

Unification News

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The Newspaper of the Unification Church

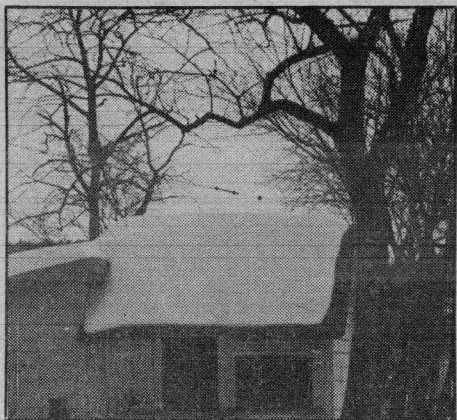
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Black history month

Ministers celebrate

By Richard Lewis

"The Role of the Black Clergy in Revitalizing America" was the theme of the reception for the 31 ministers from 10 denominations who met for the final "Tribute to Black History Month" sponsored by Minority Alliance International on February 26.

This program followed the "Tribute to Martin Luther King Jr." held in January, and is the second in the ongoing series of meetings sponsored by MAI on the overall theme "The Total Realization of True Interracial and Interreligious Unity."

This idea was emphasized by Rev. Edward R. Culvert, Chairman NY State Labor Relations Board and Professor of Black Studies at City College, in his speech to the conference, "Bridging the Gap."

"We're all in different churches — but we're all looking for salvation," he said. Although there are tremendous problems in our society and "the temptation is to meet violence with violence," he emphasized that the solution is in the moral fiber of the culture. He called on the ministers to be "God's shock troops" and for religious people to work together in this "highest calling."

The meeting at the Unification Church headquarters building at 4 West 43rd Street, New York featured three speakers and was followed by a banquet. Before and after each talk the participants joined in song led by MC Bruce Williams, Director of Communications

Minority Alliance International tribute to National Black History Month February 26, 1983



Harlem Weekly

Mrs. Donnette Magoola and Mrs. Juanita Jackson Pierre-Louis lead the singing at the opening of the MAI minister's conference celebrating Black History Month.

for MAI.

Dr. Mose Durst, president of the Unification Church in America, welcomed the ministers and declared the meeting a "celebration of a people who have suffered — a people who have overcome."

Standing in for Archbishop Abuna Yesehag, Ethiopian Orthodox Church Patriarch of the Bronx, NY who was unable to attend, his assistant Abuna (Father) Aphraim spoke first on "Black

Spiritual Origins."

"In the Bible there is no color difference," and the races can work together to serve God, he said, noting that it was the West who had liberated his people from the atrocities of fascist rule in the Second World War. It is the "darkness" that we must fight against, he emphasized, because even people who believe in God have fought each other —

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American tour kicks off

Martial arts on campus

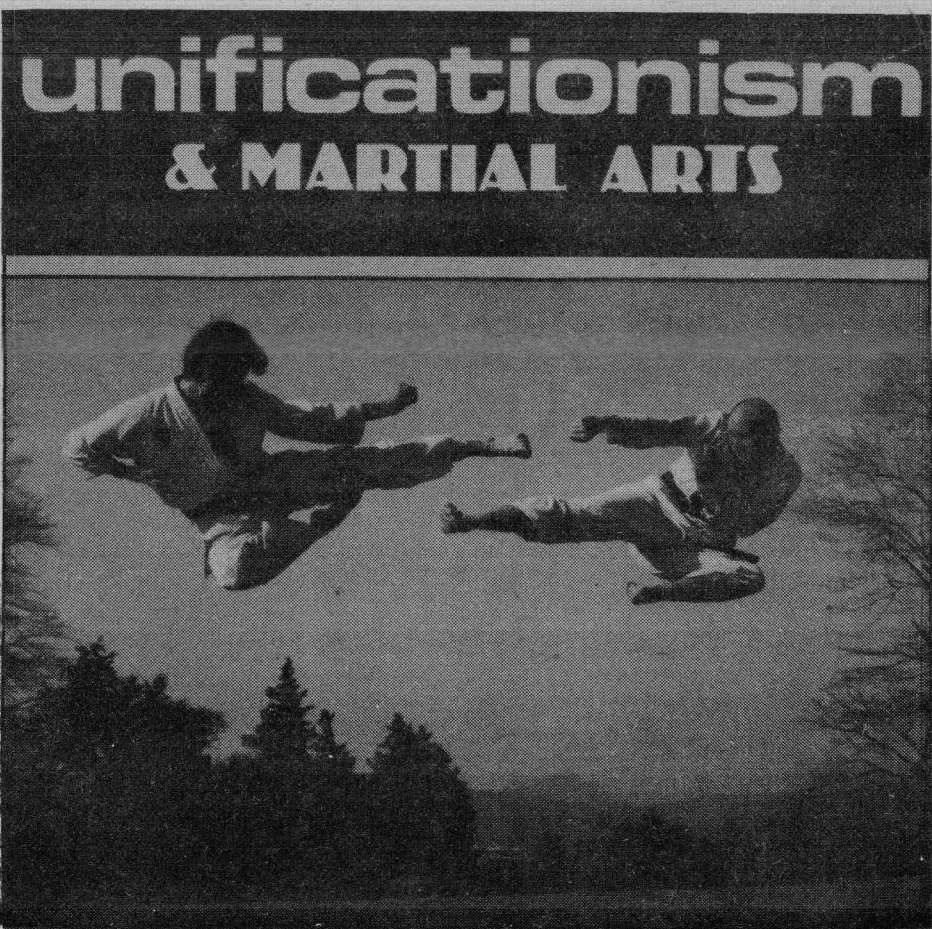
The Collegiate Association for the Research of Principles (CARP) began a major campaign in February at Boston University. Dr. Joon Ho Seuk, director of CARP and the Grand Master and founder of Wonhwa-do, spoke to a crowd of 1000 on the topic of Unificationism. Before and after his talk, twelve Black Belt Wonhwa-do martial artists performed awesome feats requiring great skills.

The campaign was marked by a very determined spirit. CARP members sold over 800 tickets at \$2.00 each for the event. In doing so, they had to overcome 2 major snowstorms in one week, working from early morning until late at night in the below freezing temperatures. Neither uncooperative vehicles nor crowded living conditions could dampen the spirit, however.

The dedication of the CARP members was matched by the performances of the martial artists. Eijero Kusakari jumped over 12 people to smash a board, Ichinori broke a baseball bat with his shin while Gerry Servito and Diane Erskine performed martial-art ballet.

The results were astounding. On a campus that has been critical of our movement in the past, the crowd was completely supportive. Dr. Seuk spoke strongly about Rev. Moon and Unificationism being the way to overcome the

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Color pamphlet to be used on the national CARP tour.

Spiritual aspects of music

By David Eaton

After the evening performance on Children's Day, Mr. Joong Hyun Pak took several of us from the Performing Arts Department to Reverend Moon's apartment at the World Mission Center, where we shared rice cakes and ginseng tea with him. Reverend Moon spoke about different aspects of performing arts and music.

He began by saying that classical music is more vertical than rock music as classical music induces the angelic world. Rock music, on the other hand, induces low spirits and doesn't allow you to be really your true self. The original mind seeks to be connected to the realm of purity. When you listen to classical music the connection between can take place more freely. Rock music is in a more horizontal mode and doesn't allow you to feel God's spirit. However, rock music can be used, but it's very important to incorporate classical elements into it.

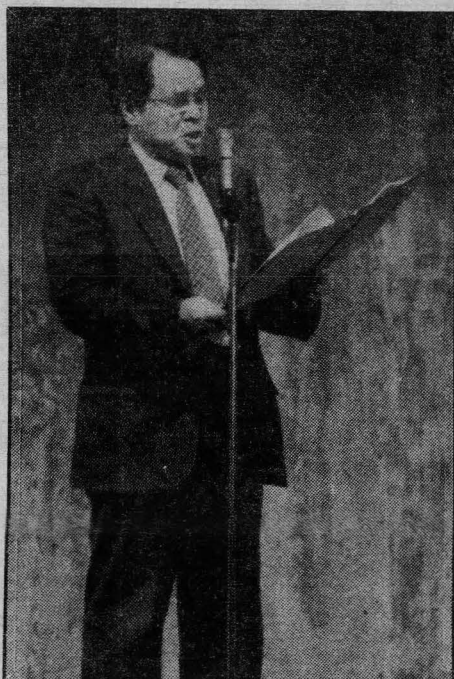
The composer's job is to help people connect to the higher realms. When writing a love song, the lyrics are most important and are subject. The music is object to the lyrics. So, if you are writing a love song, the question is: how can you connect to the higher realms with a higher love, not a secular love?

Reverend Moon said that the music from Incheon is powerful, but we must create soothing music, too. We need to have music that is not only powerful and masculine but also soothing and feminine. Contrast is always an important factor in music: going from the powerful to the more sweet aspects of nature.

The way in which you bring about contrast is crucial. The contrast between two moods or atmospheres in music should be done very gracefully.

By studying the laws of motion of the body, you can gain understanding of the laws of music and the change of character in music. When you inhale and exhale, for instance, it is not a rapid change but a very gradual change, so gradual that you are not even aware of it. This is also how change should occur in music.

Then Reverend Moon began speaking about conducting. He said that conducting is using your authority to attain that balance in music. The conductor must be both graceful and athletic. He is not only conveying ideas and



Kwang Yul Yoo reads "Toward that high place," a poem he wrote for the birthday celebration.

thoughts to the musicians but also has the responsibility to entertain the audience.

Reverend Moon talked about singers, saying that they should not be tight but very flexible. A singer's posture should be relaxed. When singing a song, the motion of a singer's body should be in harmony with the spirit of the song. If it's a mellow, beautiful song, the singer's motions should be round and graceful. But if it's a powerful song, the motion of the singer should be more athletic or forceful.

Reverend Moon said that at one point in his life, he listened to the music he loved for twenty-one days and never became tired of it. Rather, listening to it inspired him to write poetry. Music and religion coincide and should exist side by side, hand in hand. Music should be like prayer.

Sexual promiscuity will destroy our artistic creativity. If we are sexually promiscuous, we will be dead and our musical thought will be scattered. So we must cleanse ourselves through prayer and hard work. Reverend Moon gave the example of a prism. When it is clean, it reflects light clearly and in a very beautiful way. But when the lens of a prism is dirty, the light can't come through properly and there is no beauty. Through prayer and hard work we cleanse ourselves and that allows God to work through us and to inspire us.

If, through prayer and hard work you cleanse yourself, you will always be able to ask your mind what is right. If you have some artistic question while choreographing or staging a dance or

"Toward that High Place"

To reach that high place to
That place where You dwell,
We look up to Heaven.

There where our parents live,
There where our parents' hearts remain,
That holy place, that peaceful place, that place where God dwells.

It is as far away as the beginning of creation,
It is as far away as the numerous days of human history.

The mountains are green,
The streams are clear,
The grass, trees, and flowers sing in chorus night and day.

In that land grains and fruits are plentiful,
And all people have all that they want.

But that is the Creator's dream,
And our parents' fervent desire,
It is the common will of all beings, too.

But no!
Even now you are rich.
The whole world sees you that way.
Even the richest people of the world know you are.
And it is true.

Oh! our parents,
Nevertheless in order to turn the world to right,
And to make proper plans for the future of mankind,
Now you are poorer than anyone.

You are weeping.
You will not sleep.
You work at night as in the day.
And yet you think you do not do enough.

The earth is filled with work to do.
You are struggling alone to deal with it all.
And no one knows your heart as you struggle alone.

Heaven and earth have to be saved.
All the people have to be saved.

The peak of the mountain is so high,
The road has cliffs and steep slopes,
As you walk this way your flesh is torn and your blood flows.

You have lived that way all of your life.
Now you do even more;
Now you work even harder.
We must learn the proper way to understand our parents
Who now face even greater difficulties.

Kwang Yul Yoo

song and you don't know what the right staging should be, as long as you have purity of mind and heart, God can tell you very easily. So keep your mind and heart clean so you will know what is artistically right.

And don't ever become complacent.

Self-complacency will lead to death. If you want to make progress, always work harder and try harder.

At one point, Reverend Moon asked me what I wanted to do. I told him I want to work as a professional musician — not so much to gain fame or financial success but more to carry a standard of purity and morality to the professional musical world as it is very corrupt and decadent. He kind of grinned and said, "It's true. But you need more training, training of faith." Musical training is important but faith training is more important because when we go out to work with professionals, we are going to be up against a lot of spiritual difficulty. But Reverend Moon did encourage us to begin working with professional people in order to learn from them.

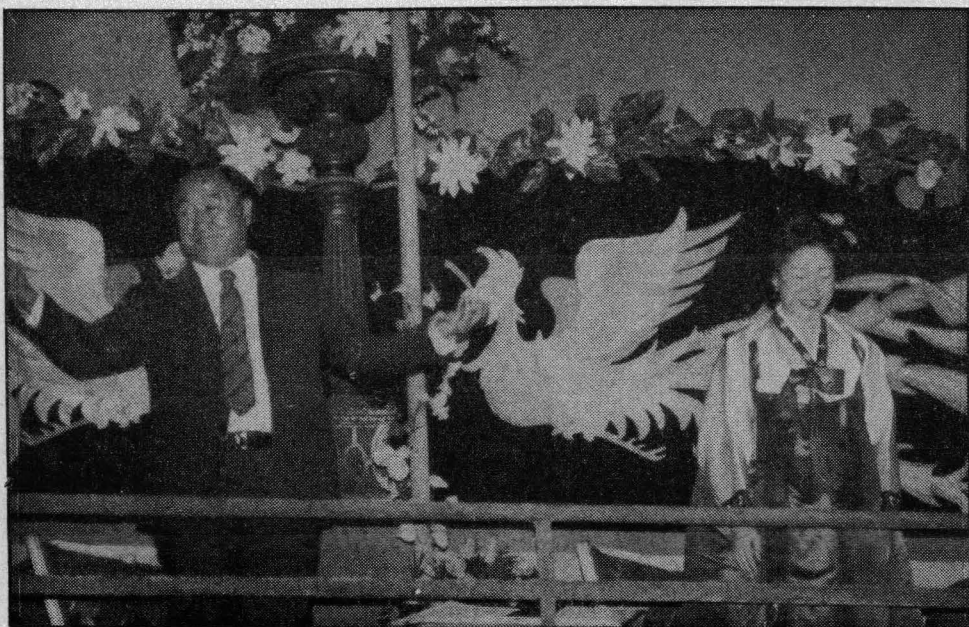
Reverend Moon concluded by saying that we have to try harder as the kingdom of heaven comes through our efforts. We have to intoxicate ourselves with God's love and then display that love to the people for whom we are performing.

This is excerpted from an article that first appeared in Principle Life, January 1983 that can be obtained from Joan Groom, Editor, 481-8th Ave, New York NY 10001.



The New Hope Singers International sing "Celebration Song," written for the occasion by Joong Hyun Park and Kevin Pickard, orchestrated and conducted by David Eaton.

photos: New Future Films



Reverend and Mrs. Moon arriving at the Manhattan Center for the Celebration Performance in honor of their birthday and (below) lighting their birthday cake in the Grand Ballroom of the World Mission Center.

Congratulations!

Reverend and Mrs. Moon celebrated their birthday on February 18. Every religion celebrates the birth of its founder and for Unification Church members around in every nation this is a day of celebration.

Those living in New York were fortunate to be able to celebrate with them. Reverend and Mrs. Moon, their family and church members with their guests, attended a special evening of classical entertainment presented by the Performing Arts Department at the Manhattan Center in New York.

Then on February 28, Reverend and Mrs. Moon had their second grandchild, Shin Jeung, a baby girl born to Nan Sook, the wife of their eldest son Hyo Jin. Messages of delight poured in to the happy parents from all around the world. On behalf of the church in America, we would like to add our **Congratulations!**



photos: new Future Films



The Early Days

Reverend Moon was born on January 6, 1920 in Pyungan Buk-Do, in what is now Chunjoo, North Korea. He was born to a rural family, the second son and the fifth of eight children. He was known, even in his youth, to be a person of strong will and determination.

He did well in school and eventually went to Japan to study at Waseda University. His family expected him to gain great distinc-

tion, become a professor with PhDs, a position of great distinction in that society. However his life changed when, at the age of 16, he felt called by God to work towards the building of God's Kingdom on the earth.

Mrs. Moon - Hak Ja Han - was born in the province of south Pyungyang, now a province of North Korea, close to where Reverend Moon had grown up. Her family was devoutly Christian and her parents and grandparents were strong members of a spiritual church that recieved many revelations. The church members suffered greatly

under the Japanese occupation which prohibited all religions, particularly Christianity.

Mrs. Moon's mother joined the Unification Church after she had escaped from North Korea with her family. Mrs. Moon met Reverend Moon years before they married, she was first introduced to him in Seoul when she was just out of primary school.

Reverend and Mrs. Moon were married on March 16th, 1960 and they now have thirteen children and two grandchildren.

On the piano, Kwon Jin (above left) who is eight, son of Reverend and Mrs. Moon, performs "The Sound of True Love" he composed to celebrate his parent's birthday. The New York City Symphony (above), conducted by Francesco Santelli, performs selections from Beethoven, Tchaikovsky and Verdi.





Dr. Joon Ho Seuk speaks to an overflow crowd at Boston University during the Wonhwa-do demonstration. Martial display (right) at the summer workshop in Colorado.



CARP's on campus!

An independent student-newspaper reports

By Diane Plucienkowski

The Boston University chapter of the Unification Church held a martial arts demonstration last night at Sargent Gym to a near capacity crowd.

The Collegiate Association for the Research of Principles (CARP) is an international organization of the Unification Church, adhering to the teaching of Rev. Sun Myung Moon.

The martial art of Wonhwa-do was demonstrated by twelve black belt experts who broke boards and bricks and exhibited falling techniques.

Dr. Joon Seuk, the Grand Master of Wonhwa-do which he created in 1979 spoke during the program.

Seuk, a follower of Rev. Moon for

20 years, and national header of CARP, said the physical strength of the demonstrators was of spiritual origin. They were able to accomplish these feats by a unification of mind and body, he said.

"The main reason I stand before you today is because I have discovered a great teacher who knows the way to bring about an ideal world of true love," Seuk said.

"That teacher is Rev. Sun Myung Moon, and the way is called Unificationism," he added.

Seuk said solutions to world problems would never be solved through democracy or communism. A new guiding principle is necessary to bring about world peace and unity, he added.

"Unification is the guiding princi-

ple which can harmonize East and West, materialism and spirituality, science and religion centering on God's love," Seuk said.

Martial arts is related to CARP because it shows unity of mind and body, and Wonhwa-do particularly shows this as it is a combination of all art forms BU CARP president Josie Lawson said.

The use of martial arts in Unificationism is non-violent, and it is used for self-defense to ward off evil, Lawson, a junior in the College of Liberal Arts said.

Lawson said CARP is representative of students serving the world and seeking to create harmony on earth.

She said CARP encountered no problems with the BU administration to hold the event at Sargent.

The gym was rented by the group as it would be rented by any organization that made a reservation in advance, she said.

CARP has been at BU since November of 1981, and has seven to twelve active members at the University.

Dr. Betsy Colford, a first-degree black belt in Wonhwa-do and a third-year student at the Unification Theological Seminary in Barrytown, N.Y., narrated the martial arts demonstration.

She described the meaning of the movements of the black belts and explained the correlation to Unification and its non-violent goals.

Colford said after the demonstration she joined the Unification Church a little over two years ago because "it promised optimistic living." "What the Unification Church says isn't just rhetoric, they accomplish what they set out to do," she said.

Colford said Unificationism is an attempt to "get all idealistic people

working together."

"You don't have to give up your own religion, and they don't keep you against your will. Why would they want to?" she added.

Colford was married by Rev. Moon last October in Korea with 5,836 other couples. Her husband lives in Korea while she remains in the United States.

Colford plans to rejoin her husband in Korea upon completion of her education at the theological seminary.

She requested a Korean husband from Moon, and had the opportunity to accept or reject the Reverend's selection. Colford is happy with the spouse Moon chose. "I know he loves God, is not going to fool around and is not going to ruin his body with drugs," she said.

"I wouldn't have done it if I didn't think God was working through him," Colford said, referring to Moon. The marriage ceremony is in accordance with Unification principles which dictate everyone is considered brother and sister.

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photos: CARP

KICK-OFF

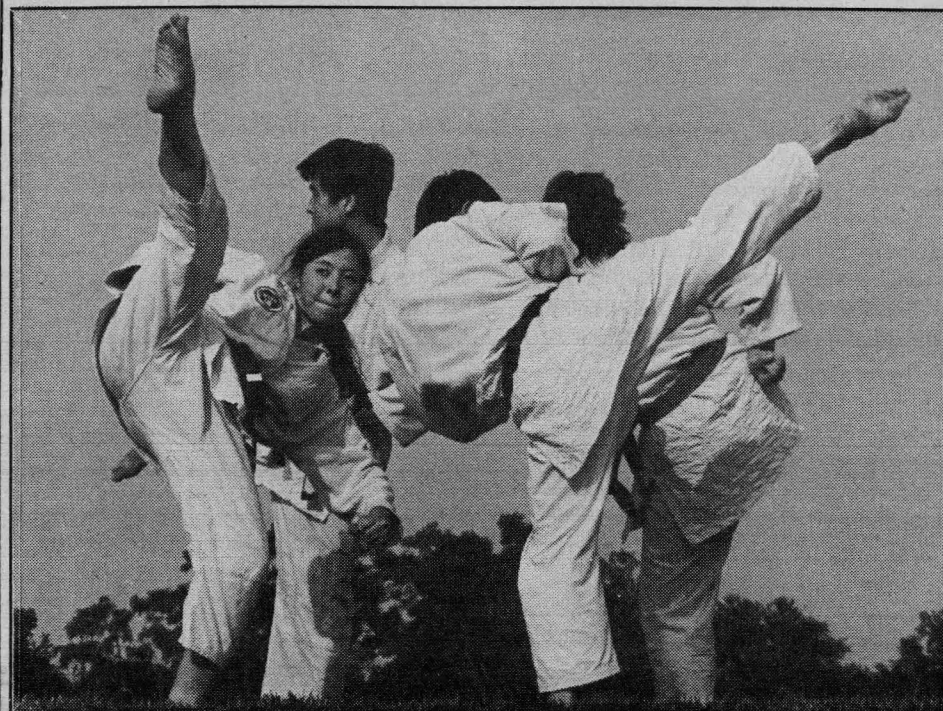
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deficiencies of both democracy and communism. Not a single voice of protest was raised. Following the program, over 70 people signed up to join Wonhwa-do clubs at 6 area universities, 41 expressed interest in learning about Unificationism and 29 wanted to connect with CARP. The daily Boston University newspaper published a front page article with a large photo. In contrast to their usual negative approach, the article was very positive, quoting Dr. Seuk and other members at length.

On February 15th, Reverend Moon spoke about the importance of martial-arts training and Unificationism philosophy in revitalizing America. This CARP tour will bring this powerful combination to the youth of America.

Next on the tour will be Berkeley, California on March 2; Houston, Texas on March 30; Madison, Wisconsin; and Knoxville, Tennessee in April.

Wonhwa-do as early morning warm-up (above) and as martial-art ballet. (below)



UC defense draws large turnout

An overflow crowd packed the Bone Student Center at Illinois State University on February 9 to hear Henri Schauffler speak out in defense of the Unification Church. The program was co-sponsored by the Collegiate Association for the Research of Principles (CARP) and the ISU Forum Committee.

Schauffler, a ten-year church member and regional leader of CARP, created tremendous publicity for the event when he protested the \$1000 paid out of student-union funds to Chris Carlson, an "anti-cultist," for his speech on campus the night before promoting his activities as a faithbreaker (a "deprogrammer" in the jargon of the anti-religious movement.)

Carlson, who was physically abducted from the streets of San Francisco by professional kidnappers, was called "an unfortunate victim" by Schauffler, because his freely embraced faith had been psychologically stripped from him and he now devoted his life to justifying his forced abjuration as a 'rescue' from a mythological force called 'mind control.'

Schauffler, speaking of the efforts of the Unification Movement to create a new culture centered on God, lamented the fact that our culture had become so secular and materialistic that religious conviction and dedication was considered something bad and destructive.

History and discipline of Wonhwa-do

By Monte Vianale

Martial arts seem to be one of the more popular imports from the Orient these days. In fact, they have become a worldwide phenomenon from International Judo Tournaments to the fame of Bruce Lee in movie theaters. Many forms of martial arts exist today; the most popular forms are Kung Fu, Tae Kwon Do, Judo and Karate.

Early in the history of martial arts, in A.D. 520, the legendary spiritual teacher, Bodhidharma, came to China and saw that the Chinese did not really grasp the deeper truths of Buddhism. They only understood it on an intellectual level. As he struggled to bring enlightenment to them, he maintained that the real teachings could not be taught with words alone. His students used martial arts training to prepare themselves for the intuitive leap beyond understanding into enlightenment. They used these arts as an ancient rite to harmonize their mind and body and find inner peace. It was a way to instill self-discipline into their lives. Yet, they also found it necessary to fight since the monks often traveled alone through the mountains. Frequently, they had to defend themselves against wandering thieves and bandits. But, as a religious ritual, they used it solely for self-defense, never for an aggressive attack.

In the 20th century

The martial arts have great potential to become a dynamic educational force in the 20th century. The following quote from an article by Jim Nail in the March, 1982 edition of *Black Belt* magazine, illustrates some of the educational qualities of martial arts as described by a long time teacher:

"You see," says Ohshima "we are trying to bring something priceless to people. Having a black belt in karate is no trivial thing. It is not a badge of physical accomplishment, but a sign that a person has reached a certain mental level. These people have learned to face themselves, and that carries over into the rest of their lives...karate is a way, a little lower than religion perhaps, by which anybody can reach a higher level of mentality. Even if they are not spiritual enough or intellectually motivated enough for religion or philosophy, they can find spiritual attainment through training hard in the traditional way, learning to face themselves 100%."

So, while the spiritual roots of the martial arts are rather clear, it seems that in many cases, they have strayed

considerably. Today, with their aggressive and warlike connotations, one would never guess that martial arts were used hundreds of years ago by Budist monks — religious men! As society has seen the rise of crime and violence, all too often martial arts have been used destructively and aggressively. For example, karate training makes bare hands into deadly weapons. Some people have used the skills learned in the Dojang to commit crimes, to hurt innocent people and to start unjust fights.

Even though martial arts schools have rules against this kind of behavior, some individuals leave the schools and use their prowess for unjust purposes and it has become more and more difficult to insure its proper use. A key discipline in all martial arts is that it is a defensive tactic to be used in the face of injustice and bodily harm. It was never intended to initiate an attack or for criminal purposes.

Wonhwa-do

Recently, a new form of martial arts, Wonhwa-do, calls for a reformation, a renaissance of the original purpose intended for martial arts. Wonhwa-do literally means "the way of harmony", it emphasizes the higher purpose of martial arts. The study of this new and unique tool can help an individual to develop mentally and spiritually and become highly proficient in self-defense.

A scientific analysis of all existing forms of martial arts techniques, improved methods and altogether new techniques are integrated to form this new system. It integrates the "soft" circular movements and "hard" linear extending movements. The two modes of fighting form a more powerful and advantageous form of combat.

Under the patient guidance of Dr. Joon Ho Seuk, the National Director of CARP and the founder of Wonhwa-do, hundreds of students are building not only their bodies but their characters. He has inspired many to practice Wonhwa-do, and some have made enough commitment to earn a black belt. The scientific basis of Wonhwa-do and Dr. Seuk's personal interest in each student has helped even average students to do well.

This newest martial art began at the International Training Center and the Unification Theological Seminary in February of 1979. The core principles of Wonhwa-do were derived from Unification Thought, the philosophy of Rev. Sun Myung Moon.

Each of the forms that Wonhwa-do students practice represents ideals that can help the student grow mentally and spiritually. For example, the first form that a beginner learns is "Sawi Gidae Hyung" (Form of the Four Position Foundation). Although externally it may appear as if one is just learning a sequence of kicks and punches, internally the student is encouraged to be aware of the value of developing a sound character. During Wonhwa-do training, a student may reach a deeper understanding of how important mind and body unity is to build character strength. Since good character is fundamental in developing relationships with friends, family and society it is the first concrete ideal a person is asked to examine as part of their initiation to Wonhwa-do.

This wordless transmission of knowledge of "enlightenment" is an actual educational experience to which its participants can testify. Silvia Gran, a 74 year old grandmother who is also a Wonhwa-do enthusiast writes:

"In practicing Wonhwa-do, I can see in a concrete way how it derives its concepts and principles from Unifica-



Meditating before a Wonhwa-do training session.

tion Principle. Love and loyalty become real as I learn to be more patient with myself...I gain more self-confidence; and I find that my thoughts and spirit and actions are broadened."

It is a moment of awareness, when concepts inadequately described by words come alive as genuine insight into your consciousness, through intensive Wonhwa-do practice.

The objectives of Wonhwa-do include: Understanding Unification Principle; Unity between mind and body; Self-discipline; Self-confidence; Courage; Courtesy; Indomitable spirit; Perseverance; Self-defense; and Physical fitness. The tenets of Wonhwa-do are: (1) To be filial and loyal to God. (2) To be filial and respectful to your parents. (3) To love and care for your brothers and sisters. (4) To make sincere efforts to achieve unity between mind and body. (5) To overcome every difficulty by perseverance. (6) To be courageous and bold for the cause of righteousness. (7) To fight against injustice with an indomitable spirit.

So, while the objectives and tenets of Wonhwa-do may appear rather strict to some people, those who have actually tried it for themselves say they have found a new freedom in their lives.

Wonhwa-do is not limited to punches and kicks, Dr. Seuk created a dance form of Wonhwa-do, "Wonhwa-do Ballet." Gerry Servito developed one form of Wonhwa-do ballet and more are expected to be developed in the future.

So, while Wonhwa-do calls for discipline, it is actually a great way to free yourself from everyday routine.

As part of his efforts to teach people about the benefits of Wonhwa-do, Dr. Seuk has announced a nationwide tour of college campuses. The program will include a special demonstration by expert black belts and a talk given by Dr. Seuk on "Unificationism." After the program he plans to give a free "mini-lesson" in Wonhwa-do to anyone who would like to experience it for themselves.

On February 13th, Dr. Seuk presented the first program at Boston University. Nearly 1000 people showed up — the crowd consisted of students from nearby universities and local community people. About one hundred stayed after the program to learn about Wonhwa-do or just to chat about CARP. Based on the results of this first program the tour promises to be exciting.

To rise fully to the challenge of life and to achieve one's own greatest potential is the real emphasis of Wonhwa-do. The original spirit of martial arts developed by the monks so many years ago is being offered through this new martial art, at a time when it is needed more than ever before.

For further information on Wonhwa-do and a free copy of the first issue of the "Wonhwa-do Newsletter", call or write to Monte Vianale, 481 Eighth Avenue, Room 639, New York, N.Y. 10016. (212) 239-1303.

CARP Centers in America

CARP is active on many campuses throughout America. For information on programs and activities contact the regional center closest to you.

New York Headquarters

481-8th Ave.
New York NY 10001
(212)239-1303

World Student Times

1133-13th Street NW
Washington DC 20005
(202)289-1931

East Coast

1320 Wharton Drive
Newark, Delaware 19711
(302)454-7158

Northeast

23 Gardner Street
Allston, Mass. 02134
(617)254-9524

Mid-Atlantic

2804 Brigadoon #2
Raleigh, NC 27606
(919)851-3352

Southern

321 Glenwood Ave. SE
Atlanta GA 30312
(404)581-0200

Southwest

2205 Des Jardines
Houston TX 77023
(713)921-0600

Northern

4921 S. Dorchester
Chicago IL 60615
(312)924-0304

Great Lakes

1968 Indianola Ave.
Columbus, Ohio 43201
(614)299-6941

Central Plains

1008 Tennessee Street
Lawrence, Kansas 66044
(913)842-0524

Western

354 S. Ardmore
Los Angeles CA 90020
(213)738-1837

Northern California

2955 Ashby Avenue
Berkeley CA 94705
(415)644-3952

Northwest

5027-19th Ave. NE
Seattle WA 98105
(206)527-1886

Rocky Mountains

9725 E. Harvard Ave. AA
Denver CO 80231
(303)752-4932



Silvia Gran, 74, says "In practicing Wonhwa-do ... I find that my thoughts and spirit and actions are broadened."

BLACK HISTORY

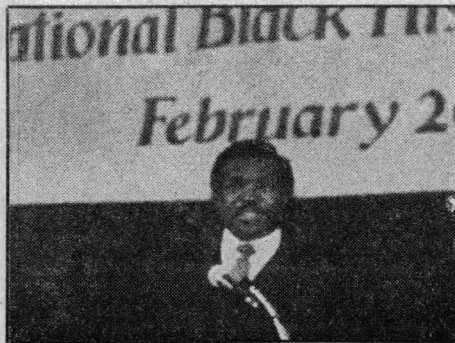
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illustrating his point with the history of conflict in his country between Christian and Moslem.

He then praised the Unification Movement because "through their efforts we came, we met, we spoke and we prayed together."

"God, Youth and the Streets" was the title of the final talk given by Rev. Charles Kenyatta who spoke enthusiastically about "the Great Theme — getting the people of God to work together."

He recalled the ministry of Jesus and what a problem it was getting the Twelve to work together. "Not everyone was ready when that child was born," he said, "just like today. Instead we're ready to hate." He spoke of the struggle that the pioneers of the black churches endured in New York, and included the struggle

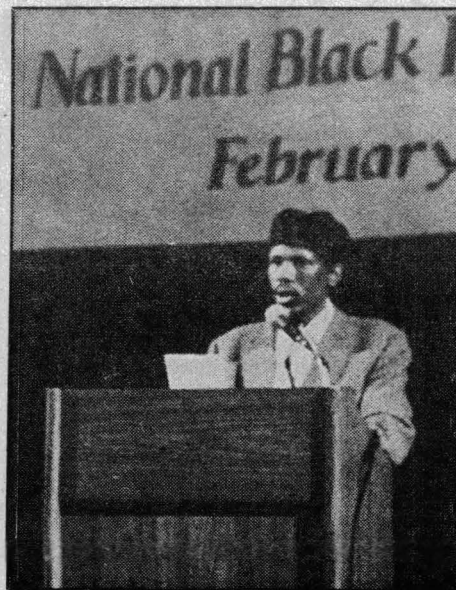


of Reverend Moon as a "person of color."

"I believe in 'Blessed are the peacemakers,' " he affirmed, and Christ is coming soon "So let him find you on the job!"

The next MAI event will be held on March 19. Information can be obtained by contacting:

Minority Alliance International
401 Fifth Avenue
New York NY 10016
(212)696-4363



Speakers at the MAI event were Reverend Edward R. Culvert (far left), Pastor of the First Baptist Church of Harlem; Abba Aphraim (center) of the Ethiopian Orthodox Church; and Reverend Charles Kenyatta, known as the Street Preacher of Harlem.



UNIFICATION THOUGHT

Endowed by God

By Denny Duggan

The right to economic, political or social freedom is based on man's capacity for spiritual freedom.

Contrary to Marxist and materialistic metaphysics, human nature is not singularly determined by the material conditions of society. To recognize that man's will is something more than a subtle outgrowth of stimulus-response connections is to admit to the needed primacy of this internal freedom.

Spiritual Self

Man has a spiritual self, and that means that he can shape as well as be shaped by his environment. It also means that his value is not merely the by-product of the historic wash of economics, or imposed or removed by the whim of any regime.

Of course that does not mean that man's value cannot be militated against by organized and violent repression. But it points out the fact that any effective struggle for human rights must be guided by a clear delineation of who man is and what is the very nature of freedom.

History has shown us how one form of tyranny is just substituted for another when the hope of liberation is nurtured by false premises, as when a government of the totalitarian left replaces one of the dictatorial right. And a major stumbling block to the international human rights movement is the dulled awareness and ignorance of the true value of a single human life.

By drawing a schema of the relationships between God, man, and the physical universe, the Unification Principle offers a conceptual framework by which we can begin to appreciate man's intended nobility and effort to achieve the highest standard of human respect and rights. In that view men and women were, first of all, created beings with a value purposed by God.

As Jesus said, man is to perfect himself (Matt. 5:48)—that is, there should be a perfect union of the individual with God's character and the nature of God's love. A true man or woman could be said to have become a temple or dwelling place (1 Cor. 3:16), to have assumed a quality of deity. Fulfilling the purpose of creation means, first of all, that one takes on divine value.

Secondly, whoever a person may be, they are unique in the entire universe. There are no two identical individuals. This is a matter transcendent of physiognomy, involving one's capacity

for a personal relationship with God as an irreplaceable source of joyful stimulation for God. A person who has divine and unique value has, as the Buddha said, become "his own Lord throughout heaven and earth."

Thirdly, men and women are the means by which an incorporeal God relates to the physical universe. Because of humanity's physicality and spirituality, we are the medium by which God gains internal sensibility to the entire universe. The human unity of "spirit and flesh" is a microcosm — a substantial encapsulation of the entire cosmos.

Christlike destiny

This theology of man's potential for divine, unique and cosmic value is, of course, an abstraction of what we should be. But that is the very understanding which has been absent. If we know that our destiny is to be Christlike — and to treat everyone else's life with the same sense of preciousness — we recognize what blocks the way to that value is a crime.

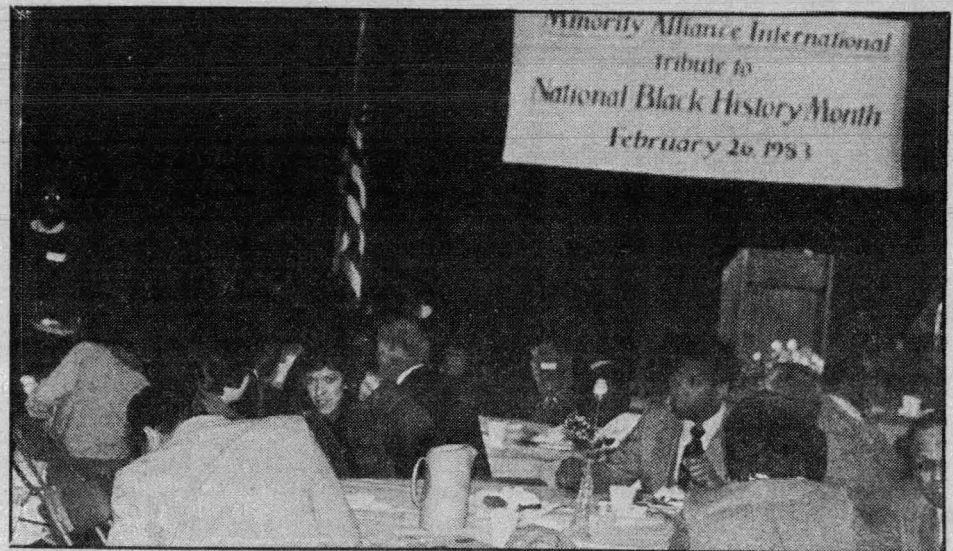
Human rights are not something enacted by a parliament or granted by the State. They are bestowed by the Creator and require our response in their full realization. Genocide, poverty, ignorance, torture and murder — and the apathy towards such behavior — cannot be forgiven as being the inevitable result of class warfare, necessary for the continued maintenance of the Status Quo, or due to some evolutionary abstractions.

The commitment to human rights can only come upon an understanding of what it means to be human. The understanding proposed by the Unification Principle is that men and women are to be recognized as sons and daughters of God; they therefore must have an absolute and uncompromised dignity.

It is no surprise to the Unificationist to note that the most eloquent and effective spokesmen for the advancement of human liberty in recent history have been those devoted to deeply spiritual principles: Mahatma Gandhi in overcoming the barriers of class, caste and colonialism; Martin Luther King in his stand against racism; Dietrich Bonhoeffer against facism; and Solzhenitsyn against Communism.

It is not accidental that profound feelings and hope for human life and love should arise from a fervent belief in God, and man's spiritual potential.

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MAI at Washington leadership meeting

Minority Alliance International representatives Gilbert Starr and Judith Schraemli from MAI New York headquarters, attended the Leadership Conference on Civil Rights 33rd Annual meeting in Washington D.C. January 24-25, 1983. The theme of this year's conference, which is also the agenda for 1983, was "The Civil Rights Challenge for the 80's: Equal Economic Opportunity."

It is the authority and experience of the participants that makes the LCCR annual meeting such a powerful statement on the condition of America. And the LCCR is by no means a rhetorical platform for blind malcontents — the leadership conference was founded by A. Phillip Randolph, Roy Wilkins, and Arnold Aronson and today it is comprises 162 national organizations representing black, Hispanic, Asian and native Americans, representing, labor, religious groups, women, the handicapped, the aged, minority businesses and professions.

The plenary session of this year's conference addressed the issues of "Jobs and Equal Employment Opportunity; Women's Economic Equity Issues; and Segregation in American Housing and Education." The men and women addressing these issues were those whose leadership and vision has provided a focus for examining national policies, interpreting the effects and developing solutions and alternatives

according to their respective professions.

The MAI staff set up a table and distributed information on MAI and copies of the Harlem Weekly [published by The News World in New York].

MAI representative Gilbert Starr was speaking to Dr. Benjamin Hooks (Chairman of the Leadership Conference on Civil Rights and Executive Director of the National Association for the Advancement of Colored People) when he noticed the Harlem Weekly he was carrying. He said he "truly loved this paper and I want you to send me every issue." He was very interested in the projects that Reverend Moon had inspired in the area of minority rights and spoke movingly about his personal experiences working with Dr. Martin Luther King Jr.

A great number of people expressed interest in finding out more about the Unification Movement and the work against racial and religious intolerance. Those interested were invited to attend the monthly Minister's Conferences sponsored by MAI on the theme "The Total Realization of True Interracial and Interreligious Unity" — the first — February 26 in New York City — on "Tribute to Black History Month."

More information on MAI and its programs can be obtained by writing to Gilbert Starr, Managing Director, Minority Alliance International, 401-5th Ave, New York NY 10016.

Iranian testimony

The church grows and the difficulties begin

This is the second excerpt from a testimony first published in *Today's World*.

Part Two The Excitement Begins

By Essi Zahedi

In February, I went back to Iran because of a problem the missionaries confronted. They received threatening telephone calls from a fanatical Muslim group. They said they would blow up the center if we wouldn't stop our work. After a month of studying and investigating the taped voices we made of the telephone calls, we found out that someone who pretended to be a member was betraying us. We identified that person to be a follower of one mullah connected to Iranian secret police. Susan already had reported the calls to the police. At the beginning, they were kind to her and made her think that she could trust them, but when they collected all the information and the members' names they changed and became rude and impolite and gave the three missionaries notice to quit the country in 2 weeks.

In March 1977, the missionaries left Iran for Turkey. I took responsibility for the 12 members and friends and we waited for the next attempt of the secret police to do something. The center was cleared of books and materials and we arranged to meet in other places. We couldn't move immediately because of the rental situation. Every day, I came back from my job expecting to see a police car waiting to take me to the police department. But they never did anything against us. Perhaps their investigations showed that we were harmless.

I started to translate the study guide into the Persian language, though I didn't have any experience in translation. It was difficult, but with help from the missionaries in Turkey, finally we had a Persian study guide.

Missionaries return to Iran

With the help of the Japanese missionary who came back on another passport, we found an apartment and moved. Then Susan and the German sister came back. They couldn't work so they concentrated on raising the members. At the same time, my sister moved in, so with my two younger brothers we looked like an Iranian family with whom some foreigners were living. My mother who is a devoted Muslim, supported us unconditionally and later accepted the Principle. She liked the missionaries very much. For her, they were exemplary religious figures.

The situation in our new apartment was very bad. We were living on the first floor and a police officer lived on the second floor. Some nights more than 12 people would stay in our small, 3-bedroomed apartment while we were supposed to be only 3 people! If we were sitting down for dinner and the landlord happened to come, we had to quickly get the plates off the table, all the dozens of shoes out of sight, all the extra people into another room and then answer the door. He would be greeted by his three tenants most warmly while the other 10 people stood behind a door praying.

On Fridays we would go to the mountains hiking and picnicking, and when we came home in the evening more than 15 people would get out of the van and rush into the house! We later devised methods of dropping people off some distance from the house so we wouldn't arrive all at once. Of course, the neighbors were curious, and soon we heard about complaints against us.

Because of the missionaries' situation, they couldn't have any conflict with the secret police but we couldn't avoid it because the rental situation in Iran was so bad. None of the missionaries could have a job so I was the only one to work. Complaints against us grew and it became quite serious, but the police officer upstairs supported us against the other neighbors.

uation, they couldn't have any conflict with the secret police but we couldn't avoid it because the rental situation in Iran was so bad. None of the missionaries could have a job so I was the only one to work. Complaints against us grew and it became quite serious, but the police officer upstairs supported us against the other neighbors.

Tribute to a spiritual parent

Here I have to admire my spiritual mother's strong faith and her deep love and sacrificial life-style. When I look back I can say that no one else could bring me to a religious life. She taught me how to love my country and my people. I was a resentful person before, I couldn't love Islam, and I didn't even like myself. But through Principle she taught me to know myself, to know other people and to know God. Her love for my country made me jealous! Why can this American woman love my country and my religion more than I do? I thought that I had a universal mind and that was enough, but she taught me how to have universal heart to love people, beyond their nationalities and religions.

Susan worked so hard with me, educating me in the Principle and caring for me. I gave her a very hard time with my stubbornness, yet she did everything possible to win my heart.

I remember one day, when I was first studying the Principle, I was struggling, thinking she was bringing me to a strange and mysterious movement. But, I thought, I'm not a person who can be deceived! So I tried to deny everything about the Principle, and decided not to go to the center any more. Susan telephoned me at my office and I responded coldly. Then one hour later, there at work, I was called to the reception office. I had a visitor. To my surprise, Susan was standing there at the door with a big smile and bunch of flowers in her hand! It was embarrassing for me in front of my work-mates. Who is this American lady who brought flowers for Essi? What's happening between them?

21-City prayer tour

An important effort was a 21-city prayer tour in which the three missionaries and 5 members covered more than 5 thousand miles in 8 days. In each city we had prayers for the restoration and salvation of the people of that city. In the north east of the country is a city with the grave and holy shrine of a great Shiite saint, the 8th Imam. There we had some problems with fanatical people. Susan and Beate, had to use veils (chador) to enter the shrine because non-Muslims are not allowed to enter. They were discovered and a fanatical man with a loud voice began to shout that non-Muslims were in the shrine and many people gathered around us. We tried to calm him down but he was so angry and tried to call the police. The sisters were crying and telling the people that they love Imam and believe in him. Both sisters could speak Persian. Some ladies supported them saying if they believe the Imama, why shouldn't they be allowed to enter the shrine? Then the man asked them some questions concerning the background of the saint and they gave all the proper answers. The man was surprised and left us alone.

Finally we could move to a new house in which we didn't have problems with the neighbors. The German and Japanese missionaries moved to another city as pioneers. That was in 1978, about a year before the revolution, when the opposition against the old regime became stronger. Finally, in 1979, the old regime fell and for a short period, there was a kind of freedom in



The Japanese, German and American missionaries to Iran with the church members on their 21-city prayer tour.

the country. The missionaries had to leave because they couldn't extend their visas so again I took responsibility to lead the family.

Our first book published

Later, Evans Johnson, who was a correspondent for *NewsWorld*, came to Iran. With his help we started our first fundraising campaign with postcards and candles. Then we distributed material introducing ourselves and our way of life. I already had translated a lot of materials, and seeing so many communist books on the market, we decided to publish one. We chose *A Prophet Speaks Today*, under the name of New Hope.

Although there were so many difficulties, after a few months, our book was ready. Our members were so excited! We started our fundraising campaign with Reverend Moon's words.

Being so active with our small membership of 25, we were soon known all over the city. Thousands of people read of Reverend Moon's message and many

more heard his name and ideals.

Of course, it was not an easy for us. Though we had freedom, the revolution was backed by communist forces and they were well organized and active at this time.

Reverend Moon's message — especially about communism and America — brought a lot of controversy in the society which was filled with communist and anti-American feelings. Although we tried to be very careful about not leaving tracks the communist groups could follow, soon enough we received phone calls threatening that if we didn't stop selling that book, the center would be blown up. At first we were frightened and re-arranged our activities, but after a couple of weeks we were fully active again. The telephone calls were repeated every day and little by little we got accustomed to it. That was the summer of 1979.

Next month: Danger!

Anti-religion movement makes a move in France

By Kevin Scott Winter

Paris — A report proposing strict government control of controversial religious organizations has provoked much discussion in the French media this week and a cry of alarm from the union of French Protestant churches.

The 3,000-page report prepared over five months by Alain Vivien, a Socialist deputy in the National Assembly, was submitted directly to Prime Minister Pierre Mauroy. Mauroy will decide before March 7 whether the findings should be published and a bill submitted to a vote. But Vivien and his assistants disclosed nine measures suggested at the end of the report.

French TV commentators explained that the two most controversial proposals involve the creation of readily available legal means for parents to extract their adult children from religious organizations, first through legally or medically trained "mediators" and, if that doesn't work, through a judge's court order — similar to conservatorship orders issued by U.S. judges for parents of mentally incompetent adult children.

The second point of debate is over Vivien's call for the closing of all religious schools that don't present alternatives to the religion's own belief system.

On radio station Europe 1, Pastor Colette Marquet said, "There can't be a law managing only sects. There are already laws that exist on associations. I don't see why we need one more law — especially not government control because they'll start controlling what is called dangerous and pretty soon they'll

control a little bit more."

One of the 250 organizations mentioned in the report and often discussed in the French media is the Unification Church.

One example of the power the government already has is the case of Claire Chateau, a Unification Church member who was kidnapped by her parents and members of an anti-sect parents group called the Association for the Defense of Families and the Individual (ADFI). When Miss Chateau was able to get free, she sued her alleged kidnappers.

However, the government-appointed judge in charge of the case used his broad powers to authorize the police to round up hundreds of Unification Church members, their parents and friends and take them in for questioning. All the church's property was searched, and church records and documents were seized and studied. Through all this no charges have been brought against the church.

Vivien's bill would give the French government powers to do the same thing but without the pretext of a court investigation.

"Since we are a French minority," said Marquet, "and having been persecuted and called 'cults' ourselves once, we are ticklish about this kind of bill. We say be careful and define what is a sect first. That's very hard to do because if you call it a small group with questionable goals there are plenty of groups like that — not only for the youth — and they should be checked under common laws."

Excerpted from an article in *The News World*.

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

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Crucial issues in the appeal

The appeal of Reverend Moon's conviction is slowly moving through the judicial process. The oral presentation of the case is expected to be on March 23. These synopses were prepared of the issues in constitutional law and the rights of minorities.

Minority Rights

From the perspective of the rights of discrete minorities and dissident groups — those who are racially or ethnically different, and those who dare to dissent — the most basic questions posed by the tax conviction of Reverend Moon relate to the ways in which government responds to claims of discrimination — whether directed against the claimant's race, religion or nationality, or aimed against his or her public suggestion that such discrimination is indeed occurring.

1. It should be axiomatic that government may not react to such claims in a retaliatory manner, responding by withdrawing substantive benefits or procedural options that would otherwise be available to the claimant. Yet that is precisely how the prosecution, backed by the trial court, responded to Reverend Moon's public suggestion that this prosecution was motivated by racial and religious discrimination. The record in this case leaves no doubt that it was this public statement by Reverend Moon, and it alone, that led the prosecution to insist that Reverend Moon's request for a bench trial be denied. (See ACLU *amicus* brief). Such retaliation is particularly egregious when the procedural option withdrawn in response to charges of discrimination is an option that the critic has invoked precisely to protect himself from being further victimized by prejudice and public hostility. That was obviously the case here, since Reverend Moon's only reason for requesting a bench trial in lieu of trial by jury was his desire to avoid an almost certainly biased tribunal.

2. It should also be axiomatic that anyone who presents plausible grounds for believing that government action has been directed against him on discriminatory grounds should receive a fair hearing on such charges, and should be aided by full discovery of all relevant government records in order to make such a hearing a meaningful test of whether the government did indeed proceed in an selective manner. In this case, there can be no doubt that Reverend Moon presented ample grounds for believing that the investigation and prosecution of his case were improperly influenced by prejudice against the religious group he represented. (The ACLU *amicus* brief makes that clear.) Yet the trial court, applying an impermissibly severe standard, denied discovery and a hearing on the extraordinary ground that Reverend Moon had failed to prove convincingly, and in advance, that the suspicions were indeed well founded. Nothing in the decisions of any federal court can be construed to suggest that, before one is entitled even to a hearing on claims of selective prosecution, one must actually establish a *prima facie* case of impermissible selectivity. By confusing the standard a defendant must meet after such a hearing with the evidence that must be introduced in order to make such a hearing mandatory, the trial court interposed obstacles to claims of discriminatory government action so severe as to be virtually insurmountable.

3. Finally, it should be axiomatic that, whenever the record establishes that government would have been less likely to initiate adverse action against an individual had he been more popular or less controversial, or had he not belonged to a minority group, the entire sequence of government activity following in the wake of this discriminatory first step is rendered void by virtue of the forbidden bases for government's initial pursuit. In this case, based upon the entire record before him, the trial judge, on July 14, 1982, made the extraordinary observation that, if Reverend Moon's religion had been less controversial, the government would have been less likely even to have begun the investigation that led to this prosecution. Remarkably, the trial court then proceeded as though this concession made no difference, evidently satisfied with the observation that, whatever the reasons for government's initial investigation, that investigation had evidently turned up something suspicious in the end. But to suggest that an investigation impermissible at the outset can ever be justified simply by what it happens to turn up is to disregard decades of constitutional jurisprudence spanning areas as diverse as the Fourth and Fifth Amendments.

It bears repeating that, whatever else the evidence at Reverend Moon's trial might reveal, there is no doubt that the tribunal that found him guilty was the direct product of retaliation against his protected protest against discriminatory prosecution — a protest that was subjected to an impermissibly severe test by the trial court, which evidently believed that even a discriminatory investigation may be approved in hindsight if its target is found guilty by a tribunal he would never have had to face had he not made his suspicions public.

Constitutional Issues

From the point of view of the constitutional rights of religious groups generally, one of the most fundamental questions posed by the tax conviction of Reverend Moon is whether the government may simply decide to disregard a religious official's theological explanations of his conduct and treat him as though he were merely a "business executive." There is no doubt that religious officials and indeed entire churches enjoy no absolute immunity from the law simply by virtue of their religious status; many legal principles apply in the same way to church officials as they do to others. But when someone's religious beliefs and practices become relevant to the charges against him, treating him as though religion had nothing to do with the matter is the very essence of unfairness and discrimination. Indeed, to disregard religion when it is relevant violates the Free Exercise Clause of the First Amendment in addition to the Due Process and Equal Protection Clause.

The fact that religion was inescapably involved in Reverend Moon's tax trial is clear both from the nature of the charges and from the trial court's own comments. Thus, the trial judge recognized that he had to "get before the jury the notion that if the jury believes that the people who gave the money intended it to be for the Unification Church, and

if Moon believed he was holding it for that purpose, and if he believed he was using it for that purpose, even though he may have in a few instances made bad investments or used some of it for himself....the monies could still be viewed as not being his but being the Movement's." Yet, remarkably the trial court (1) refused defendant's request to instruct the jury that, in determining whether the money was that of the religious movement, it should take into account defendant's evidence that the money was, in fact, entrusted to him by members of the Unification faith for religious purposes and also (2) refused defendant's request to instruct the jury that, within Unification theology, Reverend Moon is the embodiment of the faith.

In denying defendant's post-trial motions for relief on July 14, 1982, the trial court said it had "played the case" as though "the theology of the church had nothing to do with the tax charges." In truth, as with every case in which the meaning of various transactions within a church can be understood only with reference to the church's theology, religious doctrine had a great deal to do with the tax charges and was excluded only by the brute exercise of judicial force in accord with the government's desire to treat the defendant "just as it would any high ranking business executive."

Perhaps the most dramatic indication of this strategy was the government's insistence that various investments of the funds in question represented "strictly business deals." The defense had called the founder of the Unification Church of Japan, Saeng Ik Choi, to testify to the character and context of the investment of Chase account funds by Reverend Moon in the Stradco Iron Co. Choi had been approached by Frank Broes, a representative of Stradco, who had told Choi the investment would be a good one for Choi's religious movement. Choi had in turn introduced Broes to Reverend Moon to explain the prospective benefits "for our church, our movement." On cross-examination by the prosecution, Choi had explained that the Unification Church "is a community system" and that Reverend Moon acted in this context only "for the church" and "for the group." Yet, the government pressed Choi: Didn't Reverend Moon sign the contract with Stradco Iron in his own name? When Choi answered: "But not his own private—" the trial court interrupted, insisting that he answer simply whose name appeared on the contract, Choi's attempt to explain that Reverend Moon signed in his name only "because he is leader of the Unification Church," was treated as immaterial. And, when defense counsel, on re-direct examination, asked Choi whether Stradco Iron was not, in fact, "an investment of the Unification Church," Choi's answer that it "comes from the church" led to an immediate prosecution objection that the trial court summarily sustained. It was against this background that the prosecution argued in closing that the Stradco arrangement represented "a strictly business deal" between Stradco and Reverend Moon, with "no mention of any Unification Church movement."

Needless to say, it made little difference that the trial court itself recognized that Reverend Moon, even "looking at the evidence from a favorable standpoint to the government ... conceived ... himself the embodiment of the International Church." For the court was unwilling to permit explanations, such as that by Choi, that would have translated this abstraction into a convincing account of why various supposedly "business investments" indeed had to be viewed as investments of the church, by the church, and for the church — albeit in the name of Reverend Moon as the church's embodiment. Indeed, the trial court refused to instruct the jury to take into account evidence that the church viewed Reverend Moon as its embodiment for such purposes since "that makes him a walking unincorporated association."

An *amicus* brief co-signed by The National Council of the Churches of Christ in the U.S.A., The United Presbyterian Church in the U.S.A., The American Baptist Churches in the U.S.A., The African Methodist Episcopal Church, The Unitarian Universalist Association, and The National Black Catholic Clergy Caucus states: "Amici believe that, when someone's religious beliefs and practices become relevant to refuting the charges against him, treating him as though religion had nothing to do with the matter is the very essence of unfairness and discrimination. Indeed, to disregard religion when it is relevant to that person's defense violates the Religion Clauses of the First Amendment in addition to the Due Process Clause of the Fifth Amendment. For these and the other reasons stated above, amici file the instant brief in support of reversal in this case."

A refusal to instruct the jury as to such relevant religious conceptions in any case involving alleged financial misconduct by a religion or its leaders — a refusal to expose the jury to the religious view of what was actually going on — would mean that much tax-exempt activity by even the most established religious group would suddenly become taxable, and much innocent behavior by even the least threatened of religious groups would suddenly become suspect or even criminal.

To dismiss this threat by saying that the government is merely treating religious officials it would the executives of secular organizations is to play the cruellest of jokes. For corporate executives are not denied the opportunity to explain the business meaning of their activities. To deny an identical opportunity to religious officials is not simply to reduce religion from the high estate assigned it by the First Amendment but assign it a rank distinctly lower than that of its secular counterparts. No religion is safe when any religious group may be so dismissively treated.

Happily, that has not previously been the fate of religion in America. Just as our legal system has recognized the folly of that illusory "equality" of which Anatole France spoke when he wrote that French acknowledged that only an illusory even-handedness is achieved when the law, in a supposed exercise of neutrality, chooses to disregard religious explanations for example, a couple's decisions as to the education of their children, or an individual's explanations for his decisions as to employment. If the conviction in this case were affirmed, our law would take a major step backward from this tradition of respect for religion and the religious.

letters

We receive quite an assortment of letters in our mailbag. I cannot think of a subject that generates such a divergence of opinion. This is a sample.

What a marvellous publication — we are extremely grateful to receive it — we hope to always receive every copy.

Enclosed a donation. Keep up the good work.

R&M, Oregon

I can tell you I was very happy to read that one. The next is a dash of cold water, skip to the third if necessary.

I am accustomed to reading newspapers that are unbiased, but your paper is nothing but a propaganda tool to further Mr. Moon's aims. It seems to me your members would be more interested because it talks about them in great detail — how

they clean the streets, etc.

Also, I notice that you are mobilizing against people who try to rescue their children from your CULT. That is smart! All you have to do is start your own "Parents and Friends" organization and that solves the problem.

In my own way I am going to protest what your organization stands for, which is imprisoning people's free will. Each time our company receives your paper I will personally throw it in the trash. It's a small token, but none the less... every little bit helps.

concerned citizen

Dear cc: I could write to you if you had put your return address on your letter, but, perhaps, before this help-less paper flutters into the trash, you will peek in side and this will catch your eye.

Your postmark is Pacific Palisades Calif. and the meter-stamp reads

'non-profit organization,' so perhaps, in that land of sun, you are trying to help others. It isn't always easy is it. People misunderstand. It's actually simpler to stay at home and not bother. So, before you judge us and consign us with the paper to the trash can, come and visit us. We might not be quite as nasty as the mass media likes to make out.

And now a touch of delight before we close.

The UNews does such a good job of keeping us informed of the thrilling adventures and advances within the Unification Church. We see so clearly the hand of God in such a wide range of activities.

The enclosed check is to help you to keep up the good work

Sincerely, GLA, Maine

Ahhhh...that was nice. Hope there's more to share next time.

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Is the Parents Association needed?

Mr. and Mrs. Crossley.



By Pat Crossley.

How have the events of the last year affected the role of the Parents' Association subsequent to the Blessings in New York and Seoul? Has it lost its original purpose and validity? How can it be adapted to meet the changed circumstances?

These, and more, are questions posed by a parent who is still somewhat ambivalent in reaction to the path chosen by his daughter.

The issue that dominated these questions is the key one of the change in relationships with our sons and daughters subsequent to the Blessings which took place in the U.S.A. and South Korea, our own daughter having been married in New York. It would seem that many parents have had to make the mental adjustment to the fact that their son or daughter no longer owes their allegiance to their parents alone. As in any marriage the offspring's relationship with their parents becomes subordinate to that of their partners. And very properly. We cannot hold on to that paternalistic role for ever.

Our problem as parents is that many of us did not have the opportunity to condition ourselves to these changes over a period of time. In many cases the news was received with little advance notice, and thus the absence of mental preparation. In these instances the need for parental flexibility being that much greater. My wife and I have agonized over these issues. Despite Lindsey having been in the movement for 3 years, and despite our understanding of her motivation, and admiration of her devotion, I suppose we still envisage the traditional wedding after the customary period of mental preparation, and from liaison with our prospective son-in-law and his family. I'm sure that our "plans"

for Lindsey were pretty natural.

But we were fortunate to be able to attend the New York Blessing. One thing we must accept is that Lindsey entered into her marriage with her eyes wide open, and of her own free will. That we do know.

So that's the background to these musings. What about some answers? **Has the Association lost its original purpose and validity?**

As I see it the purpose of the Parents' Association has been three-fold. Firstly, to provide the framework for lines of communication to be kept open between parents and offspring. This hasn't always worked as well as some parents may have wished, but I believe, for the want of trying by the Association itself.

Secondly, to seek to alleviate the concern of parents by providing a forum for understanding and comprehension by sharing common experiences. It is surely the responsibility of each parent to at least understand what draws their child to the movement. Just as it SHOULD be the responsibility of the offspring to seek to rationalise their own compelling motivation to their parents.

Thirdly, to seek to exert influence on behalf of parents in particular instances where parents may feel that a genuine grievance on their part is going unheeded.

It would seem then, that the original purpose is even more valid in these changed circumstances. The need for communication is even more essential now that our offspring is "shared," because we have acquired a son or daughter-in-law. Our own reaction to him or her will impact on their future relationship. We have also acquired parents-in-law as family. Have we made contact with them? Are they supportive or otherwise? Are they even more apprehensive than we were? Can we help them to respond to our own son or daughter in the way that we should wish. If they are supportive, what can we learn from them?

Oh yes, the original concept of the Association is just as valid as ever. Arguably more so.

How can the Association be adapted to meet the changed circumstances?

Membership of any organisation requires an acceptance of certain responsibility. It entails the need to give as well to take. I have great admiration for the officers of the Association who hold it all together. Theirs is a difficult, often thankless and frequently

misunderstood task. But we must pose the question: if the Parents' Association did not exist, how much more uncertain, unaware, apprehensive and simply alone would we feel as parents? The Unification Church provides the facilities, but the parents must provide the driving force, and be free to criticise and exert pressure where particular need arises. Perhaps there is more that we "rank and file" parents could do.

We could have more contact with local Church centers, to really find out what goes on at neighborhood level. We should be prepared to talk to other parents in the near vicinity, who are perhaps not Association members, but who are desperately anxious about an errant offspring who has failed to rationalise his or her motivations adequately. Counselling at the early stages can be of enormous value to alleviate the worst apprehension. We should be prepared to attend a workshop to have the opportunity to examine at first hand the concepts to which our young people are drawn.

So, the question of how we should "adapt" seems to indicate that our own individual roles should, perhaps, be more active and less passive.

And what can we learn from our children?

Now this really does need a mental leap. We have to be prepared to concede that we can learn from our children, that maturity and infallibility are not necessarily related, and that wisdom is not the exclusive prerogative of the middle-aged. The first thing to grasp is that they have a different concept of marriage. They believe marriage is God-centered, and is a partnership entered into in order to be more effectively able to do His work, and to live in accordance with the Divine Principles. Love and respect have a key role, but love evolves in order to become steadfast and lasting. Whether we as parents can accept this is not really relevant. Our children believe it totally, and are being prepared in celibacy to equip themselves to live up to, and to follow through, the roles which they have chosen. What can we learn?

When we look at figures relating to the present rate of marriage breakdowns, when we perhaps look back at the nature of our own marital troubles, must we not admit that the marriage criteria which our sons and daughters have set is likely to stand a greater chance of success than marriage based on contemporary values? We also realise that great strength of character

Daughter and son-in-law, Lindsey and Jacob Legaspi.



and conviction will be required to bring about such harmony. But what a prize!

Finally, perhaps we should rechristen ourselves the "Grand-parents' Association," a little premature perhaps, but associations should be forward looking!

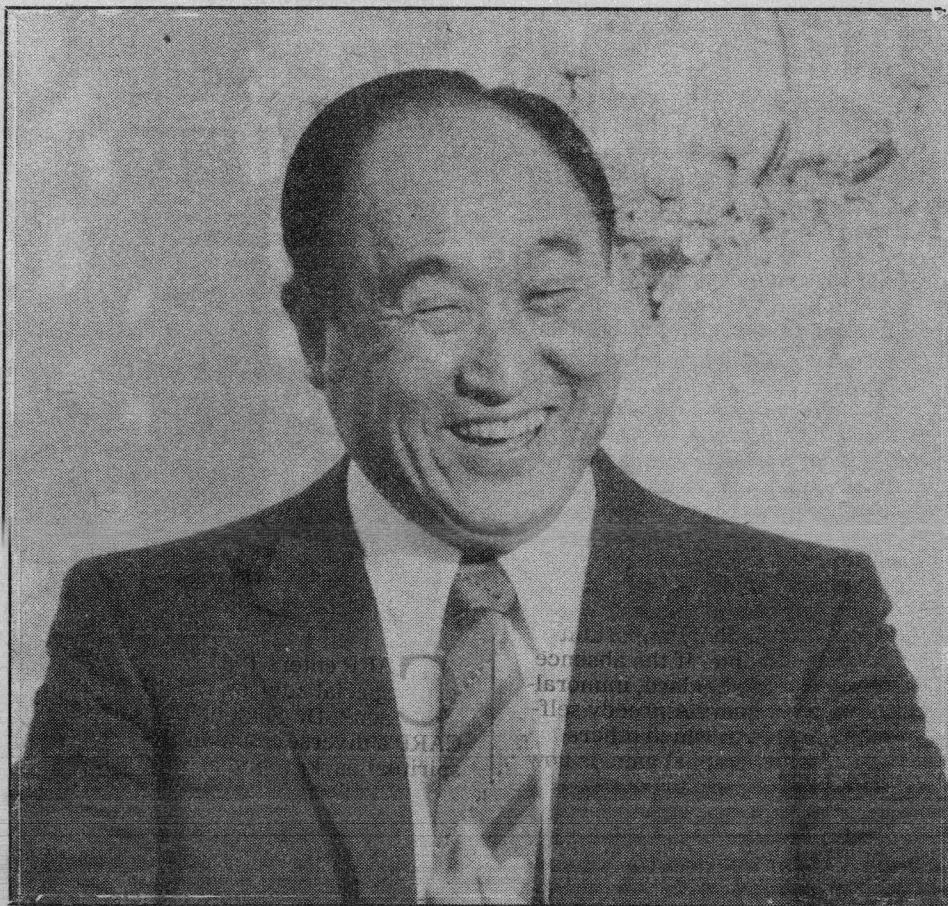
The fact is that although our married children will not be setting up home for several years in most cases, the eventual intention is to raise children in the image of the convictions — to go forth in the world and multiply. As parents who have actually undergone the joys and sometimes trauma of child-raising, we can only support and admire the optimism centered on the concept of the "Perfect Family." But we really should do more. Our married 'mothers and fathers-to-be' will tend to oversimplify the task, and they will need support and understanding. Their motives are beyond reproach. How can anyone deny the right to young people to seek to raise — in their own terms — 'perfect' children. We know that there is risk in expectations being pitched so high. Our responsibility as grand-parents will call for great judgment on our part.

So the movement throughout the world is evolving as a family. We have the time to prepare ourselves to be grandparents, and witness the raising of second generation members. In our lifetime we hope to see the fulfilment of the hopes and ambitions of our children, their continual peace of mind, and the spiritual and moral development of our grandchildren.

The Parents' Association will evolve with the movement, as shall each of us individually. It will continue to reflect our views and our concerns, and our great love for our children.

Long life to it!

Reprinted from "Parents:" the magazine of the Parents' Association of the Unification Church of Great Britain. For information on the Parents' Association here in America or abroad, write to Mrs L. Dilg, 4 W. 43rd St, New York, N.Y. 10036.



New Future Films

Original World

By Reverend Moon

Our original mind longs for the original world. The era of the imperialistic system is over and today we have the democratic and communist systems which are in conflict. However, the world is in confusion, unable to distinguish which is just and correct.

One thing we have is our conscience to determine what is true. We know our conscience is in our original mind but how do we know our conscience is not fallen? What is our origin? We begin as a tiny embryo and as we grow, we use the food of the universe. When we die and go "upstairs" to spirit world, what food will we use? We will breathe God's love, we do not die or disappear.

Inside the mother's womb, the mother's part and father's part meet. What if they started fighting each other? Or do they harmonize and unify? Each of us are the result of the harmonizing of the father element and mother element — the unification of each. Does our original mind want to separate or struggle?

No. It seeks to unite, co-operate and harmonize.

The original world is the world of harmony and unity. So we need the law of conscience, not just the law of the land. We judge a man by the way he follows his conscience. Where does the conscience want to go? To where there is unity.

The conscience follows the straight line — not crooked. What is the straight road — towards money? Power? Knowledge? Towards love! Thus, the conscience is only sensitive to one way — love.

The true man is the one who has the capacity to love all! This includes the largest of all and the smallest of all. This is God — he has the capacity to love everything. He has not overlooked anything.

We begin as an embryo and then go through life and come back to the seed. We started from love and return to original love. The culmination is the couple.

As a tree matures, it has flowers. When its flowers are in full bloom, the male and female parts have give and

take to create a seed. Just like us, as our flower develops during our teens there is much attraction. This is the most critical time. If we come together too soon this love creates illicit seed. We must follow original mind and become fully mature before coming together and bearing fruit.

Unstained first love is most important. Why? Because we always come back to the original, so we tend to compare with our first love even after we are married.

In spirit world the worst punishment comes against a person who was most irresponsible in the law of love. If we look at the American way of life, is it good or terrible? Terrible. America is hell. Today the marriage concept is "I" want to gain something, "I" want someone to love me. So which law will you follow. The law of true love.

When will you want to die? For a wife — when you have completely loved your husband will all your heart and soul — then you are ready to die. And the same for husband. If you can proclaim to God that you love your wife and the world and God in this way, then you are ready to die.

Children will say, "my parents are

like God." Husband will say "my wife is like a saint!" What will bring this kind of harmony in the family? Love. By living this way, the universe becomes yours. You can go anywhere — even a billion light years away. With those you love, you want to go everywhere.

God is such a dramatic and romantic God. He has such a world waiting for us. So when you consummate and perfect your love, you inherit everything. When you go to spirit world, you cannot say you never heard this.

No matter what, love is supreme. A loving hand and heart can be extending everywhere. Love is attacking you, assaulting you — do you mind? No. God is the same way. If you ask God for love to restore mankind and liberate even God, God will say yes.

The Unification Church has clear logic and clear truth. Even ex-Moonies cannot deny this. When they try to experience the fun life, they feel only emptiness. We have a tough life but we have hope and the intensity of this hope can overcome all persecution.

Excerpted from a sermon given on February 1, 1983 at Belvedere, New York.

Crown of Glory

When I doubt people, I feel pain.
When I judge people, it is unbearable.
When I hate people, there is no value to my existence.
Yet if I believe, I am deceived.
If I love, I am betrayed.
Suffering and grieving tonight,
my head in my hands.
Am I wrong?

Yes I am wrong.
Even though we are deceived, still believe;
Though we are betrayed, still forgive.
Love completely, even those who hate you.

Wipe your tears away and welcome with a smile those
who know nothing but deceit;
And those who betray without regret.

O, Master, the pain of loving.
Look at my hands.
Place your hand on my burning chest.
My heart is bursting, such agony.

But, when I love those who acted against me.
I bought victory.
If you have done the same thing,
I will give you the Crown of Glory.

—Sun Myung Moon
(written when a teenager)

To Judge Goettel from Heung Jin Nim

In the last two issues we have reprinted open letters to Judge Goettel from members of Reverend Moon's family following his conviction for alleged conspiracy and tax fraud. This letter is from Heung Jin Nim.

Dear Sir,
I'm Rev. Moon's second son. My name is Heung Jin Moon and I will be turning 16. I have tendency to be nocturnal and catch up on my sleep after the sun has risen, even after I'm awake, you could find me a bit lazy from time to time. But this is not what I wish to write to you about. The subject of my letter deals with my father, whom I wish to give my short testimony of. Rev. Moon as a father and a world leader. Within my life span, I have seen many people love another person or an object but never have I seen a man who loves everything and everyone such as my father does. Being his son is very difficult for he is always seeking to help, and to live for the sake of the world. Few moments we spent together I could tell he wanted to be there, out

with the people, seeking to fulfill his only goal, to return this earth back to the dominion of God.

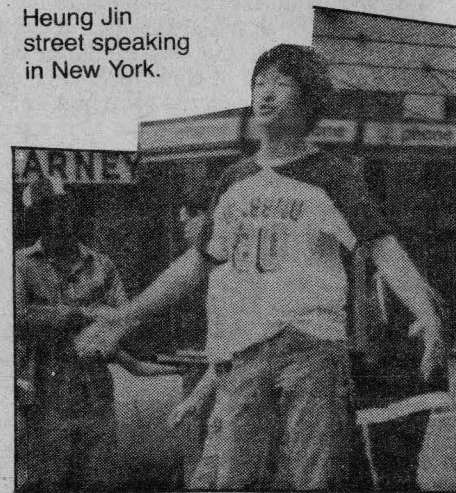
Every morning he walks up to the Holy Rock (a rock which marks the perimeter where my father prays) and on his face one sees a face of a worried man, for the obstacle which was set on his path which will further delay his work for God. My father goes to bed very late every night, yet he never fails to get up at 4:00 a.m. to go up to the Holy Rock. Every morning I accompany him and often my father would pray for hours with tears running down his cheeks. Often I wonder why would anybody want to see this man in prison, if living for the sake of God and the world is a criminal act, then and only then my father is the worst criminal. I'm lucky to have such a man as my loving father and as my teacher.

Please imagine a life such as my father's not for one or two days, but for life — it is not an easy life. A fact which is even hard for me to accept is that my father is well over 60 and yet works like a man of 30. I do respect him as a man

and as my father, and I could only love him from deepest corners of my heart. I have witnessed that there are many spoiled fruits within a teenage society. Most people will agree and will have to associate drugs, free sex and acts such as this to my generation, it is shameful but one must admit it. Friends are not easy to come by if you don't move with the "flow of the tide". I wonder if you may have any teenage children in your household. Then imagine what kind of a future such a generation will become. My father is deeply concerned and worried about such matters as this. I feel to cure such problems we must find the best possible doctor who could cure such a problems and I feel nobody cares or works harder to achieve this goal as much as my father. I wish to follow such a footsteps as my father's.

Dear Sir, how can you judge his situation. I know, because I'm an oriental who lives in an American society, all the meanings of being prejudiced, because of my nationality and the color of my skin. If I, just a student in a school body, receive persecution such as this,

Heung Jin
street speaking
in New York.



Today's World

would any American leave a major leader alone who is of different nationality and color. Sir, yours and my future rest on your decision. May you seek to find the truth in your conscience and to flow with the tide. My father and I will continue to go to the Holy Rock to pray for you and the entire world.

May God bless you and your family.

Sincerely,
Heung Jin Moon.

Unificationism—Global ideology

By Dr. Joon Ho Seuk

I hope you are enjoying the Wonhwa-do Demonstration. You may already be aware that it is more spiritual strength than physical strength that enables Wonhwa-do students to break boards and to jump over so many people. Such a demonstration as you see here tonight is possible only because these young people have dedicated themselves to strict discipline and concentration of mind and body. Just imagine what a world we could make if everyone could transfer such physical and mental powers to scientific and humanistic endeavors for the betterment of mankind.

As the creator of Wonhwa-do, the Unified Martial Art, I'd like to share with you our guiding philosophy which is Unificationism. After my message, there will be even more amazing and inspiring demonstrations. I believe you will enjoy the entire program.

First, I would like to ask, why do you find a Wonhwa-do demonstration inspiring and exciting? Perhaps you can identify with the young people who are involved. They have talent and strong spirit that has been nurtured through hard work and effort over a period of time. Strenuous training and the willingness to commit themselves to the arduous task of spiritual and physical development has enabled these young people to touch something within us. That "something" is our own desire to strive and to grow. We feel inspired because within our deepest selves we want to aspire for a high goal, we want to be involved in a monumental task, and we want to fulfill our potential as individuals.

The ultimate goal

Although Wonhwa-do serves as an arena for physical and spiritual growth, it is limited in scope, because it focuses primarily on individual growth. If we had to think of the greatest goal for ourselves, what would it be? Many might answer, "The attainment of vast amounts of money," some would say "Vast amounts of power," while yet others, scholars like yourselves perhaps would say "The attainment of vast amounts of knowledge!" For myself, the answer is clear. The greatest goal possible involves three stages. The first stage is to become an ideal person with mind and body totally united in perfect harmony. The second stage of the goal is to create an ideal family of true love. The third and most challenging stage is to establish a unified, peaceful, loving world. To create such an ideal world is the ultimate goal of mankind, the greatest goal imaginable!

The center of this unified peaceful world that we long for cannot be money, power, or knowledge. These have motivated many people yet all have failed to bring true happiness. The center of an ideal world must be true love for the fundamental character of God, who is the center of all creation, is true love.

In order for a martial artist to become proficient, he needs much effort and a good teacher who knows the way. It holds true for the creation of the ideal world we need great efforts and a clear guiding principle to accomplish that goal.

Actually all through history, mankind has sought to establish a peaceful and harmonious world. In recent history, two major ideologies have vied for the world's attention, each proclaiming to hold the key or way to achieving an ideal world of unity and peace. These are the democratic ideology based on the Judeo-Christian tradition and the communist ideology based on Marxism-Leninism. Let us examine the results of these two ideological develop-

ments. Marxism-Leninism was an outcry against an intolerably oppressive society in which the Christian ideal was professed but not practiced. Attacking the "class structure" and inequality of the capitalist society, the communists have sought to establish an ideal world by violent revolution.

A dual failure

As a child I experienced the misery of war and poverty as the communists invaded my country of Korea. As a young man I participated in the Vietnam War and tasted the bitterness of misery and death. From the results of mass murder most recently (over 3,000,000 dead in Cambodia) and terror on a worldwide scale in the past 65 years, we can conclude that communism is a false ideology. In actuality, the fatal defect of the communist ideology is that its philosophical basis is atheism and materialism: atheism which denies God's existence and materialism which destroys human dignity, reducing man to the level of an animal. It is evident that our goal of a world of unity and peace can never come about through Communism.

On the other hand, democracy also espouses high hopes of liberating man and establishing a world of peace. Democratic philosophy upholds the freedom and rights of the individual. However even in the most advanced democratic countries, there are many social injustices, poverty, crime, and immorality. The decay of democratic societies is now evident. Furthermore, the free democratic world has not solved the growing threat from the communist revolution.

The democratic principle has been guided by the light of Christianity. However, Christianity is suffering from a lack of unity and vision. The solutions for the practical problems of an oppressed world do not seem to be forthcoming.

We can see then that the path to our goal of a unified, loving world is dark and obstructed whether we choose left or right, communism or democracy. Even though many have given their lives seeking solutions, no solutions have come. It is evident that the world needs a new guiding principle which is of a higher dimension than both democratic capitalism and communism. We need a new world view that will fulfill the goals of both ideologies, communism and democracy.

The main reason I stand before you today is because I have discovered a great teacher who knows the way to bring about an ideal world of true love. That teacher is Reverend Sun Myung Moon and the way is called Unificationism. I have been deeply touched directly by the fatherly love of this man, his sacrificial heart and true love toward God and humanity.

It is his love and inspiration which has given me hope for a better world, and his vision which allows me to open my eyes to a great future.

Unificationism is "Godism" which promotes God-centered principles. It challenges each of us as individuals to live a godly life centering on God's love. It is also "familyism" for it teaches that the family unit, centering on God's love, is the cornerstone of a true society. The ideal world will be realized when the true love of the God-centered family is expanded to the society, national and finally the worldwide level.

Unificationism is the guiding principle which can harmonize West and East, materialism and spirituality, science and religion centering on God's love. By its application, we can create the world of true peace, true happiness and true freedom that mankind has longed for.

Unificationism brings solutions to the gravest problems of today. First, it

presents a positive solution to the problem of Communism. Communism can only be solved by a spiritual awakening. And that awakening is already being brought by Unificationism. It will provide the necessary foundation for the solution to the social problems of mankind.

Secondly, Unificationism brings together all denominations of Christianity and all the religions of the world. The higher mind of man recognizes the common creator as Father. Under this common Father, we can unite into one human family. This new thought therefore, lifts the Judeo-Christian tradition to a higher dimension from which one peaceful world under God can finally come.

Thirdly, Unificationism brings a new morality. This is especially important for today's young people. If the absence of an absolute moral standard, immorality is becoming rampant. A greedy self-centered way of life, in which others are used solely for personal gain, is now being approved, and even encouraged. If this continues, it will certainly lead to the destruction of society.

I would like to humbly and solemnly declare that Unificationism is the most comprehensive worldview which can solve today's problems. With this principle we can build a unified world of freedom, peace and happiness. Without God, there can be no true love, and without the family there can be no expression and transmission of this love.

Through Unificationism, we can truly fulfill the ideal of democracy. This truth can also embrace the communists and actually fulfill their goal of an ideal world, not centered on atheism, but centered on Godism. We do not hate communists. On the contrary we love them. Many communists are sincerely and sacrificially devoted to bringing justice and peace to the world. However, they are the victims of their false ideology. We must liberate them! Not with guns, but with the truth, and with true love and brotherhood.

Everyone's cherished desire is to achieve unity in all different areas. Today there are Jewish Unificationists, Christian Unificationists, Buddhist Unificationists and even communist Unificationists.

As young people, we must not lose our idealism. Our spirit of hope must not be crushed by apathy and conformity. Let us sing out not with violent songs of hate and resentment, but with the vision of a new age.

If each of us can make a commitment to reach out for the ultimate goal of a peaceful loving world, then our voices will echo around the earth, touching others who too will make the commitment to a unified world through true love and a sacrificial heart.

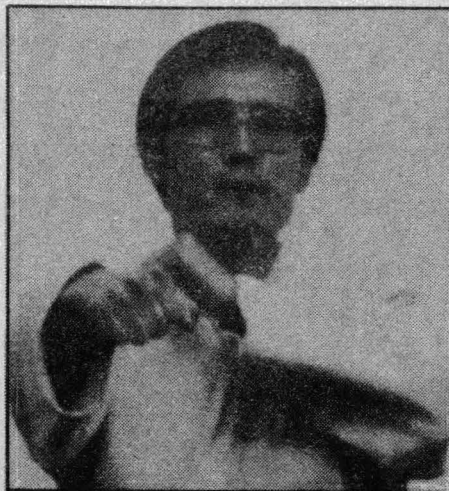
We can create what was meant to be — that is one world of peace and harmony. I see this country as the last beacon of hope in a dark world. God has blessed America for the last 200 years. He desperately desires that this country become a saving light to the rest of the world.

We must rise up in response to this challenge, bearing true love and as sacrificial heart of concern not only for America but for all mankind.

It is my sincere desire and the hope of the Unification movement and CARP that we can work together and challenge one another in the spirit of brotherhood to make our dream of a peaceful world a reality on this earth.

Thank you very much and may God bless you.

This speech was given at Boston University on February 13th, 1983.



Dr. Joon Ho Seuk

CARP enters 1983 with a new special advisor, Dr. Joon Ho Seuk. Dr. Seuk brings to CARP a diverse academic and spiritual background as well as 18 years of experience in the Unification movement.

Dr. Seuk leaves his post at the Unification Theological Seminary in Barrytown, New York, where he is respected as the grand master of a new system of martial arts.

Born to well educated parents in South Korea, Dr. Seuk early on established a record of academic and physical excellence. He learned self-defense techniques from his father, a widely respected instructor of martial arts in Korea, and received national recognition as a martial arts expert while in Seoul City High School.

During his first year at Yonsei University, a long period of convalescence from pleurisy prompted him to think deeply about the meaning of life and to investigate the doctrines of various religions. Although he knew of the Unification Church, which his mother had joined in 1956, he had been discouraged to hear its teachings by friends and relatives who opposed the then fledgling spiritual movement.

On his own initiative, he sought out the Unification Church lecture center where he heard about *Divine Principle* and began to study it in earnest, joining the Unification Church in 1965.

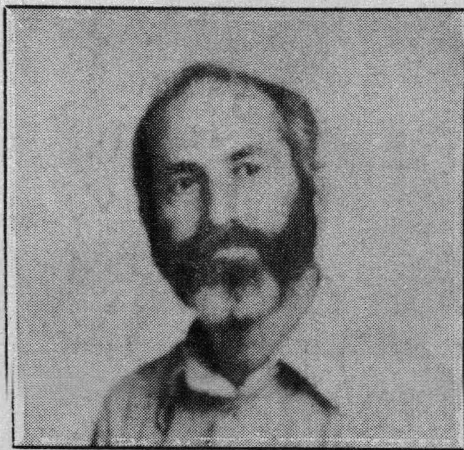
A year later, after deep prayer and soul-searching, he enlisted in the South Korean army and served as a martial arts instructor at the former National Military Academy of South Vietnam while on duty in that country. In his free time he did missionary work there.

Dr. Seuk's CARP experience dates from 1971, when he was CARP director at Yonsei University in Seoul. Coming to the United States in 1972 to continue missionary work as well as to study, he completed his master's degree in government from Southern Illinois University in 1975 and earned his doctorate in public administration from Nova University in Virginia in 1978.

He served briefly as a CARP advisor in Washington, D.C. before coming in 1979 to the Unification Theological Seminary, where he founded the martial arts system of "Wonhwa-do."

Doug Burton

Psychiatry the Faithbreaker



Dr. Lee Coleman

Dr. Lee Coleman practices psychiatry in Berkeley, California. He is also the founder and director of the Center for the Study of Psychiatric Testimony, a non-profit organization which promotes the removal of psychiatry from the courtroom through education of the legal community and the public. In his frequent appearances in civil and criminal trials, he testifies about the inability of mental health professionals to expertly determine mental states of interest to a court.

This is the first part of a series of excerpts taken from his booklet "Psychiatry the Faithbreaker." The booklet is available from HSA-UWC Publications, 4-W43rd Street, New York NY 10036, for \$3.95 + 10% postage.

By Dr. Lee Coleman

Part One

For years society has turned to psychiatry for solutions to deviant behavior. We have hoped that psychiatrists could somehow bring both criminals and mental patients back into line. Now psychiatry is again playing this role with yet another group of citizens: young adults who have joined new religions described by their critics as "cults". In this discussion, I will show how mental health professionals are using their credentials to further a campaign of religious bigotry. I will show how major violations of individual freedom are being rationalized and legitimized by the time-honored method of disguising legal and social questions as questions of mental health.

When I argue that psychiatry has become a weapon in a holy war against certain religions, I will not thereby be supporting the goals or the doctrines of any of these organizations. Neither will I be attacking them. (Some readers may ask if I am myself a member of one of these new religions. I am not.) Rather, I will be suggesting that psychiatry has absolutely no business influencing a person's religious preference or determining whether a religion is valid or bogus.

The "Anticult" movement begins

In the late 1960s and early 1970s, when a variety of new religious movements emerged, many Americans were alarmed: They felt that groups like the Unification Church of Sun Myung Moon, the Church of Scientology, and the International Society for Krishna Consciousness were attracting too many converts. These young adults were frequently still defining their identities and planning their life goals and work so it was particularly the parents of these new members who were frightened. They feared these "cults" would unduly influence — even direct or control — the very personal decision-making processes that their children were going through. More, they felt that these groups were absorbing all the energies and interests of their children. Most of all, they felt rejected and angry

that their sons and daughters would invalidate and embarrass them as parents by choosing one of these offbeat "cults". They were rarely willing, however, to express such resentment toward their own children; rather they vented these feelings on the groups.

Because of all these feelings, some parents, along with other concerned persons, began to fight the rapidly increasing influence of these movements in a number of different ways; one primary tactic was physically removing their "children." (There has been much loose talk about "children" in "cults". Very few members have been minor children.) In doing this, they were directly confronting the issue of religious freedom. For the first amendment of our Constitution clearly states that the government shall not interfere with the right of any adult — young or old — to practice the religion of his choice. For this reason, then, determined parents and allies shifted the emphasis of their arguments; they began to claim that the issue was not one of religion: rather it was one of

"In Germany, the Nazis came for the Communists and I didn't speak up because I was not a Communist. Then they came for the Jews and I did not speak up because I was not a Jew. Then they came for the trade unionists and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I was a Protestant, so I didn't speak up. Then they came for me... by that time there was no one to speak up for anyone."

Pastor Martin Niemoller, Protestant Clergyman

"mental health." This argument gave them some leverage, because traditionally State and Church have been separated by law whereas traditionally State and psychiatry have been joined by law. This argument also gave them an extra boost: Once the problem was defined as a psychiatric one, they could easily call in the "experts." They knew that psychiatrists and psychologists could lend credibility to activities that would otherwise be recognized as illegal.

Black Lightning

This movement found its first leader in one Ted Patrick, a black who in the early 1970s was working in the administration of California's Governor Ronald Reagan. Patrick's concern had been aroused when his own son stopped to talk with a group calling itself the "Children of God." From his position as Governor Reagan's Special Representative for Community Relations, Patrick began contacting families with similar concerns. "By the end of the week," Patrick has written, "I had names of fifty two families, all with children who had disappeared into the Children of God."

Patrick was not a wishy-washy sort of man. Once he had decided that some action must be taken, he personally took it on himself. "What I concluded we had to do," Patrick after wrote of a meeting of concerned parents, "was bodily abduct the children from the communes and colonies they were living in."

Patrick knew, of course, that while his own son while still a minor, the "children" were in almost every case young adults, no longer legally bound to their parents. (Quite obviously, a parent of a minor need only call the police for help, should an individual or group be holding the minor. Strategies of vigilantism, like Patrick's, would hardly be necessary.) But he was satisfied that such abductions did not amount to kidnapping. "I did not feel that I would be disregarding the free choice of those young people... Once they have been programmed there was no longer any question of their exercising anything that could reasonably be called free will."

Patrick argued, in other words, that the young recruit's mind has already been kidnapped (programmed). When distraught parents soon began to pay

him thousands of dollars to forcibly remove a son or daughter from one of the hated "cults," thus they reassured each other that such action was a necessary first step in liberating the programmed mind: Patrick might be stealing a body, but he was also freeing a mind. Forcible removal was a "rescue," not a kidnapping.

Patrick coined a new term for this work, one which furthered his cause brilliantly. He called it "deprogramming." It soon became a household word, and it successfully drew attention away from the fact that adult citizens of the United States were being kidnapped, falsely imprisoned, harangued, and sometimes physically assaulted, all because of their religious preferences. Patrick was remarkably successful at convincing many solid citizens, and not necessarily just those personally involved, that the end justified the means. The means was imprisonment of the body and the end was freeing the mind. "When we take the person into custody," Patrick has said, "He is, admittedly, held against his will. But it's

arguable whether at that stage of his indoctrination he can be said to have a will..."

When some of his subjects in a matter of hours or days fell into the arms of their parents, renouncing their former groups and sometimes even joining the growing movement to "deprogram" others, many believed the accusation of "mind-control" had been validated. And when local police and district attorneys took a "hands off" attitude, preferring to consider these activities a "family matter," even more people began to see Patrick's activities as legitimate ones. If parents, supposedly out of love and concern for their children, were doing their utmost to combat forces that threatened our youth, why should anyone object?

But some did. In a closed society, such activities might have gone on indefinitely, but in a pluralistic one like the United States, disagreement was bound to occur. Many established theologians began to argue that freedom of religion was at stake. The American Civil Liberties Union said that the Bill of Rights was at stake. Slowly, anticult activities began to be challenged. Many people who were not necessarily interested in the new religious movement, *per se*, nevertheless began to ask some straightforward ethical, legal and scientific questions. Who is to say which converts, if any, are brainwashed? Is it legitimate to violate civil rights in the name of freeing an "imprisoned" mind?

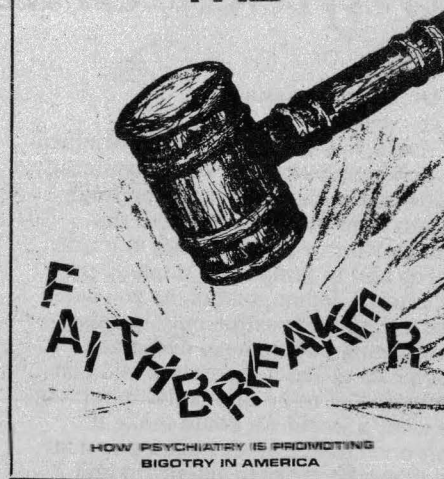
Enter psychiatry

To deal with such challenges and give legitimacy to its position, the anticult movement turned to psychiatry. The movement quickly recognized that its activities were not only questionable on ethical grounds but risky on legal grounds. Much was to be gained if its campaign could be moved to the neutral territory of medicine and science. As such psychiatry became crucial to the cause.

Consider the example of Wes Lockwood. Raised a Catholic, he became a born-again Pentecostal the summer before entering Yale University. There he joined Hannah Lowe's New Testament Missionary Fellowship, a move which led to a complete break with his father.

Lockwood Sr. meantime became

PSYCHIATRY THE



determined to "rescue" his son and so he hired private investigators to check out the Fellowship. Nothing came of his efforts, however, until he ran across Ted Patrick. He heard that Patrick had already successfully carried out several abductions; thus Mr. Lockwood hired him to apprehend Wes.

It wasn't easy. While Patrick, Lockwood Sr. and another family member struggled to force Wes into their car, Wes fought hard. Patrick describes what happened. "Wes had taken up a position facing the car, with his hands on the roof and his legs spread-eagled. There was no way to get him inside while he was braced like that. I had to make a quick decision. I reached down between Wes's legs, grabbed him by the crotch and squeezed — hard."

Finally getting him into the car, they proceeded to the Connecticut Turnpike. At the toll booth, however, the attendant noticed their unusual behavior and notified the Highway Patrol. The officers in turn quickly spotted the Lockwood car, pulled it over, and started to take the kidnappers into custody. Patrick tells what happened next.

"We were surrounded by troopers armed with rifles, shotguns, pistols, all pointed at us... We crawled out, very carefully, and spread-eagled ourselves against the car while the troopers frisked us for weapons... Then they demanded our identification. Fortunately, Lockwood (Sr.) was carrying a letter from the Yale Psychiatric Department and this had a most dramatic softening effect on the attitude of the troopers."

There is no indication from Patrick that Wes had ever talked to the psychiatrist writing this letter. The police, nonetheless, were so overawed by psychiatric pronouncement that they were stopped in their tracks. The "softening effect" of psychiatric pronouncement had turned kidnappers into "helpers." Instead of arresting the criminals, the police ordered young Lockwood to cooperate with them.

Encouraged by such early successes, and especially by the sympathy and support of the media and of local officials, parents began organizing. Groups sprang up with remarkably similar names: the Committee Engaged in Freeing Minds; the Freedom of Thought Foundation; Free Mind, Inc.; International Foundation for Individual Freedom; Citizens Engaged in Reuniting Families; International Freedom Foundation; and the Citizens Freedom Foundation. Freedom, in some contorted way, was to be wedded to kidnapping. Only psychiatry could perform such a marriage ceremony.

Bodily removal of a person nonetheless remained a risky business. There weren't too many around with the dedication or daring of a Ted Patrick, and unless the religious convert recanted rather quickly, holding him by force for days or weeks was a messy solution to the problem. Critics might even raise the issue of who was trying to brainwash whom.

Next Month: Part II
—Making It Legal—

Spirit or Supercomputer

By Marilyn Fought-Morris

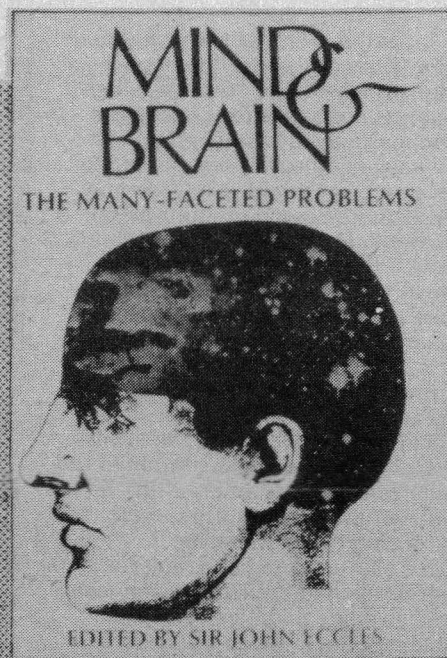
Paragon House Publishers and the International Conference on the Unity of Sciences (ICUS) are divisions of the International Cultural Foundation, Inc. which is an independent, non-profit organization dedicated to promoting academic, scientific, religious and cultural exchange among the countries of the world. (ICF, 481 8th Ave, N.Y. N.Y. 10001).

Mind and Brain: The Many-Faceted Problems edited by Sir John Eccles, Paragon House, Washington DC, hardback, \$24.95

The first two books published from Paragon House were edited from a selection of papers that have been presented over a period of seven years at ICUS. In these conferences, scientists and scholars from all over the world met and exchanged their work from a wide range of fields of studies. Sir John Eccles, editor of the first book in this review states how the selection process for the papers occurred:

"The topics assembled in this book range in a spectrum from evolutionary biology to the philosophy of life and death. I have organized them into main sections. . . In these sections there are contributions from some of the foremost thinkers of the world, who do in fact present widely different beliefs. Thus it is hoped that this book provides an excellent educational opportunity for the reader to view a great variety of beliefs."

Each section lives up to Sir Eccles' expectations. For example, in Section A, entitled, "The Biology of Consciousness," the papers range from an exploration into the evolution of consciousness to an in-depth argument that such evolution did not necessarily occur according to Darwin's theories. Dr. Diane McGuinness argues effectively in her paper, "Was Darwin Conscious of His Mother?" that evolution was actually given its impetus through the female-specific qualities of cooperation, sharing and self-awareness in context of others. These qualities seemed to aid survival far more than the male-specific qualities of hunting and



fighting to keep the food territory intact.

Most papers have a written commentary following its presentation in the book. This structure is extremely valuable for the reader as it provides a well balanced view of the issue at hand.

The second section becomes even more technical as the problems of the mind-brain relationship are explored in neurological and behavioral terms. For the lay person, the reading is rather difficult and the diagrams are not easy to comprehend. However, for the specialist in this field, the papers have a broad range and the concepts are not narrow in scope. Again, the value is in having different viewpoints placed side by side.

The final two sections, though scientific in many respects, depart from the technical to engage in more philosophical questions. These sections offer much for those interested in the mind-brain relationship from a theological or philosophical point of view. Whether it be scientist, theologian or lay-person, these two sections will prove to be of greatest interest.

Modernization: The Humanist Response to Its Promise and Problems, edited by Richard L. Rubenstein, Paragon House, Washington DC, hardback, \$24.95

This book shows excellent editing on the part of Dr. Rubenstein. The selections presented diverge and converge on the problem of the modern world and the pressures it places upon old value systems, in particular those of religion. The problem is found in every society and culture, and since no part of the world has escaped in large or small part the price of modernization, it is only fitting that the papers contained in this collection come from scholars of every background, culturally and philosophically.

One specific aspect of the modern world is that every part of the world is increasingly effected by every other part of the world. With this has come the awareness that not all parts are the same, religiously, culturally, politically, or economically. The overall affect is that the world is a pluralistic unit or it may even be a set of plural units.

Dr. Lonnie D. Kliever in his paper, "Authority in a Pluralistic World" strives to explain how pluralism presents a special challenge to world-views which claim to be universal, in particular the religiously oriented world-views which also claim to have eternal value. Such views naturally call for absolute allegiance while a pluralistic view does not.

What is left for the individual is that he/she must find meaning and structure even though they now exist in a world which does not offer them a sense of common view-point, nor a sense of common origin, nor a sense of common destiny. Is it possible for the individual to form a stable identity in such a lonely situation?

Other papers deal with the conflict which now seems to exist between science and religion. One paper by Dr. Don-

ald R. Ferrell entitled "Beyond Scientism: Science and Religion" confronts this problem directly. Some papers deal with the growing problem of death and suicide in a world which places a great deal of stress upon the individual to create his/her own value system. As meaning and life itself seem to become more and more absurd in a world which could destroy itself in a matter of minutes, at least two reactions have become quite visible. The growing demand for absolute answers and the ultimate absurdity — the taking of one's own life.

The problem is complex and the answers are not found easily. However, this section is of great value to the lay person as well as the professional theologian or philosopher. The question of life and its meaning has never met the challenge that it now faces in a world confronted daily with nuclear destruction.

This book is edited in such a way as to provide the reader with different viewpoints. Often a paper is followed by a commentary which opposes the author's views entirely. At other times a paper is further defined and supported by a fellow colleague. The overall impression is one of scholars coming together from many parts of the world to discuss with great zeal and sensitivity the theological, philosophical, cultural and social problems which face modern mankind today. It is an extremely valuable way to edit such concerns and only served to highlight both the problems and the possible directions to take in order to find adequate solutions.

These books are available from HSA-UWC Publications, 4 W. 43rd Street, New York, N.Y. 10036. The books cost \$24.95 each (hardback) + 10% postage and packing.

Unificationism overview

Unificationism: A New Philosophy and Worldview Sebastian Dr. A. Matczak, Learned Publications, 1982. 493 pages \$26.50.

By Dr. Henry O. Thompson

Matczak holds doctorates from Gregorian University (Rome), the Catholic Institute and the Sorbonne (both Paris). This is his 12th book. The last one was an edited volume on *God in Contemporary Thought* (same publisher, 1977). The present volume is No. 11 in the Philosophical Questions Series by Learned Publications and Editions Nauwelaerts in Louvain.

The author notes that Unificationism has combined Christian and Oriental thought into a new philosophy and world view. The Oriental thought here is Chinese Taoism and Confucianism as filtered through Korea. Taoism, with its concept of The Way provides a non-Aristotelian base to the ontology, the concept of being, for Unification thought, while Confucian concepts of family provide a foundation for Unification ethics. He notes the dedication and zeal of the movement's members and the intent of the movement "to bring unity among all kinds of people, classes, levels and ages, but especially young, intelligent and highly promising individuals."

The opening chapters review the life of the founder, the Rev. Sun Myung Moon, the growth and development of the Holy Spirit Association for the Unification doctrine serves as an introduction to Unification thought. This is a world view because it concerns the whole of life and human existence. It is a Christian world view but has a larger purpose in the unity of all religions. The central doctrine is that God is planning the Restoration of the world to the original Paradise of the Garden of Eden, in which all people will be one. Matczak sees the whole doctrine as centered on God as the ultimate source of all. However, "man is the starting point and focus of our thought which encompasses the limits of reality."

Parts 2-5 consider ontology, man, social aspect, and theology while Part 6 considers the overall significance of Unificationism. Within each of the parts and most chapters, there are specific assessments or reviews of significance. Ontology compares traditional views of God and creation with Unification thought. Man is the center of the universe — not physically of course, but morally. God created the world for people to enjoy. Out of his children's joy, God will have joy. Similarly, human sin and suffering causes God suffering. Several distinctive features in Unification thought are the internal (sung sang) and external (hyung sang) aspects of all of reality. While this does not contradict Aristotelian ontology, it differs and finds its source in Tao, or Taegeuk in Korea. There is both a dynamic and a static aspect to beings with give and take action between the positive and negative, the yin and the yang of existence.

Existence of God

The existence of God is simply accepted but efficient, formal and final causality are used in discussion as further proof of God's existence. Specific concepts of God are Heart as the essence of love, Logos as the seat of reason, Unity and Creativity. In traditional Christian terms, the Heart relates the Father's love while the Logos relates to the Christ and the Unity is ascribed to the Holy Spirit. Creativity arises from impulses of the Heart. While God is known through nature and reason, as part of his activity (natural revelation), He is also known through special revelation as in the Bible. In the final analysis, however, God is above our concepts. In the relation between God and creation, Matczak suggests the term "unionism" rather than monism, while rejecting "separatism" rather than dualism. There is union but not identity between Creator and creation.

Part 3 considers the nature of man, epistemology, ethics, education and aesthetics. Man is created by God though Unificationism is open to scientific evidence so Matczak sees some possibility for considering theories like evolution. For the most part, Unification avoids such controversy. The main concern is

that people are to form blessed families. The marriage ceremony approaches the sacramental level in Unification thought. God will work through the blessed families to establish the Kingdom of God on earth. Education is concerned with the heart and developing the concept of love as well as training in technical skills and information. In aesthetics, beauty and joy come from the love of God. Art is the expression of that love which brings joy to both God and man. Matczak notes that music and dance are highly developed in Unificationism while other aspects of art await further development.

Part 4 on the Social Aspect of Unificationism is concerned with Marxism. Matczak offers definitions and an analysis. He focuses on dialectical materialism. Unification thought offers a dialectic based on God who created the world with purpose. From God as origin, the interaction of the internal and external brings union.

Theological aspects

In Part 5 on Theology, Matczak discusses the Christian tradition of the Fall, the role of Jesus, the Second Coming, and the Restoration. The Fall was caused by the spiritual seduction of Eve by Satan symbolized by the serpent. Satan, an angel, was jealous of the role of man which is higher than that of the angels. Jesus, the Son of God, brought spiritual salvation to mankind but he was crucified before he could start a blessed family through which God could bring the Kingdom on earth. While Unification thought clearly includes the Trinity, it focuses on the humanity of Jesus. Matczak notes that humans are finite and only God is infinite so all human efforts to understand the Trinity are inadequate. Still, he would like to see further clarification of the doctrine of the Trinity in Unification theology which is still developing. The Second Coming of Christ will bring in the Kingdom, and with it, physical restoration of the world in addition to the spiritual salvation now available.

In closing, the author considers the novelty and value of Unificationism. While there has been considerable misunderstanding of Unification doctrine, in part because of the difficulties of translation from Korean into English, he hopes his explanation will help clarify matters. With its eschatological viewpoint, Unificationism contributes to present day concerns with the apocalypse. Its concern for unity is a major contribution to the modern trend to ecumenism. By focusing on man, Unification is not only in the current mainstream but is part of a tradition going back to the ancient Greeks. By finding the ultimate source of the world in God, it remains a Christian world-view. This puts it in a good position to promote unity among Christian groups even as its larger concerns aid in the promotion of unity for all religions and for all people.

Matczak's detailed examination of Unification philosophy and theology can itself aid in understanding this dynamic movement. As early Christianity combined East and West, the Semitic traditions of Judaism with the philosophical traditions of the Greeks, so Unification has combined the East with a Christianity largely identified with the West. Unificationism is a bridge of understanding that can help bring unity to a divided humanity. It should be noted that Dr. Matczak has not only outlined Unification thought. At each point along the way, he has noted similarities and contrasts with modern and historical thinkers, schools of thought, traditions and other branches of knowledge and religion. He sees very little that is strictly new in Unification thought. Universal salvation for all, including Satan, is a concept which differs from much of Christian thought on eternal punishment. But this concept of Universalism has been held by important scholars in the Christian tradition. Similar statements are made about other points of doctrine. The contribution of Unificationism is the bringing together of various strands of tradition into an organic whole. This new philosophy and world view is a significant addition to human thought.

Dr. Henry O. Thompson is Professor of Religion and Society at the Unification Theological Seminary in Barrytown, New York.

UC the fulfillment of a dream



Sarah Witt at 2½ (left), in Washington during the war (below left), after the war in Los Angeles (below right), and now (right) as Public Relations Director for the seminary.



working as a typesetter to support myself and my two sons, who also worked as they got older. But I always considered my first priority working for God and His providence. Eileen and Rita, another church member, worked on several projects together. I had started working for Earl Nightingale, typing his radio scripts. Rita was the one who paid for my first opportunity to present a radio program on the Divine Principle Lectures.

In 1974, after finding a suitable apartment for my two sons, I moved out of my apartment, took a leave of absence from my job as a proofreader for the Sun-Times, and went to Belvedere to participate in the last 100-Day Workshop for Missionaries. Then I came to Barrytown.

There I helped start a prison project; worked as a secretary to a marketing expert; and worked for the News World doing editorial research. In 1977 I transcribed the tapes of the first theologians' conference. Now, only six years later, 97 conferences involving thousands of theologians from around the world have been held, and the outreach is rapidly expanding.

I've been at Barrytown ever since, and love every minute of it. I am really grateful to be here, and hope that I can contribute to the betterment of the Seminary and the neighboring communities.

As all of the early prophets and saints taught, and all truly great people have discovered, the most fulfilling and happy life is when we live for the sake of serving others. In Edward Bellamy's ideal world, this was how people lived. I know that Reverend Moon and his family are leading the way to that era.

Sara M. Witt is the Director of Public Relations at the Unification Theological Seminary in Barrytown, New York.

By Sara M. Witt

Looking back over the 64 years I have lived on this earth, it is quite obvious to me that my association with the Unification movement was no accident.

I was born November 15, 1918, in Chicago, the youngest of six children, to Peter and Mary Menaker, immigrants from Russia in 1905.

I was five years old, when I had my first spiritual experience. My mother had become very ill, and I was watching her being treated by the doctor putting leaches on my mother's back. Suddenly I was aware of someone saying to me, "Don't worry, you don't have to be

afraid, we're taking care of you from up here." From that time on, I was never afraid as I grew up during the Great Depression.

I had a deep desire to join a Women's Army even before this country's entry into WWII, and used to say that I would be the first to join if such an organization ever existed. Well the W.A.A.C. was established, but I couldn't go at first because my mother became very ill. In October 1943 my wonderful mother passed into the spiritual world and I joined the Women's Army Corps serving for two years with Military Intelligence.

After the war I wanted to start a whole new life for myself. I moved to Los Angeles and in 1947 enrolled in Los Angeles City College. In my Sociology class the professor, Dr. Alexander asked us to read *Looking Backward — 2000 to 1887* by Edward Bellamy, published in 1888. This book is a Utopian prophecy written in the form of a novel, describing an ideal world to be realized in the year 2000, and pioneered in the United States. As I read, this utopia became alive for me, and I knew, intuitively, that this was the world to come and that I would see it in my lifetime.

That book changed my entire outlook on life and I began to think, feel and live as one of Bellamy's liberated characters, preparing myself.

Connecting

After college, I returned to Chicago and went through two unhappy marriages, raising two sons alone. In 1965 I met the first American woman Unificationist, whose son was my younger son's room mate in school. Eileen invited me and my son Norman to her apartment. Eventually she began telling me about the Unification Church. Her first words were, "There's an international family building an ideal world." I immediately responded, "You know, that's what I've been waiting 18 years for."

Bellamy's book had prepared me well to recognize those who would actualize the vision contained in his book. And God had spoken through Eileen the only words I could have responded to. I could not have responded so spontaneously to any form of Christian witness.

I began working with Eileen and she let me read one of the first interpretations of Divine Principle in the United States, *Individual Preparation for His Coming Kingdom*, written by Mr. David S.C. Kim (now President of the Unification Theological Seminary). I was in the hospital at the time as the result of a

car accident, and I read the entire book in three hours. As I read the book I became so elated! God had not failed me! Eighteen years before, He had shown me the ideal world through Bellamy's book and now he had led me to the means to achieve it. I felt like the most fortunate person on this earth!

I wrote to Mr. Kim and let him know how much I liked the book and how anxious I was to contribute to the progress of this wonderful movement. I said that I couldn't contribute financially as I was raising two sons alone. But I mentioned that I was an experienced typesetter and had done some technical editing. He asked me to edit his book for a better presentation to the Western World. I was amazed that he would trust me with his life's work when he didn't even know me. I accepted this assignment as my first official mission in the Unification movement. It took me about one and a half years to edit and publish the Revised Second Edition.

In September of 1966, on Yom Kippur the Day of Atonement, I had an amazing experience. I was home, sitting at the kitchen table editing the chapter on the Mission of Jesus, when suddenly the entire kitchen filled up with a white mist. I had the sensation of being at the place where Jesus was being crucified, weeping as if my heart would break. When I came to myself, I realized that something very rare had been given to me.

New inspiration

With new inspiration, what had heretofore been almost a hopeless task of raising my two teenage sons alone, became manageable with God's help. I spent the next nine years in Chicago,



Open letter to a Special friend

By John P. Kenny

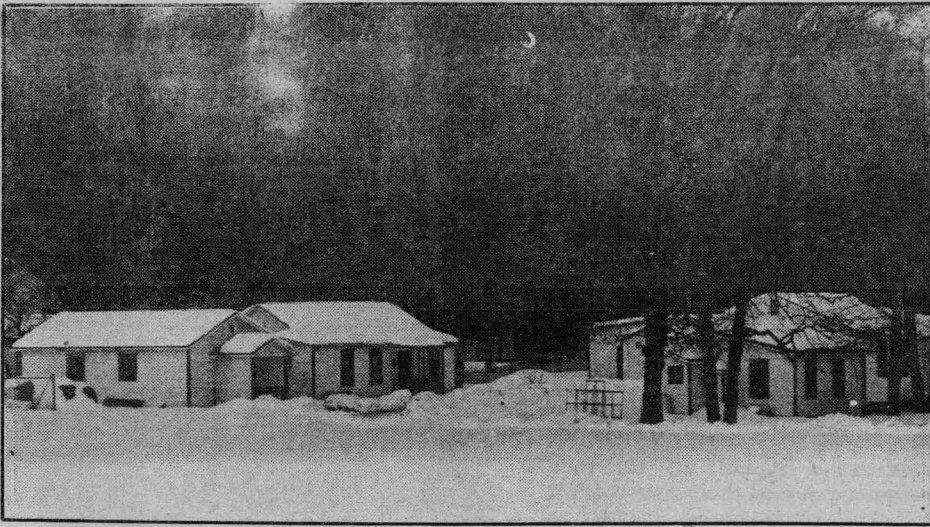
... Special friends are special people that are closer than just friends, but not lovers; even tho there is a special kind of love between them. A friend that has a special friend can take time to thank the Lord for having someone to turn to without having to worry in time of need or just knowing he-she is there to talk to or comfort by just each other's presence; and doing favors that do not have to be returned, or asked for, to cheer your day and does things just because you're you. For life is like a beautiful rose that stands out above all else as does the special friend. As the rose opens and expands its beauty — so does life. Which makes a triangle of the three in one to show off the other. The rose to remember all the beauty in life and the life of one receiving them — for life is the treasure at the end of a rainbow one waits too late to see. For when one sees the beauty of the rose, they see it in life and in special friends, which fulfills the pot of gold at the end of the rainbow of life. So friend, if you can see this triangle, then you are among the special friends and may God Bless You and Keep You In Life's Beauty and Peace Shall Be Yours.

A Special Friend

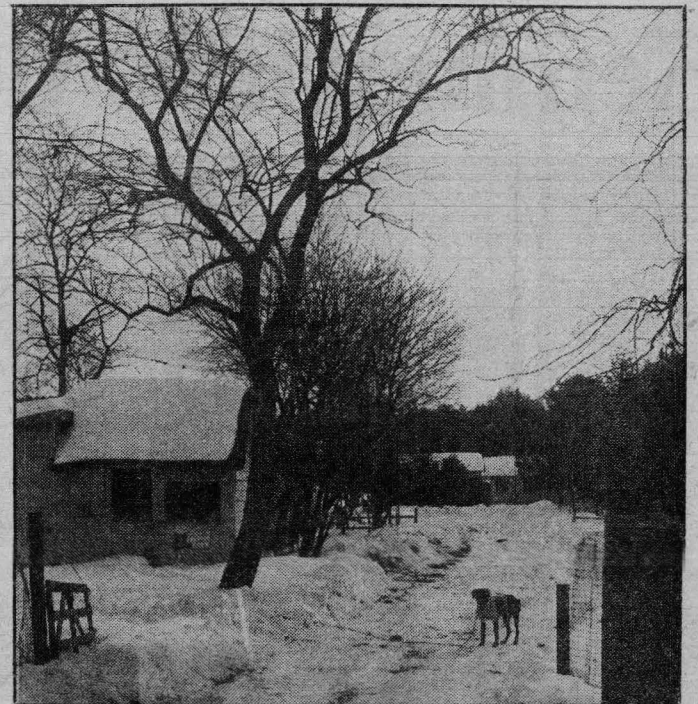
Creative Mind

*Only in silence can
you have the gentle
Waves of inner truth
thoughts fall like
Leaves on an autumn wind
swept through my
Mind to settle and
to be etched by a fresh
Breeze of changing colors
and patterns to paint
A new picture of thoughts
for each day of this life.*

Brian Henesy.



The Great Blizzard of 1983 left its mark on Camp Happy Lake, the church's facility in Accord, New York. Photography by Caleb Neale Thompson.



Winter in Happy Lake

Crystal snowflakes are constantly falling
On the catskill mountaintops,
Through the blizzard of the wind is calling
Softly winter in tiny icedrops.
Whenever the snowfall of the night
Is about to cease,
Creation receives the benefit of
brilliant light
through inner peace.
The beauty of the snow sparkles like a light
that reflects the stars above,
as the moon continues to shine bright
with crystal particles of love.
In Accord, New York, the snow on the trees

make a masterpiece of art,
as each branch and tiny stem freezes
reflecting another aspect of God's Heart.
Accord, New York, is so
beautiful at a winter tide
when the waters become ice,
and people's hearts are opened wide
as skiing, snowball fighting
and other sports are good.
It brings truth, beauty in
making a snowman,
so much joy and laughter we can make,
as we enjoy winter as much as we can,
in the mid-Hudson Valley at Happy Lake.

By Lorenzo Artis

Regional Church Centers in America

The Unification Church in each state sponsors various programs and activities. The states are grouped into regions and, for information, contact headquarters or the regional center closest to you.

National Headquarters

4 West 43rd Street
New York NY 10036
(212)997-0050

California, Northern

1153 Bush Street
San Francisco CA 94109
(415)653-3969

California, Southern

411 South Gramercy Place
Los Angeles CA 90020
(213)480-8075

Colorado

1430 Race Street
Denver CO 80206
(303)320-0132

District of Columbia

1611 Upshur Street NW
Washington DC 20011
(202)726-4700

Georgia

490 N. Highland NE
Atlanta GA 30307
(404)521-0700

Illinois

7450 N. Sheridan Road
Chicago IL 60626
(312)274-7441

Maryland

3101 North Calvert
Baltimore MD 21218
(301)235-7050

Massachusetts

46 Beacon Street
Boston MA 02108
(617)227-2305

Pennsylvania

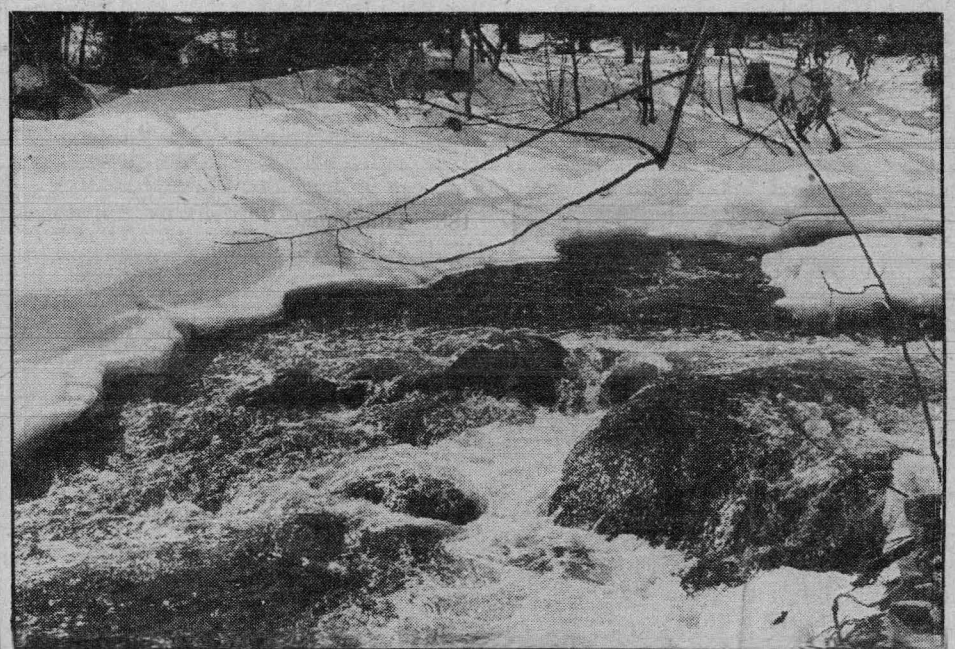
3331 Powelton Avenue
Philadelphia PA 19104
(215)382-0616

Texas

1214 Heights Blvd.
Houston TX 77008
(713)864-1024

Washington

14 W. Comstock Street
Seattle WA 98115
(206)282-8119



Seminarians debate sticky questions



Marilyn Fought-Morris makes a point in the debate on whether the Unification Church is Christian or not.

By Daniel Balfour and Lois Rumunni-Drost

Each year, the students at the Unification Theological Seminary, Barrytown, NY, hold a series of debates. This year's first debate resolved that, "The United States should freeze the production and deployment of all nuclear weapons."

The Seniors took the affirmative side. Their argument centered on three main points; 1) Overkill, which means that there are already enough nuclear arms to destroy the world many times over, 2) That nuclear arms cost too much and, 3) That nuclear arms have been ineffective as a deterrent to Soviet expansionism. Therefore, the U.S. should focus its defense spending on conventional forces and new technology, such as lasers.

The Junior representatives replied that they too are concerned about the threat of nuclear war but that the nuclear freeze would do nothing to reduce that threat. Instead it would only allow the Soviets to increase their already growing superiority. Thus the U.S. should insist upon arms reduction talks such as President Reagan's START proposal.

The Juniors won by a very close vote from the judges and were warned that they would need to strengthen their debating techniques if they were to defeat the Senior class again.

The following week the debate resolved, "That Prayer Should Be Allowed In Public Schools." The Juniors took the affirmative side and argued for a voluntary program to be accepted in schools which wished to have some form of meditation or prayer in their daily schedule.

The Seniors argued against the res-

olution, stating that this would not ensure religious freedom of each individual, but would open the way for religious persuasion to occur from the teacher to the students. Furthermore, there is such a wide variety of religious backgrounds in American families that the only way to safeguard children in a minority setting, such as a Jewish child in a predominantly Christian neighborhood, is to keep religious rituals such as prayer out of public schools.

The Divinity Seniors won this debate and received the trophy for the second Annual Class Challenge Debate.

On January 29, the student body gathered to witness an unusual debate on an age-old topic, "Woman: Is She Object to Man?" Each participant presented his or her viewpoint on the subject, alternating between those who agreed with the statement and those who did not.

Lois Rumunni Drost began the debate with a brief look at the history of women in the Judeo-Christian teachings. "Although St. Paul limited women in some respects, he gave them a much larger role in church affairs than women in traditional Judaism. Unification theology goes even further to challenge women to 'create themselves in the image of God.'"

Damian Anderson was firm in his opinion that woman is indeed object to man in the realm of love. A husband pours out his heart, gives everything for his wife's needs. A wife must receive this love in order to support the children.

Robert Madison cautioned the audience that the traditional idea of woman as a totally submissive person who allowed the husband to make all the decisions was unsound. In the area of

raising children he saw major differences. The woman, as bearer of the children, is much more sensitive to immediate and surrounding needs, while the man tends to look outward to public needs. The best way to unite these two viewpoints is for the man and the woman to love God first and foremost.

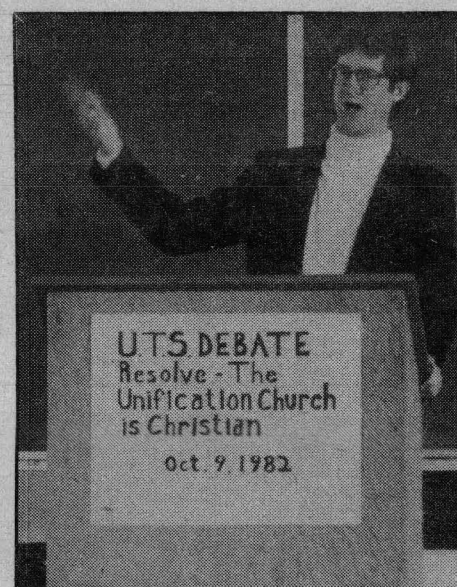
Fiona Haines explained that as both men and women have suffered throughout history, we are not dealing with an ideal situation. The only way that men and women can find their true roles is to first cry for one another. It isn't enough to merely approach the problem of male and female roles in society in an intellectual manner; men and woman must open their hearts and let each other have the freedom to discover themselves as whole persons first.

Renee Pearson Thompson said a woman's role is object to man only after men and women become object to God. The first Adam and Eve were responsible to love and serve each other. In this sense, a good brother and sister relationship is a foundation for marriage. She quoted from Rev. Moon to illustrate her viewpoint, "I don't think there is any woman in the world who wants to belong to the power of a man; she wants to belong to his heart."

A long discussion followed these presentations after which the panel adjourned for a fifteen minute break. They emerged smiling and announced that they had reached a tentative consensus statement: The Ideal and The Present Reality.

The Ideal: 1) Men and Women are both object to God, 2) They are involved in spherical relationships so their roles are not fixed and regimented, 3) Women and men have both aspects of feminine and masculine qualities within themselves, 4) Positions can change between men and women due to love and harmony, 5) There is exceptional beauty in sacrificial love.

The Present Reality: 1) Men and

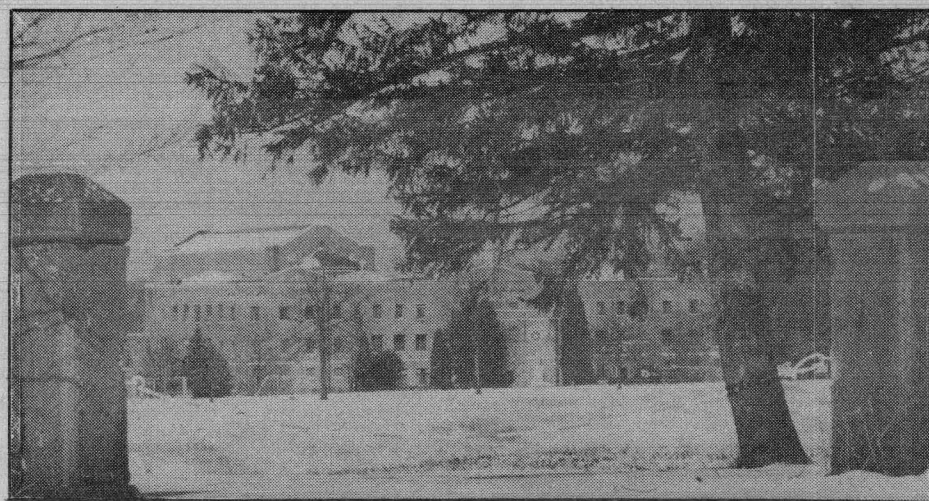


Tom Cutts in debate.

Women have resentment and pain due to historical problems in male-female relationships, 2) God is suffering also because God is both father and mother, masculine and feminine, 3) Each one is responsible to say to the other, "I want to help you heal." 4) In this way, men and women both take responsibility to heal God, 5) We will make mistakes and need a forgiving heart towards one another as we try new roles and exchange positions.

The final statement was a gentle reminder that both men and women have a long way to go before they can claim to be perfect persons. Therefore, men and women need to have patience and humility to one another and ultimately uphold one another in deepest respect.

These debates and other activities of the U.T.S. are fully covered in the publication "Cornerstone." For subscription information write: The Editor of Cornerstone, 10 Dock Road, Barrytown, N.Y. 12507.



The Unification Theological Seminary in Barrytown, New York.

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NEWARK, N.J.

South American seminar

A multi-national gathering of academics attended the Introductory Seminar on the Unification Movement held on January 17 in Bariloche, Argentina in the breath-taking Andes Mountains. The seminar was sponsored by the International Cultural Foundation (ICF).

These seminars, which have already been held in many other countries of the world, were originally developed for those academics who had attended one of the annual International Conferences on the Unity of the Sciences (ICUS), which are also sponsored by ICF. The seminars were held so that they could learn more about ICF and its founder, Reverend Moon.

Recently, however, responding to the many requests received, ICF is now offering the seminar more broadly to other interested academics.

The week-long seminar included lectures on the Divine Principle, Unification Thought, and Critique and Counterproposal to Marxism; presentations on the activities of the Unification Movement; the recently completed movie on the Holy Wedding of 2,075 Couples; and many question & answer sessions.

There were 97 participants from 9 South American nations attending and the presentations were given by Tom Ward, Paul Perry and Luis Patinio.