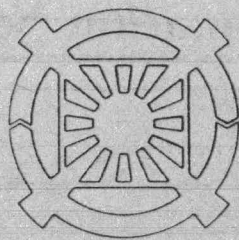


IOWC: Mr. Ikeno's testimony of his life of faith • p.5



Seven years since Washington Monument • p.8



Unification News

Volume 2, No.9

The Newspaper of the Unification Church

September 1983

Summertime is Children time

Graduation from the kindergarden

SMALL

By Angelika Selle

Which preschool or kindergarten in the world awards its young boys and girls with certificates for superior achievement in patience, effort, and enthusiasm? There is one such junior educational institution, hidden behind wild forest on the outskirts of Tarrytown, New York, and it is called Jacob House.

On June 29, 1983, 11 children of blessed couples graduated from preschool to kindergarten. This was the first graduation since the school was founded by Reverend Moon on February 23, 1977. A special graduate in the group was Young Jin Nim, the fifth son of Reverend and Mrs. Moon, who had just celebrated his fifth birthday two days before.

Some fathers and mothers who could afford the time

were present to proudly watch their youngsters graduate.

Mrs. Phyllis Kim, as the master of ceremonies, welcomed everyone warmly and asked Mr. Ken Sudo to speak the opening prayer. Then Mrs. Mal Suk Lee the spiritual leader and "mummie" of Jacob House delivered her graduation address in English.

Before the "honorable graduates" entered, 10 preschoolers presented holy songs in English and Korean. It was a pure joy to see those little adults performing, each of them presenting such a unique character.

"Here we are!" the 11 white-dressed graduates concluded in unison after they had slowly paced onto the stage, accompanied by Beethoven's "Land of Hope and Glory." Each graduate introduced his parents by stating the year of their blessing, daddy's and mummie's mission, and finally added their own name. One could see in their eyes and faces how proud and happy they were to be graduating, to have attained the status of a little adult, who will now move on to a higher level.

continued on page 2

Jacob House



Kensho Watanabe reading the farewell speech at the Jacob House graduation.



Lisa Lay

The younger girls team, "The Indians," at Camp Sunrise.

MEDIUM

Camp Sunrise

By Lisa Lay

"I climb a hill and seek the sun's first rays. I'm filled with joy, the camp begins today..."

From around the country thirty-seven children between the ages of six and twelve of couples blessed in marriage by Reverend Moon gathered to spend the first two weeks of August swimming, boating, horseback riding, hiking, learning marksmanship and creating and performing in an original musical drama.

These children were the participants in the fourth annual Camp Sunrise, held each summer in Barrytown. Like the workshop held for the older children, Camp Sunrise is geared toward giving the children an exper-

ience of God, through the learning of the Principle in study, prayer and activities.

Many of the children come from areas where there are no other children of church members except their own siblings. Some are products of intercultural marriages and quite a few have been in America only a few years.

Two special campers joined in for the first time this year, eight-year-old Kwon Jin Nim and seven-year-old Sun Jin Nim, children of Reverend and Mrs. Moon. They won the hearts of everyone with their sharing and love and exuberance — and their ability to fit right in. It was the beginning of an incredible two weeks.

I had the great privilege, for the second year in a row, to be a camp counselor. Led by the overall guardianship of Mr. and Mrs. Farley Jones and Mrs. Marie Ang, we as counselors tried to create a forum in which the children could knit strong bonds of love and kinship with each other that they could take home and refer to during the entire year. Although they have friends at school and in their own neighborhoods, the children expressed a loneliness and longing for the freedom to

continued on page 2

21-day workshop for church youth

By June Watson

For many of the children of our Church elders, August was a month of adventure and education. Fifteen children, ages thirteen to eighteen, came for the first three weeks in August to a workshop at Camp Westhill in Connecticut. The participants were: Jin Hyung Park (18), Young Han Chi (18), Hae Yoon Woo (18), Isaac Durst (17), Jin Young Park (16), Yong Sook Choi (16), Sun Ju Chi (16), Sun Hee Woo (16), Jun Sook Kwak (15), Rebecca Kim (15), Chaim Durst (14), Jin Hwan Park (14), Won Ho Woo (13), Jin Hyo Kwak (13), In Ho Park (13).

The workshop director was Mrs. Jennifer Hager assisted by Debbie Gullery, Zaggery Oliver, Michael

continued on page 2

LARGE



The 21-day workshop on an outing to the Statue of Liberty.

Inside

- Civilian patrol p.7
- Divine Principle study p.10
- To be loved, be lovable p.11
- Thoughts on the Devil p.12

GRADUATION

From page 1

When performing songs and reciting a poem in English the little ones invested their whole hearts. Kamiye Furuta then gave the farewell speech in seemingly perfect Korean — repeated in English by Kensho Watanabe — expressing gratitude to Reverend and Mrs. Moon for bringing together their parents so the graduates could be born. Now the moment had come to receive the well-deserved graduation certificates.

Special awards were given to students who did very well in Korean: Kensho Watanabe and Young Jin Nim Moon (special graduate).

Graduation gifts were handed out by Mrs. Carl Rapkins. On an occasion like this, of course, a celebration cake could not have been lacking. The three-tier cake was cut and the candles were blown out as the song, "Happy Graduation to you" was sung. There were happy faces everywhere. Outside in the big garden, a picnic lunch was waiting. Time to relax, eat, play, and to enjoy the day.

For us church members, an event like



The "honorable graduates" of the Jacob House kindergarden introduce themselves one by one.

Jacob House

this makes us think: How will these blessed children develop? Will they be able to persevere in the values they have been taught and live according to them? Will they develop the seeds that were sown into their little hearts so they become strong men and women, leaders of the future?

There is certainly much yet to accom-

plish in creating an environment which can properly nurture them in their later childhood and adolescent years, but there is also much hope because of God's protection for these children.

Jacob House is a pioneer school in the field of education for blessed children. With this graduation, the first fruits now can be seen after seven years of its

existence!

We are certainly looking forward to more centers like this in other parts of the country and around the world, and we congratulate our young blessed children as well as the staff from Jacob House, wishing them a very successful, glorious future.

Reprinted from *Today's World*

SUNRISE

From page 1

express their innermost thoughts and feelings with other children of church members.

Mike Dickerson, Mamoru Hidé, Mike Lamson and Mark Nilson came to be counselors for the boys. Sharon Goodman, Susan Shacter, Fiona Haines, Mimi Aslid, Karen Wilkening, Mitsuko-san and I were in charge of the girls. Although we were largely unacquainted with each other when we first arrived, our common drive to offer something special to the blessed children helped us work together more smoothly and happily than in any other mission I have ever encountered. God definitely had His finger in this pie.

"We'll swim and hike and play the whole day through. We'll share and sing and pray, our hearts are true..."

During "Good Morning Time," (our free-form morning service) Bible stories, skits, tales of faith and courage and group discussions gave the children a theme which they could apply to all their activities. "Call to Courage," the title of one story which was read, became the motto for the year. A skit entitled, "The Good Camper and the Bad Camper" was a tailored-to-fit version of the Cain and Abel story. And so forth.

Morning hours were filled with exuberant games of soccer and softball and structured lessons in horseback rid-

ing, marksmanship, swimming and tennis.

Picnic table lunches were followed by rest time, (just when you're old enough to want a nap, they tell you you're too old) arts and crafts and more swimming.

Susan Shacter and Karen Wilkening, two sisters with lifeguard and teaching experience, gave the children the opportunity to learn swimming at their own rate with all-around impressive results. Everyone improved, and some, like nearly-six-year-old Boland Bergman, learned to dive and swim in the deep end for the first time. Oh, the thrill of accomplishment! After Boland perfected his form, he insisted on teaching everyone else in his vicinity the proper way to dive.

Daily lessons in the art of Won Hwa Do unveiled the talents of many others. Under the tutelage of Mr. Takamitsu Hoshiko and counselors Mark Nilson, Fiona Haines and Jin Goon Kim, the Barrytown Dojang rang with the thumps, jumps and unison shouts of our budding young black belts. Some, like Jo Won Seuk, David Ang, David Hose, Eric Burley, Tanya Burley and Andrea Spurgin already showed impressive form. All followed seriously and came away each day with a definite sense of accomplishment.

We took several special day trips to different areas in the Catskills mountains. One such outing was a magical day at a beautiful swimming hole in a little town called Palenville 30 miles north of Barrytown.

Waterfalls, naturally-formed water slides and slate cliffs to dive from

The Sunrise Campers in front of the Unification Theological Seminary in Barrytown.



became our private paradise for a day. The children swam and slid and slipped around on the smooth moss-covered rocks, giggling and shouting. After a picnic lunch, some of the older children and a few brave counselors trekked downstream to yet another swimming hole, this one with a diving cliff that loomed some 18 feet (conservative estimate) over the glistening pool below. I was still a ways off when I saw some jumpers going off the cliff. "Oh, look," I said, pointing, "There are some local boys jumping off the cliff." I looked again. "Hey, that's no local boy, That's Heather Burley! And there goes Flore Aslid! And Joshua! And Andrea! We ran to the spot and joined in the Tarzan-like leaps for a while.

Campfires, toasted marshmallows, stories, games and lots of singing filled

the evening hours until bedtime. Visiting daddy, Rev. David Hose, came one night as a special guest ghost-story teller. Another night was set aside for skits about camp life. The older girls presented a skit called, "What the Counselors Do After the Children Go to Bed." According to them, we played poker and practiced disco dancing.

We put on an original bit of theatrical drama this year too. Inspired by Mrs. Betsy Jones, who had recurring inspirations to make a musical revue about the blessed children themselves, we presented "The Return of the Moon-i." The story was about a blessed family with 13 children who gave up time with their father, Luke Tallwalker in order that he could fight the forces of evil in Moscow. 12-year-old Thelord Shuhart played the villain Darth Stalin who tried to steal the Moonies' permit to use Red Square for Reverend Moon's Moscow rally. Luke, (played in different scenes by Joshua Robbins and David Ang) with his crack team of heavenly Won Wha Do experts puts an end to Darth's dastardly deeds, (here the boys sing "Bye Bye Satan" to the tune of, you guessed it, "Bye Bye Birdie") converts him to goodness and brings him home to meet his family.

The joyful reunion is made even better when a knock on the door reveals Reverend and Mrs. Moon (Kwon Jin Nim and Sun Jin Nim) arriving for a congratulatory visit. "Your courage has moved Mother and me to come here. God bless you!" Kwon Jin Nim smiled and waved his hands high just like his father. And with trumpet blasts and cheers, the providence of God is once more fulfilled.

"And as we watch the fire late at night, we'll feel our love is glowing bright..."

They are children. They have so much to learn. And as they grow in trust, surrounded by truth and love, they will astound us all with how very much they have — to give.

"We are Sunrise, Sunrise, sons and daughters, Sunrise, Sunrise, children of the Son."

21-DAY

From page 1

Steffich and June Watson. The workshop was a mixture of serious study and lots of fun. Divine Principle, Unification Thought and Victory Over Communism lectures were given by Dale Garrett. Three hours of time each day were for swimming, fishing and boating.

The group survived the following adventures: a two day camping trip, a two hour voyage down a river in tire tubes, four hours of high speed boating on the New York Harbor, a treasure hunt engineered by the children themselves, a supervised swim across the lake and back, a 3.2 mile foot race up and down hills and over vales, and much more.

Reverend Ken Sudo came and spoke about his experiences during a Korean dinner prepared by the children themselves.

Also the group sang and served at a nearby nursing home — a sorrowful experience yet also rewarding.



The staff and participants of the 21-day workshop.

Richard Lewis

At the end there were two Divine Principle tests, and a final banquet together. Who learned more, the staff or

the kids? It's hard to say. But our total thanks to all the participants and looking forward to next time!

N.W. Parents welcome Dr. Durst to Seattle

By Mary Ann Schaffer

Parents and relatives of members of the Unification Church who live in the Seattle area attended a barbeque reception August 10 to meet with Dr. Mose Durst, president of the Church, and get to know each other. They also attended Dr. Durst's public speech at the Seattle Center later that evening.

The barbeque was held at the Church-owned "Denny Mansion" located on the beautiful Lake Washington in Seattle. The weather was perfect and even though it was a Wednesday afternoon quite a few people were able to come.

Ivan and Susan Janer, expecting their first child any minute, were thrilled to be able to bring Ivan's parents who came to Seattle all the way from Puerto Rico to witness the birth of their grandchild. Some close friends of the Janers also attended — a student from Ivan's opera class and an associate who studied with Ivan years ago, along with their children. Three generations were represented by my own family. My mother (72), my sister and my son (17) all drove up together from Eugene and Portland, Oregon. Also attending were parents from



Kim Bratti, director of the church in Washington state, and Dr. Durst.

Bellingham, Redmond, Lake Stevens and Seattle, Washington.

David Barker and Kelly Randall prepared an "All-American" barbeque with



Parents, relatives and friends at the Aug. 10 barbeque reception for Dr. Durst in Seattle.

chicken, hamburgers, three kinds of salad, and potato chips, topped off with the perfect dessert, watermelon, and all washed down with lemonade, Ginseng-up, coffee, and tea.

It was a grand old-fashioned afternoon. Two parents discovered they came from the same town in Nebraska, and they felt like old friends by the end of the day. At six sharp we loaded into our cars and caravanned to the Seattle Center

where Dr. Durst was to speak publicly that evening.

We're sorry we had only a few hours together. We really look forward to more such events here in Seattle. Special thanks go to Ivan and Susan Janer who donated their afternoon to decorate for the event, and to my son, Mike Pesterfield, who took care of the children so their parents could attend Dr. Durst's speech.

T-shirts celebrate WMC alumni

By Jerry Heying

The World Mission Center staff has begun an Alumni Association open to all members who worked officially on the staff. The idea has been around for some time but finally materialized when the staff designed some custom T-shirts and felt that former staff members would enjoy them also. A newsletter is planned to keep in touch and to share testimonies and report the latest happenings in the Center.

The staff has been cut back drastically so that members can join the IOWC. The staff is currently recruiting members (both Center and home members) who have technical skills or who would like to work with security, house maintenance, or the kitchen. For more information about the Alumni Association or joining/helping the staff, contact Jerry Heying, General Manager, 481 8th

Avenue, New York, NY 10001. Phone: (212) 947 1681.

New WMC T-Shirts

If you were a member of the World Mission Center staff officially for three months or more, you qualify for one free WMC T-shirt. Reverend Kwak, the building adviser, was so inspired with the T-shirts he decided to give one to each Alumni member and to make the shirts available for sale worldwide. He told us that the WMC has great significance and is a symbol of pride for our movement, so members around the world can be proud to wear the T-shirt. The colors available are beige, gold, and yellow with black outline. Other colors are being planned and will be available soon.

If you were on the staff for three months or more, send your name, mission you had (kitchen, security, etc) date of staff duty, color, size, and address to:

Jerry Heying, Building Manager, and Thomas Lutz of the W.M.C. staff wearing the new T-shirts.



World Mission Center T-Shirts, 481 8th Avenue, New York NY 10001. Orders must be received by 12/31/83 for free shirt.

Shirts are available to others for \$5. If

you would like one, send your name, address, color, size and \$5 + 50c (postage) to the above address and it will be mailed A.S.A.P. Shirts are also available at the World Mission Center Front Desk.

New York church plans renewed life by committee

By Mark Palmer

In a move to strengthen and unify the church in New York, Dr. Mose Durst, Director of New York Church and president of the Unification Church of America, recently announced the formation of six committees made up of church members from a variety of missions and perspectives.

The committees, designed to address the needs and goals of the New York membership, meet regularly and serve as a means of communication between different departments.

In addition, a steering committee, made up of the six committee chairpersons, meets every two weeks with Dr. Durst in order to inform him of the consensus of opinion of each committee.

In June, Dr. Durst invited some 20 church members from the New York area for a breakfast meeting to discuss ways of improving communication within the church. It was suggested that the forming of several committees would be one way of achieving that goal and that church members should be given the opportunity to enroll into one of the groups of their own choice.

It was also noted that since many church members in New York work in businesses and live in apartments scattered around the city, there was a need to provide ways in which those people could contribute to the church beyond their individual jobs.

The committees include the following: Home Church Committee — designed to stimulate members to become active within the community where they live; Witnessing Committee — with special emphasis on new outreach programs and ways of improving the image of the church; Education Committee — to address some of the day to day challenges of church life; Professional Seminar Committee — set up to organize several introductory seminars which will be held in a Manhattan hotel, and the Newsletter Committee which is responsible for gathering information for a monthly news sheet called "What's Happening."

"We need a consistent standard of communication within the New York church and this will evolve as the committees become stronger," said Craig Barnett, chairman of the Witnessing Committee, which meets weekly at 4

Jose Rivera
Chairman Mark Palmer and Richard Lewis of the Newsletter Committee discuss the typesetting of "What's Happening," the newsletter of the NY church.



West 43rd St.

Rev David Hose, who is serving as chairman of the Education Committee, told Unification News he was "excited" and "encouraged" by his committee and said its success would come "by degrees."

"We are trying primarily to understand the needs of people both inside and outside the church and recognizing that

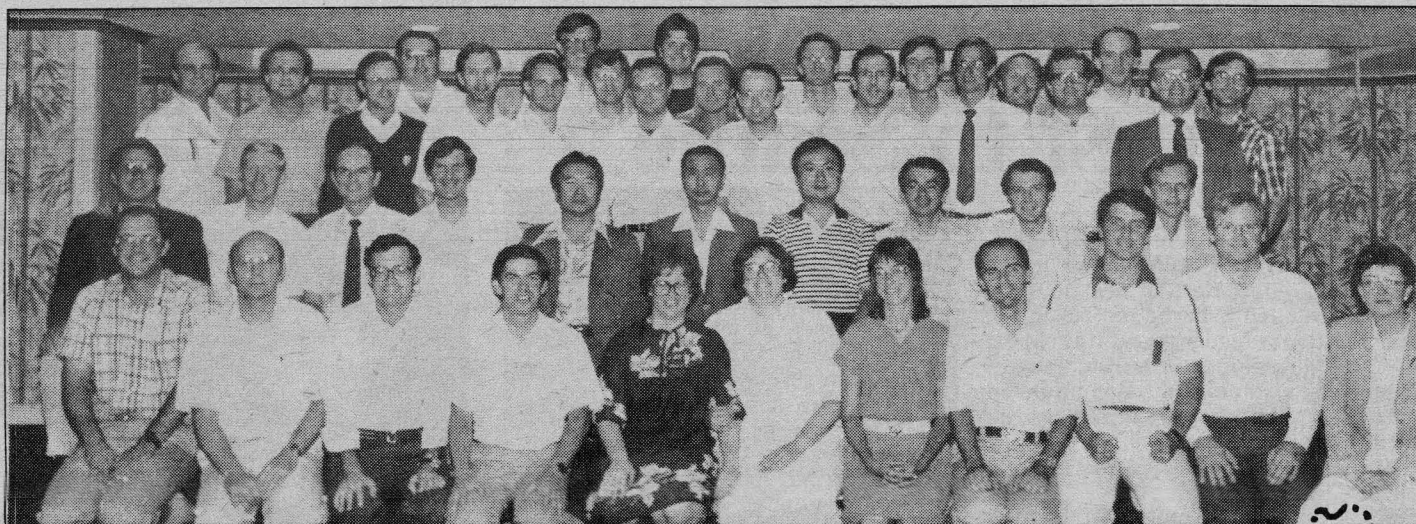
education goes beyond simple training sessions," he said.

Hose said the education committee consists of 15 members and that the tone of the meetings is "open" and "honest."

A meeting for all New York church members is scheduled for later this month, at which time the committee chairmen will report on the developments their committees have made.

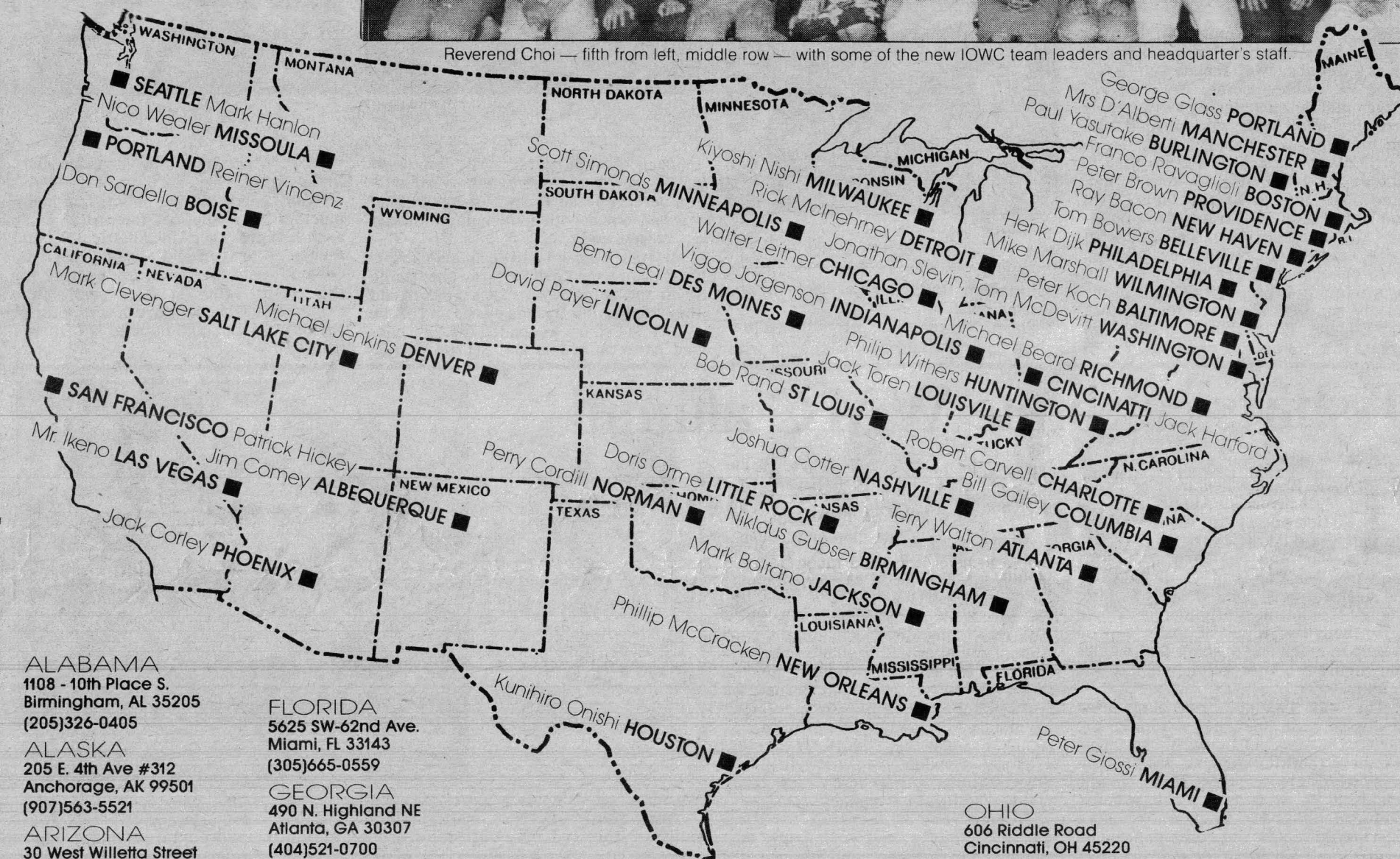
IOWC

The number of teams on the International One World Crusade is now 44. The map indicates where they are in September and the name of the team leader. You can obtain information about the IOWC activities in your area by contacting the state leader at the church centers listed below.



Reverend Choi — fifth from left, middle row — with some of the new IOWC team leaders and headquarters staff.

Richard Lewis



ALABAMA
1108 - 10th Place S.
Birmingham, AL 35205
(205)326-0405

ALASKA
205 E. 4th Ave #312
Anchorage, AK 99501
(907)563-5521

ARIZONA
30 West Willetta Street
Phoenix, AZ 85003
(602)253-7739

ARKANSAS
2824 S. Taylor Street
Little Rock, AR 72204
(501)664-9528

CALIFORNIA
411 S. Gramercy Place
Los Angeles, CA 90020
(213)480-8075

1153 Bush Street
San Francisco, CA 94109
(415)673-4040

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

CONNECTICUT
750 Elm Street
New Haven, CT 06511
(203)562-8370

DISTRICT OF COLUMBIA
1611 Upshur Street NW
Washington, DC 20011
(202)726-4700

1610 Columbia Rd. NW
Washington, DC 20009
(202)462-5700

DELAWARE
2600 Baynard Blvd.
Wilmington, DE 19802
(302)652-9180

FLORIDA
5625 SW-62nd Ave.
Miami, FL 33143
(305)665-0559

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

HAWAII
1330 St. Louis Drive
Honolulu, HI 96816
(808)946-0570

IDAHO
1524 W. Hays St.
Boise, ID 83702
(208)344-5033

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

INDIANA
404 E. 38th Street
Indianapolis, IN 46202
(317)283-1358

IOWA
1367 E. 9th Street
Des Moines, IA 50316
(515)262-6753

KANSAS
123 W. Chautauqua St.
Wichita, KS 67214
(316)684-3380

KENTUCKY
1402 Cherokee Road
Louisville, KY 40404
(502)452-2577

LOUISIANA
441 Canal Street
New Orleans, LA 70119
(504)486-5804

MAINE
62 Grant Street
Portland, ME 04101
(207)761-0677

MARYLAND
3101 N. Calvert
Baltimore, MD 21218
(301)235-7050

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

MICHIGAN
21635 Ryan Road
Warren, MI 48091
(313)757-1112

MINNESOTA
3349 First Avenue South
Minneapolis, MN 55408
(612)824-2621

MISSISSIPPI
1537 West Capital
Jackson, MS 39203
(601)969-1208

MISSOURI
1435 Bremen
St. Louis, MO 63107
(314)231-6875

MONTANA
420 East Broadway
Missoula, MT 59801
(721)6445

NEBRASKA
1035 South 12th Street
Lincoln, NB 68508
(402)435-8608

NEVADA
4835 South Pearl St.
Las Vegas, NV 89121
(702)458-1148

NEW HAMPSHIRE
69 Brook Street
Manchester, NH 03104
(603)669-8577

NEW JERSEY
413 Courtlandt Street
Bellefonte, NJ 07109
(201)759-3804

NEW MEXICO
1302 Carlisle Blvd. NE
Albuquerque, NM 87110
(505)268-6468

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

NORTH CAROLINA
219 Forrest Rd.
Raleigh, NC 27507
(919)821-2246

NORTH DAKOTA
1211 - 11 1/2 North
Fargo, ND 58108
(701)280-0064

OHIO
606 Riddle Road
Cincinnati, OH 45220
(513)281-0428

OKLAHOMA
304 S University Blvd.
Norman, OK 73069
(405)364-8698

OREGON
2407 SE - 12th Ave
Portland, OR 97214
(503)239-5117

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

PUERTO RICO
PO Box 1627
Old San Juan, PR 00905
(809)727-3210

RHODE ISLAND
220 Rochambeau Ave
Providence, RI 02906
(401)521-3132

SOUTH CAROLINA
2120 Rosewood Drive
Columbia, SC 29205

SOUTH DAKOTA
1617 Dana Drive
Sioux Falls, SD 57105
(605)332-2404

TENNESSEE
2516 Belmont Blvd.
Nashville, TN 37212
(615)269-4812

TEXAS
1214 Heights Blvd
Houston, TX 77008
(713)864-1204

UTAH
260 S. Concord
Salt Lake City, UT 84104
(801)539-8431

VERMONT
489 St. Paul Street
Burlington, VT 05401
(802)658-9148

VIRGINIA
2503 Park Ave.
Richmond, VA 23220
(804)358-8101

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

WEST VIRGINIA
918 Ninth St.
Huntington, WV 25701
(304)522-9353

WISCONSIN
5403 W. Center St. #4
Milwaukee, WI 53210
(414)445-7676

WYOMING
315 W. 18th Street
Cheyenne, WY 82001
(307)632-6452

Mr. Ikeno's testimony

By Rhonda Olsen

The year was 1944. It was near the end of World War II. B-29's were bombing the tiny village of Hanazono, Japan. There, inside the dug out bomb shelter on the side of a hill, Kazuyoshi Ikeno was born.

His mother was very ill from malnutrition and had no milk to give the tiny infant. The close-knit Buddhist family had little hope the baby could survive. The only source of nutrition for baby Kazuyoshi was water boiled with rice to make a milky liquid.

Miraculously, the child survived to become the International One World Crusade commander we know today as Mr. Ikeno.

Though his father had great hopes of Kazuyoshi becoming a great scholar at a famous university, the young boy was more drawn to literature, debate and athletics. He won fame as a marathon runner, the student body president, and received special honor from the Minister of Education of Japan for leading the top debate team in the country.

His was a happy childhood. Though very poor, his family was close and loving. Then, in high school, tragedy struck his life. Kazuyoshi and his best friend fell in love with the same girl. Confused and lonely, his friend committed suicide.

Feeling responsible for this tragic death, Kazuyoshi determined to work twice as hard, enough for two people, to redeem his friend. He wanted to understand the meaning of life and death and the spirit world. Thus began the spiritual seeking of Kazuyoshi Ikeno.

He studied philosophy and sociology, struggling to find the answers he sought. Believing in God, he wanted to make some revolutionary change in the world. Kazuyoshi then went to Tokyo to study political science at Waseda University.

One day on campus, there was a display at the Exhibition Hall. Kazuyoshi was intrigued by the theme: "Revolution of Heart makes a United World." It was there he met Shinichi Suzuki, a member of the Unification Church which had sponsored the display. Shinichi called him every morning at 6 a.m. to talk. One morning, he told Kazuyoshi that he might be able to see a "giant star" — a great spiritual leader. First, he was told, he must attend a 7-day workshop to prepare to meet this great man. Kazuyoshi agreed.

Out of 30 participants at the workshop he was the one selected to go to a special testimony meeting with Reverend Won Pil Kim, one of Reverend Moon's first disciples. Reverend Kim shared about

Reverend Sun Myung Moon's faith and his life in a communist prison camp. Kazuyoshi was so moved by that testimony that he cancelled a trip to mainland China and went to a 40-day workshop instead.

Kazuyoshi Ikeno joined the Unification Church on August 20, 1967 and he went to pioneer the village of Gunma for 40 days. By the time he returned, the giant star, Reverend Moon had gone back to Korea. It wasn't until 1970 that he was able to meet Reverend Moon.

Mr. Ikeno spent the next five years expanding the CARP movement (Collegiate Association of Research into Principles). At Waseda University he earned a master's degree in Political Science and began the World Student Times. He toured through Korea and China to organize professors and students for international seminars and exchange programs.

For a long time, Mr. Ikeno felt that God wanted him to go to America. He began preparing to go. Everyone couldn't believe it was true and finally, when the call came, he was already packed with passport in hand. And so Mr. Ikeno came to America in 1972 and helped to establish CARP and WST in Columbia University. There, he received a master's degree in both International Affairs and Economics and Sociology in Asia.

In February of 1977, Mr. Ikeno married Mieke Kita in a Blessing ceremony of 74 couples in New York conducted by Reverend Moon. They now have three lovely daughters: Hanako, 5, Akiko, 4, and Mitsuyo, 2. His family is a great source of joy and inspiration in his life.

As the Columbia CARP director, Mr. Ikeno helped in all three major American campaigns, breaking records all the way. His team of 10 members brought 1,200 people to hear Reverend Moon address an overflow crowd at Madison Square Garden. At Yankee Stadium with 40 members, he brought 10,000 people. Reverend Moon honored twelve members for outstanding achievement and greatest result. Ten out of the twelve awarded were from Mr. Ikeno's team, while he himself took second place. He attributes that success to Reverend Moon's inspiring visit proclaiming young people as the key to victory — young key or Yankee.

At Washington Monument, Mr. Ikeno and his team brought 72 buses — around 3,500 people.

Traveling through Europe in 1974, he worked for the liberation of Japanese wives in North Korea and had occasion to meet with Alexander Solzhenitsyn.

From 1979 to 1983, Mr. Ikeno worked in New York with Reverend Won Pil Kim on the Home Church project.

During this time, Mr. Ikeno felt the "heart of a father in the shoes of a servant," and is very grateful to Reverend Kim for being such a humble and parental example. He considers this time the most valuable in his life.

In March of 1983, Mr. Ikeno was called to duty to lead IOWC Team #7 and travel throughout the country spreading the message of Reverend Moon.

The members of Team #7 are honored to have such a distinguished and noble leader. We hope to work together to bring victory for God in this historical campaign.

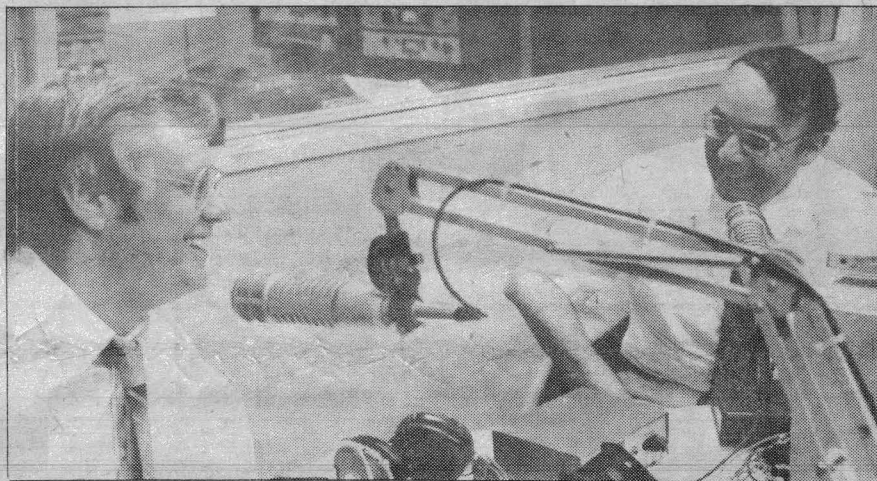


Mr Ikeno's IOWC team

Media and Dr. Durst

As part of his nationwide speaking tour with the IOWC, President Durst was interviewed for TV, radio and newspaper on his recent visit to the southern states. He has said that the media's interest in our church is more sincere than ever before.

Noah Foss



IOWC Testimony

By Timothy Jehosaphat Wright

Two months ago I was a full time student in San Francisco. As a National Student Chef Champion (1982), my career was well on the way. I love meeting and spending time with people, so I was drawn to the hospitality field — my major being Hotel-Motel/Restaurant Management. My career means a lot to me as an individual, but I also have a commitment to use this talent to serve something larger.

Working in the International One World Crusade, I find it necessary to meet and communicate with people of all races, creeds and cultures. Unificationism is Godism. Coming from a strong Pentecostal Holiness and Baptists background, I can appreciate the beauty of being on a crusade for Godism.

I strongly feel that there is a spiritual



enemy out there that wants to destroy us. Seemingly most religions now have quiet songs, and have hung up their harps and have no fire. That is where we come in — IOWC to rekindle the fire, the joyful songs and hopes — to bring about one world under God and return all things to Him.



Mr and Mrs Ikeno with their three children.

Doris Orme's IOWC team

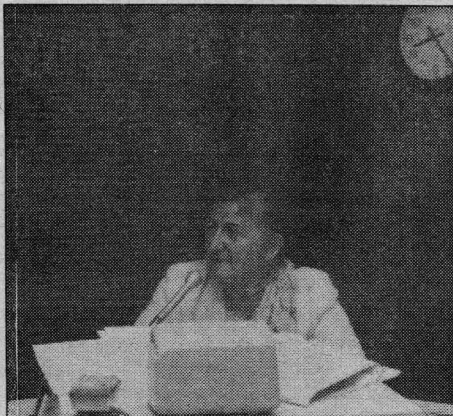
By Deberah Vazquez

In the hub of Georgia in downtown Atlanta, the IOWC held an evening of song, dance, and inspirational talk at the exclusive Hyatt-Regency Hotel.

Reverend Doris Orme spoke with urgency. "Spirit world is working very hard in this hour," she said. "Many people are receiving revelations all over the world. In the Orient, Europe, everywhere. They are being told about a one world family under God. If you are wise you will listen to the voice of God, in so doing you will find peace in your heart."

"The spirit world is a beautiful world. I have seen it many times. It is a glorious beautiful world. This earth is just a drop in the bucket. This is where you will eternally be with God. And it is such a beautiful world."

The audience loved the speech and afterwards many wanted to know more



Doris Orme on radio.

about the Church.

On July 21, the IOWC held an outdoor performance and talk at the Central City Park in the heart of downtown Atlanta, surrounded by beautiful greenery and waterfalls.

There were groups of curious onlookers who watched the enthusiastic faces of the crusaders as they hung up posters, preparing for the event. As the sun baked down with blinding power, and the temperature continued to soar, the IOWC band played a number of songs.

Paul Ku (leader of the Sunburst band) opened the event by sharing a little about the IOWC. "We're members of the IOWC and our founder is the Reverend Sun Myung Moon. We are here to preach about God and to clear up the ideas, myths and prejudice which has been spread about our movement. Reverend Moon is a man sent by God, inspired by God to unite the denominations and to unite people of all races."

When the band finished Reverend Doris Orme spoke. "We are proclaiming a message. A message from our Heavenly Father. The U.S.A is a great country

and was formed by God. The U.S.A. is made up of all kinds of people from every race and every creed. The U.S.A. was made by God to be the land in which all people could unite together. Today, however, there are many factors working to divide America."

"The world itself is divided into two camps. God and anti-God. Communism and Democracy. Communism claim that their ideology is the answer for the people. I proclaim that it is the answer for nothing!"

"The Divine Principle of Reverend Moon can bring about a brotherhood under the fatherhood of God, and can bring together all races and all people. A harmony that can come upon this earth and war will be no more. God has ordained this and God Himself will bring it about by people who open their hearts and mind to a higher understanding."

The speech was well received by the crowd that gathered.

"Love can bring us together. Black, white and yellow together." So sang our Sister Nancy Spool at the Turner Monumental A.M.C. Church. It was an evening of music, and inspiration, an ecumenical evening with the congregation and our congregation combined.

The Reverend Hardeman opened the evening with hymns and prayer. He said he was not a stranger to the Unification Church, he had attended banquets and conferences and had attended the Washington Monument Rally back in 1976. "It took me fifty five years to see my dream come true," he said. "It took me fifty five years to see everyone gathered here the way we are."

He introduced Reverend Doris Orme. "I come here tonight to introduce you to a woman of God. The spirit of the Lord is inside of her."

Reverend Orme spoke her message and the congregation loved it.



Sunburst performing.

My escape from Iran

This is the eighth and last installment of Essi's testimony of his work in Iran. In part seven he had reached the border of Iran intending to escape.

By Essi Zahedi

Our chances of getting out of the country seemed very slim, and trustworthy guides were scarce; even if we could find one, he would certainly ask us for much more money than we could afford. We finally located our Afghani friends, and they inquired about a cheap and trustworthy guide. After about five days, they came to get us one noon and pressed us to accept arrangements that they had made with a guide. Reluctantly, knowing it was a risky attempt, the other brother and I got into the car, paid the driver, and headed for a village close to the border. It was dark when we arrived.

Our guide asked us to walk some distance, while he drove the car through the guard station. Later, we had to get out and walk through a dry river bed in the dark. On the other side, we were surrounded by guards who began firing shots. In the darkness, I looked for some means of escape. Behind us was a cliff, and at the bottom a small cave which flood waters had washed out. I crawled into the cave and asked the brother to hide somewhere else. But when he saw I was safely hidden, he called out, "I'm here, don't shoot," in order to draw attention to himself and away from me. They turned on their lights and asked him about his friend. "I have no friend; I'm alone," he insisted. In disbelief, they checked all the bushes and almost found me. Miraculously, they didn't notice me. After a while, they took the brother and left.

At the price of that brother's sacrifice, I was now free, but alone — without a

guide, food or water — in the darkness. I decided to depend on God's guidance.

Climbing a cliff, I set out in what seemed to be the proper direction and walked all night. I didn't dare take an easy way, because I knew they would continue searching for me when it became light, so I climbed the rocky hills and took dangerous paths in the darkness. The next morning, I could hear cars and sounds of people searching for me, but I was high up the hill. I had been sweating a lot and was very thirsty, but there was no water in that wilderness. A desert lay before me and the sun was hot. Still, I had to cross it. Setting my sights on distant hills, I walked all day, finding some trees but no water. Although a camel caravan passed nearby, I couldn't trust them and headed in the opposite direction.

After two hours, I saw a man gathering firewood with his family, and somehow felt I could trust him. I approached him and asked for water. He was surprised and asked what I was doing there. With much sincerity, I told him my story. First, he recommended that I return and give myself up. However, I was determined to finish my trip. Next he offered to help me for a certain amount of money. However, I had very little money, so I just asked if he would give me water and point me in the right direction.

He invited me into his tent and offered me water; about an hour later, he changed his mind and decided to help me, even without much pay. For two hours, he drove me through the desert hills and valleys; then he stopped the car and told me we had already crossed the border and were in Pakistan. He pointed out a narrow pass and told me that after about an hour's walk I would be able to see the lights of several houses, where people would help me. He was right; the mayor of the village welcomed me.

That first night in Pakistan, I slept in the small village mosque. Without an entry visa or much money, it is not easy to travel in Pakistan. The nearest town with train connections to the capital is about an 18-hour drive from the border,

and the route is dotted with frequent security checkpoint. To go by bus would have been too risky, and I had no way of knowing how to find a trustworthy person to drive me. The kind mayor introduced me to a man who had happened to stop in the village for a cup of tea, enroute to my destination. God must have guided him to that place at that time. He offered me a free ride in his van to the town with the train station. As he was well-known locally, the police would not stop him to check his van, and I would be safe. Arriving at the train station, I observed that a soldier was checking the papers of every foreigner who bought a ticket; just as it was my turn at the window, however, he was called away, and I was able to pass through without incident.

After a tiring 40-hour train ride, I arrived in Rawalpindi at night without the address of anyone there, but with just enough money for a three-minute telephone call to my fiancée Katie in New York. Hearing her voice, I was finally able to relax.

When I look back on the past and what I went through, I cannot stop thanking Heavenly Father, because during every step along the way, whenever I felt unable to continue and decided to give up, the strong invisible hand of God lifted me up and pushed me to go on. Later, I found out that the brother who sacrificed his own freedom in order that I could escape was released after three weeks.

Although I am out of the country, I cannot stop worrying about all those who are there, trying so sincerely to do the will of God and keeping their faith. I have much desire to be with them in their difficulties, because I don't want them to feel that I left them behind out of concern only for my security. However, in the present situation, it does not seem possible to return. When I read their letters, I cannot cease admiring them. I know Heavenly Father is proud of them. They may seem to be isolated, but from my experience, I know that Heavenly Father never leaves His children alone.

The End

Founded 1982

Unification News

Dr. Mose Durst
—PUBLISHER—

Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

Laura Reinig
—COPY EDITING—

Unification News is published by the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), 4 West 43rd Street, New York NY 10036. The term "Unification Church" has frequently been used to denote both the formal corporate entity of HSA-UWC and the informally organized community of faith consisting of HSA-UWC members, its members and other friends and adherents of the Unification faith.

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

Copyright © 1982 The Holy Spirit Association for the Unification of World Christianity

4 West 43rd Street
New York, NY 10036
(212)869-8847

Subscriptions

We hope you enjoy reading the *Unification News*. If you move, please send in the mailing label from the paper with your new address. If you do not wish to receive the paper, let us know and enclose the mailing label.

We want to make our paper available to as many readers as possible so there is no charge for putting a U.S.A. address on the mailing list and only a nominal charge for putting foreign addresses on the list (\$10 to Canada, \$30 for airmail to the rest of the world).

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

Please add my name to your mailing list:

Please type or print

name + address + zip

Send to: **Unification News**

Subscriptions

4 West 43rd Street
New York, NY 10036

Home Church and crime prevention in Queens

By Mr. Ikeno

We sent out a questionnaire to find out how we might help the community with our home church activities. As a result, we found out that almost all homes (about 85 percent) had been victims of burglary or robbery two to five times during the last one or two years.

One of the questions we asked was what was the most effective means for crime prevention. Sixty percent answered civilian patrol and thirty percent answered private security. Police patrol and block watchers followed as the third most common answer.

People certainly favored hiring private security for crime prevention. But civilian patrol was more highly favored. This is because private security are outside people who can hardly be expected to defend the community at the risk of their lives. Moreover, salaries are high for private security, and no one was sure how the monthly wage system should operate or how the funds should be collected. The residents feel there is no way to prevent crimes apart from protecting their own community by themselves.

People who did favor private security were skeptical of the results of civilian patrol, thinking that no one ever volunteers for civilian patrol. It may get off to a good start, but volunteers begin dropping out halfway. Although it was worthwhile listening to these opinions, we felt that we would be able to find people for civilian patrol.

As the first step, we invited people from our home church area who had expressed interest to a public crime prevention meeting. About 60 people gathered together, and the police officer in charge of crime prevention at the Flushing police station gave a speech.

Block Association

At this meeting Mr. Bernard Rosenberg, President of the Greater Flushing Tenant Association, suggested that we form a Block Association as a foundation organization for strengthening and continuing civilian patrol. This suggestion was supported by the participants, and so we decided to hold a meeting as soon as possible. At this meeting we found out almost all residents were once victims of robbery and burglary.

The discussion was heated and serious. Although some people had different opinions, most agreed we should start immediately. Some people promised they

would cooperate with us if Unification Church members took the initiative.

Twenty of the 60 participants were chosen as block watchers as a part of volunteer activities. The minimum qualification for block watcher was simply to listen to the speech of an invited crime prevention specialist from the police station.

Police stations in New York city will send block watchers an I.D. card to validate membership. If they witness robbery, burglary, extortion, violence, assault, etc., they call the police station and give their I.D. number. Then the police officer can trust their report and send patrol cars immediately. Thus 20 block watchers became our first foundation for crime prevention activities.

On September 10th, the first Block Association meeting was held at St. Michael's Catholic Church. About 120 people from the area participated. We chose a temporary president, vice-

Dr. John Didsbury, director of the Home Church center in Queens, on civilian patrol.



president, accountant and secretary, and named the association "Ash-Bee Block Association" combining the names of Ash Avenue and Beech Avenue.

Mr. Isaiah Bracy, the guest speaker at the meeting, was the center of attention as he reported on his past four years of experiences in civilian patrol. He couldn't ignore the fact that Flushing, where he was born and grew up, was becoming increasingly degraded by crime. So after he retired from work he started patrolling by himself, using his own car.

Gradually, conscientious people gathered around him and set up a group named "Flushing Residents Civic Association Inc." which continued civilian patrol for four years.

As the result, the crime rate in the patrolled area decreased about 40 to 60 percent. Furthermore, City police stations supported them with an annual

budget, and banks in the Flushing Main Street voluntarily decided to contribute money. Many other contributions came from various stores and homes, and gas stations donated gasoline.

Many participants of our meeting gained confidence hearing such an inspiring report. After the meeting each avenue chose its own captain.

After we set up the charter for this block association it was easier to invite people to join us. The result was some 60 to 80 members and about \$800. However, only a few could take part in the midnight patrol since people are too tired after a day's work. Thus we were facing difficulty from the beginning. Since people were more and more eager to have civilian patrol established, and we could not get enough volunteers, we finally came to the conclusion that we ourselves had to start up civilian patrol.

We visited Mr. Bracy, the President of Flushing Residents Civic Association, and learned concrete methods of civilian patrol from him. He suggested we buy an efficient C.B. radio; this, he said, is the key for success of civilian patrol. We went to various electrical companies without success. But then we heard from one home church member interested in wireless telegraphy that a company named Cobra Communication Product Group produced a quiet and efficient C.B. radio. We immediately ordered three radios which arrived three months later.

Local tragedy

While we were waiting for the radios 66-year-old Mrs. Kathryn Gjurasic was murdered just two doors from our center. The murderer broke into her home, and killed her, grabbed some jewelry, and ran away. That sad incident took place right after Christmas. Her family are all Catholics who always supported Unification Church members. In particular, one of them always expresses gratitude for our morning street cleaning on his way to his office in Manhattan. We were very sorry this incident occurred during the very time we were making concrete plans for

The logo of the Flushing Crime Prevention Program.



civilian patrol. If we had prepared more quickly and started the patrol at the beginning of December, such a terrible thing would not have happened. So we were determined to start up the patrol as quickly as possible. That was the only way to console Mrs. Gjurasic's spirit.

(That March, Mr. Ikeno became an IOWC Commander and John Didsbury came as center director)

We had two magnetic signs made saying "Community Civilian Patrol" which can be put on any car. The radios plug into a cigarette lighter so any person can use his own car for patrol. So far, two other cars are involved in our patrol — one a husband and wife team. We do shifts of two hours covering the evening and sometimes afternoons. Gradually more and more people are joining or donating money to us.

The patrol consists of a driver and assistant and one person manning the home base. Anything suspicious is called into the home base who then calls the police. A log book is kept. We patrol an area of five blocks. The police recommended doing a small area very well, so this means driving by each house every 10 - 20 minutes. Being very visible with signs and antennae, it is a good deterrent, and most patrols are thankfully uneventful.

On patrol

Any suspicious people or cars are scrutinized. Generally we report abandoned cars and faulty lights. If a neighbor's house looks unsafe (poor lighting, papers left out indicating the house is unoccupied, etc.) we leave a note expressing concern and what steps should be taken to make the house less inviting for a burglar.

One night a man trying to break into a car was observed. The police came and arrested him. Another problem is teenagers drinking on the street, so our presence helps to keep order. One night at midnight, a neighbor called us complaining of rowdy people. So we put the signs on and drove down there. On seeing our official "look" the youths moved on — all part of building heaven in our neighborhood and looking after our people.

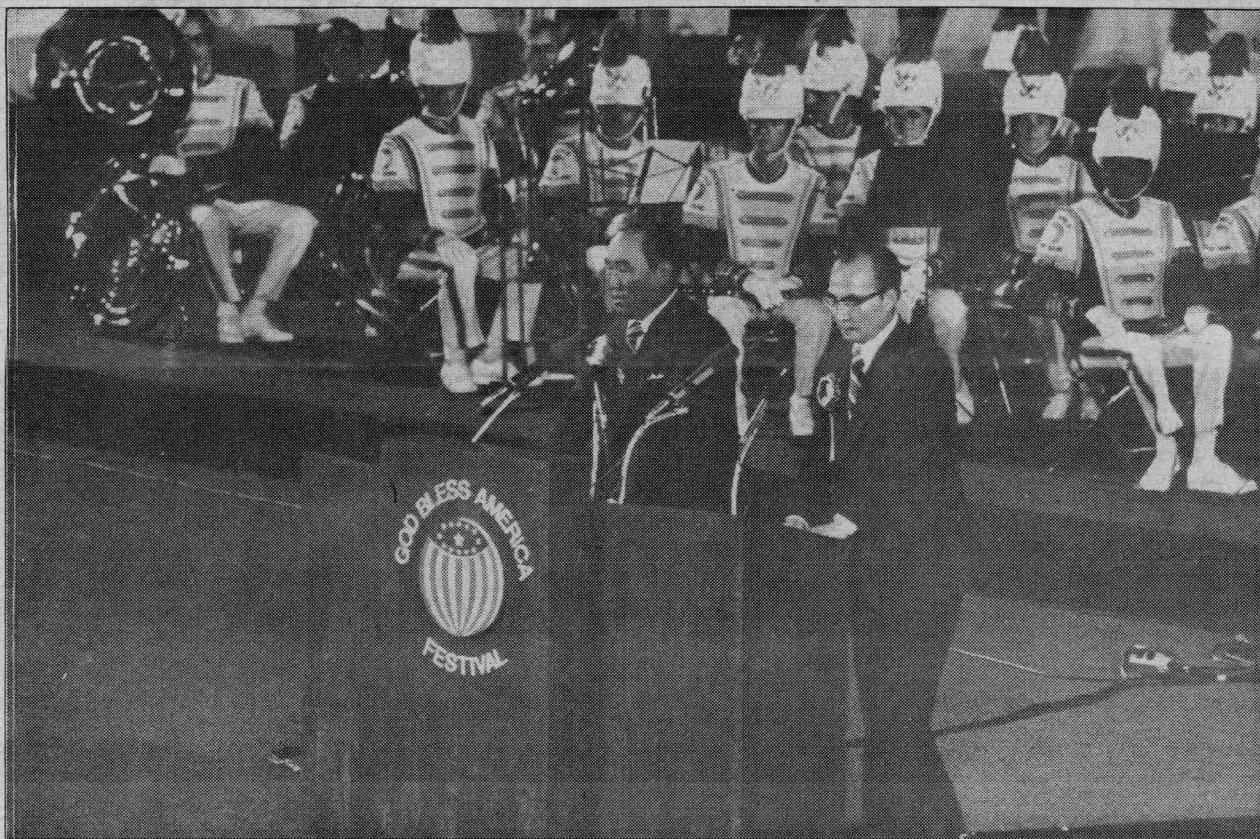
Burglaries are still happening, so we need to do more. We hope to build our program up. Civilian Patrol is needed to help combat crime and at the same time it's a good home church service project. By driving around our area every night, we are developing a heart of "adoption" and a feeling of protecting "our people." Much has been said about the problems of society, but when people see we have a concrete program going they really get inspired.

For more information contact: John Didsbury, 143-63 Ash Avenue, Flushing, NY, 11355.



Dr. and Mrs. Didsbury with one of their neighbours.

Remember when we



New Future Films

Reverend Moon, with Bo Hi Pak translating, speaking on September 18th, 1976, to over 300,00 people who had responded to the invitation to "Meet us at the Monument."

GOD'S HOPE FOR AMERICA

Over 300,000 people from around the world gathered at the Washington Monument on September 18, 1976 to hear Reverend Moon speak about God's Hope for America. That day has a tremendous significance as the foundation for the church's work in America. This is the text of the speech that Reverend Moon gave on that day seven years ago.

By Reverend Moon

Honorable Citizens of the United States and world delegates: I would like to express my heartfelt thanks and appreciation to all of you for "Meeting us at the Monument." Tonight we are celebrating America's Bicentennial in the name of God. For you and me, this is an historical moment.

Tonight I would like to speak on the subject "America and God's Will."

God is eternal, unchanging, unique and absolute. If those are the qualities of God, His purpose of creation must also be eternal, unchanging and absolute. In the beginning, God's ideal was to create one world of unity and harmony.

Today, however, our world has no unity or harmony. Instead there is much division, disharmony, confusion and chaos. Individually, our minds are separated from our bodies, and our families, races, nations and our world are torn apart. This reality is in total contradiction to God's original intention. Clearly something is fundamentally wrong.

Victory over Evil

Religion has an explanation. It says that this worldwide division is the result of our first ancestors' rebellion against God, the Fall of Man.

In order to save fallen man, God sent the Messiah. His purpose was to restore man to his original state before the Fall. Therefore, Salvation is the same as Restoration.

The Fall of Man brought about this fallen world. Disobeying God's Word, man rebelled against Him. This put him in the position to be overpowered by Satan's lies. And so finally man united with Satan, receiving Satan's personality and love instead of God's personality and love.

To be restored as an original man, we must reverse the process of the Fall. This time we must separate ourselves from Satan, reach out to God whom we have lost, and obey His Word. In this way we can receive God's personality and His love.

Selfishness is Unhappiness

God is supremely selfless and supremely public minded; whereas Satan is absolutely self-centered and only out for himself.

God's formula to restore man is for us to become God-like. This means that we must become completely

selfless and public minded. Each of us must become a person who is able to sacrifice himself for the sake of others.

Such a selfless and public minded person will prosper because he is the image of God. The selfish, self-centered person will decline because he is the opposite of God. This is God's rule.

Human history has been a history of struggle, a history of war. It has been almost like a tug-of-war between God and Satan with man as the prize. Good and Evil have been struggling to win man to their respective sides.

Because human history started with the Fall, Evil got a head start. Therefore in history the evil side has always taken the aggressive and offensive position. Good has been passive and defensive; yet, God is on the side of Good. In the end, the good side always wins the victory. The good side is always the underdog; yet, it comes out victorious and expands.

For example, during World War I and World War II, the evil sides attacked first; yet they were the ones to be defeated. Today, there is much talk about World War III. This time Evil, represented by the communist nations, is challenging the free world, provoking conflicts and war everywhere. But again based on God's formula, the ultimate victory will surely be on the side of God.

There is another formula in God's Work of Restoration. Before God sends the Messiah to restore man, He always prepares a central religion and a chosen nation as the foundation to receive the Messiah.

According to this formula, God established Judaism as the first central religion, and Israel as the first chosen nation. Upon this base God sent Jesus Christ as the Messiah. His hope was that the chosen nation and religion become one with Jesus to establish the Kingdom of God on earth and restore the world to God.

For this purpose, God prepared Judaism and Israel for nearly 4,000 Biblical years. If they had recognized Jesus Christ as the Messiah and worked with Him in a spirit of sacrifice, He would not only have been successful in Israel, but also would have gone on to unite all the Arab nations and Asia, linking the East and West. By unifying the world under the sovereignty of God, He would have established the Kingdom of God on earth at that time.

Israel and Judaism, however, did not fully realize their responsibility. Jesus was not accepted as the Messiah, and finally was crucified on the cross. Thus,



God's Kingdom remained unfulfilled. However, Jesus opened the way to spiritual salvation and started Christianity which is spiritually in the position of the Second Israel.

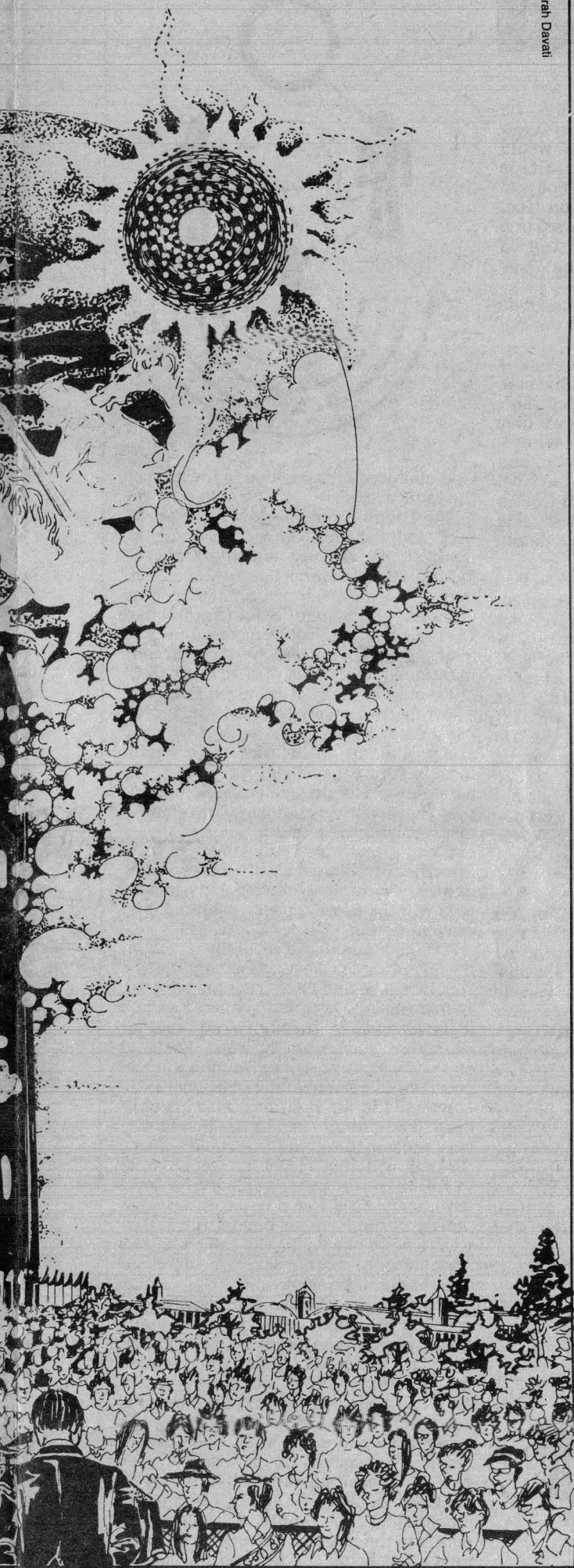
A Quick Historical Glimpse

The early Christians marched towards Rome only to find terrible persecution. For 400 years the blood of many martyrs was spilled. Their sacrifice atoned for the loss of 4,000 years of God's preparation for the Messiah. The Christians finally triumphed in Rome and Christianity became the state religion. Thus Rome came to occupy the position of the Second Israel physically and receive the blessing of God.

At that time God expected the papacy and Rome to completely unite and unselfishly build the unified world left unaccomplished at the time of Jesus.

However, the papacy also did not realize the signifi-

Sarah Davati



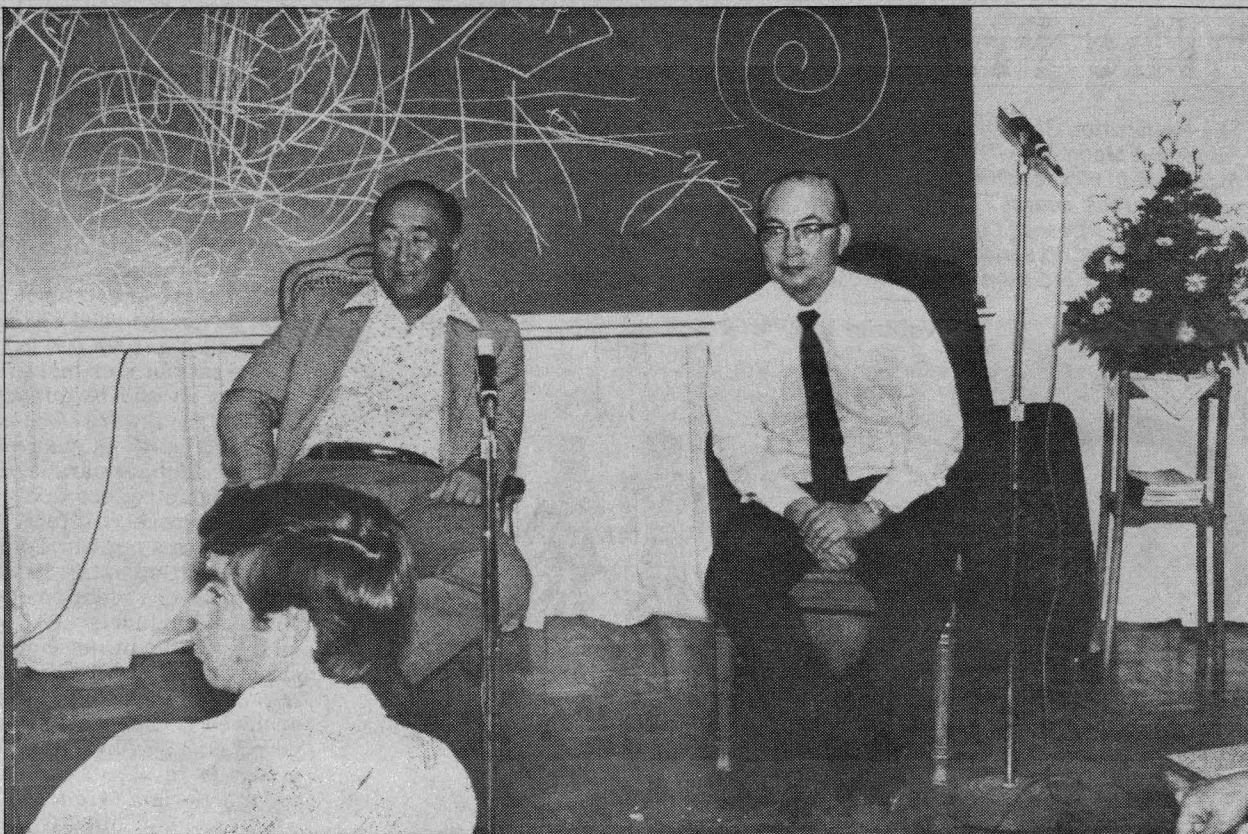
cance of its mission and often used its power for its own glory. There was abuse and corruption in the Church and it departed from the will and expectation of God. The dignity of the papacy fell.

In reaction, humanism arose, and Protestantism called for the reformation of the Church. Instead of heeding the call, the papacy and the Roman authorities increased their persecution of the reformers.

During that period, it was no coincidence that Henry VIII, King of England, also revolted against Roman Catholicism and, enacting a new law through Parliament, founded the Anglican Church. This was actually a golden opportunity for Great Britain to join the Protestant movement of Europe and bring about a new hope for the advancement of God's Will.

At that time, the British Empire became the greatest in the world, inspiring the famous saying, "The sun never sets on the British Empire." This extraordinary

Met at the Monument



Richard Lewis

Reverend Moon and Bo Hi Pak at a meeting of church leaders this summer.

blessing was not just for England, but was for the advancement of God's Kingdom. If Britain had understood God's Will, she would have supported the Puritan and Protestant movements and tackled her God-given task of world restoration. Through that she could actually have built a United Kingdom of God, transcending all national barriers.

However, Britain persecuted the Puritans, and was apathetic to the Protestants. These persecuted people had to look for a land of hope. They were united by a common destiny. Transcending race and national barriers and fleeing from persecution, they came to the new world, the American continent. Here they established an independent Protestant nation. This is the providential background of the birth of America.

America: God's New Nation

Today, America and Christianity together must take up the sacred task of world restoration. America must unite the cultures of the West and the East, as well as the Middle East, and create one great unified culture, ultimately fulfilling the mission of establishing the Kingdom of God on earth.

Judaism was God's first central religion, and Christianity was the second. The Unification Church is the third, coming with the new revelation that will fulfill the final chapter of God's Providence. These central religions must unite in America and reach out to unite religions of the world.

Judaism, centered upon the Old Testament, was the first work of God and is in an elder brother's position. Christianity, centered upon the New Testament, is in the position of the second brother. The Unification Church, through which God has given a new revelation, the Completed Testament, is in the position of the youngest brother.

These three religions are indeed three brothers in the Providence of God. Then, Israel, the United States and Korea, the nations where these three religions are based must also be brothers. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the U.N.

Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

Have you heard about "Godism"?

"One World Under God" is the unchanging, eternal and absolute desire of God. This goal will be realized; yet, in order to accomplish this goal, the unity of religions is the first and essential task. When all men worship one God as Father, accept one Messiah and uphold one Godism, an absolutely God-centered way of

life, then the dwelling of God will be with men. It will be only a matter of time to see the Kingdom of God here on earth.

The United States of America, transcending race and nationality, is already a model of the unified world. She must realize that the abundant blessings which God has been pouring upon this land are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise her responsibility as a world leader and the chosen nation of God.

Israel did not meet the expectation of God, nor did Rome, nor did Great Britain. Now what about America?

To inspire America to avoid the same mistakes, to inspire America to sacrifice herself for the sake of the world, to inspire America to work towards "One World Under God", God summoned Reverend Moon to this country to proclaim God's new revelation. And in particular, God called me to lead the young people of America, the leaders of tomorrow, back to God.

Today America is plagued with problems: racism, juvenile delinquency, and immorality. Christianity is declining. Communism is rising. The menace of communism is everywhere. Of all these problems, atheistic communism is the worst. It is not just America's problem; it is the problem of free men everywhere; it is the problem of all religious people; it is the problem of God Himself.

"I Love America"

Ladies and gentlemen, at this crossroads of human history, we must listen to the calling of God. God prepared America for 200 years. This is the time for awakening. America must accept her global responsibility. Armed with Godism, she must free the communist world, and at last, building the Kingdom of God here on earth. God has chosen America as the flag bearer. America must rise up today, tomorrow may be too late.

I not only respect America but truly love this nation. I respect and love her as a great nation, as a godly nation, and as the central nation in God's Providence. She is now at the threshold of her third century. She must not disappoint God. Today let us pledge to God Almighty that we shall do His Will. We shall never let Him down. Never!

Today in this holy place, let us together lay the cornerstone of the Kingdom of God on earth. Let us all join together as the co-workers of God. Let us be the pioneers of His Kingdom.

My dear brethren who long for unity, this is the place of commitment, the moment of decision. If you are willing to give your sweat, your blood, and your very lives to the call of God, then in this sacred moment before heaven and earth and before all mankind, let us shout it out. We know we can build the Kingdom of God here on earth, in His power, and with our own hands.

May God bless you and your homes, and forevermore, God bless America. Thank you very much.

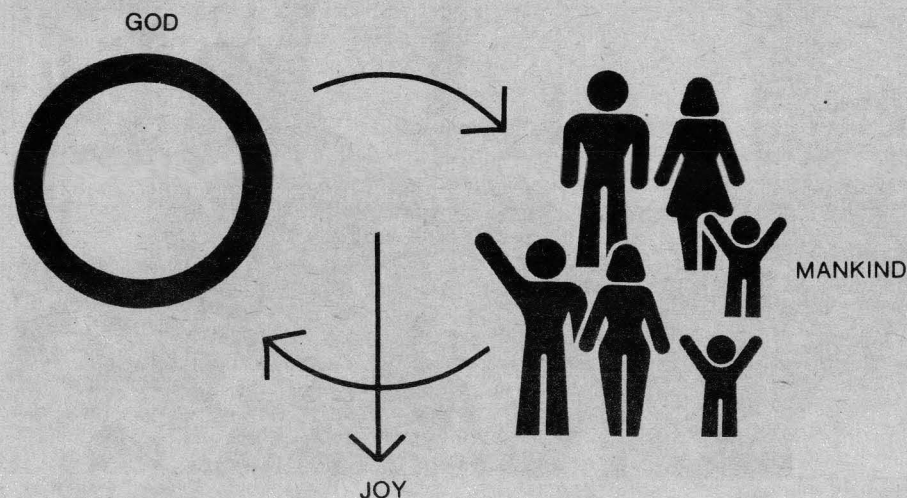
THE DIVINE PRINCIPLE

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."

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 4



The earnest, searching question asked by a 1960's pop hit, "What's it all about, Alfie?" reflects for the present time a question that has beset men and women of all time. What is life all about? What are we here to do? Is life, as Shakespeare's Macbeth would have us believe, merely

... a walking shadow ... a tale told by an idiot, full of sound and fury, signifying nothing.

Or does it have, as other poets and mystics suggest, some ultimate and sublime purpose?

For Divine Principle, as we shall see, the purpose of creation is three-fold yet one. In contrast to Macbeth, the Principle affirms there is a profound meaning in life — and this meaning is connected to joy. Indeed, for Divine Principle the very purpose of God in creating the world was to produce and experience joy. God, humankind and the natural world all exist both for their own joy and to bring joy to others.

Let us think of how joy is experienced. No one feels joy by himself, but only by having an object which complements or reflects his own character. If an artist merely conceives an ideal without expressing it, his joy is not fulfilled. But when his creative idea is perfectly expressed on his canvas, then he is likely to feel a joyful satisfaction. The painting serves as an object to stimulate such feelings.

On a deeper level, joy comes from love. When one has a full relationship of love, the highest joy is his. Romeo's rather exaggerated exclamation upon seeing the light in Juliet's window, "It is the east, and Juliet is the sun!" suggests the ecstatic heights truly-felt love can bring.

Divine Principle teaches that God's desire for love is not so different from that of His children. So long as God was alone and His essential self was unexpressed, the feeling of satisfaction or joy was not His. He needed an object and out of this need He created humankind. Projecting His whole nature into His work, God produced man to manifest His invisible nature in the form of a visible and tangible image. He thus created man as an expression of Himself, as a being with whom He could have a relationship of love.

A specific analogy to the divine can be found in the human family.

Because a child is the most perfect expression of his parents' nature, parents can have an abundant exchange of love with their children. In the same way, of all beings in the created world, man inwardly and outwardly expresses God most fully. Thus he is a being with whom God can have the fullest exchange of love. In the view of Divine Principle, such was the hope of God when he undertook His creative endeavor. He intended to live with man forever in the highest joy through the perpetual exchange of love.

Three Great Blessings

Within the framework of this understanding, Divine Principle finds a clear expression of God's purposes in the following well-known passage from scripture:

Be fruitful and multiply, and fill the earth and subdue it: and have dominion ... (Gen 1:28)

God is bestowing three Blessings upon Adam and Eve: be fruitful, or unite with Him; multiply, or unite with each other; have dominion, or unite with creation.

Maturity

What precisely would it mean to "be fruitful," which is the first Blessing? A tree becomes fruitful when it becomes mature, or when it blossoms and bears fruit. Similarly God's first Blessing to mankind is the blessing of individual perfection or maturity — a state in which the individual becomes one with God in heart.

In the history of religious thought, man's relationship with his Creator has been characterized in several ways. The encounter between man and God is compared to a ruler and his subject, a master and his slave, a craftsman and his craft. In line with historic Christianity, however, Divine Principle affirms the validity of the most personal analogies: father and child, lover and beloved, bridegroom and bride. The intimacy possible with God not only allows man to reason with God, but also to live in joyous love with Him.

Ultimately, each of us is meant to establish a vital rapport between himself and God, resulting in perpetual, ever-expanding joy. "When thou comest unto my heart, all that is within me dost joy!" writes Thomas a Kempis of his relationship with God. Such was God's hope: we were to be fruitful and joyful by uniting

with Him.

The promise of maturity may be described from another point of view also. That is, Divine Principle would assert that the goal of individual life is achieved by getting mind and body in tune with each other, centered on God. Unfortunately, rather than possessing such a personal integration, most of us know only too well the conflict the Apostle Paul describes:

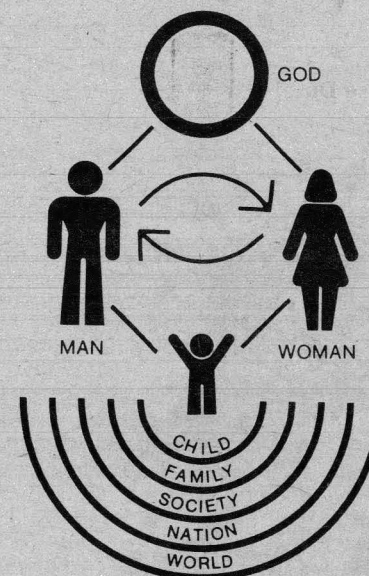
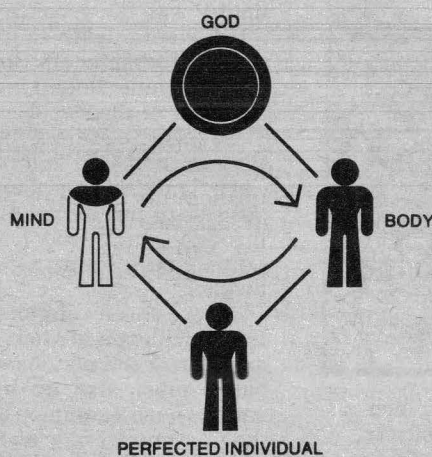
"I can will what is right, but cannot do it ... I do not the good I want, but the evil I do not want is what I do." Rom 7:19

The task of spiritual growth, then, is to bring an end to this inner division, finding an inward God-centered harmony and unity. In such a state we may say one's feelings parallel God's feelings, his thoughts reflect God's thoughts and both are expressed clearly in his physical deeds. Such a person is one with God in heart. Diagrammatically, we may say this state produces a four position foundation on the individual level.

Despite the promise of this ideal, it is clear that it has not yet been realized. Individuals by and large have not achieved a God-centered integration of personality. Falling short of the goal given us by Jesus, humanity has not become perfect ("You must be perfect as your Heavenly Father is perfect." Mt 5:48) nor have we become God's temple ("Do you not know that you are God's temple and God's spirit dwells in you?" 1 Cor 6:19). Therefore, since mankind has not yet become fruitful, neither God's joy nor man's joy has been consummated.

The Loving Family

It has been said that there is no success in the world that can make up for failure in the home. Divine Principle would affirm this as true, based on its understanding of God's purpose for men and women, as expressed in the second Blessing. This Blessing is the experience of an ideal family, a family in which God's love dwells. In the view of Divine Principle a man and a woman were first to attain individual perfection and then become husband and wife, giving birth to children and forming a family. As the center of love, this family would be the fullest basis for the experience of love for man and God. Had there been no Fall, we may imagine that Adam, Eve and their children would have formed the first



God-centered four position foundation on the family level.

For Divine Principle, love is the beginning and the end, the nearest and the farthest, the deepest and the highest. "Many waters cannot quench love, neither can floods drown it" writes the author of the Song of Solomon (8:7) and Divine Principle would agree. It would also argue, for reasons we have already mentioned that such love can be best cultivated in the God-centered family.

While it is widely accepted today that one's early experiences with his family are profoundly influential in determining his future psychological health and wholeness. Divine Principle points out that the diverse relations of the family also provide the natural ground for ongoing growth in the dynamics of love. Specifically, we may identify three basic expressions of love that develop progressively in the family: passive, mutual and unconditional.

When, for example, a person is a child, he experiences love passively as he receives love and care from his parents. In marriage he is called to know love in a different way, through the mutual exchange occurring between husband and wife. Finally, in becoming a parent, one is to experience unconditional love, expressed in his relations with his children. For Divine Principle, the family was thus to be a multi-faceted sphere through which each person would come to full maturity in his capacity for love. Also, since God's love is expressed primarily through human beings, the family was to be the basis for the fullest knowledge of God. In this way are marriage and family to be sacred.

Although traditional Christianity has considered marriage a sacrament through which one receives divine grace, marriage is generally not given the central position it is in Divine Principle. Mystical religion, Eastern and Western, commonly emphasizes the individual's experience and union with God. Divine Principle proceeds to an even higher goal, transcending the individualism of the traditional mystic and embracing the potential of the family. The Principle points to the ideal of moving from I and my Father being one to I and my spouse being one, centered on God. The greater and higher goal is the loving unity of God and the family.

Next month: The Third Blessing and God's Kingdom.

We Wept for Them

We wept for them because they had no tears
We prayed for them because they had no prayers
We loved for them because they had no hearts
We did it all for them, to let them know that Christ loved them from the start.

Bunny McCall

If you want to be loved *be lovable*

Dr. Mose Durst

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. And where there is sadness, joy. O, Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned and it is in dying that we are born to eternal life."

St. Francis

Listen to the prayer of St. Francis, it comes from the depth of the heart, the source of the greatest wisdom. For the heart has got to learn what the heart already knows. How to give, how to give, how to give. The prayer of St. Francis teaches us the two principles of the spiritual life: That we must take God's viewpoint in all actions and that we must seek to give before we receive.

All human beings need to be loved, want to be loved, wish to be loved. That's the basis of our life energy, it's the basis of every relationship we have in the world. But that need and that want and that wish can only be fulfilled if we are loveable.

The paradox of life is that we all want to be good people. We all want to be loving people. We all want to be loved by others. The catch is that we cannot get what we don't give.

As much as we want it, we can't get it. And like the image of Tantalus reaching for the fruit, never feeling nourished, we constantly reach for love by taking and we wonder how come — even when it's coming at us — we can't receive it.

What is the pattern of being unloveable? The pattern of being unloveable is not seeing from God's point of view; not giving before we receive; not thinking of a purposeful or principled response to action. I recently read an article on spiritual strength which reported President Reagan speaking about spiritual strength. The news article read:

In harsh words Reagan criticized the cult of state, the real cult of the world which he said may soon be remembered as a sad, rather bizarre chapter in human history: "The Marxist vision of man without God," said Reagan, "must be eventually seen as an empty and false faith, the second oldest in the world, first proclaimed in the Garden of Eden with whispered words of temptation: Ye shall be as Gods."

What is this second faith, this false faith? When man places himself in God's position it is a false faith. We are not creators of ourselves. We are not creators of the heavens and the earth. We are not creators of the ground we walk on, the air we breathe, or the lovely colors around us. We are not creators of our eyes, our senses. Nothing.

Lucifer's options

So what is the pattern of being unloveable? What do we know from the Divine Principle of the unloveable nature of Lucifer? Lucifer, a spiritual, angelic being, is receiving God's love. In the Garden of Eden, Lucifer encounters someone with much greater love than he. Adam can love more than Lucifer. Human beings can love more than spiritual beings, like angels, for we are both spiritual and material beings. We are better than the angels and we're meant to be.

What are Lucifer's options? Be humble, be objective, receive God's love even more. Receive Adam's love, receive Eve's love. It's a win, win proposition. All Lucifer has to do is love, enjoy the garden, enjoy God's love, be happy, enjoy talking to Adam, enjoy talking to Eve, enjoy talking to other Angels.

What is the second option? Resentment:

"Adam has got greater capability of love than I have. God and Adam have a better relationship than I do with him. Why is God loving Adam? Why doesn't he just love me? I'm here. Maybe God doesn't appreciate my qualities. Maybe God doesn't see all the goodness that I have? Maybe Adam doesn't appreciate me either? Maybe God and Adam are loving each other to the exclusion of me, they're leaving me out."

Resentment follows fast upon the desire for love. If we did not desire, love we would never resent. Satan is angry at God because he is not appreciated. Why isn't he appreciated — because he's not grateful. God cannot even relate to Satan if he's in an unprincipled realm. If you are acting in a hateful way even if the most loving person in the world comes to you, you cannot receive it.

God is struck with the dilemma. He wants to love this other being, but this other being is saying:

"I can't relate to you, I don't feel your love, you don't recognize me, I can't deal with you, go deal with Adam. You've got that selfish love with him, I can see it."

That is the reality of the human tragedy. We desire love, but we do not enter into a principled realm, a loving

realm, where we are loveable.

Having experienced for many years, when new people enter into a spiritual community, sometimes they have to do very terrible things. They have to get up early in the morning, they pray, they listen to someone read the Bible or holy words. Then they have to pray again. Then they have to share their love for each other, even with the people they detest. They are to learn to love each other. Not just one day, every day.

Every day they have to share their goals, their purpose, not in relationship to their old way of life, but in relationship to what God wants, God's will, God's purpose, God's love, God's ideal.

"I wanna serve God by being left alone. I wanna serve God by sleeping late. I wanna serve God at the ice cream parlor down the street. I wanna serve God by looking in the library at great books, because I just know God must be in great books."

Learn to love

God is sick and tired of people saying, "God, I'm doing your will by spacing out." God wants you to be in there every day and look in the face of your brother and sister. And if you don't like them, too bad; learn to like them. "Who the hell are you not to like your brother or sister," says God.

What is the spiritual life about? If we cannot learn to love each other what good is all the knowledge? What good are all the books? It's not how much we know that is important in life, it's what we make of our lives and what we do.

What is the principle life? What is the loveable life? We have to be what we want others to be. We have to be the example of trust, the example of peace, the example of love, the example of hanging-in-there even though we feel we are hated.

Reverend Sudo mentioned the other day a beautiful image of the Messiah. He is like a mop, that washes up the filth of the world and then stands in the corner filthy and dirty in the eyes of the world, but looking very clean and pure in God's eyes.

Everybody needs love. Everybody wants to be loveable. And if you are not getting it on God's terms or from God's representatives; what happens. Find someone to complain with: "Isn't it awful, isn't it terrible, isn't it just the worst thing imaginable? Let's sit down and tell tales about how awful our brothers and sisters are." There is a certain stimulation in that.

Reverend Moon tells a very touching story about being in a prison camp in North Korea. He speaks of how in the winter it was so cold that the prisoners could barely stand.

Almost uniformly every prisoner cursed God, cursed his situation, cursed his captors. Reverend Moon, at a point like that could have joined in the chorus of cursing. That is where the smart money was. There was plenty to complain about the North Korean captors. There was plenty to talk about the hell all around.

What did Reverend Moon do in the freezing cold of



Richard Lewis

Dr. Durst describing to the state leaders gathered in New York the encouraging reception the press has given him on his national tour with IOWC.

a prison yard filled with hate? He took his hands and he placed his hands in his armpits and felt the warmth that God had given him. And he got down on his knees and he gave thanks to God, that God could give the gift of life and the gift of warmth.

We have much to learn from holy men and women. And we have little to learn of worth from the world. If there is anything true about the world, it is that it's false. And if there is anything true about God, God's principle and God's purpose, it is that it's true.

The world has such suffering. Our own holy people, seeking to be a priest people, suffer so so much. Who has time for bad-mouthing? I'm reminded of one of my favorite little poems by Emily Dickenson:

"If I can stop one heart from breaking, I shall not live in vain. If I can ease one life from aching, or cool one pain or help one fainting robin into his nest again, I shall not live in vain."

And what does the book of Galatians tell us? "As we have therefore opportunity let us do good unto all men. For to err is human, to forgive divine."

Have we been hurt by God? Let's assume we have. What is our option? Curse God or forgive him? If we have been cursed or hurt by those we respect, what is our option? Hiding out? Running away? We have to come back and face that which we fear, that which we dislike, and we have to burn out the fear and burn out the hate, with the moral passion of love; the hot moral passion of love.

There is not other answer. There is no running away. There is no hiding. The world has been running away for at least 6,000 years. The world has been hiding in its rooms for 6,000 years. We've got to look them in the eyes and feel the soul and heart that yearns to be redeemed.

That is the purpose of our life. If we are to be loved, if we wish to be loved, we must be loveable.

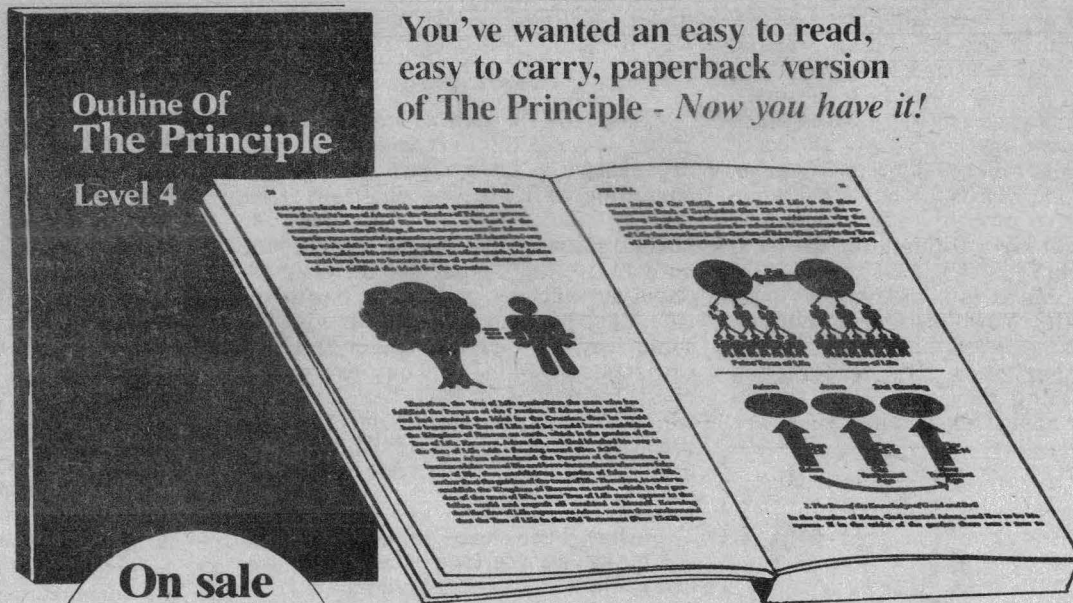
This sermon was given on March 3, 1981.

New...a pocketbook version of The Principle!

Outline Of The Principle

Level 4

You've wanted an easy to read, easy to carry, paperback version of The Principle - Now you have it!



On sale now!
only
\$1.00

order your copies right away from:
HSA - UWC Publications
4 West 43rd St. N.Y., N.Y.
10036

By David Warren

No one believes in the Devil anymore, perhaps because he no longer makes house calls. But his smell is everywhere. Living as we do in the century of Auschwitz, it is surprising, at first sight, that we should not believe in the Devil. On reflection, there is no surprise at all. The Devil works more efficiently where his existence is disbelieved.

One thing is common between all accounts of the Devil and Hell. They all inspired fear when they were first told. To see Hell as it is; is to wish not to be there. To see the Devil as he is; is to wish not to meet him. When Dan'l Webster met him, he had hooves and horns, cat's eyes and a black cloak. He would not appear in that get-up today, for the Devil cannot bear to be laughed at. We live in a businesslike age. The Devil would appear in a three-piece suit. He would clutch our mortgage.

It is impossible to accept the New Testament and reject the Devil. We may not believe in the Devil, but he was accepted by Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. By each of these he was accepted not as a man, but as a spirit, an angel. He resides in Heaven, with other angels, and rules over Earth. For the authors of the New Testament, Heaven and Earth touch. Man is the being who resides in both. We are not two beings, but one being; not a body plus a soul, but one flesh and one nature, body and soul combined. Nor, for them, does the body die and the soul survive, but body and soul are resurrected. Nevertheless we live in two worlds, This World and That World. The Devil is the Prince of This World, and so far as we live in This World, we are the Devil's subjects.

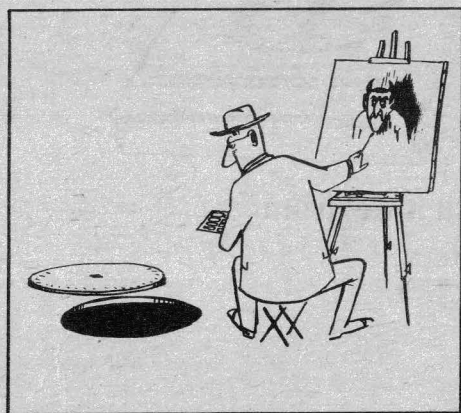
Now, just because we are the Devil's subjects we are not obliged to do the Devil's work. According to the authors of the New Testament, the Devil is a Pretender. He has no legitimate claim upon us. He is a liar. He has power only because we believe his lies. And we could stop believing them tomorrow.

The New Testament is a subversive book. It tells us there is another Prince, who is not a Pretender, whose claim upon us is legitimate because he has created us. He is among us, and he is waiting; and soon, quite soon, he will arrive in force.

Christ is his name: he calls upon us to rise against this Pretender.

A Fairy Tale?

Or is it just a fairy tale, this Prince and this Pretender? For princes and princesses are analogies, and analogies are merely words. In every section of the New Testament, especially in the Gospel of John and in the Revelation, we find human authors who are "inspired," who are struggling with words to describe something beyond any words. God made man and man made words — we are at two removes from the thing itself. Something beyond words — but something, something so awfully specific that at times we cut right through the words to the meaning. "Love" is not something we have seen, but it is something we have felt. For the New Testament authors, Christ was not something they felt but someone they knew. His resurrection was something they saw. They are all quite clear about this, and in case we are



"Lucifer in his Original Glory" before the Fall, and "Satan in Council;" William Blake, 1808.

in doubt, they are eager to repeat it. Heaven they did not see, but Christ they saw. On him hangs the rest of the story. He is the bridge between what we know, and what we cannot know unless he tells us. From him we learn what we long suspected — there is more to life than birth, copulation, and death. And among those things are Sin and the Devil. Christ was very clear about that.

It is a fairy tale; but there are no fairies, and as it happens, the story is true.

So who is this Devil? We meet him first at the beginning of Genesis, as the Serpent in the garden. This is almost certainly a myth, told at the beginnings to the Jews, the chosen people. The Devil makes few appearances in the early books of the Old Testament: man is not yet ready. The story develops. By the time of Job, the Serpent becomes "Satan." From the prophets we learn that he is an angel. The wisdom book tells us a bit of his past — Satan and the Devil are identified with one another. In the Gospels he presents himself to Christ in the wilderness as the master of this world. Christ shows him to be powerless over those who resist him — but he turns upon the apostles, and attacks the weak (whom Christ cures). It is in St. Jude and the Revelation that he is fallen. In chapter 12 of the Revelation we read a detailed account of his persecution of the Church under the figure of the Woman clothed with the sun.

The Accuser

"Satan" is the Hebrew word, "Devil" (from diabolos the Greek). Satan is "the adversary," as in a court of law, and sometimes as in a person who is out to get you. "Diabolos" means "accuser" or "calumniator." The New Testament authors use the imagery of the court — Satan our accuser and Christ our advocate. Christ is also creator and judge. In some way, beyond our understanding, Christ has saved us, paid our debt on the cross, redeemed us from the slavery in which he found us, from our subjection to the Prince of This World. We have only to go to him — to put down our chains and take up his cross.

We have been slaves so long that we do not notice we are free. The chains are loose. The Devil cannot hold us.

It is because we picture the Devil as a creature with hooves and horns that we cannot see him for what he is. Yet in hooves and horns he would be the same thing — a fraud, a liar, a cheat. If he can get his way by promising us that he does not exist, he will not hesitate to do it. His whole weaponry is deceit, and our only defence is the truth against him.

It was left to the Middle Ages to

elaborate the story of the Devil sketched in the Bible. St. Albert the Great and St. Thomas Aquinas put the pieces together, to make what has since been the view of the Catholic Church. The Devil was created with the other angels, and like all in God's creation was originally good. He was created in freedom, or more precisely, with free will, as we were created with free will. And, like all in the creation he was made to serve God. At some point (we cannot know which) he rebelled, deciding of his own free will to find his own redemption, apart from God. In other words he committed the sin of pride, pretending he could exist by his own means for his own ends. In this sin of pride he told the first lie, and lived the first lie. Of all things God is creator and preserver, even of the Devil, and in all things the creation is answerable to God. The Devil took his party with him, and in time came to us.

The first man did the same as the Devil — that first sin of disobedience was the sin of pride. Yet, if we can believe the New Testament, the story does not end so ingloriously. Though the world fell under the sway of the False Prince, God's purpose for it and for us was not thereby thwarted. Only in God can we find happiness and meaning, and by the distance we have placed between ourselves and God we have made ourselves miserable. In the desert of our misery God had opened a gate: a sheet has come down from heaven to earth, the figure of the Church; and Christ is that gate.

We cannot describe what has happened fully in human language, for what

has happened goes beyond the human. This talk of angels and heaven and devils and earth is for our benefit; without it we could not approach the reality that goes far, far past any of our images. Albert the Great and Thomas Aquinas went as far as human conception could travel in order to describe a transcendent reality. They tried to make explicit what is implicit in the scriptures.

In the scriptures we learn of the fate of the Devil, and that, while sealed, his fate is not yet complete. Christ came in judgement, and will come again in judgement at the end of the world.

The modern age

To the modern intellect, the Devil is also judged; judged not by Christ, but by us. We have looked him over very carefully and judged him to be non-existent. This is very foolish, for the Devil plays a strong hand against our intellectual judgements. The one thing he does have on us, is that he is a good deal smarter. We may banish the Devil, but we cannot banish Evil. We can get rid of the word Evil, but we cannot get rid of the thing for which the word stands. Nor can we change its nature. It may be simple to God, but to us it is very complex and quite mysterious. It does have a superhuman dimension. It fits together in rather startling ways. The front line of evil passes right through our hearts. To war with it we must war with ourselves. The Devil would have us turn our attention outward, and war instead with nature.

The anthropologists tell us that every primitive people believes in demons. They are the gremlins who spoil the crops, bring fevers, steal children away into the underworld, kill dogs and cattle. Modern medicine has made most of these demons redundant. Among the simple minded the word is out, the Devil is nothing but a demon.

Now, it is a Christian observation that the rain falls equally upon the just and the unjust. The primitive demons were long ago dismissed from service by the sophisticated people in the town. The Christian Devil is a spiritual agency, operating upon the highest moral plane. He leaves the cattle alone. It is only with a man that he can conduct an intelligent conversation, and as I have said, the devil is smart. Spirits do not eat of the fruit of the vine, nor is human flesh palatable to them. Spirits must have spiritual food — and as the angels eat of the holy mystery, the Devil devours the human soul. He leaves the carcass, the mere animal, to which the human reverts when the soul is exhausted. Earthquakes are a product of nature; prison camps are a product of the Evil Spirit.

Yet to the end, the human is body and soul. The Spirit of the saints shines in their faces.

David Warren is a contributor to Our Canada, Toronto.

Ronald Paquette

Director and Editor of the recent film

People of the Quest

is now available to assist Church Departments in their production of 16mm films and videos.

Before you have anyone shoot your event you should know what you want the footage to say! So many departments hire camera crews with no plan — and the results show it.

Many departments have footage which is becoming dated and physically deteriorating. At a very reasonable cost this material could be assembled into short, effective statements which could aid in promoting your departments projects and as Public Service Announcements for TV. The footage can also be transferred to video for inexpensive editing.

Specialities

Best stock footage libraries • Music sources • Music editing
Organizing and shooting a script • Writing narration

Professional-looking films are less the result of big budgets than sincere effort

General consultation available by appointment

Ronald Paquette • 4 West 43rd Street
New York NY 10036 • (212) 354-4765 x263

Debunking deprogramming



JOHN
BIERMANS

To someone unfamiliar with deprogramming, the first question raised is "What is it?" and secondly, "Why does it happen?" Another question is whether "brainwashing" actually exists or whether it is **not** the deprogrammers who are the ones doing the "brainwashing."

The basic thrust of a "deprogramming" is essentially a "faithbreaking" or a breaking down of one's trust or belief in something. Thus, in my view, deprogramming is better referred to as "faith-breaking" because it is actually a "ripping-out" or stripping of one's most cherished beliefs and ideals.

A more elaborate definition of this abhorrent practice comes from the "Deprogramming Manual of Technique" where it describes deprogramming as "the skilled application of any technique necessary to bring about in a subject the total rejection by him of those attitudes, beliefs, ideals and loyalties which are considered undesirable."

As Dr. Mose Durst, President of the Unification Church of America, has often said, it is far, far easier to destroy a person's faith and trust than it is to help a person become a trusting, caring, inspired and dedicated individual. Why is this so? Well, simply put, we have all been let down, disappointed and violated in some way. For most of us, our trust has been broken, often with very deep scars. We live in a world where we are often taught not to trust anyone — "just look out for number one." This is the advice of adults — adults who are not evil or badly motivated, but who are genuinely concerned about our well-being in a rather cruel and difficult world. This is how we are prepared for life.

Then comes the day when parents discover their precious son or daughter has been caught up in some "weird" cult, following some "strange" Oriental or Indian guru. This comes as a severe shock, and immediately the parents wonder where they went wrong. Somehow

the conversion to this "far out" religion is interpreted as the worst possible thing that could happen to their child. Addiction to drugs, alcohol or sex is at least tolerable but "my son a Moonie — good God, NO!"

Trust

Fortunately, most parents trust their children and are willing to investigate and try to understand what they are doing. Furthermore, they realize they cannot choose their child's way of life, and they must respect their ideals and beliefs. Unfortunately, some parents only see red largely due to the hysteria created by sensationalist and irresponsible media and by professional faithbreakers who prey on innocent but terrified parents, feeding their worst fears with the most outrageous tales of "mind control," food and sleep deprivation, zombies, etc.

In my own case, when I was kidnapped, my mother made it clear this is what she expected. Upon seeing me, she incredulously remarked, "John, you look good!" However, my friend, who had arranged my abduction, had been more thoroughly "brainwashed" by the hysteria generated by the faithbreakers. After seeing me he asserted that I was but a "shell of my former self." That was after I was unwilling to agree with his viewpoint about the Unification Church.

Nevertheless, when a parent receives a visit by these deprogrammers or faithbreakers, the natural response is "How can I get my child out?" And these professional thugs have the right answer: "We can...for a small price." Thus, these people take the law and the life and ideals of this person into their own hands. They promise to become the heroic "saviours" and proceed to abduct.

One legal writer, John Le Mout, who has done in-depth research on the subject, describes the process as follows:

"Deprogrammers are people who, at the request of a parent or other close relative, will have a member of a religious sect seized, then hold him against his will and subject him to mental, emotional, and even physical pressures until he renounces his religious beliefs. Deprogrammers usually work for a fee, which may easily run as high as \$25,000."

Abduction

The deprogramming process begins with abduction. Often strong men muscle



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

Such deprogramming is described by deprogrammer Ted Patrick in his book, "Let Our Children Go." He told one victim, "I can stay here three, four months. Even longer. Nobody's going anywhere." He admits using mace on people who try to interfere with an abduction, limiting the sleep of the victim, hiring thugs to help him with his kidnappings, and using real violence on a member of the Hare Krishna sect.

Where do deprogrammers get the authority to make these cosmic judgments about religious sects? What qualifications do they have to judge persons "brainwashed" or to apply dangerous methods of enforced behavior modifications? Is this a group of psychiatrists, theologians, and social scientists? No. Ted Patrick, for example, says he is a high school dropout. His only training appears to be a working knowledge of the Christian Bible. There is no evidence that he knows anything about eastern religions. Nor are there indications that other deprogrammers are qualified to make judgments about the mind, the soul or God.

Deprogrammers are able to produce

many young people who have been deprogrammed and who will testify to the benefits of deprogramming. They will claim their minds were enslaved and they were brought back to reason. I think this phenomenon is explained by two factors. First, the deprogramming usually reunites the young people with their parents and brings about the kind of reconciliation and attention many of these young people have been seeking all their lives. Suddenly, they find out their parents are concerned about them.

Far More Like Brainwashing

Second, the method of deprogramming is really a form of counter-conversion, a system of behavior modification intended to change the victim's beliefs and make him conform to religious beliefs and practices acceptable to his parents. It is far more like "brainwashing" than the conversion process by which members join various sects. The restraint, deprivation of sleep, constant talk, denunciation, alternation of tough and easy talk, emotional appeals and incessant questioning finally cause a break in the will, giving the deprogrammer a certain power over the victim. The "break" described in Patrick's book is not unlike the break described by Dr. Joost Meerloo in his book on brainwashing as the kind suffered by victims of Nazi interrogation. The result of deprogramming may well be the kind of "submission to and positive identification with the enemy" described by Dr. Meerloo of POW subjects of brainwashing.

In his next article, John Biermans will explore deprogramming further.

What to do if you don't like the way they think

By William Rusher

Personally, I've always agreed with Barry Farber's contention that we ought to keep a few liberals around "just for breeding purposes," but the current ridiculous oversupply of this pesky species is a serious problem. They are so numerous that they often manage to elect politicians beholden to them to high public office and, of course, their near total dominance of the media is common knowledge. What rabbits are to Australia, liberals are to America.

But now comes word of a new promising solution to this long standing problem. As so often, it simply involves applying to this new area a technology perfected and long used successfully in another field.

In two words: deprogram them.

Take Dr. Susan Wirth, a professor of English in her mid-30's (with a Ph.D. in Spanish) who was walking one day in 1980 to a class she taught at Alemany Community College Center in downtown San Francisco. Back in Pennsylvania, where she came from, she had helped organize anti-nuclear groups. In San Francisco, she went steadily downhill,

joining a thing called the African People's Solidarity Committee and actually becoming chairwoman of the Coalition to Fight the Death Penalty.

Knew what to do

But her plucky mother knew just what to do. As Dr. Wirth walked along that San Francisco street, a rented van (later traced to her mother) drove up beside her and two men shoved her inside. More than a month later, in a telephone interview with a reporter, Dr. Wirth said there were three more rescuers (she called them "thugs") inside the van. She declared she had been handcuffed to a bed for almost two weeks, gagged and deprived of "food, drink and sleep on occasion," and warned that she would be thrown into a mental institution if she didn't cooperate.

Dr. Wirth identified noted religious deprogrammer Ted Patrick as the leader of this attempt to moderate her political views, adding that his accomplices told her he was charging \$27,000 for his services. Sadly, in this case, the cure didn't "take": Dr. Wirth is still a liberal and describes her mother as remorseful. But just imagine the political consequences if only half of such deprogrammings

worked!

Nor is politics the only new area in which deprogramming is being tried. There was Stephanie Riethmiller, 20, an Ohio woman whose parents suspected she was having a lesbian affair with the girl with whom she was living. In this case, deprogrammer Patrick was actually indicted along with two other people for kidnapping Miss Riethmiller in front of her home, taking her to Alabama and holding her there for six days, during which one of his co-defendants allegedly made sexual advances to her and raped her — apparently in an attempt to change her mind about homosexuality. The jury, however, acquitted Patrick on all charges, and the other defendants on all but the abduction charges (as to which they couldn't agree), prompting the judge to remark that the verdict "showed a jury will permit their moral evaluations to enter into their legal conclusions."

That's life

In other recent cases, deprogrammers have tried, for husky fees, to unkink the minds of young adults seized with such mental aberrations as affiliation with the (evangelical) Assembly of God Church and the Roman Catholic

Church. In one instance, they kidnapped a married couple and successfully deprogrammed the wife but failed with the husband. The marriage was destroyed, of course, but that's life.

And now, if I may abandon the ironical mode, let me invite you to share my outrage at this sort of thing. It all began — remember? — a few years back with the efforts of certain foolish parents to deprogram their adult children, whom they believed had been "brainwashed" by the Moonies and other new religions it pleased the parents to call "cults." Now we are apparently all fair game for any money-grabbing busybody who disapproves of our religious or political or even sexual attitudes. Law-enforcement authorities have been slow to prosecute such cases, because juries are often reluctant to convict. But the episodes discussed above, and others like them, are a disgrace to a free society, and we had better develop a firm resistance to all manifestations of this kind of thing before it becomes a major blot on the American record.

William Rusher, a syndicated columnist, is the publisher of National Review magazine.

Mind over the matter of the economy

By Richard L. Lewis

The Economy in Mind, by Warren T. Brookes, Universe Books, New York, 1982.

This book will be of great interest to those who are developing Unification Thought. One of the purposes of Unification Thought is a critique and counter-proposal to Marxist philosophy. However, although Marxism has a well developed economic theory, there is a conspicuous lack of one in Unification Thought. *Economy in Mind* fits nicely into that gap and should prove a great help in the development of our philosophic system.

First, and perhaps most important, the basic orientation that Warren Brookes follows in his book aligns with the most basic precept of Divine Principle — that the mind and spirit are subject and cause, while the body and material are object and effect.

"The primary and essential character of wealth is metaphysical, not physical, and is the result of the creativity of mind, not the availability of raw materials..." (p.12)

As a dramatic example he cites sand grains — worthless until we fashion them into etched silicon-chips and wire them together as computers. As he so rightly states: *"Things are, in their final analysis, the expression of thoughts."*

With this perspective as his starting

point, Brookes is already heading in a very different direction to most economists, and naturally he ends up in some very different places.

He goes to great pains to point out how false ideology has influenced the development of our society. Ideology that defies the reality of what is actually happening in the world. He lists some of the ways in which new ideas and inventions have transformed the twentieth century — *"Yet even in the face of this metaphysical explosion, much of the thought over the past two decades has been steadily more Malthusian and Marxist, centered on the notion of the limited and even declining physical character of wealth..."* While the real economy has been growing daily more metaphysical, our economists and our accounting systems, it seems, have grown steadily more materialistic in their perspective." (p.14)

This book is also very refreshing and optimistic about the future! Materialism breeds gloom. Every day our daily newspapers are filled with portentous announcements about the GNP and the money supply and the Prime Interest Rate. And we sense that all is not well.

As one sage put it "Newspapers cannot tell you what to think, but they can tell you what to think about."

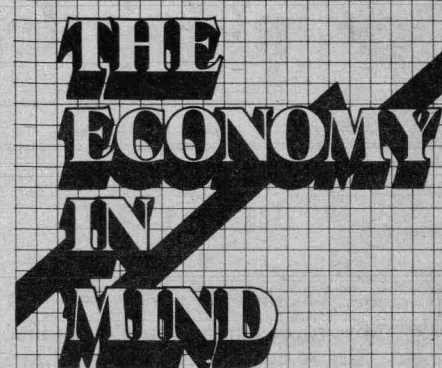
Brookes' theory of economics gives him a very different attitude towards our present day. Instead of the usual pessimism, he sees the possibility of an unlimited future — a vision echoing the

vision of the Divine Principle. For whenever we live by untruth — be it physical or spiritual — we always lose. However, in the age when truth is alive on the earth — for Divine Principle this is the kingdom — Brookes promises we can *"trade in an economy based on material limits for the potentially unlimited economy of mind."*

For those interested in the more immediate arena of politics, this book also offers a clear exposition of 'supply-side' economic theory — though if, like myself, you are not that interested, you will probably skim over the parts that get filled up with charts and figures. If you've ever wondered about the Laffer Curve and the mocking-liberal epithet "trickle-down," this book will clarify a lot.

Brookes' economic viewpoint creates a solid foundation to critique the well-meaning social programs of the socialist (in the British sense) state. As the cause of crime is not a bad judicial system, so the cause of poverty is not the money system. The cause is spiritual. And, just as the cause of poverty is not a lack of cash, the cure is not cash hand-outs. Brookes sees economic reform as dependant on spiritual reform:

"It was this essential message that permeated the Sermon on the Mount if they would search for the individual understanding of God, this understanding and the resulting inspiration would in turn give them all the 'things' they would need. ... It was Moses, for



WARREN T. BROOKES
Foreword by George Gilder

example, who spurned the comparative comfort and security of the Egyptian 'welfare state' (and its bondage) to lead a national tribe out into a cruel and dangerous wilderness ... even the most basic needs could be met by putting God first — that faith indeed is real substance." (p.212)

This book does not elaborate a new theory of economics, but it seems to be paving the way for its acceptance when it is formulated. Now what more could you ask for in a book about economics?

Warren T. Brookes is an economic columnist for the Boston Herald-American and writes a weekly column "Economy in Mind" that appears in over 40 newspapers.

Delving into the intimacy of personal relationships

By Nic Farrow

Family Communication By Sven Wahlroos, Ph.D. Publisher: Signet, New American Library

If, like me, you are a strong-minded Unificationist, then I expect you might display some resistance toward any book on the psychology of communication.

Perhaps this is because we have seen the fads of Freudism and Spockism, etc. of yesteryear; but this should not close us to the very positive and constructive input of some contemporary professionals in the field.

Many already recognize the value of the writings of Erich Fromm and M. Scott Peck (*The Art of Loving* and *The Road Less Traveled* respectively.)

I believe that such approaches can enlarge our perspective and improve our ability to realize the ideal we seek to live. Yet the fact remains that Unification Church members are as vulnerable as anyone to making errors and causing misunderstandings and upsets in day-to-day relationships.

Reverend Moon wants us to be "champions of love," yet if we are unable to communicate that love in our daily interactions, then what precisely do we have to offer the world?

The nitty-gritty

It is the nitty-gritty intricacies and difficulties of more intimate personal relationships to which "Family Communication" addresses itself.

The book aims to set out in clear fashion the difficulties we encounter during daily exchanges, and offers alternative approaches to those which engender "destructive communication" — negative give and take in our terminology.

However, the reader will quickly realize that Dr. Wahlroos is also an idealist and a man of heart. He is concerned, not only with improving the lot of individuals but indeed of mankind in general. As he

summarizes: *"... this book is an attempt to help people communicate the love they feel, so that it will be perceived as love by the other person. It is an attempt to have the good conscious intentions, which people fortunately possess to a high degree, in action and in such a manner that the effect will be as good as the intention itself. It has been said that the road to Hell is paved with the stones of good intentions. I hope that this book will enable people to use the same stones to construct a road to Heaven, if not on earth in general, then at least in their families."*

Centering on the family, Dr. Wahlroos' book, through many colorful and real examples, directs us toward harmonious or "constructive" communication. He shows us the pitfalls which we may unwillingly fall into albeit with the sincerest motivation.

The book covers unconscious motivation in situations that reveal all the excuses and emotional loopholes, closing them each in turn, until we are practically forced to face ourselves with total honesty.

It then shows how to distinguish, especially in ourselves, between assertiveness (constructive) and aggressiveness (destructive), or anger (can be constructive) and hatred (always destructive).

I was moved by the author's concern to prevent suicide at any cost — and his attitude toward, and definition of, love:

"Why do we not simply say that an emotionally healthy person is one who is able to love? Primarily because the term 'love' has too many meanings and is too vague. People 'love' chewing gum, people 'love' a movie star whom they have never seen in person, some people 'love' to create trouble, a few even 'love' to kill and maim! The mere existence of a positive feeling does not qualify for emotional health — the feeling must be communicated. If we define love as the degree to which one feels that someone else's happiness and well-being is more important

than his own and as the concomitant actions through which this feeling is communicated, then we could indeed say that the emotionally healthy person is one who is able to love. But how many people use this definition of love?"

He also shows that happiness will not be found by direct pursuit but is rather the by-product of our giving of ourselves fully into deep and lasting relationships.

The author has a profound respect for,

and actively recommends the pursuit of a life of faith, yet keeps one quite definitely focused on the topic and task in question, that of improving relationships.

I found "Family Communication" to be highly readable, informative, and educational. I believe Dr. Wahlroos has made a step here in realizing the ideal which we all share, not only in the family but, indeed, everywhere on the earth.

If you are in New York this October
Be sure not to miss the

The Unification Church Introductory Seminar

St. Regis Sheraton Hotel • New York City

October 29, 1983 • Cost: \$35 per person

Speakers

Dr. Mose Durst • Reverend David Hose

Please register before October 17 as there will be a limited enrollment.
For information and registration forms contact:

Richard Lewis, Seminar Director.
4 West 43rd Street • New York, NY 10036 • ☎ (212) 997-0050



**JUAN
CARLOS
LIBON**

Estas y muchas preguntas están en la mente de muchos jóvenes concientes de la realidad actual, estas preguntas las mantuve dentro de mi mente y mi corazón por mucho tiempo, como también recuerdo que mi vida prácticamente se había estancado en un nivel que no satisfacía mis más profundos deseos personales como colectivos.

Ahora uno de mis grandes deseos en mi vida es poder comprender completamente la ideología del Unificacionismo como solución al comunismo esta es la alternativa que me hizo ver una luz más

allá en el horizonte, y gracias a Dios la oscuridad de mi ignorancia se fue disipando lentamente y ahora la visión y esperanza de ver un mundo nuevo no es más una ilusión o sueño infantil, es una realidad.

Quiero agradecer a través de estas líneas a aquellos hermanos que realizan una labor encomiable en todos los países latinoamericanos, sé que para muchos de ellos el idioma español es su segunda lengua, como también sé perfectamente el esfuerzo del aprendizaje del idioma, costumbres, tradiciones, de nuestra cultura, mis oraciones están dirigidas hacia todos los (hnos y hnas) de C.A.U.S.A. Internacional.

El progreso en la sociedad, nación o el mundo se consigue a través de la unidad, amor y armonía, mas no a través de conflictos humanos ni de lucha de clases.

Si deseas enviar sugerencias u opiniones, por favor escríbeme a 4 West 43rd Street, Unification News.

There's vitality in truth that cannot be stopped



**HENRY
O'THOMPSON**

Columnist Sidney J. Harris noted this vivid contrast. "It is a tribute to the spontaneous vitality of truth that we never say somebody 'blurts out' a lie." A lie is a sort of sneaky thing that rather slides slime-like into the picture. It may be a little white lie or a big bold lie or just an everyday run-of-the-mill lie. But it reeks of back rooms and double dealing while "the truth will out."

Shakespeare put it, "The truth shall come to light" in the "Merchant of Venice." The Bible says "truth shall spring from the ground" (Ps 85:11). Later on, Jesus says, "Ye shall know the truth and the truth shall set you free" John 8:32.

In the Hebrew Scriptures, God is a God of truth. He is a God of mercy and truth. He is a God of kindness and truth. He is the steadfast one on whom we can put our trust. This is the basis of the Covenant. Again and again, the Hebrew writers remind their people that they can rely on God. The touchstone for this in the Tenak or the Old Testament is that God is the One who led his people out of slavery in Egypt. "He rolled back the waters of the mighty Red Sea," a current song has it. The song is "How Great is our God" and quotes the Lord as saying, "Put your trust in me."

He is Truth

To trust God is to trust Truth for He is Truth. One of our problems with this is that we do not always know what the truth, or the Truth, is at a given moment. Science, for example, is based on truth. Yet the truths of science change from time to time, almost from moment to moment. We laugh at some of the beliefs of yesterday as silly superstition.

Yet these silly superstitions were the science of that day. It's a matter of simple observation. For centuries, people believed in spontaneous generation of life. Put a bunch of rags in a corner and after a while you might find mice there.

Science is built on observation, sometimes called empirical observation. A scientific experiment tries to control miscellaneous factors that might interfere with the results, but in the end, it's a matter of observation.

We know that observations are not always what they seem. In the old days,

people observed the sun coming up in the east and going down in the west. They came up with different explanations for this natural event. Their explanations now appear silly and superstitious. But will our explanations look any different to the people of tomorrow?

We could almost say that yesterday's science is today's superstition. That could in turn lead to the awareness that today's science is tomorrow's superstition. It won't, of course, because many of the basic principles of science remain, and many of the observations, the so-called facts, also remain. It is the explanation that changes or the data refined by new methods of observation. But the whole process leads us into several notes of caution.

One note of caution: We do not know the absolute truth in science. Either truth or our understanding of the truth is changing almost constantly. This seems to suggest a further caution. To be dogmatic in science is almost the opposite, the antithesis of what science is all about. Almost by definition, a scientist is one who stays open to the truth, a person who is willing to consider all the evidence. A dogmatic scientist is a contradiction in terms.

All that is not to say we cannot trust science. The clothes we wear, the food we eat, the homes we live in, the cars we drive — most of our material life comes from science in one way or another. If scientific fact is wrongly observed or interpreted, eventually the truth will come out. There is a "spontaneous vitality" in truth which will not be kept down.

That is also the case for other areas of life, such as religion. Over the centuries, religious truth has changed a great deal. At various times, religion has authorized such things as slavery, the slaughter of millions of people in war, the inferiority of the poor, or other races, or other national groups. Religion has at times claimed "natural law" as established by God so we were told not to do anything against nature. Women were told not to wear lipstick and to submit to their husbands even though the husbands might be vicious abusers.

Yes, many truths have been proclaimed in the name of religion, and still are. But while we now look back in horror at shocking things done in the name of religion, it is the religious principles that comes through to prick our conscience. The Truth will out. There is a "spontaneous vitality" in truth that will not be kept down.

Dr. Henry Thomson is Professor of Biblical Studies at the Unification Theological Seminary.

Some parents appreciate what the church has done



**LILLIAN
NOTE
DILG**

This month, after returning from vacation and teaching out of state, I read some letters which had accumulated in my absence. Two were from parents who were grateful to the Church for helping their sons.

As one said, "My husband and I cannot express our sincerest thanks for helping our son ... The Church has really changed his life."

These same letters requested receiving Unification News. In the same mail were letters from Church members expressing the desire to have contact made with their parents, and also to have the Unification News sent to them.

In the first instance, if I am unable to

contact the parents soon, or if it seems feasible to have someone closer do so, I am referring the letter to one of our fine positive parents who is much closer geographically to that parents. In this way, hopefully, a relationship among parents can better be established.

In the second instance, all requests reaching me concerning the Unification News are referred directly to that staff, in care of Richard Lewis, at 4 West 43rd Street, New York city. We maintain contact and try to keep abreast of these requests from both parents and members.

Perhaps I should mention that the dates of my recent mail range from February to August. Please be patient. Sometimes mail is addressed to other persons or groups and reaches me by a circuitous route. However, I promise that when it does reach me it will receive attention as soon as possible.

Lillian Note-Dilg is the Director of the National Parents Association. Letters to her should be addressed c/o 4 West 43rd Street, New York NY 10036.

Midwest Parents

If you have, or are, a parent who might be interested in an invitation to the Parents Conference this Fall in Chicago, please complete and mail in this form before the end of September.

Name: _____

Address: _____

Zip: _____

Phone: (____) _____

CHECK:

☐

Parent

☐

Member

☐

Mail to:

Collette Caprara
7450 N. Sheridan Road
Chicago, IL 60626

(312)274-7441





Mrs. Carolyn Younger, one of the organizers of Black Family Day.

By Ron Smithwick

On August 28, 1983, the Astoria Home Church Association and Black Family International sponsored the 1st Annual Black Family Day in Astoria, Queens. The event was held in a public park and featured singing groups, church organizations and speakers.

The purpose of the event was to bring the community together to highlight the concept of the family unit. Mrs. Carolyn Younger, founder of BFI, stressed that

Black Family Day held in Astoria HC district

the family unit is the foundation of society.

The idea for the rally was conceived by Mrs. Younger and Ron Smithwick of Home Church District 53. The rally took place under cloudy skies with the threat of rain — and it rained as soon as the rally was over. When the final speaker stood up, a count showed there were two hundred and five people in attendance.

The five churches that participated in the affair came from my Home Church area. They were:

Lighthouse Church of Christ, Reverend F. Wills, Pastor; St. George's Episcopal Church, Reverend Bill Fuller, Pastor; First Reformed Church, Reverend E. Hinson, Pastor; St. Margaret and Mary, Father Barzini, Pastor; and First Spanish Pentecostal Church, Reverend Garcia, Assistant Pastor.

Some of the groups that performed were: Lighthouse Youth Choir; Lighthouse Gospel Choir; The Amazing Gospel Constelators of Brooklyn; Church of Our Lord Jesus Christ Gospel Choir of Corona, NY; and the BFI Senior Citizens Tiger Corp — each member of the group is over the age of 80.

Another purpose of the rally was to make the public aware of the services offered by BFI through our community center. This center is for the community to bring education and the love of God to the people. Home Church teaches us that

we must serve the people through our love and sacrifice.

Our program featured three speakers: Minister Michael Walker of the Church of Our Lord Jesus Christ, on "God's Love"; Reverend Fred Wills of Lighthouse Church of Christ on "Church and Community"; and myself on "True Man, Woman and Family."

We are grateful for the wonderful response and turnout by the brothers and sisters of the churches and the community. I want to extend my thanks to the planning committee of the Gala: Mrs. Carolyn Younger, Mrs. Maggie Brown,



Rev. Bill Fuller, Ron Smithwick and Pastor Fred Wills at BFA gathering in Astoria.

Mrs. Pearl Bland, Mrs. Fred Wills, and Brother Philip Jackson.

Remember, all things are possible as Home Church Is Our Land Of Settlement.



Minister Michael Walker, center, leading the gospel singing at the BFA gathering.

The NCCSA organizes a chapter in Chicago

By Collette Caprara

On August 12, twenty ministers and community leaders from the Chicago area convened to initiate the Chicago chapter of the National Council of Church and Social Action. As the guest speakers and board members made their presentations, the goals and objectives of the Chicago chapter crystallized. The initial work of the C.C.C.S.A. will be two-fold: care for the needy and education of the youth.

Silas Purnell, director of the educational service division of Ada S. McKinley community services spoke concerning the first issue of education. His own efforts in the Chicago area have secured thousands of scholarships for young people of the area. Mr. Purnell stressed that education was a core and causal factor in the issue of poverty. He explained that educational opportunities could break the chains of hopelessness and impoverishment that have bound the

future of many of the youths of the city. Mr. Purnell listed twelve action points that were included in the responsibilities of any counselor in the field of education. He especially stressed the importance of a dynamic and sensitive relationship between the counselor and the youth.

Mr. Purnell's pointed humor bristled as he declared that if a counselor is close minded and oblivious to the individual and unique needs of each person, "twenty five years of counseling experience would mean nothing more than one year of experience twenty-five times." He urged each community leader to have "horses on the track"; individuals to whom they have committed themselves; lives that they have determined to raise up. Mr. Purnell condensed his philosophy in a single statement, "We must not look at the depths from which a person comes, but to the heights to which he can rise."

The second speaker on the issue of education was Glenda Moody, who has also secured thousands of scholarships for young athletes through her "D.C.



Luncheon at the meeting of the NCCSA that initiated the Chicago chapter.

Striders" track program. Glenda conveyed heartwarming stories of the "bootstraps" rise to victory of her individual athletes and their team as a whole. She acclaimed the perseverance and determination of the boys she worked with and spoke of her hope to establish a "Chicago Striders" program.

Robert Dilg, director of Project Volunteer, a nationwide food distribution program of the Unification Church, spoke concerning the second goal of the C.C.C.S.A., serving the needy. Robert stressed that the main responsibility of a food program should be that of communicator and catalyst, stimulating networks to utilize and locate surplus commodities. He noted that a food program must do more than dole out some set amount of goods, but that it should be

able to catalyze a system of distribution which the people themselves could coordinate and maintain.

A final presentation was given by Kevin Brabizon, the executive director of the National Council of Church and Social Action. The purpose and structure of the organization was further clarified. He explained that a system of local chapters would be flexible and sensitive to the individual needs of its constituents, but also, the existence of a national network of these chapters would be able to pool resources and information concerning common problems and objectives.

The meeting ended with a prayer offered by the newly elected president of the Chicago Council of Church and Social Action, Reverend Al Samson. The "rainbow coalition" was dedicated in service to the people of the city of Chicago.

Unification News
4 West 43rd St. N.Y. N.Y. 10036
(212) 869-8847

NON-PROFIT ORG.
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 6533
NEWARK, N.J.



The NCCSA meeting was the first to be held in the building that was recently purchased by the Unification Church in Chicago.