





# Thousands see Wonhwa-do demo on Berkeley Campus

By Darcy Hovard

**D**isruption by student demonstrators at Berkeley could not stop the Carp Wonhwa-do rally on March 7th.

The Carp rally was held at Sproul Plaza on the Berkeley campus and officials claimed that over 3000 saw the event while another 2000 passed by.

The martial arts demonstration included a jump over 10 people to break a board, multiple board breaking and breaking of seven concrete bricks, as well as kicking an object off someone's head blindfolded and breaking a baseball bat by kicking it with a shin.

The final act of the first half of the exhibition was a Wonhwa-do ballet, performed by Gerry Servito and Diana Erskin. The ballet was developed based on the Unification Thought theory of art. Set to music and poetry, the performance captivated the audience.

At this point, Dr. Seuk, a ninth-degree black belt and Grand Master of Wonhwa-do, gave the keynote address on Unificationism. Copies of the address had been previously distributed to the audience. (The text of the address appeared in the March Unification News.)

Dr. Seuk explained that "it is more spiritual strength than physical strength" that allowed such spectacular performances. Unificationism is the "guiding philosophy" of Wonhwa-do, he said.

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

"That teacher is Rev. Sun Myung Moon and the way is Unificationism."

Early on the demonstrators began to heckle the performers with chants and loud noises. But as Mr. Matsuzaki noted, they lacked organization in spite of their well-organized advertising campaign against the rally for weeks before the event.

"The Berkeley campus is usually more negative at these events. It was very quiet today," Matsuzaki commented. He noted that they were probably scared by the Wonhwa-do performers, all of whom held black belts.

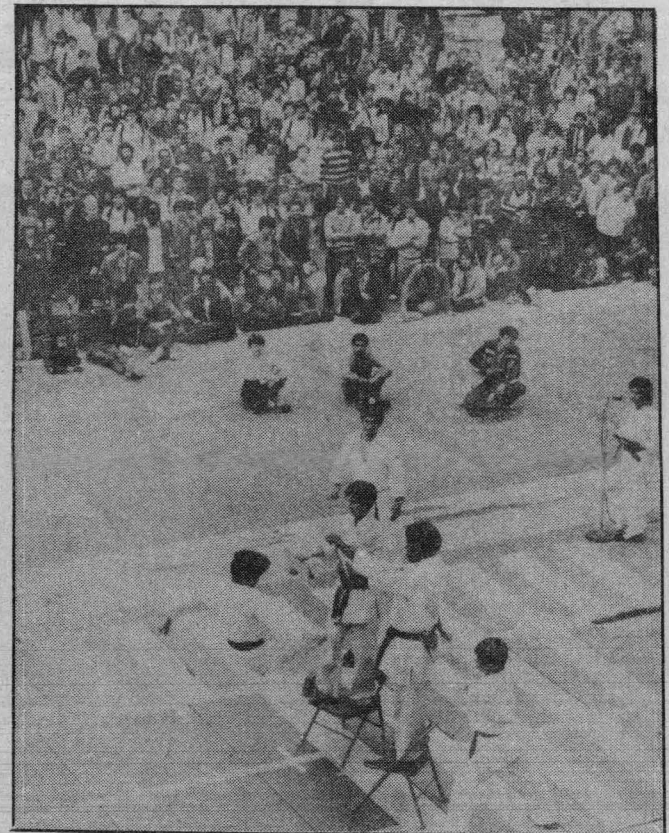
As the rally started, the demonstrators gathered intermittently in the first few lines of the crowd but they did not become an organized force until well into the second half of the program when they surged forward and surrounded the demonstration mats.

At that point, Dr. Seuk cautioned his martial arts disciples to remain calm and not to lose their temper. Wonhwa-do, a synthesis of "hard" and "soft" self-defense techniques, is guided by the principles of Unificationism, and in the words of the brochure, "is first and foremost a spiritual discipline and not merely a sideshow or power trip."

As the demonstrators edged up to the mats, the Carp members, martial arts demonstrators, and members from 10 departments of the Unification Church in the Bay area, cooperated by making a circle around the mats and the crowd dispersed.

Dr. Seuk said afterwards in an interview that the purpose of the rally was to

A large gathering of students watch the CARP Wonhwa-do martial arts demonstration on Sproul Plaza, University of California, Berkeley.



Joe Bolger

proclaim Unificationism and to testify to the work of Rev. Moon. Dr. Seuk noted that Wonhwa-do is a natural way to attract and guide people to the philosophy of Unificationism. Young people who sign up for martial arts practice are generally sincere, serious people, he said.

Of the 3200 names gathered before the rally, 400 said they would like to practice Wonhwa-do, 150 were interested in Unificationism, and 50 were interested in everything available.

According to Mr. Ittetsu Aoki, former Carp leader in the Bay area, the rain on

the original rally date, March 2nd was very significant. There was a conspiracy by a campus athletic group who had agreed to rent the mats to Carp. The group decided not to rent the mats out to the performers, but didn't tell anyone. The rain protected the situation and mats were found elsewhere for the performance.

Carp's next Wonhwa-do campaign is scheduled for the University of Houston, followed by a rally at the University of Wisconsin. At the Wisconsin event the tickets will have a price. "So the Communists will have to pay to disturb us," Dr. Seuk commented.

## New Zealand scene of 40day regional workshop

By Joe Tully

**R**ecently I went to New Zealand to help teach a 40-day regional workshop, attended by members from Australia and various South Pacific islands, as well as from New Zealand. In the past, members have had to come to New York if they wanted to go through the 40-day training. Now such training programs are being held in all continents.

I have taught and directed many kinds of workshops in New York, the center of much of our movement's international activities. However, the cost of travelling to New York is prohibitive for most members in far-flung areas, and it is not always easy to enter the United States. Therefore, Rev. Kwak and the Education Department are offering 40-day workshops in other continents.

Another drawback to workshops in New York City is the environment; much can be said about the value of drinking in the beauty of nature and absorbing its refreshing and enlivening qualities.

This time the setting was ideal — a beautiful farm owned by the New Zealand Church; surrounding us were rolling hills, hedgerows, sheep, cows, pigs, spring flowers. Occasional farm houses dotted the hills.

In this workshop, Chris Olson, the regional director, taught the first round of Divine Principle and the internal guidance series. Regional directors play an important on-going role in guiding the members and stimulating in them an international consciousness. He did an excellent job directing the workshop and devoting time to discussion.

A vital element of a workshop is the practice and embodiment of what the lectures teach. Time should be allowed for people to practice what they are being told they should do. Members from Australia, New Zealand, and the various South Pacific islands shared in their groups, as well as during alternating afternoons of work and sports.

I was only there for about three weeks, so I did not have an opportunity to understand all the background of the members and the movement in those countries. During these days, we were all working together to achieve deeper levels of faith, understanding, and practice. I could sense a good overall educational program being developed. During our workshop, a number of the elder brothers and sisters were out pioneering new cities, in both New Zealand and Australia. Chris is helping develop in the members a vision of the kind of center life they would like to create.

Rev. Kwak spoke and challenged members to develop a more aggressive internal sense. New Zealand is a marvelously pastoral country. Out in the rolling hills, you could take a staff and tend sheep for six months and feel perfectly content. Reverend Moon sometimes urges us to have a "desperate" mind, in our prayer, in our centers, in our internal life, but I think the English word "desperate" doesn't convey quite the same emphasis as the original Korean word. He seems to be talking about a dynamic tension between having toughness inside and niceness outside.

The critique of Communism was emphasized, and I explained the seriousness of the world situation, challenging members with the role that Australia and



Participants and staff at the 40day workshop in New Zealand include, seated in second row, Mr. Yoshida, lecturer Joe Tully, Reverend Kwak, Reverend Yu, Regional Director Christopher Olsen and Australian leader Carl Redmond.

New Zealand can play in the Pacific region and in supporting America.

### The greatest testimony

Furthermore, it seemed that members needed to build confidence in the strengths of our movement. The greatest testimony to our movement is the our marriage — the Blessing. The international, interracial, all-embracing heart is promoted in our church, and anybody who examines us closely will find that core attitude. New Zealand is quite a multi-racial society and our membership reflects these varied nationalities and cultures. But in both Australian and New Zealand societies, I understand that some difficulties still exist in relating to aborigines and Maoris (the original Polynesian inhabitants of New Zealand). Many members from this region were blessed in July and October. I encouraged them to go out and witness with confidence about what we stand for.

When members asked me questions, I often challenged them to think through issues for themselves. In our marriages, for instance, we have to take responsibility to make the relationship work; don't expect to unwrap your mate, as if you were unwrapping a gift box, and find a perfect package inside. You must really invest yourself in order to create a marriage. God's love in the family doesn't come ready-made.

Our goal is to become one with God in heart and love. The way to get there is to exercise love. Just as an athlete will spend long hours, days and month in training to develop strong arms or strong legs, you cannot develop a deep heart just by sitting down. Workshops, meal times, center life, witnessing efforts — all are opportunities to develop your heart and love. Furthermore, why not develop this before you are married, before you start your family?

Today's World





Mrs. Donnette Magoola and Mrs. Juanita Jackson Pierre-Louis entertain the ministers attending the Minority Alliance International conference on "The Total Realization of True Inter-racial and Inter-religious Unity."

## 'Responsibility' theme of MAI ministers meet

A conference of ministers held on March 19 at 4 W. 43rd St. in New York, the national headquarters of the Unification Church of America, called for the revitalization of religion and enhancement of spiritual responsibility.

The conference, sponsored by the Minority Alliance International, was a second of a series this year to discuss "The Total Realization of True Interracial and Interreligious Unity".

"We have the present-day decadence we see on the streets and in the homes we serve as God's messengers. Brothers and sisters, a change must come," said Bruce Williams, director of Communication for Minority Alliance International and coordinator of the event.

"Responsibility is a measure of our ability to react or respond to God. As ministers, our purpose and direction in initiation of responsibility is true love,"

Attracting over 70 people, including some 40 ministers from different denominations, the second meeting focused on "Our Responsibility."

The participants discussed topics such as "Prevalence of the evils of corruption, crime, immorality, bigotry, racism and injustice" and the "Imminent invasion by atheistic and materialistic ideologies."

The ministers called for spiritual revitalization and responsibility to remove these "social ills" and to attain love, unity and peace.

"We know we have not done much to solve the evils in our society. Christianity is in this sense like a hand with a cut which needs to be covered and healed, otherwise it will be invaded by germs which may even cause a rigor mortis in the hand," said Zagery Oliver, a member of the Collegiate Association for the Research of Principles, an affiliate group of the Unification Church for colleges and universities.

One speaker suggested that Christianity and the democratic world "should clean their house first," saying: "Hypocrisy is the greatest danger in the democratic world and in our Christianity. Before we blame the communists let us first deal with our hypocrisy."

Marc Washington, a seminarian at the Unification Theological Seminary, Barrytown, said, "Many people don't understand they are God's children, and that our institutions are basically Godless."

"We should allow God to dwell in our institutions to rejuvenate religion in our society," he added.

"The church has allowed the state to dictate to it rather than the reverse. The church should guide the morality of the state," said the Rev. Edward Culvert, pastor of the First Baptist Church of Harlem and professor of black studies at

## Our Church on the MOVE

April 1 marked the beginning of an exciting and innovative national outreach program sponsored by the Unification Church of America. Ten mobile teams will be traveling throughout the various regions of the country seeking to not only communicate the message of the Unification Church but also to cooperate with other religious organizations in the revitalization of the moral and spiritual values common to all the major faith-traditions in America.

Advised by the Reverend Yong Suk Choi, an early follower of the Reverend Moon from Korea, the teams will be led by a diverse group of men and women church elders. Future editions of the Unification News will feature profiles of these unique individuals.

Initially the teams will work in the major cities, living in the larger regional centers of the Church. The western team started its tour in Los Angeles and featured lectures about Unificationism in a Winnebago mobile home parked at the Santa Monica beach.

The theme of "Framework for a New Society" dominated the program organized by the New England team. Working in a predominantly student community, the midwestern team highlighted its stay with campus lectures in Columbus, Ohio,

ranging in topics from "Chastity" to "View of the Future World."

In mid-April, posters with Reverend Moon's picture and his quotation, "I am not afraid of controversy," (as featured on the front cover) will announce the presence of the mobile teams wherever they go. "We want people to know exactly who we are!" commented Mrs. Nora Spurgin, one of the team leaders.

While each team will travel in a five state area, plans call for their expansion into 50 teams, one per each state. "The opportunities for creative leadership, for spiritual growth and for challenging one's own limitations are infinite in these teams," added Mrs. Spurgin. "However, not only the individual and the church develop, but we can stimulate the vision, the conscience and the heart of our fellow Americans with the message of a religious ideal. Regardless of what faith people choose, we need to strengthen our collective commitment to both God and to one another. It is my deepest prayer that these teams can contribute to this nation in such a way."

During the month of April teams will visit San Francisco, Seattle, Denver, Houston, New Haven, Washington DC, Nashville, Chicago, Minneapolis and New York City.

City College of New York.

Culvert said that while many leaders take an oath when they take office, "If an individual does not believe in a Supreme Being it is not easy to live these ideals."

"Our politicians ought to study Christ more," Culvert added.

Joseph Taylor of the World Study Times newspaper spoke on communism.

"Communism is an atheistic ideology that denies God" Taylor said.

"I feel that communism is a threat to the black community because Black people in this country came far by God, and only by God and religion they be able to survive and prosper."

"(Communism) is an ideology that teaches that progress and a world of peace and harmony will be achieved through conflict and violence."

After the main meeting finished, the participants divided into various discussion groups.

The next MAI meeting will be on April 23rd and the theme will be "Ideals and Tradition." For information contact Bruce Williams at (212)696-4363.

## Video center opens for the



## National Council for Church and Social Action

Delegates, above left, from the affiliated chapters of the NCCSA; the members of the Executive Board, left, including the president, the Reverend Alex Chambers center; and Glenda Moody, below, executive director of the DC Striders; at the Annual General Meeting in New York March 26.





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# Unification News

—Publisher—  
Dr. Mose Durst

—Editor—  
Richard Lewis

4 West 43rd Street  
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(212)869-8847

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## One morning at the Appeal Court



Martin Hardy

### Possible results of the Appeal

The Judges of the Court of Appeals have now heard the case. The oral argument by Professor Tribe on March 23 was very powerful and seemed to make a good impression on the Judges Oakes, Winter and Cardamone.

We are quite optimistic and hope for a decision by July. There are basically three possibilities:

1. Total reversal (Reverend Moon and Mr. Kamiyama acquitted and indictment dismissed).
2. Mistrial declared (Reverend Moon and Mr. Kamiyama get a new trial).
3. Verdict upheld.

All of these possibilities could lead to an appeal to the Supreme Court - either by the government or

by Reverend Moon and Mr. Kamiyama. However, there is no automatic right to such an appeal so that is why our deepest prayers continue to be that Reverend Moon and Mr. Kamiyama be completely vindicated at this level.

Copies of the written briefs and a transcript from the oral argument are available upon request to:

Legal Department, 4 West 43rd Street, New York, NY 10036. Please enclose \$5 to cover costs.

## British courts debate charity status

David Fraser Harris

LONDON — The Unification Church's charity status in Britain has now become a matter of public debate. On March 17th, the Charity Commissioners rejected the Attorney-General's request for the removal of charitable status on the grounds they had no powers by law to do so. The view that this was the only possible result had been obscured by immense media and political pressure, not least on the part of the Attorney-General himself. There now seems to be a gradual awakening to the real issues involved. It is my belief that a High Court hearing will vindicate both our claims to being a bona fide religion and the integrity of our members' activities. We will remain a charity and become a respected one.

The Charity Commission, quoted in the Daily Telegraph, said their decision was "no question of moral judgment." Passages in the Court of Appeal judgment in the Daily Mail case that "many well educated people over the world believed the teachings of Divine Principle and that the Moonies, however unorthodox, were within the scope of Christianity in its broadest sense."

A note of caution has crept into the

press coverage of the issue as it has gradually emerged. Even before the Charity Commissioners came to their decision, both the New Statesman and the New Law Journal were sounding the alarm.

In an editorial entitled "A Rush to Judgement," the New Law Journal suggested that "the Attorney-General should be less anxious to rush to judgement on the charitable status of the Moonies, because if the religious views and practices espoused by the Unification Church can be subjected to trial in this way, however preposterous or incredible they may seem to most people, then the same can be done with the beliefs and practices of any religious sect." The article pointed to "strong support in American Law for the continued charitable status of the Unification Church as a bona fide religion."

The New Statesman's columnist, Christopher Price, said he was glad he had "persuaded Mr. Fitzgerald, the outgoing chairman of the Commissioners, to stand firm against the government and refuse to ban the Moonies. Once a government agency divides religions into goodies and baddies, we're back to a neo-fascist version of the latter-day Roman Empire. Jesus, certainly, wouldn't qualify for tax-relief."

The Attorney-General responded to the Charity Commissioners' decision by announcing that he would take the matter to the High Court. The views of some MP's (one Mr. Hunt referred to the "complacent and obstructive atti-

tude" of the Commissioners) were not reflected in The Times, whose editorial on March 21st considered that "the legal criteria for registration, antiquated and anomalous as they are, express a spirit of tolerance, especially in the area of religion, which it would be a pity to erode."

Finally, the issue was raised in discussions on both radio and television. The BBC, reporting that the Unification Church had fought and won many battles in America in their attempts to establish themselves as a genuine religion, asked Dr. John Baker, an American Baptist lawyer; "Do you see attempts to have the Moonies struck off as an attack on religious freedom?" "Of course I do," said Dr. Baker. "It is the government's selective use of tax policy to go against a religious group which, for whatever reason, they don't like."

When a leading opponent of the Unification Church, the chairman of F.A.I.R., claimed that this was "not heresy hunting" but simply the removal of a privilege, the presenter's comment was: "But surely that is a little phoney, if I may say so. What you're really doing is trying to get rid of the Moonies. This is a means to an end." The battle continues. If you would like more information you can contact me at 44 Lancaster Gate, London W2 3NA, Great Britain.

David Fraser-Harris is the Director of Public Relations for the church in Great Britain.



# Reagan has said what needed to be said



HAL  
MCKENZIE

**P**resident Reagan's recent speeches have brought predictable protests and criticisms from his opponents, but their reaction gives us all the more reason to believe Reagan is fully on the side of the angels on the issue of defending the United States against the Soviet Union.

The issues at stake were brought out in sharp relief by nuclear freeze advocate Rep. Edward Markey, D-Mass., who said Reagan hoped to go to "space to fight some pinball nuclear war between the force of evil and the force of good." Similar sneers regarding Reagan's perception of "good vs. evil" came from Sen. Ed Kennedy and from the liberal-left in Congress and the media.

We're glad the issue of good and evil has been raised because that's exactly

the point. In an earlier speech before the National Association of Evangelicals in Orlando, Fla., the president again stressed the moral dimension to the struggle against communism, which brought predictable explosions from Moscow and the liberal left. Reagan's candor on morality, rather than differences over the technicalities of the nation's defenses, seem to be the real stimulus for the leftist hue and cry.

In Orlando, the president specifically denounced Soviet communism as "the focus of evil in the modern world" and called on the nation and church leaders in particular to avoid considering the arms race "as a giant misunderstanding and thereby remove yourselves from the struggle between right and wrong, good and evil."

Reagan reiterated the stark warning he voiced in his first press conference as president that "as good Marxists-Leninists, the Soviet leaders have openly and publicly declared that the only morality they recognized is that which will further their cause, which is world revolution."

Even as he acknowledged our own country's failings, Reagan offered the redeeming perspective that "any objective observer must hold a positive view

of American history, a history that has been the story of hopes fulfilled and dreams made into reality."

Finally, he quoted the words of Isaiah and prayed "for the salvation of all those who live in totalitarian darkness, pray they will discover the joy of knowing God."

Not since Abraham Lincoln's second inaugural address endowed the Union with spiritual mastery over the confederacy has an American president so linked our Judeo-Christian roots with political freedom. What Reagan is saying is that, in the great 20th-century struggle between free men and communist aggressors, the differences between democratic and totalitarian systems do matter. He is saying that there is an irreconcilable contrast between the view of man as an image of God and of man as a slave of the deified, all-powerful state.

By defining the East-West conflict in spiritual terms, Reagan has lifted it from a prosaic international contest for economic and strategic advantage — from a sterile balance-of-power competition. It is, indeed, good-against-evil on a Hitlerian scale.

The State Department estimates that the Soviet Union operates more than

1,100 slave labor camps in which 4 million persons — men, women and children — are ground down in forced labor because they somehow offended the Kremlin. It is good-against-evil that there are 105,000 Soviet troops in Afghanistan, that Soviet invaders use deadly poison gases against Afghan defenders. It is good-against-evil that the Soviet Union arms and conspires for world dominion, threatening Europe and advancing across Africa, Central America and Southeast Asia.

Only when Americans and allied peoples recognize communism for the evil that it truly is, will economic sacrifices be borne for defense and, when necessary, blood be spilled in the cause of faith and freedom. The West, including the United States, has been in retreat ever since World War II because it has not understood, as Reagan has emphasized, that the quest for freedom is spiritual and not material.

Reagan's addresses to the nation assume Churchillian dimensions, not so much because of their eloquence, though eloquent they are, but because no other Western leader has before said what needed so long to be said. Of such is history.

Hal McKenzie is the Senior Editor for The News World.

## The depths of ourselves reach out to the Divine



HENRY  
O'THOMPSON

**T**he human brain is an incredibly complex organ. Our finest and biggest computers do not come anywhere near approaching its power. Millions of neurons are packed into that blob of gray matter carefully encased in its thin bone dome.

While we are very ignorant about the brain, we also know a great deal about this complex organ and its various parts. For example, we know some of the functions it controls. It is common and fun to draw an homunculus, the figure of a man, over a picture of the brain. The figure is distorted to show the spots on the brain that control hands and feet, speech, eyes, etc. The tongue is very large for a big important section of the brain is dedicated to speech.

Some of the most important brain work of recent times has been the split-brain concept. The main part of our brain, the part which is bigger than that of the lower animals, is the top, the cerebral cortex. This is divided into a right half or hemisphere, and a left half. The two halves are joined by several large bundles of nerves.

It was discovered that the two halves of the brain control different parts of our body and have different functions. Broadly speaking, right handed people have the verbal function in the left half of the brain. The emotional or the affective part of us tends to be in the right half. With left handed people, these are reversed though the evidence here is not so clear.

Half of our brain then is dumb in the sense of being speechless. There are a few cases where the speech part of the brain was damaged by accident or a tumor and the other part of the brain

was able to pick up part of the speech function. Generally however, the affective part of the brain knows what's going on but has no words for it. An experiment with a right handed person, put the verbal half, the left half of the brain, to sleep. The right hand fell limply to his side. An apple was placed in the left hand. The apple was then taken away and put out of sight. The left half, the verbal side of the brain, was then awakened. The person knew what had been in the left hand but could not say it. Taken to a table with many objects on it, he immediately picked out the apple as the item that had been in his left hand while the verbal part of his brain was asleep.

There are at least two areas where this is important for our understanding of religion. One is that as babies, and as small children before we learn to talk, we are having enormous numbers of experiences for the first time. We experience loving, or unloving parents. We experience things which exist outside ourselves. We begin to learn right and wrong. We learn to do things for ourselves. Later we don't remember learning to walk and all these other things. It's called childhood amnesia. Through therapy, we may be able to get back to these early memories but even then we have difficulty describing them for the original events happened before we had words to describe.

This is still with most of us of course. For example, some people cannot talk about love. They cannot say, "I love you." They have experienced love. Or perhaps they felt unloved. Stop and ask yourself how do you put those feelings into words?

Now God is described as a loving Heavenly Father. But suppose you have never felt loved? How would you describe the love of God? How would you know or feel His love? Suppose you do feel that God loves you. Suppose you feel His presence with you. How do you communicate that feeling to another person, perhaps one who has not felt loved, or had any experience of the divine presence? Feelings are not words and word descriptions of feelings

are not the feelings themselves. In fact, our "knowing" of words and feelings are in two different parts of our brain.

St. Augustine, Bishop of Hippo in North Africa about 400 A.D., tried a form of meditation. He looked within himself. He could not find bottom. The depths of his inner self were too great. There are all these memories going back to those early years of enormous learning. Here are the feeling aspects of life. No wonder he could not find the bottom. Here are the real depths of human life.

Sometimes in therapy, people are afraid to look deeply into those depths. They are afraid of what they might find in the dark recesses of the self. Yet in religion, we know that it is this part of

us, more than the verbal part, that reaches out to that higher power we call God. The verbal part of the brain tries to put it all into words. Great encyclopedias and volumes of studies have been written. We have the Talmud of Judaism and the great theological works of St. Thomas Aquinas, and the latest in the many theologies around today. Even the biblical writers tried to put it into words as in Psalm 42, "As a deer longs for flowing streams, so...my soul thirsts for God." In verse 7 they speak to Augustine and to all of us with, "Deep calleth unto Deep" — the depths of our human selves reach out to the mysterious depths we call the Divine.

Dr. Thompson is a professor at the Unification Theological Seminary.

## letters

**D**ear Editor,  
Looking at Biblical history, we see that Noah put his faith in God, but he still had the demanding task of constructing the Ark. Abraham had his hope in God, but still Abraham was asked to offer his son.

And the foremost example is Jesus Christ, who truly loved his Father, and still, God sent him to bear the burden on the Cross. God's infinite grace allowed Jesus to say "Forgive them, Father, they know not what they do."

I recently arrived in New York and I have been working within the political, business, religious and social sectors of New York City. I immediately noticed that the Unification Church and its members are being condemned, persecuted and ridiculed by others in the community.

I had my first experience with the Unification Church while walking down West 43rd St. My attention was caught by the display windows in front of the Church. After admiring the displays for a few minutes, I con-

tinued on walking, but I was stopped by Bob Bartholome, a very friendly fellow indeed. Well, I was introduced to the Unification Church and to make a long but beautiful story short, the Church kindly and willingly opened their heart to me.

"I was a stranger and they brought me in. I was hungry and they fed me"; not only did I have a delicious meal, but they, most importantly, fed me spiritually with the word of God. The Church members are wonderful people, and don't we need more loving and caring people in the world?"

From God's perspective, the Unification Church is acting with forgiveness toward the people of the city. To Church members, I say to go forward, do as God guides you, working for unity between all sisters and brothers. Be as David in the Psalms of the Bible. Listen to the voice of God as He whispers in your ear.

By Michael Matthews  
New York.



# Reflections on a great city



JOY  
GARRATT

**F**or those of you who don't have the benefit of frequenting the sprawling metropolis of New York City, I would like to inform you that spring has truly arrived. Tank tops have replaced mufflers and mittens as the wares sidewalk salespeople sell in wheeled cardboard stands lining the streets. Bug-eyed tourists nearly capsizing backwards from the weight of their backpacks interrupt the snake-like flow of business people along Fifth Avenue. Unrefined sunlight trickles its way through the skyscrapers managing to spotlight the myriads of colors that characterize the faces of New Yorkers.

The City grabs you — its elephant proportions complete with its mammoth problems defy logic. Yet it possesses an inimitable spirit that continues to draw people from every corner of the earth and from every possible walk of life.

Psychiatrist Scott Peck begins his book, "The Road Less Travelled," with the words "Life is difficult." He then explains that once you accept that reality, life becomes far easier — rather than being surprised by hardships, you are expecting to cope with them and to

digest them.

Authentic New Yorkers expect certain difficulties. They know winter slush lingers because concrete cannot absorb moisture. They know that from time to time strikes will cause pyramids of garbage to be erected, testimonies to everyone's need to live a quality lifestyle.

They also know that private resources exist mid this great city of wealth and accomplishment to fulfill the pressing needs of those people whose basic needs have not been met, be they physical, emotional or spiritual.

While some leaders in New York and other urban areas spend their energy criticizing the government whenever it cuts back social services financing, other leaders, in the spirit of volunteerism and ecumenicism, are merging their social services resources to meet human needs with effective and creative alternatives.

Following the successful example of another upper Manhattan ecumenical group, ministers and rabbis in midtown Manhattan (where the Unification National Headquarters are located) have recently organized an alliance to generate combined efforts in addressing the problems of the homeless, the poverty-stricken and the aged in the midtown area. Through good communication and organization, the Midtown Manhattan Alliance seeks to help existing agencies cover all their necessary operating expenses without duplicating services.

Those organizations participating in

the Alliance educate their congregations as to places where members can volunteer their time in much-needed services such as counselling, soup kitchens and tutoring. Churches and synagogues give mutual support to each other in outreach programs; whereas Easter church services might prevent Christian volunteers from serving in a free meals program that day, Jewish citizens could provide manpower to replace their Christian brothers and sisters. In the distribution of government surplus cheese, one religious facility might possess the necessary refrigeration facilities while another group might have a larger number of potential volunteers to assist in the actual distribution.

The word religion means to bind together and the purpose of religion, ideally, should be to bind people together with both God and others. When the members of different religious communities work together to fulfill this underlying, commonly-shared purpose, then both the needs of the less fortunate members of the society can be met and the difficulties that face the society as a whole can be addressed and solved. Affirmation of mutually shared values through communication and action only engenders respect and appreciation of diverse groups for each other.

Yes, New York City has problems that one would scarcely wish upon any neighbor, but it is also discovering models of health that will hopefully serve to heal neighbors wherever they may reside.



MARY  
EDINGTON  
RAND

## Marriage

**I**n the recently published *Lifestyle Conversations with members of the Unification Church* edited by Richard Quebedeaux, an entire section is devoted to the issue of the woman's role in Unification theology and its application.

This section, and Women's Caucus, addresses the previous lack of role models for women. In the past women have been unprepared to participate in the leadership of their society, however, American women in this century have participated fully in the development of the country.

The Peace Corp has woven into their programs, a new philosophy. It's called WID, Women in Development, and is based on the concept that women are an under-utilized resource in most countries. By custom or tradition, women have been largely limited to roles relating to the home or family — vital roles — but often limiting in personal development. Certainly the accepted practices of centuries must be approached carefully and sensitively. Enhancing the role of women, like every factor of change, must be evolutionary to avoid cultural trauma.

### An experiment

A friend of mine in Denver, Dr. Walter Hearn, bio-chemist and editor, has experimented with his own family. In a recent conversation he explained the uncertainties men experience and the successful steps he and his wife Ginny have taken to harmonize their family roles.

Dr. Hearn feels a desire to bring the best out in everyone and to assist in the development of their gifts of leadership and evangelism. He recognizes that spiritual gifts given by the Holy Spirit fall like rain on men and women alike.

He and his wife Ginny carefully approached change. He did not want to radically change his marriage by risking neurosis or an unhappy masculinized wife. Other considerations were sharing the income-producing role and confusion of their children.

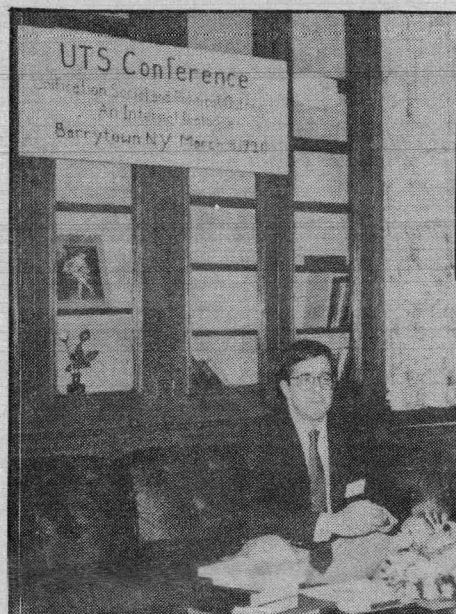
One of the experiments they tried was taking the other out for a date. They celebrate each nineteenth of every month as a 'monthiversary,' Walter takes the even numbered months and Ginny the odd.

When Walter had previously missed important dates Ginny thought he was an uncaring man. Now Ginny has missed a few dates and has realized that people forget because they are busy with other concerns. This role exchange has taken the pressure off Walter to be the only dashing romanticist and Ginny has gained a new social independence and freedom to be herself.

After 20 years as a bio-chemist Walter changed his career in order to work as a team with his wife thinking it would be easier for him to become an editor like Ginny than for Ginny to become a bio-chemist. In their eleven years of career teamwork Ginny has authored two books, one of which is "What They Did Right" (a testimony to parents by their children) published by Tindale House in 1974. Walter is in the process of authoring a book on family roles and together they've anonymously edited over 100 books.

I think our society can learn a lot from these two. Write me with your comments — more next time.

## An Internal Dialogue



Participants, above, of the 'Unification Social and Political Outreach: An Internal Dialogue' at the Unification Theological Seminary, March 19-20 moderated by Jonathan Wells, left, graduate student at Yale; and the evening discussion, below, with the student body.





# Explorations into Life after Death

By Susan Fegley Osmond

**D**uring an era when many people have left their churches and even relinquished all belief in a Supreme Being or the spiritual essence of man, it is interesting to observe a simultaneous outpouring of research in parapsychology, research that affirms the invisible or spiritual aspect of existence.

One of the most intriguing areas of parapsychological research deals with the evidence of the continuation of existence after bodily death.

One can hardly expect parapsychological evidence to conclusively prove the continuation of life after physical death. Most researchers admit that, given the present forms of scientific methodology, inquiry and logic, categorical proof is impossible.

Nevertheless, the evidence for life after death gathered by parapsychologists is impressive, and bears looking into.

One of the most persuasive ways that evidence for life after death has been garnered is from the experiences of people who have clinically "died" and then returned to life.

Dr. Raymond Moody's book *Life After Life*, published in 1976, was a landmark in the popularization of this evidence. In his book, Moody outlines experiences that are common in many cases of people who have been clinically dead.

Numerous people report that as they were dying, reaching a point of intense physical distress or of receding into blackness, they overheard a doctor or another spectator pronounce them dead. During the efforts made to revive them each 'dead' person was clearly and accurately aware of all that was going on around their body.

## Transition

Often, says Moody, unusual auditory sensations occur at or near one's death; sometimes an unpleasant buzzing, roaring, or ringing, and in other cases more pleasant musical sounds. Often concurrent with the noise, people have the sensation of being pulled through a dark space of some kind. This has been variously described as a void, a vacuum, a tunnel, a well, a funnel, and a valley.

After a rapid passage through this tunnel or void, the person often has an overwhelming surprise. At this point he sees his own physical body from a point outside of it.

Says one woman, "And then I stopped, floating right below the ceiling, looking down. I watched them

reviving me from up there. My body was...in plain view, and they were all standing around it. I heard one nurse say 'Oh, my God! She's gone!'"

Many people report that at this point they were in another body, the nature of which they find beyond the ability of words to convey. People often say it is much like their physical body in outward appearance although it is weightless, while others describe it as circular in shape, but still having hands and other extremities when extended.

## 'Being of light'

One of the most common elements in the accounts — the element that has had the most profound effect upon the individuals themselves — is the encounter with a being of pure light.

Even though the light of this being reaches an unearthly brilliance, it is not dazzling or painful in any way. Says Moody, "The love and warmth which emanate from this being to the dying person are utterly beyond words, and he feels completely at ease and accepted in the presence of this being."

Shortly after its appearance, this being communicates, through the transmission of thoughts, to the person passing over. Usually the thought transferred from the light to the person is "Are you ready to die?" or "What have you done with your life that is sufficient?" or something similar.

This question, though having a profound emotional impact on the person, is not at all asked in condemnation. Rather, the question leads the person to reflect upon the value of his life.

These penetrating questions are but a prelude to "a moment of startling intensity during which the being presents to the person a panoramic review of his life." It is extraordinarily rapid, taking only an instant of earthly time, but it is nevertheless vivid and detailed, and emotions are relived as the person beholds the passing images of his life.

During this intense review, the being of light stresses the importance of two things in life: learning to love other people and acquiring knowledge. Thus the life-panorama evidently has an educational purpose.

Though all of the people Moody discusses, obviously, "came back," an interesting change in their attitude had taken place by the time they did.

Although in the first few moments following death each person experienced a desperate desire to get back into the physical body, once the person "reaches a certain depth in their experience he does not want to come back, and he may even resist the return to the body."

This occurs especially in the cases of those who have encountered the loving being of light. As one man put it, "I never wanted to leave the presence of this being."

Although some people admit they do not know why or how they returned, others feel that they were allowed to live by "God" or by the being of light, either in response to their own request (usually because the request to live was made unselfishly) or because God or the being apparently had some mission in mind for them to fulfill.

## Suicides

In the few cases in which suicide was the cause of "death," the experiences were uniformly characterized as being unpleasant. As one woman said, "If you leave here a tormented soul, you will be a tormented soul over there, too." These people report that the conflicts they



were trying to escape by suicide were still present, with added complications. In their disembodied state they were unable to do anything about their problems, and they also had to view the unfortunate consequences of their acts.

A man who "fatally" shot himself out of despondency over the death of his wife said: "I didn't go where my wife was. I went to an awful place ... I immediately saw the mistake I had made."

Others who experienced this unpleasant "limbo" remarked that they had the feeling they would be there for a long time. "This was their penalty for 'breaking the rules' by trying to release themselves prematurely from what was, in effect, an 'assignment' — to fulfill a certain purpose in life."

Moody and the people he has interviewed had all had considerable difficulty in convincing others that

these experiences were not hallucinations or fabrications. But to every one of these people, their 'death' experiences were real, and afforded them a glimpse of an existence beyond the life of the body.

Regardless of how conclusive we judge these studies to be, they make us pause to ponder the meaning and value of our lives.

Says Moody, "What we learn about death may make an important difference in the way we live our lives. If experiences of the type I have described are real, they have profound implications for what every one of us is doing with his life." They indicate that there is a purpose, meaning, and value in our lives which is far more expansive than anything we have heretofore imagined.

World Student Times

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## Spring

Again the seasons spring  
And doth bring  
Those little things  
That pass by  
In the twinkle of an eye;  
Tiny winds do softly carress me  
And small buds find life again anew  
In places where once life died  
In winter's tempest  
Again a new aura surrounds  
And the sweet scent poureth forth  
A mysterious birth  
And small thanks of awe  
And sprites of joy  
Seem natural gifts  
Worth so much more  
On time's eternal shore.

Dennis Morgan



By Reverend Sun Myung Moon

## Part One

**T**he life of faith does not depend on the concrete, visible reality of this physical world, but has to do with the invisible God. We are living in a world of practical reality, so we have to deal with practical issues on this earth. However, the life of faith belongs to another realm, and we cannot apply the same standards or deal with the same issues.

In this world we all seek happiness and joy. We as individual beings can never find happiness but we need some other element with which to bring it about — another person, material things, an intellectual goal. We can apply certain criteria to everything in the world. Unless we are finding other things or people that stimulate us and make us happy, we cannot make progress in life. In other words, we find happiness through something objective which stimulates us. In our academic life, we are happy as we pursue intellectual reality. But happiness comes over a period of time as we strive to reach a high goal or idea. The problem always is, "How can I establish a relationship between myself and my object that will bring happiness?"

Unhappiness, depression and despair will be produced whenever we fail to maintain the proper relationship with our object. In order for us to continue living it is absolutely necessary to have a continuous and positive objective stimulus. All the elements of success and failure develop around this relationship. How are you going to continue to be positively stimulated in your academic work? That is the key to success. Although you may set up many ideal standards in the world of reality, if this continuous stimulus is cut off, you will fail to reach the goal.

The same principle applies also to the life of faith. But when I talk about the life of faith there sometimes seems to be no evidence to validate our faith. We are dealing with invisible and often impractical things to which we cannot apply the same kind of cognition as in the world of reality. The problem therefore is, how can we find and relate concretely to a source of positive stimulus in our life of faith?

Whenever the problem of the physical life of human beings comes up, we meet questions concerning material or substantial things. But in the world of faith, there is the problem of cognition, or the question of knowledge. How can we make a connection between the life of faith and the life of this world through our knowledge? When we think only of the lives of other people, it is difficult to discover this stimulus. There is no other way to set up a standard for ourselves but by observing and studying all of the central figures in God's providence from Adam on. We have to study closely how these people, God's dispensational figures, including the past

# FAITH AND REALITY

saints and sages, lived in their interaction with human beings, and how they related to material things.

Let us look at Noah, Abraham, Moses, John the Baptist, and other dispensational figures. We must be curious about their objectives and motives. All of these great men started their life of faith centered not on themselves, but on God. Why do we have to respect and sometimes even worship them? Simply because they were guided by God, not by themselves. We find that they all had a conflict — their life of faith versus the life of reality. We find that they solved the problem when they brought themselves to center on God, not on their own desires. And we know that because of this conflict between God's side and the world's side, these people endured persecution and suffering. That is why they are great people.

Always we find that their life in this world was lonely because they suffered so much and were rejected by the world. They usually had no one to convey their thoughts and feelings to; they could go only to God. And when we look at their lives in the world, their material lives, we find that they were so limited in their material life that they naturally turned their hearts and lives toward God. When we imagine the consciousness they must have had, we can see that the scope of their thinking was narrowed down so that they saw everything centered on God. That was their life. They had to live their lives centering on oneness with God.

In every area — relationships with people, knowledge, material things — they plunged themselves into a relationship with God, because there was no one else to rely on except God. There

was no way to have give and take horizontally, to seek an object of happiness in their surroundings, so they concentrated on finding their object in God — more seriously than they had sought an object in this world. Because the foundation for their faith was so narrow, they had to rely on heaven to get through such a narrow channel to God. And thus they opened new realms by embracing God with hope and the desire for a higher deal.

Even if only a narrow way was open to God, they were not discouraged. We should also be optimistic in the same situation. There is always a way to continue. We cannot be discontented. God created all things for the happiness and satisfaction and contentment of people. So even when we reach this narrow pass, we will not feel defeated, because from that narrow point a new relationship between ourselves and God will open up. There we will find true happiness and greater contentment. For example, Saint Francis emphasized pure poverty, a nothingness in which he could find happiness, appreciation and satisfaction. From that point on, God could work with him and let him feel happy and joyful.

## The life of Noah

We have to realize that we as fallen people are standing in between two lines representing God's side and the world's side. We have to recognize the narrowing down of those lines; then we will know when the new era of happiness and joy will begin. You know the life of Noah. When he met a deadlock — one hundred twenty years of receiving persecution while he built his ark — at that point he was forced into a narrow position, and a new life of faith began. You will have created a new realm of happiness and blessing when you are able to overcome the point of being narrowed down, when you prove you can

open a new door to your relationship with God.

For years Noah could only think of building the ark, and went to the mountain to work there. Do you think there is a woman who can endure ten years with such a husband? An American wife sues for a divorce if her husband goes away for six months.

Noah's life was full of persecution and rejection — he was entirely alone. But he couldn't cast off God, though he had to forget all others. His wife and children might have felt sometimes that they would have liked to kill him. But the more he received persecution from his environment, the more whole his heart for God became. He became separated from his circumstances and his community. He became separated from the world, so he came into the position where he could receive God's love. If he had rejected those people who persecuted him, then God's will wouldn't have been fulfilled.

## Moses and John

This same principle can be applied elsewhere — for example, in the case of Moses and John the Baptist. Moses went the same course. He spent his youth in the Pharaoh's palace. But when he saw his people suffering, he left the Pharaoh's palace. He killed an Egyptian who persecuted Israelites. Moses' position was to save Israel in spite of the danger. But the people of Israel didn't receive Moses, who tried to save them. They persecuted him, and expelled him to the wilderness of Midian. There for 40 years Moses longed for God, loved God, and made a resolution to save his people. Because of that intention, God chose him to free the Israel people from Egypt.

Let's look at John's life. At the time of his ministry as recorded in the Gospels, he was 30 years old, a young man eating nuts and honey in the wilderness — just like a hippie. He came out of his home and left his relatives behind, thinking of the will of God. In the Bible we read that John ate locusts and wild honey. But his life must have been painful in the wilderness. Do you think he lived solely on locusts and wild honey? It can't be. If you have been to Israel, you know that it isn't a land which would yield much honey. Therefore, he acted like a beggar, going from home to home. Many children followed him, jeering at him. But his mind was concentrating on the idea of the Messiah's coming, and he looked for God's love in the form of the Messiah.

His life was worthy of God's sympathy, and he could stand in the position of witnessing to the Messiah. Though he had been led by God to do this, he was in a position to complain about his situation if he had wanted to. We know he did not care about the problem of detour around material things, but instead he thought, "How can I open a new door?" That's the point where he was great.

Reprinted from "New Hope — Twelve Talks."



In Jin and her father, Reverend Moon.

## A letter from In Jin Moon

This is the last of our series of the open letters sent by members of Reverend Moon's family to Judge Goettel.

**Y**our Honor, My name is In Jin Moon and I am the second daughter of Rev. Sun Myung Moon. This letter is written in reference to the decision you will put upon my father on July 14. But before you take any such action I wanted to express my feelings about the trial.

I am very interested in law, and I plan to pursue this in my future career. Because I believe that only through law can order and equality be achieved. Therefore, with this in mind I attended

the trial of my father. But the impression I received during the process of the trial did not measure up to the courtroom I had perceived in my mind and thoughts. Some jurors were falling asleep, yawning, and stretching. They seemed to be very restless and bored while both the prosecutors and defendants were pouring out information and presenting their different sides of the story. And in my eyes, the jurors seemed incapable in any way of understanding the material in order to present the world with their verdict, which turned out to be "guilty."

Your honor, first of all, my father did not want the trial by jury. My father wanted you to be the one to declare his

innocence or guilt. And to my understanding, your honor could have made a verdict right there and then. Why did you hand this burden over to the jury?

Your honor, I am truly unsatisfied with this verdict not only because I am the flesh and blood of my parents but because I know my father to be a righteous man. He has done nothing to harm this great country of America in any way. All he wanted to do was save the degenerating morality of the youth and society. Because this is what destroys a nation.

Your honor, I am an expert on youth of this decade because I am one myself. I go to a public school of Irvington and I see the corruption that exists within the student body. There are drugs, alcohol and premarital sex which causes uncontrollable epidemics such as V.D.

This is what my father is trying to

correct through his huge rallies and meetings. To save the youngsters so America can prosper into the greatest nation ever. I have seen with my own eyes the transition from druggies to hard working missionaries. And I've seen my father pour out his sweat for this work. But America declares him guilty. Then how is a future law student supposed to feel? Law exists for the good of the country, but law declares my father's work as "guilty."

Do you truly feel deep inside that his work is wrong? Or do you fear it because it's so right?

You honor, I truly believe my father is innocent, and truly a great man.

Thank you for taking the time to read this.

Yours sincerely,  
In Jin Moon





Mrs. Eu and members of the church in Denver, Colorado.

## A pioneer of the faith has the answer at last

By Terry Blount

**M**rs. Eu lived under the Japanese domination of Korea until she was 12 when the 2nd World War ended. As quickly as the Japanese moved out of Korea, the Communists seemed to come in to infiltrate the society. The Communists would attack the Christians with questions like, "Where is God? and What does he look like?" Mrs. Eu determined she would eventually be able to answer these questions.

For three months her city, Seoul, was under the dominion of the Communist People's Army. During this time she was constantly interrogated at gunpoint and ridiculed for her Christian beliefs. Mrs. Eu was inspired by the degree of their determination but she decided she would be this fiery for God's purpose, not theirs, no matter what.

Peace returned to Korea with the coming of the UN forces. Mrs. Eu considered studying at a seminary but was unsatisfied with the answers of former seminarians she had known. She went to study pharmacology at Ehwa Women's

University and continue her search for God's truth.

Through her friends at the university (particularly Mrs. Sang Ik Choi) she came to meet and study with members of the Unification Church. When she heard lectures by President Eu explaining the existence of God using atomic theory she was most impressed. She felt now she could help her country to defeat Communism.

### Early Days

Mrs Eu worked throughout Korea witnessing and giving guidance to members. "During my itinerary work, I used to walk long distances. The longest I ever walked in one day was 20 miles. I often walked 7 or 8 miles in the cold winter wind. Sometimes I was so tired that I would fall asleep on my feet, and continue to walk in my sleep."

"When I arrived at a pioneer area the member would be living in a room without heat. He would no facilities and usually had no real food. I would take the member to the mayor and have him greet the mayor for the first time. Then I would explain to the mayor what our church was about so that he could come

to understand us for the first time."

"The member would have his first official visit with the mayor and his first real meal since coming to the village. The mayor would ring the bell that would gather all the village people to the hall, and there I would explain our church to the people. After that their understanding of our member would improve and their persecution of him would lessen."

While she was a student at Ehwa University, Mrs Eu had a dream that she would be engaged to Mr. Eu, President of the Church in Korea. Five years later that dream was realized on April 15, 1960.

Their ten years together passed very quickly. They were on the front line of

religious activity until Mr. Eu's death in 1970. Mrs. Eu gave birth to three sons and did pioneer witnessing. Mrs. Eu recalls that life on earth is as short as a wink of an eye and so she is working hard now to be a good wife for her husband in the eternal world.

Mrs. Eu says that the Divine Principle gave her the perfect answers to counterattack Communism and showed her the truth which enabled her to understand and feel God. Therefore, she has dedicated herself to spread the truth all over the world, no matter how much work it takes.

Mrs. Gil Ja Eu is a missionary and Terry Blount is the State leader in Colorado.

## In Memoriam

I remember you.  
I remember how you loved God.  
You loved God with every ounce of your being;  
With your life.  
Because God needed you to love America  
You became America's lover  
Though you didn't even speak the language  
Because God needed you  
You hardly ever saw your wife and children  
But they, in your tradition, supported you completely.  
You always put God and His will first  
But you never compromised yourself;  
You knew your strengths, your weaknesses  
You have argued with Him and won  
But then you always told me  
Anything is possible with love  
God spoke to you and you obeyed  
Not heeding physical or practical limitations  
You have comforted God's lonely heart.  
Your living showed me how to live  
Your dying told me it was worth it.

A Carp member

Chung Goo "Tiger" Park

born February 9, 1939

died April 3, 1982

"...not afraid of dying  
not afraid of living  
not afraid to love.  
Give it all..."

Joe Longo



## Atlanta Celebration

Birthday celebration for Mr You Jong Yung, left, and a welcome for the new State Leader, Wayne Hill, at the church center in Atlanta and, above, at the Zoo and Cyclorama. Pioneer missionaries recently left the to open new centers in Augusta and Columbus in Georgia and in Miami, Florida. Information on activities in the region can be obtained from Wayne Hill, 490 N. Highland Avenue, Atlanta GA 30307. ☎(404)521-0700.



# The Holy Spirit

By Dr. Mose Durst

*"You are called to freedom. Only do not use your freedom as an opportunity for the flesh, but through love be servants to one another. I say walk by the spirit: The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. Against such as these, there is no law."*

**E**aster is a time of celebration, a time to be resurrected. We seek in life, peace, happiness and love. And it is through the risen Christ that we all have hope that we indeed will receive the fruits of life, peace, happiness and love. If we are to receive these things, we have to know what it is within us that receive the Divine.

We understand from the Bible that each of us is meant to be a temple of God. We know that each of us is created in such a way that we reflect a divine nature, but that divine nature must be cultivated. We must rid ourselves of all things that are not holy in the temple. There is in every religious life the need for discipline. The temple has to be cleaned of all idols; of all things that are not worthy of God. Everything within us is meant to be a reflection of that divine nature, our body and our spirit as one are meant to be the complete expression of the Holy Spirit, the spirit of love, the spirit of peace, the spirit of joy.

The spirit within, the divine nature within, is activated by the divine nature without. The Holy Spirit acts upon that which can become activated. If we were not beings which were capable of responding to divine impulse, there would be no possibility of true peace or true love. We desire these qualities because they are part of us. What psychologists often call a self actualizing

force many humanists often call a cybernetic force, a purposeful force — religious people speak of as the Holy Spirit.

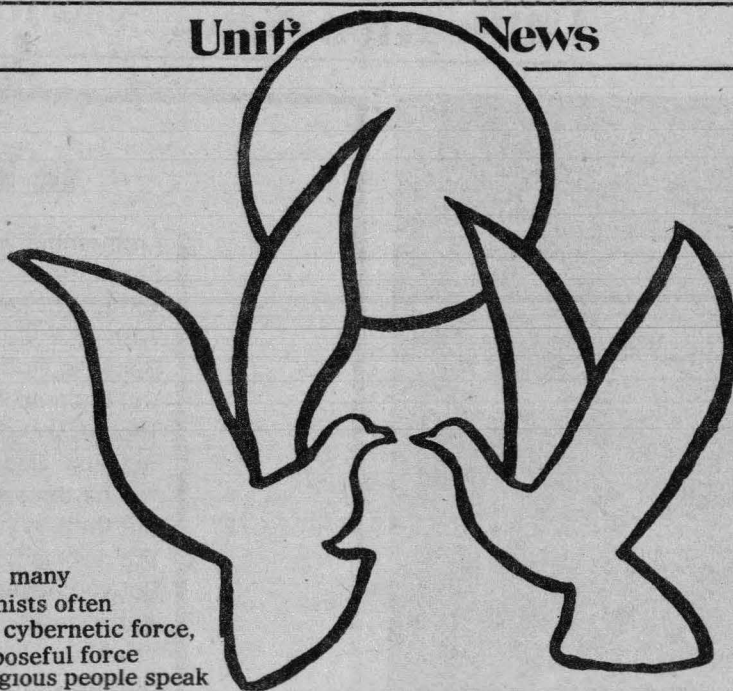
## The Spirit at work

The spirit that can activate within us the divine, purposeful nature. It is a force that allows us to integrate and harmonize all the qualities of intellect, emotion and will, so that we can become beautiful, peaceful, joyful, loving human beings.

The analogy of the Holy Spirit working upon us is as the artist working upon his canvas or his stone. There is an anecdote about a small boy who watched Michaelangelo working at the famous sculpture of David. As the young boy watched Michaelangelo work away at the sculpture, he saw that lo and behold, the boy David came out of the stone. The young boy said to Michaelangelo, "I didn't realise there was a boy within that stone." Michaelangelo looked back and said, "The boy was here in my heart, and I imparted it to the stone."

So, in a similar way, the Holy Spirit works on us if we allow ourselves to be worked upon. We are meant to be resurrected each day in beauty and love as we use our intellect, our emotion, and our will to create the beautiful work of art that is our lives.

The challenge of allowing the Holy Spirit to work upon us demands that we exhibit the discipline of virtue. We must act in such a way that we direct our lives to God and to God's purpose. Why do people feel joy in the Easter season? Why do we feel the fluttering of the dove with warm breasts and bright



wings? We know that as our heart awakens to love and to charity, we most resemble God. The act of charity, the act of love for one's fellow human being is the way in which we fully exhibit our divine nature.

## It's not easy

But as we more extend, as we embrace those who we don't like, we encounter all the difficulties of the spiritual life. We have to love those who are different than we are. We have to overcome small loves to become large lovers.

Arch Bishop Martinez of Mexico wrote in his wonderful book *The Sanctifier*, "Let us note the most common and the most dangerous obstacle in the way of the perfection of love. This is discouragement, resulting in the false, the temptations, the aridity, the dry stuff found in every spiritual life. It reduces fervor and generosity, and impedes progress to perfection. When we have confidence, any obstacle can be overcome, any sacrifice is easily made, and our struggles are crowned with victory. But when discouragement invades the soul, it is without energy or support, and thus easily deterred, misguided and confused. Therefore St. Thomas teaches that although despair is not the greatest of sins, yet so far as we are concerned, despair is the most dangerous of sins. The more we advance in our spiritual life, the stronger must be our hope for the struggles become more terrible, the sacrifices greater, and the intimate operations of grace more profound and more difficult to understand."

The Holy Spirit must awaken within us God's love. The love is a commandment. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. The Bible does not say love God and love people if you are in the mood. The Bible says love God or die. Love other people whether you like it or not.

## Dove for dinner

Each of us has the burden to love whether we like it or not. Theology is useful only as it teaches us about God and that God is love. Humanism is useful only as it teaches us how to be fully human. We meet God at the point God meets us, the point of our heart, the point of our love, and the point of our ideals.

Jesus comes to teach us the way of the Father. He points the direction of love, to God, and teaches us to live to God's love and God's will. The difficulty in accepting the will of God is that we can receive the Holy Spirit only to the degree to which we have cultivated our divine nature. If not, the Holy Spirit falls upon us and we want to have dove for dinner. We develop a resentment and an anger — someone is making me feel that I have to act for the sake of others and love the world.

Each of us is challenged in the Easter season to celebrate life, but we can celebrate life only as we make it sanctified, only as we make it holy. We must allow the Holy Spirit to possess us, then we can become beings of peace, of joy and of love.

If heaven consists of love then hell is the place where we cannot love. The Arch Bishop writes so eloquently, "The supreme happiness of Heaven consists of submerging ourselves forever in the love of God."

The dove can symbolize life, but the dove can symbolize death. A dove is very fragile just like the human heart. It is very easy to corrupt multitudes; it is very difficult to build a trusting and a loving human being and for the heart to come alive and begin to flutter once again. We unite with all righteous men and women who try to establish God's 'will be done on Earth as it is in Heaven. That will is to love and the fruit is peace, joy and love.

Excerpt from a sermon given on Easter Sunday, 1982.



## Classical Night

The Down Home Inn in the World Mission Center, NY, sponsored a evening of classical music with Brian Saunders, far left, as MC; Mark Denny, left, on guitar; below left, Calvin Johnson, Lisa Patterson-Lay and Jim Clark; and singers Paulette Tachibana, below, and Moon Sook Choi, right.







Rabbi Hausner, center, leads the opening of the Passover Dinner at the Unification Theological Seminary.

## The heart of Passover

Dr. Josef Hausner

One of the most important theological sections in Genesis, known as the "Brith bayn haBetarim" (Covenant between the Pieces), is a description of the encounter between God and Abraham. It is the first prophetic statement on Exile and Deliverance in the Old Testament.

The answer to Abraham's question: "Oh, Lord God, how shall I know that I am going to possess the Promised Land?" — revealed the fundamental principles of the divine history, and contain in a few sentences a complete philosophy of history. God, who brought out Abraham from the land of the Chaldeans, who promised to his descendants the land of Canaan, makes Abraham aware of the destiny of his children promises to stand by them and to liberate them from bondage. In the vision God reveals to Abraham that his descendants will become a nation — not in, but outside of Canaan. He will protect them and prevent their disappearance, even under most adverse circumstances. They will be enslaved, oppressed and remain aliens. However, in due time, they will be delivered and will return as a consolidated nation to take possession of the Land promised to Abraham. The possession can be maintained only by moral right and righteousness. It may, and can, be forfeited by abuse.

After the death of the Patriarchs came the enslavement of Israel in Egypt. No nation knew such tribulations at the beginnings of its formation. There was no glory at the start of Israel's national history. But, as the burning bush in the wilderness appears for the first time in its millennial struggle for existence the figure of the redeeming prophet. The event is described in the poetic story of the divine revelation to Moses, when the mission is imposed upon him to become instrumental in God's act of the liberation of a people

from the Egyptian slavery. When Moses asked: "What shall I say to the children of Israel, what is Thy Name?" God tells him:

**I AM THE ONE THAT WILL BE, THIS IS MY NAME, AND SAY TO THE CHILDREN OF ISRAEL: "THE LORD OF YOUR FATHERS, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB, SENT ME UNTO YOU, THIS IS MY NAME AND MEMORIAL UNTO ALL GENERATIONS."**

**I HAVE SEEN THE AFFLICTION OF MY PEOPLE WHICH ARE IN EGYPT, AND I HAVE HEARD THEIR CRY, ... I KNOW THEIR SORROW, AND I REMEMBERED THE COVENANT WITH ABRAHAM ... I HAVE COME TO RESCUE THEM FROM THE SLAVERY, AND TO DELIVER THEM OUT OF THE HANDS OF THE EGYPTIANS."**

God reveals Himself to Moses, not as the Master of the Creation, but as the



Sara Witt, first Jewish member of the Unification Church of America, giving the closing speech after the passover dinner she organized at UTS.



Students at UTS prepare the Passover Dinner.

God of the fathers, the God of the Covenant and of the Promise.

The message of liberation is concise, clear, precise, concrete, real and historic. The mission of Moses is to be instrumental in the liberation of a people of slaves. Moses is the messenger to announce to the tribes of Israel that God will rescue them with the Might of His Power, with a raised arm and judgment. Moses' mission leads subsequently to the clash between the redeemer prophet and the idolatric domination of Egypt, which does not recognize a God of Promise and Redemption. It is the first confrontation between the domination of slavery and the God of Justice and Freedom.

From a theological perspective, the epos of liberation from Egypt, is the outcome of the confrontation between God and paganous idolatry, which expresses itself in the various forms of human enslavement. The liberation of Israel may be regarded as the Victory of the God of Redemption, the Creator of the Universe, the Lord of human destinies. It is the symbolic expression of human freedom in all ages and all nations...

From the same place where Moses received the call to his redemptive mission, came later to divine Proclamation for spiritual liberation:

**YOU SHALL HAVE NO OTHER GODS THAN ME!**

There is a clear link and connection between the concept and the act of physical redemption and the doctrine of spiritual liberation expressed in monotheistic theology. The religion of the One God, Creator of the Universe, emphasizing that this God is the Father of all human beings, that all men are His children, that He is the Saviour, Redeemer and Deliverer of enslaved men, in need of Redemption. Only at the spiritual acceptance of these reli-

# שלום

SHALOM: Hello, Welcome & Peace!

gious truths at Sinai, only after their spiritual liberation, did the tribes of Israel become a nation.

The spiritual liberation completed their physical redemption and prepared them for the political maturity and national independence.

At Sinai the Israelites received the divine Proclamation:

**I AM THE LORD THY GOD WHO BROUGHT YOU OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF SLAVERY**

and therefore, they accepted the commandment:

**REMEMBER THIS DAY, ON WHICH YOU WENT FREE FROM EGYPT, THE HOUSE OF BONDAGE, HOW THE LORD FREED YOU FROM IT WITH A MIGHTY HAND... YOU GO FREE ON THIS DAY, IN THE MONTH OF ABIB (NISSAN). YOU SHALL OBSERVE THE FEAST OF UNLEAVENED BREAD EATING UNLEAVENED BREAD FOR SEVEN DAYS AT THE SET TIME IN THE MONTH OF ABIB, FOR IN IT YOU WENT FORTH FROM EGYPT...**

This is the celebration of Passover.

Dr. Hausner is Professor of Judaic Studies at the Unification Theological Seminary.

PASSOVER HAGGADAH  
הגדה של פסח

## Home Church Theme Song Contest



ENTER YOUR SONG IN THE HOME CHURCH THEME SONG CONTEST AND WIN A \$50 PRIZE.

Closing date is May 30th. Send entries — TAPE AND TEXT — TO HOME CHURCH SONG CONTEST, UNIFICATION THEOLOGICAL SEMINARY, 10 Dock Road, BARRYTOWN NY 12507.



# PSYCHIATRY

## THE



HOW PSYCHIATRY IS PROMOTING BIGOTRY IN AMERICA

This is the second part of our series of excerpts from "Psychiatry the Faithbreaker." The booklet is available from HSA Publications, 4 West 43rd Street, New York Ny 10036 for \$3.95 + 10% pp.

By Dr. Lee Coleman

### Part Two

A new strategy was needed and it took the form of what the anticultists called "legal deprogramming." Rather than resorting to the nasty business of hiring someone like Ted Patrick to use physical force, this new strategy called for the injunction of court-ordered conservatorship or guardianship.

The person would be removed, but not be harangued in a motel room by hired "deprogrammers." Rather, he would be forced to undergo, in the words of anticult literature, "medical examination by cult-knowledgeable psychiatrists and psychologists." Psychiatry's role in the abduction of religious recruits, in other words, would not only increase; it would be stamped with legal approval.

The anticultists put together information packets, which they called "Legal Deprogramming Kits," and distributed them to parents, assuring them that they had "the chance of being 80-90% successful, depending on your state law and the availability of favorable medical testimony." Psychiatry would, of course, be essential.

The parents' optimism turned out to be well founded. They had no difficulty obtaining letters, affidavits, and "examinations" from psychiatrists and psychologists, claiming the person was in need of a guardian. Sometimes these doctors had never even met the person face to face, yet on the basis of the parents' statements called him "mentally incompetent" and "brainwashed." Armed with such statements, parents across the country began filing for temporary conservatorships on the grounds that, in the words of a Legal Deprogramming Kit, "by virtue of the action of said organization described above, said Junior Doe has been rendered mentally incompetent."

Given that judges routinely rely on psychiatrists' opinions in many other legal contests, there was indeed good reason to believe that if a psychiatrist swore that the young recruit was mentally incompetent and under "mind-control," the judge would believe it. The beauty of this strategy was that unlike Patrick's illegal use of force, a conservatorship would have the complete backing of the law. If any force was necessary, it would be handled by the police.

This tactic was a brilliant success. Once the preliminary contacts were made, there seemed to be no shortage of mental health professionals willing to cooperate with the anticultists. The story of Ed Shapiro is a good example. The son of a physician, twenty-year-old Ed had joined the "Hare Krishna" movement. Particularly upsetting to his parents, he showed signs of planning to give them a trust fund of \$20,000. By this time, Ted Patrick was a national figure, and the Shapiro's hired him to change Ed's mind while they held him against his will at their house. For a

# Psychiatry the Faithbreaker

while Ed seemed to waver, but eventually Patrick had to give up and young Shapiro returned to the Hare Krishnas.

At this point Ed's father asked a nearby psychiatrist for help. Dr. John G. Clark, despite having never examined Ed, told a local court that he was "incompetent as a result of mind control." Based on such opinions, Ed was unable to gain access to money he was to inherit; it was turned over to his parents. Later, Ed was even forced to enter a mental hospital, in order, as Dr. Clark later explained, "to have determined whether Edward Shapiro has been subjected to coercive persuasion or mind control, and the extent, if any, to which such mind control prevents or precludes diagnosis of mental illness." To see, in other words, why he looked so normal.

The judge granted this recommendation despite the fact that Dr. Clark had only talked with Ed for fifteen minutes. Ed was ordered to enter the prestigious McLean Psychiatric Hospital. Dr. Clark diagnosed him as "paranoid schizophrenic." Two weeks later, however, psychiatrists at McLean decided that they could not agree with this diagnosis. They could not, in fact, find evidence of any mental disorder, concluding that he was neither incompetent nor under "mind-control."

### Mental illness

Undaunted, Clark told a court that the McLean psychiatrists simply hadn't looked hard enough. They didn't understand the subtleties of mind control. "The evaluation (McLean) is incomplete," he wrote "in that no attempt has been made to determine the extent of mental illness in relation to the mind control state.... The usual evaluation test methods and observations will not reveal the extent of mental disability of a mind under such control.... It is necessary to conduct tests and observations under altered conditions, in a setting where Edward is removed from outside influences."

Called to back up such written statements with oral testimony in court, Dr. Clark abandoned his earlier diagnosis of paranoid schizophrenia, opting instead for "borderline personality." The judge wanted to know why Clark thought Shapiro was under the influence of mind control. He was, Clark responded, one of those "many people who have trouble facing reality of their own inner selves." As a result, he said, Ed's psychological defenses were "to choose as a mode of controlling their feelings and their actions a membership in an absolutist cult."

What Dr. Clark was really saying was that the act of joining an unpopular religion was *in itself* a sign of mental illness. In courts across the land, more and more psychiatrists and psychologists began to echo this opinion. In most cases, judges accepted such ideas and granted the conservatorship so fervently urged by parents and psychiatrists alike. Usually the psychiatrists claimed that brainwashing techniques had caused some type of radical and pathological personality change. In a moment we will see whether such charges were based on real evidence.

A leader in the "legal deprogramming" or conservatorship strategy was the Freedom of Thought Foundation. Started by Arizona attorneys Michael Trauscht and Wayne Howard, and a protégé of Ted Patrick, Joe Alexander, Sr., it offered both legal assistance to parents who hoped to gain custody of their adult children, and an isolated setting where recruits could be "encouraged" to rethink religious preferences.

Anticult parent groups across the country worked closely with the Arizona organization, hoping to flood the courts with conservatorship applications. Even parents who felt differently were urged to take some action. One mother recalled, "I was contacted on two occasions...and was told that I wanted to rescue my children from the clutches of the Unification Church that I could use the conservatorship procedures in California.... I should contact Michael Trauscht, Esq. or Wayne Howard, Esq." The operation was working so well that for many parents, Arizona and California became the promised land. Dr.

Walter Taylor, for example, appealed for help in getting his son, Walter, Jr., to come to his senses and leave a sect known as the Old Catholics. Taylor Sr. spoke to Dr. Kevin Gilmartin, a psychologist who worked closely with the Freedom of Thought Foundation. Based solely on the father's story, and without ever meeting Walter Jr., Gilmartin wrote of "a significant clinical change" requiring Taylor, Jr.'s "being observed first-hand in order to rule out any potentially dangerous and self-destructive implications from being in this group." Taylor Jr. later wrote of what happened next.

"I was taken from my residence, the Monastery of the Holy Protection of the Blessed Virgin Mary...Oklahoma City, on July 15, 1976, and by court order...was put under a temporary guardianship of my father, Dr. Walter Taylor. This proceeding was without notice and no fair hearing was held and the attorney of my choice, Charles E. Lane, was excluded from the courtroom on the grounds he was a member of the same religious group. The purpose of all this was to deny me the right to practice the religion of my choice — Old Catholicism...."

"I was taken to Akron, Ohio, by plane where I was kept in a motel room by a goon squad.... My monastic clothes were ripped off me while four persons held me down. My cross or crucifix was taken away from me. I was harassed for thirteen hours by various persons working in shifts. I was kept awake and not permitted to sleep.... I was ridiculed and harassed about the religious practice of mentally calling on the name of Jesus as a prayer. I was threatened with commitment to a mental institution if I did not cooperate and renounce my religion.... My captors bragged that they had participated in taking 300 persons from religious groups for 'deprogramming' and that only the last fifty cases had been by legal means...."

"On or about July 24, 1976, I was taken from Ohio to Phoenix, Arizona. I was kept at Mr. Howard's house in Mesa, Arizona.... Mr. Howard discussed his sexual exploits and fornications and encouraged me to have sexual intercourse, which is contrary to my monastic practices and beliefs."

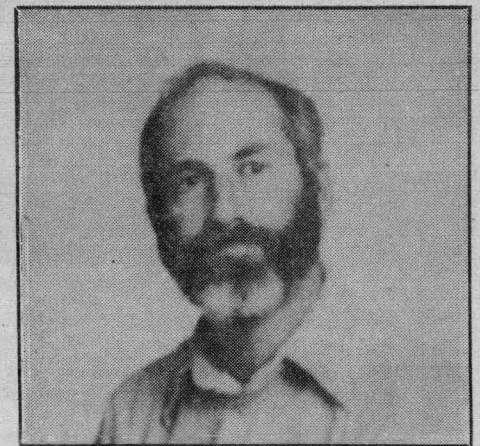
### Artful and designing persons

California was particularly appealing as a place for "legal deprogramming" because of the wording of its probate conservatorship law. State law permitted such conservatorship not only if the person was of "advanced age, illness, injury, mental weakness, intemperance, addition to drugs or to other disability," but also if the person was "likely to be deceived or imposed upon by artful and designing persons." With a law as vague as this and a cooperative psychiatrist, parents could almost count on a favorable verdict.

In the latter half of 1976, for example, Judge George W. Phillips, Jr., granted more than a dozen conservatorships on members of the Unification Church. In the San Francisco Bay Area alone during that year, two dozen such orders came down from judges.

This was happening rather quietly until the parents of five Unification Church members jointly sought custody of their legally adult "children." The parents in each case alleged "mental illness or weakness and unsound mind" and "grave need of immediate psychiatric or other counseling." Their sons and daughters, the parents explained, were "not now acting on free will." "These pressures," the parents continued, "are intentionally produced as part of a system of mind control that is imposed upon the proposed ward of the cult."

Dr. Samuel Benson, a psychiatrist testifying for the parents, told the court that one of the five, Barbara Underwood, was not psychotic and did not have any symptoms of a standard mental disturbance,



Dr. Lee Coleman

but nonetheless showed symptoms consistent with "coercive persuasion" (mind control, brainwashing) for which immediate psychiatric treatment was required. He was of the opinion generally that if their mental health was to be recaptured and maintained, the five had to leave the "Moonies."

Dr. Margaret Singer, a psychologist and one of the most noted and highly credentialed allies of the anticult forces, supported Dr. Benson's opinion. She had previously given each of the five a Draw-A-Person test and testified that in her opinion, the drawings reminded her of those produced by the Korean War prisoners-of-war she had studied in the early 1950s. The drawings showed, she claimed, that each of the five was the victim of brainwashing. Dr. Singer could think of no other reason that their drawings were so primitive, looking like a small child's stick figure. She did not mention the fact that the five had all been taken into custody by force and were ordered by a court to take such tests. She did not acknowledge that resentment and lack of cooperation from the five could easily explain a rather hasty and withholding performance on such tests. Rather, Dr. Singer preferred the "brainwashing" explanation. She described the situation as an emergency, for which immediate "reality therapy" at the Freedom Ranch in Tucson (Freedom of Thought Foundation) was indicated.

The Unification Church countered with the testimony of a psychiatrist and a psychologist, both of whom challenged the opinions of Drs. Benson and Singer. Judge Lee Vavuris nonetheless granted the temporary conservatorships. Despite the fact that the five were all legally beyond the age of consent, he said, "We're talking about the very essence of life here, mother, father, children." He later added, "One of the reasons that I made this decision, I could see the love here of a parent for his child, and I don't even have to go beyond that."

Eventually, however, Judge Vavuris's decision was reversed on appeal. Judges P.J. Sims, J. Elkington, and J. Lazarus pointed out that "evidence was introduced of the actions of the proposed conservatees changing their lifestyle. When the court is asked to determine whether that change was induced by faith or by coercive persuasion is it not in turn investigating and questioning the validity of that faith?"

With this Appeals Court decision, the conservatorship or "legal deprogramming" strategy was definitely set back. California shortly thereafter revised its Probate Code to remove the vague wording about deception by "artful and designing persons." A precedent was thus established that distraught parents would find it more difficult to obtain such conservatorships.

Next Month • Part Three

A New Mental Illness: Religion!



# Iranian testimony

Those who oppose us organize against us

This is the third excerpt of from a testimony first published in Today's World.

## Part Three Danger!

By Essi Zahedi

At the same time we started to build our training center in the mountain-side on another piece of land which my parents owned. Our members were working so hard, and more members moved in because of the high spirit and energy which everyone felt. We held workshops almost every month and through meeting people during fundraising we could witness to them. We knew that we were in danger since all the Marxist groups who knew about us were armed, but we couldn't avoid conflicting with them somehow.

Then the first article against us appeared in the Tudeh party newspaper which is the Russian-tied communist party, and of all the communist groups in Iran this one is the most organized and cunning.

The title of the article was *America's 'New Hope' for Iran*, and it explained about the anti-communist position of our book and movement. In the end it said that Sun Myung Moon's house was located right beside the CIA headquarters!

At that time about 12 members lived in the center. Two of my sisters, 14-year-old Manige and 19-year-old Mali, and my 17-year-old brother, Khos, were all dedicated members and lived with us.

The telephone calls continued even at midnight and 2 a.m. and somehow I was worried about our younger brothers and sisters, but they acted bravely and they had very good fighting spirits. My 14-year-old sister gave all of us so much courage and energy. At the beginning I wouldn't let her go fundraising but she insisted on going, so I took her with me. Maybe it is not so easy for Western members to comprehend the situation of women in the Muslim world, but I have to say that my two sisters did an extraordinary job. I would see my younger sister and how she approached people and how sweetly she explained about the contents of the book. I couldn't stop admiring her.

### Visitors at midnight

One night, about 11 p.m. our bell rang. I wasn't expecting anybody at that hour and I felt some danger, but my brother who was downstairs already had gone to the door. One person was asking to see me, my brother said, so I went to the door. There were three armed men who put pistols to my neck and pushed me back inside the house. By accident that night was the only night that other members didn't stay in the center, and I was alone with the kids.

The men were masked and they pushed us into one room. One man stayed to watch with his pistol pointing at us, while the other two were checking the rooms. After about 15 minutes, they called me out and began to question me about who I was and what I was doing and threatening to kill me if I didn't stop our work. The man was very angry and saying bad words. I tried to control myself to avoid violence and find out who they were, but he shouted "Don't ask, only answer!" I didn't have anything to say because they already seemed to know everything.

They gave up after 10 minutes questioning and pushed me again to the room where my sisters and brother were. They they asked me where the keys to the van were. I tried to avoid

telling them but they found them in my pocket. One of the men kept his gun pointed at us while the others took our typewriters and went out. At the last minute, the last man ran to the door and joined the others and they drove away in our van. It all happened so fast.

We couldn't call the police and tell them the whole story because then they would have to investigate about why would anyone want to just attack our house. Then they would understand about our activities. I was just grateful that they hadn't hurt us, especially the younger kids who were really afraid although they remained calm and natural all the time it was happening.

From that event I learned a good lesson, and all of our fears and nervousness in confronting our enemies actually disappeared.

The van was so important for our activities, especially to complete the training center on the mountain-side. Having our van stolen paralyzed our activities and was also a great financial loss; the result of a whole summer of fundraising was gone. We had to start anew with a new determination and no fear of persecution.

The telephone calls continued, and we found out that the same people who were threatening us had stolen the van. Our members became more serious about our work and more careful about witnessing and choosing people for workshops.

### Amid threats, our second book comes out

Then we decided to publish our second book, since so many people were asking us for more truth. So I wrote a book based on the Principle of Creation with Islamic explanations. When our book was ready, the second year of full activity began. In order to make the book understandable to our customers, we had to talk with them about the contents and where the ideas came from, so fundraising was, at the same time, witnessing about Reverend Moon.

Meanwhile, the communist influence on the government, especially the Tudeh party, became stronger and they wrote more articles against us in their newspapers. The phone calls continued once in a while but at the same time new members joined and started fundraising and witnessing.

One day my team, with 3 brothers and my little sister, Manige, who insisted on joining us, sat down under a tree to have our lunch. After about 15 minutes I felt something was happening around us. Suddenly three cars surrounded us and like an American detective movie, 12 armed men opened the doors and rushed towards us, pointing their guns. I was so surprised, being sure that we were doing nothing wrong. I told my brothers and sister to be calm. One of them, who seemed to be the boss, asked me what we were doing there. I replied, "As you can see, we are eating our lunch." He pointed to my sister and asked who she was. I said that she was my sister and he wanted me to prove it by producing our identity cards. But we didn't have them with us. I was only worried about our bags which were full of books, but they didn't care about the bags.

They took us to the 'committeh' center. They were not well organized so it took about an hour to take us into the committeh yard. Then one man took me aside, after listening to our captor's report about us, and asked my parents' name. Then he took Manige to another corner and asked her the same questions. Then he compared our answers and believed that we really were brother and sister.



Essi, center, and friends building the wall of the new seminar center.

Finally I found out that they were from a new organization which had a mission to fight against those who break the religious laws. I was happy that it had happened to our team and not one of the other teams because there would have been great trouble if the armed men had found out that the brothers and sisters were not actually physically related to each other, but were associating together. This was a warning to us to re-organize our fundraising teams and during that time we had good help from our Japanese brother, Tanaka, who was assigned as a new missionary to my country.

We rented a post office box with the help of one of our friends and we would give our PO Box address to people who would like to know more about our family. The address I put on the application was my friend's house. After the workshop I stayed in the countryside on the farm while our fundraising team was going to the south. I was writing a V.O.C. book to be published as our third book.

### Next Month The Third Attack

## Believe it or not!

S. B. 108

SENATE BILL NO. 108—COMMITTEE ON JUDICIARY

FEBRUARY 3, 1983

Referred to Committee on Judiciary

SUMMARY—Allows proselyte action for damages against cult under certain circumstances. (BDR 3-324)

FISCAL NOTE: Effect on Local Government: No.  
Effect on the State or on Industrial Insurance: No.

EXPLANATION—Matter in italics is new; matter in brackets [ ] is material to be omitted.

AN ACT relating to cults; allowing a proselyte a civil action for damages against a cult under certain circumstances; and providing other matters properly relating thereto.

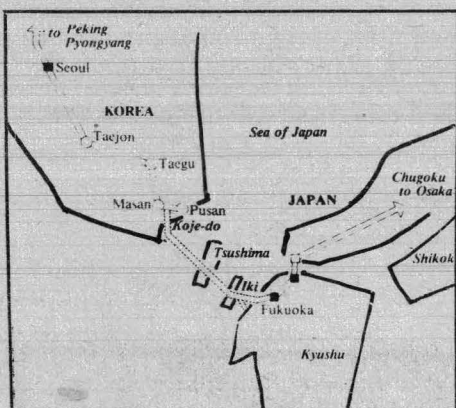
THE PEOPLE OF THE STATE OF NEVADA, REPRESENTED IN SENATE AND ASSEMBLY, DO ENACT AS FOLLOWS:

- 1 Section 1. Chapter 41 of NRS is hereby amended by adding
- 2 thereto a new section which shall read as follows:
- 3 1. Any person who is a member or former member of a cult may
- 4 bring a civil action against the cult (whether or not it calls itself a reli-
- 5 gion) or against one or more of its practitioners and recover treble the
- 6 amount of any damage the person has suffered as a result of his mem-
- 7 bership if:
- 8 (a) The cult held itself out as proving psychological benefits;
- 9 (b) Neither the leader of the cult nor any of its other practitioners
- 10 was a licensed psychologist or psychiatrist and available to provide
- 11 those benefits to the aggrieved member; and
- 12 (c) The cult demanded a fee or contribution at or before the time of
- 13 the person's entry into the cult or before those benefits were to be
- 14 realized.
- 15 2. The liability of such a cult and of any of its practitioners who
- 16 held out that it provided psychological benefits or undertook to pro-
- 17 vide those benefits is joint and several.
- 18 3. The liability of such a cult and practitioners includes any losses
- 19 which the aggrieved person incurred as a result of loans he made to
- 20 other members of the cult.



# The International Highway — a preliminary report

At the Tenth ICUS in Korea in 1981, Reverend Moon announced a plan for a Great International Highway. On January 14, 1982, a research and planning team began preparing for the first stage: a tunnel connecting Korea and Japan. An International Highway Research Center has been established in Japan, to promote the project. Masatoshi Matsushita, president of Professors' World Peace Academy in Japan, and former President of Rikkyo University in Japan, is chairman of the Overall Committee for the Japan-Korea Tunnel Research Project. The following information is adapted from this Japanese group's preliminary report, a four-color booklet distributed to participants at the Eleventh ICUS.



**T**he construction of the International Highway has an important potential role in the attainment of international peace. Various conflicts and disputes still take place in many areas, because society, though considerably affluent materially, leaves much to be desired in terms of ethics. Ways need to be found that will provide man with a higher sense of ethics and creativity.

Higher creativity will make it possible to assure clothing, food and housing for the world population of four billion (estimated to become seven billion by the year 2000), while a higher sense of ethics will facilitate an equal distribution of what is produced by man. True harmony among men, as well as among nations, will not result in destroying the nature of Mother Earth.

The concept of the International Highway is envisioned as one specific and practical measure that can provide man with the above-mentioned creativity and ethical sense. Such a highway will provide a connecting link between Japan and England which is not air or sea, enabling people to go from Japan to England on foot or by car, though the continent of Asia. A major link of this highway, the Straits of Dover tunnel (between England and France), is on its way to completion.

International Highway interchanges will connect trunk roads of various countries, thereby facilitating transportation of passengers and freight from every part of the world. Thus, the International Highway can catalyze the consolidation of individual civilizations into a more harmonious whole. The accumulated technology of civil engineering has developed to the point where it can now provide the keel of the "spaceship earth."

Of course, many serious problems remain to be solved — technical, financial, political and cultural — before any construction of the International Highway can be launched. However, if we can solve these problems, we can bring to the earth an entirely new type of peace.

What is most needed today is a project through which we human beings can work together and contribute to the prosper-

perity of the whole of mankind. Sharing a common dream and working together to realize it will help bind all of us together.

The International Highway is truly such a dream. It will be our monument dedicated to future generations, a testimony to our assiduous struggle for peace. A valuable asset to human history, this plan promotes the limitless creativity and ethical sense inherent in human beings. Because of the many difficulties involved, however, the attainment of the goal depends upon the ability to generate and maintain an untiring spirit and ceaseless enthusiasm for the project.

If only a fraction of the energy that is wasted on war can be directed toward the implementation of this plan, by the 21st century, we will establish a monument which will be highly acclaimed by future generations.

As far back as 1939, the Ministry of Railways in Japan suggested a Trans-Asian railway system, connecting Japan with the Asian continent. In 1980 a Japanese construction firm proposed a combination of bridges and tunnels to connect Japan with Korea. But its research team has been disbanded and the project abandoned.

On the other side of the globe, the Pan-American Highway was launched in 1923, with the agreement of 17 nations participating in a series of Pan-American Highway Conferences. A similar plan had been envisioned four centuries earlier by King Carlos V of Spain to link Mexico with South America.

In 1950, the Inland Transportation Committee of the European Economic Community adopted a plan to construct a network of international trunk road. Nineteen countries participated in the plan. France and England are awaiting the completion of a tunnel under the Straits of Dover.

In 1959, a plan for a highway linking Asian countries south of the Himalayas was adopted, supported by 15 nations.

Various African highway projects have been initiated, including the Trans-Sahara road construction project in 1962; the Trans-Africa road construction plan in 1971; the Trans-West Africa Zaire, and Trans-West Africa coastal road projects in 1974; and the Trans-East Africa road project in 1976.

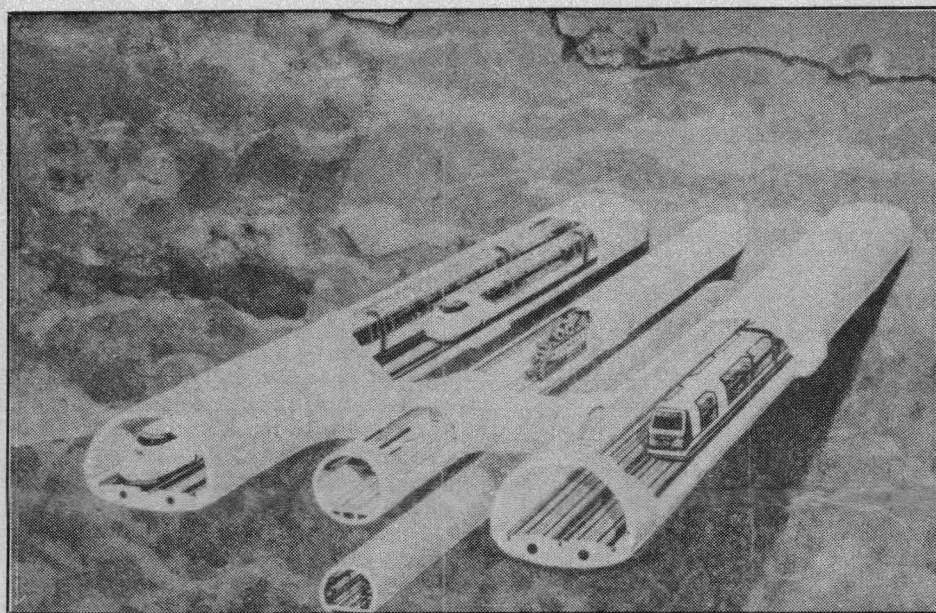
## The Role of the Japan-Korea Tunnel

In a construction project such as the International Highway, selecting the starting point has great meaning. Since both Japan and Korea are major planners and promoters of this project, priority should be given to connecting Japan and Korea. Thus, constructing the Japan-Korea tunnel is the first stage of the International Highway. Solving the problems involved in this initial step will provide a model for future steps. Three types of problems are envisioned:

- the variety of political and economic views in East Asia
- extensive technical challenges
- linking different civilizations.

The civilizations of Japan and Korea are extremely similar in some points and markedly different in others. How they will harmonize is of great interest; they can provide a model for other differing civilizations to learn how to harmonize with each other, as a result of the construction of the International Highway.

The most fundamental prerequisite for the peaceful coexistence of mankind lies in the maintenance and promotion of mutual respect, regardless of differences in living standard, size of population, and way of life. People instinctively seek comfort, a safe environment, adequate food, and a peaceful life.



Conceptual drawing of the Korea — Japan tunnel.

Differences in value systems and decision-making standards are the major cause of the ceaseless struggle and conflict throughout the world.

Although all people wish to reach the same condition the process towards that goal varies from culture to culture. The ideology that guides a society at any moment in history is also closely related to the social background and natural environment of the people.

Both the West and the East have civilizations based on highly advanced technology. Our way of life must change from being nationally-orientated to regionally-orientated, integrating the value systems of our different civilizations. The Eastern way of thinking, which might be called humane rationality, should be our guide. The formulation of such a lifestyle would guarantee a rise in productivity, supported by a new set of harmonizing values. Although it is time-consuming, this process of gradual adaption to social and natural conditions, avoiding drastic social changes, is the surest path towards peaceful coexistence.

## An East Asian Community

What is needed at this point is an ideal which advocates such a course. A federation of East Asian nations — an East Asian Community — could promote comprehensive development of the region, and ensure our survival in the future.

The major purpose of the East Asian Highway is to secure peace, then to resolve the economic and population problems, develop natural resources, increase food production, and improve living conditions. We need to solve the energy shortage in rural areas, improve the transportation system in order to increase its capabilities, reorganize the industrial areas, and promote appropriate population distribution by strengthening ties among the regions, divided according to functional capacities. Domestic economy must be promoted, according to the distinctive features of each region.

It has become clear that classical ideologies and theories alone are no longer capable of solving problems. Rather, we require a system that is feasible, comprehensive and effective. Such a system necessitates the creation and establishment of a set of values and perceptions mutually shared among societies.

Technology and values may be introduced, with the development of a particular region as a precondition. Although their problems vary, each country faces the shortage of basic natural and financial resources and technology. An East Asian Community which allows for both the division of regions based on function and the complementary integration of all, may be a solution — if the prerequisites of a satisfactory distribution of benefits and guaranteed security relations are met.

Fulfilling these requirements would lead to a breakthrough in the creation of

a new civilization for the 21st century. It is our desire to pass on the feasible methods of creating such a civilization, both in theory and practice, to the following generation.

## Plan for the Tunnel

The straits between the Republic of Korea and Kyushu Island of Japan are dotted with small islands, including Korean Koje Do and Japanese Tsushima and Iki Islands. The shortest distance between Kyushu and Korea is about 180km.

As we outline the project, the tunnel would start at Kitakyushu and end at Changweon, at a depth of 100 meters below the sea bed, via the three islands mentioned above. The total length of the tunnel is estimated to be 253km. It is also possible to build a bridge from Yobuko to Iki Island, to facilitate transportation of vehicles.

A high-speed railway system, not self-propelled vehicles, is proposed, because of safety and other considerations, including ventilation, exhaust gas control, handling of accidents and psychological difficulties in long-distance driving. Cars can be transported on special high-speed vehicle carriers.

Research has not yet progressed to the point of determining the structure and materials of the tunnel with precise confidence.

Two main tunnels will provide passenger and freight transportation, one in each direction. A service tunnel between the two main ones will meet maintenance and control requirements, with a lateral connecting tunnel every kilometer. The pilot tunnel for geological prospecting will be located about 40 meters directly under the service tunnel, and will house various piping systems.

Tunnel plans also call for railway stations, large-scale distribution centers and trans-shipment facilities. Stations and customs houses will also be provided for the islands connected to the tunnel.

Geological data are being assembled, and basic geological field work was carried out in the summer of 1982. On-going projects include: investigating the compatibility of this plan with other plans, basic research on the effect of economic development and preservation of environment, and technical research on tunnel construction and vehicles.

Other tasks include: coordination of various plans concerning land, area and local bodies; conforming to legal requirements for construction work; preservation of environment; study of tunnel structure and construction methods; and selection of vehicles to be used. In order to solve these various problems, it is essential for specialists in both Japan and Korea to work together with ample research funds.



# UK parents meeting

By Major Jim Perkins

All U.K. parents of members of the Unification Church were sent a personal invitation to the Parents' Open Day on Saturday 5th March. Over 50 parents, friends and relatives arrived at Lancaster Gate, the U.K. headquarters of the Church.

The Parents' Association Chairman, George Cohn, opened the meeting and introduced Michael Marshall, the Director of the Unification Church in the UK, who welcomed the visitors. He expressed his pleasure to see so many make the considerable effort to attend because of their interest and concern in the activities of the Church, and the welfare of their sons and daughters. Michael said that he sensed that those present would like to know why members join and to learn what motivates them. He said that in this short talk he could not do justice to these motives, but asked parents to try and understand. On joining, members have a vivid experience of God. They obtain a new set of values and a change of priorities. He exemplified this by quoting the conversion of Saul, the arch persecutor of Christianity, into St. Paul. Parents who are worried about their children joining seem to feel that they may have been remiss, but in so doing, they are being

unjust to themselves.

George Cohn then introduced Christopher Davies who began by singing a song "The Perfect Child" he wrote shortly after joining the Church. He then spoke about individual happiness and how it came from service. Separation of members from their families did not stem from lack of concern but from a realisation that we must put others first, akin to men going to war, seemingly abandoning their families, in order to protect their country. One could never plan the future in detail. The most important matter was our attitude: if our concern was for God and His work the rest would follow. This was not empty-headed idealism, it was the only way to live, as Jesus Himself taught.

He concluded that in attempts to follow the example of Rev. Moon, he had, in his seeking to love God, experienced a joyful sense of purpose which he had longed for as a teenager.

The meeting was then thrown open for general discussion. This session was mainly concerned with family relationships between newly joined members and their families. In general, where members joined in the UK, relationships appeared to be satisfactory. Parental complaints were generally inspired by conditions in the USA, with one parent also adamant that a similar



Members of the board of the Parent's Association of Great Britain.

case has occurred in France and another in West Germany. It was explained that the UK branch of the Church has tried to correct misunderstandings and cases of distress between parents and their children who have joined abroad.

The Chairman said he believed that the attitude in San Francisco, where most of the harm to the U.K. image of the Church has occurred, had now changed. This was confirmed in the later heartfelt address given by a parent, Mr. Pat Crossley, who followed the path taken by his daughter from her witnessing at Fisherman's Wharf

through to Camp K and beyond to other Church centers in the USA with most gratifying results. The genuine portrayal of his happy experience must, we feel, have quelled the fears in many parental hearts. We are grateful to him for that.

George Cohn brought the meeting to a conclusion with thanks to all who came. He invited any parent who felt that he or she would like to speak at the next meeting to write to him. An excellent dinner was then served, followed by films of the recent Blessings in the USA and Korea, and "People of the Quest."

## Chicago parents

By David Caprara

God and Parental Love was the theme of the first in a new lecture series begun for Midwest Parents to study the Divine Principle and dialogue about the application of Unification teachings to family life. Illinois state director Sheri Sager-Rueter had the opportunity to address Chicago area parents in a daylong seminar at the Chicago Center hosted by Midwest Parents and Friends.

"According to the Principle of Creation, our original parent is God," Mrs. Reuter explained. "The purpose of creation was to express God's love for His children as in the ideal relationship existing between parents and children."

Following the lecture presentation, lively discussion and testimonies were shared over a delicious luncheon. Parents from as far as St. Louis and Minnesota were delighted to learn of each other's unique experiences in parenting children who had become Unification church members. A local church minister remarked that "these young people (Unification members) are the responsible young persons who have shouldered the difficult problems of our society."

In the afternoon session parents viewed a film of the recent 2100 couple wedding at Madison Square Garden and shared their own personal experiences at the ceremony. Richard and Marjorie Buessing, expectant parents themselves, expressed their personal thoughts and feelings at the time they were matched by Reverend Moon and their subsequent wedding. Richard emphasized the deep empathy he could now feel for Unification parents and how his experiences toward becoming a parent had brought him closer to God. Several of the Midwest Parents in attendance beamed with smiles and seemed to share a deepening pride in the new families many of their sons and daughters have begun.

A condensed version of the "God and Parental Love" lecture and information on times and dates of future talks in this series may be obtained by writing to: Midwest Parents and Friends, 7450 N. Sheridan Road, Chicago, Illinois 60626.

**M**rs Robinson: We only got a couple of days' notice that George was going off to Korea, although he had mentioned that the wedding was likely to be held in Seoul, so we were expecting it. The idea of 12,000 people was a little strange to us at first, but now, having seen George, I can only say I am delighted. Maybe I am mellowing in my old age or something, but I seem to find it easier to accept the whole thing now. Well, one look at George's face was enough to reassure me — I have never seen him so happy. And the photos...! Anna is a charming girl and as a mother, I can feel they will be happy together.

We've been married for 41 years now and the best advice I could give is something you in the church are always talking about, give-and-take. Marriage has to be worked at, but if two people are of the same mind, it can work out very well. Of course there are always little problems that occur, but if you can talk it out together, you can overcome them.

One of the first things our new daughter — and she is our daughter, not daughter-in-law! — said to us was: "What shall I call you?" When she chose to call us Mum and Dad, it really made

## The Robertsons

our day because we've never had a daughter of our own.

I never thought I would be talking about the Unification Church like this — yes, perhaps I am brainwashed! But the church has brought so much life and colour into our lives.

**M**r Robinson, Anna's a lovely girl — I give Rev. Moon ten out of ten for selection! In fact, if I was young again, I'd join myself!

I know some parents find it hard to see their son or daughter matched, blessed and married all within the space of a few days, but we have grown up with Rev. Moon and the Unification Church. We resented it at first, it's true; George was doing and seemed to have a bright future ahead until he joined the church. But now I can honestly say that I am happy for him and if George is happy, then so are we.

We realize now that Rev. Moon takes his responsibility in the matching and blessing very seriously — it's not just a case of 'you, you and you.' There is



Mr. and Mrs. Robertson and their son George.

much more behind it and all of you have such great faith in him.

We were wondering how we would be able to explain this mass wedding to all our friends, but I think the photos will speak for themselves. They are so obviously happy together.

There's no doubt that the world needs changing and someone's got to do it. If you Moonies are willing to take the job on, then I wish you luck.

Our Family





# Theologians on Marxism

by Gordon L. Anderson

**M**arxism and Social Change in the 1980's was the theme of New ERA's Western regional conference March 11-13, 1983. The keynote speaker, Professor A. James Gregor from the University of California at Berkeley, delivered an address titled "Marxism and Contemporary Problems: A Brief Excursus into the Betrayal of the Modern World." This was followed by discussions on "Marxism and Development," "Marxism and Religion," "Marxism in the 1st and 2nd Worlds and Among the Intellectuals," and "Marxism and the Future."

The main point of Gregor's argument was that Marxism has little, if anything to contribute to the solution of modern social problems. Indeed, "all evidence indicates that it will continue to be part of the problem, rather than part of the solution."

Gregor argued that Marx and Engels were concerned with the 19th century problems of industrial development in England and Germany. They formulated a theory that capitalism had created the means of production of material goods and that socialism was a subsequent stage of human development concerned with the distribution of goods. Since capitalism was a necessary stage in development, for Marx, it was not the business of Communism to develop agrarian or "third world" nations. "There is literally nothing in the entire corpus of classical Marxism that is suggestive of what a

'Marxist' revolution in any underdeveloped environs was supposed to accomplish," Gregor stated.

Gregor also reviewed the tragic cost to human life where Marxists had attempted to develop nations: the U.S.S.R., Cuba, China, North Korea, and Cambodia. Since Marxism had nothing to say about development, the leaders of these socialist experiments had to develop *ad hoc* methods of development. These unenlightened experiments have taken many times the toll of human life than capitalist development in nations with civil and religious liberties.

While Marxism purports to be democratic and international, and claims that world peace will follow the worldwide communist revolution, every example of a Marxist state reveals the opposite. Gregor commented that today the most nationalistic, patriotic, militaristic, and authoritarian governments are the so-called Marxist nation-states. Not only have communists fomented bloody revolutions, but the bulk of national aggression will occur in communist areas of the world. "The last two decades has seen the Soviet Union and the People's Republic of China on the very brink of nuclear war. We have witnessed the invasion of 'socialist' Kampuchea by 'socialist' Vietnam. And then we suffered the 'punitive' invasion of 'socialist' Vietnam by 'socialist' China. We have endured the lamentable spectacle of the red flag flying over columns of armor and artillery. 'Socialist' bullets have killed and maimed 'socialist' soldiers and civilians in Angola, Ethiopia, and in Somalia."



Richard Quebedaux, second right, convener, and Professor A. James Gregor, key speaker at the New ERA western regional conference.

Gregor was distressed that intellectuals, particularly in the humanities departments in developed nations, have a fascination with Marxism. He stated that the "export" of Marxism by these professors to do the "third world" countries has been one of the most tragic events of modern history. "Every revolutionary from Ho Chi Minh to Kwame Nkrumah, from Gustavo Gutierrez to Jose Miranda, has drunk at the fountains of the academic Marxists of Western Europe and North America."

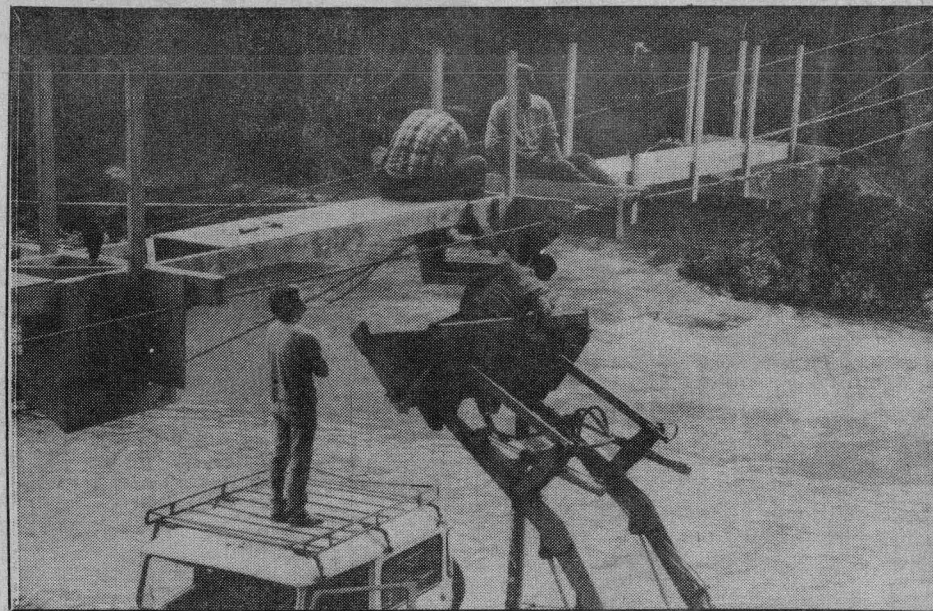
All this came in the form of a challenge to new ERA theologians who feel that Christianity and Marxism may find some useful alliance in Latin American Liberation Theology. While those who attended the conference admitted to the evils and atrocities in Communist nations, they nevertheless felt the need to try to reach and transform the motives of

Marxists in Latin America. The Catholic theologians have especially been torn by this issue since the Pope's recent visit to Nicaragua.

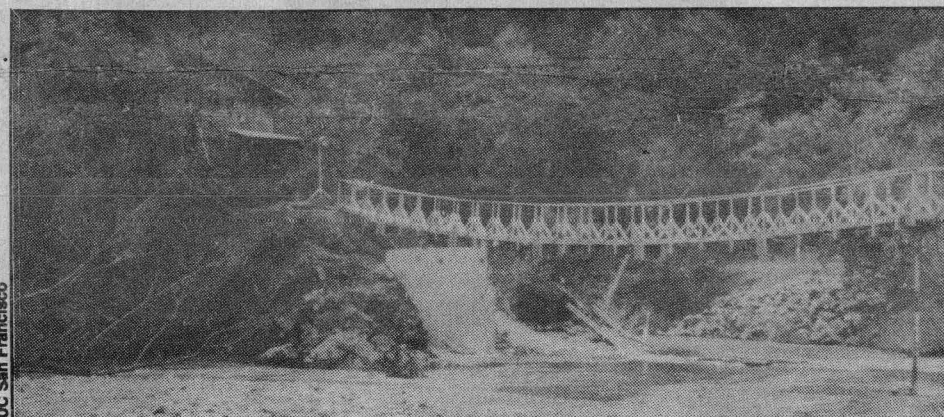
The debates were heated at times, fuelled by what Gregor himself acknowledged as his "abrasive style". There were as many viewpoints as there were participants (35), yet the beauty of the location — Keystone, Colorado Rocky Mountains — the sincerity of the participants, and the excellent organization by Richard Quebedaux, Jamie Maniatis, and Paul Bullen made the weekend a successful exchange and learning event for all.

Gordon Anderson is a graduate of the Unification Theological Seminary and is now doing postgraduate work at the Claremont Graduate School in Southern California.

## Destroyed bridge rebuilt



Repairing the bridge over the Maacama River to Camp K in N. California.



By Annie Eves

**A**t the end of January 1983, the bridge that has taken so many to new life at Camp K, California, was washed away in a flood that topped the 100 year flood mark.

The Maccama River which flows by Camp K, rose 25 feet in three days of solid rain. We came to understand the heart of Noah and his family. But Noah's family had an ark — we found ourselves with neither boat nor bridge!

The flood waters ripped the 50 ton steel and wooden bridge off its concrete supports and mangled the steel post supporting it. So the 7-day seminar found itself stranded on the other side of a raging river. However, they stayed at Camp K for 3 days happily listening to lectures until the river went down. After hiking a mile upstream, we found one spot where everyone could cross the river.

Then began reconstruction of the Camp K bridge.

The reason it took Noah 120 years to build his ark was because no one would help him. What could have been another 120 years task was accomplished in a short 10 days, through the unity, vision, commitment and sheer bravery of Alan Seher, Dr. George Detlefson, David Mahardy, Bill Starr, Jonathan Brundrett, Vinnie Campbell, David Hutchinson, John Perletti, and several others. (How many you might ask? We could not count them all!)

Each person was called from their different jobs and came together with a depth of heart and unity that gives great hope to our Heavenly Father. In 10 days, 8 people, none of whom had ever built a bridge before, designed, constructed and installed a bridge that spanned 150 feet and reopened Camp K as the main seminar center of Northern California.

During the time the bridge was out, the only way of crossing from camp to road was riding in a Bossun's chair (a wooden plank tied to a rope and pulley) or by riding in the front bucket of the backhoe.

The design of the bridge developed on a blackboard in the former lecture hall which was turned into the construction workshop. Each person with some skill or some creative idea was given a piece of chalk and the design took form.

The bridge is on two cables stretched across the river and is anchored underground on both sides. The bridge itself was built in sections 5 feet wide by 16 feet long. Each section was then slid into the cables and fastened securely. The finished result was a lightweight, rugged, suspension bridge, after which the Golden Gate Bridge was patterned several years before.

The great victory of this project for heaven was twofold. First, the camp was restored to a useable status, enabling us to continue to teach the Divine Principle. Secondly, we could witness the building of the New Age as unity and cooperation gave rise to the birth of a new bridge.

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