

New Hope News

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California Appellate Court Rules:

Religious Conservatorships Outlawed

On Friday, October 7, the California State Court of Appeals handed down a landmark decision strongly upholding freedom of religion. By reversing a lower court decision to submit five adult Unification Church members to parental control, it spells the end for conservatorship proceedings against Church members in California. President Salonen said of the decision, "This ruling is indeed a significant event in the history of religion. The California conservatorship law has too often been used as a convenient ploy of those people, completely insensitive to the individuals involved or to any principle of religious freedom, who are bent on destroying our church by kidnapping and deprogramming adult members. I'm glad that the court has upheld our constitutional rights to freedom of belief and religious practice."

Specifically, the ruling stated that: "In examining the contentions made in support of the petition we find that the former provisions of section 1751 of the Probate Code, which the temporary conservators relied upon in these proceedings, were too

vague to justify the appointment of temporary conservators of the persons as granted herein; that the former statutes did not authorize the appointments, as made by the court, under the most favorable interpretation of the evidence; and that under the circumstances of this case it was a violation of the petitioners' rights to religious freedom to appoint temporary conservators of their persons under the provisions of the Probate Code."

BACKGROUND

The case on appeal involved a ruling by lower court Judge Lee Vavuris giving custody of Janice Kaplan, Barbara Underwood, Leslie Brown, John Hovard, and Jacqueline Katz, to their parents after a hearing lasting several weeks and drawing nationwide publicity.

The parents of the five had followed a now-familiar process of obtaining 30-day custody of their adult children under a loose clause in California law allowing custody over one believed to be under the influence of "artful and designing" persons. Such orders were obtained

through Arizona attorneys who specialized in this service to parents who want their children removed from non-Establishment religions. Then the conservatee, who has no legal rights, is subjected to "deprogramming" at the "Freedom of Thought Institute" in Tucson Arizona, a ranch providing the desired isolated and confined environment for the brutalizing "deprogramming" experience and staffed by "deprogrammed" former members. The cost of parents is \$10,000 to \$25,000.

Judges in several California counties have been routinely granting conservatorships without seeing the victim or holding hearings. Through efforts of attorneys for the five members, Judge Vivarus granted a hearing to determine whether or not the five were mentally competent. The hearing went on for days as parents alleged that their children were under "mind control" and their children were forced to prove their sanity. Several of the members performed original musical compositions and read poetry in an effort to convince the judge that their crea-

tivity had not been diminished since joining the Church.

On March 28, the appellate court agreed to hear an appeal of the five conservatorships. Shortly thereafter, on April 11, the appellate court stayed Judge Vavuris' March 28 conservatorship law. Three of the five elected to stay under the conservatorship -- indicating their acceptance of the deprogramming to which they had been submitted. One, John Hovard, has resumed active membership in the Church.

In substantiating its first contention, that the provisions of the conservatorship law "were too vague to justify the appointment of temporary conservators...", the Court of Appeals said: "Although the words 'likely to be deceived or imposed upon by artful or designing persons' may have some meaning when applied to the loss of property which can be measured, they are too vague to be applied in the world of ideas. In an age of subliminal advertising, television exposure, and psychological salesmanships, everyone is exposed to artful and designing persons at every turn. It is impossible to measure the degree of likelihood that some will succumb. In the field of beliefs, and particularly religious tenets, it is difficult, if not impossible, to establish a universal truth against which deceit and imposition can be measured."

As a footnote, the Court quoted from Shakespeare:

"Who steals my purse steals trash 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed." (Othello, act III, scene 3.)

The Court added: "The same comparison may be drawn with a theft of one's beliefs, be it by 'coercive persuasion' or summary legal action."

Concluding its first argument, the Court of Appeals said: "In view of the values involved we conclude that the provisions of section 1751 as it read prior to July 1, 1977, were too vague to be applied in proceedings to deprive an adult of his freedom of action as proposed by the parents in this case. If there was mental deterioration, proceedings under the Welfare and Institutions Code were available. If there was duress or physical restraint criminal sanctions should have been sought."

In discussing its second point, "that the statutes did not authorize the appointments as made by the court (of conservators) under the most favorable interpretation of the evidence" the decision summarized the testimony of the original Vavuris hearing. It concluded: "We feel that the evidence was insufficient to sustain a finding that there was any emergency authorizing good cause for appointment of a temporary conservator."

Among other things, the court based its decision on the legal precedents that "on attaining majority the child is emancipated from the control of the parents," and that "even with a minor child, the parents' right to secure treatment which will involve curtailment of the child's liberty is curtailed."

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Directors Conference

Los Angeles Hosts Rev. and Mrs. Moon

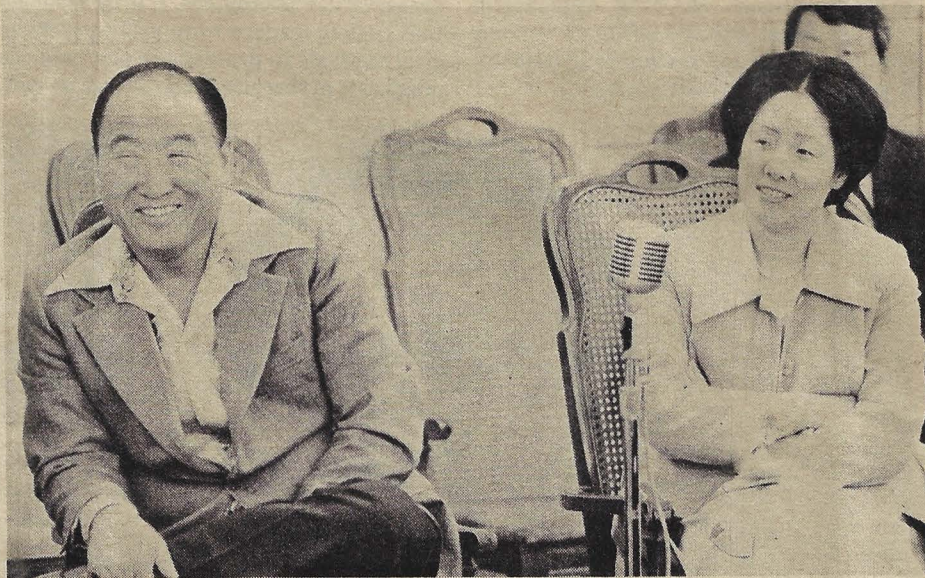
by Bonnie Blair

For Unification Church members in Southern California, the news that Rev. Moon would hold the monthly State Directors Conference in Los Angeles signaled a flurry of excitement and activity as they prepared to host Rev. and Mrs. Moon and Directors from all fifty states on October 1st. The site of the Conference, a house overlooking the beautiful San Gabriel Mountains, had recently been repainted and landscaped. Sunny autumn skies awaited the arrival of some 75 guests.

State Directors landed at Los Angeles International Airport throughout the day on September 30 and traveled to one of several Unification Church centers in metropolitan Los Angeles where they would stay during their visit. Everyone was up early for a morning service on Saturday, followed by breakfast and a drive to Pasadena. There the visiting directors were joined by about two hundred Unification Church members from the Los Angeles area.

Rev. and Mrs. Moon arrived and met with the members assembled there. In a lengthy message, Rev. Moon encouraged all of them to take responsibility for awakening the American people, particularly her youth, to respond to God in this confusing time. He urged each members to live his or her life for the sake of God and humanity and to take the initiative to discipline themselves to live lives of goodness and historical value. "I want to give you the following advice," he said. "Don't complain, and don't give up. All your difficulty is ultimately to your benefit--to make you a man or woman of God's pride."

Rev. Moon explained that the Unification Church is pursuing two goals--to find God and to make God real in the world, and to become people who can live God's way of life. He challenged all the members



Rev. and Mrs. Moon at a recent Directors Conference

to live up to that standard.

After Rev. Moon's address, those present participated in the first National Divine Principle Exam. A written exam, this test will be issued nationwide on a quarterly basis. Members in Los Angeles were taking the exam concurrently with members in all fifty states on Saturday afternoon. The exam was followed by dinner and both the Directors and local members left Pasadena for the evening.

Rev. Moon's meeting with the State Directors themselves was held on Sunday. During the course of the day, newly appointed graduates of the Unification Theological Seminary reported on their first weeks of state level leadership and offered their personal insights after successfully completing two years of study and several months of field work in fundraising. Other state leaders reported significant developments in their states.

The one-hour television special, "Rev. Moon in America," has appeared in more

than 40 cities in America now. In states where the program has appeared, directors report greater interest in Unification Church work and beliefs. Dr. Sontag's new book, *Rev. Sun Myung Moon and the Unification Church*, was introduced at the Conference by Col. Bo Hi Pak, and a copy was distributed to each of the directors.

Rev. Moon announced that a new series of major evangelical tours throughout the U.S. will begin in New York, at the Church's newly redecorated Manhattan Center. International One World Crusade teams will visit states in the near future to prepare for those programs.

At the close of the Conference, the directors were divided into small groups of three for the purpose of exchanging ideas and working together on various programs. Rev. and Mrs. Moon departed, and remaining members enjoyed a sukiyaki dinner together before returning to their respective states.

Released October 1

Scholar's "Inside View" of Unification Church

Sun Myung Moon and the Unification Church, by Frederick Sontag, Abingdon Press, Nashville, Tennessee.

This book, just released, is undoubtedly the most balanced study of the Unification Church to appear so far in the United States. Dr. Sontag's study is a personal account of his observations about our movement, beginning with his first exposure at the Fourth International Conference on the Unity of the Sciences, continuing through his travels to Church centers in Europe, Asia, and the United States, and including his attempt (unsuccessful) to visit the deprogrammers' "Freedom of Thought Institute." Also included in the book is a summary of the Divine Principle, excerpts from Reverend Moon's speeches, replies to allegations against the Church, and a thirty page interview with Reverend Moon.

Parts of particular interest to Church members are excerpts of interviews with members around the world and the interview with Reverend Moon. Topics discussed in the interview were: the role of new revelations from God, the significance of the Yankee Stadium and Washington Monument rallies, the part of the United States in God's providence and Reverend Moon's opinion of the controversy swirling around the Church.

Readers should keep in mind that the book is a survey rather than a critique or evaluation of the Unification Church. Dr. Sontag's conclusions about the Unification Church are only two: "The origins of the movement are genuinely humble, religious and spiritual; and the adaptability and solidarity of the movement are such that we are dealing with a movement here to stay. We have witnessed in our own lifetime the birth, growing pains -- and will see the

maturity -- of a new religious movement."

The real value of this book is that it asks the right questions. Dr. Sontag wisely deflects the reader's criticism from the Church to his own life and American society. In doing so, Dr. Sontag demonstrates a recognition that much of the public opinion about our church is more a projection of what is going on in American society than it is a reflection of our movement. Dr. Sontag states in his introduction: "It would be no small service if this book could put the hard questions on the right plane and in their most illuminating form..." He goes on to give an accurate summary as he is introducing the Church: "What is fascinating about the movement is that the problems of the day are mirrored in it, whether social, religious, political, or psychological. Evaluate the Unification Church movement adequately and you

have understood our era. This church raises the issues of the deterioration of our family structure, the lethargy of many traditional religious institutions, the problem of religions intruding their goals into politics, and the religious control of money and power. At the center of it all lies the question of Jesus and his mission, plus the perplexing issue of how God acts and whether he gives new revelations in a new day."

Sun Myung Moon and the Unification Church is being heavily promoted by its publisher, which is affiliated with the Methodist Church. An advertisement for it comprised the cover of a recent issue of *Publishers' Weekly* magazine; Dr. Sontag will also be touring the country.

This book is a valuable and welcome addition to the existing literature about the Unification Church. Hopefully, it will be the beginning of other similar serious studies.

California Appeal Won

(Continued from Page 1)

The court ended its second argument: "If an adult person is less than gravely disabled we find no warrant for depriving him or her of liberty and freedom of action under either the former provisions of the Probate Code, or the Welfare and Institutions Code. If there is coercive persuasion or brainwashing which requires treatment, the existence of such a mental disability and the necessity of legal control over the mentally disabled person for the purpose of treatment should be ascertained after compliance with the protection of civil liberties provided by the Welfare and Institutions Code. To do less is to license kidnapping for the purpose of thought control. We conclude that the provisions of the Probate Code could not be applied to justify the appointment of a conservator of the person on the evidence presented in this case."

After citing a number of substantiating cases, the judges conclude the decision with a resounding reinforcement of the principle of religious liberty. They argue: "Freedom of thought, which includes freedom of religious belief, is basic in a society of free man... It embraces the right to maintain theories of life and of death and of the hereafter which are rank heresy to followers of the orthodox faiths. Heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as real as life to some may be incomprehensible to others. Yet the fact that they may be beyond the ken of mortals does not mean that they can be made suspect before the law. Many take their gospel from the New Testament. But it would hardly be supposed that they could be tried before a jury charged with the duty of determining whether those teachings contained false representations. The miracles of the New Testament, the Divinity of Christ, life after death, the power of prayer are deep in the religious convictions of many. If one could be sent to jail because a jury in a hostile environment found these teachings false, little indeed would be left of religious freedom. The Fathers of the Constitution were not unaware of the varied and extreme views of religious sects, of the violence of disagreement among them, and of the lack of any one religious creed on which all men would agree. They fashioned a charter of government which envisaged the widest possible toleration of

conflicting views. Man's relation to his God was made no concern of the state. He was granted the right to worship as he pleased and to answer to no man for the verity of his religious views. The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect. When the triers of fact undertake that task, they enter a forbidden domain. The First Amendment does not select any one group or any one type of religion for preferred treatment. It puts them all in that position...

There is a distinction between interference with a person's beliefs and a person's acts. Nevertheless where does belief end and action begin? Evidence was introduced of the actions of the proposed conservatees in changing their lifestyle. When the court is asked to determine whether that change was induced by faith or by coercive persuasion is it not in turn investigating and questioning the validity of that faith? At the same time the trier of fact is asked to adjudge the good faith and bona fides of the beliefs of the conservatees' preceptors. If it be assumed that certain leaders were using psychological methods to proselytize and hold the allegiance of recruits to the church or cult,

call it what we will, can it be said their actions were not dictated by faith merely because others who engaged in such practices have recanted? The total picture disclosed must be tested by principles applicable to the regulation of acts of religious organizations and their members."

The original hearing, Judge Vavuris' decision, and the deconversion of four of the "faithful five" received national news and editorial coverage for weeks. It will be interesting to note the contrasting weight of coverage given the decision's reversal.

Louise Strait



John Howard remained faithful during conservatorship and petitioned for reversal.

Church Historian Questions

Does America Respect Religious Freedom?

The following was delivered by Dr. Warren Lewis at a press conference on Capitol Hill on September 7. Dr. Lewis is Professor of Church History at New York Theological Seminary and Unification Theological Seminary. The press conference was called to alert the public to the abuses of Rep. Donald Frazer's subcommittee on international organizations. While nominally investigating South Korean government activity in the United States, it has extended its power to include the Unification Church. Recently the subcommittee recommended that Church member Dan Fefferman be cited for contempt of Congress for refusing to answer questions which Mr. Fefferman says violated his First Amendment rights of freedom of religion and freedom of association.

by Dr. Warren Lewis

My purpose this afternoon is to define, as a church historian, the distinction between the rights of the government to investigate religious activity on the one hand, and the sovereignty of the human individual conscience on the other. I would like to spend some time discoursing on the libertarian tradition which has been enshrined in the Constitution of the United States, but since that subject was adequately covered by previous speakers I will pass over that part of my prepared notes, simply to say this: The constant voice of our tradition from John Locke to Thomas Jefferson and from the Constitution to the Second Council of the Vatican in 1965 is to affirm in both anthropological and theological terms the rights of the individual person as a free creature of a personal God; and the violation of these rights would therefore constitute a violation of both the human person and the person of the Almighty.

This tradition, which is well known as a legal tradition and as a civil tradition, has running counter to it another tradition not nearly so well publicized. The intolerance which religions often express towards one another has carried over into both official and unofficial actions in American public life. The Salem Witch Trials and persecution of the Shakers and Anne Hutchinson by both Puritans and Baptists has received the attention at least of the historian, but in the 19th century American public intolerance of strange and new religions reached its peak. The phenomenon is known as nativism--that attitude by which one identifies one's self and one's religious cultural perspective as the native American point of view and distrusts others who are racially foreign or religiously peculiar. The expressions of nativism led, in the 19th century, to the brutalization of Roman Catholic immigrants whose arrival was resented by the native American-Protestants who had "arrived" in another sense of the word already some generations before. Incoming Jews were also suspect, and like the Irish they need not apply, not to the American establishment, not till they had a little more money and a little more political clout anyway.

These foreigners, both racially and religiously, were whispered to be loyal to alien powers and conniving in an international conspiracy to take over America and thereby the world. Some of our best preachers and politicians took the platform and pulpit to harass these people. A kind of religious McCarthyism was exercised as well against the Shakers, the Masons, Adventists, Jehovah's Witnesses and especially the Latter Day Saints, or the Mormons. In particular the Mormons suffered horribly as pious Protestant citizens lobbied with governors, legislatures and Congress itself to hound the Mormons beyond our borders, pass repressive laws against them, send

the militia in to fire upon them, lynch their founder and leader in a jailhouse raid, and massacre them--men, women and children--in pleasant mountain meadows.

We are not speaking today of what cannot happen in America, nor are we speaking about what might happen here. We are, in point of historic fact, speaking about what has happened here and is happening again.

If you will permit me to characterize this spirit of nativism so that we name the demon and thereby cast it out: In the words of David Brian Davis who has delineated the nativist profile, "Americans were told by various respected leaders that Freemasons had infiltrated the government and had seized control of the Court, that Mormons were undermining political and economic freedom in the west, and that Roman Catholic priests receiving instructions from Rome had made frightening progress in a plot to subject the nation to Popish despotism." This fear of internal subversion was channeled into a number of powerful counter-movements which attracted wide public support. Anti-Catholicism was nourished by ethnic conflict and uneasiness over immigration in the expanding cities of the northeast. Anti-Mormonism arose largely from a contest for economic and political power between western settlers and the group itself, the Mormons, who had voluntarily withdrawn from society and claimed the undivided allegiance of its membership. Anti-Masonry, on the other hand, was directed against a group thoroughly integrated in American society.

As the image of an unAmerican conspiracy took form in a nativist press in sensational exposes, in the countless fantasies of treason and mysterious criminality, the lines separating Mason, Catholic, Mormon and "Moonie" become almost indistinguishable. William Hogan, the ex-priest and vitriolic anti-Catholic, compared the menace of Catholicism with that of Mormonism and many later anti-Mormon writers agreed with Josiah Stom that "Brigham Young out-Poped the Roman"--and described the Mormon hierarchy as being similar to the Catholic one. These nativists then adopted many of the policies which they sought to oppose.

Then this goes on to describe the mythical image of sexual power ascribed to the leaders of the persecuted group, thus locating the root of hostility on the part of the nativist in the unspoken fantasy world of the persecutor's sexually repressed discomfort. The nativists in their zeal took on the very characteristics they condemned. In attempting to protect the rights of religion they denied the rights of religious people; in condemning fanatical allegiance to ideology, they became fanatically allied to the ideology of nativism. They indulged in sexual fantasies, became intolerant of dissent, and subverted the American Constitution in attempting to protect it.

The whole 19th century nativist theme sounds to me very much like the treatment which Unificationists, Scientologists, Hare Krishnas and others are presently receiving at the hands of 20th century nativists. I suggest that we are today faced with a reappearance of this kind of essentially unAmerican religious nativism. The recent FBI break-in at the headquarters of the Church of Scientology tells us that in addition to Watergate and Koreagate we are now afflicted by a governmentally perpetrated Churchgate. The deprogramming scandal is another example of nativistic religious violence where parents, professional deprogrammers, local police and judges and ministers collaborate in the spiritual, civil, and emotional--and in at least one instance that I know of--physical rape of religious adult citizens of the United States.



Dr. Warren Lewis

The Fraser Committee's interrogation of members of the Unification Church is an expression of Congressional nativism. Mr. Moon, like the Pope, is a foreigner. He is Korean. The Moonies, like the Catholics, are alleged to be more loyal to oriental despots than they are to the Constitution. There are sexual innuendos, gossip about brainwashing, and economic jealousy on the part of envious churchmen. Theological ecclesiastical nativism has expressed itself in the form of a recent diatribe against the Unification Church by a subcommittee of the National Council of Churches. This committee incidentally comprised four members, one of which is a Roman Catholic and another is a Baptist. Both of these churches are not full members of the Council. A third committee person, Mr. Lara Braud, is not himself a son of the Constitution at all but is a Mexican Protestant who, like his Yankee Protestant forebears, once he has arrived, seeks to push down the ladder by which he himself climbed up, so as to prohibit the arrival of the other alien--Laura-brand would say "unChristian" but he means "foreign"--groups. The fourth member of this group, Mr. Hendricks, is a theological advisor to one of the parent groups who have been influential in their lobbying activities with the Fraser Committee. So we see not only the unconstitutional activity of Congress in the investigation per se, but we see some kind of caucus-room goings-on between members of the National Council of Churches and the Congress. How do you get that investigated?

You can imagine how far a "Moonie" lobby would get in trying to have the National Council of Churches investigated for possible unAmerican activity. Not very far, I assure you.

My final paragraph, then is addressed to Congressman Fraser and his subcommittee themselves. I am an American, loyal to the Constitution, as are you. I am a religious person, loyal to my spiritual perspective, as are you. And herein lies

the dilemma. We are all on both sides of the issue. But, Mr. Fraser, you have transgressed your boundary as an elected representative of the people. We did not elect you to investigate religion or people's religious consciences. You are not competent to this task nor is your committee within its legal competence to carry on such an investigation. You have no right to interrogate Mr. Fefferman concerning his religious motives or activities. He will give you his name, rank and serial number but he is bound by conscience and the Constitution to tell you no more. You sit in the seat of Roman procurators who once interrogated would-be martyrs concerning their faith. Following their lead, Mr. Fefferman will joyfully undergo the worst you can devise but he will not divulge the names of his co-religionists nor tell you of their practices nor betray the sacred book to your political fingers. If you want to know what he believes, then set a time and place wherein the two of you--both you and Mr. Fefferman--mutually agree but please, outside the halls of Congress. There and then, not as on trial, Mr. Fefferman will gladly teach you the way of Unification. A Congressional investigation is the wrong place. Mr. Fefferman cannot, he will not, answer your questions there, just as Dietrich Bonhoeffer suffered a glorious martyrdom as a result of his so-called "contempt" of the Nazi congress.

In sum, I simply claim the prerogatives which have historically been attributed to the Bishop of Rome, but now for the religious common man and for the every spiritual person. In the words of the Apostle Paul, "The spiritual person. In the words of the Apostle Paul, 'The spiritual person judges all things but that person is neither judged nor interrogated by anyone.'" (I Cor. 2:13) Neither Mr. Fefferman nor any other religious person can be compelled under threat of your accusation of contempt of Congress to violate his conscience, his humanity, or his God.

Record-Breaking Season for D.C. Striders

by Glenda Moody and Mike Myers

The D.C. Striders 1977 season has just come to a close and we would like to share some of our exciting moments with you. Our indoor season began on January 9 in an auspicious way when the Mayor of Washington D.C. presented Glenda Moody, founder of the Striders, and several members of the team a proclamation proclaiming the week of January 9-15 *D.C. Striders Week* in recognition of the work done by the club for young people in the area.

The Striders travelled quite a bit during the indoor season, beginning in late December with a meet in Saskatoon, Canada. Stan Vinson of the Striders was named the outstanding athlete of the meet after winning the 600 yard run and anchoring the mile relay team to victory. After the Canadian meet we returned to the University of Maryland for the CYO Meet, the first major meet of the season in the United States. Fred Sowerby won the 600 yard run and our mile relay team came within three tenths of a second of breaking a world record. This year we hope to break that record. Our mile relay team incidentally was ranked #1 in the country last year by *Track and Field News*.

From Maryland it was on to Philadelphia where Stan Vinson tied the meet record for the 600 yard run, Freida Davy won the women's 60 yard dash and our mile relay team was once again victorious. Following Philadelphia were meets in Toronto and Montreal at which the

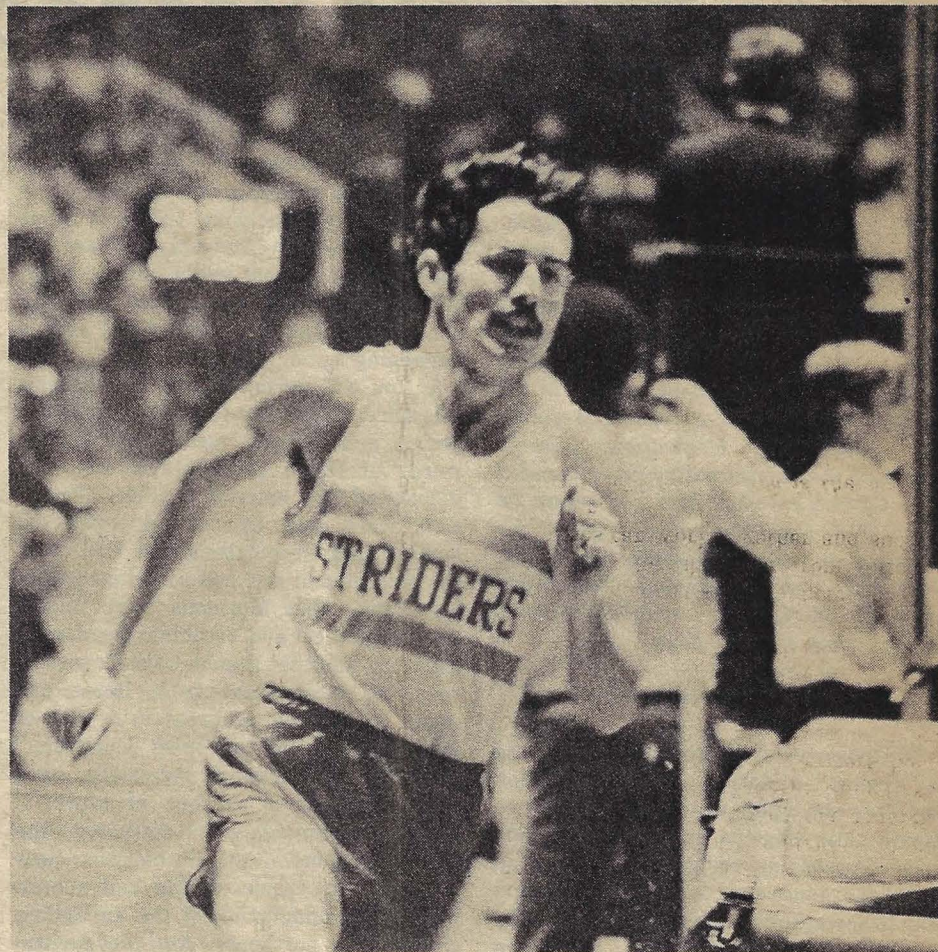
Striders were victorious in the 600 yard run and the mile relay.

The big meets of the season were held in New York City at Madison Square Garden: the Olympic Invitational, the Millrose Games and the AAU National Championships. At the Olympic Invitational, the Striders women's mile relay team was victorious and the men's mile relay team won, setting a new meet record in the process. The highlight of the indoor season came on January 28 at Madison Square Garden. The meet was the Millrose Games, probably the most prestigious meet of the season, and among the 20,000 people present was Reverend Moon and several guests. Freida Davy tied the meet record in the 60 yard dash, Stan Vinson won the 500 yard run and the Striders' mile relay team broke the Madison Square Garden record which had stood for some 20 years. Also held in New York was the AAU National Championships at which Fred Sowerby of the team became the National Champion in the 600 yard run and our women's mile relay team set a new national record.

The Striders stayed at the World Mission Center for all three New York meets and were both amazed and grateful for the treatment received by the staff and everyone that lived there.

The final meet of the indoor season was held in Canada between the United States and Russia. Stan Vinson of the Striders was chosen as a member of the U.S. team and anchored the mile relay team to victory.

Outdoor season began in early April and



we were busy almost every weekend through August as well as having practice every day. The high point of the outdoor season came at the Penn Relays where the Striders won the mile relay, the sprint medley relay and took second in the distance medley relay in front of 30,000 people. It was the Striders third consecutive Penn Relay mile relay victory, the first time the feat has ever been accomplished. Other travel for the summer included meets in Tennessee, Virginia, Baltimore, Kansas and California. At the AAU National Championships in California one of the young men who we helped put into college after running with our high school team set a new American record in the steeplechase. His name is George Malley and he has since graduated from the University of Pennsylvania and will be running for the Striders again. The team also did some international travel running in Trinidad, Jamaica and the Bahamas.

The spring and summer months are the period when the D.C. Striders high school age team runs together. In early June we used two of our Church buses, driven by Dennis Pearson and Fritz Weiss, to take 60 kids from all different schools to Atlanta, Georgia to compete in the Atlanta Classic which is a national high school meet. Jesse Williams tied the meet record in the 100 yard dash, our 440 relay team set a new meet record and our high school mile relay team kept pace with our older men's team by setting a new national high school record of 3:10.6. The Atlanta trip is always a wonderful experience for everyone involved. We take three or four coaches from different high schools and kids from many different schools and pull together as one team. Other teams and coaches are very surprised and impressed with the unity of our team because many of the athletes and coaches are, in fact, rivals during the rest of the season. The kids are pulled together by the heart and the goals of the team and become a family before the trip is over. A very moving and unique aspect of our team is that we pray together as a team before and after the meet.

Despite all of our track victories, the accomplishment that we are most proud of is that over the last several years the D.C. Striders have helped some 600 young people from the D.C., Virginia and Maryland area to receive college scholarships throughout the country valuing nearly \$8 million. This is really the

backbone of our program, helping young people who perhaps wouldn't have the opportunity to go to school to achieve that goal and to help them find their dignity as young men and women.

The final event of the season was the World Cup Games held in Dusseldorf, Germany on September 4-5. The D.C. Striders had four athletes representing the USA and Antigua. Cliff Wiley of the Striders was a member of the 400 meter relay team which set a new world record at the games. Stan Vinson and Cliff Wiley both just returned from a tour of Europe and Russia where Stan was undefeated in the quarter mile and Cliff was victorious in the 100 meter dash in Russia. Of course the goal of any amateur athlete is to compete in the Olympic Games to be held in Moscow in 1980. We are beginning to set our sights on that date to train as many athletes as possible to compete there.

The D.C. Striders now have athletes from seven different countries and our goal is to expand to twenty one countries by next year. It's a wonderful thing to see the cultural and national barriers being broken down on the team. There is a spirit of brotherhood and love on the team that is noticed and commented on at many of the meets we attend. We hope to become a heartistic standard in the sports world, showing that with God's help, men of different color skin and from different countries can work together and succeed together.

The Unification Church is the primary supporter of the D.C. Striders, an independent organization.



DC Strider pushes into first place at the Millrose meet in Madison Square Garden.

New Hope News

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