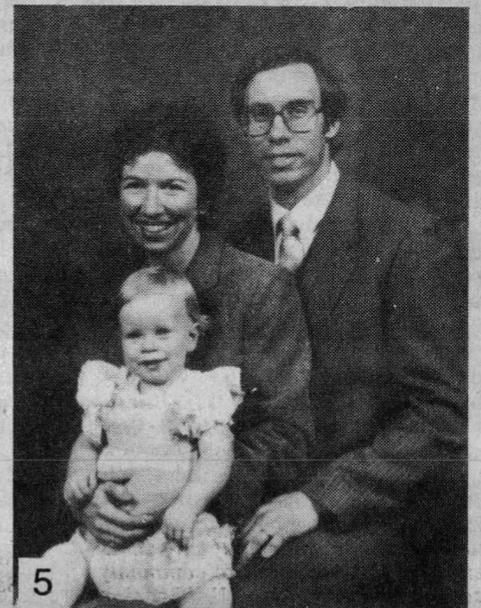
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GOO GOO GOO

To share your delight with us, send a photo (those indoor-without-flash orange-colored ones will come out black!) of all your family, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present: ● 1. Mehrdad and Anna Mizani with sons, Mehran, born 2/28/84, and Arman, born 5/22/85 ● 2. Alan and Rosaura Davies with daughter, Lorena Marie, born 3/11/85 ● 3. Brett and Linda Dungan with daughter, Brinda Sunonja, born 11/29/83 ● 4. William and Misako Connery with sons, Daeyong and Seung Yong, born 6/6/85 ● 5. Kyle and Cynthia Joffey with daughter, Akina Ruth, born 1/28/84 ● 6. Terry and Vanessa Nishikawa with son, Gregory David Hyun, born 12/8/84 ● 7. Eiji and Christine Sato with twins, Dahe Benedikte and Dagyoung Elisabeth, born 2/10/85, and son, Jeong-goon Joseph, born 9/30/83 ● 8. Shawn and Traudl Byne with sons, Paul Cheong-Ahn, born 10/28/81, Andrew Walrick, born 10/20/84, and Young David, born 7/30/1978 ● 9. Masoud and Sara Saberan with son, Cyrus Sanae, born 2/1/85 ● 10. Christoph and Young Ye Resmerowski with sons, Hanil, born 10/30/83, and Youngil, born 7/18/84 ● 11. Ettore and Choi Sun Ja Calistri with Ilmia, born 5/1/85. Correction: Two birthdates were incorrect last month, Umi Haft was born 11/26/84 and Yori Okada was born 10/18/84.



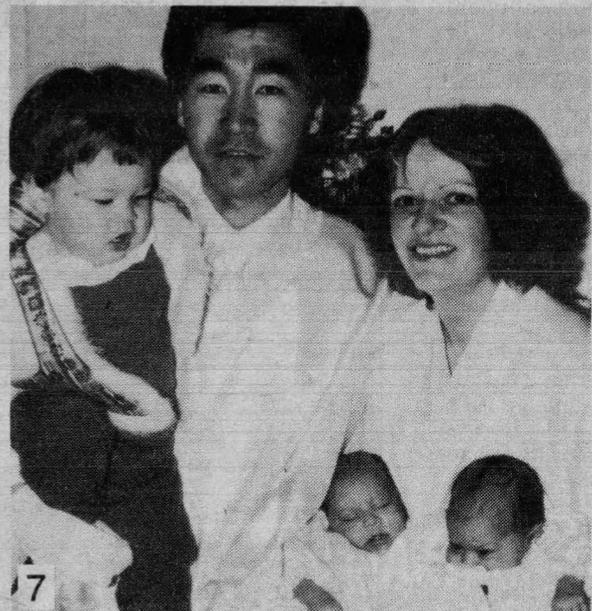
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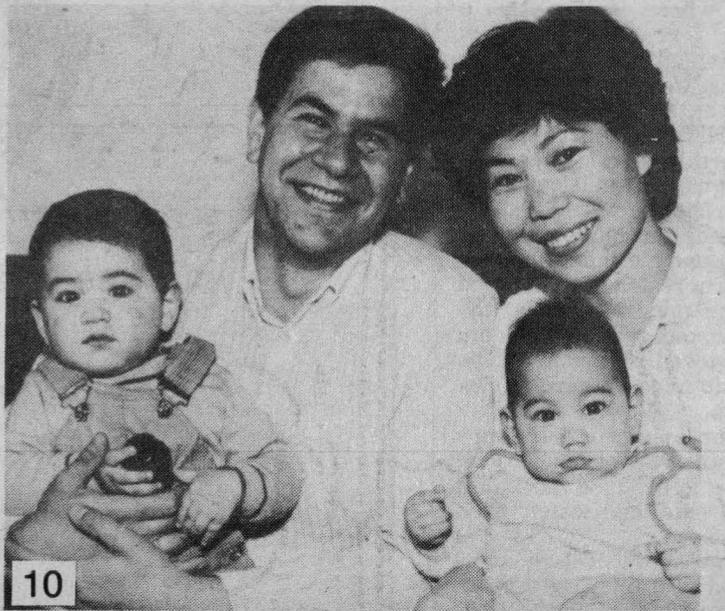
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This paper is funded by voluntary donations from church members and friends — you are welcome, encouraged even, to contribute.

COURT

(From page 20)

to the entire practice of illegal faithbreaking of adherents to all religious faiths.

Eric M. Lieberman, a civil rights attorney who also assisted in the appeal views this decision as a "resounding repudiation, both legally and morally, of deprogramming. It rejects the rather tortured legal defenses of deprogrammers in categorical terms -- in language one rarely finds in judicial opinions."

Mr. Lieberman and many other attorneys see this as the most significant decision ever on this issue, coming from the most important and prestigious Appeals Court in the country. He said that it "combines the denunciation of deprogramming in the Eleventh Circuit in the Gilmartin case with a fuller legal analysis that emphasizes the illegality of the practice and the untenability of the defenses created to try to justify it."

Berkeley attorney James Clapp

agreed with this analysis. "The language on the issue of deprogramming was quite remarkable. I was particularly surprised by the extent to which the Appeals Court went in denouncing the practice of deprogramming."

Can't Abduct People

The reaction of sociologists who have studied the issue was no less enthusiastic. For example, Jesuit sociologist Joseph Fichter of Loyola University, said "it is good to know that finally people have awakened to the fact that you can't abduct people to break down their religious beliefs."

Sociologist David Bromley of Virginia Commonwealth University has referred to it as "certainly a landmark decision," adding that it was a "just result." Professor James Richardson of the University of Nevada said he believes it is "another nail in the coffin. I don't think this practice of deprogramming or faithbreaking is defensible but it has taken a while for the courts to recognize it. Recent cases like the Eilers case in Minnesota and this one demonstrate that the courts are not going to put up with this kind of procedure anymore."

Psychologist Dr. Lee Coleman, whose testimony at trial was referred to in the opinion, expressed that "it is gratifying that the Appeals Court had the courage to recognize the absurdity of Judge Owen's behaviour. What we need now is recognition not only by one Appeals Court but by

the entire nation that deprogrammers are criminal thugs who threaten the civil rights of every American."

Religious Studies Professor Joseph Bettis made this statement -- "Deprogramming is one of the most outrageous practices of people who are prejudiced against and intolerant of religious beliefs that do not agree with their own. In this decision, the highly respected Second Circuit Court of Appeals has clearly repudiated this practice. The struggle for religious freedom has won an important and decisive victory."

A further reaction comes from the theologian Herbert Richardson -- "In this case particularly, the Court's clear condemnation of deprogramming can be seen to be a measure of a change in the attitudes in the society at large towards new religious groups. Precisely because Reverend Moon was named and involved in this case, the Court risked having its judgment be construed as an evaluation about him. That this Federal Appeals Court dared to do what a previous Appeals Court feared to do, that is, treat him fairly, is a measure of American progress towards tolerance and fairness."

Dr. Mose Durst, President of the Unification Church of America said that this powerful opinion "has given a complete vindication to the Unification Church and to our founder Reverend Sun Myung Moon. The practice of faithbreaking," he said, "has been the most painful and outrageous of practices against our church and all other churches." □

Best Wishes

Dear Editor,
One thing about most of us -- we're quick to criticize yet as slow to tell someone when they're doing a good job. Your publication is always interesting and thought provoking (even though I do disagree at times) and I do enjoy my monthly issues and in particular the columns of John Biermans and Collette Caprara. Thank you for keeping me on your mailing list and please use the enclosed check towards the continuation of your fine work.

My daughter has been a member for over four years now and I can see how she has grown, her happiness in the church and with her brothers and sisters and how fulfilled she seems in her work. She's in San Francisco and this past March I made my third trip out to visit her. We had a delightful ten days visit that passed much too swiftly but it gave me another opportunity to meet various members.

As always, I was impressed by the warm genuine respect and love I saw between her and her friends. If more parents would only open their hearts and experience this, most of their fears would be put aside. As it's what we don't know that we fear, isn't it?

Thank you again and I do wish you continued success.

Marie L. Jappell
New York

PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

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WANTED: Another couple(s)/family(s) to live with/near and work with (mission & childcare) JoAnn Nakao, 3533 W. Hubbell St, Phoenix, AZ 85009. (602)278-0238 78

WANTED For a 33 year old male who is in prison for drug possession, a female Unificationist pen-pal. Has studied Principle, wants to learn more. Write: J. Gary Whittington 76919, Max. Sec. Unit-128, Tucker, Arkansas 72168. 78

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Fluke by LEWIS

Appeals Court vindicates Church

Strongly condemns the practice of faithbreaking

By John Biermans

The United States Court of Appeals for the Second Circuit unanimously rebuked the illegal practice of deprogramming or faithbreaking of Unification Church members in a decision announced June 12, 1985.

The case involved a lawsuit brought by Church member Tony Colombrito against deprogrammer Galen Kelly who had abducted him, held him against his will and subjected him to abuse, harassment and ridicule in an attempt to force him to recant his religious beliefs.

During the course of the trial, Tony decided to discontinue the lawsuit, largely because the defense had forced Reverend Moon to take the witness stand. By this time, the trial had become a farce. Instead of a trial dealing with the illegal vigilante activities of the kidnapers, the trial judge, Richard Owen, had turned it into an inquisition of the Unification Church. He admitted many days of testimony on hysterical and unsubstantiated allegations about the Church, all of which had no relevance to the issues at trial, aside from their prejudicial impact.

After the trial was discontinued, the defense brought a motion for attorney's fees and costs. As described by the Court of Appeals: "Judge Owen held the motion for two years and in July 1984, without any hearing and without any explanation for the long delay, awarded fees and expenses to defendants in the sum of \$84,067.81, plus interest at 9% from May 1982."

In his holding, Judge Owen concluded that "this action was instituted by the Holy Spirit Association for the Unification of World Christianity for the purpose of harassing Kelly and not because Colombrito genuinely believed that his parents and Kelly had conspired with the intent to deprive him of his civil rights." He therefore termed the suit "vexatious" and "meritless."

Lawsuit Not Groundless

In a unanimous verdict, the Court of Appeals reversed the decision of the trial judge and awarded costs of the appeal to the Unification Church.

Judge Mansfield, writing for the Court, traced the case law on the subject of attorney's fees in civil rights cases and found that Colombrito's action "cannot be judged groundless. Indeed, he stood a reasonable chance of inducing a court to find that Kelly's actions were based on an anti-religious animus directed at the Unification Church. Colombrito's mother had obtained a New Jersey state court guardianship order without complying with clear statutory prerequisites for

such an order. Kelly and his cohorts . . . had forcibly abducted the 27-year-old Colombrito. They held him against his will and made efforts to "deprogram" him, i.e., to induce him to abandon his religious beliefs . . . As one court, the Eleventh Circuit Court of Appeals, said of such "deprogrammers" using such tactics, "Certainly their conduct is odious

right to do so is the very core of the First and Fourteenth Amendments."

In this same vein, Judge Mansfield continued his rebuke of the lower court decision -- "Nor was the evidence with respect to Kelly's participation in the kidnapping and attempted "deprogramming" of Colombrito inconsistent with a finding that Kelly conspired with the par-

'Whether or not their appraisal of the Church's beliefs was sincere and shared by others, this gave them no right to seek out and combine with Kelly forcibly to deprive their 27-year-old adult son (not shown in any way to be mentally incompetent) of the right freely to move about, to adopt his own lifestyle, and to practice the religion he chose . . . His right to do so is the very core of the First and Fourteenth Amendments.'

and has the effect of depriving the victim of important rights -- his liberty, his freedom, his right to practice his religion among other rights." Taylor v. Gilmartin.

Class-Based Animus

One of Kelly's defenses was that he had not acted out of any hatred or animosity towards the Unification Church. This was in response to one of Colombrito's claims that Kelly had violated Section 1985(3) of the Civil Rights Act which requires a "class-based animus." The trial court had ruled that Tony Colombrito failed to meet the requirements of this federal statute because he had acknowledged during his testimony that he felt his parents believed they were acting in his best interests.

The Court of Appeals found this argument unpersuasive. Judge Mansfield asserted that "parental concern and a class-based animus may co-exist or indeed sometimes merge. It could reasonably be inferred from the present record that, although the parents acted out of concern for their son's well-being, they simultaneously were motivated by an intense animosity toward the Unification Church, to which he had been converted, and toward its beliefs and practices. Whether or not their appraisal of the Church's beliefs was sincere and shared by others, this gave them no right to seek out and combine with Kelly forcibly to deprive their 27-year-old adult son (not shown in any way to be mentally incompetent) of the right freely to move about, to adopt his own lifestyle, and to practice the religion he chose . . . His

ents and others out of a religious-based animus. His concession that perhaps 50 of his deprogramming cases were directed toward persons converted by the Unification Church, combined with his colorful description of the need to disabuse such persons of its beliefs and practices, provided the basis for a reasonable inference, despite Kelly's denial of hostility toward the Church, that he acted for the purpose of trying to prevent people from choosing that religion for themselves. Against this background, it was clearly erroneous to label Colombrito's 1985(3) claim groundless, frivolous or meritless."

Decision Widely Acclaimed

This ruling has been widely acclaimed and congratulated among scholars, attorneys, sociologists, psychiatrists and theologians. Many observers were surprised at the extent of the Court's condemnation of the practice of deprogramming. Civil rights attorney, Lee Boothby, General Counsel to the Americans United for Separation of Church and State, observed that the Court of Appeals was obviously "shocked by the kind of conduct practiced by deprogrammers."

To add emphasis to their shock and indignation, the Court quoted extensively from an unflattering description of the practice of deprogramming by John Le Moul in the Fordham Law Review. In part, the Court quoted: "The deprogramming process begins with abduction. Often strong men muscle the subject into

a car and take him to a place where he is cut off from everyone but his captors. He may be held against his will for upwards of three weeks . . . The subject's sleep is limited, and he is told that he will not be released until his beliefs meet his captors' approval. Members of the deprogramming group . . . come into the room where the victim is being held and barrage him with questions and denunciations until he recanted his newly found religious beliefs."

Assures Access to Courts

Jeremiah Gutman, President of the New York Civil Liberties Union expressed great satisfaction with this ruling. Mr. Gutman, who had taken part in the lawsuit, stated that this is "an extremely important decision assuring access to the courts by people who assert civil liberties claims. Had the opinion gone the other way, it would have perverted Congressional intent to encourage people to assert their rights in court without fear of burdensome awards of costs and fees if they failed to prove their case."

This view was echoed by Steven McDowell, General Counsel for the Catholic League for Religious and Civil Rights. He stated that the decision "allows these important issues to be litigated without the threat of attorney's fees being awarded." He went on to express his view that the Appeals Court ruling supports the view that people ought to be allowed to make up their own minds about their religious beliefs.

Dirty Business

James Parker, staff attorney for the Christian Legal Society said "We find this decision to be a good decision not just for this particular case but because of the message it sends out on the issue of deprogramming as a serious violation of civil rights." He also commented on the "important fact that the Court reveals deprogramming as the dirty business it really is."

Another reaction came from Reverend Dean Lewis, Chairman of the Religious Liberty Committee of the National Council of Churches of Christ. He noted that Judge Mansfield went out of his way to give his views about deprogramming, in uncomplimentary terms.

Rev. Lewis was particularly pleased that this opinion is "evidence that these issues are coming to be understood with greater clarity in the courts and in the American public. This verdict is testimony to that . . . it's a good verdict and one that I welcome."

Harvard Law Professor Laurence H. Tribe, who represented the Church in this appeal, stated that this was an historical decision and that it had dealt a death blow (see COURT, page 19)

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