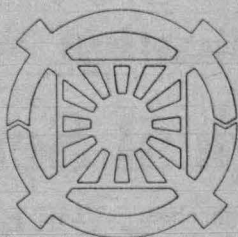




CARP brightens  
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Mrs. Lillian Dilg  
answers parent's  
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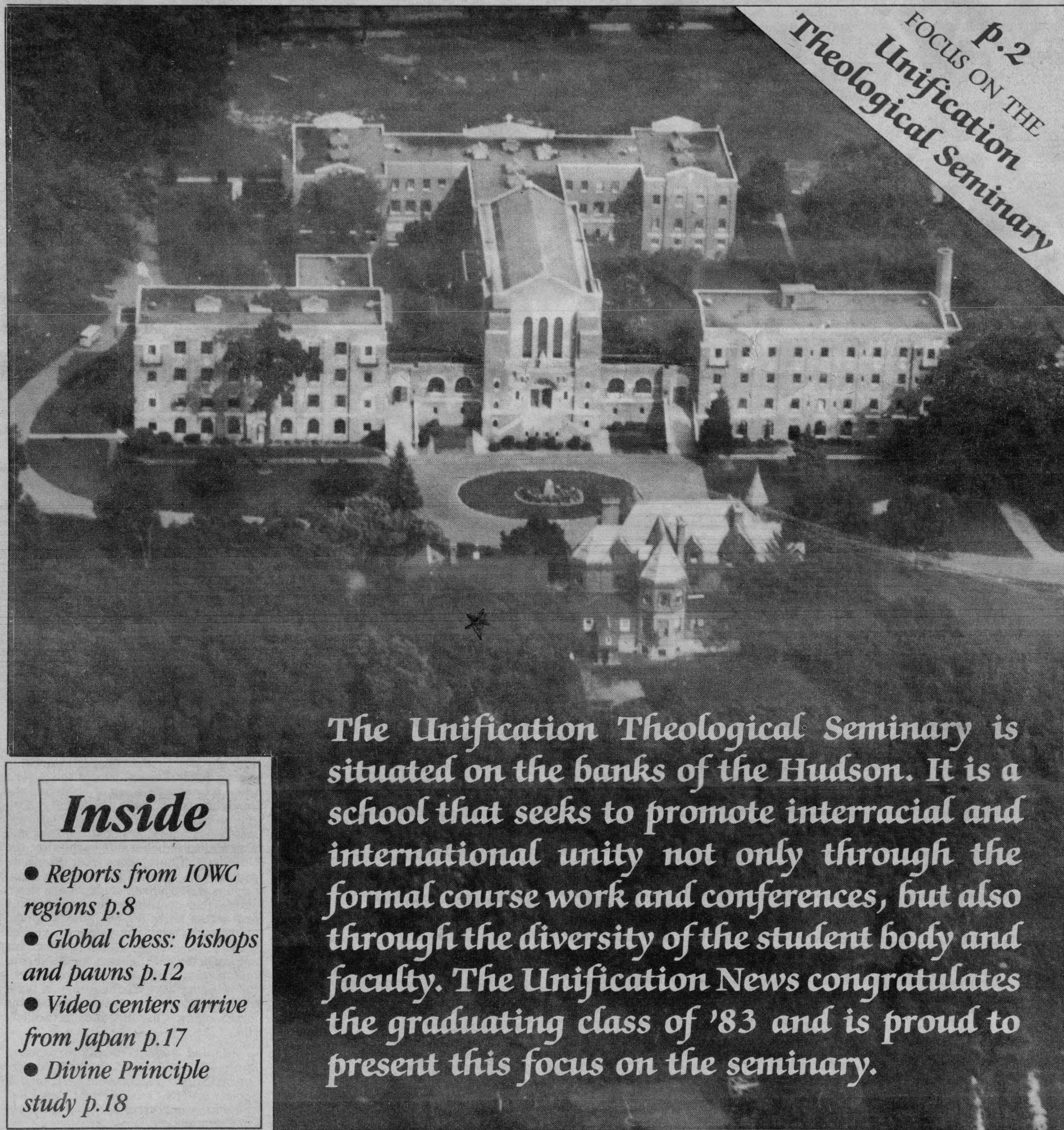
# Unification News

Volume 2, No.6

The Newspaper of the Unification Church

June 1983

**p.2**  
FOCUS ON THE  
**Unification**  
**Theological Seminary**



The Unification Theological Seminary is situated on the banks of the Hudson. It is a school that seeks to promote interracial and international unity not only through the formal course work and conferences, but also through the diversity of the student body and faculty. The Unification News congratulates the graduating class of '83 and is proud to present this focus on the seminary.

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# The Unification Theological Seminary

The Unification Theological Seminary was established in 1975 as an institution of higher learning in the State of New York. The unique vision and quality of the school flow from the origins of its relationship to the founder Reverend Sun Myung Moon and the Unification Church. The Seminary today is an integrated auxiliary of the parent church body.

In October, 1974, Rev. Moon appointed David S.C. Kim as president to initiate the process of establishing a seminary. For that purpose the campus at Barrytown, New York, ninety miles north of New York City, was purchased (in 1974). The property had originally been owned by the Christian Brothers, a Roman Catholic teaching order founded by John Baptist De La Salle in France. The facility, including grounds, a novitiate and St.

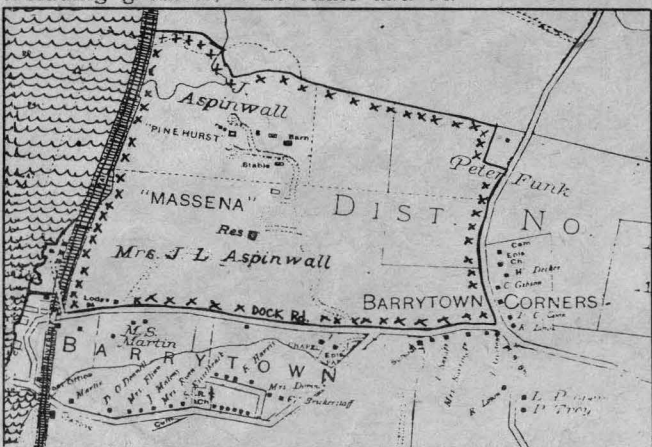
Joseph's Normal School for highschool students, was built in 1930 but closed down in 1970.

The Christian Brothers constructed a beautiful chapel designed to accommodate sixteen stained glass windows acquired in 1909, eight of which narrate De La Salle's life. Different wings housed the high school students and the brothers of the order, keeping them separate. The building carries on its former mission today, educating a now coed student body.

President Kim presided over the Inaugural Convocation of UTS on September 20, 1975, installing a distinguished faculty to receive the first class of 50 students in the religious education program. In the fall of 1980, the three year course in divinity studies was added to prepare students for leadership in various church ministries and related organizations.

Until the State of New York grants the Seminary a provisional charter, UTS will grant diplomas rather than formally recognized degrees. The Seminary will submit its second application to the State Board in the near future.

Atlas of the Hudson River Valley, 1891.



## THE BARRYTOWN LAND IN ITS EARLY YEARS

It was Algonquin Indians who first occupied the lands that surround and make up Barrytown, New York on the Hudson River. In 1688 these lands were purchased by the mayor of Albany from the Indians.

The area was not settled by Europeans until approximately 1715, when German Palatines, living in camps to the north and east of Barrytown were dispersed.

Today there are six mansions on five estates that dominate the Barrytown area. The first of these was Massena, established by John R. Livingston in 1796. He purchased the first 204 acres for £3200 from Peter Contine, who had earlier established a store on the shore of the Hudson. John R. Livingston, a Revolutionary War officer who grew up north of Barrytown, hired England's foremost civil engineer, Sir Marc Brunel, to design his home with a fine view of the river and the Catskill Mountains.

Livingston's brother had served as American ambassador to France; Massena Estate was named after Napoleon's Marshal Massena and built in the style of the Chateau de Beaumarchais in France.

The entire Livingston family spent their winters in New York City conducting business, but in the spring outfitted their sloop and sailed north on the Hudson to Barrytown, then known as Red Hook Landing, for the summer.

In 1868, nine year old Teddy Roosevelt



John R. Livingston, owner of the seminary land in 1796.

is reported to have spent two months at Massena House. Unfortunately, this beautiful structure was destroyed by fire in 1885. In its place the present smaller and more modest house was built.

By Richard Quebedeaux, Ph.D.

Few movements of any kind in recent American history have provoked more consternation than the Reverend Moon's Unification Church. Ever since his arrival from Korea to take up residence in New York in 1972, Reverend Moon and the church he founded have been seen by some white Americans as a new "yellow peril," ready to engulf the United States at any moment with waves of Asian nationals. When Korean and Japanese Unification missionaries came to the U.S. in force with a new message, they also brought with them their own cultural baggage in the same way white Americans took Christianity to Japan and Korea entangled in the American way of life.

If the informed, fair-minded outsider examines the Unification Church and its ideology cross-culturally in the context of its Korean origins, he still may not like what he discovers. But he will almost certainly come up with a far different assessment of the man and the movement than has heretofore been made by the popular mass media and the anti-cult folk.

Despite the fact that Korea today is 85 percent Buddhist, Christianity has had a far greater impact there than in Japan or China. But Korean Christianity has also been highly eclectic from the beginning. Confucian ethics, especially, are often practiced within Korean Christianity. Most important in that ethical system are the strong emphasis on *jen* ("human-heartedness") and on the Five Great Relationships: kindness in the father-son; gentleness in the elder brother-humility and deference in the younger; righteous behavior in the husband-obedience in the wife; humane regard in elders-reverence in juniors; and benevolence in rulers-loyalty in subjects.

A powerful nationalistic spirit has also pervaded Christianity in Korea. Because of the numerous invasions and occupations perpetrated by its neighbors, "messianic" expectations were already present in Korean culture long before the arrival of Christianity. When

## A theologian takes a look at Korean missionaries

Christianity was brought to Korea, with its belief in the second coming of Christ, some Christians came to feel that God was going to make it up to Korea by sending Christ back to their land.

### Western Minority

It should be remembered that Unification is an indigenous Asian form of Christianity. Founded and led by a Korean, and utilizing an Asian system of philosophy to express and live out the Christian gospel, the movement is still strongest in Japan and Korea. In fact, only a fraction of its total membership are westerners. Since its establishment in 1954, the Unification Church in Korea has forsaken much of its earlier spontaneity and communitarianism and is now more compatible with traditional Korean family life and culture. Despite moderating trends, however, the Unification movement in Korea is still bitterly opposed, especially by traditional Christians.

In Japan, Sun Myung Moon's church is looked upon, more or less, as just another one of the country's "new religions." The church in Japan is the key to the financial growth of the movement worldwide. Often it will underwrite costly projects taken on by the church in other countries, or expensive ventures conceived elsewhere that would benefit the movement as a whole.

Until Moon himself took up residence in the U.S. in 1972, his American movement had been tiny and unnoticed. But things changed dramatically when Reverend Moon settled in New York and decided to focus his ministry on America. Opposition mounted quickly for reasons having little to do with the essence of Unification theology itself. Rather, it was the curious blend of Moon's own flamboyant Korean messianism and certain cultural traditions—appropriate in the East, perhaps, but scandalous in the West—brought with his Japanese and

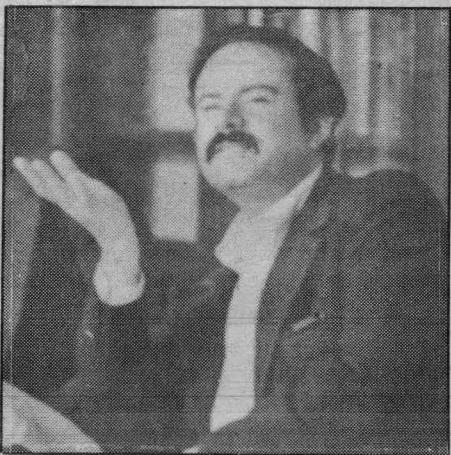
Korean followers, that constituted the root cause of the opposition soon to arise.

For example, the Japanese introduced new fund-raising techniques to the U.S. church in 1973, and, because of their success, they took over most of the money-raising activities of the movement in America. While the kind of workaholic drive and commitment (called for on mobile fundraising teams, or the MFT) which grossed \$20 million in 1979 in the U.S. is no big deal in Japan, white Americans are horrified when they hear of their children's activities in this regard.

Of course, hospitality—in true Korean fashion—is the first step in the Unification Church's recruitment process. But apart from the intensity of this hospitality, the movement's evangelistic techniques are essentially no different from those used by many of the more established churches—and the courts agree.

### Seminary

Since 1975, the Unification movement has operated a graduate theological seminary in Barrytown, New York, enrolling about 120 students who represent the church's *creme de la creme*, 45 percent of whom are women. All but one of the seminary's regularly appointed teaching faculty (Young Oon Kim being that one) are non-Unificationists. Among these are an Orthodox Jewish rabbi, a Roman Catholic priest, a Greek Orthodox church historian, an evangelical New Testament scholar, a United Methodist professor of preaching and a Korean Confucian philosopher. The school allows a high degree of academic freedom for its faculty, and more than three dozen of its best graduates are now pursuing advanced theological studies at some of America's leading universities and schools of theology. Like the membership of the movement in the U.S. as a whole, a large percentage of students at Unification Theological Seminary come from a



Dr. Richard Quebedeaux.

Roman Catholic background. The dean herself is a former Catholic nun.

Most controversial of all Unification institutions created during the last decade has been the International Conference on the Unity of the Sciences (ICUS), held annually in major hotels in the U.S. and abroad. Critics of the church in academic circles are not entirely wrong when they accuse Moon of "courting the intellectuals" through these very posh conferences. In the traditional Confucian manner of honoring noted scholars and with almost unbelievable hospitality, the Unification Church does treat these academics well. Many of the Church's seminarians and graduate students are flown out to help coordinate the proceedings and act as hosts for the guests. Moon, unlike many other contemporary church leaders, does believe that intellectuals are important. If the mass media constitute the major influence on people's attitudes in the short run, he insists, it is till the intellectuals who will be responsible for changing those attitudes in the long run.

Adapted from "New Conversations," Spring 1982, ©Richard Quebedeaux. (Dr. Quebedeaux is a lecturer in Religion and Society at UTS, consultant for New ERA, and author of several books on evangelical Christianity.)



# Convocation and Graduation



Reverend Moon speaking in the Chapel at the Inaugural Convocation of the seminary in 1975. With him are Mrs. Moon and seminary president, David Kim.

## Inaugural Convocation

The following Inaugural Convocation Address was given by Reverend Moon on September 20, 1975.

By Reverend Moon

It is my utmost pleasure to extend my warmest welcome to all of you present this morning at the Inaugural Convocation of our Unification Theological Seminary.

In history there have been philosophies and religious doctrines working in the backgrounds of politics, economics, the arts and religion. Nevertheless, the reality is that they are all stalemated, resulting in confusion and chaos, without having brought about the realization of their promised ideal worlds.

Faced with this stalemate, people are turning in every direction in search of someone to take up the gauntlet for all people, a pioneer a new way for humanity, straightening and guiding their direction towards a clear and achievable goal.

We have tried every possible way to diagnose and cure the sickness in society. We have finally concluded that the cause of the sickness is an internal disease and not external. By having emphasized the external elements, we have lost the intrinsic and central element of our existence. We are left without hope.

What is the intrinsic and central element which man lost? If we go back to the very beginning, we can readily understand that the greatest cause of the sickness is that man lost God, who is the very source of his life. With the loss of God, man lost sight of the absolute value and the focal point of life.

Rediscovery of God, establishment of the father-son relationship between God and man, and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts — these should be made human conditions toward ultimate peace and happiness. We can turn nowhere but to religion for the great revolution of human consciousness.

Let me daringly say that Unification Theology will surely accomplish the task. Only human wisdom centered on God alone would enable me to make the right decision and enthusiastically participate in this great cause.

We must change our direction from the established theologies which are deprived of life and spirit and turn to a new theology with a dynamic vitality and life style in which God would directly participate. By our learning it thoroughly we will surely be able to build

great personalities, making it possible to best use the acquired ideal and knowledge in accordance with God's will.

Armed, upon graduation, with a capacity for creative leadership, these students, I am sure, will be able to usher in a new world of a higher dimension after removing society's vicious social vices.

Any educational institute of graduate level is, in itself, a miniature society in an embryonic state and is being nurtured like a baby is in its mother's womb. Therefore, until future days when you will begin your life in society, you must invest all your energy and time in studying and training yourself to be capable master builders of the ideal world in conformity with God's will. Brilliant deeds and results accumulated with our blood, sweat and tears will provide excellent answers to the numerous skeptics who question us now.

More than in any other educational institute, to teach and study in one where men and women are produced who will contribute in establishing an ideal world under God is surely what would please God. This is a sacred task well worthy of a hard struggle.

Therefore, I sincerely hope that the professors and students of the Unification Theological Seminary would, as the name implies, be united into harmonious oneness so that the whole institute will have sound growth as a living organism, thus securely establishing a solid foundation and a shining tradition in the Principle to be inherited by future generations of students.

Unification Theology is God's ideology, God's philosophy and God's doctrine; and the Unification Theological Seminary will be the very arena where you will practice the knowledge and ideal you acquire here. Consequently, you are going to build a miniature Kingdom of God right here in our Seminary according to God's providential blueprint.

We will establish a new world of unified culture with the Orient and Occident integrated, thus transcending national boundaries, racial discrimination and the generation gap, thus enabling the realization of the earthly Kingdom of God where one world and one human family will at last be the reality.

With this great mission of vast importance ahead, it is natural that we anticipate in the future countless difficulties and hardships. However, your strong faith and conquering spirit will more than overcome all of them, finally reaping the victory you are entitled to.

I am most humbly grateful to God. May God abundantly bless you, the Seminary, its Faculty and students!

## First Graduation

The following address was given by Reverend Moon on July 1, 1977 to the first graduating class.

By Reverend Moon

Honorable guests, distinguished professors, members of the graduating class, ladies and gentlemen:

Today is an historical day for the Unification Church. It is also a day for laying a momentous milestone in God's history of restoration. Today we mark the first graduation of our Unification Theological Seminary.

I would like first to thank all those who have come to witness this memorable occasion. And I would like to extend to you members of the graduating class my heartfelt congratulations as well as my gratitude for your important accomplishments in this institution. I wish you great happiness throughout your entire life.

Today you are leaving this beloved temple of learning, bidding farewell to your distinguished and loving professors, as well as to your fellow students. On this occasion I would like to share a few words with you.

The world in which we live today is a world of confusion and chaos. This is because people cannot determine what is the true standard of life and what is the true central point and subject of the universe. This confusion exists in the lives of individuals, families, societies, nations and the world. We live in a world in which the absolute standard or central point has not yet been found. In short, the world has not found the Lord.

History proceeds according to the law of cause and effect; the cause is always manifested in the results. If we sow evil seeds, we inevitably reap evil results. If we sow good seeds, then good results are destined to follow. The reason this world is confused and chaotic is that it started out wrong; it started in error. An evil master with an evil standard sowed the beginning of history, and today we are reaping the evil results.

In religion, we call that evil beginning the Fall of Man. When we say "The Fall" we are referring to a departure from the original state. The results of the fall are



comparable to those of illness which is departure from a state of health. Due to the Fall, the original standard and central point which God intended were not realized, and the world has never known its true master.

Since the fall is a deviation from the original, to restore the original state we must move in a direction opposite the fall. For this we need a leader or guide. As you know, to cure an illness we need a doctor who can diagnose the cause of the disease and who can prescribe the proper medicine. Likewise, since our goal is restoration of the original state before the fall, we need a leader who knows precisely what transpired to cause the Fall so that he can prescribe a solution for its cure — in this case so that he can bring about the salvation of man.

The only person who truly knows the cause and content of the Fall is God, and He desires the restoration of man to his original state. This desire of God is to be fulfilled on every level — the individual, family, society, nation and world. To accomplish this task God must choose leaders, and since the restoration of man can be compared to the healing work of a physician, God needs to build a hospital where He can train able physicians.

Throughout history, philosophy and religion have served to train able leaders and physicians for God. Through those leaders God wants to guide the different peoples and cultures into one unified direction toward His ultimate goal. God is actually leading mankind toward one ultimate standard, one central point, and one subject who is absolute, harmonious and eternal. In the end, God wants to lead mankind to the true Lord.

To represent His absolute, unchanging and eternal standard and to reveal the central point, God sends the Messiah. He also sends the Messiah in the role of Lord to mankind. The Messiah is comparable to the head surgeon of a general hospital. He is the prototype for all saints and righteous men. He is unique in that he is irreplaceable. The Messiah is needed by the individual, family, society, nation and world. The necessity for the Messiah is absolute. He is the infallible guide who will lead mankind to its ultimate destiny of restoration.

The Unification Church and its ideology have come into being to lay the worldwide foundation for the work of the Messiah. Today, your goal must be to become true physicians and true leaders who can represent the will of God and the Messiah. In effect, you must make yourselves the limbs and body of God and the Messiah. You have the privilege of becoming the first builders of the heavenly family, tribe, nation, and world, and ultimately of setting the original standard, of revealing the central point, and of being the subjects of the universe.

Today I urge you to be the true physicians and true leaders who will inherit the main tradition of God and live in His image. Go forth to the world for the salvation of mankind, and lead all people of the world to enjoy total restoration. Remember, you are God's physicians and God's leaders. May God bless you abundantly. Thank you.





## Daily life at the seminary

**T**he purpose of student activities is to provide opportunities for individuals to develop specialized skills and interests and to personally grow to better understand the heart and situation of those around them.

A decidedly international character is provided by the UTS student body composition. Daily interaction between people of diverse national and cultural backgrounds, representing all five continents, offers everyone a variety of viewpoints, life experiences and a real global perspective. Students freely share their various cultures through international dinner and entertainment, as well as in more intimate person-to-person communication. Many UTS students are part of international and interracial marriages as well.

Among the stimulating offerings at the Seminary are guest lecturers, from various fields of study and expertise who make formal and informal presentations to supplement the scheduled course work. Through these visitors, the world of theology, scholarship, international affairs and public ministries is opened up for many seminarians. Student participation in UTS-sponsored professional conferences, inter-seminary dialogues and conferences offered nationwide by other institutions, develop participation and organization skills as well as a larger vision. Additional related field trips to museums, churches and religious communities are part of some course offerings.

Rich cultural opportunities are available to all students in New York City. Occasionally, UTS sponsors cultural affairs programs which bring noted

musicians, lecturers, writers and artists to campus. As part of this program, educational and cultural films are shown.

UTS campus entertainment is varied. Students in the past have annually staged theatrical and musical productions, hosted Saturday night "coffee houses," shown weekly films and offered other evening entertainment.

The chief student publication, the *Cornerstone*, is produced monthly and is directed to students, alumni and others interested in the activities of the Seminary. Contributions of articles by students and faculty keep a record of major events and issues at UTS.

The Seminary is located on 250 wooded acres on the Hudson River which provides those students with an interest in sports and recreation, the perfect setting for many activities. Both summer and winter possibilities abound in tennis, baseball, basketball, volleyball, soccer, boating, fishing, swimming, horseback riding, cross-country skiing and martial arts. Student outings, such as walks and picnics, are also part of campus life and allow everyone a chance to take advantage of our beautiful outdoor campus.

Student activities offer a wide scope of choices through which each student at UTS can grow in leadership ability and explore non-academic areas, while developing their personal potential. Seminarians are expected to participate in UTS non-academic programs.

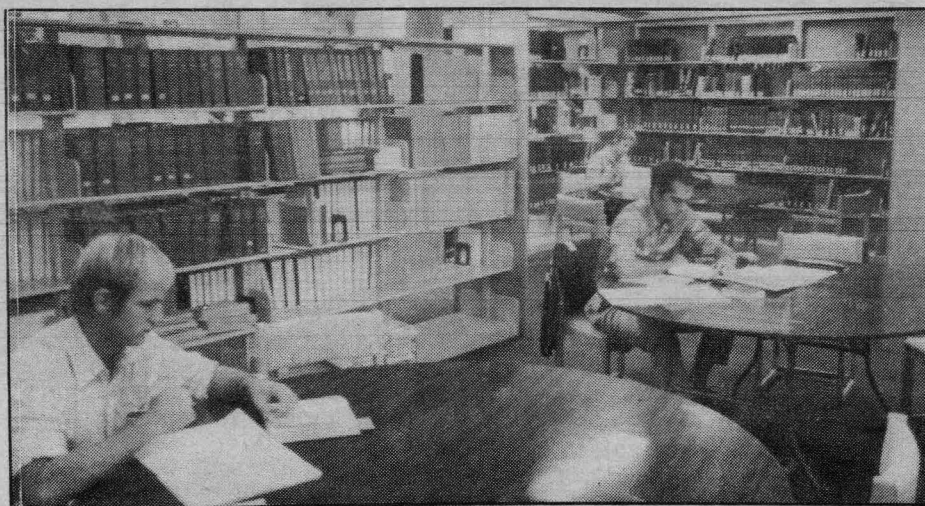
On campus all students contribute to some student services and facility maintenance. Each student offers a personal eight-hour work commitment each week, which provides training in both practical skills and institutional responsibility.



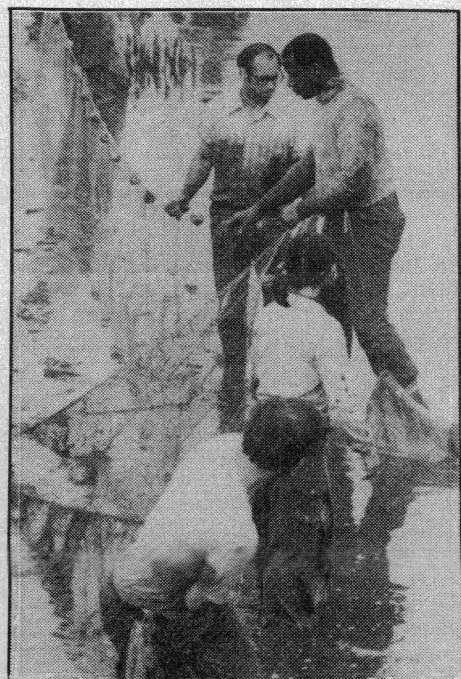
Some of this year's students pose after the Great Blizzard of '83 and, below, the presentation to the winners of the annual oratory contest.



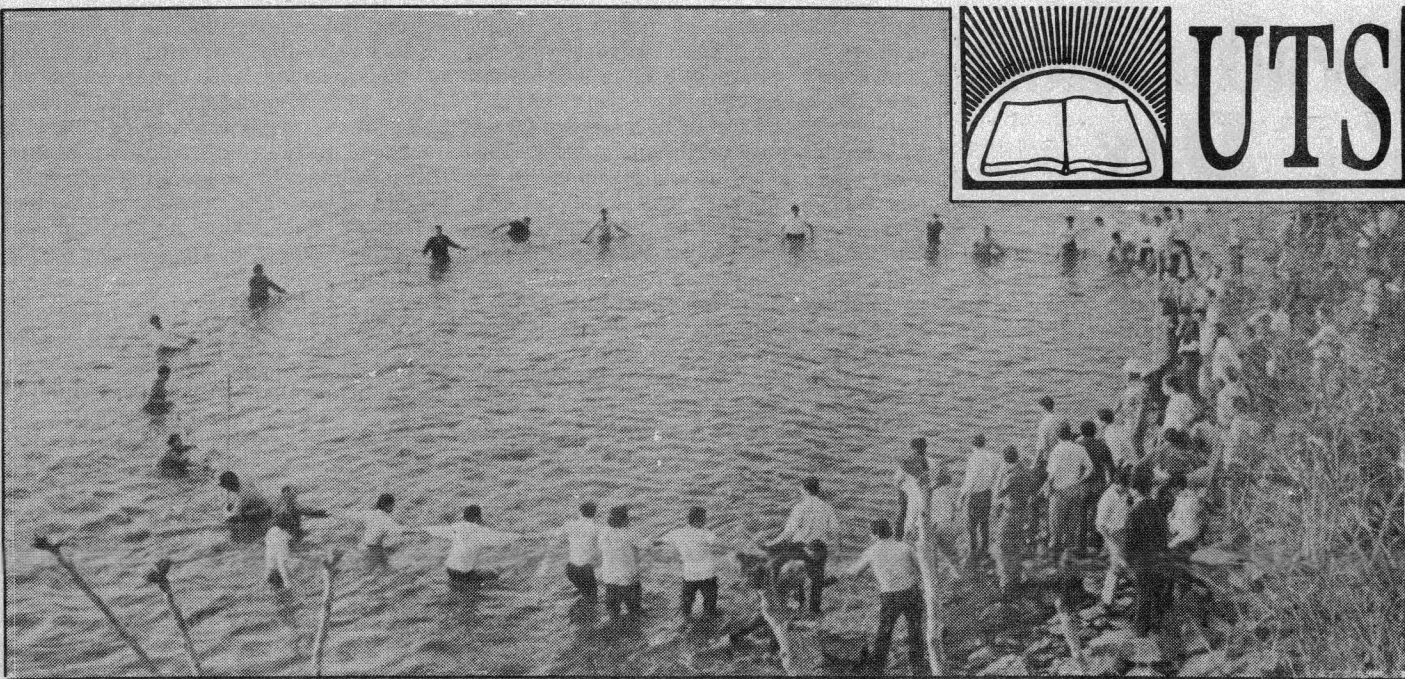
David Kim, president of the seminary, dedicating the new library. The library is stocked with well over 30,000 volumes and subscribes to 440 periodicals. The library also maintains an audio and visual taped record of the many conferences and speakers sponsored by the seminary. Each year the students compete in the David Kim tennis tournament — here Maggie Mead receives the cup.







CORNERSTONE



Every year the students go fishing for carp in the Hudson. These fish are used to stock the seminary pond. This tradition was started by Reverend Moon who taught the seminarians

how to make nets and trap the fish. Below left, Dr. Mose Durst gives a lecture on the development of the Unification Church and, right, the school choir practicing.

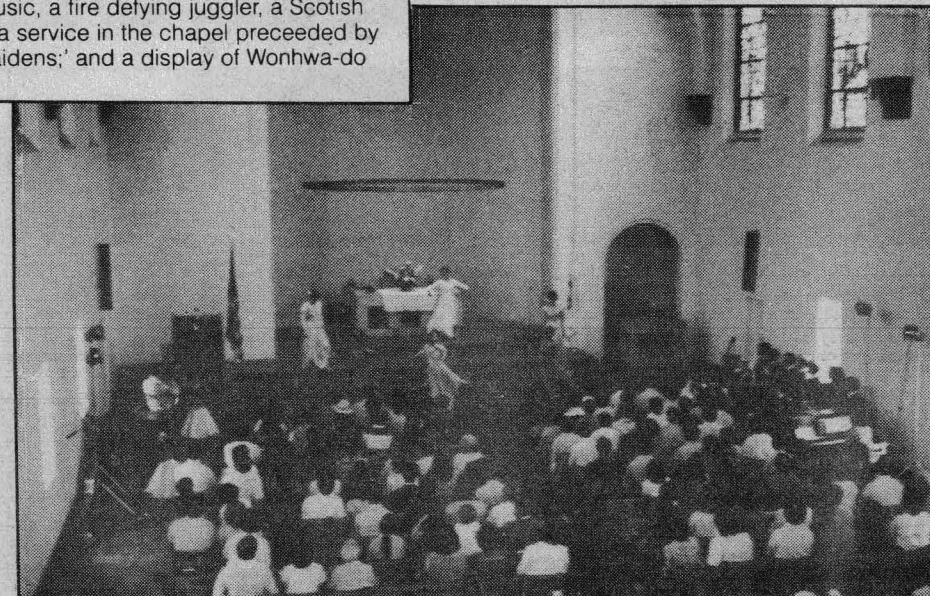
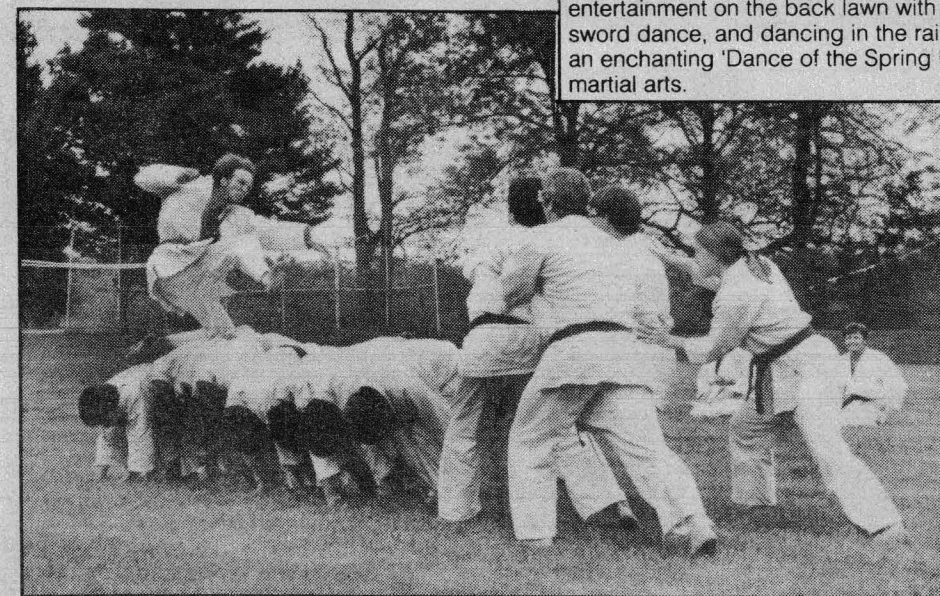


RICHARD LEWIS



### OPEN HOUSE

Each year the seminary invites the public to spend the day. This year the open house featured, among others; a lavish feast including an outdoor barbeque; entertainment on the back lawn with music, a fire defying juggler, a Scottish sword dance, and dancing in the rain; a service in the chapel preceded by an enchanting 'Dance of the Spring Maidens;' and a display of Wonhwa-do martial arts.





# Graduation Day

By Therese M. Stewart

**M**any of you were here to witness the opening of the Unification Theological Seminary and the installation of its faculty and administration. This achievement was the fulfillment of a long time dream of its founder, Reverend Moon, and the culmination of many months of legal and academic preparation.

The question is often asked: "What are the students likely to do following graduation? What are they preparing for?" Probably a number of students who will graduate at the end of this academic year will work in local or regional Unification Church training programs. Others will be involved in ecumenical work in oral and written dialogue with Christian ministers and leaders of other religions, and with educators and scientists. Some graduates may take positions with the media. Some, perhaps eight or ten, will pursue doctoral studies, preparing for teaching and research in the academic

world. Indeed some will prepare to teach in the Sun Myung Moon University of the near future. Others will go to leadership positions in the church or civic community which call for or are strengthened by a foundation in religious studies. Still others may go to foreign missions. All, in one way or another, will interpret the message and work of the Unification Church and the Divine Principle. They will often be called on to be spokesmen or spokeswomen for the Church on a variety of problems and issues in our society.

In all these tasks, dedication must be supplemented by knowledge and understanding. Our leaders will need a knowledge of our roots in Judeo-Christian history, of the Biblical foundations of Christianity, the insights of traditional and contemporary theology and philosophy, the beliefs of major world religions and the philosophy and methodology of education.

Graduates of the Seminary will return to the field and accept their new positions with a deep sense of responsibility and of appreciation for this opportunity to prepare here for the worldwide outreach of the Unification Church.

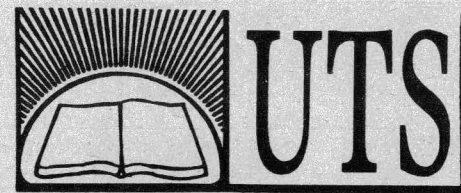
Much of what students achieve here can be credited not only to their own efforts, but to the dedicated faculty who oriented them to graduate work and inspired, taught and worked with them

beyond the requirements of a contract.

Coming as they do from a wide variety of backgrounds and experiences and faced with a certainly unique student body, these professors have found a source of unity in their common commitment to deeper understanding among the people of God. The creation of this new Seminary has taken intellectual and sometimes social courage on the part of each faculty member.

A seminary is more than educational institution. It is significant that Reverend Moon founded a seminary and not a liberal arts college with a department of religious studies. A seminary, as Dr. Sallie TaSalle of Vanderbilt has articulated, is "not simply an intellectual community but a community of worship." Its academic goals must be pursued according to the highest standards of academic work but always within the context of the purpose of the Church — to increase the love of God among people.

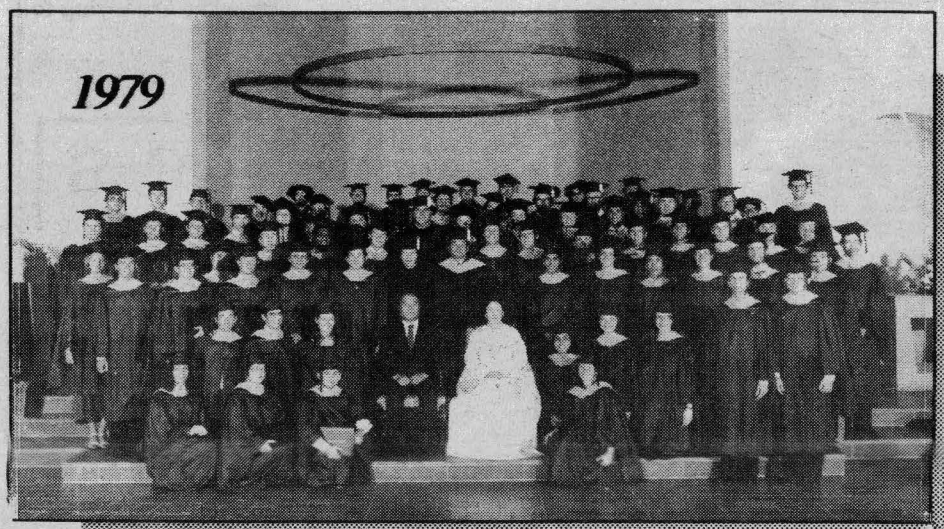
In our seminary the unity of theological concepts and religious practice must be central. Theological education is the means by which the Church prepares itself for the proclamation of truth to which the Seminary is so intrinsically committed. Although the gospel could exist without the Seminary, the Seminary would lose its reason for being without the gospel, without the Divine Principle.



In the struggle for academic achievement, therefore, students strive not so much to maintain a balance between intellectual and spiritual life as to integrate the two.

The challenge to administration, faculty and students alike is to advance in creating the environment where life and religion are one, an environment of worship with its attitudes of openness to others, a sense of the sacred and of the joy of life in doing the will of God. In this environment the search for God will not be separate from the search for truth in theology or any other discipline. The mind and the spirit and the body will all be engaged and centered on the fulfillment of the highest ideals at the level of the individual, the family, the nation and the world.

*From an address given by Therese M. Stewart, Academic Dean of the Seminary at the Second Annual Convocation, September 25, 1976.*







Reverend Moon watches President Kim congratulate one of the graduates of the seminary.

## Postgraduates at Harvard

It came to the Bulletin Editor's attention this winter that several members of the Unification Church had enrolled at Harvard Divinity School during the last two years. Awareness of the presence at HDS of six young people who, it turned out, were unusually bright, serious, interesting individuals caused certain paradoxes to begin tugging at the editor's mind that in turn provided an incentive to write an article. The reality of their presence at a scholarly institution the caliber of HDS did not seem to "jibe" with the vague impressions that had been implanted by the media about how Reverend Moon and his organization had "brainwashed" large numbers of unsuspecting youth and turned them into unthinking followers. These were clearly intelligent, thinking people. Although sharing a common commitment to their religion, they were distinct individuals; their personalities did not seem to have become subsumed by that of the group to which they belonged.

Six members of the Holy Spirit Association for the Unification of World Christianity, the movement founded and led by the Reverend Sun Myung Moon, are currently pursuing theological studies at Harvard Divinity School. The Unification students at HDS are among 24 graduates of the Barrytown Seminary who are now pursuing theological studies around the country, at Yale Graduate School, the Graduate Theological Union in Berkeley, the University of Chicago Divinity School, Union Theological Seminary in New York City and other schools.

The backgrounds of the Unification students here at HDS are diverse, religiously and in other respects. Anthony Guerra, a native of Massachusetts grew up as a Roman Catholic. Mr. Thomas Selover, raised a Methodist, was active in his church, especially when in high school. His family was also influenced religiously by the Mormons, whose religious fervor impressed Mr. Selover as a young man. Andrew Wilson's and Sarah Petersen's families were "not very religious," as they describe them. Mr. Wilson comes from a secular Jewish background in New York. Ms. Petersen had training in a Congregational Sunday school in New York state and later attended the Episcopal church with a friend for a while when her family took up residence in California, her native state. As a teenager in California she became interested in the Religious Science church and was active in its youth activities for two years.

Religion had become a low priority in

the lives of most of these students when they reached college. Some were disenchanted with their own churches. Most of the students characterize their lives at this time, however, as ones of active philosophical questioning and searching. Some defined the search as spiritual; others did not.

"During my first year of college I felt skeptical toward Christianity, which for several years I had considered to be mere superstition," comments Mr. Guerra. "I read and pondered Kierkegaard and William Blake. I had what I knew were spiritual experiences although I could not say that I believed in God."

While she was attending the University of California at Berkeley, Ms. Petersen says she had no conscious religious orientation. Yet her life was moving in a way that she feels in retrospect was under God's guidance, heading her for a future of religious commitment and service. A good student, she combined academics with some political activism and volunteer work. During her junior year abroad in France, she developed a sense of certainty about her future: Her life ought to be devoted to some sort of professional work, aimed at promoting world peace. She applied to Boalt Law School before graduation from Berkeley. At that time she became interested in the Unification Church, a group that she felt shared her values and her goals.

Exposure to the Unification Church came during college or right after college for these young people. It was for them the answer to a deep-felt desire for a commitment. It offered a set of values

and a life-style they saw standing at a pole opposite the life the secular world had to offer.

All of these students had the prospect of success ahead. They had succeeded academically. Professional or scholarly work appeared to lie in their futures, as well as a good share of material prosperity.

The introduction of these students to the Unification Church and their early experiences in the movement bear little relation to the "brainwashing" stories that abound in the media. Andrew Wilson, for example, says he was attracted to the church because its ideas made sense to him; he encountered the Unification theology after graduating from Harvard with a degree in Biochemistry. After careful consideration he joined the church. The experiences of the other students were similar: They were impressed both by the ideas of the religion and the sense of warmth and community — the *agape* — they found among its members. But it was not pressure applied by the church that resulted in their decisions to join. On the contrary, they say, a combination of personal prayer, and independent study and reflection, characterized the period preceding their decision to become church members.

Sarah Petersen felt drawn to the ideas, the values, and the sense of community she found at the Berkeley Unification church when she started to attend occasional lectures and workshops. But her actual commitment to the church came after a period of intense spiritual questioning and wrestling with her faith which the visits to the church precipitated. Alone in her apartment in Berkeley, she grappled with her personal doubts about the existence of God. A sense of the certainty of God's presence came from this intense prayerful experience she tells. She subsequently decided to become a Christian and shortly thereafter joined the Unification Church. She felt strongly the responsibility to enter a life of service to God and the world in response to this deep religious experience, she states.

The other students also speak of the vital, sustaining prayer life they have found in the Unification church. It is made possible, they say, by the church's concept of God as a suffering God who is moved by the woes of the world. Prayer in their religion is more "relational" than "meditational." It is communication with a being that understands man's suffering and shares it. It generates an enthusiasm, labeled by some people outside the church as fanaticism, that stems from this vital awareness of relatedness to God.

After joining the church in the early 1970's, the students spent time lecturing, fund raising and performing administrative duties for the church in various capacities. Several studied at the Unification Theological Seminary in Barrytown. Founded in 1975, the seminary has a faculty of scholars drawn from a variety of denominations including several HDS and Harvard Graduates. The curriculum covers the traditional subjects taught in Christian seminaries: church history; biblical studies; theology; pastoral counseling; religion and society, and so on. The reasons that lie behind the founding of the seminary explain the entry of many of the seminary's first graduates into advance theological study. According to the HDS students, the church recognizes that as a new movement it needs to understand the Christian tradition from which it has sprung. And, as a young movement in terms of having a high percentage of youthful members, it acknowledges its need to develop a leadership that has been trained in Christian theology and history.

The Unification students at HDS say they welcome the chance to study their Christian heritage and to see within the complexity of Christian history some of the trends that are woven into their church's theology. Two of the students, Mr. Selover and Mr. Guerra, are studying



theology. They hope for careers as constructive theologians, working in university settings. "Our theology is not a set of closed doctrines," comments Mr. Guerra. "It is in the process of formation. I see my mission to help formulate it in dialogue with other faiths."

The students welcome the opportunity for dialogue with students of other denominations at HDS. Despite the adverse publicity their church has received, they say they find many HDS students open to discussion with them about their religion and its theology.

The sense these people have of being part of a genuinely Christian movement with an important message to bear to the churches of our day stands in striking contrast, they note, to the view held of their movement by many Christian churches. The church has been refused entry into the National Council of Churches. The state of New York has refused to grant accreditation to the Barrytown seminary, despite the fact that its academic standards are high. Prolonged refusal of the established churches to recognize their contribution to Christianity and their openness to dialogue with the Christian tradition may, in the long run, cause the church to turn in on itself, the students state. But it does not want to be isolated, "ghettoized."

The image of their church and of their leader that the media has promoted is a problem that the students are each struggling with.

The students say they are particularly pained by the image that has been painted of Reverend Moon, who they see as a humble, hard-working, deeply spiritual man, whose life is entirely dedicated to the religion he founded. They have all met him and talked personally with him and find him worthy of emulation. They ask that, rather than accepting the image of their leader as a scheming politician, a self-aggrandizing businessman steeped in Oriental intrigue, the public judge the man by the lives of the people like themselves who are trying to follow his example.

Excerpted from the Harvard Divinity Bulletin, March 79.

## PROGRAMS

The academic programs at the Seminary are intended to prepare students for religious education and for the ministry. The two year Religious Education program is a professionally oriented course preparing students for ecumenical work and the lay ministry in religion and education, with a primary emphasis on teaching and communicating with others.

The three year divinity program is designed for Unificationist ministries based on an understanding and interpretation of Christianity and other faiths and their applications in the solving of human problems. Extensive field education supplements class work for professional practice and personal growth.

Both academic programs are rooted in sound theological scholarship and enriched by a broad range of academic and non-academic experiences. An outstanding ecumenical faculty provides a unique and invaluable education for Unification seminarians.

For information on the seminary, please write to:

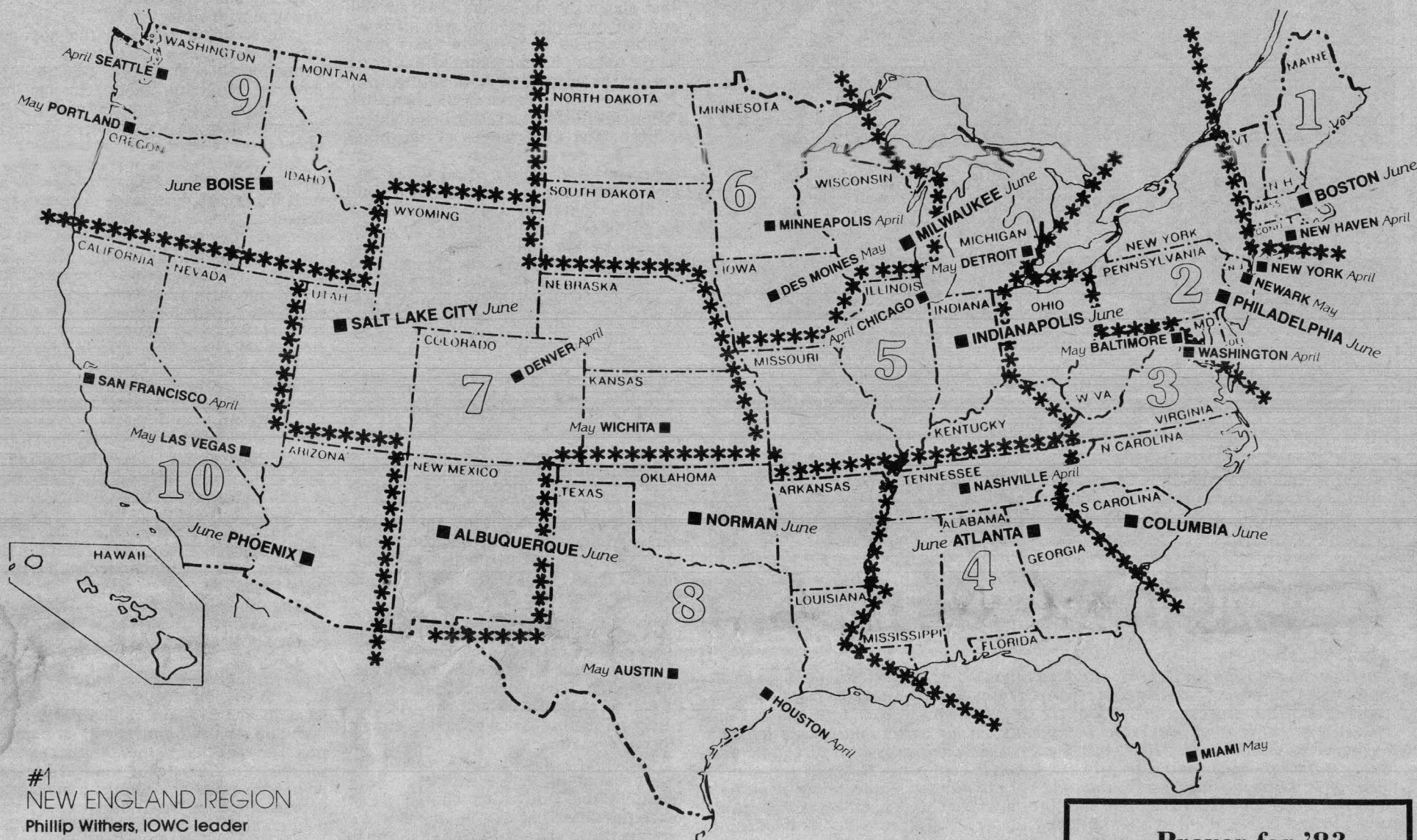
Office of Admissions  
10 Dock Road  
Barrytown, NY 12507





Last April the International One World Crusade (IOWC) swung into action across the nation. Ten mobile teams — some of them all women — are now working to communicate the message of the Unification Church. Each month the Unification News will be carrying a selection of reports from the teams.

You can obtain information about the various activities in your region by contacting the church leaders listed in the directory below.



#### #1 NEW ENGLAND REGION Phillip Withers, IOWC leader

Michael Litwin, State Director  
46 Beacon Street  
BOSTON, MA 02108  
(617)227-2305

#### #2 MID-ATLANTIC REGION Mrs. Nora Spurgin, IOWC leader

Peter Brown, State Director  
3331 Powelton Avenue  
PHILADELPHIA, PA 19104  
(215)382-0616

#### #3 BLUE RIDGE MTS. REGION Mrs. Alice Boutte, IOWC leader

Michael Beard, State Director  
2120 Rosewood Drive  
COLUMBIA, SC 29205  
(803)256-1415

#### #4 SOUTHEASTERN REGION Mrs. Doris Orme, IOWC leader

Wayne Hill, State Director  
490 N. Highland NE  
ATLANTA, GA 30307  
(404)521-0700

#### #5 MIDWEST REGION Mrs. Pauline Verheyen, IOWC leader

Don Archer, State Director  
404 E. 38th Street  
INDIANAPOLIS, IN 46208  
(317)283-1358

#### #6 GREAT LAKES REGION Mrs. Linda Perry, IOWC leader

Jack Toren, State Director  
5403 W. Center Street #4  
MILWAUKEE, WI 53210  
(414)445-7676

#### #7 ROCKY MOUNTAINS REGION Mr. Ikano, IOWC leader

Jim Comey, State Director  
1302 Carlisle Blvd. NE  
ALBUQUERQUE, NM 87110  
(505)268-6468

David Payer, State Director  
260 S. Concord  
SALT LAKE CITY, UT 84104  
(801)539-8431

#### #8 SOUTHERN REGION Dan Fefferman, IOWC leader

Phillip McCracken, State Director  
304 S University Blvd.  
NORMAN, OK 73069  
(405)364-8698

#### #9 NORTHWEST REGION Mr. Nishi, IOWC leader

Robert Rand, State Director  
509 Vista Avenue  
BOISE, ID 83507  
(208)344-5033

#### #10 WESTERN REGION Reverend Vincenz, IOWC leader

Don Sardella, State Director  
30 West Willetta Street  
PHOENIX, AZ 85003  
(602)253-7739

#### Prayer for '83

Trample my misconceptions and fears Father  
Break my heart if it will help me feel yours.  
That my inner self be pure  
that my mothering can nourish hurt . . .  
Like the Statue of Liberty  
like a fortress — tall erect and proud  
unchanged by weather, ice and elements,  
Steadfast in malice turmoil and tangle;  
ready to gather the most in need  
against me

Weather me Father,  
that I can be tempered and toned  
to serve you beyond my abilities,  
That finite be infinite  
that limitation be unleashed  
that fear be doused like fire  
That conviction for good  
be my marrow and bone  
wisdom and heart  
my flesh.

Use me, this person  
small and undeveloped  
searching for the explosion  
of good, of meaning and victory  
Make my little life a star,  
A nova  
to burst with courage freely  
even my name unknown or forgotten  
that this lone life make a mark  
on the path to Heaven  
that it be useful and helpful  
to you Father  
that I might bend to be your step  
my hair your towel  
my tears your bath  
my whole self an offering for you.

Kim Brown



## #2 MID-ATLANTIC REGION

By Kim Brown and Rachel Johnson

**T**he culmination of three weeks of work in New York City was the speech of Dr. Mose Durst at the Manhattan Center. Over 800 people gathered in the large auditorium to hear the professional entertainment of J.C. Chen and the New World Players, a truly impressive theatrical ensemble. They seemed to open up everyone's hearts as they shared their testimony through music and drama.

Dr. Durst spoke on the topic of "A Nation Without Vision Must Perish." The message dealt with Godly and human values, gut level values which we can all relate to. His wisdom, eloquence and humor truly reflected the message of Reverend Moon. I hope someday this can be broadcast on prime time television!

Following the campaign in New York, we moved to Newark, where Lorman Lykes, the New Jersey state director, had been preparing a new video learning center, conveniently located in downtown Newark within blocks of three university campuses.

Initially there was some eyebrow raising and harumphing in the neighborhood of the center but basically people were friendly and curious.

It is a unique experience to be part of an all-women team. Sometimes it can produce quite humorous situation. Recently at 3 a.m., several sisters were accidentally locked out of the New Jersey Center. Their resourcefulness was



Dr. Durst explains Unificationism to a packed Manhattan Center at the culmination of the IOWC New York campaign.



## #4 SOUTHEASTERN REGION



Dr. Mose Durst, president of the American church, speaking in Miami.

By Deborah Vasquez

**M**embers of the Southern IOWC held a revival on two evenings at the Nashville Ramada Inn attended by well over 500 people.

The first evening was hosted by Mark Boitano, state director of Tennessee, who invited guests to attend a workshop and to hear the Divine Principles. Entertainment was by graduate divinity student Tom Walsh, and soul brother Larry Smith, both powerful singers.

Sunburst, our band, led us joyfully into a presentation by Reverend Doris Orme. She gave a passionate testimony of her life and faith and spiritual exper-

iences saying: "The age of reality is on the way. The age of religion is passing away. Not only religious but scientific people will propagate the truth of God. This is the age of heart, the age of love!"

On a more serious note, it is really a privilege to work with Mrs. Nora Spurgin and forty other women. To work together is so special.

The following day, President Mose Durst addressed the second revival meeting, declaring Nashville to be "a lovely city in a world that is not lovely!" He then posed the question, "What is the Unification image?", and the answer, "We are people motivated, directed and inspired by God. Why are we attracted to Reverend Moon? Because of moral passion and the spirit of righteousness." He concluded with the statement that members of the Unification movement are healthy because they are dedicated to an ideal.

By Poppy Ritche & Debby Sanchez

**W**e arrived in Miami on May 5th. As the state center was too small we had a problem until Mrs. Orme, following an intuition, drove to Miami Beach and met a man who owned an hotel. He wanted to help Reverend Moon and was happy to let us use the hotel for the whole month for a token payment. Talk about the hand of God.

The hotel guests were fascinated by us, and when we showed the Blessing film in the hotel TV room, almost everyone showed up to see it. Many of the older ladies were moved to tears they found it so beautiful.

Many people here on vacation come to our evening programs and we're making lots of friends. Mrs. Orme has spoken to many gatherings. One man was moved by spiritual revelation to persuade his pastor to let her speak at his Hispanic Quaker church. Another man told us about a dream where Jesus came and told him to support the work of our church. He brought his whole family to attend the lectures.

We are planning a busy program, President Durst will be speaking in Miami and Mrs. Orme will speak in one of the largest Miami Beach hotels.



Reverend David Hose speaks of Life as an Art Form to IOWC guests at the National Headquarters in New York.



Dr. Durst and Mrs. Doris Orme, director of IOWC #4 in the Southeastern Region, discuss the campaign with a guest in Nashville.





# A cult cult film?

This is excerpted from an unsolicited article mailed to us by Mr. Chanin, a free-lance journalist living in Montreal.

By Lawrence Chanin

In May 1972, we were sprawled on a mattress in his little psychedelic room in the McGill University "ghetto" area of Montreal—Moody Blues on the cassette recorder, marijuana smoke swirling, and a small light bulb on the floor casting an eerie blue glow.

As we shared a "joint," he talked about finding a "good woman" and travelling across Canada to Vancouver, where people were more "laid back," more attuned to his easy-going, pacific personality.

I saw Benji once more—in August of 1973, at a Vancouver communal house, where a goi-away party was being held in his honor. He was about to embark on a year's program working with teenagers in Africa.

The next time I heard about Benji was almost five years later. His best friend, Josh Freed, a Montreal journalist, was writing a series of articles for *The Montreal Star* chronicling Benji's alleged "indoctrination" and "brainwashing" by the "Moonies" and his subsequent kidnapping and "deprogramming" by family and friends.

Less than four years later, the sensationalistic series had spawned a bestselling book and a movie of mass popularity.

The film, "Ticket to Heaven," won four Genie awards last year, including the award for best Canadian film of the year. It now appears regularly at repertory theatres. The screenplay of "Ticket" was based on Benji's story, documented in Freed's book, *Moonwebs: Journey into the Mind of a Cult*.

In "Ticket," Nick Mancuso, a winner of the Genie for best actor, stars as David Kappel, a young teacher indoctrinated by a religious cult and then kidnapped and deprogrammed.

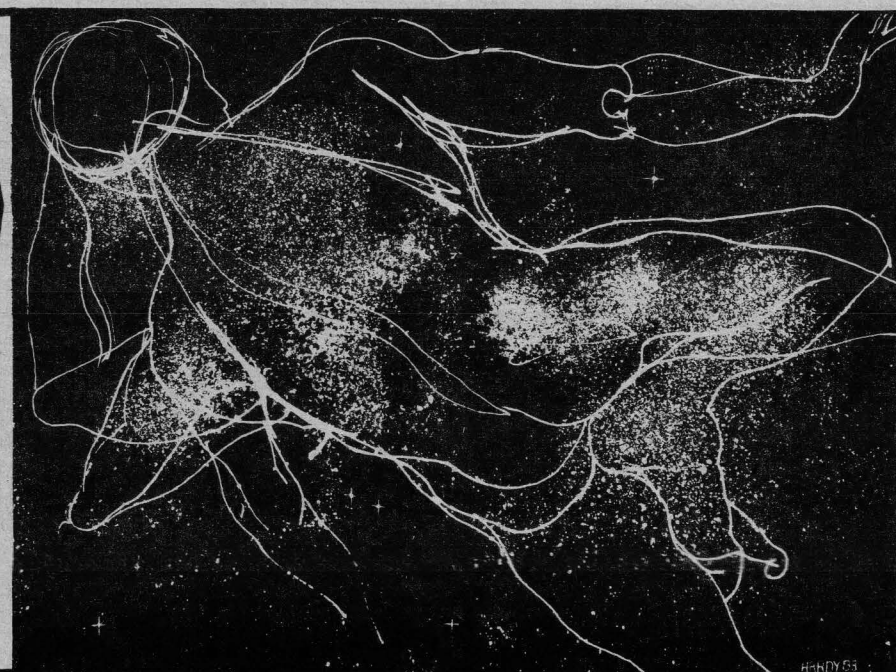
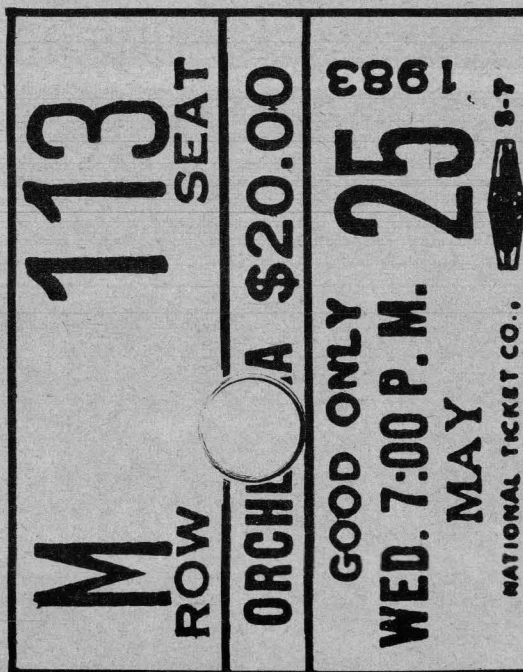
Fred Yager of the Associated Press called the movie "one of the most important contemporary films ever made." Indeed, "Ticket to Heaven" has become another popular "cult film" in the same tradition as "The Rocky Horror Picture Show" and "Reefer Madness".

In order to understand the numerous social and psychological issues that the movie ignores, however, it is necessary to penetrate the deceptively simplistic, Holloywood-style theme of family heroes versus religious cult-villains.

To millions of people like Benji, the religious groups present a viable alternative to the rampant materialism of society's mainstream. To understand Benji is to have insight into why bright, intelligent young people join different religious and other New Age organizations. Benji was, in many ways, the prototype of a spiritual searcher.

Between October 1971 and June 1972, I lived in a Montreal communal house near McGill with Benji, Freed, and two other young people. The counterculture was at its zenith. We attended university, smoked grass, experimented with L.S.D., and occasionally "liberated" food from the local A & P when we ran out of provisions. We were not confuse teenagers, but mature college graduates in our early twenties.

Josh Freed was an extroverted guy, always ready to lend a helping hand to friend and stranger alike. Although he lived a hippie lifestyle and had New Left anti-establishment inclinations, he worked as a fledgling reporter for *The*



Martin Hardy

*Montreal Star*. He thus had one foot in the counterculture and one foot in the "establishment."

Benji was sincere and friendly, someone with whom one could feel at home without having to impress. Good-natured and gentle, he was a flower child at heart—altogether a prime candidate for a utopian society.

I was a radical hippie, studying philosophy at McGill, more for the purpose of remaining within the friendly confines of academia than with any specific career goals in mind.

Like most of our generation, Benji, in time, found it expedient to abandon his ideals and pursue a career within the "establishment" he once denounced. It was not, however, a combination of bad luck and insidious brainwashing by cult members that brought Benji into the fold of the "Moonies."

The salient point that the movie ignores and the book underplays is that Benji's personality and principles predisposed him to join an alternative community, religious or otherwise. Like countless other disillusioned veterans of the "Woodstock Nation," he had pushed his ideals into the basement of his mind. In the summer of 1977, the beauty of the rural commune and the harmonious, happy youngsters compelled him to dust off those discarded standards and re-evaluate them in a new light.

In the 60's the bugbears were long hair, drugs, promiscuous sex, and rock music. Today it's the New Age religions.

Ralph Thomas, the director of "Ticket to Heaven," has been quoted as saying that "every cult denies freedom of thought" and every cult believes that "the questioning mind is Satan's mind." Such a blanket condemnation of thousands of different groups is just as dangerous to original, progressive thought as the cults that Thomas attempts to expose.

Playing on people's basic insecurities sells many tickets but generally confuses movie-goers rather than enlightens them. Furthermore, the fear of people who are different from the majority is, ultimately, inimical to the preservation of freedom.

Reverend Wesley Wakefield, founder of the Religious Information Centre in Vancouver, has concluded that 91 percent of all rootless, searching youth who experiment with the Moonie way of life eventually drop out—a statistic that hardly suggests satanic, brainwashing cultists controlling every innocent boy or girl who comes into their evil clutches.

Reverend Wakefield, whose Bible Holiness Movement has done a great deal of anti-poverty work in the community, describes himself as a "cross between conservative Weslian-Methodist and Salvation Army social activist." He believes that "deprogramming is illegal and morally wrong."

"No religious cultist has ever been convicted in a court of law," the Reverend

states. "Protection of the freedom of the majority can be preserved only by guaranteeing the rights of all minority groups, no matter how outlandish their beliefs." We should also remember that Christianity has its roots in a small group of "fanatics" who dared to create their own faith in opposition to the laws of the mighty Roman Empire.

We must certainly protect our young people from potentially deceptive cults. But we must also have the moral courage to reexamine our own value system and understand what the new religions offer that being "programmed for success" in the 9 to 5 world does not.

On holiday in New York City in 1976, I attended the God Bless America happening held by the Moonies at Yankee Stadium. I saw thousands of bright, energetic, happy young men and women, gathered to sing traditional folk songs and celebrate America's centennial. Not one was an undernourished "zombie."

Mark Erickson, now an active entrepreneur in the Vancouver community, was a member of the Unification Church for eight years. "I joined the Church in 1970," says Erickson, with a vision of hope and fulfillment. Although there was some psychological pressure to join, there was no brainwashing. Nothing any more intense than the pressure to join a fraternity or a club, or any other organization that actively seeks new members.

Erickson eventually became a highly esteemed Church official posted to Yemen to do missionary work. "I joined as a matter of free choice," says Erickson, "And I left of my own free will because of disagreements with officials in the Church bureaucracy."

The impetus for the evolution of mankind and society comes not from the conforming masses, but from individuals and small groups bold enough to think for themselves, apart from the machine-like repetitiveness and bovine complacency of the herd.

However, any kind of imaginative leap is a break with the past—a willingness to strip away the curtains of illusion that

veil the entrance to unexplored rooms of the mind. It was one of those illuminated rooms of the mind that Benji caught a glimpse of, in the early stages of his visit to the Moonie's camp.

Clearly, he experienced a transformation similar to the mystical conversion that many great men have experienced. Josh Freed describes it in *Moonwebs*: "Benji awoke and saw a brilliant white light as far as he could discern—so bright that, 'if I had opened my eyes it would have blinded me.' He shielded his eyes and the light enveloped him, 'warming me and soothing me, draining the tension from my body!'... he could not be sure whether the strange experience had been a dream, a vision, or reality, but it seemed terribly important to him..."

He felt better than he had in days; his questions and doubts seemed to have faded, his fear and anxiety were gone. The world looked strangely different, closer, as though he were a living part of "something bigger."

This feeling of being a part of "something bigger" is very similar to the ecstasy reported by born-again Christians, the euphoric "Oneness" that Eastern mystics have experienced, and the conviction held by professional athletes that they are members of a "team of destiny."

The same kind of soul-searching encounter sessions and seminars carried on at the Moonie camp can be employed by enlightened, altruistic people anywhere, to create a harmonious, loving community.

Viewed in proper perspective, "Ticket to Heaven" is an important warning about the harrowing experience that can befall a person torn between a spiritual community and his former way of life.

Its simplistic treatment of a very complex issue, however, leads naive impressionable minds with a one-sided picture. This bias, rather than advancing the cause of freethinking individuality, may, in fact, hinder it by creating a conformist fear of unusual, original ideas.

## SOMETIMES

Sometimes I wonder why I love you  
Sometimes I wonder how I know it's true  
And yet I feel it growing deep inside  
The sun is shining and the sky is blue.

Sometimes I wonder if you love me  
Sometimes I'm afraid it can't be true  
And yet I know God made us for each other  
That's why my face is shining and my eyes are blue!

Sometimes I want to be with you all the time  
Sometimes I feel a yearning so deep inside  
But then I think of God's dream for all mankind  
And then I feel so glad we can do this side by side.



# CARP takes on radical campus and triumphs

By Doug Burton

In order to appreciate the victory of the CARP Wanhwa-do tour in Madison, Wisconsin this April, one has to recall CARP's history in this city in America's heartland. Long known for its leftist-inspired student demonstrations and a hodgepodge of counter-culture groups nestled into the mellow neighborhoods of this affluent state capital, Madison has gained a reputation for being the "Berkeley of the Midwest."

CARP burst onto the campus scene in November, 1979, under the leadership of the late Reverend Chong Goo Park, and the local leftists have been roiling and boiling ever since. CARP sisters have been spat upon and heckled while handing out *World Student Times*, and CARP rallies always drew large crowds of counter-demonstrators, some of whom physically attacked our members without provocation.

In October of last year, Eldridge Cleaver's CARP-sponsored speech was shut down by a loud chorus of hecklers, who disrupted his talk for two hours. He was not the first speaker at the UW campus to be so treated; Senator Ted Kennedy's speech in 1980 was similarly disrupted and Senator Henry Jackson was spat upon by publicity-hungry career radicals when he came to Madison. Just one month prior to the date of the Wanhwa-do demonstration, CARP had sponsored Mr. Cleaver a second time on campus, when he was able to speak, but only because of the presence of dozens of policemen.

Reverend Moon recognizes the importance of Madison in terms of breaking the hold of Marxism on campuses in America. Madison was chosen as the fourth city of Dr. Joon Ho Seuk's "Unificationism and Martial Arts" exhibition that is currently touring campuses across the nation.

As preparation for giving out free tickets to the exhibition, the touring black-belt team, led by Kensaku Takahashi, taught the CARP members about Wanhwa-do specifically and about martial arts in general. Thus, we were able to connect the inner spiritual aspect of Wanhwa-do, which is Unificationism, to the public event.

Several times students tried to draw us into fights — they wanted to see our "true nature of violence." It was a strong testimony to the spiritual discipline of Wanhwa-do that members refused to be baited, engaging opponents in active debate instead.

1,500 people filled the beautiful Madison Civic Center for the exhibition, full-

filling Dr. Seuk's promise to Rev. Moon to bring 1,000 people to each indoor program. A spirit of dignity mixed with extravaganza characterized the demonstration — no heckling disturbed the atmosphere. Observers cheered with delight following the board and brick-slashing performance of Wanhwa-do black belt Daryl Clarke. Special applause greeted Master Van Binh, a native Vietnamese living in Houston, Texas, who demonstrated his Kendo expertise in slow-motion sword techniques.

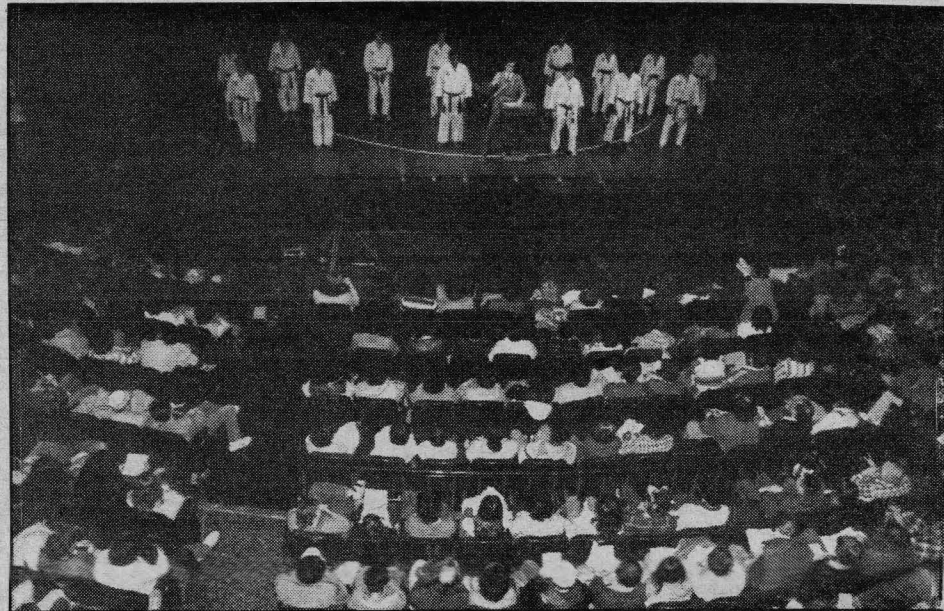
While Dr. Seuk had used prepared notes in his three previous exhibition speeches, Madison inspired him to speak completely from his heart. He focused on the ability of Unificationism to promote harmony — bringing together people of all races, backgrounds, religions and nationalities. The reason, he explained, is that God is neither black nor white, nor yellow, red or brown — God has no color.

Dr. Seuk also commented on our attitude toward communists. "We love communists," he stated, "because of their idealism and their desire to see a better world. They are misguided, though, because they try to change the world through violence and oppression rather than through harmony and cooperation."

The following day CARP members marched a quarter mile down the main concourse of the university and conducted an hour-long rally at a plaza adjoining the campus. Never before had there been as many CARP members and Unification Church members in Madison at one time. Regional CARP director Michael Smith had planned the surprise march and rally as a means to protest genocide in Southeast Asia. Announced only a few hours before it took place, the rally swelled to 500 persons at one point. Supporters were attracted by thousands of leaflets featuring *New York Times* headlines about recent atrocities in Cambodia.

Eldridge Cleaver was on hand, also, and this time he was able to speak without interruption. Cleaver asserted to the students, "Anyone who believes in freedom is a Moonie; anyone who believes in justice for all people is a Moonie; anyone who believes in fighting oppression is a Moonie." Then he added, "And a lot of you communists would make good Moonies!"

The spirit is changing in Madison. As one television station noted in a recent news brief on CARP, "No matter what the opposition does or says, CARP is here to stay!"



Flanked by the Wanhwa-do team after their demonstration, Dr. Seuk, director of national CARP, speaks about Unificationism to an overflow crowd in Madison WI, and, below, with Howard Self, director of CARP-NY, leads a march protesting Communist oppression through the town the next day.



## College debate airs questions

By Ruth Lafler

The similarities and differences between conventional Christian religions and the teachings of the Unification Church of the Reverend Sun Myung Moon was the topic of a panel discussion held in the University of California at Santa Barbara.

The discussion was organized and sponsored by the student organization of the Unification Church, and was moderated by UCSB religious studies professor Dr. Robert Gordon-Cutchan, who described himself as "a committed transcendentalist, persuaded by neither point of view."

The panel comprised three members of the Unification Church: CARP Director Chris Corcoran, Ashley Crosthwaite, and PhD candidate in religious studies at Claremont College, Gordon Anderson.

Traditional Christianity was represented by Bob Siegel from the University Religious Conference and Campus Ambassadors for Christ, and Bob Robison, pastor of the Goleta Baptist Church.

The first part of the discussion was a debate focused on four questions made up in advance by Corcoran and Siegel. "We wanted to deal with the controversial points, to help students understand the differences and similarities between the Unification movement and traditional Christianity," Corcoran said.

The four questions agreed upon were: What is the test of a prophet and a new revelation? What does the bible teach, and how is it interpreted? What is the role, mission and purpose of the Messiah? What will we expect for the second coming?

"These are the crucial questions, the

major issues," Siegel said. "There is a tremendous difference between what Moon teaches and what the Bible teaches."

The underlying point of disagreement between the two religions is in the interpretation of the Bible, and all other questions stem from that difference.

"The key word is consistency. If Moon's prophecy was not tied to the Bible it could be judged on its own merits, but since it claims to be based on the new testament, it can only be judged by comparing it with the scriptures," Siegel said.

"I think the panelists (unificationists) are sincere in their beliefs, but being sincere doesn't mean anything," Siegel said. "They are sincerely wrong."

The second part of the discussion consisted of a question and answer session between the panelists which expanded to include the audience of about 120 people of various beliefs.

The majority of the questions were directed toward the unificationists. Neither Corcoran nor Siegel was surprised by the direction of the audience's questions.

Although the two sides disagreed widely, the atmosphere of the debate was courteous. Both sides expressed pleasure at being able to discuss the doctrinal issues on their theological merits, without bringing in other considerations and criticisms.

I disagree with them, but I will defend their constitutional right to express their beliefs," Siegel said.

Excerpted with permission from "Nexus," the student newspaper of the University of California, Santa Barbara.



Eldridge Cleaver addresses the demonstration in Madison against Communist oppression.



Founded 1982

# Unification News

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BENSON



## Morality does not change for bombs

By Robert Selle

**T**he Catholic bishops of America ended two years of grappling with the moral conundrum of nuclear weapons and war by recently endorsing a 155-page pastoral letter on the subject.

In the letter, among other things, the National Conference of Catholic Bishops effectively approved of a "bilateral, verifiable" nuclear freeze, demanded of the government a no-first-use policy, condemned use of nuclear weapons against military targets near civilian concentrations and frowned upon the U.S. policy of deterrence.

The pastoral was an earnest and courageous attempt to come to grips with the Damoclean horror of nuclear war. But it is hoped that it will not be the bishops' final word on the subject, since it betrayed a dangerous naivete throughout.

### Fatal blunders

The Catholic leaders made several fatal blunders in their document:

1. In recoiling from the grotesquerie of nuclear war, as we all do, they accepted the notion that nuclear war is qualitatively different from any other kind. This notion forced them to accept a moral evaluation of nuclear war qualitatively different from the historical Catholic morality of war.

The originator of the Catholic Church's judgment on war is St. Augustine. His "just war" theory gave moral legitimacy to war against an aggressor, provided the conflict was waged in a spirit of benevolence with the purpose of restoring the peace and treating the losers compassionately.

But the American bishops suddenly insisted that a new ethic be found because a new creature has been spawned not classifiable as a species of traditional war. This ethic declares that any use of nuclear weapons is immoral, regardless (presumably) of whether their use would make the difference between winning or losing a war with a vicious aggressor. More on this in a moment.

2. In so absolutely distinguishing conventional and nuclear conflict, the Catholic leaders created two moral standards — one for conventional war and another for nuclear war. This limits the moral power

of the "just war" theory to the conventional sphere and establishes a flaccid morality in the nuclear area. If the latter morality — which springs entirely from the bishops' understandable revulsion for atomic war — were embraced by the United States, our nuclear strategy would acquire all the forcefulness of the proverbial wet noodle.

### Emasculates U.S. will

Why? Because adopting the bishops' nuclear morality would take away any moral justification for the use of strategic weapons and would emasculate the will even to possess them. A policy based on such a morality would quickly lead to Western capitulation to the Soviet Union.

As it stands, U.S. strategic policy aims at maintaining a nuclear-war fighting capability to deter the Kremlin from beginning a war against the United States or its allies and blackmailing them into surrender. The psychological threat of the West's nuclear arsenal has been the key to a peaceful "war" waged against the inexorable expansionist aggressiveness of the Soviet Union — "warfare" with enough backbone to have kept the strategic peace for three decades now.

Finally, of course, all war must be condemned as immoral. "Thou shalt not kill" is the ultimate moral touchstone regarding every form of war. But to be an absolute moral statement, it must apply with equal urgency to every kind of aggression — from the murder of one person to the destruction of millions. Therefore, it is dumbfounding that the bishops say the commandment must somehow be applied with qualitatively greater urgency to nuclear war than to conventional war.

3. The bishops ignored the morally complicating factor of the Soviet Union's global hegemonism.

Rather, the bishops directed their righteous fury almost exclusively at the United States. They refused to endorse the U.S. policy of nuclear deterrence, saying it can be accepted only in a "strictly conditioned" way that includes its use as a means toward disarmament rather than a justification for the development or deployment of further weapons systems.

They thus failed to see that because deterrence has been so successful in preventing large-scale conflict, it is

supremely moral, even though it must deal with the supremely immoral reality of nuclear weapons.

### Ignore 'Pacem in terris'

The bishops essentially ignored the "Pacem in terris" encyclical of Pope John XXIII, which ascribed the cause of conflict in modern times to the confrontation between the communist and free worlds. The prevailing attitude of the pastoral was almost as if the nuclear problem in entirety the West's fault.

Horrible as it may seem to call "moral" a tactical nuclear response to a massive Soviet conventional thrust into Western Europe, or a graduated strategic response to a Soviet strategic first strike, the principle of opposing unjust force with a comparable level of morally legitimate force must be consistently upheld. Compromising this principle would lead to the triumph of injustice, pure and simple.

The only really moral is the one the administration is pursuing, namely, to deter nuclear war by maintaining credible nuclear power while straining every negotiation sinew to reduce the respective atomic arsenals.

Maintaining a strategic standoff cannot work forever — probably for no more than a decade or two. Nuclear weapons must be permanently eliminated to neutralize the powder keg on which we sit.

To this end, mammoth efforts must be started to solve the fundamental problem in Soviet-American relationship. This means commencing a substantive but cautious friendship with the Soviet Union — as the biblical figure Jacob did with his bellicose brother Esau — based on transfer to that nation of information and ideas affirming democracy, freedom and the ideal of international harmony. Such communication would strike a strong responsive chord in the Soviet people.

Discussion of the enormous difficulties that must be surmounted to achieve this kind of relationship I leave to a future — and highly speculative — article.

Robert Selle is a staff writer with the N.Y. Tribune.



# Church in Europe pushes through stiff resistance

By David Frazer-Harris

Two years after losing its libel action against the Daily Mail, the Unification Church still retains its charitable status and looks set to do so for some considerable time. In the face of immense political pressure to have the Church struck off the register of Charities, the Charity Commissioners on March 17th rejected the Attorney-General's request for the removal of charity status. The Attorney-General immediately indicated that he would take the matter to the High Court, a move we welcomed, stating: "It is our 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."

One month later, the Attorney-General changed his mind. The Daily Mail stated: "He has been advised that legal limits on what the courts can decide under present rules are so strict that a court case might be virtually pointless." It is now proposed that the next government set about changing the law. To the Church, it comes as no surprise that calls for arbitrary action by the Attorney-General met with stiff resistance from the Charity Commissioners and considerable skepticism in the national press itself.

The Charity Commissioners said "the teaching and practices of Divine Principle" was not uncharitable in law. Passages in the Court of Appeal judgement in the Daily Mail case showed that "many well-educated people all over the world believe in the tenets of the Divine Principle and that those tenets, however unorthodox, were arguably within the scope of Christianity in its broadest sense." The Commissioners had suggested four times to the Attorney-General that the real issue was whether the Unification Church was contrary to public benefit and should be banned. "These are much wider and more fundamental issues which raise the question of religious toleration. They are for the Government and Parliament, not for the Commissioners."

## European Parliament enquiry

In March, the Unification Church was the subject of a 2 hour discussion in the European Parliament's Committee on Youth. Since then, several British Euro-MPs have spoken about a report, which is now being considered by the Committee.

The European Parliament's interest in the Unification Church dates back approximately 1½ years to September 1981. Three separate motions were put before the Parliament; the first two

lapsed because they attracted too few signatures and the third (dated March 1982) instead of collecting signatures was directed to the Committee on Youth, Culture, Education, Information and Sport.

Euro-MP Richard Cottrell, was nominated to conduct a preliminary inquiry, which he insisted should be into all new religious movements, not just the Unification Church.

We welcomed the investigation from the start, convinced that a properly conducted enquiry would reveal the Church to be a genuine religious movement and expose as groundless many of the commonly published stories. We supplied Mr. Cottrell with extensive information, including references to and excerpts from a number of official enquiries. Mr. Cottrell himself acknowledged this willingness to cooperate in his report.

In a response to Mr. Cottrell's draft report, we pointed to the numerous available academic studies, expressing surprise that Mr. Cottrell had virtually ignored these in favor of anecdotes and random examples.

The only parents Mr. Cottrell interviewed before making his report were a group opposed to the Unification Church, though he was well aware that parents with very different views were available for interview. A number of his statements

appeared to ignore information which he had been given.

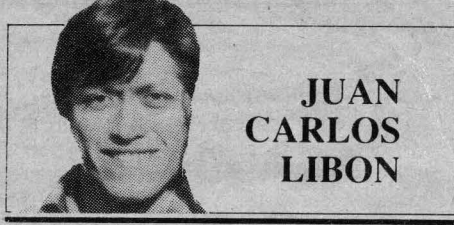
Subsequent to the publication of his draft document, however, although only after considerable insistence from the people concerned, Mr. Cottrell has spent some time talking to parents supportive of the Unification Church, as well as to academics, both of whom he has said modified his views considerably — indeed he commented that one academic "dispelled many of the common myths."

In the March discussion, Euro-MPs differed widely in their views. Several emphasized parental upset and concern, while others spoke of brainwashing and of immoral and illegal practices: there were even suggestions of an outright ban (in this case directed against Jehovah's Witnesses for their beliefs regarding blood transfusions). Others expressed concern with interference in religious freedom and questioned Parliament's right to decide which was a sect and which was "a true church."

Speakers differed widely as to whether Parliament was the right body to deal with the issue at all. Almost everybody was agreed that what was most needed was information about the new religious movements.

David Fraser-Harris is the Director for Public Affairs for the Unification Church of Great Britain.

## Una nueva visión a través de un ideal de verdad y amor



JUAN  
CARLOS  
LIBON

Un buen número de personas de habla hispana se han unido recientemente a la Iglesia de Unificación, y uno de los muchos motivos para que ello suceda fue que, a través del Principio Divino ellos encontraron un Ideal basado en la Verdad, Belleza y Amor de Dios.

Hermanos de Países como Nicaragua, Venezuela, Cuba, Colombia, Puerto Rico y Honduras estuvieron presentes en los Seminarios que se realizaron en un hermoso lugar ubicado a 3 horas de New York City llamado "Camp Deerwood" que se caracteriza por sus amplios y profundos bosques como también por sus

**A través de toda la historia, el Ser Humano ha tratado de desarrollar estos atributos naturales que le permitan descubrir los íntimos secretos de la vida como también un profundo entendimiento del Corazón de Dios.**

calladas y misteriosas noches llenas de estrellas, todo ello no es más que la gracia y sensibilidad que puso Dios al crear el Universo.

Estando allí tuve la oportunidad de conocer y compartir con algunos de ellos, muchos de los cuales según testimonios propios vinieron a este bello país con el propósito de vivir una vida diferente, otros por motivos de estudios y algunos se fueron de sus Países como consecuencia de las guerras que vienen

ocurriendo como también por no estar absolutamente de acuerdo con los Sistemas de Gobiernos Marxistas-Leninistas que traen violencia, odio y miles de pérdidas humanas, degradando a un nivel inferior los derechos y valores absolutos de cada ser humano; Todos estos Hermanos Latinoamericanos estuvieron de acuerdo en que necesitamos exaltar y apreciar la belleza y originalidad del corazón humano, como asimismo compartir el Amor de Dios a

toda la Humanidad y expandir o propagar la Verdad que — como una luz pueda alumbrar el camino hacia nuestro destino final: La Unidad Mundial de todos los Países y Continentes del Orbe.

A través de toda la historia, el Ser Humano ha tratado de desarrollar estos atributos naturales que le permitan descubrir los íntimos secretos de la vida como también un profundo entendimiento del Corazón de Dios.

Todo lo dicho anteriormente es una síntesis de nuevas realizaciones y experiencias vividas por un grupo de jóvenes Latinoamericanos que aman el Mundo; Hace algún tiempo tuve en mi mente la idea de escribir un artículo para la gente de habla hispana y ahora gracias a Dios y a la gentileza de nuestro Editor y buen amigo Richard Lewis mi sueño se convierte en realidad.

Hago un llamado a toda la juventud para que en un esfuerzo unido podamos brindar a la Sociedad una nueva visión a través de un Ideal de VERDAD, Y AMOR.

## Letters

Dear Editor,  
My response to Hal McKenzie's column in April's UNews is: A very good column! These are such intense times and it really is a problem to get responsible journalism from the mass media. If you are not well educated in today's current affairs, you can be easily influenced by liberal-left biased media.

So many concerned people are having their hearts and feelings controlled and used by Marxist-influenced propaganda networks, i.e. Washington Post, N.Y. Times, Toronto Star. These so-called newspapers are coming on strong in support of such propaganda organizations as The Peace Movement. Here in Toronto, just recently, the organization Against Cruise Testing (A.C.T.) held a rally in which 15,000 people attended, ordinary people like me and you, concerned, responsible, etc. And what the Toronto Star, who supports these groups and rallies and denounces responsible government such as the Reagan admin-

istration, is not telling them, is that the hierarchy of these organizations are run by Marxists, supported by Marxist money, and in most cases, approved by the Politburo in the Kremlin, U.S.S.R.

Wake up, people, and hearken unto the words of those such as Mr. McKenzie: Be strong patriots, NOT "useful idiots."

Phil Wallace  
Canada

Dear Editor,  
I was brought up by Christian parents who taught me early in life that by living a God-centered life, I would always have peace of mind. They set a good example for me by living that way themselves until their dying day. From my early childhood I knew deep down in my heart that I wanted to serve and work for God all the days of my life. I have great pleasure in living this way by caring the sick and the elderly.

I also find joy in teaching, preaching and writing the Word of God. Whenever I get the chance. I am never too busy to do work for God: Only what you do for

God will last because Jesus remembers when others forget.

I am a Roman Catholic and I enjoy doing voluntary service for God with other faiths in God's name. That brings me to the Unification Church. In the past, I have — with the permission of my priest — done some work with the Unification Church. While working with them, I found fair play at all times and many friends. Although I am no longer working with them, we keep in touch by letters or phone. They always send me invitations to affairs that they think I would enjoy and I always have a wonderful time.

I would like also to add that I found Christian love among them. While others preach about it, they not only preach about it and teach about it, they do what is the hardest thing of all — they practice it. That's all Christ wants us to do, is to love one another. If we do this for His sake, we will find that this is half the battle, for with love comes respect, from respect comes understanding, and from understanding comes brotherhood. Which brings us back to love.

Bunny McCall  
Long Island City



Bunny McCall of Long Island City



# Scotland welcomes GWBB2

By George Robertson

**S**COTLAND — "Are you all related in some way?" The lady sitting at the top table asked me during the interval. "I had the feeling that you were all from the same family, or something. But I suppose you couldn't be, could you? There's too many of you." That was in Aberdeen in the north of Scotland where the Go World Brass Band were giving one of a series of three performances. Later, that same lady wrote a letter of thanks in which she said: "I was very inspired by hearing this band, your music is so infectious, it brings such an atmosphere of warmth."

It's almost 5 years ago now since Reverend Moon first established the GWBB here in Europe, dividing a group of about 60 members of the Unification Church from a variety of nations into teams that would play throughout Europe. Speaking at the time in Cleeve House, the Church's school in Wiltshire, he said, "Music is actually like feeling. It is the feeling of life. It is the power of life itself." And to GWBB he added "You must become The Greatest Show on Earth!"

Armed with these words, the teams dispersed and team 2 came to Bonnie Scotland. The early days of the band were indeed a struggle, grappling for an identity; to rehearse and master their instruments, to raise money to live, to find time to practice, balancing priorities. Breakfast was cooked to the accompaniment of sousaphones and trumpets and midnight resounded with piccolos and prayers. These were the birth pangs.

By 1979, a pattern of activity had developed. Playing at Home Church rallies attracted young people and, gradually, requests began to come from hospitals, old people's homes, training centers for physically and mentally handicapped, prisons and schools. At this point, we resolved to commit ourselves to



Members of the Go World Brass Band, team 2 (GWBB2) in Edinburgh, Scotland.

serving society in this way. And so began our charity project which had its third birthday recently.

Using a 14 seater minibus and trailer towing equipment, the team has travelled thousands of miles throughout Scotland in order to bring their music to the elderly, the handicapped, the sick and even to prisoners in Scottish jails. Somewhere in the region of 40,000 people have listened to the band and many more have read of their work through coverage in local media. Audiences have ranged from pensioners to princesses, politicians, industrialists to housewives.

Hundreds of letters poured in after the performances and tours:

"You brought warmth and happiness with your music..." "You brought sunshine..." "I could have sat there all night and listened..." "People are still talking about it weeks later..." "The performance was fantastic..."

Of a performance in Saughton Prison in Edinburgh, Chris Davies, lead vocalist of GWBB2 wrote:

*We launched into our first number, an instrumental with much power, as if it were the climax and things just went up from there. The response was tremendous: applauding every solo, singing every chorus and clapping and stamping their feet to the driving rhythms we were pumping out. The quieter more internal songs (even one in Russian) were received in a deep and focused mood concluding in an equally enthusiastic appreciation.*

*As I looked at the faces before me, I could see so many bright expressions and so much good heartedness beaming out at us, I wondered just what the difference was between me and them. Where was the dividing line in the human personality which puts us on different sides of the law? I concluded that we all feel the same passions: love, hatred and the many shades in between. We experience the same pressures and problems and many of us have committed these men's crimes in our imaginations if not in our bodies. I can only be thankful circumstances never pushed most of us past our personal limits of conscience.*

*But for this evening at least, we were all one and they gave us as much as we gave them, displaying a sense of humour at their own situation as well. Songs with titles like 'Breakaway' and 'It's Not A Crime' were greeted with wry laughter and once when I mentioned how hot it was getting, one joker shouted, 'Somebody open a door!' That one even made the guards laugh.*

*All too soon we were singing our final song, 'Amazing Grace' and I can assure you that it was a moving moment to hear these men sing a song of gratitude in their miserable situation.*

One of our oldest friends, The Leukaemia Unit Fund in Edinburgh, were greatly inspired by a song written by Chris Davies and Debbie Garth: 'Not So Long Ago.' The song tells the true story of a young boy's courage in the face of suffering and the deep sorrow of his

parents. The song was recorded and the copyright gifted to the charity. Several thousand copies of the record have been sold and the proceeds gone to help the work of the Unit in fighting Leukaemia. This kind of cooperative project is one which we hope to expand in the future.

Reverend Moon, on founding GWBB commented that there were four basic emotions which a song could express: happiness, anger, sadness and joy. The most recent recordings have tried to express something of that range of feelings. 12 original songs written by members of the band have just been recorded at a studio in London developed for musicians and artists within the Unification Church.

Since 1980 GWBB2 have shared the stage with other entertainers who have been willing to perform for nothing. The first of a series of writers' workshops will take place this year in a similar spirit to encourage both professional and amateur writers to focus their attention on both community and spiritual themes. In this way, the work of the performing arts can bridge the gulf of religion and art and, in the words of Reverend Moon, walk 'hand in hand,' advising other artists to research the spiritual nature of performance and creativity and to seek the ultimate source of inspiration: God.

Further information can be obtained from: George Robertson, PO Box 901, Sedo, Edinburgh, EH16 6JW, Great Britain.

## MY SISTER

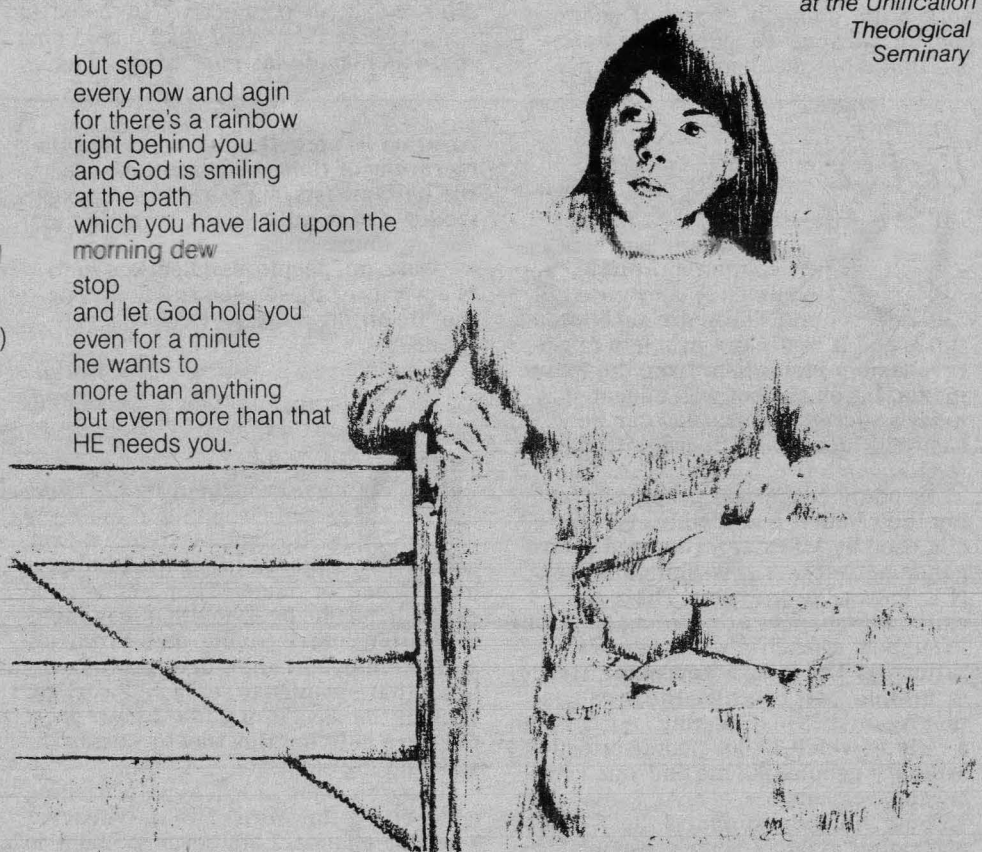
Poem by Bruce Sutchar, artwork by Simon Herbert, both students at the Unification Theological Seminary

As if Heavenly Father was speaking to me  
I see you  
A sister  
My sister  
Full of life  
Full of love  
Full of questions  
Full of needs  
and insecurities  
full of boundless  
energy and asking

I watch you  
and see you  
looking  
searching  
wanting  
wishing the world only knew  
how much you had to give  
wondering  
if you  
the you inside will ever  
have the opportunity  
to be released (see Bob Dylan)  
yet I know  
and I hope  
watching you  
that Your day will come  
your prince is

even now  
saddling up his white horse  
the best stallion  
I pray  
most of all  
that you may have patience  
and trust  
(as many times as you have heard  
that plea before —  
and as many times  
as you have been betrayed before)  
I have never known Father to  
be mistrustable  
or to betray anyone  
least of all —  
his own daughter  
so I ask you this one time  
to stop  
to trust  
to know  
that  
HE knows  
and wants  
to hold you  
embrace you  
comfort  
and let you run  
up the hills  
with the wind in your hair  
with the rain and the mist

but stop  
every now and agin  
for there's a rainbow  
right behind you  
and God is smiling  
at the path  
which you have laid upon the  
morning dew  
stop  
and let God hold you  
even for a minute  
he wants to  
more than anything  
but even more than that  
HE needs you.







**JOY  
GARRATT**

**H**ow many Americans would set off for the Promised Land if Mr. Moses came along today to lead us out of bondage in Egypt?

Take Moses when he was still working in the pharaoh's palace, for instance, before he was called by God.

The guy used to wear gauzy gold-edged robes with a lovely gold headpiece to match, appearing to the Israelites to be deeply ensconced in the Egyptian system.

Indignant over the brutal treatment of the slaves by the guards, he kills an Egyptian one day.

In the mind of Moses, this extreme act signifies the affirmation of his alignment with the children of Abraham. The children of Abraham view it skeptically

as a confusing event that may mean he will turn on them next.

Moses is next seen after 40 years in the wilderness, returning to announce that he will lead the Israelites to the Promised Land in accordance with the will of God.

Needless to say, the Bible reports that the Israelites he wanted to lead expressed a great deal of skepticism.

As they entered the wilderness, the people continually bickered, challenging the authority of Moses at every step of the way, constantly complaining and doubting that his visionary leadership would ever lead them any place worth going. Hadn't the food been better in Egypt? Hadn't even the living accommodations of slavery been preferable to the sorry sight of another night in the desert?

Ultimately, the children of Abraham did reach the Promised land. Moses had proved to be right.

Moses maintained a vision of an ideal, of the Promised Land. When frustration, anger and disunity threatened to block his journey, he remembered God's promise to him; with faith and trust in his original experience with God, he per-

severed towards his goal, meeting each obstacle with renewed creativity and determination.

Perhaps things are not so different in this modern age we live in.

I joined the Unification Church because its theology reminds us that the purpose of life is to build the Kingdom of God. We are here for a purpose, to become better human beings as a result of our encounter with the divine, and to transform the world to reflect the image of God as well. While the methods of accomplishment may vary, the purpose is clear and we must never stop maintaining our vision.

Reverend Moon has called this particular time in history an "emergency time period," a time when all religious people throughout the country must truly work together to revitalize faith in God and to renew the spiritual zest of this nation.

We must move from our spiritual wilderness into a new world that can only be built by all of us working together with a keen vision of a loving, faithful ideal.

I believe it is time that we all took a moment to consider our response to such a call.



**LILLIAN  
NOTE  
DILG**

## Letters to Lillian

**D**ear Parents  
Over the past few years many letters have come to me from parents of Unification Church members. I have tried to reply to these queries, comments, criticisms; but sometimes I have not been able to, especially since the 1980 Parents Conference in New York City when so many came in at the same time.

Now that so many parents are receiving the Unification News, it seems sensible to use this as a medium of communication with parents, since many of you have the same concerns. For instance, many parents have written that they are interested in parent groups and better communication with other parents in their area. To quote a few;

*"My husband and I are very interested in the parent group... and interested in knowing what communication with parents can be put into effect."*

Mrs. A.S.

*"... we would be interested in better communication with the Church and other parents."*

A. & R. N.

*"... would be most interested in any information you could forward to me at this time with regard to parent groups in the area."*

M. & J. F.

This has been a concern of the Church and of mine also. And we can only note with admiration the excellent work of the parent group in Great Britain. Here, some regional meetings have been arranged, but in our vast country, it is difficult to reach everyone in this way.

Therefore, recently I worked with Joy Garratt, Director of Public Affairs, to compile a list of parents in each state who are willing to reach out to other parents, and to work with the state leaders in coordinating parent groups. So if this is a concern of yours, I would like to hear from you. I will put you in contact with the state leader, or, if you already know them, you can write direct.

Incidentally, I shall be in California — Bay Area, Sacramento, and San Diego — for a few weeks starting mid-June, and would be more than delighted to get together with any parents who are interested. You can write me at my New York address or c/o 2269 Washington Street, San Francisco, CA 94115.

This column will be a regular feature from now on. I hope you will write me with your concerns so they can be aired here, and, unless you specifically ask, I will only use initials to identify letters.

Lillian Note-Dilg  
4 West 43rd Street  
New York NY 10036.



### HELEN ABELSETH

Preparing for mother hood has brought into my mind many thoughts. First of all I've gained a much deeper appreciation for my own mother and other mothers. I'm realizing it takes a complete investment of heart to be a good mother; truly parenthood is the greatest example of sacrificial love. No longer can I just live my life the way I want but I must always consider the destiny of my own children to come and my husband. I cannot just live at

this moment but I must realize I am the result of my own parents love and am influencing the future generation.

Other than all of this serious thought, I am very excited about having our own little baby. It's completely fascinating to me to ponder the miracle of being able to create a new life. God truly is the greatest genius, and I thank Him everyday for this new life which we are able to create and pray that it can be a son or daughter of who He can be proud.

### MAXINE BECKER

Joachim and myself. The baby would also be a source of eternal connection for my relationship with my husband.

Many times I cried with gratitude to God and to my very wonderful husband for giving me this experience.

## BABY BOOM

One of the consequences of getting married together is that a lot of babies arrive together. It is now almost a year since the Holy Wedding at MSG. We asked some of the mothers-to-be their thoughts at this special time.

### BETTE DAIMO

Since I became pregnant, I have been thinking of how to make a beautiful baby, not only physically, but heartistically and spiritually; how can I make a baby who will bring joy and happiness not only to its family but also give value and beauty to its nation, world



and ultimately to God himself?

I really feel that this child is from God because of the deep experience and awareness of God's presence with me at the time of conception.

It's a big responsibility but through what I have learned in the Unification Church and from the example of Reverend Moon and his family I have seen a hope and reality of a God centered family who can live for the sake of the higher purpose of loving and serving all mankind.

### HAENGM SKULSTAD

ple of unselfish sacrifice.

The Unification Family has so much to do to help accomplish God's will. It is my deep desire to gain true parenthood by teaching my child how much God loves mankind. Just as God raises the tiny seed, I want to nurture my child to love the world and sacrifice for all mankind. I am really grateful for this opportunity to practice parental love by raising my child.



When I first became pregnant, my thoughts were that this baby needs to be given birth for a heavenly purpose. Then I went through a period of exhaustion; many times I felt that it was nearly impossible to juggle a church mission with the realities of pregnancy at the age of 35.

But as I felt the baby moving within me, I realized that there was a precious human being growing with whom God would bless the world and who would be uniquely connected to my husband



I was so happy that I would become a mother when I first heard the news that I was pregnant. But on the other side of my mind I was so concerned and anxious about how to be a good mother and raise my child well. However, I recalled what my mother taught me about being a good parent.

She explained that parents are like Heavenly Father giving nutrients to the soil and giving the sunshine and good environment that enable a tiny seed to grow. I think that this is the true exam-



# Psychiatry: The Faithbreaker

This is the fourth and last in our series of excerpts from "Psychiatry the Faithbreaker." The booklet is available from HSA-UWC Publications, 4 West 43rd Street, New York NY 10036.

By Dr. Lee Coleman  
Part Four

**T**he anticult psychiatrists and psychologists of course have a perfect right to believe that new religions are "dangerous," and just as much right to express these views. But they have no legal right to participate in kidnapping or false imprisonment. Neither do they have the ethical right to give misleading opinions in courts of law, opinions that they claim are based on "examinations" but that are really thinly disguised attempts at coercing the recruits into conformity and destroying certain religions.

Despite these transgressions by its own members, however, the profession of psychiatry has consistently looked the other way. On those rare occasions when such activities have been officially questioned, it has been agencies outside of psychiatry that have admonished these doctors. For example, the Massachusetts Board of Registration and Discipline in Medicine investigated Dr. Clark for his role in the Ed Shapiro affair. This only happened, however, because Scientologists brought the Shapiro case to the Board's attention. No individual or professional organization from within psychiatry saw enough wrong with Dr. Clark's activities to initiate such an investigation.

What did the Board think of Dr. Clark's role? "There is no recognized diagnostic category of mental illness of 'thought reform and mind control,'" it concluded. "Moreover, the basis on which this 'diagnosis' was made seems

inadequate, as mere membership in a religious organization can never, standing alone, be sufficient basis for a diagnosis of mental illness."

"There seems no factual basis," the Board continued, "either for the conclusion that Mr. Shapiro was mentally ill, or that he was a danger to himself. Again, this invites the concern that the judgments were based entirely on the subject's religion." Despite this clearcut rebuke of his activities in the Ed Shapiro case, the Board elected to take no formal disciplinary action against Dr. Clark. And in no other case that I am aware of has an official medical or psychiatric body seen fit to discipline a psychiatrist or psychologist for giving testimony about a person who had never been examined. Psychiatry's officialdom does not seem troubled by it all.

Thanks to a belated but real response from the courts, the anticult movement's reliance on kidnapping and false conservatorship suffered a setback. By 1980, indeed, Ted Patrick was again behind bars, convicted of kidnapping and other crimes. Likewise the courts have been somewhat less willing to grant conservatorships on grounds of "mind-control." A few more judges were recognizing that the legitimate conservatorship process, intended for the elderly and infirm, was being used as a tool in a holy war against offbeat groups.

Less likely to raise any official eyebrows, however, is a tactic that disguises hidden agendas and that employs to the utmost the state-backed power of the psychiatric establishment. It is the tactic of forcing the recruit to enter a mental hospital. This allows the parents to hide their wish to control their sons or daughters behind the cloak of psychiatric treatment. With the help of locked hospital doors and perhaps even mind-altering

drugs, the person is simply intimidated into giving up his former activities. Psychiatry's presence gives validation to what amounts to state-authorized lockup for religious heresy.

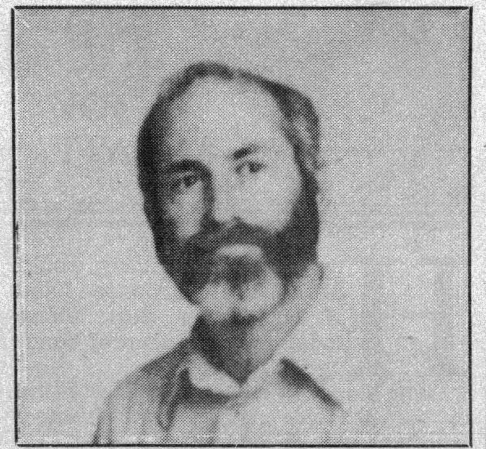
Elizabeth Rogow was one who was victimized by this tactic. Because her mother was convinced she should retain control of her adult daughter, and because psychiatrists were willing to cooperate, Elizabeth nearly spent the rest of her days in a mental ward in South America.

It was fortunate indeed that the chief psychiatrist finally proclaimed Elizabeth "normal." But psychiatry's power to set her free only illustrated its power first to lock her up for reasons that had to do with religious orthodoxy and family conflict, but nothing to do with therapy.

Pam Fanshier was another person who fell victim to the hospitalization tactic. Pam's parents forcibly removed her from the Unification Church and then hired one of Ted Patrick's proteges to deprogram her. After several days she managed to escape, but her parents then had her committed to the psychiatric ward at Central Kansas Medical Center.

Eventually Pam was given official clearance by the psychiatrists, who formally proclaimed her to be without mental disorder and not dangerous to herself or others. Had she been a feisty type, one given to more openly expressing her resentment at being demeaned by such official scrutiny, the outcome might have been quite different.

Today anticultists continue to use each of these three strategies - kidnapping, conservatorship and mental hospitalization - against members of religious organizations. As we have seen, for each tactic they have relied on psychiatrists. For both conservatorship and hospitalization they also have relied on



Dr. Lee Coleman

local officials to approve their activities, while for kidnapping they have relied on the local officials not to interfere. Because the religions under attack are generally unpopular, it has been easy for many to overlook the fact that such tactics once unleashed on some, may eventually be unleashed on us all. Under the cover of psychiatric expertise and benevolence, indeed, there is no one who would escape the possibility of mental evaluation - evaluation to determine if his choices were made with a free mind or a manipulated one.

Most of us would be appalled if this happened - if criminals could assault us and attempt to invalidate our political, sexual, and lifestyle choices on the grounds that our choices were not truly our own. Yet so far we have for the most part stood by and allowed such things to take place, and in large measure our willingness to do so has been supported by psychiatric jargon about "mind control."

Any willingness to tolerate, or even welcome, such use of psychiatry brings us much closer to a brave new world than we might think.

## Preparing to die

This is the fifth in our series of excerpts from Essie's testimony of his work in Iran. In part four, he told of his imprisonment and his being told to prepare himself for death.

By Essie Zahedi

**I** prepared myself for death. It was a sad evening. I tried to pray, but even praying was not so easy. I tried to occupy myself looking through magazines, but reading was also impossible. I was drawn into the world of my imagination, thinking that my life might be a payment for our church's success and I would have to be ready. I thought of those who had lived and died for God and felt I was no better than them. What was life good for? Dying was easier than living, and if dying was what was necessary, dying for God would be the most valuable death.

Filled with such thoughts, I completely neglected the struggles of the other three members in the room with me, until my sister Mali came to me and brought me back to reality. Manige, she told me, was crying silently. I went over to my little sister and tried to calm her. I told her she shouldn't worry, because the government wouldn't do anything to her; they would release her soon. This only made her cry harder and she told me, "Do you think that I cry for my life? I am ready to give my life for Heavenly Father because I am young and am not so useful for our family. But you are the leader and very important for God's work. I am ready to be executed instead of you."

My heart was moved. I embraced her and tried to talk about Father Moon's life. The four of us decided to pray deeply in order to receive more courage and confidence to face this course.

On the same day, one new member who had been working on the farm came back to the city, hearing that we had been arrested. He came to the Committeh center (one of the various revolutionary guard headquarters throughout the city) where we were being held and told the guards, "I am with them. If you are going to execute them, I am also a member!" So they arrested him as well and put him in the cell with the other six. Now we were eleven.

### Everyone Believed We Would Be Shot

The mother of two Jewish brothers who were arrested with us began to worry, after not hearing from her sons in two days, so she went to our center to inquire about them. She found the revolutionary guards there. They told her, "Seven of them will be executed tomorrow, your sons among them, because they are spies!" That was such a shock for her and she couldn't stop crying all the way to the prison, where she was told the same thing.

Everybody believed we would be shot soon. They let my mother visit us. She kept crying and saying, "I have three flowers and I want to give them for God." She had gradually become a devoted member and served as the mother of our Iranian church. She cooked for our workshops, prepared everything for us, raised poultry, grew vegetables and tended the farm. She sacrificed and gave everything she could for God. And now, seeing us on the edge of death, she was ready to give her three children as well for God.

During those three days, somehow I was able to talk to the brothers in the other cell and told them that our only weapons were truth and love, that they should use the same weapons against



Essi, top center, and friends in Iran

TODAYS WORLD

their enemies and that they should pray for the guards.

In those three days, our politeness, love and humble attitude towards the revolutionary guards bore witness that all the stories they fabricated about us were false, and that we were better Muslims than they pretended to be. During these days, they started questioning us one by one, starting with the youngest members. I advised them to give short answers and to be honest, so they wouldn't find any contradiction in our answers. Thus the guards learned about the missionaries, Father Moon and our international activities. They looked through our books and materials, trying to find signs of heresy. When I gave some explanation about the teachings based on Christian thought, they stopped emphasizing our beliefs so much.

When they questioned me, I gave a short testimony and background of our family and movement. Soon the questioner, who seemed to have a good Islamic consciousness, decided that the charges of spying were ridiculous.

### The Guards Were Ashamed

Our unity and love towards each other and those who had treated us so badly was the key for conquering their hearts. From the fourth day on, the guards began to separate themselves from our accusers. However, we tried to love those who now felt ashamed to look at us because of the initial cruelty they had shown. But even they soon became our friends, as our brothers explained the Principle, the ideals of love, and God.

After six days, those in charge of that Committeh center learned that our members were influencing the revolutionary guards, who were now our close friends. Some of them even took our members out to the movies! Not knowing what to do, the Committeh heads then decided to get rid of the newer or less-involved members by releasing them. They called their parents and asked them to guarantee that their children would break contact with this movement. So they did and six members were released.

Next Month: Part Six  
"Work For Islam"



# Video center opens

By Craig Barnett

**I** helped complete a newly-built resource center for accelerated learning which has just opened in midtown Manhattan. It's the first video center of its kind in America and hopefully will become a prototype for many others throughout the country. I call this alternative learning system "cassette-u-cation" and I think it will become very popular.

With an accent on providing a comfortable and easily accessible learning center for today's busy people, the facilities feature 12 private learning booths and a beautifully decorated reception area for coffee and conversation. The location is ideal: just down the street from Bloomingdale's and Alexander's department stores.

I want to make it open to everyone, including the many tourists and other visitors that come to the City every summer. There will definitely be no language barrier as the receptionists speak several languages and the video tapes are in Japanese, Spanish and English. The topic will range from current events to Ameri-

can and world history, covering a broad spectrum of the philosophies and religions of the world.

I'm especially excited about the Divine Principle lectures, including a newly released series by Mr. Peter Spoto. The initial response has been very encouraging and we intend to build a substantial library of video tapes providing a stimulating and informative alternative to the "evening news." I feel very happy knowing that this new center gives home members, working mothers, busy professionals and the curious of all walks of life an opportunity to study on their own time.

Many people find it hard to attend seminars or night classes if they have family or business commitments. Yet they have a desire to refresh themselves with a variety of stimulating topics. The video center facilitates learning at a pace the individual can choose.

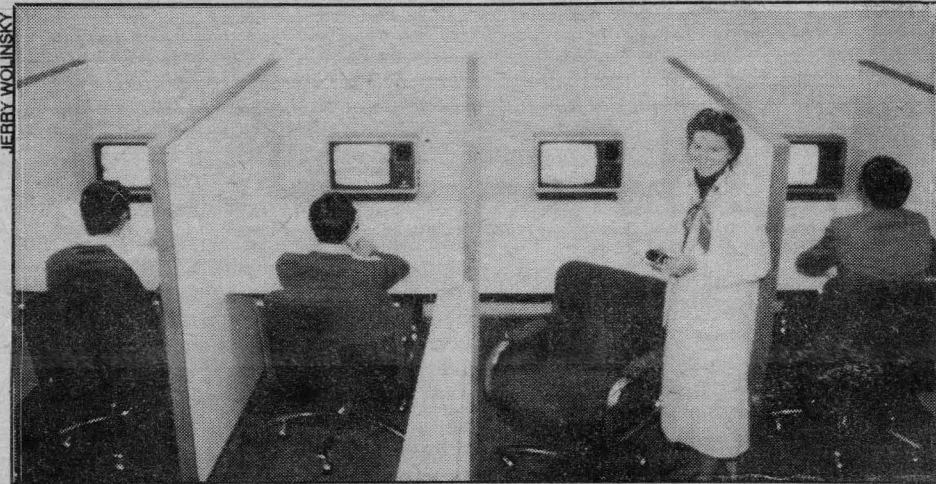
The center will be operated on an appointment basis from 8:30 a.m. with the last video booth reservation starting at 9 p.m. However, if anyone wants to come on short notice they can simply call

ahead to (212)832-2326. While people are waiting for their booths we serve refreshments in the refreshment lounge, which Japanese artist Shigeyoshi Wabe has generously decorated with his original oil paintings. His latest spring art was still wet when he mounted it on the wall!

I want to extend my warmest invita-

tion to everyone to visit and experience one of the most innovative personal growth centers of our time. You can call for an appointment any time. We are on

the second floor at 714 Lexington Avenue between 57th and 58th Streets. I hope to see you soon!



The 12 booths and reception room of the video center in mid-town Manhattan.

## Video education in Japan

By Craig Barnett

**T**he Unification Church in Japan is rapidly increasing its membership and much of this increase is due to the new video centers.

These new centers started because of a problem: The church members could bring many more guests than their rather limited number of available lecturers could handle. So they started to use video tapes to record lectures using the video machines that had been purchased years earlier at the request of Reverend Moon. Mr. Kurahara experimented with video education first, and later Mr. Nishida made a video center.

In a two year test period, Mr Nishida's center added many new members, so the church decided to use video centers in all of Japan.

A typical example is Hokaido. Guests are invited to the video center to study the Principle. Afterwards they are introduced to a sister group of the church, "Ishin-Kai." This group is basically a circle of housewives and new guests like America's Mary Kay Cosmetics or Avon; they sell Dan Jo Bi Cosmetics. Here, unlike the problems that may develop in families when the wife joins the church, no-one has any complaints about such a fellowship circle. In fact, "Ishin-Kai" invites husbands to Sales Seminars in resort hotels, where they teach Divine Principle as well as cosmetic and sales talks.

"Ishin-Kai" started from five full-time members, after one year they had thirty. Presently thirteen husbands are attending video centers and about five guests a month join "Ishin-Kai" from the video centers.

The video center are used to educate on many different levels, responding to the different needs and demands of various guests. There are beginners, intermediate and advanced tapes. Tapes for housewives and young people with topics ranging from introduction to world affairs and Unification Thought.

In Tokyo the slogan is: Restoration of Jacob, Rebecca and Paul. This comes from the biblical examples of people who were called by God — Jacob was a young person, Rebecca a housewife, and Paul a professional person. These video centers teach housewives during the day and younger people in the evening after work and classes.

### Advantages of Video Education

By using video lectures the period needed to educate church members is

drastically shortened. For example, in Toyama prefecture, they cut education time from six months to three months. There is no wasted time because the guests can schedule video center appointments anytime and come to the center and study by themselves.

Graduates of video training study the Unification Church and the Divine Principle taught by the very best lecturers in the nation. Older, more mature people may not respond to the normal type of workshops, which are generally geared towards younger people. It is difficult for a older person if the lecturer is younger than they are and does not present the material well. With the video, however, the more mature and intellectual the guests, the more powerful the effect of the lectures!

People are introduced to the video center through a questionnaire. The questions ask: What is the most interesting, satisfying thing in daily life? What do you do during free time? Who do you admire or respect the most? Do you have an interest in religion, philosophy or fate?

Through these types of questions, the witnesses can find good people who are interested in something new and have a desire to grow and improve themselves. The centers usually focus on people who live within a 40 minute radius from the video center. They encourage everyone to invite their friends, and relatives.

The video lecture series can be purchased outright for home viewing. The 13 volume series of the complete Divine Principle sells for \$680.00. One member sold seventy sets in a short period!

The Japanese movement has 3,000 video machines. There are one hundred small centers with 4 to 10 machines in each, thirty large centers with 15 to 30 video playback machines. The rest are spread throughout Home Church areas or other locations. Usually, the centers are five or six minutes away from train stations, in a convenient, pleasant and secure area.

The video centers usually have a reception area, video room, and a discussion room. Some video centers have a tea house or cafeteria as well as a lecture hall. The discussion lounge is staffed by church elders who introduce the two day workshop.

The workshops serve a valuable purpose after the video learning program. The guests attend the workshop to confirm what they have already learned at the video center and the workshop staff report that 90% of the guests eventually become members.



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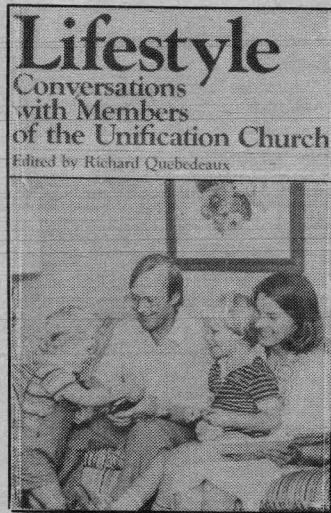
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# THE DIVINE PRINCIPLE

## The Principle of Creation

The Unification Church is founded on the "Divine Principle," the revelation taught by Reverend Moon. The "Divine Principle Home Study Course" was prepared as an introduction to this teaching. Each month we will be publishing an excerpt from this six-volume study course. The first volume in the series is "The Nature of God and Man, and the Purpose of Life," and this first section deals with the basic nature of God.

You are invited to send your comments and questions about the Divine Principle to: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

### Volume 1. Part 1.

You created us for yourself, O Lord, and our hearts are restless until they rest in Thee.

Saint Augustine.

It has been said that every generation asks the same questions about God, man and human destiny but that each puts them in some special form. When in 1966 the bishops of the Roman Catholic Church in the Netherlands issued a new type of lay catechism, they expressed for the modern age some of the questions that have perplexed humankind since antiquity. Among the questions these bishops raised were:

"What is the point of this world?" "How did our life begin?" "Is it an accident that things strive upward through such new and wonderful phases — existence, life, feeling, thought?" "How can we harmonize all the sickness, disappointments and cruelty of this world with an infinitely good origin?"

Such questions, of course, are not necessarily new. The prophets and priests of the Hebrew Bible wrestled with similar issues, and so have modern theologians and laymen. Earlier, Greeks from Plato to Plotinus considered them; nor were they overlooked by Hindu saints

and Moslem sages. Even Karl Marx recognized the need to address these issues, and today these same questions are still being asked by Christians and non-Christians, theists and humanists, dogmatists and doubters.

Regardless of one's particular religious or irreligious faith, every individual sooner or later asks himself certain fundamental questions about human nature and destiny. A person must find his place in the society of which he is a member. He must relate himself in a positive fashion to the wider universe surrounding him. Ultimately, if the above passage from St. Augustine is correct, one must even come to terms with God.

### Polarity: Creator and Creation

In asserting that the Lord has "created us for Himself," St. Augustine has touched upon the first characteristic and activity of God. He is the Creator. The Hebrew Bible, the foundation for the Jewish, Christian and Islamic faiths, opens with the verse, "In the beginning God created the heavens and the earth." Similarly, in the Apostles' Creed, the first article is "I believe in God the father Almighty, Maker of heaven and earth."

In the Judeo-Christian tradition, then, God is the ever-active Creator, an infinite and invisible Spirit who fashioned the

universe in the light of His perfect reason and holy will. Whether we read the creation story in Genesis, the beautiful nature hymns in the Psalms or the majestic poetry of Job, we are reminded by the Biblical writings that behind and throughout everything visible man can sense the activity of the invisible. Wherever one looks he beholds the handiwork of God.

**Reflections of God.** Even though God is an invisible spirit, He can be known through His creation. An artist's work is a visible expression of his invisible character. Shakespeare could only write Shakespeare; Picasso could only paint Picasso. In the same way, the universe reflects the personality of God. As we can sense an artist's character through His works, so we can perceive God's nature through His creation. If, as is now advocated by scholars of body-language, our facial expressions, gestures and overall appearance reflect our inner nature and attitudes, so we may say the universe reflects God's nature. In that sense, the universe becomes God's body. The majesty of Everest, the beauty of a sunset, the power of a storm, the harmony of the cosmos — all reflect something of God. The temporal manifests the eternal. Reflecting this fact, the Apostle Paul wrote to his fellow Christians in the first century A.D.:

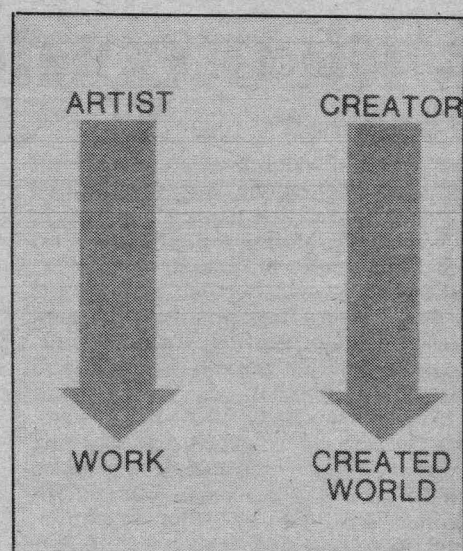
Ever since the creation of the world His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made." (Rom 1:20)

Beyond the natural creation, however, Divine Principle teaches there is a more direct way of perceiving God. "What is man that thou art mindful of him?" the Psalmist asks — and answers in the same breath that this creature has been made only a "little less than God." (Ps 8:4-5) Man, we are told, was created in God's image. According to the writer of Genesis

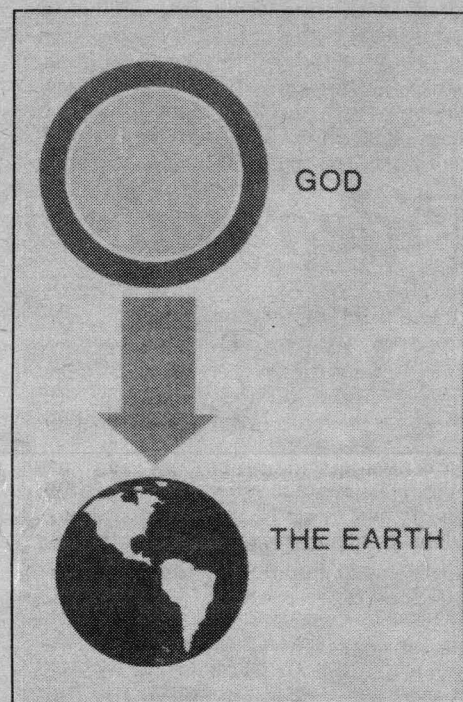
... So God created man in his image, in the image of God he created him; male and female he created them. (Gen 1:27)

This affirmation, of course, has found considerable support in the millenia since it was written. As the Russian scholar Vladimir Lossky has pointed out, the founders of the early Christian Church devoted no little energy to identifying God's image in man, variously defining it as the soul, the intellect, and the power of self-determination. In addition, it was identified with the gift of immortality, the ability of knowing God and the possibility of sharing the divine nature. In the modern age, Archbishop William Temple, noting that the revelation through nature is "incomplete and inadequate," has stressed that:

Personality can only reveal itself in persons. Consequently, it is specially in Human Nature — in men and women —



Just as an artist expresses himself in his work, so God expresses Himself in the world He created.



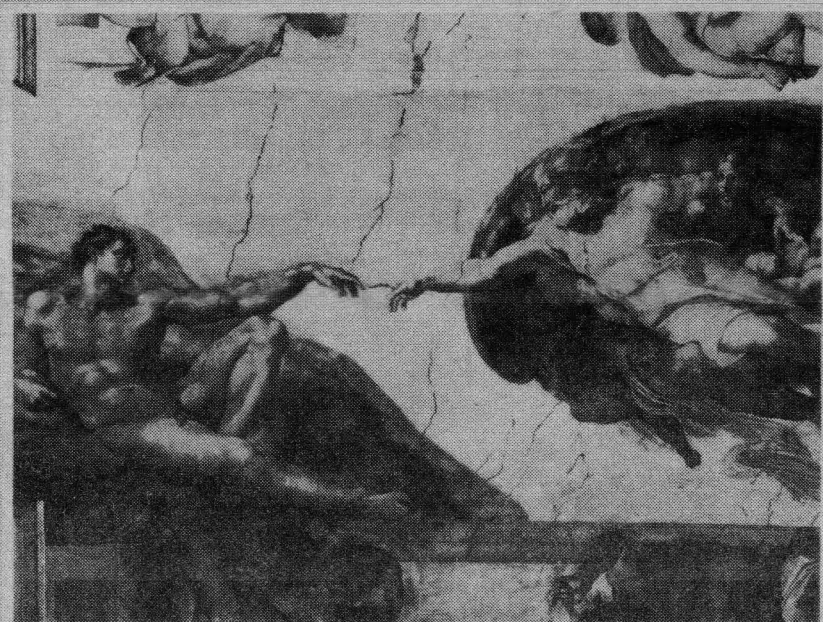
that we see God.

God, then, is revealed most directly in people.

With Archbishop Temple, Divine Principle distinguishes between the revelation of God through nature and His revelation through man. While through man there is a direct expression of God, in the case of the universe there is an indirect relationship. God is expressed not actually, but symbolically. Nevertheless, both man and creation serve a revelatory function. By recognizing the fundamental characteristics inherent in both man and the cosmos, Divine Principle teaches us we can comprehend the basic nature of God.

Next month, in part two, we will examine some of these basic characteristics. The complete set of six volumes is available for \$21 from: HSA Publications, 4 West 43rd St, New York, N.Y. 10036.

## THE PRINCIPLE OF CREATION



## THE NATURE OF GOD AND MAN, AND THE PURPOSE OF LIFE

THE DIVINE PRINCIPLE HOME STUDY COURSE

1



RELIGIOUS NEWS SERVICE



# Evolution and Unification Thought

By Jonathan Wells

## Part 2 of 3

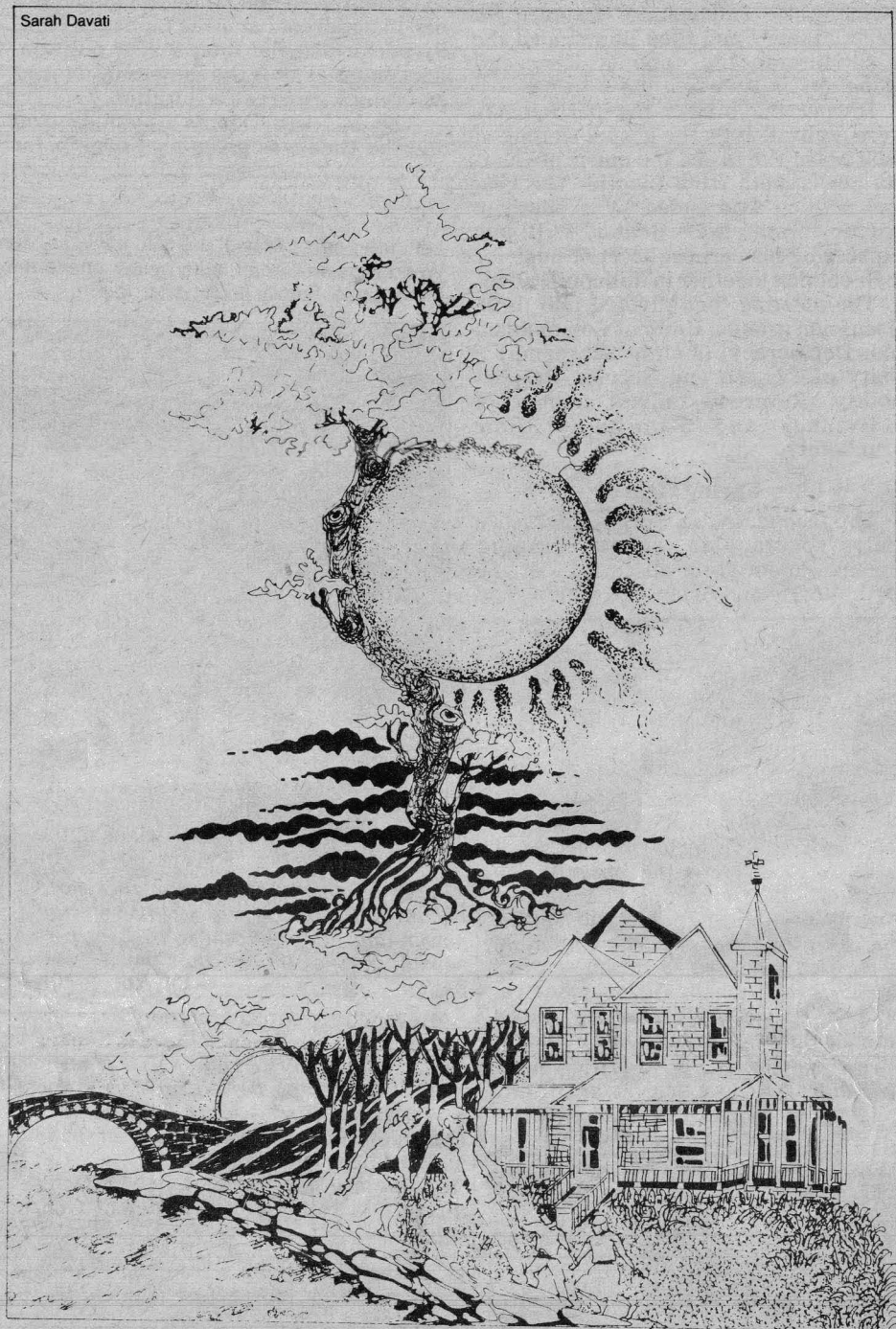
The first article in this series (*Unification News*, May 1983) pointed out that "scientific creationism" is mistaken because it treats Genesis as a scientific theory. Since the Genesis creation story contains two contradictory versions of the order in which living things appeared, and since "creation" cannot be tested experimentally, Genesis cannot serve as a scientific theory. As an account of God's relationship to the world, it is accepted as a matter of religious belief; so it is really religion rather than science. However, creationists are correct in claiming that, in some respects, evolutionism is no more scientific than religious belief.

It is important to realize that the word "evolution" is used in several different ways. In one sense, it refers to the fact that living things have appeared in a certain order, as revealed by the pattern in the fossil record. For millions of years, the remains of plants and animals have been accumulating in sediments that have gradually turned to rock. Among the earliest living things were marine shellfish; these were followed by bony fish, amphibians, reptiles, birds, mammals, and finally human beings. There is overwhelming evidence for this pattern, which may well be called a scientific fact; and it seems to indicate an orderly progression in which each stage emerges from, or builds upon, preceding stages. However, the *pattern* of evolution tells us very little about the *process* of evolution, or how new species emerge: just as, for example, a museum exhibit of an oxcart, a horse-drawn carriage, and a Model-T Ford would tell us very little about the process of invention which resulted in modern automobiles.

In another sense, "evolution" sometimes refers to the process of natural selection and mutation, which can significantly modify the characteristics of a particular species. In one famous example, moths evolved toward a darker color to match the tree trunks on which they rested, because birds ate the more visible lighter moths. Another example is mosquitoes which evolve into strains resistant to DDT because only those with some resistance survive to produce the next generation. In this sense, as Darwin pointed out, "evolution" is similar to artificial breeding. Natural selection is analogous to the breeder who permits only the fastest horses or the prettiest flowers to reproduce. However, although this process is known to be capable of modifying existing species, it has *never* been shown to produce a new species. Darwin assumed that it would lead to a new species if given enough time; but his assumption remains unproven.

In other words, there is considerable scientific evidence for the *pattern* of evolution; and there is considerable evidence that the *process* of natural selection and mutation can produce modifications *within* existing species; but there is insufficient evidence for us to understand the *process* of the origin of species (called "speciation" by biologists). Secondary speciation, which results simply from doubling existing chromosomes, is known to occur and has even been produced artificially; but only primary speciation, which involves much more fundamental changes, can account for the overall pattern of evolution, and the process of primary speciation is unknown. Even if primary speciation is narrowly defined as the establishment of reproductive isolation (the division of a population into two or more parts which become unable to interbreed), the evidence remains circumstantial, at best. Laboratory experiments designed to produce speciation by reproductive isolation have been inconclusive, and biologists

Sarah Davati



now believe that the process probably takes thousands of years — far too long for us to observe it directly. And even if reproductive isolation could be conclusively demonstrated, it would still fall far short of explaining the significant evolutionary changes which most people think of when they hear the term "the origin of species."

Evolutionists consider creationism unscientific because it cannot be tested experimentally. But if the Darwinian theory of the origin of species is not only experimentally uncorroborated, but *uncorroboratable*, then it may also be considered unscientific. Like religious belief, it is accepted on the basis of faith rather than evidence: faith in the Dar-

winian assumption that modifications *within* a species will produce a *new* species if given enough time, and faith that the origin of species can be explained without referring to God's creative activity. However, in the absence of any evidence which could decide the matter one way or the other, it is just as reasonable to assume that God's creative activity is essential to the process of evolution. To be sure, such an assumption is a *religious* assumption; but it may nevertheless be *true*.

Jonathan Wells has a BSc in Geology, is a graduate of the Unification Theological Seminary, and is currently a PhD student in Theology at Yale.



MARY  
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Today, as one means of affirming their identity, some women choose to keep their maiden name at marriage or to combine their name with that of their husband. When Jaime Sheeran married John Maniatis she considered the possibilities for her last name but decided Sheer-Mania was not a favorable identity and chose Maniatis instead.

Jaime Maniatis, a member of the Unification Church for 10 years and an admired leader, seeks the essence of purpose and value in the roles she plays. In college she studied sociology and religion desiring to solve problems through a combination of faith and practical solutions. Her work with the church has given her an opportunity to experience this in action. After attending the Unification Theological seminary, Jaime spent four years as the state leader in West Virginia. She attended the local Ministerial Association, where she was the lone 27 year old woman with the others all men over 40, an experience she refers to as "very developing."

Now, as a wife, she shares the role of decision making with her husband. As for stay-at-home-with-the-kids motherhood, Jaime feels, "In the Church we've been trained to be actively involved with the world around us long before we're married. Traditional motherhood would be difficult for us to adjust to." Jaime also sees the example of both parents being publically involved as valuable for the children.

When she was a leader, Jaime felt it was women who had the most difficult time accepting her because they lacked confidence in themselves. However, she is assured by seeing other women in the church who have emerged as leaders. In general her search for role models has given her an appreciation for the unique aspects American women exemplify. American women have been geared to public issues and demonstrate a spirit of challenge such as the efforts made to gain the right to vote.

Still, having many questions unanswered herself, Jaime is stimulated by the questions she encounters from theologians in her work with the New Ecumenical Research Association (New ERA). "Do you pray to God the Father?" "Is God essentially masculine, feminine, or a combination of the two?" These are typical questions asked. Jaime enjoys her work with New ERA and says it has helped her raise her awareness of the woman's role in the Unification movement.

If you have an opinion or experience that you would like to share, please write me c/o 639 S. Williams, Denver, Colorado 80209, and I'll share some of the highlights in this column.





# MAI celebrates spring

By Bruce Williams

**M**inority Alliance International celebrated a day of spiritual jubilee and marathon entertainment on Saturday, May 21. Two very successful events were sponsored to further the goal of universal harmony — the 4th MAI Ministers Conference and the second Annual Spring Gala.

Over 100 guests attended the minister's meeting to hear the two theme speeches on "Unificationism The Goal of God and Man."

"You can't have freedom of faith until you have faith in freedom" declared Reverend E. Culvert, pastor of the First Baptist Church in Harlem and Commissioner and Chairman of the NY State Labor Relations Board, in his address on "Freedom and Faith."

The Reverend David Hose, director of education in the Unification Church, then spoke of the theology of the church and how it revealed a plan for world

harmony. He emphasized the need for spiritual unity and then illuminated the misunderstanding about Reverend Moon.

During the breaks the participants were enthralled by the gospel singing of Miss Maya Kuma and the music of Georgia Lewis, both from Liberia. The general session was ended by a powerful prayer from MC Bruce Williams expressing his earnest heart of hope for their coming together in this conference.

The meeting then divided into three discussion groups: Unity of Communism and Democracy (Judith Schraemli); Unity of Church and Secular Responsibility (Reverend Culvert); Unity of Individual and Family (William Brunhofer).

## Spring Gala

The second Annual Spring Gala was a truly spectacular event bringing together talent from all corners of the earth: African, Asian, Hispanic and

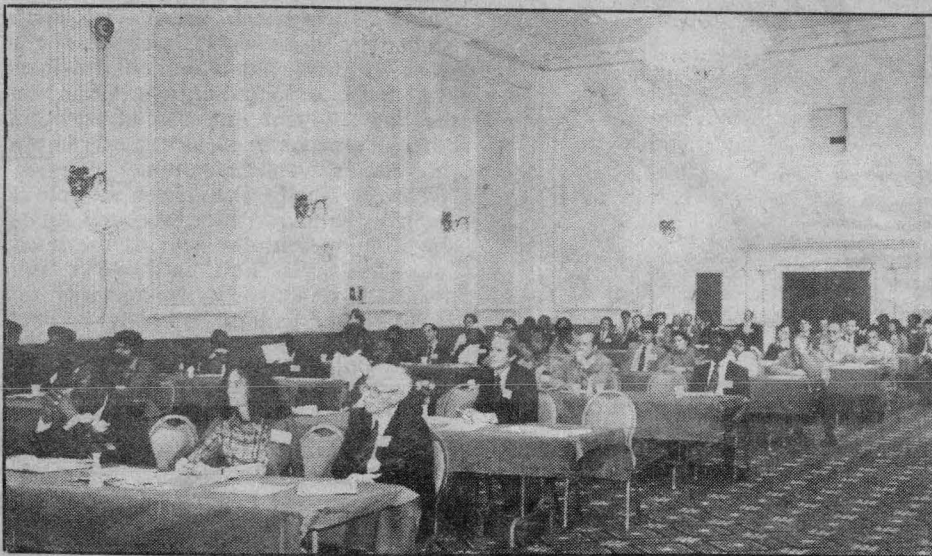
American. One group particularly captured the heart of the audience: The Mom Kamel Family who performed four Cambodian dances. The 15 members of the group were one family, a mother and her 14 children. Later the Lumsden Family performed and their 9 year old wonder drummer stole the show as he danced and sang with great inspiration.

The MC was Dennis Rahim Watson and the Gala was given as a benefit for

the International Association for Minority Artists. The money raised will augment the completion of the Museum in Harlem for Black History and the Arts.

A member of the church commented how beautiful it was to see the flowering of the concept first expressed by Reverend Moon at the Foley Square rally following the tax-trial verdict that, "today I create a new minority alliance for civil rights."

Left, the participants at the MAI ministers conference held in the Grand Ballroom of the World Mission Center, and, below, one of the performances at the MAI Spring Gala: The Mom Kamel Family from Cambodia.



RICHARD LEWIS



Bob Spitz, right, president of the Harlem Unification Home Church Association, receiving the congratulations of Essie Davis, founder and president of the Golden Star Senior Citizens Club, after being presented with an award for community service.

## Congress of religions meets

By Jeremy Gaylard

**D**espite the fact that there are more religious movements today than at any other time in history, the protection of religious freedom is in danger unless a joint effort is made by the diverse world faiths.

This was one of the major conclusions drawn at a meeting of the Global Congress of World Religions which finished a two-day conference in London recently.

The Congress, founded by Reverend Moon, drew religious leaders from varied backgrounds, and had as its theme "Religious Freedom — the Challenge of the 80's."

Although Great Britain prides itself on its ancient democracy, which flourished without a written constitution, many religious groups now feel threatened because their rights are not embedded in law as they are in America.

In the recent case of a Sikh schoolboy who insisted on wearing his turban to classes for religious reasons, a former leading appeals court judge is reported to have said, "It is not unlawful to discriminate against people on religious grounds."

Dr. Turner, a professor of religion at Birmingham University, pointed out that whereas a person cannot choose his race or sex, his religion is his own choice. For this reason it is not as easy to introduce legislation ensuring protection against religious discrimination as it is on racial or sex grounds.

Turner is lobbying delegates to the European Parliament to prevent state control of new religions, which was proposed in a motion in February, 1982. The motion failed to receive the necessary votes but it has been referred to a standing committee for further hearings.

Mark Brann, a lawyer and representative of the International Committee Against Racial and Religious Intolerance, suggested that the lack of protection against religious discrimination in Bri-

tain could lead to racial discrimination "through the back door." "An employer is not allowed to hire on a racial basis but there is nothing to prevent him advertising for jobs saying no Hindus or no Muslims," said Brann.

Dr. John Baker, a professor of political science and an attorney for the Baptist Joint Committee on Public Affairs in Washington, D.C., called on fellow Baptists to "raise strong protests" against limiting the freedom of new religions.

"When one group is silenced who knows who will be next?" Baker asked. "In fact, we will be betraying our own Baptist heritage if we do not speak out against such limitations."

Baptists experienced persecution in England until quite recently. They were not allowed burials in cemeteries consecrated by the Anglican Church and were not allowed to study at Oxford and Cambridge universities.

Baker asked how a government can determine the basis for whether a religious belief is truly held and who decides the point at which it becomes the "compelling interest" of government to investigate a religion.

"The state may not pick and choose between religions, favoring one and disfavoring another for whatever reasons," he said.

With the increasing diversity of religions in the West, the emphasis on Christian education is necessarily falling away, but the alternative need not be totally secular education in schools, suggested another participant. An alternative would be voluntary classes on religious appreciation, teaching the history of religions and encouraging religious tolerance.

Among the other speakers at the conference were a Quaker, an Indian swami, a black Caribbean minister, several Buddhists, and a representative of the British Council of Churches.

Jeremy Gaylard is the New York Tribune correspondent in Bonn.

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