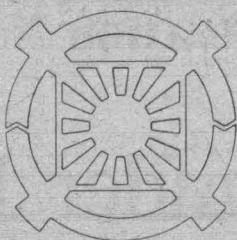


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# Unification News

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## To the Supreme Court, and support is growing



Richard Lewis

Dr. Mose Durst, center, president of the church in America, announcing the intent to appeal the tax-fraud conviction of Reverend Moon to the Supreme Court. Supporting the appeal are, left, Prof. Albert Blaustein, president of Human Rights International, Dr. John Baker, general counsel for the Baptist Joint Committee, Jeremiah Gutman, president of the NY Civil Liberties Union, and Dr. Osborne Scott, founder and president of the International Coalition Against Racial and Religious Intolerance.

By Hal McKenzie

Following its loss of a court appeal, the Unification Church said it is considering its next move and is consulting with the major religious groups, representing more than 45 million Americans, who have filed briefs in its support.

Mose Durst, Ph.D., president of the church, noted that the organization has been saying it would carry its founder's tax case to the Supreme Court if necessary, and has been urged to do so by a great many major religious groups, "but we intend to give this mature consideration and will announce our final decision this week."

He believes, he said, that despite today's decision, the tide in America actually "is turning to fairness toward us. There is an American ideal of fair play. American justice does work, in the long run."

The church is encouraged, he said, by a turn in court decisions toward support for the church. Last week a California judge threw out the "brainwashing" case against the church filed by two former members. Judge Stuart R. Pollak of the Superior Court in San Francisco said the plaintiffs were not imprisoned or defrauded, as they claimed, and that they had open and free relationships with their parents.

Dr. Durst said today: "The reason we are getting so much support is that every religionist in this nation is at risk if we are at risk. What happens to us happens to them."

In the current case, which charges that the church's founder owes taxes on funds which the church claims were donated to the church, nine separate religious organizations and civil rights groups filed "friends-of-the-court" or

continued on page 4

## Midwest Parents hold workshop in Chicago

Three major areas of concern discussed by parents

By Collette Caprara

On the morning of Saturday, October 22, clusters of parents, relatives and friends of Unification Church members arrived at the Chicago church's new building at 7077 Ashland to attend the annual Midwest Parents Conference. Some had travelled from as far as Pennsylvania, New Jersey and Canada.

The event opened with a friendly and

humorous introduction by Mr. John Derude, member of Midwest Parents and Friends and master of ceremonies for the day's activities. The auditorium buzzed with over 200 participants who had come to gain a new insight into the church and its projects, and greater understanding of the motivation and the enthusiasm of the church members.

Dr. Durst began the day's agenda with an overview of the theology of the Unification Church which was followed by an

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Dr. Durst at the reception for parents attending the conference sponsored by the Midwest Parents Association in Chicago on October 22.

## Inside

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Catherine Chesnut

p.6 focus on



## THE EARLY YEARS

# Growing up in Korea under Japanese domination

### Mrs. Eu encounters communism in school

By Mrs. Gil Ja Sa Eu

*This is from the testimony of one of the earliest disciples of Reverend Moon.*

#### Part One • School Days

**N**o one can escape the influences of the country and age in which he is born. Originally my parents' ancestors came from North Pyung An province, but I was born in South Ham Gyung province and my family moved to Jun Ju in South Korea when I was four.

In Jun Ju my father contacted his sister's father-in-law, who was an important government official during the Japanese rule, and my father was able to take the state law examination. I went to primary school and even though I was Korean, my teacher was a Japanese woman and she taught all subjects in Japanese. I was tormented by the difficulty of learning Japanese, but I was not aware of any feelings of national consciousness.

When World War II began, our family had moved to Pusan and I was in the second grade (eight years old). From this time, the Japanese imperial government began to oppress the Koreans in order to make them just like the Japanese. We were compelled to speak in Japanese all the time and to change our names to Japanese names. They used every means to make us feel patriotic toward Japan, and through military songs they tried to make us determine to bring victory for Japan in the war. If we were caught using Korean at school, even by a slip of the tongue, we were given punishments like running ten laps around the playing field.

We were also recruited for manual work such as transplanting rice, gathering pine cones in the mountains for fuel and gathering wild berries to make oil. Our food was rationed and limited. Life was difficult, but later in the same year my father became a prosecutor, so our family received the same treatment as the Japanese.

We were better off than other Koreans, but such special treatment gave me a bad conscience. I became vaguely aware of an anger toward the oppression that our people were receiving from the Japanese. I also began to feel a contradiction in the inequality coming from my father's position.

#### My father

My father was a Christian and he often said, "Man cannot judge other men perfectly. Only God can do that." After he had handled a serious crime, I often saw him unable to sleep. I felt the same way. This was especially true when the defendant was a Japanese. My father would have to fight with the Japanese prosecutor on the severity of the sentence requested, and it hurt him to have to do this.

The reason he had chosen to go to law school was so that he could legally protect the weak Korean people. When he was in university, he and his classmates often struggled against the Japanese. He went to Kyung Sung Imperial University which was the forerunner of Seoul National University. This university was built to educate the children of the Japanese living in Korea. Its standards allowed only the highest and best students to enter. There were no more than five Koreans in each class. President Eu also attended the medical school of this university.

When I was in the fifth grade, 12 years old, the war ended with the defeat of Japan.

When I heard the Japanese emperor announce the sad news of Japan's defeat

on the radio, I wept, thinking that Roosevelt, Churchill and Chiang Kai Shek were bad men. That's how Japanese I was becoming. But my mother who was beside me slapped her knee and rejoiced that our country would now become independent. At the time I did not understand the meaning of independence.

We were living in a Japanese community in Kun San. All our neighbors locked their doors and would not come out, so the neighborhood was gravely silent. However, the Koreans on the street were holding Korean flags they had brought from somewhere. It seemed as if the heavens were shaking with their shouts of joy at having become free from the oppression of the Japanese government.

The discouraged Japanese packed their belongings and returned to Japan. The American military rule then began. My father was promoted to the position of assistant prosecutor-general for the province, and we moved back to Jun Ju.

#### The Americans arrive

When I saw how high-spirited the Americans were and how well they took care of us, I regretted that my parents were Korean and that I had been born in Korea. Why did we have to fear the Japanese during their rule and have to be protected by the Americans during their administration? I even felt resentment toward God for having forsaken our country in this way.

I now began to study Korean language and history for the first time, since these had been forbidden during the Japanese rule. I soon entered secondary school. After entering, however, I realized that a strange atmosphere was forming in the school.

The older students used to gather us in the auditorium, or come to our classrooms after the teachers had left, and criticize the government. They said we would be patriotic if we were to go on strike until everything had been corrected. Many times we were stopped from attending school and had to return home. I still cannot forget how strongly they opposed the American Trust administration.

Gradually a club was formed in my class which met after school to discuss these problems. The members were the students with the best grades, and the club secretly expanded its organization. It came to lean more and more toward praising the government of Kim Il Sung in North Korea.

#### Communism

Communism! It was a word we had never heard before. The communists claimed that all men are equal. They said a violent revolution was necessary to change the world and bring a paradise on earth where farmers and laborers, who had been poor, could live well. Unless this was achieved, they said, neither Korea nor the whole world would ever become happy.

What they said made some sense, but because they claimed that God did not exist I could not come close to them even though my best friend joined their group.

One day the vice president of our class, who was very bright and attractive, asked me to stay after school because she had something to talk to me about. I discovered that more than twenty of our classmates who had been taken in by communism had gathered five or six of us who were Christians to ask us questions:

"Where is God? What does he look like? Is he round? Is he square? Where are heaven and hell? It doesn't make sense that only those who believe in Jesus go to heaven. Where we build paradise on this earth heaven will be here and



Mrs. Gil Ja Sa Eu, back row second from left, with other church members who were her classmates at Ewha University, just before their marriage in 1960.

not in the sky?"

They continuously fired such questions at us, but I could not return even one word. I was so mortified and embarrassed that tears came to my eyes. There and then I made this determination: "Later I will go to a seminary to find the answers to all your questions."

What hurt me the most and what I still cannot forget is how my best friend was taken in by this club and became their treasurer and was even collecting the dues. But my faith was not enough to witness to her.

In this way my middle school and high school days were a time of much confusion. Left-wing people supporting communism were always demonstrating, and right-wing people on the side of democracy continually battled against them. Also not only my friends but even my teachers were in a serious situation.

#### Left-wing teacher

When I was in my first year of high school my Korean teacher was a man who had done left-wing activities at Seoul National University. He had gotten in trouble with the police for this, and had had to leave school. He came to our school as a teacher, because his hometown was nearby. He quickly made a marriage of convenience with the mayor's daughter to protect himself. He also tried to get close to me so that he could use the social position of my father.

I was very good at Korean and my compositions were better than anyone else's. He made me his teacher's pet.

After school he would let me read novels and poems of authors who had escaped to the North. In this way he subtly tried to indoctrinate me with communist thought.

But I was a Christian so I never thought of following his atheistic ideas. The view of life, view of the nation and view of the world I learned through him were pessimistic and negative. I could feel no hope or joy.

He was the son of a rich country family, and he had felt rage and contradiction toward the way his parents misused and despised their peasants.

He believed that only communism would solve these problems. In those days, except for the Christians, more and more intellectuals and conscientious people who had suffered under Japanese rule were believing that only communism could solve all their problems.

Such theoretical communists grew in number as the political situation became more unstable. As soon as the Korean War broke out these people became fervent practicing communists.

They joined forces with the attacking People's Army and carried out wanton

destruction and massacres. When the communists occupied our city, my teacher became the principal of my school.

Three months later when the U.N. forces retook our city, he fled but was arrested by the police. Even then it seems he tried to use my father's power. The people called me as a witness and questioned me about his ideas.

Later, in 1975, when I was doing itinerant work, I went to his hometown to look for him. He had become a man under constant surveillance and spent most of his time drunk. I told him about Divine Principle and took him to our pioneer church where I prayed with tears to God for him. I pleaded with God to take pity on this man who had become a sacrificial offering in the ideological trial of our nation and to lead him to God.

Before the Korean war so many ideological criminals were arrested that most defendants were of this type, and they gave us the most trouble. My father was very lonesome, especially since he was away from his hometown and had no close family ties.

When he was a prosecutor, he was receiving money from his home to augment his income, but this stopped because of the division at the thirty-eighth parallel.

When this happened our life became difficult and he was forced to open a private practice as a lawyer. This gave him an income, but he became removed from power and had to deal directly with many people.

I often heard him decrying the actions of people who were not genuine. For example, almost all of the defendants and their families whom he saved through his hard legal work were happy enough to give him an advance fee when he took their cases, but almost never paid the remainder when the case was finished.

I was raised relatively well by my family, but because of my father's particular occupation I saw the true picture of what people were like and I gradually came to have a sharp, analytical and critical character.

Some people would flatter my father excessively and get close to him in order to use him. The fact was that no matter how well we were treated I could not feel happy. That made it clear that this treatment was not centered on goodness.

From that time I began to make "genuineness" my ideal. I realized that until there was genuineness without falsehood there could be no goodness or beauty, and therefore no good works or love.

**Next Month • Part Two  
The Korean War**



November 5, 1983



Reverend and Mrs. Moon share a moment of laughter.

## REVEREND MOON SPEAKS ON: Good and Evil

This is the second of four excerpts from "The basis of Good and Evil," published in Twelve Talks, a collection of sermons available from HSA publications.

**T**he standard of good must be something really eternal and unique. I want you to have a clear understanding of what is good. You must be seeing things for the sake of others, not for your own sake. You must lend your attentive ears and listen to everything for the sake of other people, not for the sake of yourself. You should be talking, acting out things and using all your five senses for the sake of others and not for yourself.

If you found anyone living like that, you would long to be with that person, even to see him — all of him, his eyes, his nose, his mouth, his whole being. You would feel great affection towards that person. The fruit of good deeds will be affection from others and good accomplishments. If you find a person doing things for his own sake, saying things and thinking things all for his own benefit, there will be no such thing as love functioning or arising around him. If you at all love that kind of person, eventually you will regret it.

The definition of goodness we have given must be in accordance with history and present world situations, as well as with the life of future generations. It will continue to be true. I must repeatedly say that your eyes are not created for yourself. Eyes are for the sake of seeing something objective. You talk because you have someone to talk to. You cannot say you are happy without anyone around you.

When I speak, if you in the object position are happy to hear me, I become more and more elevated in spirit. When I am eagerly talking to you and you don't listen to me attentively, I lose my spirit and don't want to talk any longer. Even when you touch something, would you take more delight in touching your own hand or touching the hand of your lover? You would rather want to touch the skin of your lover than your own. So it is wrong to think that you have your five senses for your own sake. They exist for the sake of others.

### Man created for woman

Why is it that anything good must take place for the sake of other people? You probably think at first, "I don't like the idea of having to work for the sake of other people in order to be called good. If I could do things for myself and be thought good, how wonderful it would be." We are born that way, so it cannot be helped.

We are created for the sake of other people. For instance, any masculine being is not created for himself, but for the sake of the opposite sex. Man was created for the sake of woman. Suppose there is a beautiful girl. Would she want to live forever with another beautiful girl? No, she would look for a handsome man, and she would think that her beauty is for the sake of that man. If there are two beautiful girls living together, rather than being attracted to each other, they would repulse each other. Suppose there is just one man for the two beautiful girls, and that man is an unattractive person. Both women would want that man for her husband, nevertheless. Our conclusion is that men and women are born for the sake of each other.

The very motivation of God in creating man is for the sake of woman, and woman for the sake of man. That being the truth, we can safely say that when we do things for other people, that is absolutely defined as good. When we call a family a happy one, that home is the place where the couple is living in good harmony with each other, not fighting. When they give birth to their children, their children would think that their parents are the best ones in the whole world. If a couple would live in perfect harmony with each other, their family would be thought of as the best family in the whole neighborhood, the whole community, and the whole nation.

### The origin of goodness

God made man out of His love, out of goodness. Goodness is something which was there before our birth. So after our birth too, the motivation of our doing things for others is repeatedly always to do good. Then why is good defined as things to be done for the sake of other people? Who made things that way?

When man was created, did he spring into being as he is all by himself, with that law of goodness within him? The motivation did not come from himself. Some Reality, some Being of higher dimension defined him. That Something, that Reality said, "Let there be a man, let there be a woman," and that Being made those two for the sake of goodness.

Since God created man for the sake of other people, then God must be doing things for the sake of man. Because He is the Cause and we are the result of His creation, then the Cause must be something like the result. If God exists, He must be living for the sake of something or someone other than Himself. In human society, too, the more you do things for the sake of others, the more good you become. If you keep doing that,

## ♥ Happy Children's Day ♥

*True love can digest even the most evil thing in the world.*

*Digest evil with true love; don't respond to evil with hatred.*

— Reverend Sun Myung Moon

*In Our Father's Love  
President and Mrs. Mose Durst  
and the American Church*

♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥

The 'Baby Boom' that we are now witnessing in our church is following the example of Reverend and Mrs. Moon whose own family — as detailed below — has grown rapidly in the last few years.

*Rev. and Mrs. Moon's Wedding  
March 16, 1960*

*Ye Jin Nim Dec. 11, 1960*

*Jin Whi Nim Oct. 18, 1961*

*Hyo Jin Nim Dec. 3, 1961*

*Nan Sook Nim March 21, 1965*

*In Jin Nim July 18, 1965*

*Heung Jin Nim Oct. 23, 1966*

*Un Jin Nim Nov. 23, 1967*

*Hyun Jin Nim April 10, 1969*

*Kook Jin Nim June 14, 1970*

*Lunar Dates*

*Kwon Jin Nim Jan. 21, 1975*

*Sun Jin Nim June 15, 1976*

*Young Jin Nim May 17, 1978*

*Hyung Jin Nim August 6, 1979*

*Yeon Jin Nim Jan. 3, 1981*

*Shin Bok Nim April 3, 1981*

*Jeung Jin Nim April 23, 1982*

*Shin Jung Nim Jan. 6, 1983*

*Shin Goon Nim July 12, 1983*

♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥

doing things for other people, you will come closer and closer to the central point — God.

If there is a person who is going to do things for the sake of other people through eternity, never changing, then he is going to be the central personage to lead the people with him through eternity. If there is any Being, any Reality, who is going to do things for the sake of the universe, he is going to be the central point through eternity, and this is God. We can call this kind of God the true God and the standard of real and everlasting goodness. God created man in His likeness and image, so we, originally, are supposed to serve others. If we go on doing this through eternity, we can say that we are temples of God, resembling Him.

God, in creating the universe, did that for man. Likewise, when we create anything, we must be doing it for others. However beautiful a voice you may have, if you sing all by yourself with no one around to hear you, you are not really happy. The same is true when you dance. You want to dance for the sake of other people, for them to see you and join you when you dance. So the word "happiness" itself can assume any meaning when there is someone else to appreciate it.

The very beginning of man's relationship to God was like this. God was willing to give all He had to man, and man was willing to return all he had to God. If that kind of relationship were permanently established by all individuals in the world, the whole world would be in a beautiful harmony. God, as the core of such harmony, would take delight in living in human society.

### Fill your cup

However unassuming a man may be, he would want to be the center of the whole world if he had such a possibility. When man finds God or ultimate Being, he wants to possess that Reality or that Being all for himself. We are so greedy

as not to want to share that Being with each other. But we are in the position of minus. That is, we are something like a vessel to contain what is coming from God. So, if you are a big vessel, a round and perfect one, God will fill your cup.

Out of the greed of man and the archangel, the human fall came about. Not only the archangel, but Eve and Adam wanted to have things for themselves. This caused the fall. The intrinsic nature of God was unselfishness about doing things for the sake of others. But instead of multiplying God's nature, human beings after the fall began to do things in the opposite manner — for their own sakes. We are the very descendants of the fallen ancestors. So we are the other way around from what God intended us to be.

Though our intrinsic nature is something good, we are more inclined to do evil things. There is a voice from our conscience telling us to do things for the good of others. But in some people, even the conscience is accelerating their doing things for themselves. In general, our consciences are closer to God than our fleshly demands or desires. If you know that there is a boundary between good and evil, then do you find yourself having gone beyond the boundary to join the side of good? You, yourself, know the answer very well. You don't have to apply constitutional law or any other kind of law to decide that. You can immediately and accurately determine whether you are on the side of good or of bad. Inwardly, you know how to distinguish good from evil.

So you must remove the evil and cultivate the good within yourself. Selfishness, self-centeredness — those are your greatest enemies. You must be able to resist those powers and you must be ready to do things for the sake of other people. Make your all-out effort to do good things and you will come to resemble God. Then you will take delight in what you are doing, and God will be pleased with you.



## SUPREME COURT from page 1.

amicus briefs on behalf of the Unification Church. They represent some 45 million Americans. Additional amicus support is expected, the church reported today, from other churches and from a judicial review organization as well as other civil rights organizations.

This is what Laurence H. Tribe, Tyler Professor of Constitutional Law of Harvard University and Reverend Sun Myung Moon's appellate counsel, had to say:

The United States Court of Appeals for the Second Circuit regularly refuses to rehear even the most nationally significant case en banc — that is, before the full bench of that court — not because it deems such cases unimportant but because their very importance suggests that the Supreme Court will care to hear those cases under its certiorari jurisdiction. When the Second Circuit explained that policy most fully it added, "even under the best of circumstances, an en banc proceeding is often an unwieldy and cumbersome device generating little more than delay, costs, and continued uncertainty that can ill be afforded at a time of burgeoning calendars. A case in which Supreme Court resolution is inevitable should not be permitted to tarry in this Court for further intermediate action, at best, except when the views of this Court would be of real benefit to the Supreme Court."

Dr. Mose Durst, president of the Unification Church of America, made this statement to the press:

As we have consistently maintained, our church founder, the Reverend Sun Myung Moon, is innocent and will rise above the prosecution and persecution which has been visited upon him since his ministry began in the United States. The current tax case pending against Reverend Moon is no exception. Our Unification Church and Reverend Moon consistently have had to bear the brunt of unfair and hostile litigation brought against us. As justice is on our side, we have been triumphant time after time as higher levels of the judicial system have overturned rulings issued against us by lower-level courts. We remain confident that we will be vindicated in this case as well.

Throughout this long and extended ordeal, Reverend Moon has been the paragon of faith and goodwill. He has continued to provide inspiration for our church members throughout the world. His message has been the same since he began his ministry in America, "Forgive, love and unite." And as he said on the steps of the United States Courthouse when he returned voluntarily from Korea

to face indictment in this case, "I know that through this judicial process justice will be done and the truth will prevail. I have respect and confidence in the United States' judicial system. America is still the best country in the world to let justice be done." It has been a great source of personal comfort to me to see how unselfishly Reverend Moon has continued in his love for this country.

Dean Kelley, director for Religious and Civil Liberty, National Council of Churches, made this statement:

We are disappointed that the Second Circuit Court of Appeals did not do justice to the concerns of other religious bodies that the trial court, in order to convict Mr. Moon, nullified an ecclesiastical trust and submitted to the jury the question of whether expenditures from that trust were in their view 'religious'.

Earl Trent Jr., general counsel, American Baptist Churches, made this statement:

We are disappointed with the decision of the Court of Appeals denying a rehearing in the case of U.S. v. Sun Myung Moon. We believe that the issue of ownership of church property held in trust, as well as issues arising from the religious practice and beliefs of the Unification Church, go to the heart of religious freedom in this country. For Baptists, such freedom is a tenet of our religious belief as well as a cherished constitutional guarantee. We will support an appeal of this decision to the Supreme Court of the United States.

John W. Baker, general counsel, Baptist Joint Committee, made this statement:

The failure of the Court of Appeals to grant a rehearing in this case is disconcerting but not unexpected. This decision makes it essential that the First Amendment issues raised by the case be sorted out by the Supreme Court. A failure by the Court to review the decision below would legitimize the government's attack on an unpopular religious movement and would open the door to further intrusions of government into the religious mission of churches.

Mortimer Caplin, a former commissioner of the Internal Revenue Service, made this statement:

While it is rare for the Court of Appeals for the Second Circuit to grant a motion for rehearing, it is disappointing that a rehearing was not granted in this case because an important tax principle of trust law was in need of review. Circuit Judge Oakes's dissenting opinion in the original case pinpointed the need for this review. It would have been beneficial to the public at large to have careful consideration of it by the full court.

## S.F. court throws out the 'brainwash and deception' allegations against church

This is the text of a press release from the Legal Department on October 21st.

The Honorable Stuart R. Pollak, Judge of the Superior Court in San Francisco, ruled today in a thirty-page decision that the allegations of two disaffected former Unification Church membersthat they were falsely imprisoned and defrauded by the Unification Church and its members were "without merit" and granted judgment for the Unification Church.

The lawsuit, seeking millions of dollars in damages, was brought by David Molko and Tracy Leal, who joined the Church at different times in 1979 and remained as members for several months until they were forcibly abducted from the Church by professional kidnappers hired by their parents later that year. Molko was a 27-year-old law school graduate at the time he joined. Leal is the daughter of Stanley Leal of the law firm Kelly, Leal & Olimpia, which represented the plaintiffs in the action.

### 'Mind control' rejected

Molko and Leal based their claims on statements of Dr. Margaret T. Singer, a Bay Area clinical psychologist, and Dr. Samuel Benson, a Walnut Creek psychiatrist. Both therapists submitted declarations to the Court in which they concluded that the plaintiffs were subjected to "mind control" and "systematic manipulation of social influences." The therapists claimed that Molko and Leal were therefore incapable of exercising their free will and judgment with respect to membership in the Unification Church.

In rejecting the validity of the statements by Dr. Singer and Dr. Benson, the court noted that both Molko and Leal had admitted that they were never physically seized or restrained by the Unification Church or its members and at no time were they held by force, nor were their family members or friends pre-

vented from gaining access to them.

Judge Pollak ruled that the claims of "coercive persuasion" and "brainwashing" conflicted with the Constitution's guarantee of freedom of association and freedom of religion. Since there was no evidence that Molko or Leal were physically restrained or mentally impaired at the time they first met members of the Unification Church, the Court refused on constitutional grounds to interfere with their decision to remain with the Church.

Judge Pollak said the law would not permit Leal and Molko "to avoid the consequences of their decision, based on the opinion of the two experts that their actions did not reflect the exercise of their own free will and judgment." The judge characterized the plaintiffs as "healthy adults" who "freely" chose to associate with a religious body — the

bona fides of which have not been questioned." To question their decision, he said, "necessarily would entail a judgmental evaluation of the beliefs and practices of that body. . . Such an inquiry is constitutionally impermissible."

The Court concluded "... plaintiffs have made no challenge to the bona fides of the religious beliefs of the Unification Church. Both plaintiffs were adults when first approached by Church members. They have admitted that they were never subjected to physical restraints or threats of violence or unlawful conduct. . . To absolve plaintiffs of responsibility for their own decisions and to permit them to impose liability upon the Church for having prevailed upon them to stay, is neither authorized by the current state of the law nor consistent with the constitutional protection afforded all religious groups in our society."

The Unification Church was represented by Jeff Ross and Jody Joseph of Friedman, Sloan & Ross, San Francisco. For further information, contact:

Legal Affairs, Unification Church  
4 West 43rd Street, New York, NY 10036



This synopsis of the key issues raised in the conviction of Reverend Moon for tax-fraud and the recent failure of the appeal in the District Court was prepared by the legal staff of the Unification Church. The District Court has been asked to review the case en banc; if they do not, the case will be put before the Supreme Court.

A result of the precedent established by the Second Circuit Court of Appeals, is that a religious leader can go to jail for holding church funds in his own name exactly as his followers had intended. This poses a clear and present danger to every religion in America.

### Beneficial Trust

First, the precedent established by the Court of Appeals exposes church leaders to the risk of being punished for not reporting as their own, assets which in fact belong to the church and not to the religious leader. If this ruling stands, no priest or minister can safely administer funds entrusted to him by his followers.

## Summary of trial issues

A jury may decide, contrary to testimony from the congregation, that the funds were the personal property of the church leader, and thereby send him to prison.

This decision has an immediate impact on the practices of established churches such as the Catholic Church and the Baptist Church in which bishops or ministers routinely hold church assets in their individual name and exercise discretionary control over the use of these funds. In Reverend Moon's case, church leaders from other religious denominations presented sworn affidavits to the court, documenting and verifying that they employ this common practice.

### Church Autonomy

Second, the Court of Appeals ruled that a church's own beliefs about how church assets are to be used can be ignored and overridden when the government claims that church property belongs not to those the church and its

members regard as its owners, but to those a government prosecutor designates. If this ruling stands, no church or religion can safely rely on its own doctrines and principles governing even its internal affairs, free from government interference.

In this case, the government was allowed to convert church property into the personal property of the church leader. Similarly, cash placed in church collection plates could be converted by the government into personally-taxable income of the church leader. Or, equally untenable, checks written to priests or ministers, although intended for the church, could be construed by the IRS as personally-taxable income. Based on the ruling in Reverend Moon's case, the religious leader would have the burden to prove otherwise.

### Freedom of Expression

Third, the Court of Appeals ruled that a church leader can be punished for

expressing his beliefs in public. If he says he thinks the government is persecuting him, the government may retaliate by denying him the sort of trial he might otherwise be entitled to receive. Reverend Moon was tried by the biased jury he sought to avoid rather than an impartial judge because of a public speech in which he stated, "I would not be here if my skin were white and my religion Presbyterian." If this ruling stands, no one can safely speak his mind, even here, the freest country on earth.

### Conclusion

It is not only the protection of minority faiths which is at stake as Professor Laurence H. Tribe seeks rehearing *en banc* before the full Second Circuit and, be it necessary, appeal to the United States Supreme Court. It is the security of all religious faiths and practices which hangs in the balance.

For more information and copies of the briefs involved, contact:  
Legal Department, Unification Church  
4 West 43rd Street, New York, NY 10036.





**JOHN  
BIERMANS**

In my last two articles I have sought to explain the basis for the tension between parents and a newly converted "Moonie" and what sometimes leads to kidnapping and an attempt to "deprogram."

This whole discussion always comes back to the issue of conversion: What is the conversion experience? How do we know what a true conversion experience is? And then, do we have the right to impose personal or societal judgments upon the conversion experience of another?

Conversions or changes in lifestyle or values are as old as religion itself. However, the common accusation made against the new religions or "cults" is that their conversion experiences are somehow invalid because they are "sudden" and "dramatic." The theory is that a "gradual" conversion may be trusted because the convert has taken time to carefully think about his or her decision whereas the "sudden convert" is accused of being "brainwashed."

However, it is important to note that, contrary to common belief, sudden conversions are found in almost all religious movements. The same is true for gradual conversions. A noted Lutheran theologian and professor of religion at Susquehanna University, Dr. John Cooper, points out: "The problem here is that brainwashing is only a popular term for psychological conditioning, and [this] conditioning, through teaching, singing, praying, retreats and worship, plays a role in both sudden and gradual conversions to any religion."

Indeed, any thinking person must acknowledge that psychological conditioning plays a major role in all aspects of life, particularly education. It is a com-

## Debunking deprogramming

mon theory among those who object to the all-powerful 20th-century drug known as advertising that all advertising is essentially designed to brainwash the public into buying or doing something the advertisers have determined.

### Was Moses brainwashed?

To completely debunk this concept of brainwashing and sudden conversions I would like to refer to a New York Jewish leader, Haskell Lazere, who recently commented that, if Moses were alive today, the transformation he experienced upon seeing the burning bush would have undoubtedly been grounds for deprogramming! And, lest we forget, what would our society do with someone like Saul of Tarsus who experienced the most sudden and dramatic conversion of all on the road to Damascus?

I was just reading an article on this topic by Dr. John Cooper. He put it rather well when he said, "Conversions... are still private experiences which cannot be used either to move the truth of one faith over all others or to discredit the truth of any particular faith. As means of verification, convictional (or conversion) experiences are unsurpassed for the individual and void of meaning for the public. Is that really a novelty? I think not, for it is only a roundabout way of saying that in religion we live by faith, and faith is the evidence of things not seen, things consequently that defy validation by those outside of faith and whose legitimacy is existential and personal, not formal and legal."

The tragedy about this whole subject is the intolerance people tend to have towards those who have conversion experiences that lead them in directions different from their own. What we must somehow relearn is that religion is a highly personal part of our lives. The use of force or penalty has no place in the area of religion. Dr. Cooper states that "only persuasion, only dialogue, only witness-bearing is permissible in reli-

gion." The Founding Fathers of this nation recognized this great truth when they enshrined the theory that "whatever other dignity law has... its force does not reach to the relationships between God and man."

### Pretense of deprogrammers

Perhaps it is now appropriate to insert a personal anecdote on this subject. When I was being subjected to a deprogramming attempt in a locked motel room, I suggested to my captors that I was quite willing to discuss my new-found beliefs with my family and to answer any questions they had. However, I insisted that I would not speak to the hired thugs called deprogrammers who were in the room. Why? The reason is that although they said they only wanted to have a friendly discussion with me to learn about the Unification Church, their entire purpose was to break down my beliefs.

Proof of this came when I asked if I could invite one of the San Francisco Church leaders to answer their questions about the Unification Church since I myself had only recently joined. They refused to even consider the request. Thus, they betrayed their pretense of seeking only to understand the beliefs of the Unification Church. Their purpose was not to discuss but to destroy and rip out my most cherished beliefs. I was finally able to escape after I became convinced that dialogue was impossible and that my family was unwilling to accept me with my new-found beliefs.

### Conversion is confronting

When it comes to religion, it is obvious that people tend to become rather irrational. However, the fact remains that reason and logic must prevail. The problem of deprogramming stems from the historical problem of religious bigotry

which stems in turn from the irrational tendency not to accept religious beliefs or conversion experiences that are different from one's own.

One of the key reasons for negative reaction is that the new religions tend to confront a society that is very affluent and caught up in an extremely materialistic lifestyle. Therefore it is difficult for our society to understand and accept the fact that young men and women are willing to choose a life of selfless service to a higher cause.

This dilemma was quite evident when I attended a theological conference recently. The renowned Harvard theologian, Dr. Harvey Cox, spoke about the importance of the conversion experience to one's spiritual life. He defined it as a turning away from the ways and values of the "fallen world." This was quite confronting to the participants and the ensuing discussion on the subject broke down when several people spoke of their frustration in overcoming the preoccupation with the material comforts of our society. One seminary professor courageously stood up and admitted his embarrassment at his own affluence and inability to resolve this "problem." Dr. Cox admitted this same frustration.

I greatly admired this honesty but the point that became clear is that for believers of all faiths, the conversion experience involves a radical change in one's lifestyle whereby we decide to completely devote ourselves to serve God and mankind. The way of expressing this commitment may vary but the basic theme is the same. And this is what is often difficult for others to accept because they have not had the conversion experience themselves.

Thus, what we need most of all is a deeper level of understanding and communication about this very personal experience. The source of fear is usually ignorance, and that is the basic problem that parents have in understanding why their son or daughter joined the Moonies. The last thing in the world we need to bring a solution... are those hired thugs called deprogrammers.

## An opportunity to challenge life on the ocean

By Michael Lapres

*"The ocean teaches us who we are, for it allows no room for small thinking."*

Ocean Challenge is part of the Ocean Church ministry aimed at education and the rekindling of enthusiasm for life through heightening people's sense of adventure and challenge. "Ocean Challenge" is demanding. It's exciting. It's educational. It's insightful. It's practical. You'll find yourself lingering on the horizon awaiting the sun's first rays as you move with the ocean's breathing beneath you. You'll learn navigation and fishing skills that will get you out to sea, enabling you to hook and net your own fish, to clean and cook them. You'll learn how to plot and follow a chosen course. You'll learn flexibility as the ocean holds you and your fellow mates in its everchanging embrace and beauty.

The educational theory behind "Ocean Challenge" is that of experiential education. That is, the student is placed in situations where he/she learns through direct experience. The newly learned skills are immediately tested and so are strongly reinforced through achievement.

Participants are encouraged to explore and to see different, unfamiliar and even difficult situations as sources of growth rather than examples of personal limitation. The experience of life at sea also allows you to discover new dimensions of discipline and hard work as did this "Ocean Challenger":

"I have changed my attitudes and concepts about many, many things. About fish, about hard work, about the way to

achieve unity, about overcoming physical limitations, about people's characters. I have found such value in these things as never before."

### A Vision For Tomorrow

One remarkable thing about the ocean is that it becomes a friend, not only mysterious and alluring to the spirit, but also a birth place of tomorrow's hope for feeding the world. It is a domain for meaningful livelihoods, it is a teacher and a training ground.

To explore and discover the dimensions of the ocean is to explore and discover new dimensions of ourselves, our relationship to others, to all things, and most importantly, to God. The ocean, as Reverend Moon envisions, is the place where we can realistically integrate our religious quest with our practical and humanitarian concerns for our communities and our world. "Ocean Challenge" offers a place and a time for insightful activity aimed at just this essential integration at a very personal level.

### Future Plans

Having completed a successful summer's "Ocean Challenge" program tuna fishing in Gloucester, we have returned to our centers and are eager to initiate "Ocean Challenge" on a localized basis. This exciting experiential religious education program is designed to stimulate personal growth, interpersonal effectiveness and active discovery of one's interrelationship with the environment. Such direct experience with the ocean gives members an opportunity to connect more intimately with the profound vision Reverend Moon has for the ocean's future. This program also presents each

member with a feasible option for response to Reverend Moon's recommendation that each spend two weeks a year with Ocean Church.

We plan to hold "Ocean Challenge" programs in San Francisco, San Diego, Galveston, Miami, Jacksonville, Norfolk, New York and again next summer in Gloucester. During the seven-day courses such as the one beginning in San Francisco on October 10, 1983, participants will be introduced to basic navigation and seamanship, boat handling and

fishing, safety and maintenance. Participants will also worship at sunrise at sea, spend time in reflection and group interaction, as well as sharing meals of the fish they catch and much more.

Seminars will be held in San Diego during November and in the remaining centers next year beginning in January. Further information and reservations can be made through Ocean Church Headquarters, 481 Eighth Avenue, New York, NY 10001, (212) 736-3925 or the Ocean Church center nearest you.

## The New York City Symphony is having a new start.

**Bright** and ambitious person needed to work in the position of orchestra manager. No experience necessary — just organizational skills and business sense. No age limitations and no music background needed. There will be no pay at first, but the prospects are very good for the future.

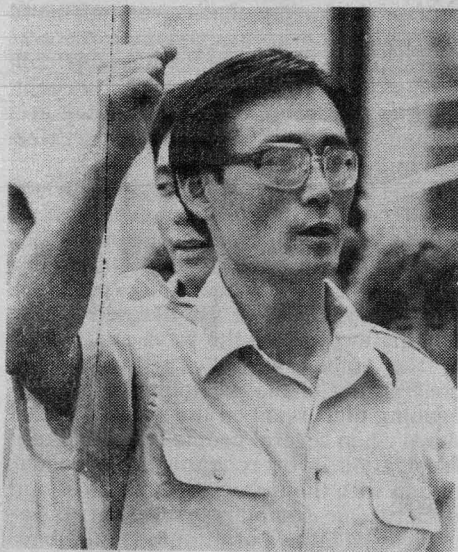
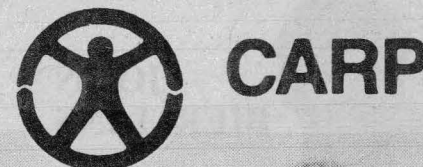
**Qualified** woodwinds, brass, strings and percussions who would like to join us are most welcome.

**For** information and interview/audition please contact:

Craig Coleman • 311 West 34th Street  
New York, NY 10001 • (212) 564-7591



# FOCUS ON CARP Ideological victory over Marxism



Dr. Seuk, National Director of CARP.

By Dr. Tyler Hendricks

**W**e mortal humans tend to interpret the world according to our experience of it. We mortal Moonies thus find our worldview shaped in important ways by the differing characteristics of our various missions. For instance, when I was on MFT, I felt that nothing was more important to the salvation of the world and of my life than the activity of fundraising. When I worked for my Ph.D., it was obvious to me that of unsurpassed value in God's providence was the sharing of Divine Principle views and practices with the academic community. As Ocean Church leader, I felt it surely obvious to anyone with any sense that the future of the world hinges on the principled development of the fishing industry. And now I am with CARP, and lo and behold if I don't view anyone inside or outside our movement who is not on the streets marching against communism to be little better than a Marxist fellow traveler.

## Existential impact

You may be tempted to counter my point with the comment that all these missions are integral parts of one unified effort, and thus that they are in some way equally important and it is right to view them each as absolutely important, since the whole project is of absolute importance. That is true, I suppose, but it leaves unsatisfied one issue: that of the existential impact of the different missions on those carrying them out.

In particular, CARP is the most frightening mission I've had. This is so because CARP takes as part of its responsibility the restoration of the political world. I want to tell you of CARP, however, not because it is frightening but because that about CARP which is frightening is also of such immense importance. I have come to see, because CARP makes it impossible for me to ignore, the face of the enemy of hope, what President Reagan termed the focus of evil in the present world: communism.

Divine Principle teaches that communism is the substantial anti-Christ in this age, the completion stage of Cain-type ideology and practice on the world level. The closer one looks at communism the more apparent is the truth expressed in this teaching. And the deepest, most insidious aspect of communism is not its violence but its counterfeit idealism. Communists proclaim hope; they proclaim a way out of the present predicament. Not only the impoverished and dispossessed, but the bulk of the Free World's population are subtly susceptible to the appeal of communism because people's generalized fear of communism is quietly balanced by a

generalized (if desperate) confidence that change is for the better.

## Desiring change

Communism, if it convinces in no other way, is convincing at least in its proven ability to generate change. From the Principle point of view we know that in their original minds all people realize a significant change must take place in this world, but their fallen nature tells them to be lazy, that they themselves can never accomplish the needed change. Then communism comes along and promises a big change without their doing anything (other than, if they desire, acting out their aggressions and resentments). An anxious complacency results, with the leisure of prosperity being filled with anxiety-reducing activities: some combination of bourgeois work and bourgeois decadence.

In neither instance is anything significant historically accomplished other than the selling of rope to the Bolsheviks. Truer words were never spoken than Edmund Burke's: "The only thing necessary in order that evil triumph is that good men do nothing." Good men and women the world over are too often willing to do nothing or at least nothing significant to counter the historical progress of communism.

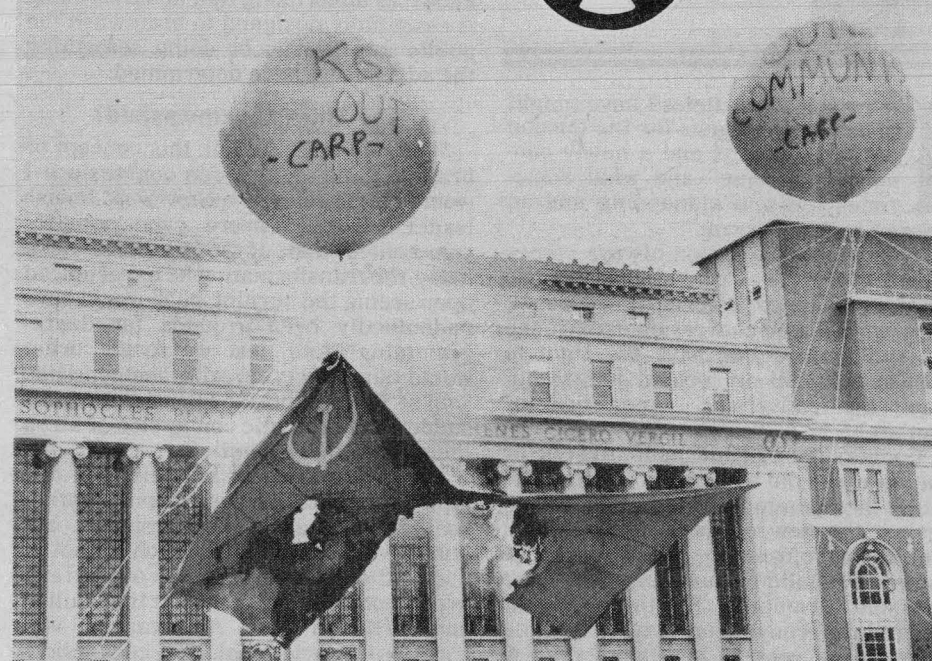
Many people seem to be doing good, and certainly we observe relatively few overtly wicked people, and yet our society seems on a downhill slide. The goodness people generate seems ineffective in terms of accomplishing the major changes necessary for a healthy future, because that goodness is not coming upon the proper historical foundation. Unificationism, or Godism, solves this major difficulty, one which has prevented the Free World from overcoming communism thus far. Godism counters the Marxist-Leninist promise of a social order purified through revolution (centering upon human beings) with the promise of a social order purified through religious transformation (centering upon God).

## Application important

It is not possible here to delve into the complex foundations which grant potency to both those promises; important is simply the fact that they are potent. Their validity obtains by means of their respective continuities with, and fulfillment and inheritance of, the two central, spiritual-historical human realities. The Free World has not heretofore owned this religious foundation, but now it does (or it can) and that is the solution of the major difficulty in the struggle with communism. From this point the question is one of application.

Thus far, Unificationists have shaped their political strategy around patterns set by traditional "anti-communists." This has been a strategy of criticism and reaction. Offering few if any positive suggestions or alternatives (besides implicit appeal to the viability of the status-quo), normal anti-communism focuses upon the all-to-evident evils of the communist system and on the ways western liberals contribute to those evils. The problem with this approach is that it has little effect upon the perpetrators of those evils and the western apologists for that system, because those individuals believe that whatever suffering occurs is for the sake of a just conclusion, one which will justify completely the suffering inflicted and endured along the way.

Naturally communists can interpret the anti-communist message as being something like Peter's protest to Jesus that he needn't or shouldn't go the way of the cross. The bottom line of this faith is the conviction (and I believe that it is one deeply held) of many communists and leftists that, even if it is not clear that



Catherine Chesnut

CARP balloons raise a burning Soviet flag over Columbia University campus, New York City, during a protest against the KAL massacre by the communists.

their revolution heralds a new order of the ages, there is at least a possibility that it does, simply because change is good and radical change is therefore radically good. Further, since no one else in the world is advocating radical change or radical action in any real terms, communists can reason that their movement must be the historical vanguard. Radical change is *ipso facto* the vanguard of history.

## Greater radicalism

By following the conventional anti-communist strategy, the Unification movement is withholding that which offers the only conceivable counter to this belief: the message of a greater (yet equally attainable) radical change — the promise and program to build the Kingdom of God here, now, on the earth, by our hands. The essence of this message and advocacy is religious, and it rightly should and is being promulgated using religious means, through evangelism.

However, there are political implications to what Godism says. These positive political implications can counter communist activism with great effectiveness, far greater effectiveness than it had through either bringing to the world's attention communist atrocities or simply supporting the efforts (laudable though they generally are) of the American government.

## War of ideas

It is well known that Divine Principle speaks of a Third World War as one which is being waged at present. This war, Principle goes on to say, is essentially an ideological war, a war of ideas, a war for

human minds and hearts.

Only the most general orientation must set, centering on the love of God, the eternal value of human beings and the supremacy of love over hate, of forgiveness over resentment, of righteousness over deceit, of responsibility over license and of voluntarism over coercion. Our movement sees itself in the midst of a war we interpret as ideological, but, surprisingly, we have not refined our ideological weapons.

Yet, I feel that the speeches on Unificationism given by Dr. Seuk have been a good start. I desire to see the refinement of Unificationism by all concerned individuals taking inspiration from the Principle. I desire to see the inspired weapons of words and ideas utilized in America and the world — to open the floodgates of energy bottled up by the constrictions of limited worldviews and crippled spirituality.

When speaking of the last days, Jesus said, "... men will betray one another and hate one another. Many false prophets will arise; they will deceive many, and with the increase of lawlessness, love in most men will grow cold. (Matthew 24:10-12, NEV)" Indeed love seems to be a mute factor in this world of the "big chill." CARP seeks to ignite the warmth of love — a warmth great enough to thaw the icy resentments of betrayal, with the words with which God through us will build the new age. Accordingly, the defeat of communism, no matter how distasteful or frightening the task may be, shall one day be viewed as a historically great act of love by a grateful world.



CARP members demonstrate outside the UN against communist tyranny.



# Mister & Miss University contest

By Chieko Self and Dr. Tyler Hendricks

The "Mister and Miss University International Beauty Pageant" has come to America! Our Japanese CARP (J-CARP) movement established this program in the fall of 1977 in collaboration with several universities in Japan. This beauty pageant is quite unique.

It was originally suggested by Reverend Moon to our J-CARP members; thus it exists within the context of the restoration of human standards and values, centered upon God, which is at the core of Unificationism. According to Mr. Hirokazu Ota, president of J-CARP, "In the universities, many cultural activities such as music and the arts have degenerated; however, a truly wholesome, creative and God-centered new culture is now on the rise: the new cultural movement centering upon CARP. Its purpose is to develop culture based upon the fulfilled testament centering upon God, and to spread this new cultural movement over not only the nation but the entire world."

## Standard of purity

The contest, then, serves to promote international communication and reciprocal understanding among young people, centered not simply upon personal satisfaction or advancement but upon the highest ideals. The pageant's organizers want to generate a wholesome "ideal image of youth" for both men and women, to provide young people a standard of goodness and purity worthy of emulation.

The Mister and Miss University Page-

ant is one aspect of this new cultural thrust. The judges evaluate contestants not only in terms of external beauty but also, and even more importantly, in terms of internal beauty. They seek young people who are international in their outlook, who have developed the powers of expression and who have beautiful personalities, marked by purity, selflessness and morality. Internal beauty appears as people live for the sake of others, in love, sacrifice and service. This calls for young people who have overcome selfish ambitions and passions.

The contest is indeed at the core of what is literally translated as the "Beautiful Wave Movement," or the "We Love Purity Movement." Contestants are to represent a beautiful new way of life, "pursuing the beautiful soul, beautiful style and beautiful song, and presenting it to society." It is recognized that physically beautiful people, especially women, are susceptible to problems of disordered love, of infatuation with their own attractive power.

## Reconstruction of love

"In particular," says Mr. Ota, "beautiful people must reconstruct the healthy order of love. This movement aims at presenting this idea to society... We must overcome the temptation of immoral love and return to the ideal of the family based on God's truth and love." This Beautiful Wave Movement, beginning in Japan, has reached, none too soon, the shores of America.

The real purpose of the contest is not to glorify or publicize some lucky indi-



Mister and Miss University, Japan, 1983.

viduals who happen to win. Rather it is to promote a new ideal for the young people of the world. "It is a search," writes Emmanuel Y. Angeles, president of Angeles University, Philippines, and president of the pageant's coordinating committee, "for young men and women with internal qualities that other young persons may emulate."

The criteria for the pageant are personality (emphasizing standards of moral values), the ability to express one's talents (through speech, drama, music, poetry reading, sports, etc.), international sense (ability in a language other than one's native tongue), intelligence (indicated by a written composition) and physical beauty. Topics suggested for this year's written composition are: "The Role of Students in World Affairs," "The Ideal Woman in Human History," and "Counter-measures for the General Breakdown of Individual and Family Moral Standards."

## Prize: World tour

Semi-final contests are held in five regions — Asia-Oceania, Europe, North America, South America, Africa — and the finalists selected in each region

become guests of the pageant on a trip to Japan for the final pageant. The winners of the final contest in Tokyo are treated to a tour of Asia, the United States and Europe.

In the effort to publicize the pageant, the Tokyo headquarters has prepared a video tape documenting last year's competition, including the talent contest. Copies of this tape can be made available through CARP headquarters in New York. College students interested in participating in next year's contest should also contact their local Unification Church or CARP centers, or CARP in New York, at (212) 239-1303.

This year marks the sixth annual Pageant. The Pageant Committee includes five university presidents, three from Japanese universities, one from Korea and one from the Philippines. As news of this pageant spreads we are confident that many young people and university leaders and professors will be stimulated by the ideals and visions of the pageant. Truly this is no usual beauty pageant, but a leading part of the "beautiful wave" of new ideals for young people around the world. We of CARP in America are very inspired by Reverend Moon in conceiving this activity, and by the work of our Japanese members in bringing it into reality.



The Judges of the Mister & Miss University contest are all presidents or professors at Japanese universities where CARP is active.

# WST: Only national student newspaper

By Nate Windman

These words of Reverend Chong Goo Park in 1979 — "...to be the pens of social justice" — marked the inception of the *World Student Times* as a weekly publication devoted to the creation of a new era in attitudes and vision.

The first issue of the WST was published on October 17, 1975, and it inspired the initiation of four new CARP centers — University of Pennsylvania, Yale University, University of Louisiana and Arizona State. In the years to follow there were sporadic appearances of the WST as CARP members donated their time to the success of the Yankee Stadium and Washington Monument campaigns as well as pioneering CARP on the West Coast. It was here in the fall of 1978 that the *Pacific Student Times* emerged with Nate Windman, Ian Haycroft, Ashley Crossthwaite and Anne Haynes Studer as the backbone of this new publication.

## Beginnings

In December 1978 Reverend Park was appointed as the National CARP Director. Early 1979 brought the advent of the

"New Hope Student Festival Tour," and in March a special issue of the WST as well as a special supplement were published. In September 1979 a skeleton staff at the L.A. headquarters was formed with Nate Windman as editor-in-chief. Then in December the WST moved to New York for a year and a half. In September of 1981 with Dan Fefferman, Reverend Park felt the need to move the paper, along with the national offices, to the nation's capital in a symbolic gesture of leading the way in establishing social justice and righteousness. The WST returned to New York in the spring of this year and is now managed once again by Nate Windman.

The philosophy and motivating principles behind the *World Student Times* emerged most adamantly from Reverend Park's fiery spirit to restore all the values that had been lost during the '60s. At that time American college students thought that they were taking a righteous stand by protesting against the Vietnam War. Being fed misinformation by Marxist agitators, the new generation of Americans were able to influence the policies of this nation — manipulating public opinion to do so. In truth they hindered the potential of America to be a

beacon of world freedom. And a major factor in this destruction was the student newspapers.

## Revival of spirit

CARP's responsibility is to initiate a national student movement, akin to the anti-war movement of the '60s, but with a focus and intent at creating and building a society based on the ideals of goodness and the spirit of democracy. It is the purpose of the *World Student Times* to remind American young people about the importance of their responsibility for attainment of these goals. By showing a vision of a new standard, the WST is a "bullet" to pierce the side of oppression. CARP members then have the responsibility to be living examples of that vision, inspiring and educating the generation of the '80s to lead this country on its true path of service and love to the world.

Substantiating this philosophy, the information campaigns on El Salvador and Poland helped to air another opinion on the events at large (something that was not present during the '60s). The capacity of special supplements to the WST such as the fight for religious free-

# World Student Times

Vol. 10 No. 22 Published by CARP October 18, 1983

## Peace movement 'roots' exposed

The roots of the peace movement in America are exposed in a new book, *The Peace Movement in America*, by Dr. Chong Goo Park. The book traces the roots of the peace movement from the 1940s to the present, showing how it has been manipulated by the establishment to serve its own interests. The book is a must-read for anyone interested in the peace movement.

## New peace group takes aim at Moscow

A new peace group, the *World Student Times* Peace Group, has been formed. The group's goal is to bring about a new peace movement in America, one that is based on the principles of justice and righteousness. The group will be active in all areas of the country.



dom and human rights helped in the waking of America to its founding values.

Most recently, with the inspiring leadership and passion of Dr. Joon Ho Seuk, the *World Student Times* has been a foremost advocate in establishing a clear story on the KAL incident — bringing together the burning desire for truth and justice in its quest for journalistic accuracy and a higher vision. It is its hope that, like the Phoenix, this desire and work will never die.



# Anniversary of the Hungarian Revolution



# CARP

By Renee Pearson Thompson

In the long march of communist aggression since the Bolshevik Revolution of 1917, numerous countries have fallen prey to the lies of Marxism-Leninism. Since the communists declared their destiny is to conquer the world and regenerate mankind, they have attempted to carry out their plan by thoughtlessly murdering millions of innocent people. Vladimir Ilyich Lenin was an advocate of violence as a means to power. In his book, *The Proletarian Revolution and Renegade Kantsky*, Lenin said:

"A revolution is certainly the most authoritarian thing there is, it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon . . . and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionaries." (*You Can Trust the Communists*, Dr. Fred Schwarz, p. 70-71.)

## Blood of freedom fighters

The forces of revolution backfired in the communist-ruled country of Hungary in 1956 when thousands of students and workers spontaneously turned against the oppressive communist regime. History has been written in the blood of the freedom fighters who died on the streets of Budapest in October-November, 1956.

In memory of this tragic and historical event, an anniversary celebration marking the 27th year after the Hungarian Revolution and Freedom Fight was held on October 23, 1983, in New York City at the Senator Robert Wagner High School. The anniversary was sponsored by the Hungarian Freedom Fighters



Gianni Raineri

Howard Self, director of New York CARP, prays at the UN rally.

Association and the United Association of the Hungarian Churches in the New York metropolitan area. Chairman of the Hungarian Freedom Fighters, Ernest A. Hoka, said that the goal of the association is to bring about a free and independent Hungary. "Forty thousand Russian troops are in Hungary. There is no freedom of speech, religion or election," he said.

Noted speakers participating were Mr. John E. Nikas, advisor to the governor for ethnic affairs; Congressman Bill Green (R-N.Y.); and Dr. Joon Ho Seuk, National Director of CARP.

Speaking to a crowd of 300, Mr. Nikas read a proclamation by Governor Mario Cuomo which proclaimed Sunday, October 23 as Hungarian Freedom Fighters Parliament Day. Mr. Nikas reminded the audience that thousands of Hungarians tried peacefully to win freedom, but were met by Soviet tanks and crushed.

## Plot by Andropov

The brave freedom fighters in Hungary laid down their lives for the cause of freedom, Green said. The man chosen

to lead the deceitful plot was Yuri Andropov, later chosen to lead the Soviet Union. "The desire of people for freedom of self-expression are universal desires of mankind," said Green. "They can never be crushed by tyranny."

Mr. Habid Mayar, chairman of the Afghan Freedom Fighters, reminded everyone that 27 years ago the Hungarian Freedom Fighters asked for aid from all over the world and in the end were tortured and killed by the Soviets. "Our enemy is dangerous. Our enemy is communism. We should fight together and never give up. We Afghans swear to be free or to die," Mayar said.

Dr. Joon Ho Seuk, National Director of CARP (Collegiate Associate for the Research of Principles) delivered a speech and paid tribute to the Hungarian Freedom Fighters of 1956. Speaking from the experience of having witnessed the Korean War when he was a youth, he warned of the evil of communism. "According to the communist philosophy, God is dead. The communists think humans are like animals or dogs. Any

obstacle is regarded as an animal. They can kill any human being as if they were killing a dog. If communists dominate this world, then God will have no room on the earth. If God is to exist on the earth, communism must be defeated."

## Enemy of God

Dr. Seuk expressed that CARP members throughout the country are fighting against the ideology of communism, because communism is the enemy of mankind and the enemy of God. "We believe communism can be defeated by ideology and true love. Unificationism, inspired by Reverend Sun Myung Moon, offers spiritual strength to defeat communism." Calling upon all people of the world, Dr. Seuk emphasized the necessity of establishing one world under God.

The final address was given by Mr. Michael Sotirhos, chairman of the National Republican Heritage Groups Council. He said, "I am moved by your struggle [against] an enemy who cannot be trusted, [whom] you cannot make treaties with or bargain with." Addressing communism as the evil spirit in the world today, he sorrowfully reminded the audience about the loss of innocent peace-keeping American and French soldiers in Lebanon, who have given their lives for freedom.

He said, "I deplore and criticize peace speakers who want us to be unprepared, to lay down our arms. Those who protest in the streets — are they willing to give up their lives for freedom? They know how to talk, but they do not know how to keep peace."

In closing, he sent news from President Ronald Reagan. "The president will be ever vigilant against the enemy of communism, and the United States will never disarm."

## CARP TESTIMONY

# Being an activist for love

By Esteban Galvan

I have been a CARP member for 2 years but in the past 2 months I have experienced new insights and fresh inspiration about the future. Through my experience with the KAL protest rallies I have come to more clearly understand CARP's role in the Unification movement and the importance of CARP in the future of America in fighting communism and moral decay on college campuses and in society as a whole. Reflecting on my experiences in CARP I have seen how my background has uniquely prepared me to be in CARP.

My life story is difficult to synopsise. I come from a large Mexican-American Catholic family. Poverty, chastity and obedience were taught as virtues. Since early childhood I supported my family as a migrant laborer. Gradually I developed strong ambitions to be a problem-solver for the good of people so I went to the seminary for 10 years to become a Catholic priest.

## My conscience disturbed

The unrest and violence of the '60s hit me like a wild tornado. In 1970 I left the seminary and took a plunge into the inner city of Chicago where I witnessed the conditions of extreme poverty. My feelings had been disturbed and my conscience moved because of the Vietnam War, the Kent State shootings and the assassinations of the Kennedy brothers and Martin Luther King, Jr. I felt a desperate need to do something.

I took a strong stand against the Vietnam War and won my case to be classified as a conscientious objector. My argument had been that the real war was here on the U.S. homefront against poverty rather than against communism in

some far-off land of Vietnam. My thinking was against everything — and for nothing.

I joined Saul Alinsky's training center for grass roots community organizers based in Chicago, where many people came to learn the professional strategies of troublemaking. The Alinsky-style organizing involves a series of concepts such as, "You must polarize in order to get an action going. People don't move unless they feel they're on the side of the angels and the other people are on the side of the devil." I was ready to organize the have-nots to take power from the haves.

In the 1960s era of violent protest, I organized people to fight the political system with conflict methods of power plays and to eliminate injustice by setting up the oppressed over against the oppressor. Now in the 1980s, as a CARP member, I am involved with concerned students and professors who face the challenge to lead this nation towards clarity of moral discernment, towards positive action in support of social justice, towards cooperative efforts at resolving serious problems of national and international scale, and towards a sensitivity of feeling for doing God's will.

I experienced through the Wonhwa-Do martial arts campaign and the KAL massacre protests under the leadership of Dr. Joon Ho Seuk that God would be able to use CARP on a national level to defeat communism. In my life Dr. Seuk is fulfilling the role Saul Alinsky held. Alinsky approached problem-solving from people's self-interest and desire for power. Dr. Seuk approaches people with a trust and confidence that they have a basic desire to do good and love mankind. His inspiration has helped many of us



Esteban Galvan, right, with Howard Self and Dr. Seuk at a rally on Capitol Hill.

become righteous and heartistically aggressive people.

## 'Love the communists'

An Alinsky organizer would use any means to gain power for the powerless, whereas CARP is ready to present the truth and provide love to change the world of human relations rather than using the mighty fist. I remember Dr. Seuk's words, "We must love the communists and stop communism."

Since the September 14 rally of protesting the KAL massacre at Columbia University, New York, the *Young Spartacus* and the *Worker's Vanguard* are faithfully publishing typical communist rag material slamming CARP. In the '60s I was being a kind humanitarian and I didn't really analyze Marxism-Leninism enough. Today I find myself more aware and informed about the murderous, deceptive and atheistic nature of communism. CARP has helped me make these realizations with the right heart rather than being a wild man jeering, "An eye for an eye, a tooth for a tooth."

I remember one time when Reverend Moon shared with us: "In our case praying and doing is our life. Praying and waiting is not our way of life." CARP is a testimony that it's possible to get directly involved with the world and its problems and not lose one's faith.

Finally, the past two months of activities across the nation have helped people realize the commitment and dedication of CARP members. Some people might label us as extremists. The question is not whether we are extremists, but what kind of extremists we are. Are we extremists for hate or for love? Are we extremists for the preservation of justice or for the extension of love? In that dramatic scene on Calvary's Hill three men were crucified for the same crime — the crime of extremism. Two were extremists for immorality and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the Soviet Union, the Free World and the captive nations are in dire need of creative extremists!



# The discipline of Wonhwa-do

By Kemaku Takahashi and  
Dr. Tyler Hendricks

**W**onhwa-do (literally, "the art or way of harmony") was established as a new, unified martial art in February, 1979. Wonhwa-do unites Unification Principle with the physical and mental training inherent in martial arts. In the words of founder Dr. Joon Ho Seuk, through Wonhwa-do we can "become more filial and loyal sons and daughters of God: strong and courageous, yet humble champions for the heavenly cause."

Wonhwa-do first took root at the Unification Theological Seminary, where Dr. Seuk worked as administrator and raised up several classes of students in this training. Simultaneously, Wonhwa-do training was occurring at Belvedere and in New York City. Over the years a number of advanced practitioners in the art came to maturity, and they are now, as CARP members, spreading Wonhwa-do training across the country.

## Prayerful discipline

Testimonies of a few students give a hint of the value of the training:

"I think Wonhwa-do is like a prayer. I am reminded of the Buddhist monks high in their mountain monasteries practicing similar spiritual and physical discipline. . . I train myself, I fight myself, I discipline myself as I learn new moves and techniques. I find that more and more energy comes to me and there are no bad feelings, no interruption of spirit that often seems to come with other sports."



**JUAN  
CARLOS  
LIBON**

**E**n esta oportunidad me gustaría conversar con todos uds. acerca de 3 personas que realmente significan mucho para mí, ya que ellos ejercen influencia también en millones de personas en la actualidad: Gandhi, Martin Luther King and Reverendo Sun Myung Moon.

Estuve leyendo frecuentemente las críticas que publican muy a menudo los principales periódicos y revistas de esta ciudad, en relación al sonado y muy publicitado "Juicio Del Reverendo Moon Por Evasión De Impuestos" desafortunadamente yo nunca estudié abogacía y creo por este motivo, que el tecnicismo empleado en todos los procesos legales son algunas veces confusos para mí, sin embargo cuando se trata de conocer la verdad (en cualquier nivel) en una forma objetiva y lógica, mi definición de lo verdadero y falso, es absolutamente clara y concisa en defensa de la verdadera justicia.

Los Hombres de ideales concretos, basados en la verdad y el amor de Dios siempre han sido perseguidos en la historia, hasta las Edades Moderna y Contemporánea; ¿porqué todas aquellas personas que siempre quieren hacer el bien, se encuentran con mucha oposición y persecución?, la respuesta es muy clara para mí, pero antes de responder directamente me gustaría ilustrar mi respuesta nombrando a 2 excelentes hombres, que estoy muy seguro, que sus nombres están muy frescos en nuestras memorias, me refiero a: Gandhi y Martin Luther King.

El ideal de Gandhi fue el de crear una conciencia revolucionaria basada en la paz, y el de independizar a su país del colonialismo Británico, pero a pesar de su dedicación pacificadora mucha gente

"Wonhwa-do is a microcosm of the entire Divine Principle...because it pushes us all the way to our limits and then even beyond our limits. Wonhwa-do forces one to come face to face with both spiritual and physical shortcomings — to battle with them desperately and to overcome these flaws triumphantly. Wonhwa-do is thus an excellent catalyst for spiritual renewal."

The "forms" utilized in Wonhwa-do have spiritual meaning; each motion and set of motions complies with a metaphysical principle or historical time period. Thus Wonhwa-do is a religious action, meditation, or even worship, incarnated in strenuous yet balanced physical activity.

## 'Victory of Heaven'

For example, the "Form of Victory of Heaven" (Chun Seung Eui Hyung), was named after the Day of Victory of Heaven proclaimed on October 4, 1976. There are ten sets of attacking movements representing the month of October and four throwing movements representing the fourth day of the month. The form consists of seventy-six movements representing the year 1976 in which this day was proclaimed. "The dynamic movements of this form symbolize the glorious victory of Heaven" (see illustration).

Other forms include the Form of Three Stages (Samdange Eui Hyung), Form of Harmonious Youth (Sunghwa Eui Hyung), and the Form of Home Church (Gajung Gyohoi Eui Hyung). Each form and every component of each form has a religious content; the art thus

inocente murió en manos de los ingleses que naturalmente tenían que proteger sus "intereses" en territorios ajenos.

En la década de los años 60, la segregación y discriminación racial era muy evidente ante los ojos del mundo en esta parte del Continente Americano, un hombre de color llamado Martin Luther King, levantó la voz en señal de protesta en contra de sus hermanos negros y propuso el cumplimiento de la igualdad de derechos, el reconocimiento constitucional del voto popular, la fraternidad, la hermandad entre blancos y negros porque todos somos hijos de Dios; desafortunadamente su sueño quedó paralizado por su muerte, una vez más la historia se repite: su muerte ocurrió porque sus ideales afectaban los "intereses" de una clase dominante.

Veamos ahora al Reverendo Moon, muchos de nosotros sabemos de antemano los ideales, sueños y metas que el propone al mundo hoy en día, voy a citar algunos de ellos:

A) La educación del individuo en relación con Dios.

B) La formación de familias ideales centralizadas en Dios.

C) La unidad de la ciencia en todos sus aspectos o campos para el bienestar y armonía de toda la humanidad.

Ahora bien, ud(s) cree que el es meramente perseguido por "Evasion de Impuestos", o que está siendo perseguido por sus ideales, podemos darnos cuenta que siempre existirán "Intereses creados que vayan en contra de la verdad"; nosotros tenemos que estar conscientes de lo que sucede en una forma lógica y real y no permitir que ocurra lo que sucedió con y con Martin Luther King.

La lógica iluminará nuestra inteligencia y nos llevará hacia la verdad, mientras que el malentendimiento y tergiversación de factores reales nos hará caer en la oscuridad de la ignorancia.

P.S. Si tienes ideas o sugerencias por favor escribir a Juan Carlos Libon, 4 West 43rd Street, New York, NY 10036, las recibiré muy complacido.



is religious education as well as spiritual discipline and physical training.

Unification News readers were informed of the progress of the Wonhwa-do tour, "Unificationism and the Martial Arts," conducted by CARP last spring. This tour, which will continue this fall and winter, was the beginning of a number of Wonhwa-do training centers across the nation, and this marks Wonhwa-do as the fastest growing martial art in the country, one which has expanded at a rate faster than any other martial art in America.

## Expanding enrollment

The most exciting developments thus far have come in Houston, Texas. At the University of Houston, Texas Southern University and the Y.M.C.A. Wonhwa-do clubs are organized, with over thirty students enrolled. We also are employed by the Houston Public Schools system, in which we train one hundred fifty students age four to twelve in seven grammar schools. Thirty more schools are waiting for instruction as soon as we can provide more instructors. Parents and teachers are amazed at how the children's attitudes are developing so won-



derfully through Wonhwa-do training. Parents of the children are starting to attend weekend classes at the new dojang, which is being opened in cooperation with a local health spa.

At City College of New York two of our Wonhwa-do instructors signed up fifty-five applicants for Wonhwa-do training in one day! Regular instruction is now beginning in colleges in Maryland, in Los Angeles and in Madison, Wisconsin. In Madison, CARP leader Daryl Clarke had ten students as of the beginning of October, and at Ohio State Jerry Service has set up a Wonhwa-do class.

We are established at four colleges in the Boston area. At M.I.T. one young member worked to get the seventy signatures necessary for Wonhwa-do to be established on campus, and just today we were informed that he has been successful. At Boston University another young member, one who joined through the Wonhwa-do tour last spring, has established an official time for Wonhwa-do practice. At the Roxbury Community College one of the eight Wonhwa-do students is an English professor.

At the University of Illinois in Chicago Diane Erskine and David Tebo have established a class in Wonhwa-do. Within a week and a half their enrollment increased from three to ten, so it is probably up to about twenty by now. They have set up a book table on the campus, with a large sign proclaiming the Wonhwa-do tenets.

Here at the World Mission Center enrollment for Wonhwa-do instruction is increasing weekly, and training continues at Barrytown and Belvedere. Why, I've become so inspired researching and writing this article I think I had better start practicing Wonhwa-do myself!

## CARP REGIONAL CENTERS

### Northeast

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

### East

305 West 107th Street,  
New York, NY 10025  
(212) 864-2880

### Capitol

4224 16th Street, NW,  
Washington, DC 20011  
(202) 723-6953

### Carolinas

219 Forest Road,  
Raleigh, NC 27507  
(919) 821-2246

### Southeast

4710 Middlebrook Pike,  
Knoxville, TN 37912  
(615) 588-3191

### Midwest

1968 Indianola Avenue,  
Columbus, OH 43201  
(614) 294-3962

### Midwest

4921 South Dorchester Street,  
Chicago, IL 60615  
(312) 924-0304

### Great Plains

5504 Harrison Street,  
Kansas City, MO 64110  
(816) 361-1847

### Southwest

2811 Hemphill Park Road,  
Austin, TX 78705  
(512) 478-9949

### Northern California

2955 Ashby Avenue,  
Berkeley, CA 94705  
(415) 644-0789

### Southern California

354 South Ardmore Street,  
Los Angeles, CA 90020  
(213) 738-1837



# I O W C

There are 50 mobile teams on the International One World Crusade and they are moving to a new city every 21 days. The map indicates where they are in early November 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. For more information, contact the IOWC National Office at 4 West 43rd Street, New York NY 10036. (212)695-8652.

## Visit your local CHURCH CENTER

You will be made most welcome, we love visitors

Get to know the leader of the church in your state

Meet the IOWC before they leave

There is a lot happening and its moving fast

SEE FOR YOURSELF WHAT'S HAPPENING



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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  
153 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)735-3982

**IDAHO**  
1524 W. Hays St.  
Boise, ID 83702  
(208)343-2301

**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 N. Chautauqua St.  
Wichita, KS 67214  
(316)684-3380

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

**LOUISIANA**  
4411 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**  
669 Chicago Blvd.  
Detroit, MI 48202  
(313)869-6161

**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  
(406)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  
Belleville, NJ 17109  
(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

145 J Street  
Albany, NY 12210  
(518)283-1989

**NORTH CAROLINA**  
4400 Rozzells Ferry Rd.  
Charlotte, NC 28216  
(704)393-2086

**NORTH DAKOTA**  
1413 - 8th Street N.  
Fargo, ND 58102  
(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**  
458 Trinidad Orellana  
Los Maestros, PR 00923  
(809)727-3210

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

**SOUTH CAROLINA**  
2120 Rosewood Drive  
Columbia, SC 29205  
(803)256-1415

**SOUTH DAKOTA**  
329 N. Minnesota Ave.  
Sioux Falls, SD 57102  
(605)332-2404

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

**TEXAS**  
945 Harvard St  
Houston, TX 77009  
(713)864-8646

**UTAH**  
57 W. South Temple  
Salt Lake City, UT 84101  
(801)359-6238

**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**  
1500-5th Ave.  
Huntington, WV 25701  
(304)522-9353

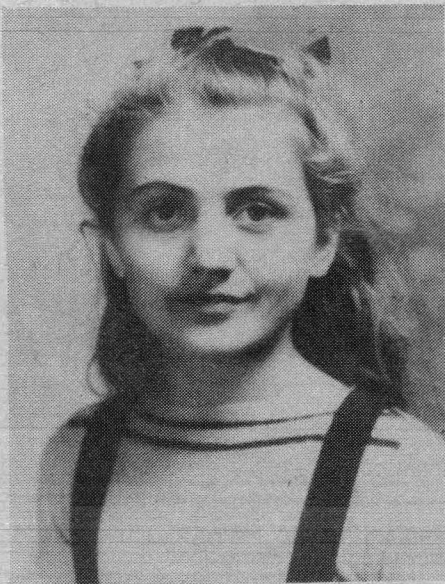
**WISCONSIN**  
5403 W. Center St. #4  
Milwaukee, WI 53210  
(414)445-7676

**WYOMING**  
3622 Warren Ave  
Cheyenne, WY 82001  
(307)632-6452



## IOWC TESTIMONY

# A life in the Spirit



Doris Orme at 9 years old.

By Dorothy Hill

**M**any people have asked Mrs. Orme how she came into the Divine Principle. And her answer is "I never joined Divine Principle, I was born into Divine Principle." She says this because at the time of her birth, her mother had a great revelation from God. At the moment Doris was delivered, a great peace came over her mother, and across the room she saw a vision of the Garden of Eden. She could actually smell the flowers. While she saw this vision she heard over and over hundreds of times, "This is the Garden of Eden on earth — Heaven will come on the earth."

The midwife present at the time of Doris's birth then spoke: "When this child grows up she will prophesy many things concerning God."

From the time she was four years old, Doris knew about life after death. She had many spiritual experiences with God, especially about bringing a better world — one of harmony and love.

At the age of twelve, while her teacher was talking about Jesus in a Sunday school class, Doris all of a sudden saw Jesus; his feet were above the floor and he was wearing a white robe with a golden belt around the middle and his arms were open. The love she felt from him stayed with her through the whole day and night and into the next day when she went to school.

When she returned home from school there appeared a great light in her room. The light was so bright she was totally blinded and a loud masculine voice said, "Get down on your knees!" She felt a hand touch the top of her head. A great feeling of warmth and tremendous love permeated her whole body like she had felt the day before when she saw Jesus. She felt, "I'm a good girl now, I'm never going to be bad again."

Many times in her life, she realized that the world was not what God had

intended it to be. Often she was led to read the Book of Revelations in which God said "there would be no more tears or crying." She would weep for long periods of time and felt God would surely help this world and send His son to mankind.

For many years Doris had revelations about the return of Christ. She would hear God's voice calling her, saying, "You must worship me in spirit and in truth!" When she heard God's voice she would pray several hours into the night. One night her spirit was taken into the spirit world, and she was in a place where there were rolling green hills and great mountains with snow on top. She ran gleefully over the hills and felt love all around her. Even the air she was breathing was love. If she reached the top of the mountain, she felt she would see God face to face. From the top she heard thousands of voices singing, "Holy, holy, holy, in excelsias deo." She saw a large white cloud which began to part. There was a great cross and a man hanging on it, but she couldn't see his face. A loud voice shouted, "the Son of Man!"

When she returned into her physical body, she was shaking for almost half an hour. She began to pray and prayed all night that God would give her understanding. Her main prayer was, "Please, God, don't let them kill my Jesus again; even though I'm not worthy, kill me, don't let them kill my Lord again." She begged God to give her an answer to this revelation. God answered, "As the lightning flashes from the East to the West, so shall the Son of Man be in his day, but first he will be persecuted!" She heard the word persecuted, persecuted, over and over. And she cried, wondering how this could happen again.

God kept speaking to her in the weeks ahead. When she thought of this revelation God told her new things such as, "When the Son of Man comes will he find faith on earth? My Son will come as a thief to those who are in the darkness, but he will not come as a thief to those who are in the light."

### To the West

A few weeks after this revelation, God told her, "You will no longer remain on the East Coast but will move to the West Coast because it is my will that you do this." Soon she was on the West Coast in Fresno, California. While there, she prayed diligently that God would prepare her. She was a born-again Christian and she knew she had to prepare and sanctify herself to meet Christ. She prayed, "God, make me a good person so that I will know the Lord when he comes."

During this time, she prayed for long periods and worked with Mexican migrant workers gathering food and clothing for them.

One day she had a vision of thousands of spirits and a voice said, "The Lord comes with his holy myriads." One morning when she awoke, she saw the whole creation turn to solid gold. God said, "A



Mr. and Mrs. Orme.

golden age will come to man."

Later she saw Jesus day and night for a period of forty days and nights. Often with Jesus there appeared an Oriental man. In the relationship between them there was such a depth of love that was indescribable. Later when she heard the Divine Principle she realized the man she saw with Jesus was Sun Myung Moon.

### Meeting the church

After a month she moved from California to Oregon. It was there she heard the Principle, the beautiful revelation given from God and Jesus to Sun Myung Moon. She heard this message from Young Oon Kim at a Dr. Gordon's home (where Doris had spoken that night to college students about her experiences with God and Jesus). Miss Kim witnessed to her and asked if she would hear the Divine Principle. The next day Eileen Welch called and asked if she would come and was so forceful so Doris said yes. She only heard half of the Principle when she received the revelation from Jesus and God Himself that she must follow this way.

From that time on she has been spreading the message every way she can. She worked first as a pioneer in San Francisco for one year, then in San Jose. From there she went to Los Angeles till 1965 when Reverend Sun Myung Moon came to the United States for the first time. She traveled with him across the United States to Washington, D.C.

There, Reverend Moon asked her to go to Italy as the first missionary there. She spent three years pioneering Italy

and brought several disciples who are now in leading positions throughout the world.

After ten months God told her she must go to England. She sent a telegram to Reverend Moon saying, "God told me to go to England." Reverend Moon answered, "Go immediately." In 1968 she spoke throughout England to many new-age groups.

In a new-age group in Scotland she met her future husband, Dennis F. Orme. In 1969, Reverend Moon married Dennis and Doris in Essen, Germany with seven other couples.

She spent approximately ten years in Great Britain building a foundation for the Church. There are now over fifty centers there, plus a school and several training centers. During this period, she was also able to help in other countries, as well as sending a missionary to Malta.

Working with the late Tiger Park in CARP for two years was one of her greatest experiences. Leading a crusade in nine cities in Germany was also very special to her since this is where her father was born.

This year, Reverend Moon called her to come to America where there was a special crisis. When she heard, she was eager and excited to help in any way she could. Mrs. Orme is now leading the IOWC No. 4.

The members on her team have felt blessed and privileged to work with such a unique and extraordinary person. Most of all we love her very much, for she gives her heart so completely to God, Reverend and Mrs. Moon, and to all of us.

## The IOWC in Arkansas

By Deborah Vasquez

**T**he IOWC #4 led by Reverend Doris Orme held a rally in Little Rock, Arkansas on September 10, a week after the South Korean airliner was shot down by a Soviet jet fighter.

The IOWC joined in with some Korean-Americans in Little Rock and staged a protest against the Soviets and a tribute to the 269 people who died in that incident.

We all gathered at the corner of University and Asher to join a motorcade to the state capitol. The Korean-Americans did not have any microphones or musical instruments with them, so the crusaders provided them with the equipment.

The final meeting point was at the capitol steps where the tribute was to take place. It was a glorious show of public action. With our encouragement and loyal support the Korean-Americans were able to run the motorcade. While they paraded with banners condemning the Soviets with flags of South Korea and the United States, our camper, The Videomobile, glided down the street with the American flag blowing in the breeze.

### Respect from the public

The demonstration really aroused the interest and respect of the Arkansonian public, and all four of the major TV

stations and three of the top daily papers covered the event.

At the capitol Chae Sun Yu, head of the Korean-American Association of Arkansas, spoke some opening remarks, first in Korean and then in English. He said the incident was an "act of war" against humanity, civilization and the world of peace.

Reverend Doris Orme also spoke to the crowd. She had known Larry McDonald of Georgia who was killed in the attack. He had told her that because of his fight against communism, he felt he would not have much longer to live. "He said, 'I know I haven't long to live, Doris, but as long as I live I am going to protect my country.'"

"You cannot tell me that the Kremlin did not know he was on that plane. My conviction is that one of the main reasons they shot that plane out was to get that man," she said.

After her speech Reverend Orme sang the Korean National Anthem accompanied by our band Sunburst. When she sang, many of the Koreans bowed down on their knees and wept; it was a very stirring moment. After that song, she sang "America," and all who witnessed this event could really feel that its appeal was not just for the Koreans, but for all people.



IOWC team #4 led by Doris Orme.



## IOWC Testimony

By Jenny Fendley

Last week I heard Reverend Moon pour out his heart for hours about God's desire and hope for the world and for America in particular. As I listened, I wondered how he, a Korean, 63 years old, having received so much persecution and ridicule from this country, could love this nation so much that he is willing to work so unceasingly and with so much love for its salvation. It could only be because he loves God so much, knowing that God has such a deep love and hope for America.

Afterwards when I prayed, I realized that my love for this nation comes from the same source. I am also not an American by birth, but at this time I felt called by God to do something for the sake of this nation. I chose to leave my home, my work, my friends and my husband in New York and join one of our IOWC teams traveling around America. Three days later I was on a Greyhound bus traveling to Montana in the company of two other Unification Church members, Martine and Johnny, who had similarly felt called to go out for the sake of America.

As soon as we left New York I felt a great sense of peace, so peaceful we slept for hours till we changed buses in Pittsburgh!

### A girl on the bus

Then in Chicago, where we expected a 7-hour wait for a connecting bus, we felt God take a hand in our travels. A bus for Winnipeg was about to leave and its route was through Fargo, North Dakota, where Johnny's wife is. A young girl from Denmark sat down in front of us and was immediately friendly and happy to talk. Her name was Helle, and we felt an immediate liking for her which developed into deep friendship during the 16-hour bus ride. When we reached Fargo she happily accepted our invitation to stay the night with us at the Church center.

An excited Japanese voice exclaimed, "Ah, Toshiko-san's husband!" when I called to say we had arrived. As we waited for our ride (with four of us we had a lot of luggage!) a kind old man at the bus station became concerned that we had missed our bus, and so I explained that we were waiting for friends. When the friends arrived and he saw Toshiko, he jumped up and asked if we were with the Moonie group. I told him and waited for a little persecution. He smiled and said, "Good luck, that's good work you are doing. I see her every day at her table downtown."

When we reached the center the spirit of God's love was shining out so brightly in their humble home. Johnny and I laughed together, knowing that God was blessing us for our willingness to go to the front line. Helle was moved by the love and family feeling, and when she left for Winnipeg the next day she hugged me and promised to see us again soon.

For a few hours I saw the love of John and Toshiko. Such purity and beauty is expressed in their relationship. But both are so serious in their desire to serve God and America that they parted again after a day, leaving their love still to blossom and bear fruit in the future.

Now we are on the final leg of our journey to meet our team. We don't know how it will be there; we feel like the Israelites following Moses through the wilderness to Canaan; and we know God is here with us.

Reverend Moon said he wants to live in the heart of God, and he wants to live with people who want their hearts to be a place where God can dwell. I believe the people of America can give God a home. I hope to knock on the door of their hearts and invite God to enter. For me, that is the true front line — breaking down the barriers and opening our hearts to each other and to God.

## IOWC team #56 in North Dakota

By L. R. Clupny, Jr.

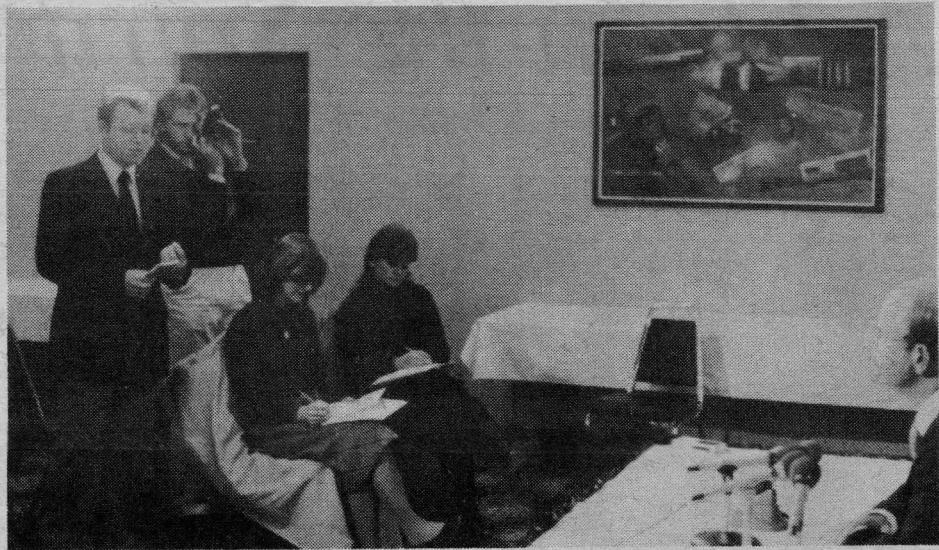
On a Sunday evening last month, after serving 12 guests at our Oriental Picnic, IOWC #56 Director Lowell Mitchem and I went to see Reverend Rosey Grier, well-known football player and actor, at the First Assembly of God Church outside Fargo, North Dakota.

Reverend Grier gave a strong message about living a Christian, God-centered life. He related his experience of being inspired to call then-President Carter; it was not easy to keep phoning him many times and keep the faith that good would come from his effort. Several weeks later he was invited to the White House and received the message that he was to speak out about supporting our elected public officials and about building a strong and moral America.

After the service, we went to shake hands with the recently ordained Reverend Grier and offered our thanks and appreciation for his words of inspiration. We also asked for his autograph. On mine he wrote, "Lenny, keep on pushin for the top, Love Rosey," and on Mr. Mitchem's he wrote, "Power comes to those who pray."

### We meet the governor

A few days later, after visiting late into the night with a home church family, Lowell Mitchem, still very inspired from Reverend Grier's talk, came up with the idea to go to meet the governor of North Dakota. So with no preparation and little money, we were off to Bismark, the state capital. On arriving, we found we had just missed Governor Olson and that he was having a press conference and dinner back in Fargo. So as to not waste our trip, Lowell wrote a note introducing our Church and stating our involvement with young people and their problems, our desire to build strong families and our



L. R. Clupny Jr.

Lowell Mitchem, leader of IOWC #56, asks questions of Governor Olson of North Dakota.

opposition to God-denying communism. We left this message at his home and went back to Fargo.

At the governor's press conference, Lowell Mitchem asked questions and I took pictures. Our first question was on the governor's opinion of prayer in schools. He stated that as an elected public official, he had to uphold the Supreme Court rulings but personally would not be offended by his children being able to pray in school.

The second question Mr. Mitchem asked was about what plans or programs are set up to counter alcohol and drug abuse of North Dakota's young people. Governor Olson stated at length that he was very concerned as a father and as a citizen looking for ways to counter this character-destroying problem. He spoke about the program SAD (Students Against Alcohol and Drugs) and about his administration's awareness of the

drug and alcohol abuse of younger teenagers and even children.

After the conference and during the reception, Lowell went up to the Governor, shook his hand, spoke with him and got his autograph while I continued to take out-of-focus pictures because I was so nervous!

It is good to know that in these troubled times, there are men who are standing up and speaking words of truth and righteousness. This was our encounter with two such great men and it is our wish, the members of IOWC No. 56, to thank Reverend Grier and Governor Olson for their dedication and sincere desire to make the state of North Dakota and our nation a better place to live and grow. Our prayers of hope and support go out to these men of position and responsibility who have answered the call of leadership when genuine leaders are found so seldom.

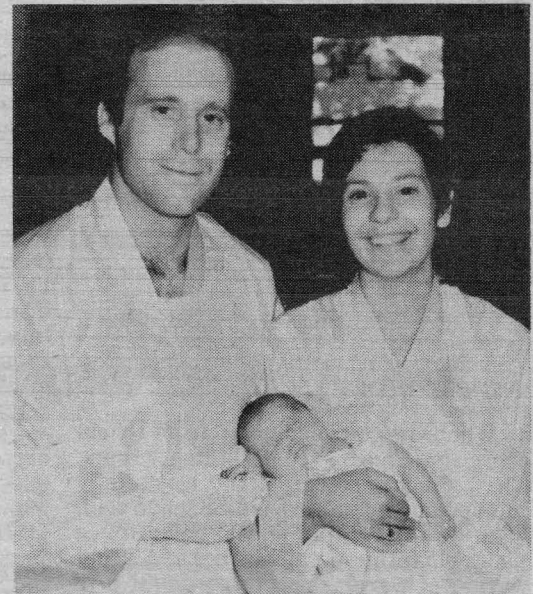
## Kindness of city officials inspires hope

By Victoria Clevenger

Reverend Moon's hope was for each state leader to meet five VIP's each month, so Mark and I met the mayor, the city manager and the police chief in Laramie (as well as the governor of Wyoming in Cheyenne). We were careful to explain to the city manager and police chief about the rallies the IOWC would have and to get any necessary permission or permits. They said we could meet on city property as long as we didn't obstruct traffic — people or vehicular — and that we had to get the owner's permission if private. We also had to notify the police chief the day before each rally.

We complied and everything was pleasant. At one of our first rallies, someone drove by and threw about 2 or 3 dollars in change at us! Then, several weeks later, just as we were ending the campaign, one person complained to the police and city manager about one of us coming to her house to give her a leaflet about the public talk, even though she had a "no soliciting" sign on her door.

Mark and Victoria Clevenger, leaders of IOWC #27, with their newborn daughter Edlyn.



At the rally, a man complained to a policeman who then told us about this permit we needed. Then the city manager called and wanted us to come meet with him and the city attorney.

We were a bit apprehensive, but felt we had covered all our bases. But we were expecting a hard time.

However, at the meeting, the city manager and the attorney both apologized to us! The permit the policeman said we

needed had never been required by the city, and they also said they felt the woman who complained about the leaflet had no legal basis for it.

They were very warm and very clear about their desire there be no violation of our rights, regardless of our religion, especially since we had done all they required. It was such a pleasant surprise.

We felt renewed hope for America after experiencing the kind objectivity of these two people.

Do you have a loved one who is *In a Tilt*, with a lot of **Sharp Edges**, perhaps a *Little Withdrawn*, and sometimes **VERY HEAVY**?

End their confusion about the church by putting them on the mailing list for the **Unification News**! See p. 19 for details.





Dr. Mose Durst.

By Collette Caprara

On Friday evening, October 21, a stream of 350 people flowed into the Unification Church building in Chicago for a special presentation by Dr. Mose Durst — "Unificationism, Images of the Future." For many, this was their first introduction to the Unification Church, and they were pleased and even surprised by what they discovered.

A group of older women clustered together and with great excitement toured the building room by room before

## Dr. Durst brings Images of the Future to Chicago

the evening program began. These were members of the Rogers Park Women's Club which had previously owned and used the building since 1916. They were curious and excited to see how the new owners were using their club. Smiles beaming, they inspected the varnished woodwork and the newly-hung wallpaper. Tears welled in the eyes of one of the women as she saw a baby grand piano that had been transformed to "like new" appearance by hours of a church member's sanding and refinishing. They were grateful and moved by the care that had been taken in even the smallest details. As they settled into their row of seats, the evening program began.

A warm embrace was prepared for Dr. Durst by the rocking gospel music of The Family Tree Choir. The Reverend Upshire of the Prince of Peace Church in Chicago had generously offered his choir as entertainment for the event. The audience clapped and swayed to the music, the incarnation of the energy of the evening.

The audience listened attentively to Dr. Durst's exhortation and call for unification and clarity of purpose at this critical time in history. They applauded as he praised Reverend Moon and the scope of his vision and effort on a worldwide level. They chuckled as Dr. Durst used, as an example of faith, our faith "that the projector would someday

work." The media crew smiled sheepishly from the projector that had become entangled in the film, "People of the Quest."

After Dr. Durst's presentation the crowd milled throughout the Founder's room for a busy, conversation-filled reception. One young law student stood in the doorway and exclaimed, "I don't

know exactly how, but I do know that I want to become part of this church."

After the reception, Dr. Durst hopped into his car for his 11 p.m. radio show in downtown Chicago. In an hour of an interview and a question-and-answer session by phone, Dr. Durst explained an overview of the theology of the Unification Church, its goals and purpose, and its stance against communism. An active forum for discussion and explanation was offered by the five-state range of the listening audience. Just after midnight Dr. Durst completed one more day in his unceasing, nationwide effort to reach the people of America with the message of Reverend Moon.



The "Family Tree" choir singing before Dr. Durst's talk.

## A visit to the church in SF

By John O'Connor

Five of us packed our suitcases in the van and drove happily westward looking forward to a new experience. Leaving the Gulf of Mexico and then going through New Mexico and Arizona, we made our way northward along the green rolling hills of the Californian coastline. Our destination — San Francisco.

New Orleans Ocean Church director Randy Denham planned the trip as part of our preparation training for a new stage of development in our region. The purpose was twofold: To refresh our understanding of the Principle, and to gain valuable witnessing experience.

We arrived at Bush Street and Alan and Kristina Seher welcomed us. Then on to Camp K for the workshop. Nestled against the tree-covered hillside and bordered on the front by a lively flowing creek, Camp K is the heart of the education of Divine Principle for the San Francisco region.

We heard lectures each day, took the opportunity to share about our lives, and practiced serving and loving one another as the Principle teaches. Through this we found a deeper respect and concern and related genuinely as brothers and sisters of one family. It is often difficult to give from deep within ourselves, but when we practice this, energy is created.

### Creative Living

Following one week at Camp K, we journeyed to Pope Valley and Camp A. At Camp A we found a rich mixture of participation in the development of community environment and a deep sharing of the meaning of Principle teachings.

One enjoyable activity we did while at Camp A was the building of a 7-foot fence around the apple and plum tree orchard.

I felt that we were continuing a long-forgotten tradition of our national forefathers and that we were truly pioneering an advanced level of their original intention — to order the framework of society from God's viewpoint for the benefit of everyone.

After 3 weeks we left the beautiful scenery of the camp to return to San Francisco. There we spent time witnessing to others our experience with God

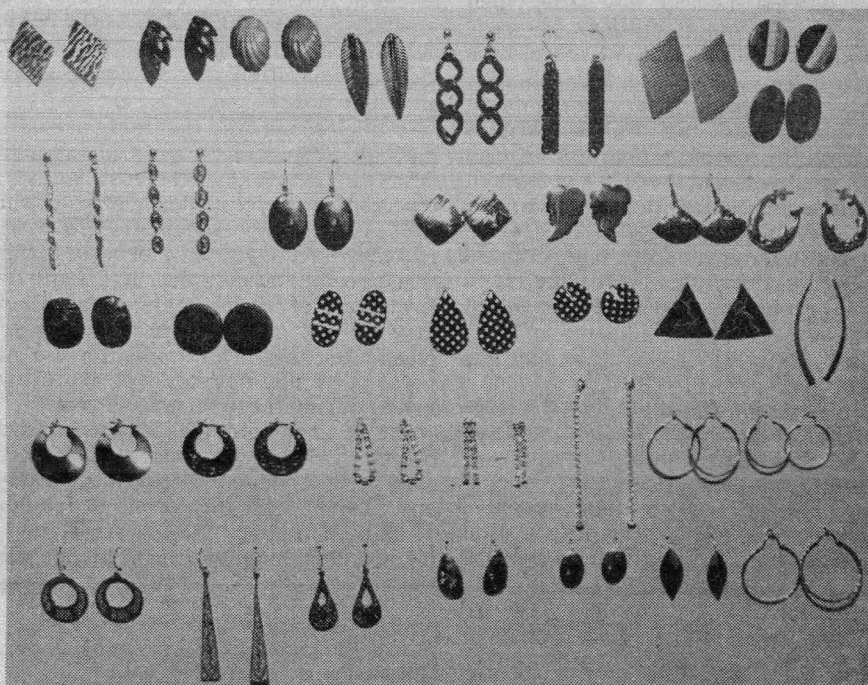
and our understanding of how to restore the world to a harmonious order. We worked with the Bush Street Church and Reverend Vincenze's IOWC team to invite others to study the Divine Principle. Sharing my basic beliefs with others and

in turn hearing theirs was a life-giving experience. After 6 weeks we returned to Ocean Church in New Zealand. We wish to thank the California family for all they gave us and for their continual dedication to serve God and man.

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## IOWC Testimony

By Margaret Gardner-Maye

In July the Unification News requested stories of experiences with the IOWC. I am not an IOWC member, but I thought you would not mind hearing a little honest praise from a CARP member!

I have had four opportunities to work with the IOWC members, first at the University of Houston rally protesting the KAL jet incident, then at Peace Camp in Texas in conjunction with the Houston Church and now in Norman, Oklahoma, where I had the pleasure of seeing the change from Mr. Onishi's team to Mr. McCracken's team.

This is the first time in my four years in the movement that I have had the chance to see so many parts of the movement in action together, and it puts new heart into my own efforts. I am so proud of what we are doing! Even the newest

IOWC members show a dedicated effort and enthusiasm, not to mention great energy, and it is a delight to get to know the international missionaries who have come so far to work in our country. Even in housework, for instance, it is my greatest challenge to work hard just to keep up with them (especially the Japanese brothers and sisters; they never quit!).

As a CARP pioneer, I often feel alone on campus, but when I get home — what a difference. Everybody is running around and making things beautiful, internally and externally. Because true love is there, I can't leave the house without doing something myself.

As the state leader commented, "The atmosphere around here is just like at the Church conferences!" And of course the best time is dinner and sharing victories time, when the guests have gone home and we have time to relax and talk about how God is working. More power to you, International One World Crusade.



# THE DIVINE PRINCIPLE

Volume 1 • Part Six

Obviously the world we know is hardly the world of God's ideal; indeed, the proverbial description of our earth as a "vale of tears" is not far from the mark. Let us inquire how this could come to be the case.

Observing different earthly phenomenon, we note they all exist within the realm of time. Chemists recognize that in any chemical process, for example, time must elapse before a result can occur. All backyard gardeners know a summer must pass before their tomatoes can be harvested. In the case of the formation of the earth, geologists believe it took as long as four billion years to develop to its present state.

Time is also needed for movement. Each movement has a point that it starts from, a path that it follows, and a concluding point. In the natural world, a lightning bolt reaching a speed of 87,000 miles per second still needs a beginning and ending point, a path to follow and time to occur.

## 'Days' as epochs

According to the Bible it took six days for God to complete His work. While indicating that time was integrated into God's creation, this teaching appears contradictory to the discoveries of modern science which emphasize the evolution of the earth over aeons of time. Reconciling the two understandings, Divine Principle teaches the six days in Genesis do not mean a literal 144 hours.

As we are told by the Second Letter of Peter that "with the Lord one day is as a thousand years, and a thousand years as one day" (II Peter 3:8), so we may perhaps best understand the "six days" of creation as the ages or epochs through which God completed His creative work. They correspond roughly to the successive ages many scientists say the earth has passed through in its development.

The French Jesuit Teilhard de Chardin, who is well-known for his paleontological work in China, notes that when observed in terms of millions of years, life can easily be seen to move in a definite direction. While anti-religious scientists maintain that development takes place randomly, Teilhard argues that from the lowest to the highest level of the organic world there is a persistent and clearly defined thrust of animal forms toward species with more sensitive nervous systems. For both Teilhard and Divine Principle, the divine mind behind creation is working according to a plan.

## States of growth

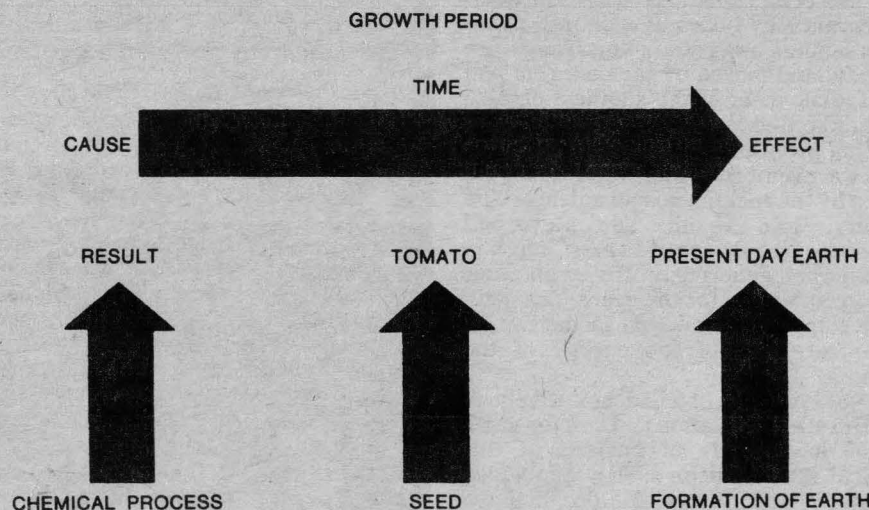
"But you can, Jonathan. For you have learned. One school is finished, and the time has come for another to begin." — Jonathan Livingston Seagull.

Since no one or no thing becomes mature in an instant, growth is a vital dynamic in human life. If one is to fulfill

## 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.



his destiny, if one is to come to full maturity in the eyes of God, he must grow through time. As with all living things, to cease to grow is to die.

While the phenomenon of growth is widely recognized, it is recently coming to be understood in new ways. What Harvard's Erik Erikson did for children, and apparently what Richard Bach did for seagulls, Gail Sheehy has now done for adults; in her recent bestseller *Passages* she has pointed out that growth never stops: There are different phases of human growth, even in adulthood, and the emergence of advanced phases depends on the successful completion of earlier ones. While Erikson has identified these phases for children and adolescents, Sheehy has begun the task of identifying them for adults. As she points out, the phenomenon of growth is a life-long process, often precipitated by crises and difficulties.

While recognizing that there are innumerable phases of human development, Divine Principle nevertheless suggests a three-stage model as descriptive of this process. One's movement toward maturity may be thought of in terms of formation, growth and completion. During the first years of his life a child learns how to walk and talk and how to use his physical senses. The foundation for his personality and self-concept are established during these formative years.

As he grows older he attains most of his physical size, develops a greater measure of independence from his parents and cultivates his own circle of friends. Thus he actualizes the growth stage of his life. Reaching adulthood he not only

becomes mature physically, but, ideally speaking, during this completion stage he also gains an autonomous personality and develops a mature capacity to love and work.

Since every being develops through these three general stages, Divine Principle teaches that the number three represents the state of completion.

## The dominion of God

Although most Christians tend to claim that from birth to death man is

guided and governed by the strong love of a kind Heavenly Father, they also affirm, on the other hand, that man is the master of his fate and the captain of his soul. There is thus a considerable tension for Christian believers between the faith that God rules man and the equally strong belief that man possesses free will. Resolving this paradox has been no easy task.

Divine Principle addresses this question by reference to the direct and indirect dominions of God. According to Divine Principle, God's rule over man before he reaches maturity is indirect, a relationship which can be explained by analogy to the natural world. During the period of growth each thing of the material creation operates by the autonomous power of natural law. The snow and rain come, the seasons change, and day dawns and night falls, all because of the prearranged law of nature, created by God.

God relates to immature man in a comparable way. We may say that men and women who have not reached a spiritually mature state are guided by spiritual laws that operate in a similar way to natural law. Thus, the period of growth is the time of God's indirect dominion of mankind.

We should note that this indirect dominion can often be a period of difficulty and instability. Physically, if we do not live in accordance with the rules of good health we may injure or destroy our bodies. Likewise spiritually, if we ignore the principles of God, or if we engage in spiritually unhealthy activities, we are likely to suffer as a result. By aligning ourselves with God's principles and laws, we can grow to full maturity and health, both spiritually and physically. In this way our growth beyond the indirect dominion becomes possible. On the other side of the indirect dominion, we enter the direct dominion of God's love.



HENRY THOMPSON

## What's in a symbol

Jerusalem foretold by the prophet Ezekiel (Ezekiel 48:30-35).

## The City of God

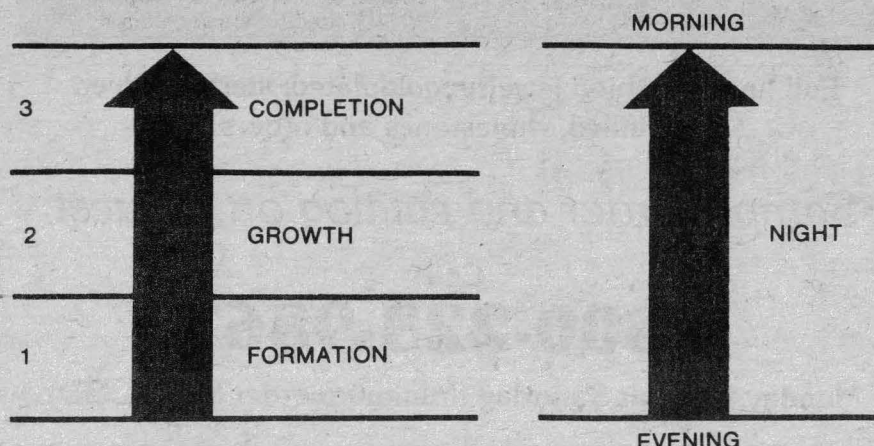
The ideal or heavenly city, the City of God, is also the subject of the Revelation to John. Chapter 21 opens with the announcement that John saw a new heaven and a new earth. The first heaven and earth had passed away. Then he saw the holy city, a new Jerusalem coming down from heaven. The city was personified, described as a person. In this case, John describes the city as a bride coming to her wedding. He heard a voice saying that God will dwell with people. He will wipe away all tears and there will be no more pain or sorrow. We have here a description of the restoration of Paradise, like the Garden of Eden, like the restoration foretold by the Hebrew prophets.

The tradition of the heavenly Jerusalem, the City of God, is an ancient one. It is also a tradition with a continuing history. St. Augustine picked up on the idea and titled one of his books *The City of God*. The holy, heavenly city is contrasted with the earthly, materialistic and often sinful city. Sometimes the heavenly city is a replacement for the earthly. Sometimes the earthly is restored to its pristine purity. Earlier, Ezekiel had a vision of the Spirit of God leaving the city of Jerusalem (Ezekiel 11:22-23). Without God's presence to protect the city, it fell to the Babylonians. In the restored city, God's presence will come again to dwell among His people. Ezekiel's restored city will be named "The Lord is there." The

The symbol of the Unification Church is a circle surrounding a sun. Twelve rays emanate from the sun. The four large rays symbolize the four cardinal directions of east, west, north and south. The circle is a symbol of unity and the unity extends in all directions or draws people from all directions, an appropriate concept for an organization devoted to unity. The Holy Spirit Association for the Unification of World Christianity calls the world's people to work together ("synergism") with God for the restoration of the Kingdom of God here on earth. This would be the fulfillment of the petition in the Lord's Prayer, "Thy Kingdom come . . . on earth as it is in heaven (Matthew 6:10)."

The biblical tradition is embodied in the unity of the four cardinal directions as well. In the restoration foretold by the prophet Isaiah, God tells Israel that He will bring the children of Israel from the east and from the west, from the north and from the south. "I will . . . bring my sons from afar and my daughters from the ends of the earth." (Isaiah 43:6; RSV.) (The imagery is partially repeated in Isaiah 49:12. Jesus is probably using the same concepts in Matthew 8:11 and Luke 13:29.) He predicts that people will come from the east, west, north and south to sit at table in the Kingdom of God. Matthew (8:11) quotes only east and west but includes as company at the table the patriarchs Abraham, Isaac and Jacob.

The twelve rays themselves are said to represent the 12 gates of Jerusalem described in Revelation 21:12 and the New





# UNIFICATION THOUGHT

## Ethics

By Brian Sabourin

### Part One

Unification Ethics are religious ethics. That is, they originate from the religious thought and teachings of the Reverend Sun Myung Moon. Unlike moral philosophy, which either ignores or rules out the need to refer to God, Unification Ethics incorporates belief in God and a view as to how God intended human behavior and interrelationships to be conducted as an integral part of its structure.

Like other systems of religious ethics, Unification Ethics are a development of the lifestyle components of the parent theology, which in this case is Divine Principle. Therefore, a thorough knowledge of Divine Principle is very helpful in aiding one's study of Unification Ethics, if not an absolute necessity.

There are four foundational concepts upon which the whole of Unification Ethics stand: God, Family, Love, and the Triple Objective Purpose.

God is conceived as being the ultimate source of love and goodness; all that is truly good comes from God. Furthermore, God is the ultimate judge over what is right and wrong. It is He who sets the standards for man's behavior and interrelationships, and therefore it is He who is the ultimate basis of ethics. God's standards are man's standards because man was created in the image of God and is to be perfected in God's image through fulfillment of the "Three Blessings" — the Purpose of Creation. Thus, God's purpose of creation is the major deter-

mining factor in deciding the nature of our ethical and moral standards, and it is for this reason that the Unification concept of God and His purpose for creating man and the universe is fundamental to Unification Ethics. In fact, it can even be said that the very purpose of Unification Ethics is to set up norms of conduct that allow men to fulfill the purpose of creation given to him by God.

### Family Ethics

The second major concept of fundamental importance to Unification Ethics is that of the Family. The family system — as planned by God in His purpose of creation — is the cornerstone or building block of the Kingdom of Heaven on Earth (as well as in Heaven). It is within the family that God's love can most fully be expressed and experienced, and only through the "Perfect Family" that God's purpose of creation can be realized. In other words, the family system is created by God for the purpose of substantiating the love of God in human relationships, thereby fulfilling the purpose of creation. Consequently, ethical standards must be established of the kind which will guide intra-family relationships to manifest the love of God and fulfill the purpose of creation. Thus, the ethics of the family are Unification Ethics; from the ethics of the family all other ethics — social, business, national, international, etc. — are derived.

The third foundational concept is that of love. According to Unification Thought, "Love is an emotional force given to the object by the subject." An example of this can be seen in that God, acting as subject, gives man his purpose of life. This purpose comes out of God's love for man and is fulfilled by man's setting up of certain standards of morals

and ethics consistent with this purpose. This purpose and these principles then become goals to be realized by every person in order to substantiate the love of God in human relationships; to accomplish the purpose of creation. Thus, since love is the goal of the purpose of creation as well as the motivation for its accomplishment, then love is the very essence of ethics.

### Growth of Love

It can be seen that the goal of all ethical norms is to guide the growth of true God's love among family members and other people so as to fulfill the purpose of creation. As this purpose is fulfilled through love, everything finds meaning and value because all value comes from love; love is therefore both the beginning and end of value in Unification Thought. For example, when a person performs a deed out of a sincerely loving heart — such as in the case of a mother who lovingly cares for the needs of her child — that person's deeds appear much more true, good and beautiful, even though they may be quite ordinary.

From the reasons stated above Dr. Lee points out that just as a lake is a union of its rivers, so too is love a union of all values, increasing them as it enters the scene. Consequently, in Unification Ethics, the field of Axiology plays a vital role and cannot really be dealt with as a separate and independent field. Thus, love, value, and ethics are all inseparable, but love is the base of them all.

Which is why in Unification Ethics love is considered such an important concept.

The fourth important foundational concept of Unification Ethics is that of the Triple Objective Purpose. This term is used in Unification Thought to refer to patterns of relationship within the family. All families are recognized as having different "positions" within them (i.e. grandparents, parents, husband and wife, children, brothers and sisters, etc.), and these positions are interrelated through a definite plan of order. Dr. Lee, in his new book, *Explaining Unification Thought*, explains it as follows:

"The father, for example, has duties to the grandparents, to his wife, and to his children. The mother has duties to the grandparents, to her husband, and to her children. A child has duties to his grandparents, to his father, and to his mother. These are the three objective purposes.

The Triple Objective Purpose points out the existence of order and position in relationships. Then from an understanding of proper order and position ethical standards are developed. Thus, the Triple Objective Purpose concept plays an important normative role in the establishment of Unification Ethics, which is why it too is considered one of the foundational concepts.

### Next Month • Part Two ORDER AND EQUALITY

Reprinted from "New Pioneer" published by CARP.

heavenly city of Revelation will have no temple, for its temple is God Himself. It will have no need for sun or moon for the glory of God will be its light.

The symbolic nature of the 12 gates is evident in the rest of the biblical text where at least 15 different gates are mentioned for the walls of Jerusalem in addition to six gates of the temple of Solomon (restored in 516 B.C. and rebuilt by Herod the Great who died in 4 B.C.). The city gates were named differently in different times. They include names like the potsherd gate, the fountain gate, the water gate, the sheep gate, the horse gate. Benjamin and Ephraim each had a gate. The temple gates included the beautiful gate, the gate of the guards, the east gate, and so forth.

Archaeologists and biblical scholars estimate that the city conquered by David about 1000 B.C. covered only the hill called Ophel which today is south of the Old City of Jerusalem — south of the southeast corner which is formed by the platform of Herod the Great on which today stands the Dome of the Rock of Islam.

When Solomon built the temple, the city was extended to the north of Ophel. Later kings extended the city to include the western ridge of land called Mt. Zion where Herod later built one of his palaces. When the northern kingdom of Samaria or

Ephraim fell to the Assyrians in 721 B.C., a large influx of refugees doubled the population of Jerusalem. King Hezekiah may have extended the city walls to take in this new population and perhaps also to enclose the water supply of the Gihon spring as he prepared to rebel against the Assyrians. Today's Old City wall is about 2.5 miles around. At its greatest extent in history, the Jerusalem wall may have been two or three times that long, increasing the need for more gates.

Today's Old City wall, built by Suleiman the Magnificent (c. 1517 A.D.), contains eight gates: The New Gate or Christian Gate, The Damascus Gate and Herod's Gate are all in the north wall. The Gate of Stephen the Martyr and the now closed Golden Gate are in the east wall. The Dung Gate and the Zion Gate are in the south wall while the Jaffa Gate is in the west wall. Tradition says that Suleiman walled off the Golden Gate because of an old tradition that the Messiah would enter the city through it. He did not wish to contend with the Messiah for control of the city so he simply closed off the gate.

Thus the gates have changed through history as the walls themselves have changed.

Indeed, the city of Jerusalem has changed often enough. After the Second Jewish Revolt of

132-135 A.D., the Romans leveled it and built a whole new city called Aelia Capitolina. But while the gates and the walls and the city itself have changed through time, it remains a symbol — the earthly Jerusalem and the heavenly Jerusalem — and in the restoration to come — one Jerusalem...

The Damascus Gate in middle of Jerusalem's North Wall which dates from Suleiman the Magnificent although the foundation is Roman.

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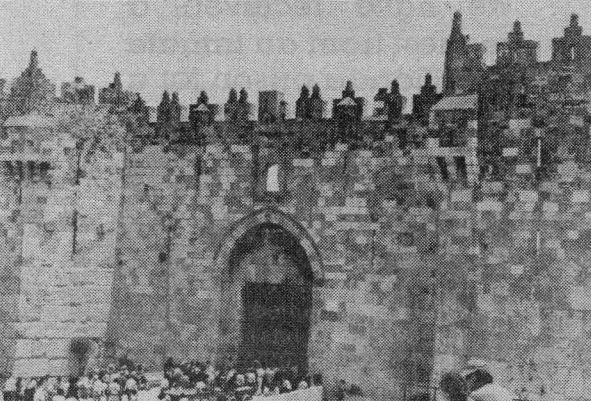
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## PARENTS

## Snowed in with the Moonies

By Dr. Freda Mary Oben

## Part One

**I**t was already snowing that Friday afternoon several years ago when I departed from Washington to New York to spend a few days with my son, who is working for a Master of Religious Education degree at the Unification Theological Seminary in Barrytown, New York — yes, the Barrytown of which much has been said and written in relation to the Unification Church. Richie had been with "the family," the term by which the brothers and sisters refer to the Unification Church, for three years. (The seminary is as yet unaccredited).

As the Metroliner moved at a rather slow pace through the falling snow, I had much time for reflection. I am not a Moonie, nor can I imagine that I ever could be. I believe I can say I am a strong Catholic by faith, a daily communicant. Therefore, I had virtually experienced the pain of hell in my son's new affiliation, because, over and above the possible sinister political and financial implications of the movement, I was primarily anguished at the implied loss of his Christian faith. The initial years of agony I had experienced were over, for I had come to the realization that he had a deep personal love for Christ; yet the differences which showed in our many discussions on points of Christian dogma still formed a gulf between us.

My purpose in visiting the seminary at this particular time was to participate in a group discussion on this very problem: the differences and similarities between traditional Christian theology and that of the Unification Church. Actually, I had been enthusiastic from the first when I knew he was to enter the seminary last fall, as I believed this would give him the unique opportunity of studying religion on a comparative basis (perhaps to re-evaluate the Divine Principle?), as well as developing his own spirituality; this weekend conference provided the ideal opportunity to see and also to evaluate the seminary. I was, therefore, in a definite state of mixed feelings as I sat and watched the white snowy world go by my window.

## Wrestling for God

Thoughts and memories of my son whizzed equally through my being. Images of him on the wrestling team of the local Catholic high school particularly kept recurring; pictures of him at his actual tournaments as he fought in quiet strength and masterly control, usually to win; remembrances of him at the dinner table when he refused more than a mere pittance of food in order to maintain his desired weight, although I knew he was actually suffering from acute hunger; the memory of his almost grim face when he was awarded the Best Wrestler trophy at the sports banquet. And it occurred to me that, whether I was in sympathy with the Unification Church or not, my son was now wrestling for God.

By the time I arrived in New York City, the snow had created such a transportation havoc it was over an hour before we found each other in the crowd. My smiling son led me to another smiling young man who was waiting in a van to transport us to Barrytown. The three-hour trip was a wonderful one of great laughter and yet poignant thought. We had missed dinner by the time we arrived; and so, after sitting in on a guest lecturer, Richie and I had a private dinner in the kitchen, for food had been most courteously set out for any late arrivals.

As I went through the halls afterwards and was introduced to the various brothers and sisters, I felt a deep joy in them at the arrival of a mother. We milled about for a while, taking a little tour of the seminary. And although many of the students were viewing a good movie, everywhere I went — through the lounge, library and chapel — the sincere welcome was unmistakably evidenced in the smiling faces. But in anticipation of the early breakfast which was to commence the conference the next morning, I retired to a warm and comfortable guest room, one of whose walls, I was grateful to observe, presented a famous

*I retired to a comfortable guest room, one of whose walls, I was grateful to observe, presented a famous scene of Rome and not the face of Reverend Moon!*

scene of Rome and not the face of Reverend Moon!

## The only guests

A continental-style breakfast was shared that Saturday morning by the discussion group which seemed international in make-up. Due to the snow, which had become quite heavy through the night, there had been cancellations, and the only guests were a beautiful young lady from Canada who had recently earned an M.A. in Religious Education, and myself, who could be described as a middle-aged university instructor of literature as well as a long-time instructor for the Confraternity of Christian Doctrine.

Other than my son and I, there were four other Americans: Fred, who had served in the war in Vietnam; Pat, who knew much scripture by heart; Jim, who brought a physicist's mind to theological questions; and our moderator, who did an excellent job of keeping us in an orderly yet exciting discussion. Then there was the lovely German girl Christa, and Paul, an Italian-born fervent man who had previously been in a Catholic Seminary and now had a wife and children within "the family."

The seminarians present were college graduates, typical of all the brothers and sisters who had degrees ranging through all the major disciplines. My own son had earned an architecture degree with honors at one of the finest universities in the country. (The weekend we had traveled to Chicago to witness his graduation, it was also to find him newly installed in that city's Unification house.)

Now, as I looked at the bright, beautiful faces in this group, I prayed that I could discover the truth which had brought them together, far from the degrees which I, as a university teacher,

know are earned at great price.

The discussion was an excellent one because we were all deeply concerned with finding answers to the same questions of man's relations to self, the world, and God. What constitutes an ideal society? Can it be approached realistically? How can one individual help to achieve that society? How can a person attain a sinless state? What is the reason for the existence of evil, of the conflict between good and evil? Why does God permit evil? What was the purpose of Christ's coming?

## Differences emerge

Until this last question we had found ourselves in happy agreement, but now the differences between the theology of the Divine Principle and traditional Christian dogma become striking. We had all agreed on Christ's role as Messiah and Redeemer (even their doctrine of indemnity is very close to that of reparation). But the seminarians believe that Christ's coming was to historically establish the Kingdom of God at that time, but because the people failed to accept him, he accepted his passion and death and the mission of redemption as the other alternative.

Another serious deviation was their concept of the Second Advent of the Messiah: for them he will appear on earth as a married man from whom a sinless race will emerge: thus, it is the Messiah and his bride to whom they refer when they pray, "In the name of our True Parents." The consensus was that Reverend Moon might be a prophet preparing the way for the Messiah and not the Messiah himself; although, as one young man put it, "Only time will tell."

Moreover, this concept is strongly allied to the motivation for marriage within "the family," for they believe that a true bond between man and woman is only possible if both have first attained a true spiritual level. They claim that such already existing marriages, some of which have been suggested by Reverend Moon and some personally chosen, have failed only in the rarest of occasions, in sharp contradiction to the high level of divorce stemming from the contemporary erotic and romantic concept.

We all had much to say and appealed to literature, philosophy, theology, and scripture for support. I was the only mother and parent of a Moonie in the group, and in deep conviction I spoke urgently of the need to maintain communication with their families, to continually evidence interest and concern for the members of their own natural families regardless of any possible rejection, as well as with their new family.

## An evening together

After a very fine dinner which had been privately prepared just for the discussion group, we joined many of the other seminarians in a lovely white-carpeted room which one entered only after removing one's shoes. Following a prayer, which is always the opening for any function at the seminary, a young lady who had been kidnapped for deprogramming described the rather horrendous occurrence in full.



Dr. Oben with her son and daughter-in-law.

Then they all joined in song, led by a fine German clarinetist and Jim on the guitar. Some of the songs I had at times heard in my own Catholic folk mass. Jim described what kind of future he envisioned for himself, what road he might follow — perhaps in politics, perhaps as minister of a new Unification Church — what future, indeed, they could all hope for when they left the seminary to help to establish God's kingdom on earth. He sang "The Impossible Dream," and when he referred to the one man who battled against impossible odds to realize this dream (the great goal of brotherhood), it was quite obvious that it was Reverend Moon of whom he sang with such great love, of himself and all his brothers and sisters who would fight to make the impossible dream possible.

The next day was Sunday, and before departing for their own denominational churches in the area, all seminarians gathered for a united service. The homily was given by David, a young man who had been in military service, and he spoke of the pride which he took in his new brethren.

The guests were introduced and the announcement made that we would both give talks on our special areas of interest, the young Canadian on "Theology of the Child" and I on the German philosopher and educator Edith Stein, on whom I was preparing my doctoral thesis. The theological discussion group gathered for more talk over breakfast, and then my son, myself, and a very pretty girl Jeannie, who immediately won my love by her acknowledged devotion to Thomas a Kempis' *Imitation of Christ*, departed for the local Catholic Church.

We were delighted to find that part of the mass was devoted to a renewal of vows of three married couples, one of fifty years' standing, the other two of twenty-five. And afterwards, when my son and Jeannie went to speak in friendly fashion with the pastor, I felt no strain in the introduction. On the trip home, Richie and Jeannie explained that they had already established contact in an effort to work with the pastor towards a revitalization of the spirituality of youth fallen away from the church. To me this seemed a special goodness.

Next Month • Part Two  
Snowed In

## Pen Pal

We have received a request from an inmate of a Florida prison for a pen pal. He has heard about our church and wants to learn about God.

Matthew Haynes  
302 Stockade Road  
Immokalee, FL 33934

## CHANGES

In last month's Unification News "People of the Quest" was advertised at \$75. This VHS videotape is now reduced to \$35. (16mm movie \$200).

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**LILLIAN  
NOTE  
DILG**

**T**he front-page story covers the third annual conference of Midwest Parents and Friends. However, as one of the parents attending, I should like to add a few comments.

First, the fine edifice where we were privileged to meet created a pleasant environment both indoors and outdoors. Second, I would like to commend those who were responsible for the interesting and productive format of the meeting

## MIDWEST PARENTS from page 1

excited and informative session of questions and answers.

### Parents voice concerns

Upon the foundation of this presentation, the conference participants chose one of three workshops that were offered on different aspects of the church.

The first of these workshops was entitled "Parents' Response to the Unification Church" and was led by Dr. Alan Hauck, professor of theology, and Mrs. Lillian Dilg, president of the National Parents' Association of the Unification Church. This session proved to be dynamic and literally unstoppable. Some parents voiced their concerns for the first time, in a forum where their own children explained their involvement and enthusiasm for the church. Dr. Hauck and Mrs. Dilg added their insight and experience to the animated discussions.

One workshop participant stated: "It was very revealing to hear some of the church members express themselves and to hear from parents who had initially been apprehensive who now proclaim their positivity concerning their offspring in the Unification Church."

The second workshop highlighted families in the Unification Church, "The Wedding and the Baby Boom." This ses-

and the chance for parents to meet in small discussion groups and express their thoughts and feelings. Third, the presence of President Durst, his opening presentation of Unification beliefs and his availability and willingness to address any questions, set the tone for the day. Fourth, how good it was to see such a fine job done of conducting the three individual workshops.

Nancy Boothbe of ACLU conducted the Cult Scare workshop and commented on the insights she had gained into the problems confronting the church. She was assisted by Bento Leal, and it was our good fortune to hear his fine sermon the following morning.

Mark and Victoria Clevenger and their lovely baby girl came to Chicago to conduct the workshop on Family Life in the Unification Church — covering the

sion was led by Mark and Victoria Clevenger who are active in the International One-World Crusade, and by Edlyn Clevenger, their new arrival.

Edlyn blinked and smiled from the arms of a host of parents, as the video tape of the July 1st 2100-couple wedding was viewed. A lively question-and-answer session followed, under the direction of Mark and Victoria. Brochures of the wedding and the book "Lifestyles" was made available to an eager audience.

The final workshop was entitled "The Cult Scare: How Did It Start? What Is Its Validity?" This was an important and informative workshop for parents who are often confused and misinformed by sensationalist media, and by activists in the anti-religion campaign geared against the new religions. The workshop was co-hosted by Nancy Bothne of the American Civil Liberties Union and by Bento Leal, director of the No. 16 IOWC team who had himself undergone the ordeal of a kidnapping and an attempted deprogramming.

With wit and clarity Bento debunked the myths of brainwashing and urged greater parent/child dialogue and communication to guard against misunderstanding and alienation.

Ms. Bothne explained the intent of a recent barrage of anti-conversion legislation and explained the basic violations of the constitution that it entails and,

wedding and baby boom — and gave all of us the joy of their presence.

As I was a part of the third workshop, Parents' Response to the Unification Church, I was greatly impressed by the effectiveness, the calm, quiet manner and the heart of our workshop leader Dr. Allan Hauck, professor of comparative religion at Carthage College in Kinosh, Wisconsin, whose presence, along with his wife, so enhanced our meeting.

Last but not least it was the parents themselves who, of course, made the conference possible. Although it was a "midwest" conference, I was surprised to find parents from such far away places as Canada and New Jersey. I had the privilege of spending time with at least two parents whom I had met previously, renewing the acquaintance of others and sharing viewpoints and feelings with

During lunch, a church couple discuss the day with some of the parents at the Midwest Parents conference.



therefore, the dangers of this legislation. The "New Brainwashers" film was viewed, and literature was made available including Dr. Lee Coleman's "Who's Brainwashing Whom" and the National Council of Churches declaration against deprogramming. The workshop more than accomplished its goal of assuaging fear through information and education. Parents could understand the false and unfounded myths concerning the new religions and could clearly see the dangers and immorality of the deprogramming efforts.

The banquet room of the church hummed with excitement throughout the buffet luncheon. The meal was followed by Dr. Durst's presentation of the goals

many. I hope we can have meetings of this caliber in other parts of the country. We are starting to work on this goal in another area at this time.

Some of the comments made by parents following the conference, and which have come to my attention, are these:

"Very helpful in understanding the background of the church."

"Conferences are needed to keep parents and people in general in touch with the goal of this church."

"I think these conferences are a great idea — very informative."

"I truly enjoyed the conference. It was very enlightening to find I was not alone in my quest for understanding the church and my daughter. I feel that parents would really benefit from more information and that we might be able to share with others who do not understand."

and projects of the Unification Church in America. The *People of the Quest* film was shown and an active session of questions and answers followed the presentation.

The day blossomed with education and communication. Its success is best expressed in the following statements of some of the parents who attended:

"This was my first conference and I found it enlightening and worthwhile."

"The conference was a very interesting and informative experience. I was pleased to attend."

"The conference was very helpful in understanding the background of the church. More conferences are needed to keep parents and people in general in touch with the goal of this church."

My commitment is firm. Every day I am more grateful for what I have made of my life. I feel that I am growing every day, and if I should find out or decide to terminate my life in the church tomorrow, I would not regret one day of the past seven years of my life.

I hope and pray that you can accept this. I don't need your approval, but I want it. I want to be your friend, as well as your son, and I want to be able to share my life with you, wherever I am, and whatever I am doing.

I love you very much. I thank you for all that you have given to me. And I thank you for encouraging me to write this letter.

Your loving son,  
Bruce.

## A letter to my dad

This is an excerpt of a letter written by a church member to his father after they had a difficult telephone conversation. He sent us a copy for publication in the hope of stimulating dialogue in other families.

**D**ear Dad,  
I have been going over this letter in my head many times over the last few days. Many thoughts have occurred to me, many reactions to your comments on the telephone last week. I guess more than anything I feel love and respect for you as my father and as a man. But along with this I also feel pride and honor in what I have chosen to do with my life, a deep respect for the people whom I am working with side by side and all throughout the world, and a deep love and admiration for the leadership of the movement.

Probably the most ironic thing to me is that I am grateful to you and mother for so much of what you taught me, and I know that beyond a shadow of a doubt I would not be her/ in this movement if it wasn't for the two of you! My ideals, my standard of care for other people and my deep-seated feeling that the world can be better than it is — all came from you two.

I am thirty-six years old — no longer

a little school boy or starry-eyed hippie. I am quite aware of what I am involved with. No one is using me or exploiting me; I have spent a great deal of time with many of the church leaders, and in fact, ever since coming to New York and especially since I have come to the seminary, I have had the opportunity to spend time with Reverend and Mrs. Moon, both in public situations and in more private, intimate situations. Without getting on any bandwagons, let me just say this: Reverend Moon is an amazing teacher, an incredible leader, and the most dedicated and hard-working individual I have ever met in my life.

The people that I work and live with are the most dedicated and faithful bunch of young people I have ever met in my life. We are not a bunch of naive youngsters being duped by an evil leader, but on the contrary, Reverend Moon has inspired us to believe in ourselves and believe we can do something about the world situation. You went off to fight a war to defend the ideals in which you believe. I want to do the same thing. I want to work just as hard as you did and risk just as much as you did in order to prevent what could eliminate everything you have ever worked for.

I must mention my marriage. It may be hard to imagine how I could trust someone with a responsibility for the rest of my life. I won't elaborate on how tradition is really on our side, or about the divorce rate among young Americans. Both my wife and I believe that when someone whom we both respect as a spiritual teacher feels that we can succeed in an attempt to achieve a more

idealistic union and family, it is not ridiculous that we could put our trust and effort into making the relationship work. My wife and I had a commitment that I never experienced with anyone else in the past. Where did this come from? It came from parents who brought me up to believe that marriage was sacred and meant to be eternal.

The reality is this. The first weekend I spent with my fiancée was the most romantic I had spent since I was 16. In the gentle snowfall of a New Year's night, we came out of the theatre, walked over to Madison Square Garden, found a secluded spot, held hands and prayed together. And we prayed that God would bless our relationship, and that together we could be a blessing to the world. No, we didn't know each other hardly at all, but we knew the ideals which we both shared, and the trust that we each had in our spiritual teacher Reverend Moon.

I love you very much, and your blessing and acceptance is very important to both of us. We want to come and visit you together, and we want you to come out here and meet our friends and see how we live. Our relationship is extremely important to both of us, and the ideals which you have instilled within me are also of great importance.

I want very much for you to meet my wife. She is a warm, wonderful, kind and generous person. I hope that you would love her as your daughter, so that you can fully participate in being grandparents to our children. It's the one side of you I have yet to experience.

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## HOME CHURCH

# The newspaper route to the heart of home church

By Jane Steffich

**T**he idea from Reverend Moon that members working for the newspapers should make delivery routes in their home church areas has been a source of inspiration, challenge and confrontation to us all.

In early 1982, many Church members from widely varying missions came to join *The News World* staff and assist in the foundation of *The Washington Times*. Jorg Heller was one of them, and after some training he became production manager for *The News World*.

Being based in New York gave Jorg his first opportunity to attend Reverend Moon's Sunday speeches at Belvedere and to become involved in New York City's home church providence.

By his efforts and with his wife's assistance, Jorg has gained a good foundation in his home church area by delivering newspapers on a regular daily basis. He described some of his difficulties, insights and experiences for *The Unification News*.

### Home church in Harlem

"In early 1982 hardly any Sunday went by when Reverend Moon did not speak about home church. Since I was by then certain I would be in New York I found an area and moved out of the New Yorker Hotel.

The area Jorg selected was 50 percent Hispanic, in Harlem at 151 St. and Broadway. On September 1 he moved into a three-bedroom apartment and began renovating it, feeling that just to be living in his own area was a major accomplishment.

"To start a paper route means to deliver newspapers 6 days a week before 7 a.m. and initially I did not want to be tied to such a commitment. It meant I would not be able to leave the city, even to go to a workshop, unless I found someone to take over my newspaper deliveries.

"At first I was reluctant to make such a commitment and it took me two months before I reached the conclusion that starting the route was the most beneficial thing I could do, both for the people in my area and for myself."

After two months, he concluded that delivering the daily papers would help to fulfill Reverend Moon's hope for *The News World*.

Those people who subscribe to our newspapers (the Spanish *Noticias del Mundo* and *The News World*, now the *New York Tribune*) could receive a healthy perspective about every aspect of life.

### Building relationships

Another benefit was that the daily paper route would open a way to visit each building in the area regularly and could become a powerful "prayer route" as well.

Seeing people regularly every week, whether they subscribed to the newspapers or not, provided a good basis on which to build deeper relationships, and the financial rewards of the route were an added incentive.

"Once I had determined to make a solid commitment to this, spirit world could help me very much. The night before I began to deliver the papers, I dreamed all night that I was running into buildings, dropping bombs outside each door which would blow away all the evil elements and dirt attached to the door when they exploded. As I threw them, the bombs exploded very quickly, so I had to keep moving fast.

"When I awoke in the morning I felt exhausted physically, but spiritually I was ready to go, feeling the urgency and

importance of what I was about to do."

In order to gain ten new subscriptions each week, Jorg began by giving 20 copies of *Noticias del Mundo* and 20 of *The News World* out each day as samples, returning on the weekend to ask people if they wished to subscribe to the paper.

After six weeks he had reached his target of 50 subscriptions after covering only one half of his home church area.

"Most people's response was positive although they knew it was a 'Moonie' paper. Some people remembered it as 'the strike paper' from some years ago, when *The News World* was the only paper on the streets of New York for 88 days in 1978, because all its competitors had been closed down by a trade union dispute."

### Jorg's wife Ayako

Jorg's Japanese wife Ayako helped him with the paper route until she went to Alabama to support the state center. She was three months pregnant at the time and the newspaper subscribers who missed her began to inquire about what she was doing.

"In the summertime the people in our area almost live out on the street. They take their music, bongo drums, food and drinks outdoors and have a good time. Everybody seems to know everybody, and since I had been around for almost a year I was also well-known.

"When Ayako returned from Alabama 7 months pregnant to have the baby here, she was an instant hit, especially with the women in the area. They would walk up to us in the street and discuss whether our child would be a boy or a girl.

"I had expanded my route to about 80 subscriptions by then and Ayako would help me to collect the money from subscribers every weekend. Being a German and Japanese couple in a black and Hispanic area created quite a lot of interest."

The baby was born (9 lb. 5½ oz., a girl named Young Ai) in Harlem Hospital in the Hellers' home church district, and the neighbors were excited to see Ayako and the child.

The Hellers planned to hold a come-and-see-the-baby party after her 100 day ceremony on October 30, 1983, and have invited all their subscribers and close friends. Many people from the home church area also gave them gifts for the baby.

### 105 subscriptions

By the beginning of August, Jorg had increased his paper route to 105 subscriptions by seeding the paper to a number of apartments each week and going back at weekends to ask people if they wished to subscribe. When they did, he would charge them \$1 a week for the



Jorg delivering the morning paper in his Home church area.

first month, and \$1.50 per week thereafter.

In mid-August he began delivering papers in the sixth and final building in his home church area, optimistic that he could quickly increase the number of subscribers to at least 130.

Previously, each time he had begun to sample papers in a new building, there had always been an element of indemnity involved. After working in five buildings he had recognized the pattern. Only when he had given samples of the paper to every apartment and talked with each resident would this negative pressure begin to abate.

Jorg sensed that the atmosphere in each building would improve proportionally to the length of time he spent there, until he began to feel at home.

For some reason, however, the last building required a greater toll of indemnity, both spiritually and physically.

"I felt spiritually that I was walking into a dungeon and felt great amounts of fear. My intuition kept telling me: Don't continue or you'll be killed. Danger seemed to lurk in every dark corner of the stairways.

### Indemnity

"I felt many doubts about the value of my paper route, my home church area, even my newspaper mission. The people seemed to look hostile. If I had not gone through similar, though less intense experiences before in my other buildings, I would have had difficulties continuing.

"If it were not for the home church providence I probably would have said, 'No way!' to the whole thing."

There were practical difficulties too. For about 5 weeks, almost every morning Jorg's papers would not arrive on time, occasionally even one and a half hours late. This created a conflict situation, because Jorg was expected to attend an important meeting at the *Tribune* office

every morning and did not wish to be late.

All six buildings, four of them six stories high and two of them ten stories, had elevators. When he began his last building, which had ten floors, the elevator began to break down, more often in a period of three weeks than it had done previously for a long time.

Frequently the elevators in the other buildings would also start to malfunction, until, on one occasion, four out of the six were not in working order.

"As I was distributing 137 papers each day, I had to carry large amounts up six or ten flights of stairs.

### Heartbreak and blessings

"With every subscription I gained in my last building, one of my regular subscribers in another building would cancel for no apparent reason. It was quite heart-breaking to me, but I offered it up to heaven as indemnity and I know in the future my investment will come back to me as a blessing."

Jorg and Ayako have made many friends and good contacts through their paper route, and Jorg has been able to teach Divine Principle to several.

Now he is still persevering with the final two floors of his sixth building, and will be able to keep in touch with every apartment in the area, even if only to walk past it and pray for the people there each morning.

"Basically, what I'm trying to say is, it's great to have a paper route in your own home church area! The secret of a successful route is to be consistent, give good service to people every day, be friendly and courteous to everyone you meet and have a prayerful heart and attitude as often as you can.

"You truly have to accept the role of a servant, making people feel you are there to serve them even if you are collecting money from them."

After working his route for a year Jorg has roughly classified his home church people into five types. Some recognize him as a member of the Unification Church and accept him because they like both him and his wife, or the paper, or the Church, or all three. Others know he is a Moonie and are quite indifferent to the fact.

Some people, who dislike our newspaper man because of his Moonie affiliations, choose to stay out of his way.

Then there are those who know nothing about the Church, but like having Jorg and his family around the neighborhood. "My observation is that the more I am around and visible, the better my relationship with all these people becomes.

"Even the most negative ones start to reply to my 'good morning,' and the most indifferent people begin to ask their neighbors, 'Who is this guy?'"

"Without the paper route I could not have built such a strong foundation in my home church area."



Jorg, with his wife and child, Ayako and Young Ai, at Young Ai's 100-day celebration.



## PROJECT VOLUNTEER

### from back page

Paul then introduced the first awards for leadership, followed by Theo Townsend, who sang a Stevie Wonder song, "You are the Sunshine of my Life," and Cathy Mahardy who sang "Inch by Inch, Row by Row." Paul made "Inch by Inch" the theme of the evening as he recounted his first days of working with Project Volunteer's initial movers and planners, Jeremiah Schnee, Nadine Hack and Kristina Seher. The auditorium was filled with lights and sound and video equipment as Paul remarked, "I remember when there were no lights, when there was no warehouse, when we put our heads and hearts together and worked with faith and hope... and faith and hope... and more faith and hope." Looking now at the beautiful facility, once a manufacturing plant for machine parts, it is evident that the faith and hope has had its rewards.

#### Efforts praised

Josephine Richardson, an Oakland businesswoman who has devoted much of her life to helping volunteer groups, was introduced by Paul only to relate to the audience the unknown secret that she had been one of Paul's teachers. Josephine praised the efforts of the volunteers and presented the awards for community networking.

Robert Dilg followed with county-wide awards to agency and church representatives for distribution of both fresh produce and government commodities.

Paul then introduced the founder of PV and the president of the Unification Church in a way that only Paul could do

Dr. Durst congratulating the recipient of the Project Volunteer award for service to the community.



— taking at least five minutes and ending with Dr. Durst and Paul, friends of many years, embracing on stage.

President Durst, the keynote speaker of the event, stressed the imperative need to constantly move ourselves and our loved ones to be concerned with others, to act on behalf of others. He then pointed to Reverend Moon as the inspiration of Project Volunteer. "It's been said that when you scratch the surface of an American you find an idealist. If you scratch harder you find an activist. Reverend Moon is a man who can scratch the surface and irritate. And sometimes we have to get irritated to really look at ourselves and the world and act to change both ourselves and the world." Dr. Durst also expressed that each person has the potential to be the greatest resource, and he expressed the importance of the belief in that potential.

#### 100 awards

Dr. Durst ended by presenting the two most prestigious categories of awards —

a five-year certificate to volunteers who have been with PV for five years or more, and the Founder's awards to those volunteers who have shown extraordinary commitment to PV and volunteerism. The Founder's award included a personalized trophy and a personal letter from U.S. Senator Pete Wilson, California, to each of the recipients.

In total, over 100 volunteers received awards. Several of the recipients and their families in the audience cried tears of pride and gratitude. The entire event ended with Sharon Cobb's gospel solo with the entire audience singing along.

That evening, Alene Washington, who received a Founder's award, returned home and phoned her 80-year-old mother in Texas, who herself does volunteer work in a hospital there. She exclaimed at 2 a.m. Texas time to her somewhat drowsy but elated mother, "See, mama, you're not the only one who gets awards for volunteering!"

## SEMINAR

### from back page

"Our life as a single person is seen as preparation for married life," Hose said. "For us marriage is a sacrament and part of our growth toward God."

#### Engagement

He explained it was usual for members to spend three years working in the church before being invited to an engagement ceremony, at which time Rev. Moon suggests suitable matches. The couples then discuss his choice before making a decision, Hose said.

"I can't say that it always works out, but the lives I see being lived through these marriages are very substantial," he said.

Hose, 39, was born in Washington where he was raised a Baptist. While in his 20s he moved to California where he said he began looking at life from an "eastern perspective." Shortly afterward, he met the Unification Church.

Following Hose's lecture, Dr. Joseph Neyen, a former professor and head of the philosophy department at Rutgers, commented that he was "tremendously impressed by members of the church," but he said, "some of them came in at the age of 18 or 19 and have remained in the group for seven or eight years. The feeling that I come to is that during the most important part of their lives their experiences have been limited and they have had little chance of getting into the arts and literature."

In response, Hose said it was an important point and that older members should take responsibility to help with that problem.

After a sumptuous lunch, Hose spoke about Rev. Moon's early life in Korea, including his experience in a North Korean concentration camp and the years preceding the founding of the church in 1954.

#### Total commitment

"Rev. Moon is not saying, 'Sorry, I don't want to cause a disturbance,' because he is someone committed to changing the world. I believe his consis-



Prof. Albert Blaustein and Dr. Durst during lunch at the St Regis hotel seminar.

Jonathan Gullery

tency comes from his love for God," Hose said.

John Tirota, whose son is a church member, asked what effect will the death of Rev. Moon have on the movement.

"I think it will multiply it and deepen the commitment of members," Hose answered.

Instead of an afternoon coffee or tea break, Ginseng-up, a carbonated health drink that businesses run by church members sell in stores across the country, was offered for refreshment. Some gulped it down, others sipped politely and said it was "different."

After the 30-minute movie, Durst elaborated on some of the church pro-

jects and answered additional questions.

At the closing reception, a number of participants remarked on how useful the seminar was in helping them to better understand the church and its members.

"It was very interesting," said Jack Nagle, a resident of Tarrytown, N.Y., where the church owns several houses. Nagle served as mayor in that town from 1954 to 1959.

"It wasn't easy when the church first arrived but things have toned down now," he said.

"The entire program was very well planned and very informative," said Ron Pramschuf, who runs a printing business in Maryland. "I'm glad I came."



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## Unification News

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# Project Volunteer holds Annual Awards Banquet

By Joseph Castille

**O**n Wednesday October 5, Project Volunteer of Oakland held its Fourth Annual Awards Banquet at its newly renovated distribution facility in East Oakland, California.

Project Volunteer, established in 1976, has located surplus food and materials for distribution to needy families and Northern California non-profit organizations. The philosophy guiding Project Volunteer is that the resources needed to solve many of society's problems are available. And as a model of the willingness to bridge the gap between need and resources, PV operates as a volunteer agency with local volunteers and staff working together to locate surplus farm

produce, clothing and medical supplies.

Recently, the California Department of Agriculture named Project Volunteer the cold storage facility for the government's free surplus commodities program in Alameda County. Alameda County includes the cities of Oakland and Berkeley as well as twelve other towns and small cities. In less than 2 years, over 5½ million pounds of government commodities have been distributed through the doors of the distribution warehouse.

## Welfare alternative

Since 1977, emergency relief packages, including medical supplies, food and clothing, have been sent to the Dominican Republic, Thailand and Africa.



An appreciative audience applauds the presentation of the PV awards.



Dr. Mose Durst, president of the church, and the recipients of the awards at the Project Volunteer Annual Awards Banquet in Oakland, California.

Interviewed about the banquet and present projects, PV Executive Director Robert Dilg had these comments: "We wish to show an alternative to welfare and welfare consciousness in general. The volunteers who come to the project receive food in exchange for their work, and without them there just would not be a project. Over the past two years we've been very busy with the government commodities program and we didn't even have the time to have an awards banquet last year. I think the staff wanted to outdo ourselves in appreciation for the folks who have been the backbone of the effort, and we wanted the families of the volunteers, the local businesses and the politicians to see just how much a volunteer agency can impact on a community and be a catalyst for involvement and empowerment."

The banquet began with a new feature this year — an outdoor chicken barbecue catered by Aladdin's Restaurant. Over

350 people were served the tasty delights of Aladdin's secret recipes, and as dusk settled they were invited inside along with second and third helpings of homemade apple and peach pie, topped with ice cream donated by a local business.

## Tribute to Dr. Durst

As the volunteers and their families entered the newly painted meeting room, they were entertained by the consummate musician Loyal Delong. As the crowd warmed up and buzzed with anticipation of the awards presentation, Robert Dilg gave a brief history of PV and introduced the master of ceremonies, Paul Cobb, former director of OCCUR and a long-time supporter. Paul, well known for his verbal and sometimes verbose abilities, eloquently paid tribute to the efforts of Project Volunteer over the years and to its founder and president Dr. Durst.

*continued on page 19*

## Inovative seminar informs New Yorkers about church

By Mark Palmer

**S**ome 40 people including parents, friends and business associates of church members in the New York area participated in the first Introductory Seminar, which washeld on Oct. 29 at the St. Regis Sheraton Hotel in Manhattan. In a series of four talks given by Dr. Mose Durst, president of the Unification Church in America, and Rev. David Hose, director of education, the participants heard about the beliefs, lifestyle, projects and history of the church.

In addition to the lectures, the program included a slide presentation of diagrams from the first part of the Divine Principle and the film "People of the Quest," which shows clips of Rev. Sun Myung Moon with his family and gives an overview of church projects throughout the world.

## Questions encouraged

The seminar director, Richard Lewis, 33, who with the help of a small committee organized the event, encouraged the participants to ask questions about whatever facet of the church they wished.

In the first presentation, entitled "What We Believe," Durst gave a brief synopsis of the Divine Principle. He emphasized the family unit as the "building block of all relationships" and said "we can't understand God by reading about him in books."

"Ultimately we have to make an effort of the will and heart to find God. Things that are worth a lot come with great effort," he said.

Durst described salvation as "the restoration of human value" and that the purpose of the Unification Church is to "teach us to be normal human beings."

"We want to be able to walk in Central Park at 4 in the morning. We want what

everyone wants. The challenge is to establish a world in which God's love reigns and where selfish love is transformed. We are not looking to be another denomination."

He said that in the past the Unification Church had failed to communicate what it was doing to the larger public.

Following Durst's presentation, several questions were asked. Dr. Albert Blaustein, a professor of law at Rutgers University in New Jersey, wondered whether in the process of unification it was possible to avoid competition with other faiths.

## Humility necessary

"That's a problem because one can easily become spiritually arrogant and that's why humility is the basis of a religious life," Durst said. "It's difficult for us to be humble to those who have a greater love and wisdom than ourselves. We are easily heirs to arrogance."

Durst, 44, was appointed president of the church in 1980. A former professor of English Literature at Laney College in Oakland, California, he was first introduced to the church through his Korean wife Onni.

Lillian Note Dilg, mother of two church members and responsible for the church's National Parents Association, asked Durst why there was so much antagonism toward the movement.

"People feel somewhat threatened," Durst replied. "The average age of our church [members] in America is 28. We are attracting the youth while many churches are losing them. There is also a pain in seeing someone you love leaving your faith and joining another one."

After a short coffee break, David Hose spoke about "lifestyle." He divided his talk into three parts — pre-marriage, getting married, and being married.

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Jonathan Gullery

Reverend David Hose, director of the education department, speaking about the lifestyle of church members at the seminar at the St. Regis Sheraton Hotel in New York City.

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