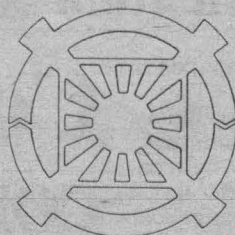


Death, for those who live for God is not a gloomy occasion, it is the transition to the next stage of life.

Reverend Moon



This issue is dedicated to Heung-Jin Moon who died on January 2 • p.5

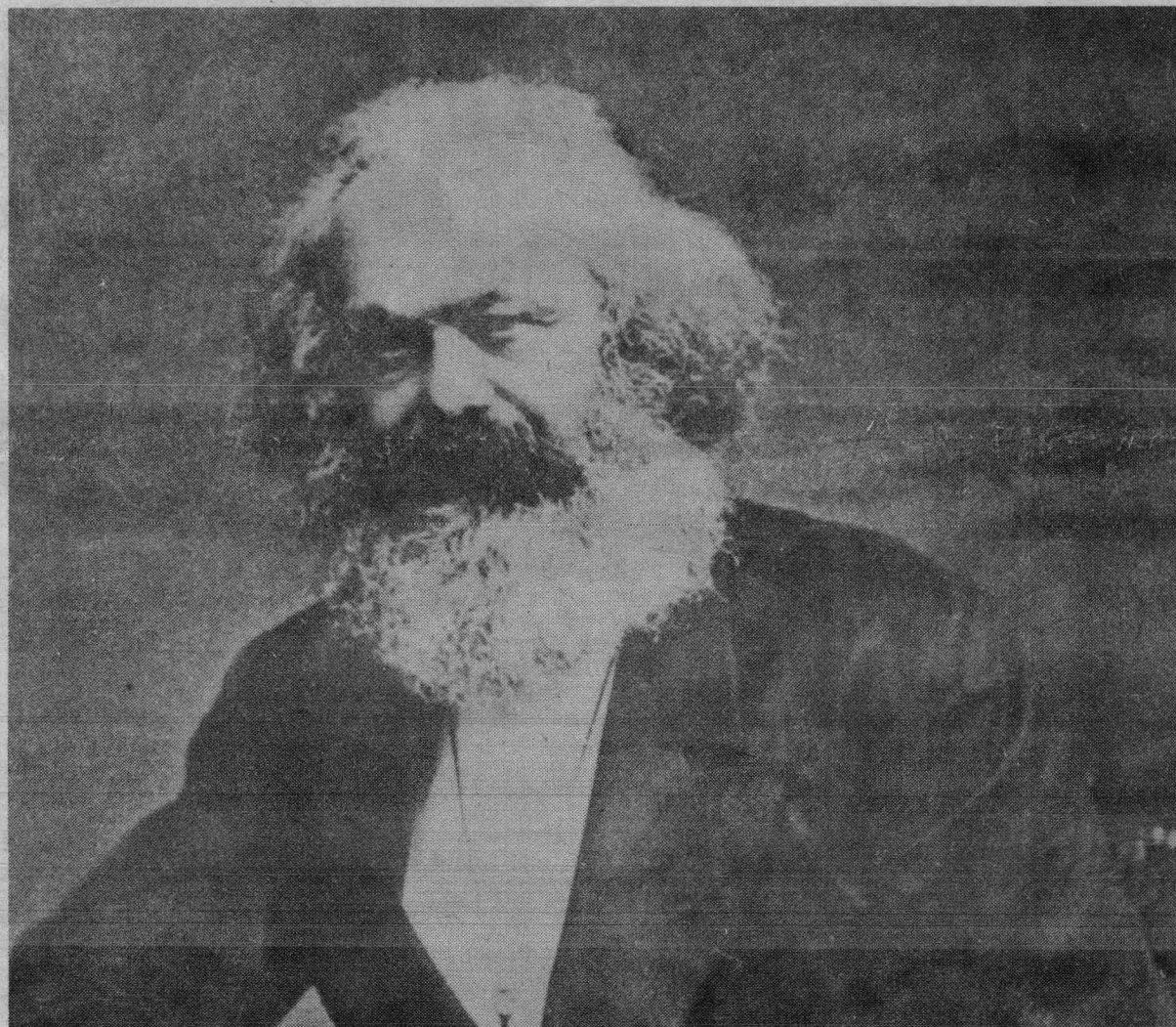
# Unification News

Volume 3, No. 1

The Newspaper of the Unification Movement

January 1984

## WANTED For CRIMES against GOD and HUMANITY



## KARL MARX

Marx is wanted as an accomplice (before the fact) to the murder of at least 30,000,000 Russians, 20,000,000 Chinese, 3,000,000 Cambodians and millions of Cubans, Koreans, Vietnamese, Tibetans, Africans and East Europeans.

Marx is the founder of communism, a religion of militant atheism, that promises a world of peace and prosperity and results in human slavery.

### WARNING

The followers of Marx have seized control of over 20 nations and millions of minds. They are armed and dangerous both militarily and ideologically.

## COMMUNISM: ANATOMY OF A GODLESS RELIGION

This month, we are offering our first educational supplement on the topic of Communism.

The Unification Church teaches that Communism is an atheistic religion which has had a tremendous political, economic and cultural impact on the world.

In this supplement we look at the men, ideas, history, issues, strategy and the consequences of Communism.

The supplement begins following page 8.

### *Inside*

- *Washington Times building opening p.2*
- *More support for trial appeal p.3*
- *Reverend Moon on "Good and Evil" p.4*
- *Divine Principle p.5*
- *IOWC activities p.6*
- *CARP action p.17*
- *Mrs Eu gets to meet the church p.21*
- *Goo Goo Goo p.23*



By Nathan Johnson

In January 1982 Reverend Moon visited Washington, D.C., and decided to purchase the 100,000-square-foot Parson's Paper Company building to house *The Washington Times* newspaper plant. Twenty months and a massive \$18-million renovation project later, a pedestrian paper company warehouse stood transformed into the most elegant, state-of-the-art newspaper facility in the United States. To commemorate the completion of the building, Reverend and Mrs. Moon traveled to Washington for a ribbon-cutting ceremony on the afternoon of September 24, and were guests of honor at a festive banquet in *The Washington Times* auditorium that night.

## The Washington Times

Following the ribbon-cutting, Reverend Moon led a 1½-hour private tour of the entire newspaper facility, during which he saw the completed plant for the first time. What had formerly been 90,000 square feet of warehouse area was now a fully modern press room with two lines of eight-unit presses — an American made Goss-Urbane and a German-designed M.A.N. Roland press. Next to the press room was the mailroom, where the nightly newspaper run passes through the inserter and is automatically bundled, wrapped and tied and set down a conveyor belt to vehicles waiting in the loading dock.

The newsroom, with its 40-foot high ceiling, fully computerized text-processing computer system for reporters and editors, travertine marble walls and an expansive view out the world's largest picture window into a national park eight feet away — the National Arboretum — in no way resembled its dusty and bleak former self. On the ground floor the sleek computer room, brain center of the entire editorial and business operation; the impressive, airy employee dining hall; the telecommunications nerve center — *The Washington Times* was 30 years, but light years' distance from a hillside in Pusan, South Korea, teeming with refugees from the communist North, and a lone man in a mud and cardboard hut, determined to help liberate his fellowman from suffering.

One distinguished member of the tour, who had seen the building before the renovation, marveled at the change and said, "Money alone could not have done this. This paper must stand unique, in the vision propelling it forward and the dedication of the staff."

In May 1982, the entire editorial and operational staff of the paper was crammed into the one floor of office space in the original building. It was like taking the crew of a battleship and squeezing it into a submarine. But now, as Reverend Moon toured, he saw an area that had been stripped down to the steel support beams, had a third floor added, and then built up with tasteful attention into an area housing the advertising sales department, public relations, promotion, marketing, executive and corporate offices.

The completion of the main building (there are two others in *The Times* complex) provides the physical expression of the vision Reverend Moon outlined in New York City on January 1 and February 2, 1982, when he explained to church elders and members why he was initiating *The Washington Times* project. The meaning of September 24 was thus far more the mere completion of a construction project.

### Why Washington Times?

On January 1, 1982, Reverend Moon announced the newspaper project to church members assembled at 11:00 p.m. in the World Mission Center. And on February 2 he told another group in the

same ballroom why he felt compelled to start *The Washington Times*.

"You may wonder why, as religious people, we are making this commitment to establish a daily conservative newspaper in Washington, D.C." He said it was a sacrifice of our paramount evangelical work, but that he had waited, expecting some wealthy American conservative leader or group to fill the void left by the demise of *The Washington Star*.

"But no one came forward," he said. "The United States must have a conservative voice in the nation's capital for this democracy to survive. Therefore we must make the sacrifice."

He said that a major element in America has turned away from the liberal trends of the post-World War II era, that conservatism and traditional, God-

centered values are emerging, but the liberal-leftist media dominates people's consciousness and unduly influences public policy debates in a direction destructive of the fundamental values supporting Western civilization.

*The Washington Times* was established on the foundation of the five-year-old *News World* in New York City. *The Washington Times* is a division of News World Communications, Inc., a New York State-based international communications company. Following the tradition of Western journalism, Reverend Moon ensured that *The Washington Times* would have a strong and credible editorial voice by establishing the newspaper independent of the Unification Church, and by instructing the chairman and president of News World Communications, Inc., Mr. Bo Hi Pak, to find an outstanding conservative journalist whom he could trust with the total editorial and operational leadership of the paper.

James R. Whelan, editor and publisher of *The Washington Times*, left his position as vice president and editor of the *Sacramento Union* to confront the challenge of launching a fully competitive newspaper in the toughest news city in the world, Washington, D.C. And he had 77 days in which to do it, from March 1 to May 17, 1982.

With this as background, a private gathering of 165 friends and supporters of *The Washington Times* gathered in the magnificent — but small — *Times* Auditorium, and spilled over into the executive dining room, to commemorate the completion of a truly remarkable building. But they really assembled to celebrate the vision and honor the man who had made it all happen — the Reverend Sun Myung Moon.

Following dinner, the evening program began with the debut of a very moving multi-image presentation on the life of Reverend Moon. Eighteen slide projectors and a 16-millimeter film segment, all electronically coordinated by computer, were used to depict vividly the life-course of a man who has not only sacrificed everything to serve God and wage ideological war against communism, but who has inspired millions of others from around the world to live a life for God and freedom.

A multi-image presentation on *The Washington Times* was shown next, and was followed by testimonials by eminent dinner guests to the value of the paper and the vision and courage of its founder.

Among those at the banquet were a number of the earliest church members, most of whom experienced directly the North Korean communist invasion of the South, American military support that turned the tide of battle and the resulting division of their country. They have now come to this country to share their experience of God with American people of faith and, on this particular evening, to join in the tribute paid to their spiritual leader.

Reprinted from *Today's World*

## Completion of the construction project



Reverend and Mrs. Moon opening the new Washington Times building.

Today's World

## Heros of the Free World

This address was given by the Reverend Sun Myung Moon at the dedication of *The Washington Times* building on September 24, 1983 in Washington, D.C.

By Reverend Moon

Ladies and gentlemen: Mrs. Moon and I are deeply touched and grateful for this most beautiful evening of recognition. I am moved and inspired by the kind words spoken on my behalf by the distinguished members and supporters of *The Washington Times*. I am especially grateful for the kind words to myself and my wife. They are the most beautiful gift possible.

Honestly speaking, however, I did not come here tonight to receive praise or tribute. I came here instead to give all of you praise and tribute, because it is you, the members and supporters of *The Washington Times*, who have made this newspaper a great success.

A little over one year ago, the news went out that Reverend Moon was going to make a newspaper in Washington. The media were not kind to us on that occasion. At that time, no one would have believed that little over one year later, we would be gathered here in our building for this joyful celebration.

No one would have believed that the president of the United States would read this paper the first thing in the morning. No one would have believed that in only one year this paper would become one of the influential papers in the country. Instead, they believed that the Moon which was rising in Washington would set in a few months.

But then, there were a few strange people at that time who shared my dream. They believed that America needed *The Washington Times*. They believed that our motivation was genuine. They believed that I would not let them down.

They had to go on faith. They are a handful. Today I thank them for their faith in me and faith in the project. You are courageous people.

You are true Americans and great Americans. I honor you as the heroes of *The Washington Times*. You are not only the heroes of *The Washington Times*, however; you are the heroes of the great nation of America and of the Free World.

Many people thought that *The Washington Times* would be a propaganda machine of the Unification Church. They

could only say that because they did not know me. I am not working for the success of the Unification movement. The Unification movement is only an instrument.

I am working for God and His providence. I am working for the world and mankind. I am working for the nation of America because America is vital for the entire world to survive in freedom under God.

I wanted to create an important newspaper for God, for freedom and for a truly strong America.

Why do we succeed? Not because I am a genius in business; not because we have endless money; not because we always have good luck. We succeed because we are willing to sacrifice. When we consider the well-being of the nation, the world and God first, before our personal well-being, then we can do many great things like *The Washington Times*. That is my secret. That is my principle.

We want *The Washington Times* to become a bible for free people all over the world. We preserve the best of the past, and yet move forward with courage. We uphold moral values, and yet seek the changes which will provide for a better future. *The Washington Times* is not just "another newspaper." It is a newspaper guided by a vision, the vision of a free, good and happy world — the age-old dream of men.

Ladies and gentlemen, I want you to know that *The Washington Times* is very close to my heart. I pray for this paper every day. I want to have future history record that *The Washington Times* played a key role in defeating communism — the enemy of God and man — and bringing a new world of freedom under God. Future history will underscore the fact that *The Washington Times* made the difference at this crucial juncture of human history.

Then, what kind of reward can I give you for your great work? At least I can do one thing. I will ask God to enter all of your names in the Hall of Fame of the Kingdom of Heaven, and I will make sure that you have a special honor guard when you arrive. But you don't need to go in a hurry, because God needs you here for a long time.

So I will give the blessing tonight for each one of you to have 100 years of life. But, without retirement.

Sorry. Now you know why I am criticized.

God bless you and God bless *The Washington Times*. Thank you.



# S.C.L.C. gives Amicus support for appeal

Saying they are "alarmed and even frightened" by the government's attack on the Reverend Sun Myung Moon of the Unification Church, leaders of Martin Luther King's Southern Christian Leadership Conference announced Dec. 21 that they will support Rev. Moon's appeal to the United States Supreme Court.

The Reverend Joseph E. Lowery, president of SCLC, called a news conference here to say SCLC will file a legal brief urging the Supreme Court to review and overturn the conviction of Rev. Moon on income tax evasion charges. Rev. Lowery called the affair "a clear case of injustice" and warned, "the denial of freedom and human rights to any of us threatens and imperils the freedom and human rights of all of us."

He labeled the prosecution "a clear and present danger to every religious group in the nation."

Three other black leaders appeared at the news conference and spoke similarly strong words. Jewel Lafontant of Chicago, once assistant solicitor general and now a law firm partner who will write SCLC's brief, said SCLC is convinced "there is a concerted assault on the rights of religious and racial minorities."

Johnny L. Ford Sr., president of the National Conference of Black Mayors, said through a spokesman that he feels "the intrusion of the federal government into the internal affairs of religious congregations can only be viewed as a frightening phenomena. If the IRS can [do this], what is to stop them from imposing the same sanctions on other churches which do not toe the line politically?"



WASHINGTON DC — Jewel Lafont, once solicitor general, speaks at a press conference held by the Southern Christian Leadership Conference in support of Reverend Moon's appeal to the Supreme Court. Also supporting were (seated) Rev. Joseph Lowery, president of the SCLC, Bishop Ward Nichols and (standing) Johnny Ford, president of the National Black Mayors' Conference.

And Bishop D. Ward Nichols, senior bishop of the African Methodist Episcopal Church, criticized "apparent interference of the government in church procedures which is in violation of our constitution."

The Southern Christian leader Rev. Lowery warned: "The erosion of fundamental rights usually begins with attacks on those groups which are unpopular, disfavored, even held in contempt by the mainstream of society."

He talked at length about two particular issues: the government's attempt to tax income on donations from church

members, and the fact that Rev. Moon was required to undergo a jury trial though requesting a trial by judge alone. The religious leader pleaded that an impartial jury could not be found.

On the issue of donations, Rev. Lowery said: "The Constitution has clearly declared the right of religious institutions to be free from undue government control. We are alarmed and even frightened by the government's attempt to control and dictate the administrative prerogatives of a church."

On the jury question, he said: "This controversial churchman was compelled

to stand trial before a jury against his strong protest even when the trial judge felt that trial before a judge could be fairer. The government knew quite well that public hostility directed toward Rev. Moon and his church would influence the outcome."

Attorney Lafontant echoed this. The Supreme Court, she said, has previously "recognized that it is possible that a defendant may need to be protected from a trial by a hostile jury... A jury can become a frightening weapon of oppression, rather than a bulwark of liberty."

## The Washington Post

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THURSDAY, DECEMBER 29, 1983

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EDITORIAL

### Rev. Moon in Court

WHEN THE Rev. Sun Myung Moon was tried for tax evasion in a federal court in New York last year, he asked that the case be heard by a judge and not a jury. In an unusual move, the government objected, perhaps believing that outside the members of his own church, the Korean evangelist did not have 12 friends in the United States. Sure enough, it was not easy to find potential jurors who did not already have strong feelings about the Unification Church and its founder. Even the judge complained that the choice was being narrowed to those "who don't read much, don't talk much and don't know much." Nevertheless, he ruled that while a defendant has a right to a jury trial, he does not have a right to a trial by a judge alone. A jury was impaneled, the case was tried, and after four days' deliberation a verdict of guilty was rendered.

Does this mean that Rev. Moon was railroaded or even, as he has charged, that he never would have been indicted "if my skin were white and my religion were Presbyterian"? The Second Circuit U.S. Court of Appeals, which affirmed the conviction last September, didn't think so. And, in fact, Rev. Moon has already had some significant victories in American courts. New York courts have affirmed the right of the Unification Church to tax exemption for its considerable real estate holdings. The U.S. Supreme Court has invalidated a Minnesota law imposing burdensome reporting requirements on

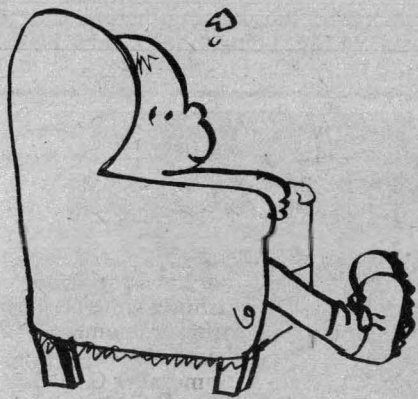
churches that solicit more than 50 percent of their funds from the general public—a statute thought to be aimed at Rev. Moon's church.

While it is true that Rev. Moon has quite a few enemies in this country, in particular among the families of his young converts—he has some important allies in this case. Recently the Southern Christian Leadership Conference urged the Supreme Court to review his conviction. The American Civil Liberties Union and a number of church organizations filed a brief in his behalf and continue their support. He has been able to hire an impressive team of lawyers for his defense.

Obviously Rev. Moon, like any other defendant, deserves a fair hearing. We believe he will get one. Important questions are at stake involving both procedure—the right to turn down a jury trial—and substance—including important First Amendment issues. To what extent must the government accept a church's own definition of what constitutes a religious activity? If a church decides that funds shall be solicited and expended in a certain way, to what extent may the government challenge those decisions without violating constitutional rights?

The same standards should apply to controversial and unorthodox religions as apply to mainstream, familiar ones. It is precisely because Rev. Moon and his church are not widely popular that the case deserves attention and full Supreme Court review.

I wonder  
what the Moonies  
are up to  
this month



**DON'T LEAVE THEM  
WONDERING  
PUT YOUR FAMILY, YOUR  
FRIENDS AND YOUR  
CONTACTS ON THE  
MAILING LIST FOR THE  
UNIFICATION NEWS**

See page 23 for details



## REVEREND MOON Good and evil

This is the third and last excerpt from "The Basis of Good and Evil," published in Twelve Talks, a collection of sermons available from HSA Publications.

**G**od established many religions in the world because He wanted to drive the people to the side of good through religious teachings. If you recognize the fact that there are many such religions leading people to the side of goodness, you cannot deny that God is working behind the scenes of history. There is no doubt of that. God exists. Since God is absolute and omniscient and omnipotent, it must be possible to restore the original position.

There was a purpose for God's creating man. Then in order for us to fulfill that original purpose, God will help us. Without our being able to do that, God's entire purpose of creation will be nullified. Without working through man, God cannot establish His kingdom on earth. Then God's hope is to find a man with the personality of ultimate good, who can establish for Him the kingdom of God on earth.

If there is any ideology, any doctrine, any "ism" or any religion that is going to accomplish that mission to establish God's kingdom on earth, God will rely upon the group surrounding such a way of thinking. God is in the position of the ultimate or cosmic Subject, so He would want a person of that value, of His dimension, to work through; a person of that quality would be what God would have to have. From God's side there are no national boundaries. There is no discrimination among individuals. Any and every individual has equal right to claim God and to have equal value.

There must come into being an individual or a group of people with God's way of thinking. They will resemble God and must restore themselves back into the original position. There are many countries in the world, but none of them is completely in accord with God's will. There are many religious groups existing in the world, but none of them is up to His standard. Therefore there must appear a group of people under a religious view or ideology that will be in conformity with God's will. God is most anxious to find such a people, such a nation.

We must recognize that we ourselves are here to carry out the mission for the sake of all mankind, for the sake of God's will. With that confidence fused in our minds we must be brave and bold enough to go through any difficulty. If we go on



New Future Photo

Reverend and Mrs. Moon: A family portrait taken last summer.

like this, all the heavenly destiny will be on our side and will push us ahead. Sooner or later we will attain our goal, and then we will be one with God Himself. If we are in the object position to the ultimate Subject, God, then we are placed in the central point of the universe. And all the universe is destined to come close to us and be united with us.

### Indispensible value

If you are in that position, you are the center of yourself as an individual, of your family, of your tribe, of your nation and of the world. God's essence, or the core of goodness inherent in God, will come through you as an axis to turn the whole world. You will have nothing to do with the basis of evil. In that case you are doing things in accordance with the purpose of the principle of creation. You are the instrument carrying out God's will, and you are doing things which God would want you to do. In that case, you are enjoying the value of the man that God originally created. By taking that responsibility on yourself, you become indispensable to God, and you are naturally placed in the central position. You are going to be the basis of good; you have nothing to do with evil. That kind of person is what God would want to have.

So if you are resolved to eat and sleep and do all things for the sake of mankind, then you can never be invaded by evil power. For some it may take a lifetime to become a man of such personality, but if we know the Principle, we will want to be

that kind of person. We want to build that kind of personality in ourselves within seven years, or if possible, in one year or less. Even though we have to pay a tremendous toll of indemnity, we want to go that way. If you want to be that kind of person, you will have to suffer a great deal. We must be ready to go through as much as necessary.

There is selfishness and individual-centeredness in the United States and in the world today. In the midst of all problems, we must become the core of this society, cleaning up everything ugly. There is a great challenge ahead of us. We are going to attack everything evil and drive it out of this country and the world. From the definition we have just given, we are sure we can win over the evil forces in this country. If we work strenuously, we will succeed.

### Has God complained?

We want to carry out the tradition of our Heavenly Father. God has been working all through the 6,000 biblical years of providential history, day and night without rest, for the sake of all mankind. If we have inherited His will, can we not do that? Has God been complaining that He has had to work so hard? He knows that however great the difficulty He has had to go through, it is nothing compared with what will have been achieved at last. So we have to resemble Him and struggle hard to attain the goal.

Since God is omnipotent and we resemble God, if we leave anything

undone, it is because we have not struggled enough. If we have struggled in wholehearted effort to attain the goal, nothing like despair, distress or complaint are possible. Instead of those, we will pour out all our energy, all our being into this cause, and we will be successful. There is nothing like evil existing on God's side. There is only progress possible, only victory possible on God's side.

If you really know you have inherited that kind of tradition from God as the children of God, then you can't complain to Him about what you have to do. That's impossible. We must be indignant about the existence of evil and want to eradicate its last remnants. On the solid foundation of good which God has set for us, we want to eliminate all evil from the individual, from the family, from the whole society. After removing evil elements from ourselves, we must purify the whole world.

You must be resolved to be one who is to shoulder the responsibility to purify the world, promoting goodness, having nothing to do with evil. I want you to be like that, and I am confident that you are going to fulfill your mission.

In such an awareness that you are on the side of good, inheriting God's tradition, I want you to do things for the great cause of God, purifying all mankind. This being the leading nation of the world, you are going to work here. I want you to be victors for this cause.

## KOREA from the back page

Reverend Moon warned that South Korea should not rely on support from Free World nations in the event of a fresh outbreak of war because they are not ideologically committed in the way communist nations are.

The anti-communist Seoul government is wary of Reverend Moon's

Unification Thought largely due to opposition from some more-established churches and the ruling Democratic Justice Party, which sees the church's activities as a threat.

Reverend Moon said investigations in Japan had revealed that persecution of his church had been either orchestrated or manipulated by communists "at every point."

Introducing Reverend Moon at the rally was U.S. theologian Dr. Richard



SEOUL — The people who couldn't get in listening to Reverend Moon's speech over loudspeakers.



Reverend Moon speaking at the rally in Kwang Ju, South Korea.

Rubenstein, who described Reverend Moon as "Korea's No. 1 son."

Rubenstein is a professor of religion at Florida State University.

Reverend Moon was born in what is now North Korea. He began the Unification Church in the early 1950s in South Korea.

The tour will include seven other cities — Taejon, Taegu, Kyongju, Chongju, Kwang-ju, Pusan and Seoul — and was

attended by an estimated 250,000 people.

The tour is sponsored by two organizations founded by Reverend Moon — the International Federation for Victory over Communism and the Professors World Peace Academy.

PWPA presidents from 72 member nations accompanied Reverend Moon on the tour. PWPA is an international organization of academics established in 1973.



# THE DIVINE PRINCIPLE

## The Principle of Creation

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

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

### Volume One • Part Eight

In one of the most memorable scenes of recent popular theater, the dream sequence in *Fiddler on the Roof*, the cornered Tevye invokes the spirit of his wife Golde's late grandmother in order to extricate himself from a very problematic situation: He has promised his daughter to the wrong man. Tevye reports that the grandmother has come to him in a dream warning against this almost-finalized match. His wife's agitated yet believing response, referring to her grandmother Tzeitel's coming all the way "from the other world" to impart her needed guidance, tells Tevye his ruse has worked.

While merely a fictional construct acted out in the cultural setting of the Russian Jews, this scene nevertheless reveals something universal in human consciousness. From Plato and the early Greeks, through Jesus and Paul, through most African and Oriental cultures, to spiritualists of the 20th century, a belief in some kind of survival of bodily death has been unequivocally affirmed. Jesus' assertion that in his Father's house "there are many rooms," would seem to be justified by the fact that this common belief is held by such divergent peoples.

### The Mount of Transfiguration

While many traditional believers tend to shy away from the topic, testimony to the existence of a spirit world actually permeates the Bible. Prophets such as Ezekiel and Isaiah report powerful spiritual visions, as does the writer of the book of Revelation. In the Gospels, angels speak (Lk 1:28) and on the Mount of Transfiguration, Jesus talks with the long-dead Moses and Elijah.

"And after six days Jesus took with him Peter and James and John his brother, and led them upon a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light. And behold, there appeared to them Moses and Elijah, talking with him (Mt. 17:1-3)."

Today, perhaps the most dramatic testimony to the existence of the spiritual dimension comes from those who have had what are commonly called "near death" experiences. These individuals, who were pronounced clinically dead but who were later revived, recall remarkably similar experiences while they were "dead."

While many people, if not most, are prepared to admit belief in some kind of life after death, few are willing to accept

the proposition that even during our physical lifetimes we are existing in two realms at once — a material one and a spiritual one. Yet this is what Divine Principle teaches. There is an invisible spiritual world that surrounds this physical one and that is inhabited by those who have passed on. Because the two realms do interpenetrate each other, the spirit self of a person near death can float out of his body and then return later on. For this same reason the spirits of Moses and Elijah could appear to Jesus.

To begin to understand how we could simultaneously live in two realms and, for the most part, be unaware of it, we must remember that there are many things, even in the natural world, that exist beyond the range of our five physical senses. For example, we can't see infra-red light or x-rays, or hear sounds above or below certain frequencies. Nevertheless, x-rays and high and low frequency sound vibrations do exist. In the same way, even though we cannot perceive a spiritual world through our physical senses, it does exist all around us.

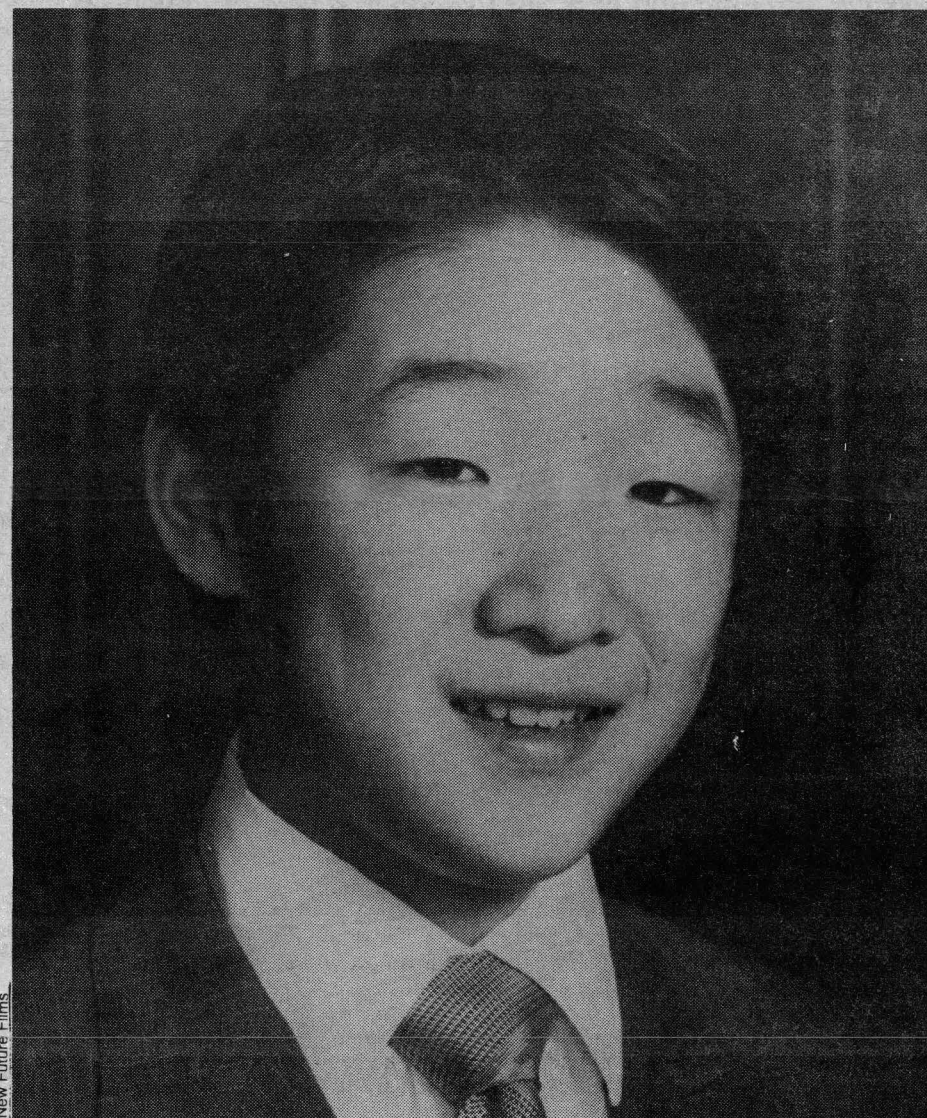
The discoveries of modern science lend credence to this prospect. Whereas in prior times scientists thought of the material world as constructed of solid though minute blocks of matter, they now believe this is not the case. Rather what we think of as the material world seems to consist of invisible patterns of energy.

As Professor Raynor C. Johnson of the University of Melbourne has pointed out in *The Imprisoned Splendour*, "The world of hills and rocks, tables and chairs is for the ordinary unreflective man the one real world. There may have been some excuse for the materialistic philosophy of the nineteenth century which supported this, but the discoveries of modern physics ... have undermined that outlook. The solidity of the material world has proved illusory ..."

The implications of this new theory with regard to the possible existence of a spiritual dimension are clear. Indeed, it is probably such a discovery as this that gave rise to Albert Einstein's celebrated remark that his work was spiritual, involving the discovery of where matter ended and spirit began.

By applying the principle of polarity, we can conclude that a counterpart to the physical world must exist. As previously stated, God created all things in subject-object relationships. Man as subject has both spirit and body; therefore, his object — the world — must also have a

## Heung-Jin, Rev. Moon's son, dies after car crash



Heung-jin Moon at age 14.

Heung-Jin Moon, the 17-year-old son of Reverend and Mrs. Moon, died at 1:15 a.m. on January 2 at St. Francis Hospital in Poughkeepsie of head injuries he suffered in a traffic accident in Hyde Park on Dec. 22.

Heung-Jin was one of Reverend Moon and Mrs. Moon's 13 children and their second son. He suffered a skull fracture when a tractor-trailer went out of control and struck the car he was driving on Route 9 in Hyde Park, 80 miles north of New York City. Two other children of church elders — Jin-Bok Lee, 17, and Jin-Kil Lee, 16 — were injured in the crash but not critically.

Reverend and Mrs. Moon had visited Heung-Jin and held prayer services at the hospital for him. Church members conducted round-the-clock prayer vigils for him following the accident.

At private memorial services for his son at the Unification Church International Training Center in Belvedere, Reverend Moon said that "in the secular

world, death is the end."

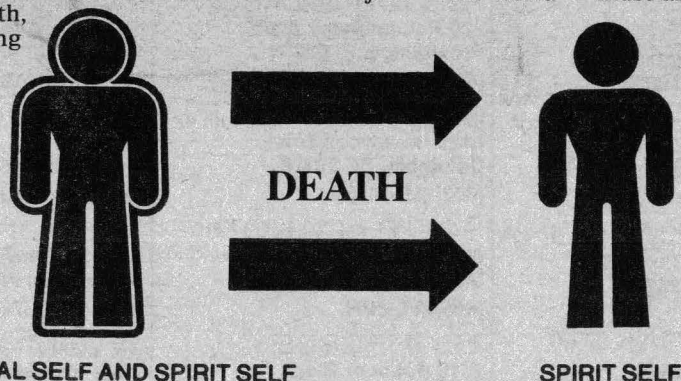
"But especially for those who live for the sake of God and the world, it is not a gloomy occasion but a time for rejoicing and the transition to a new stage of life," he said.

Rev. Moon told Unification Church members at the God's Day service on New Year's Day, hours before Heung-Jin's death, that he "was a pious son" who had given much joy to his parents. He said he had entrusted his son's life to God, and that if it was God's will, he would be, in the Christian tradition of Jesus, a sacrifice for the accomplishment of God's Will.

Reverend and Mrs. Moon were with Heung-Jin praying as he passed on to the next stage of life.

After an "Ascension and Harmony" service at Belvedere, Heung-Jin's casket was flown to Korea for the final service and burial.

Joy Garratt's column this month, page 19, discusses death in the Unification Church.



Each of us consists of both a physical self and a spiritual self.

two-fold nature. Just as the physical world was created as an environment for man's physical body, so the spirit world was created as an environment for his spirit.

As man has five physical senses for perceiving the physical world, so he has five spiritual senses with which to perceive the spiritual world. These spiritual senses make possible such experiences as those discussed above and others such as hearing voices, having prophetic dreams, and seeing visions.

The spirit is sown a physical body, it is raised a spiritual body. If there is a physical body there is a spiritual body (I Cor. 15:44).

Existing in both worlds, each of us consists of both a physical self and a

spiritual self. Just as the physical self embraces both a physical body and a physical mind (which functions similar to instinct in animals), in the same way man's spirit has a spirit body and a spirit mind. The spirit body is the body of the spirit self, just as the physical body is the body of the physical self. As the spiritual form is identical to that of the physical self, people are recognizable even in spirit. When Jesus saw Moses and Elijah he saw them in their spirit bodies. The spirit mind is the central part of a person's being, the source of his emotion, intellect, and will. Here our personality and self-awareness originate. Through the spirit mind God is able to communicate with us, inspire us, and guide us in our growth.



# IOWC

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 each team is in January 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)764-6488.

## Visit your local UNIFICATION CHURCH

Many of the church centers in America have open house and Sunday service. Visitors are welcome.

Come and meet us — we are nicer than our reputation!

Church members are happy to:

- Speak at local clubs • Appear on talk-shows
- Preach at other churches • Talk to psychology classes • etc

COME VISIT, WE'RE TOO GOOD TO MISS!



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(907)563-5521

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30 West Willetta Street  
Phoenix, AZ 85003  
(602)253-6387

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

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Los Angeles, CA 90020  
(213)480-8075  
1153 Bush Street  
San Francisco, CA 94109  
(415)673-4040

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Washington, DC 20009  
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Miami, FL 33143  
(305)665-0559

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Atlanta, GA 30307  
(404)521-0700

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Honolulu, HI 96816  
(808)735-3982

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Boise, ID 83702  
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**ILLINOIS**  
7450 N. Sheridan Road  
Chicago, IL 60626  
(312)274-7441

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Indianapolis, IN 46202  
(317)283-1358

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Des Moines, IA 50316  
(515)262-6753

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Wichita, KS 67214  
(316)684-3380

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(215)382-0616

**PUERTO RICO**  
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Los Maestros, PR 00923  
(809)727-3210

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

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(803)256-1415

**SOUTH DAKOTA**  
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(605)332-2404

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Nashville, TN 37212  
(615)269-4812

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(801)359-8431

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Burlington, VT 05401  
(802)658-9148

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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



One good thing happened because of the newspaper articles. A woman had studied with our Church before, going to three different workshops in the past three years. Her brother had called her and asked her if she had seen the article in *The Guide*. Seeing who was in Harrisburg, she made contact with us at the motel and came over. The next day we visited her house. She told us she wanted to build a Unification Church center there in her own home.



## IOWC PROFILE

## Mrs. Pauline Verheyen

By Mrs. Joy Nicolas

Pauline's parents were very poor farmers living from what the farm produced. However, she always remembers her father as giving away the first of the crops from the farm each year. He believed in giving to the poor even before his family. Even though she did not understand her parents' way of life, there was something inside her that felt it was a good way to live.

Both her mother and father were ministers. Her mother was called to the ministry when she was 40 years old. Her father soon followed her mother. Their children were raised up in church. Almost every night they went to another revival meeting. Their parents were always holding meetings.

When she was 15 years old, Mrs. Verheyen gave her life to Christ. She changed one night from a wild teenager to a very active teenager for Christ. Her friends who knew her from before were very shocked to see the change. From 15 to 21 years of age she was very active in Youth for Christ Programs. She felt called to preach the Word of God. She joined with a young minister who was just building a new church in a small town in Oregon. She helped him build his church — even to putting the roof on! And many times he turned the whole church over to her so she could fulfill her desire to teach the Bible.

## Speaking in a trance

It was at this time in her life that Mrs. Verheyen went to a special tent meeting. It was held for the sick to be healed. On this night, many people came from all over to receive this minister's healing. She was asked to come to the front to pray for the sick. When she arrived at the front of the tent, the spirit came down. She fell on her knees in a trance to the floor and began to speak in another language. She stayed in this trance for three hours. When she came back to herself, some people were still around her. They told her she was speaking the Korean language! This was in 1950. Since the War had just broken out and all people were thinking of Korea, this was quite an experience for everyone who was there.

She stayed in this church until she was 21 years old. Then she started losing her

spiritual power and no matter how hard she prayed or how much she served, the power of God just left her. She felt she was in the pits of hell. She had many bad experiences. During this time, however, she began to find God in another very deep and wonderful way. Through the creation God became so clear and close to her. She never wanted to go inside another church.

At this time she lived in the country in Oregon with mountains all around. She had been very sick for almost five years and her doctor told her that she should hike in the mountains every day to gain her physical power back. So every day she walked up this one hill, sitting down to rest sometimes. And it was at these times she started seeing the laws of creation at work. She opened up to the creation and the things around her started coming alive, speaking to her, revealing to her what later she was to find was the Divine Principle.

## Meeting Miss Kim

Many revelations came to her at this period of her life — the purpose of man and the creation, the fall of man being a sexual crime, the mission of Jesus. She could not tell anyone about these revelations. When she would try, they thought she was crazy or talking against the Church.

Then she heard about this Korean lady who was in town telling a new truth that would change the whole world. And something inside her would jump with joy each time she heard about this Korean lady. Finally, she went to hear a lecture. This lady was Dr. Young Oon Kim, and Mrs. Verheyen told her about her experiences and how she had been thinking for the past seven years.

Miss Kim was excited and seemed to understand what she talked about so she asked for something to read. The first six chapters of the Divine Principle had been translated and Miss Kim gave them to her to read. Words cannot express what she felt after reading only the first few pages. She could not lay it down and joy and happiness filled her to overflowing. She was jumping with happiness. She finally had someone who understood her and her way of thinking.

Seven or eight women had been com-

ing every morning to Mrs. Verheyen's home to drink coffee and talk about their married life and how unhappy they were with life. But after reading the Divine Principle and talking more with Miss Kim, all she wanted to talk about at these meetings was the Principle. She invited everyone she knew to come and hear what Miss Kim had to say. They all came but no one could understand and they became fearful and ran away.

## Doubts set in

They tried to get her to be her old self. When they saw that this was not going to happen, they thought that she was on drugs or had been hypnotized or brainwashed. Her whole life had changed. She was happy for the first time in many years because she had found the truth that she had been searching for. But for some reason, not one of her friends could understand this great joy she had found. She was hurt and disappointed by the very friends she had been with for many years.

After a month or so had passed, her first doubts and fears set in. One morning she woke up and thought she would go back to her old life. "What was she doing going back into religion?" she asked. So she made up her mind not to follow Reverend Moon's teachings. Soon after she made this decision, she became very ill. Her right side was paralyzed and she could not see. She was blind!

A neighbor came and called the hospital and they said to bring her in because it sounded like she had had a stroke. Also, one of the other people who had been studying with Miss Kim came by and ran to the city to bring her to Mrs. Verheyen. When she arrived, she sat beside her, touched her arm and Mrs. Verheyen was healed in a flash. Her eyesight came back and she had the use of her arm and leg on the right side. Word had spread throughout the neighborhood that she had died. When, one hour later, she walked into a neighborhood grocery store, the lady who owned the store turned white and said, "I heard that you had died!"

## 'Have faith'

Many things happened after that day. Her whole life changed 180 degrees. She gave herself to work as a missionary for the rest of her life. There were only three of them at that time. One day she was walking down the street with Miss Kim. Miss Kim said that within 10 years this message would be in every nation around the world. Mrs. Verheyen asked, "How



Mrs. Pauline Verheyen, leader of IOWC #52.

will this be done? Now we are only three people in the whole Western world." Miss Kim answered her with, "Have faith. God will work. We have to keep working to spread this truth." She felt it deeply and believed Miss Kim's words. Now, after 10 years, our Church has missionaries in 130 nations around the world. Mrs. Verheyen will always remember Miss Kim's words; they renew her faith.

Reverend Moon came to America in 1965. When Mrs. Verheyen saw him, she told him that she had been waiting five years to see him. He chose her to work in America. As she went from state to state, she often cried as she could feel the heart of this nation and how God had worked so hard to bring people from all over the world to seek freedom of religion.

She worked as a pioneer in Berkeley, California; Sacramento; Cleveland, Ohio; Kansas City, Missouri; and Washington, D.C. In 1969, after nine years of working in America, she married and went to live in Holland. For almost 10 years she lived in Europe with her husband and two daughters, now aged 13 and 10. Her 13-year-old (Naeran) is now studying at the Little Angels School in Korea. Her 10-year-old (Tweeran) is staying with friends while she is doing her evangelical work in New York.

Mrs. Verheyen's motto is: "To love God and serve man with all of your heart and soul. Then we can overcome all things and the world will become a beautiful place for our grandchildren and our future generations to live in."

By Edy Iversen

When I was about 10 years old, I would watch the stories on TV about the war in Vietnam and I would cry. I asked my father, "Why, why do they fight?" My father would simply get frustrated and reply, "There is nothing you can do about it."

By the time I reached 18, I had become nearly as hopeless as my father. So many of us had been inspired by the hopes and dreams of John F. Kennedy and Martin Luther King, and we watched them die. With their death and the coming of the 70s and 80s our hopes withered away.

America was founded on the ideals of self-sacrifice, a nation loved and respected around the world. Now we are ridiculed. Why? Our heroes died. We were hurt. We lost sight of the vision. We became too affluent, too comfortable. The seekers of the 60s and 70s became the nouveau-riche of the 80s. Yet, dreams never die.

## Resurgence of patriotism

In the wake of the KAL tragedy, Grenada and the bombing in Lebanon, there is suddenly a resurgence of patriotism. I watched the audience weep when I went to see "The Right Stuff." Why? So many of us are tired of being defeated and compromised. Beneath the external non-

## The loss of cynicism

*Finally, we believe deep inside the heart of every cynical human being, there lies a hope for true love and peace on earth.*

chance is a fight, a passionate desire for goodness. Finally, we have had enough. I have had enough. It is no longer enough to ask why? Now we must act.

I have hope now because I have seen true patriots. I live with them. They are my heroes and heroines. They come from 128 different countries. Many of them cannot even speak English. Yet they have sacrificed their families, nations, personal comfort and careers for one reason — to save America. They are the IOWC and they speak the universal language of the heart. Through their prayers and sacrifice, they are determined to save America. Because they know that "so goes America, so goes the world."

Every 21 days, 50 teams of Unification Church members travel state-to-state talking to mayors, ministers, governors and citizens about one thing — how to save America, how to revitalize this

wounded country.

We believe in Mom, apple pie and the American ideal. We believe dreams come true only if you are willing to sacrifice to make the ideal real. We believe racism ends when you are willing to marry a person from any country in the world. We believe in the American dream because it is God's dream. Not just for America, but for the world. Finally, we believe deep inside the heart of every cynical human being, there lies a hope for the ideal, for true love and peace on earth.

## God never gives up

Try to tell that to a person behind the Iron Curtain, or a North Korean or a prisoner in a Soviet prison camp. For them, ideals and hopes can never exist. Unless, of course, we do something.

Reverend Sun Myung Moon has been so persecuted. Yet he never gives up.

Why? Because God never gives up. Reverend Moon was tortured mercilessly in a communist slave labor camp for three years because he dared to believe in the ideal.

If you meet a Moonie on the street, why not listen for a change? If you cannot do that, please listen to yourself. Because deep inside, your dream and ours are the same. The only difference is that Moonies are ready to give their life to make that ideal a reality.

Communism is real. It kills millions. It destroys families, societies and nations. If we allow it to continue, it will destroy America and the ideal. This is not the time for innocent naivety. Cuba, Russia, China and North Korea all have plans to destroy America.

We must stand up and fight, ideologically, with our hearts, and if need be, with our lives on the line. No matter what religion, what belief, we must join hands and unite as one people, one nation, one family under God.

Ultimately, even communists must realize this. This is the sole purpose of the Unification Church — one family, one heart, one world under God. No matter what, the Unification Church will persevere. Why? Because dreams never die. And this time, we must win. Each one can be a true hero, a true patriot.

This, indeed, is our dream . . . and if you look inside, it is probably your dream too . . .



# Unification News

January 1984

EDUCATIONAL SUPPLEMENT

January 1984

## Communism: A God-less religion

"Within the philosophical system of Marx and Lenin and at the heart of their psychology, hatred of God is the principal driving force, more fundamental than all their political and economic pretensions."

— Alexander Solzhenitsyn, London 1983

This Unification News Educational Supplement on Communism will explore the promise, practice and cost of Marx's ideas. As the leading ideological force in the world today, communism (Marxism-Leninism) is effectively fighting a war of ideas and issues which few people understand. This is unfortunate, since these very ideas influence and effect global events daily and dominate the lives of one-third of the world's population.

Why do we Unificationists take so seriously the study of communism? Why do we think it is the concern of all religious and righteous people everywhere? Why do we believe our spiritual movement should teach about commu-

### INTRODUCTION

nism and actively demonstrate our concerns with world affairs today?

The Unificationist world-view sees Marxism-Leninism as a false understanding of life since it denies God and is based on conflict, hate and violence. For these reasons we believe that communism is working against real unity and peace in this world and is, therefore, a major spiritual problem.

In the past many studies and critiques of communism have been made; many of them are attacks based on emotion or selfishness. We seek, instead, to base our Unificationist study and analysis on a realistic, rationalistic responsible view of life that is centered on a belief in God and Christ. The purpose of our study is not to enable us to destroy people who believe and practice communism, but rather to restrain them from harming themselves and others, and, through

service and education, help them to achieve their goals of personal fulfillment and world unity, possible only through God.

If the communist "religion" were true and could bring happiness to the earth, there would be no need to oppose it. We believe, in examining the history and godless theory of communism, that it can never deliver the ideal it promises. Its slogans of "peace," "equality" and "liberation" and its role as "savior" through revolution of the poor and suffering makes it very attractive and dynamic. Without deeper study and understanding of the whole picture of communism, it is hard to see what could be wrong with its theory. Without a painful and realistic look at world history and conditions it is hard to grasp how Marx and Lenin's ideas have led to tragedy and tyranny.

Unless the whole of communism is

studied and recognized it is impossible to understand it, decide its validity or transcend it with something better. This presentation, while simplified, is my basic study of Marxism-Leninism, and should serve to help the average layman gain some grasp of communist thinking and pose. I have studied with various communist groups and for five years with Unificationists the essence of Marxism-Leninism. This is an analysis of Marxism-Leninism with some commentary to provide a basic education on communism.

Later in 1984 Unification News is planning to present a similar supplement on the Unification "Counter-proposal to Communism." I will also be writing a monthly column on issues and insights on communism and the world today in the *Unification News*. Questions, comments and suggestions are more than welcome. I am solely responsible for the contents of this supplement.

Erin Bouma, VOC Institute  
10 Dock Road, Barrytown, NY 12507

#### Soviet Territorial Annexation

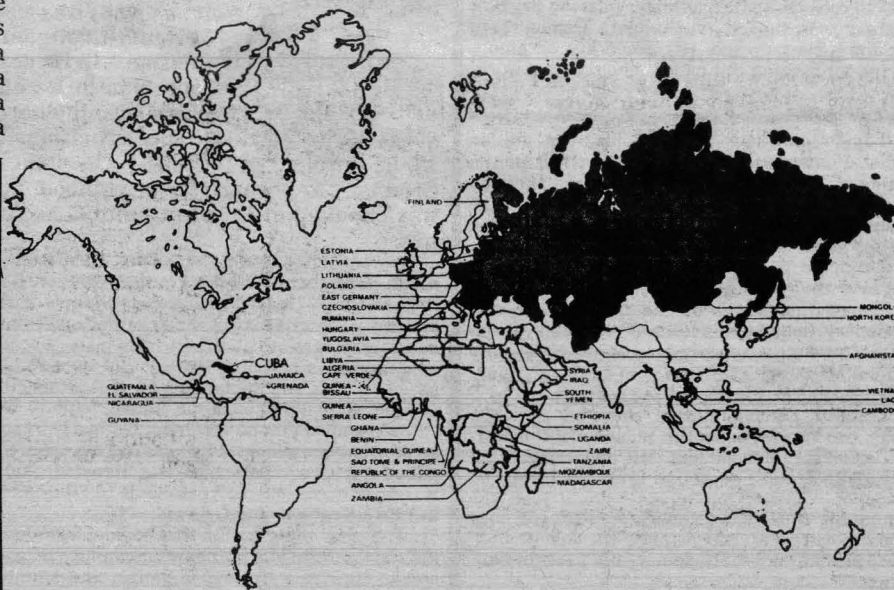
1917	- - - -	Russia
1920	- - - -	Ukraine
		The Caucasus
		Central Asia
1939	- - - -	Estonia
		Latvia
		Lithuania

"Communism is not only an ideological system of politics and economics, but it is also a form of religion based on atheism. Communism completely controls human thinking, action and way of life, which is the unique force that only a religion can have. And communism is a religion insisting that there is no God... For communism to win victory on the earth is for God to be defeated completely on the earth... The completely false ideology can be defeated only by the true ideology which shows clearly that God actually exists."

Reverend Moon

World Rally for Korean Freedom, June 7, 1975

### THE EMPIRE



#### Installed Regimes

1946	- - - -	Albania
		Bulgaria
1947	- - - -	Poland
		Rumania
1948	- - - -	Czechoslovakia
		North Korea
1949	- - - -	East Germany
		Hungary
1978	- - - -	Afghanistan

#### "Liberation" Movements

1946	- - - -	Yugoslavia
1949	- - - -	Mainland China
1951	- - - -	Tibet
1954	- - - -	North Vietnam
1959	- - - -	Cuba
1969	- - - -	South Yeman
1975	- - - -	Cambodia
		Laos
		South Vietnam
1977	- - - -	Ethiopia
		Mozambique
1978	- - - -	Angola

To ask "What is communism?" is something like asking "What is Christianity?" From an original text (the Bible) and a life (Jesus) have sprung numerous interpretations and views from theologians, scholars, converts and mystics. Sharing some kind of common faith and belief, Christians today are divided by doctrine and tradition, emphasis and ritual. Some Christians are so dissimilar or so impassioned they fail to recognize their similarities and may even go to war with one another for the "true faith."

What about communism? From the *Manifesto* and the writings and examples of Marx, Engels and Lenin, the "sacred texts" and models have sprung and become the guiding truth and legend. But as these men passed and history brought new challenges (some without prediction or ready-made prescription) everyone did not agree on what communism was or should be. Although one dominant Communist Party emerged (the Bolsheviks), just as one dominant "universal" church emerged, circumstances, new leadership and mistakes led

## WHAT IS COMMUNISM?

to a fracturing of ideological and political unity.

In asking what is communism, we have to ask who should define or describe it? The true believers? The scholars? The critics? Because communism has been defined and redefined we have many perspectives to use.

#### The true believers

Definition adopted at the 22nd Congress of the Communist Party of the Soviet Union in October, 1961:

Communism is a classless system with one form of public ownership of the means of production and full social equality of all members of society; under it, the all-round development of people will be accompanied by the growth of productive forces through continuous progress in science and technology; all sources of public wealth will gush forth abundantly, and the great principle "From each according to his ability, to each according to his needs" will be implemented. Communism is a highly

organized society of free, socially conscious working people in which public self-government will be established, a society in which labor for the good of society will become the prime vital requirement of everyone, a necessity recognized by one and all, and the ability of each person will be employed to the greatest benefit of the people.

#### The sympathetic

A definition — from the Peace Education Division of the American Friends Service Committee publication, the "Anatomy of Anti-Communism," 1969:

Communism has three entirely separable — if miscible — meanings. It is, first, a theory (and practice) of the production and distribution of material goods. Second, it is a world revolution in our time whose historical power seat is Moscow (with Peking disputing the point). Third, it is two great power states, the Soviet Union and Communist China, involved in a world power struggle with the world's other great power state, the

United States.

#### The Oxford English Dictionary

Communist theory advocates a state of society in which there should be no private ownership, all property being vested in the community and labor organized for the common benefit of all members.

#### The critics

Dr. Fred Schwartz, *Christian Anti-Communism Crusade* founder:

We may define communism as the term which embraces the doctrines, the organization, the methods and objectives of those people who call themselves "communists." To understand this definition, we need to know what the doctrines of the communists are, what the organization of the communists is, what methods the communists employ, and what objectives they seek to attain.

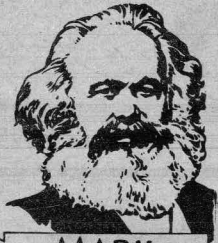
Robert Welch, writing for the *John Birch Society*:

So what is communism? Well, in plain language, it is the manifestation and the embodiment of all that is false, all that is cruel, all that is foul, and all that is destructive in human nature.



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

## THE MEN



MARX

Who was Karl Marx? According to his best friend, Friedrich Engels (speaking at his funeral attended by even others), he was "the best-hated and most slandered man of his time" and yet "beloved, revered and mourned by millions of revolutionary fellow-workers."

Karl Marx was born in 1818, the third of eight children and the eldest son of a prosperous lawyer. His father Heinrich converted from Judaism to Protestantism in Germany in order to freely pursue his career. Karl was baptised a Christian when he was six years old, though both of his grandfathers were rabbis.

As a child, Karl revealed himself as a quick, bright scholar and a second-rate poet. After a year of "sowing wild oats" at the University of Bonn, he transferred to the University of Berlin where he distinguished himself in philosophy among Professor Hegel's followers. After gaining his Ph.D., Marx married the aristocratic "girl next door," Jenny von Westphalen, who followed her husband into exile and a life of difficulty and poverty. The Marx family had six children, three of whom died in childhood.

In 1844, Karl Marx met Friedrich Engels in Paris and they discovered a mutual commitment to revolutionary socialism which began their life-long collaboration. The forging of this partnership marks the historical beginning of the rise of modern communism. They founded the Communist League and wrote a statement of principles and a program for their fellow socialists.

That statement was the well-known "Bible of communism," the *Communist Manifesto*. It simply and powerfully captured the spirit of the revolutionary times, hailing the "specter of communism" haunting Europe. This tract combined passionate political prescription and poetry calling for the "workers of the world to unite!" The *Manifesto* was published in 1848 and coincided with short-lived revolutionary outbursts throughout Europe.

After the failure of Marx's predicted "revolution," he moved his family to London for his last and longest exile. Engels, his mill-owning friend, provided financial support for the family. Marx spent thousands of hours in the British Museum working on his treatise on the evils of capitalism. The Marxes early years in London

were filled with material misery and spiritual pain, which contributed to Marx's death.

The two major projects which Marx focused on and poured himself into during these years were the research and writing of *Das Kapital*, Vol. I, and the founding of the International Workingmen's Association. In 1864 the First International was founded in London (and by 1869 had grown in membership to as many as 800,000); in 1867, *Das Kapital*, Vol. I was published in German.

The Paris Commune, which flourished for a brief month-and-a-half in 1871, served to promote Marx as the leader of the First International. For the first time, Marx's name became synonymous in radical circles with the revolutionary spirit of the times. The next year *Das Kapital* was published and sold in Czarist Russia, where it lay the foundation for the first Marxist revolution 53 years later.

Marx's final decades were filled with chronic mental depression and his life turned inward toward the remaining members of his family. He read constantly (including Shakespeare) and wrote short pieces, but was unable to complete any substantial work. His beloved wife Jenny died of cancer in 1881 and Engels said of Marx, "the Moor is dead, too."

Marx seems to have lost the desire in his later years to pursue his economic theories in the face of dramatic reforms taking place in capitalism. It was during this period that Marx is quoted as saying that all he knows is that he is not a "Marxist." His correspondence in his last years is filled with bitter criticism of German socialists and a growing interest in the revolutionary possibilities in Russia.

In March 1883, Marx died, of a tumor, quietly in his study. He had barely survived the death of his oldest daughter Jenny in January.

Marx's only descendants, following the tragic suicides of his other two daughters, Elenor and Laura, were five grandchildren and one illegitimate son.

Karl Marx, one of the most dramatic personalities to cross the pages of history during the 19th century was buried in Highgate Cemetery in London a century ago. His grave has become a shrine for visiting communist and socialist world leaders.

led again to Switzerland and joined the Russian Social Democratic Party. He proposed, in the spring of 1900, a plan to strengthen the party by the publication of a newspaper. It was to be smuggled into Russia to fuse local socialist groups into a nationwide organization.

Lenin struggled with some of the older Marxists over the revolutionary use of the paper. He developed his theory of the professional revolutionary, bound to his fellows by military discipline. These ideas appeared in Lenin's first really influential pamphlet "What is to be done?" published just after the turn of the century.

By 1903, Lenin's militant views had split the party into two factions, the Bolsheviks ("majority") and the Mensheviks. He maintained that only a dedicated, secretive and conspiratorial group of socialist intellectuals could lead the revolution; this concept of vanguard was a real innovation for Marxism, and was opposed by those promoting a more democratic party organization.

Revolutionary foment continued inside Russia where, in 1917, in the midst of World War I, the Russian people were demoralized, starving and desperate for change. The Czar was forced to abdicate and a moderate government was placed in power in the early months. Far away in Switzerland, Lenin saw his chance when the provisional government decided to continue fighting Germany.

Lenin persuaded the Germans to return him home and fund him to take Russia out of the war and they agreed to send him back in a sealed railway car with the slogan "Peace, Bread, Freedom." With his April arrival in Petrograd, he began organizing his coup to oust the elected moderates which was accomplished in October with only 40,000 Bolshevik followers.

In 1918, the Bolshevik Party was reborn as the Russian Communist Party, but there was still substantial opposition from both the right and the left. Lenin, assisted by Trotsky, commanded the Red Army in the ensuing Civil War which lasted until 1921. Russia was totally exhausted, but the progress of Lenin's communist consolidation moved ahead; it was a huge task, but one carried out by bold, capable and ruthless men.

Lenin headed the first communist dictatorship, and defined what he meant by it. By 1919 it was clear the revolution in Russia was not triggering other insurrections and that Russia would be isolated and under-industrialized, attempting to maintain itself not according to Marx's predictions, but in spite of them.

Lenin established the Third International, or Comintern, to promote a worldwide communist movement. In March 1923, Lenin suffered a paralyzing stroke. Within a year he was dead.



ENGELS

If Karl Marx was the father and founder of communism then Friedrich Engels deserves the title of stepfather; rarely has a man owed so much to another as Marx owed to Engels.

Born two years after Marx in Barmen, Germany, Friedrich Engels was the son of a wealthy and orthodox Calvinist textile manufacturer. His father's religious strictures made fun-loving Engels rebellious and developed within him a life-long hostility to Christianity.

Engels left school at 17 and went into his father's business. In October 1841, Engels joined the Prussian Army for a year and was stationed in Berlin, where he was influenced by left-Hegelian circles. Moses Hess, "the communist rabbi," was the one who converted Engels (and later Marx) to communism in Cologne in 1842. From there, Engels went to Manchester to start a factory for his father.

It was in England that Engels met the Chartists and encountered classical English economics. At this point, Engels was far ahead of Marx in his understanding and direct observation of capitalist workers and was able to teach his friend a great deal when the two of them met in September 1844, in Paris.

Less literary and subtle than Marx, Engels was a capable businessman whose acumen in the extraction of profit enabled him to support Marx and his family through many years, later in

aristocratic comfort. Even so, Engels, a bachelor, was able to accumulate a small fortune of his own.

Engels actually mingled with proletarians and knew their lifestyle first hand, but he never, so far as history relates, made effort to improve the condition of his workers. The workingmen of the First International, in which Engels was involved, were understandably suspicious of this industrialist who talked of revolution.

After many short topical pieces of writing, Marx and Engels, at the invitation of several other radicals in the Communist League, drew up a "Manifesto." At first, Engels cast the party platform in the form of a catechism and called it a "confession of faith," but a month later he and Marx decided to call it boldly the *Communist Manifesto*. It was published early in 1848, and promptly helped ignite the European continent.

Throughout his life, Engels took out time from his other duties to compose long articles that appeared under Marx's name (he ghosted over 100 articles for Marx published in the old *New York Tribune*, as well as German papers). There was no obvious need for Engels to subordinate himself to Marx (he lacked neither original ideas nor writing style), yet between 1851-59 none of Engels's numerous writings appeared over his own name.

Engels delivered the eulogy at Marx's funeral and outlived his partner by 20 years. His years of service in surviving Marx were during the fruitful, blossoming years of Marxism (1883-1895), and more than anyone else, he was the creator of Marxism up until the Russian revolution. Engels reshaped Marxism, interpreting and elaborating the teachings, making them stronger, more compelling and more suitable to the politics of the day.

After Engels' retirement from business in 1869, he devoted himself in a labor of more than a decade to produce the second and third volumes of *Das Kapital*.

Friedrich Engels corresponded with Russian socialists up until his death in 1895, and saw to it that future editions of Marx's books be published in Russian.



STALIN

Joseph Djugashvili, son of a poor peasant, was born in the tiny Georgian village of Gori on December 21, 1879. His mother, a devoutly religious Russian Orthodox, sent him to a religious school where,

at age 10, he learned to speak Russian. At 15, he enrolled in the Tiflis Theological Seminary to prepare for priesthood, but was expelled in 1898 for political activities.

A year later Stalin joined an underground social democratic activist group. However, it is impossible to clearly reconstruct Stalin's early history — after he became head of the Soviet state he not only rewrote all the Russian history books containing his personal history, but he also falsified records and documents as well as purging anyone who might recall the actual "truth."

It is known that he was involved in a workers' strike and parade in 1901 but he escaped the police for a year before he was arrested. Stalin was sentenced to three years exile in Siberia but in 1904 he returned to Georgia.

The next thing he did was to adopt Stalin as his new conspiratorial name, meaning "man of steel." He was a tireless organizer and agitator during the next years, and Lenin was attracted by his fanatical devotion to the Bolshevik Party. Stalin's major contribution was to "expropriate" funds from Russian banks and industries as a successful means of fundraising. His ability in directing armed robberies won Lenin's admiration. He was arrested again in 1913 and sentenced to Siberia.

Liberated by the democratic revolution in March 1917, Stalin hurried to St. Petersburg. He changed his positions with the shifting political winds of those turbulent months. Stalin was appointed Commissar of Nationalities by Lenin after the Bolshevik Revolution in October. From this position he began building a personally loyal following, which continued when he was moved up to general secretary of the Communist Party.

Many people have described Stalin as the perfect bureaucrat and a ruthless administrator who accumulated personal power as he served the party. Following Lenin's death in 1924, there were few obstacles in Stalin's path to power using his party "machine." Slowly over the next years, he exiled or murdered all who could have contested

his supremacy.

Stalin inherited Lenin's already totalitarian state and its apparatus. He determined that all resources should be used to "build Communism in one country" and, lacking the capital to industrialize the Soviet Union, he turned to the labor power of the Russian people. By 1927, Stalin began to reshape Russia in his own image. He began to collectivize and industrialize agriculture, which met great resistance from the land-owning peasants. As a consequence, it has been estimated that between 1927-29 at least 5 million peasants were militarily killed or starved to death while another 10 million were deported to labor camps in Siberia.

Due to Stalin's paranoia and fanatical drive for power, fully half of the top leadership of the Communist Party and Soviet government were wiped out between 1934 and 1939. In 1937, Stalin attacked both the Red Army and Navy; 75,000 officers were executed. In the end, no one knows for sure how many lives were lost to the purges — estimates run from 500,000 to 5 million — but the psychological scars of those years of terror are still in Soviet citizens today.

Stalin signed a non-aggression pact with Hitler in 1939, which came crashing down on his head when the Germans invaded in June 1941. During the next four years almost one half of European Russia was occupied by a brutal enemy, and more than 20 million Russians lost their lives. To rally the people, Stalin called the struggle the "Great Patriotic War" in which every available propagandistic device was used regardless of its ideological relevance; it was a war of Russians against Germans, not communists against fascists.

Toward the end of the war, when victory was assured, Marxism-Leninism began to assert itself and Stalin and his advancing Red Army had little trouble moving into the vacuum of political, economic and social power left in Central Europe by the Nazis. By 1947, Stalin asserted a ruthless campaign to win absolute power in the satellite states, in opposition to America's Truman Doctrine Economic Assistance program.

The Soviet economy now had to be rebuilt. The Cold War developed between the United States and the Soviet Union, and Stalin began a new wave of police terror. Even at the very moment of his death in March 1953, Stalin's closest associates in the Party lived in personal dread for their safety.

Following his funeral, Khrushchev denounced Stalin as a crazed tyrant in his secret speech to the 20th Congress of the Communist Party of the Soviet Union in 1956. Stalin's "cult of personality" was stamped out and his body removed from the Kremlin to an ignoble gravesite. The mighty were cut low, but Stalinism lives on in totalitarianism.



LENIN

In 1887, a man named Alexander Ulyanov was hung for an alleged plot against the czar. His sixteen-year-old brother, Vladimir, when he received the stunning news, is reported to have sworn blood revenge. Vladimir was born in 1870 in Simbirsk in a middle-class home; his father was inspector of schools and his mother, a Russo-German, brought some Protestant austerity to the household.

Vladimir showed intellectual brilliance and gave serious attention to his studies. His father died in 1886 and his brother was executed a year later, making Lenin the head of the house. Until his father's death he had been dutifully religious, but now he discarded religion entirely.

But within a few months of entering college, he was arrested for having taken part in a student demonstration and was expelled. Just after this, he first read Marx and joined an informal (and secret) group of students who gathered from time to time to study "social questions."

In 1889 Lenin received permission to finish his degree as an "outside" student at the University of St. Petersburg. He finished in one year and began to practice law, but he spent much time studying Marxism, even learning German so he could read *Das Kapital* in the original.

Lenin, at age 23, with the assistance of Georgi Plekhanov, "graduated" in the school of Marxist theory, and prepared to enter his role as a revolutionary. He adopted the name Lenin a few years later. In early 1894 he went to St. Petersburg where he plunged into Marxist study groups and met his future wife, Krupskaya, a Marxist intellectual like himself. The next year he suffered an attack of nerves and journeyed to Switzerland for recuperation and to meet exiled Marxist leaders. He returned to Russia, carrying seditious pamphlets and traveled to major cities making contacts.

The Czarist police arrested them and Lenin and his newly formed group were exiled to Siberia for three years. (In reality, Siberian exile became a training camp for Russian revolutionaries; they read, studied and pondered while they corresponded in invisible ink and occasionally met together.) It was here that Lenin married.

A few months after he was freed, Lenin trav-

## Russian Humor

Two friends meet in a Moscow bistro. "Ivan, you should hurry. They are distributing potatoes." "Where?" "In Minsk." "How can I get some?" "Easy. Take the train to Smolensk." "Why Smolensk?" "Because that's where the queue ends."



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

## THE IDEAS

Cover of the first edition of the Communist Manifesto.



## Dialectical Materialism

Marx said that "dialectical materialism" is an inseparable whole. Borrowed from Hegel, the dialectic is reinterpreted by Marx to serve materialism and development toward the goal of revolution.

The dialectic's fundamental aspect is the simultaneous presence, in all phases of being, of contradictory elements — "thesis" and "antithesis." Their interaction leads to change — the creation of a new state ("synthesis") which, once again, contains contradictory elements that will eventually result in change. Engels applied the dialectic to nature, maintaining that the change of water when heat is withdrawn represented a dialectic transformation to ice.

A major aspect of the dialectic transformation is the progression from "quantity to quality." According to this principle, imperceptible changes in quantity add up to an accumulation which reaches a certain point to produce a "dialectic leap," a dramatic change in quality. Communist theorists are historically attracted to the dialectic because it provides a ready justification for revolution.

Unificationists understand the dynamic of life and development as the interactive process between subject and object in harmonious give and take.

## Economics

Marx's study of economics followed his *Communist Manifesto* and reflects his observations of early, abusive capitalism. The cornerstone of his theory is that all value is derived from human labor. According to Marx, from his animal state man evolved and developed speech, society and rights through labor.

Economic market systems, communism asserts, should be based on the "ownership of the means of production" (or tools) by laborers. Capitalism is an exploitive system which allows those who have accumulated wealth (through greed) to oppress workers, whom they force to become "wage slaves," selling their labor to survive.

Marx developed immensely elaborate arguments to show that capitalists systematically appropriate the "surplus value" (i.e. all effort above that which the workers needed to live and reproduce another generation of workers.) Thus, surplus value becomes profit in the "fat cat" capitalist's pocket, while he does no "work" at all, in Marx's view.

In order for socialism and communism to be achieved, however, material production must be adequate to sustain

Though communism has millions of followers, friends and fellow-travelers throughout the world, there are not so many outside of the communist leaders who understand the philosophy of Marxism-Leninism. Many people think communism is just an economic theory in which production is for use rather than for profit; others believe it to be a defense of the worker and the disinherited. Others believe it is a form of collectivism opposed to Western individualism. Basically communism is none of these things.

Rather, Marxism-Leninism is a complete philosophy of life. It is an integral

comprehension of the world, differing from other secular ideas in that it seeks to dominate man's inner as well as outer life.

Communism has a theory and a practice. The purpose of communism, Marx stated, wasn't just to reinterpret the world with a new philosophy but to actually change it. So Marxism-Leninism "wishes not only to be a state but a church judging the consciences of men; it is a doctrine of salvation and as such claims the whole man, body and soul, and in this sense is totalitarian" (Fulton J. Sheen, *Communism and the Conscience of the West*, 1948).

Materialism is probably the most fundamental premise of communism and it has remained essentially unchanged since Marx. According to this view there is nothing in the universe except "matter in motion." The world and all existence, in other words, is explained without reference to God or a spiritual reality. Consequently, Marxism-Leninism has always been rigorously atheistic, not merely agnostic. The world is explained "scientifically," and Marxism gives scientific investigation great support.

According to Marxism-Leninism, all being is determined by the nature of the material "base"; the situation of mankind is dependent upon "relationships of production." In each period of human history, given types of tools are available, and human labor is defined in terms of those tools. The nature of this relation of humans to their tools requires a special form of social organization rooted in producing human necessities and survival. These are the "production relations" which form the basis for all

## Imperialism

Prior to Lenin, it was expected by communists that proletarian revolutions would occur in the advanced industrial countries in which workers constitute the overwhelming majority of the population.

Lenin was confronted with the necessity to explain this failure of Marx's theory, and his answer was "Imperialism,

prosperity; supplying everyone with real necessities. Marx felt that capitalism, coming out of the industrial revolution, had great potential to develop productive tools which, when the time was ripe, would be transferred to the workers following the revolution.

(Most communist revolutions, contrary to theory, have taken place in backward, peasant nations which lacked industrialization and sufficient development of natural resources. The communist states have developed monopoly economic systems and have sought to plan their production according to ideological prescriptions.)

Once abundance was assured, communists expect, human concern for material would diminish, so that greed would be a thing of the past. People could then work without concern for material reward, liberating the "new man" to full creativity and fulfillment.

Economics, according to Unificationist thought, is a descriptive study of give and take relationships based on both the satisfaction of the producer and the consumer. Exploitation originates, historically, with self-centered, ungodly character and will be abolished only when humans learn to live for the sake of others. Economics, while primary to all relationships in communism, is secondary to spiritual relationships in Unificationism.

## Historical Materialism

cultures.

All other aspects of human society — family relations, religion, government, law, art, philosophy, literature — are but reflections of the base (the "superstructure") and can only change as "production relations" shift.

Historical materialism is practically derived from both the theory of the dialectic and a view of class struggle. Every stage in history is marked by class divisions in human society, where the dominant class (owning the tools of production) seeks to oppress the laborers (who must work to survive). At the appropriate time, Marx predicts, the new, rising (under-)class seizes power by revolution, usually violent. Thus, the feudal nobility replaced the slaveowners of old, and "capitalist" entrepreneurs

the highest stage of capitalism." The essence of his argument was that immensely concentrated capitalist monopolies in advanced industrial countries could afford to bribe their workers to help in "exporting exploitation" to less developed nations where capital returns would be higher.

By the theory of imperialism, the improvement of the conditions of a minority of workers (particularly Euro-American whites) was achieved at the expense of a huge majority of workers and peasants (largely non-white) in colonial and newly independent Third World nations.

Today, the Soviet Union and Communist China are the last empires in the world, dominating once-free neighbors through military and ideological con-

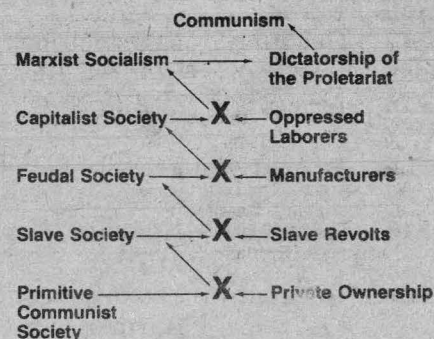
## Revolution

Marx had called for revolution in his earlier writings, however, toward the end of his life he considered the possibility of a peaceful victory of the proletariat. Ultimately, Lenin rejected this possibility, saying that the capitalist state could only be replaced by the "proletarian state" (dictatorship of the proletariat) through a violent revolution. A neighboring state to a successful revolution might conceivably give up its power peacefully only "if it became convinced of the hopelessness of resistance and preferred to save its head."

Evolutionary socialism and intellectual Marxism break away from revolutionary communism on this point. Eurocommunism, in fact, has been trying to come to power through democratic party politics and popular vote.

All orthodox communists agree that, however the "Workers' Party" comes to

NEW THESIS  
THESIS — X — ANTITHESIS  
UNITY AND STRUGGLE



Historical development according to Historical Materialism.

replaced medieval nobility.

Marx is most interested in the replacement of the bourgeoisie capitalists by the industrial workers, or proletariat, because this final change, according to him, would usher in the era of a classless society. At this future point, man would move toward perfection without further recourse to violent revolution. Marx insists that class conflict has been the motivating force throughout all previous history but now will be resolved, following the abolishment of classes, in harmonious progress into the realm of full communism.

In considerable measure Marxism-Leninism offers a view of history for both optimists and skeptics; its avowed contempt for "utopias" is coupled to a promise of perfection of man in this world.

Communism's historical materialism is in fundamental contradiction to the Unificationist worldview which is based on the reality of God, the dignity of humanity and the development of history through cooperation and harmony, toward the building of the Kingdom of Heaven on Earth.

quest. As communism expands on its way to world conquest, national self-determination and democratic principles are trampled from Tibet to Ethiopia, Afghanistan to Nicaragua. Both political and economic imperialism are practiced by communists. In fact the Soviet Union itself is a vast empire in which many subject nationalities are ruled by the Soviets.

While colonialism as a system was filled with abuses, Unificationism argues that most Third World nations have benefited immeasurably by Western economic investment, development and training. The time has come when resources must be shared worldwide rather than to negatively attack multinational corporations with accusations and make terrorist attacks on centers of wealth and power.

power, it must establish a "dictatorship of the proletariat." The purpose of the dictatorship is to suppress the exploiting classes and prepare the way for "socialism" (based on the principle "from each according to his ability, to each according to his work"). Socialism, in its turn, is a necessary transitional stage to true "communism" (where each is given "according to his need").

Under the socialist period of the dictatorship, the means of production are nationalized and all private enterprise is abolished. Legal and social controls are used to suppress the "enemies of the people" and also to ensure that proper work and social behavior are trained into the workers, who were influenced in the past by bourgeois thinking and culture.

The answer of Unificationists to the communist all for revolution is that each individual is responsible to revolutionize his own character to reflect God the Parent, and that the force of love and service are the only sources of power which should dictate human life.



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

## HISTORY

1450	Europe	Renaissance
1517	Germany	Reformation
1688	England	Glorious Revolution
1776	America	Declaration of Independence
1789	France	French Revolution, Reign of Terror
1818	Germany	Heinrich Karl Marx born in Trier
1820	Germany	Friedrich Engels born in Barmen
1841	Germany	Marx earns his Ph.D in Philosophy
1842	Germany	Marx/Engels converted to communism
1848	England	Marx/Engels write Communist Manifesto
1864	England	Marx leads the First International
1867	England	Marx, Das Kapital, Vol. I
1870	Russia	V.I. Lenin born at Simbirsk
1871	France	Paris Commune Uprising Crushed
1879	Russia	Stalin and Trotsky born
1883	England	Marx dies in London
1893	China	Mao Tse-Tung born in Hunan Providence
1895	England	Engels dies in London



1895 — Lenin (seated center) with other founders of the "Fighting Union for the Liberation of the Working Class."

1912	Europe	Lenin solidifies his Bolshevik Party
1914	Europe	First World War breaks out
1917	Russia	March: Tsar Abdicates to Provisional Government October: Bolsheviks seize power by a coup
1919	Russia	Third International first congress (COMINTERN)
1924	Russia	Lenin dies in Moscow
1926		Trotsky exiled, later killed by Stalin's men in Mexico City
1934	China	Mao leads the Long March and builds his movement for the next 11 years
1936	Russia	Era of Stalin's Great Purge
1939	World	World War II
1941	Russia	Hitler invades Russia
1942	Russia	Battle of Stalingrad
1945	Europe	Soviet troops occupy Eastern Europe. Communists take over East Germany, Yugoslavia, Roumania, Bulgaria, Poland, Czechoslovakia
1946	America	United Nations Convenes
1948	Germany	Berlin Blockade — Beginning of the Cold War

## THE ISSUES

What do communists believe is important in the world situation today? What are their stirring issues, their causes and their crusades for and against?

On this page, let's look at the key complaints, as the communists see them, against the world. Let's try to understand why conscientious and idealistic people sympathize with communist rallies, demonstrations and literature.

Communists, in their accusations against Western Christianity, democracy and capitalism, argue that humans are not respectful and caring about one another and that even the "highest" civilization has failed to reach an ideal state.

Marxist-Leninists claim that these issues are social problems of economic/class origin. Unificationists believe, on the other hand, that racism, sexism, war and peace, imperialism and anti-Americanism are social problems with spiritual roots. In other words, human alienation, exploitation and resentment are caused not by class oppression and economic systems but by spiritual oppression and human irresponsibility.

Social justice, equality, freedom and world peace are universal ideal and issues. An examination of the communist viewpoint will reveal that, although they see problems with some clarity, they have a negative and partial analysis and are unable to solve these global problems even in their own nations and parties.

## Religion

An obvious and constant irritant to the realization of communist goals has been religion. As an atheist, Marx regarded religion simply as the "spiritual aroma" of a dying system; it was not worth a major attack. His followers have seen religion as more strongly anti-revolutionary and as one of the causes for the failures of the proletarian revolution.

Communist doctrine predicted that science would eventually answer all questions and that a communist paradise would replace a spiritual one. The 1950 edition of the *Large Soviet Encyclopedia* defines "God" as a "mythical invented being."

Religion is an issue to communists because 1) Marx's materialism denied the existence of the supernatural, and 2) Historical materialism says that the very structure of organized religion had, through the ages, condoned and supported the bourgeois suppression of the proletariat. Therefore, most Marxist-Leninists find compelling reasons to contain or abolish religion and promote atheism.

In fact, Lenin proclaimed that "every idea of God, every flirtation with the idea of God is unutterable villainess..." And Marx, who had called religion "the opiate of the people" felt that humans would achieve real happiness only when they put away the illusory one, religion.

French author Maurice Clavel argues that Marx made hatred of God the basis of his entire system, his vision of the human person and his dream for society. Others, such as liberation theologians and those engaged in Christian-Marxist dialogues, can see a meeting ground for the two ideologies and believe a synthesis of the spiritual and economic worldviews is possible.



This 1930 anti-religious poster portrays the cross of Christ in front of the lurking guns of Reaction. It marks Stalin's renewal of official atheism.

Historically, communists have practiced what they have preached. If we read their words we can see, why in their efforts to be good communists, so much war and destruction has occurred.

## Karl Marx

"Force is the midwife of every old society pregnant with a new one." (*Das Kapital*)

## Lenin

"Every great revolution, and a socialist revolution in particular, even if there were no external war, is inconceivable without internal war, i.e. civil war, which is even more devastating than external war..."

Peking Review, Feb. 28, 1975)

## War and Army

The following excerpts are from the introduction to *Marxism-Leninism* published by the Soviet Union in Moscow in 1972 and republished under the auspices of the U.S. Air Force:

"For two reasons the question of war and peace has

## Anti-Americanism

Communism promotes strong anti-Americanism. The following platform of an American coalition of radical/communist groups named "New American Movement (NAM)" states their three main accusations against their own democratic nation. It reflects high idealism coupled with bitter resentment.

The United States is a sexist society. Women are exploited both as specially oppressed members of the working class and as a group responsible for the reproduction of children and the home. The struggle for women's liberation cannot be reduced to a struggle of the working class to achieve its emancipation. At the same time, women cannot achieve their liberation within capitalism — socialism is a necessary precondition. We support the right of women to create autonomous organizations to fight for their own interests throughout the revolutionary process, while affirming the necessity to build a revolutionary organization of men and women that fights for women's liberation as part of the goal of socialism.

In fighting against sexism, we include the struggles and interests of gay people. The oppression of gay people is integral to maintaining capitalism and patriarchy. We support the right of gay people to create organizations to fight for their own interests and affirm the importance to a socialist movement of the struggle for the democratic rights of gay people.

The United States is a racist society. Racist ideologies have consistently been used to justify the superexploitation, social subordination, colonization and murder of racial and ethnic groups, beginning with native Americans and Afro-Americans and extending to Asian-Americans, Mexican-Americans and Puerto Ricans.

We support the right of racially-oppressed minorities to organize autonomously, while affirming the necessity to build a revolutionary organization that unites whites and racially-oppressed minorities and that fights for an end to racism as part of the struggle for socialism.

The United States is the leader of world imperialism. It has pursued its economic development at the expense of peoples around the world, squandering their natural resources, superexploiting their labor power and quashing their attempts at liberation and economic development. We support the struggles for national liberation against American imperialism. We strongly oppose any accommodation with imperialism by American working class organizations. We affirm that opposition to imperialism must be integral to any socialist movement in the United States.

## War and Peace

become particularly urgent in modern conditions. First, because imperialism has grown more aggressive; it does not shrink from direct armed struggle against socialism. The imperialists, notably the U.S. imperialists, are stepping up the arms race, are attempting to put new life into the military blocs created by them, stir up local wars, use all and every means to suppress the national liberation movement, and wage a predatory war against the peoples of Vietnam, Laos and Cambodia.

The second reason is that there has been an enormous qualitative leap in the development of weapons in the post-war years. In the event of a new world war the use of nuclear missiles may inflict enormous losses on mankind and cause unheard-of destruction...

The method of dialectical materialism makes it possible to foresee the future scientifically: this is of first-class importance if we are to solve the pressing



# Imperialism

Communist parties believe, based on Lenin's writings on imperialism, that:

1. American prosperity is the result of the systematic theft of the resources of the underdeveloped countries of the world. Finance capital is aided by diplomatic and military forces to exploit the Third World.

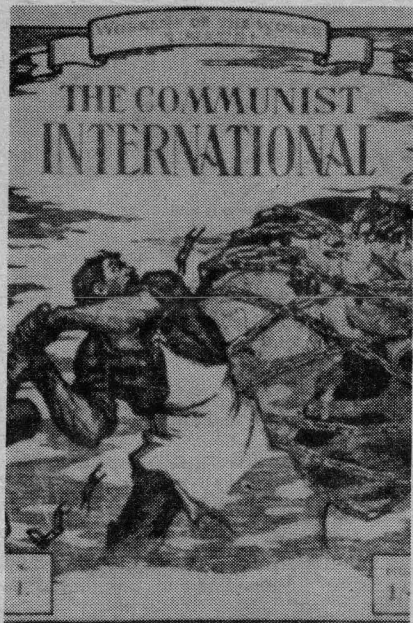
2. The United States is not only callous and indifferent to the poverty and suffering of poorer countries, it is the source of that poverty and suffering.

3. By its very aggressive nature, U.S. imperialism leads to both local and world wars.

4. Concerned people should make every effort to overthrow capitalism and the capitalist state. It is never treason to work for the defeat of the United States in order to promote the victory of the "oppressed" or their communist allies.

National liberation becomes a potent means to overthrow capitalist imperialism. To the communist the world is filled with oppressed nationalities and races who must be liberated. This applies both within and without the United States. Externally, remnants of colonialism still exist, so every poor country rebelling against established authority must be supported unreservedly.

"One of the most important events of the 20th century has been the growth of national liberation struggles in reaction against imperialist domination. Despite the fact that they have not always succeeded in freeing countries completely from imperialism, these struggles have sharply weakened imperialism economically and politically: the victory of the Vietnamese people is one of the best (and most successful) examples of this." (New American Movement, NAM, position.)



To the communist mind the United States is a system of external and internal colonialization. Puerto Rico is an oppressed colony that must be freed; within the United States oppressed national minorities such as blacks, native Americans, Hispanics and Asians are constantly in conflict with the authorities because of racist discrimination.



problems of war and peace, to develop and strengthen the armed forces of the socialist state.

Naturally, imperialism has remained reactionary and continues to be a source of aggression and aggressive wars... The war of aggression waged by the United States in Vietnam, the Israeli aggression against the freedom-loving Arab peoples which was prepared by imperialism, other manifestations of the reactionary essence of imperialism, and also the policy and ideology of anti-communism, are striking testimony... The idea that wars are eternal and unavoidable permeates all of bourgeois ideology; there is a difference only in the arguments they use to put this view across, and in the degree of frankness with which they admit this...

The Marxist-Leninist teaching on war and army exposes all anti-scientific, reactionary views on that problem, helps to work out a correct attitude towards war, reveals the sources of military conflict and shows the forces able to avert them.

This teaching differs fundamentally from pacifist views on wars. Pacifists do not link their negative attitude to war with the struggle against its main source — the capitalist system.

# Racism

In 1928 the workers library published a little booklet titled "American Negro Problems" stating the communist viewpoint on racism as an issue. The following excerpts will give an historical perspective.

*The negro question is America must be treated in its relationship to the liberation struggle of the proletariats against America's imperialism. The struggle against white oppression of the negro masses is a part of the proletarian revolution in America against capitalism. The American working class cannot free itself from capitalist exploitation without saving the negro race from white oppression.*

*At the same time, the negro question in the United States of America must be treated in its relations to the huge negro masses of farmers and workers oppressed and exploited by white imperialism in Africa and South America. The negroes of the United States are the most advanced section of the negro population of the world and can play a decisive role in helping in leading the liberation movement of the negro colonies.*

*The workers (communists) party of America must come out openly and unreservedly for the right of national self determination for the negroes. But at the same time the Communist Party must state sharply that the realization of this self determination cannot be secured under the present relations of power under capitalism.*

*The Communist Party of America must recognize the right of national self determination of the negroes and must respect their own decision about the form of the realization of this self determination. The negro communist should emphasize in the propaganda the establishment of a Negro Soviet Republic.*

Again, in the late 60's in the midst of "black power campaigns" in the thrust of the "new left" in America, Communist groups emerged championing the war against racism. The Progressive Labor Party was among those groups and in a collection of articles from their Revolution Today USA, 1970, they state their position: "Program for Black Liberation, February 1969."

*The struggle of black people for their liberation has reached unprecedented heights. Beginning with the 1964 Harlem uprising, millions have engaged in open and frequently armed resistance to ruling class oppression. Black rebellions represent the most advanced aspect of class struggle in the US at the present time. They have shaken the ruling class as have no other events in the past thirty years.*

*Exploitation and systematic robbery of black workers at home is the most profitable and most vital domestic business of the US imperialism. By discriminating against black people the ruling class is able to force on them a per capita income of \$1,000 less per year than that of white people. When that figure is multiplied by the 22 million black people it seems clear that racism gives the bosses 22 million dollars each year.*

*The cruel meaning of this for black workers is more unemployment, lower wages and worse living conditions. Such has been the treatment meted out to black people for over 350 years, first as slaves, then as wage slaves. The Imperialists use racist ideas to justify their brutal exploitation of national minorities at home and workers and oppressed people.*

Communists and the problem of "racism" have to fit their models of Class War Theory in American imperialism and be another sin attributed to capitalism. In practice, every communist nation has a history of discrimination against minority and foreign races and nationalities because their ideology is without common parents for all people with which to create international brother and sisterhood.

## Killing for Peace

An item in the Christian Anti-Communism Crusade Newsletter (Jan. 15, 1980) entitled "Killing for Peace" gives another view of the communist mentality on war and peace:

"The armed struggle in these countries is the peace movement." This remarkable statement was made by Romesh Chandra, President of the World Peace Council and leading communist of India, at the founding of the U.S. Peace Council held in Philadelphia in 1979." This quote appeared in the Communist Daily Word (Nov. 10, 1979). Dr. Fred Schwarz outlines the logic of this position:

1. "True and permanent peace will come when communism has defeated imperialism and rules all over the world.

2. "All individuals, organizations and actions which aid communist conquest are progressive and therefore peaceful.

3. "The assassinations, tortures and wars executed by 'liberation movements' are steps toward communist control of the world and are therefore acts of peace."

# HISTORY

- |      |        |   |
|------|--------|---|
| 1949 | China  | Proclamation of People's Republic by Mao  |
|      | Europe | NATO founded  |
| 1950 | Korea  | Communist North Korea Invades the South, United Nations Commits Troops to Fight |



1949 — Mao proclaiming the People's Republic of China.

- |      |                 |  |
|------|-----------------|--|
| 1951 | Asia            | N. Vietnam and Tibet are "Liberated" by Communist troops                           |
| 1953 | Russia          | Death of Stalin  |
| 1955 | Cuba            | Fidel Castro formalizes his revolutionary 26th of July Movement                    |
|      | Europe          | Warsaw Pact—formed in response to NATO   |
| 1956 | Russia          | Khrushchev's condemnation of Stalin at the 20th Party Congress                     |
|      | Europe          | Polish October Spring Liberalization, Hungarian Revolt Suppressed by Soviet Troops |
| 1958 | China           | Great Leap Forward — Mao's attempt to Modernize China                              |
| 1959 | Cuba            | Cuban revolution   |
| 1960 | Cuba            | Fidel Castro announces that he is a Communist                                      |
|      | World America   | Sino-Soviet split  |
|      |                 | Students for a Democratic Society (S.D.S.) begun                                   |
| 1961 | Germany         | Berlin Wall erected  |
| 1962 | Cuba            | Cuban Missile crises — U.S.-Soviet confrontation                                   |
| 1964 | Russia          | Downfall of Khrushchev, Kosygin and Breshnev take over the Party.                  |
| 1966 | China           | Beginning of the Cultural Revolution   |
|      | America         | Black Panther party born   |
| 1968 | Europe          | Prague Spring in Czechoslovakia and Soviet invasion                                |
|      |                 | May Uprising of Students and Workers in Paris                                      |
| 1969 | America         | S.D.S. split and terrorist Weathermen go underground                               |
| 1972 | Asia            | U.S. Withdrawal from Vietnam   |
| 1973 | South America   | Military coup ousts Communist Allende Government                                   |
| 1976 | China           | Death of Mao in Peking   |
| 1979 | Asia            | Invasion of Afghanistan  |
| 1980 | Europe          | Suppression of Solidarity Labor Movement in Poland                                 |
| 1981 | Central America | Nicaraguan Revolution dominated by pro-communists                                  |



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

**S**trategy is the science of winning. The communists use a powerful, systematic strategy for the winning of political war and world domination. The strategic and tactical study of communism can explain a great deal about the behavior of Marxist-Leninists in pursuit of their goals.

In communism, there are no moral restraints on strategy since the ends justify the means. Therefore, "by any means necessary" communists move forward, politicizing everything in their wake and using every possible way to wage their ideological war against the world.

Again and again, following the masterful example of Lenin the strategist, Marxist-Leninists are experts at mobilizing

# THE STRATEGY

communally mobilizing every occasion that lends itself (war, disaster, fear) to accomplishing their ends. By this strategy, they are able to turn any event into a political weapon.

In the 1920s, Lenin's doctrine of the "vanguard" revolution and the "dictatorship of the proletariat" for the subjugation of the world. Political approval became the greatest prize in the worldwide communism; he gave rev-

olutionary socialists the ability to conceive of the struggle in terms of its terms, its theater, its means and its goals — in larger dimensions than their opponents. The dialectical theory of history is the basis for universal and protracted conflict where the whole world is transformed into a battlefield.

Among the favored communist strategists, according to the scholars who wrote *Protracted Conflict: A Psychological Study of Communist Strategy* for the Foreign

Institute, are:

1) **The indirect approach** — avoiding a major nuclear conflict by evasion, proxy wars and guerrilla wars.

2) **Deception and distraction** — using policy shifts and exaggeration to disarm the opponent.

3) **Monopoly of the initiative** — defining "war zones," or contestable areas, forcing the West into a passive position and shifting unexpectedly from the battlefield to the conference table.

4) **Attrition** — through propaganda and psychological warfare to cause diversions in the Western alliances and neutralize the public and influential elites, while isolating and discrediting anti-communists and bringing down the opponent through demoralization and psychological exhaustion.

## WORLD CONQUEST

The ultimate achievement of a communist world state is of central significance among the goals which shape Soviet thinking and action. It is the thinking of the communist elite that the present world system of diverse states, the continuing conflict between communists and all other systems of states and their duty to strive by any and all means to obtain the goal of an allegedly stateless and conflictless communist world system.

The character of the form of this "world republic" is "revolutionary dictatorship" — the "dictatorship" designed for a transition from the revolutionary transition from the capitalist society (Critique of the Gotha Program).

Lenin's vision and expectation of the "time was" — far distant when the "workers of all countries will unite in a

single world state and together build a new socialist edifice." A year later, in 1919 Lenin in his Communist International Platform claimed more aggressively that their task was to "wipe out boundaries between states, transform the whole world into one cooperative commonwealth and realize the freedom and brotherhood of nations."

Lenin also told the eighth Party Congress of the inevitability of the "vanguard" "no force on earth can hold back the course of the world communist revolution which will end in a worldwide Soviet Republic." In 1924 at Lenin's funeral, Stalin vowed to "Comrade Lenin we will not spare our lives to strengthen and expand the union of the workers of the whole world."

The vision of world conquest was first to be only ideological with spontaneous proletarian revolutions playing

the leading role of fusing world socialist unity. But when these expectations failed, brute force was enlisted in the service of history in order to fulfill Marx's predictions. In 1928 Stalin spoke on the tenth anniversary of the Red Army: "Our Red Army has a peculiar quality that is a weapon... for the liberation of the workers and peasants from the yoke of the landlords and capitalists."

Our army was nurtured in the spirit of internationalism and the spirit of the unity of interests of the workers of all countries, our army is the army of the world revolution, the army of the workers of all countries."

In "The Soviet Design for a World State," Elliot R. Goodman concludes that "Soviet totalitarianism recognizes no legitimate bounds to its power. Within the confines of the existing Soviet state the Kremlin claims the right to direct and control man totally, in his body, mind and spirit. The vision of the Soviet regime is also total for the world beyond its border. The conscience and continuing outward

thrust of Soviet outward power maintains as its objective the absorption of all nations of the world into the Soviet body politic and ultimately the reshaping of their patterns of life into the single, all-encompassing mold of the Soviet world state."

Edgar Hoover also comes to the same conclusion in "Study of Communism: Communist Imperialism is inherently insatiable. Acceptance of the Marxist principle that communism must be established as a worldwide scale bonds communism to a course of action which demands that it must exert pressure on all nations in order to achieve its goal of communism's world domination."

Because the "morality" of Marxism-Leninism justifies the means used to reach the noble and glorious goal of uniting the world in peace and prosperity, the "righteous mission" of communism in many minds remains unblemished despite the horrendous methods employed.

## USE OF CONFLICT

**F**undamental to the communist view of international politics is the conviction that changes are part of the world's transition from outworn capitalism to a new form of social and economic organization: socialism and eventually communism.

This transition according to the communists is "scientifically inevitable" but nevertheless must be "helped along."

Central to communist "helping along" is a tactic called "controlled conflict." It is applied to all possible situations, political, economic, cultural, scientific, mili-

tary. It ranges all the way from diplomatic manoeuvres to economic penetration to aggression by native puppet forces.

Typical techniques to advance the communist cause are: 1. Create a crisis that is threatening. 2. Make exorbitant demands as the price for easing or settling the crisis. 3. Call for negotiation, depending on world opinion to force the West sit down and talk things over. 4. Agree to compromise on the initial

demands showing a "reasonable" attitude 5. Consolidate the gains. Relax the crisis and, after a time begin, the process all over again.

In terms of the world, "control conflict" means keeping things stirred up and at a boiling point.

Most importantly, by promoting unstable conditions in these areas, the chances for organized communist takeovers are enhanced.

Forming front organizations is another favorite communist device. A "front" is an organization controlled by communists with or without the knowledge of the general membership. It may be newly created by the communists

or it may be an old established group which has been infiltrated.

All "front" organizations have one thing in common: their title connotes something acceptable. However, behind the title and the letterhead, the purpose is the same: to advance the cause of communism.

The communist front is probably the most successful tactic used by communists in non-communist countries. Through the front the communists can speak to thousands of non-communists, raise large sums of money, and work to influence the minds of opinion leaders, reaching individuals that the Party, in its own name, could never hope to approach.

## PROPAGANDA

**F**rom Lenin onward, communists have used words and pictures more than bullets to undermine the West and reconstruct the world in their image. Says Frederick Barghoorn in *Soviet Foreign Propaganda*, "Communists know it is their duty to master the legacy of Lenin, who, like other successful propagandists, taught how to combine crusading zeal with professional skill."

The communists use propaganda to "educate" a revolutionary consciousness. On one level they "agitate" the masses with concrete, emotional issues (see THE ISSUES...page), and on a higher level, they try to lead intellectu-

als into party commitment and leadership with "ideological indoctrination."

Communists have great faith that they offer an appealing and convincing model for mankind; they are even willing to use extortion, persuasion, pressure or violence in order to share their system of beliefs with the world. Communist propaganda efforts begin with literacy campaigns, introducing a medium whose message is Marxist-Leninism. The education offered under communism is to create the True Man and to guide, by censorship and propaganda, the proper ideological training.

The specific goals of the communist

effort (from *Protracted Conflict*, Strausz-Hupe, et al., 1963) are:

"1. The creation of a psychologically strong, obedient, disciplined, steadfast and 'iron-willed' leadership core which thinks and emotes in a certain way, in that way only, and in that way for a long time regardless of obstacles.

"2. The creation of a larger group of 'oriented' propagandists who spread Communist notions and are instrumental in creating and maintaining a suitable frame of reference which is imposed upon non-Communists.

"3. The creation in both groups of a burning sense of hatred.

"4. Docility, discipline and controllability of subject populations which must be commanded by the unopposed will of the party leadership.

friendly countries, but where they are not needed, to burn everything.

4. The present patriarch is not too highly educated and he identifies, classwise, with the oppressed masses. He can be a useful tool for the agitation that needs to be carried out. It is important to ask him to continue to preach, as he has done previously, that the message of Christ and socialism are the same — and to surround him with the likes of himself.

5. In order to destroy the Church and its traditions it is necessary to create shortages, under any kind of pretext, of such commodities as candles, wax, grapes, and other items required in church services.

6. It will be necessary to bribe certain church-and-mosque-goers in order to create dissent, conflict and recrimination among them.

"5. The creation, in the ruling, upper and intellectual classes of non-Communist societies, of frustration, confusion, pessimism, guilt, fear, defeatism, hopelessness and neurosis — in essence the psychological destruction of anti-Communist leadership.

"6. The splitting of a society into many competing and mutually hostile groups and the sapping of the spirit of loyalty, community, mutual helpfulness, positive expectation and willingness to take risks and to act.

"7. The creation and stimulation of an all-pervading sense of fear and anxiety, whether it be fastened onto the dangers of nuclear war, physical terror, or professional, social and human ruin.

"8. The capture of the time dimension in the sense that an expectation of cataclysm and no-progress under 'capitalism' is established and paired with the affirmed expectation that the future belongs to Communism.

"9. The promised relief from all troubles by means of an infallible as well as inevitable solution.

"10. The semantic domination of intellectual, emotional and socio-political life as well as the semantic control of all political arguments.

"11. The weakening and destruction of national consciences in the Free World and the inculcation of bad conscience about firm opposition to Communism.

## SUBJUGATION

The following document is a literal translation of a secret Ethiopian government guideline on religion and the revolution.

**T**oday, although the Ethiopian revolution inspires hope, it is also evident that places of worship have become tools to frustrate the workers' own movement... If the revolution is to achieve its ultimate goal, it is of the greatest importance to conduct a campaign against religion and to eliminate once and for all this dangerous anti-revolutionary cancer.

1. The great monasteries... together with church buildings... should all be converted into

art museums, so that the masses will view them as historical slogans [sic].

2. Church books such as... [here a list of fundamental works for the practice of the Orthodox Christian faith is included]... and other apocryphal books that were composed as a conspiracy to aid the feudal exploiters must be collected and confiscated.

3. The vestments that are to be found in the big churches and monasteries and in all rural churches signify the old imperialist rule. Having to watch the use of these vestments is a mockery of the masses. It is thus necessary to collect all holy vestments, keeping a few, storing them in



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

Many millions of people have lost their lives in consequence of the Marxist-Leninist experiment. Over a decade ago Mr. D.G. Stewart-Smith estimated that it had cost "between 85 and 120 million dead, of which probably 5 to 10 million were murdered in cold blood, as the 'final solution' to the class problem."

The prohibition by communist regimes of objective social research prevents the attainment of indisputably precise conclusions, while their quasi-humanitarian propaganda has dulled the impact that their actual record might otherwise have had upon many non-communist minds in terms of credibility and horror. Approximate statistical margins have nevertheless been established by the scrupulous research of reputable historians and current-affairs analysts. Communist publications themselves have occasionally yielded data of direct or indirect utility which help to build a framework for the immense quantity of refugee and defector testimony.

Communist propagandists make no bones about the huge human casualties when concerned to discredit their rivals.

Allowing for overlap, it seems established that the deaths — from execution, man-made famine, imprisonment, depor-

## THE CONSEQUENCES

tation, slave labor and civil and international warfare — could not be lower than 70 million and must number at some point up to twice that conservative minimum.

The disappearance of millions may seem like a mere statistic, but for every individual concerned it was a tragedy. Whatever the precise totals, the lives of

He classifies the deaths under Soviet rule as follows:

- Executed or died in prison camps (1919-23) — 500,000.
- Executed during the Stalin terror — 2,000,000.
- Died in camps during Stalin's rule (1930-36) — 3,500,000.
- Died in forced labor camps (1936-38) — 12,000,000.

## DEATH TOLL

real people with families and futures were extinguished. In surveying the most appalling bloodletting of modern history, we might reflect on the words of Lenin at its outset: "When we are approached with cruelty, we wonder how people can forget the most elementary Marxism." — *Pravda*, December 18, 1918.

## The Soviet Union

Robert Conquest, a noted British authority on the communist world, has concluded that at least 21.5 million persons have been executed or otherwise killed by Soviet communism since the revolution

- Died in the politically organized famine during '30s — 3,500,000.
- Total — 21,500,000.

Mr. Conquest points out that this is a conservative estimate which is almost certainly too low and that the real figure might very well be 50 percent greater than this.

## China

Professor Richard L. Walker prepared a study entitled *The Human Cost of Communism in China* for the Senate Subcommittee on Internal Security (1971).

It is Professor Walker's estimate that commu-

nism in China has cost a minimum of 34 million lives and that the total may run as high as 64 million.

- First Civil War (1927-36) — 500,000.
- Sino-Japanese War (1937-45) — 50,000.
- Second Civil War (1945-1949) — 1,250,000.
- Land reform prior to "Liberation" — 1,000,000.
- "Political Liquidation Campaigns" (1949-58) — 30,000,000.
- Korean War — 1,234,000.
- "The Great Leap Forward" — 2,000,000.
- Struggles with minority nationalities — 1,000,000.
- The "Great Proletarian Cultural Revolution" — 500,000.
- Deaths in forced labor camps — 25,000,000.

TOTAL — 62,534,000.

## Europe and Asia

- Germany — 2.1 million.
- Poland — 1.3 million.
- Yugoslavia — 450,000.
- Albania — 150,000.
- Roumania — 150,000.
- Hungary — 100,000.
- Bulgaria — 2,000.
- Cambodia — 3.5 million.
- Vietnam — 3.3 million.
- North Korea — 2 million.

## REFUGEES

More than half a century after the first Russians fled Bolshevik terror, the flight from communist rule is still filling the world's refugee camps. The latest wave — from Afghanistan, Cuba and Cambodia — has pushed to more than 16 million the number who have forsaken their communist-ruled homelands since World War II.

Today, say experts, there are 3.6 million still homeless refugees from nations controlled or heavily influenced by the Kremlin. The issue of humanitarian aid is of growing importance to sustain these homeless people. The Soviets have shown little inclination to help those fleeing communist rule, and Moscow refuses to make any contribution to the relief activities of the United Nations High Commissioner for Refugees, beyond assuming a small share for staff salaries.

Some refugees must overcome mountains of red tape to win official permission to leave their homelands. Others escape and plead for political asylum while on trips abroad, leaving their families behind.

Still others brave bullets and mine fields, climb barricades, elude tough border patrols, swim swift rivers or sail for weeks in leaky boats, attacked by pirates to reach sanctuary.

## 1945-1965 — 24 million refugees

## Since 1964

Communist Europe — 980,000 a year  
From China — up to 504,000 a year  
From Indo-China — 1,200,000  
From Cuba — 615,000  
From Cambodia — 4,000,000  
From Ethiopia — 1,800,000  
From Afghanistan — 1,100,000 homeless

## OPPRESSION

In modern China, according to author Fox Butterfield, "In its regimentation and singular lack of privacy, life in China is not much different from life in an army barracks. In fact, it is not an exaggeration to say that virtually every aspect of life is subject to constant public scrutiny."

The control system operates through the work place and the street committee. The *Danwei*, or the work place, is the basic building block of the Chinese society to which every Chinese belongs through his office, factory, school or com-

## THE GULAG

Estimates of the number of slave laborers range from ten to twenty five million. Some ninety percent of this humanity — ten percent were women — were men of working age; this represents about fifteen to thirty percent of the country's total male working population.

After all the figures are in it is clear that almost every family in the vast Soviet empire gave at least one member to the insatiable beast. Statistics cannot begin to suggest the sufferings involved of the direct victims and their broken families.

The following excerpt is from "Stalin's Secret War," Nikolai Tolstoy,

It was as soon after the Russian revolution in January 1918 that Lenin declared his aim of "purging the Russian land of all kinds of harmful insects", i.e. people opposed to his seizure of power. To accomplish this he suggested various measures, all more or less brutal, including "punishment at forced labor of the hardest kind."

The advantages of slave labor for prisoners are many. First, prisoners who were actual or potential enemies of the regime could be sent to inhospitable regions that were unlikely to attract free workers. Secondly, the casualty rate was likely to be high but would serve the advantage of draining off potential opposition. At the same time, the remaining "free" population could provide a near inexhaustible of fresh human material for future forced labor.

The Communist revival of slavery was immeasurably harsher in important aspects than the well-known slave communities of the ancient and modern world: the climatic conditions were more grim, Soviet slaves were separated from their families, slave communities iso-

mune. Before a Chinese can get married, for instance, he must get permission from the party secretary of his *Danwei*.

(From *Workers Paradise Lost*, Eugene Lyons).

"The Soviet citizens now alive were born into an all pervasive atmosphere of terror. . . Arbitrary terror encompasses more humiliation, persecution, punishments without crime that language cannot say.

"Let no one suppose that terror on this scale over such protracted period can be cancelled from the national conscience by a few years of moderation. Its scars are on the mind and heart."



Map of the Soviet Gulag indicating concentration camps, prisons and psychiatric prisons. Dotted line shows proposed gas pipeline route using slave labor.

lated from society, political prisoners suffered from camp criminal elements who preyed upon them and the treatment of Soviet slaves was more individually cruel because they were regarded not only as merely a supply of cheap labor but as enemies of the nation.

All these factors resulted in a death rate which far exceeded all other previous slave societies, numbering 12 million.

These gulag practices did not end with Stalin's death. In 1973 Peter Reddaway, speaking on behalf of the International Committee for the Defense of Human Rights in the U.S.S.R. condemned the West for being indifferent to the fate of an estimated million prisoners in the thousand or so forced labor camps of the Soviets. Today this number has grown by conservative estimates to at least three million prisoners.

## BOY "HERO"

Fifty years ago a 13-year-old boy named Pavlik Morozov denounced his father to local communist authorities. As a consequence, the boy was hacked to death by vengeful relatives in his muddy village in the Urals in the Soviet Union.

As a greater consequence, Pavlik has been made a communist folk hero held up to every young Soviet citizen as a martyr who put the state's interests above old-fashioned loyalties to family. This young pioneer has a statue and school in the village of Gerasimovka to honor him, and legions of youthful pilgrims journey to the spot. His story is recounted in books and newspapers, seemingly in response to Maxim Gorky, the Soviet author who declared, "His name must not die."

The deed for which Pavlik was murdered — and immortalized — was to turn in his father for aiding fugitive peasant farmers who were being persecuted by Stalin during the farm collectivization drive of the 1920-30s. Generations of Soviets have since been raised to emulate the tall Urals youth standing under a portrait of Lenin in the courthouse and proclaiming, "I accuse my father not as his son, but as a Pioneer."

Soon after, Pavlik's grandfather and cousin killed the boy and his younger



Postage stamp of boy "hero" who reported his father to a tyrant.

brother with knives fashioned from scythes, a deed which meant their execution by a firing squad. The legend about Pavlik curiously fails to report what happened to the boy's father, just as official Soviet history remains vague about the fate of the Kulak farmers who were uprooted and hounded by Stalin, numbering hundreds of thousands.

In the Soviet Union and other communist nations as well, not only are "Big Brother" — the KGB and other spy forces — watching you, but the state also encourages "Little Brother" to turn people in for real or imagined crimes against the state.



## EDUCATIONAL SUPPLEMENT ON COMMUNISM

# REVEREND MOON ON COMMUNISM

“Today communism presents a global crisis for everyone. But the nation of America is retreating as communism advances; even Judaism and Christianity are retreating. No one will confront communism face to face with a plan of action and a conviction to be victorious. I alone am pushing forward like a bulldozer, heading fearlessly towards communism. Soon the Free World will discover that only one champion is fighting communism: Reverend Moon. Our weapons are not bullets or guns, but the Principle of God. Our purpose is not to destroy the communists but to save them, to liberate them.”

— October 4, 1976

“Let us look at the communist world for a moment, particularly the Soviet Union. That nation is internally very corrupted. They must rule their country at gunpoint. Their tools are lies, threats and

fear, and force. That is the power of communism, and the entire world knows about it. Many communists themselves are quietly harboring the hope of something better than communism.”

— March 20, 1983

“What about communists? Will they do something to stop immorality in America? No, they will encourage the acceleration of evil here because they want to destroy America. Nobody has the power to stop communism here, either. Reverend Moon is the only one who is ‘insane’ enough to say to America, ‘You must protect yourselves from communism or you will be in peril within a few years.’ Why do I do this? It is because these are the things which are the origin of God’s sorrow, the things which stop mankind from becoming better.”

— March 1, 1983

“Because of ignorance, millions of people have been used and slaughtered without mercy by communism. Some are courageous enough to fight, but because they lack a strong ideology and organization, they are isolated, weakened and easily defeated. Today hundreds of millions wait for liberation with tears of desperation.”

— ICUS Address, 1983

“The communists around the world have used force to bring about unification, but that has not worked. . . . If the Free World is not awakened soon enough than God will be forced to permit communism to rule the world first.

“If communism every gains power to govern the entire world, at least one third of the world’s population, especially the white population, will be obliterated. . . . The communists’ nature can condone even the murder of 25 percent of their own people, for communists do not look at each human being as having unique value. If such people were to seize power in America they would easily treat Americans as casually as insects.”

— May 15, 1977

## Russian Humor

The housing shortage has prevailed for sixty years. Two writers meet. “I’ve just written a new book,” says the first. “Good. What about?” “A young man meets a young woman.” “Ah! A novel!” “They’re in love.” “Ah! A love story.” “They marry and find an apartment.” “Oh! A fairy tale!”

A teacher gives his young pupils a homework assignment. The topic: ‘Why I like the Soviet Union.’ Gyorgy tries unsuccessfully to write his composition and decides to ask his mother for help. ‘Mommy, why do you like the Soviet Union?’ ‘I don’t like it at all!’ He asks his father, his brother and his sister. Each gives the same response. The next day the teacher reads Gyorgy’s paper: ‘I like the Soviet Union because no one else does.’

And my favorite is: What is the difference between a democracy and a ‘people’s democracy’? Oh, not much difference. It’s about the same as the difference between a jacket and a strait jacket.

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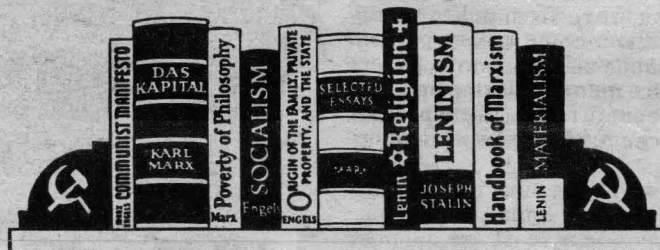
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# C.A.R.P. Rallies in DC and LA

**By Tyler Hendricks and Steve Leighton**

**N**ovember 12 in Washington D.C., CARP staged a counter-demonstration to protest a march and rally organized by the "November 12 Coalition." This "coalition" was part of an ongoing Marxist-Leninist inspired propaganda campaign, a campaign designed to bring an end to America's influence for peace and democracy in the world.

The strategy of the "coalition" was the same as that of the leftist campaigns of the 1960s to end America's involvement in Vietnam. A core of dedicated pro-communists, in this case centering around a group called CISPES, veiled by a cloak of deceptive rhetoric concerning "peace" and "American imperialism," attract a large number of relatively ignorant liberal sympathizers. The strategy worked in the 60s.

## No word about Vietnamese

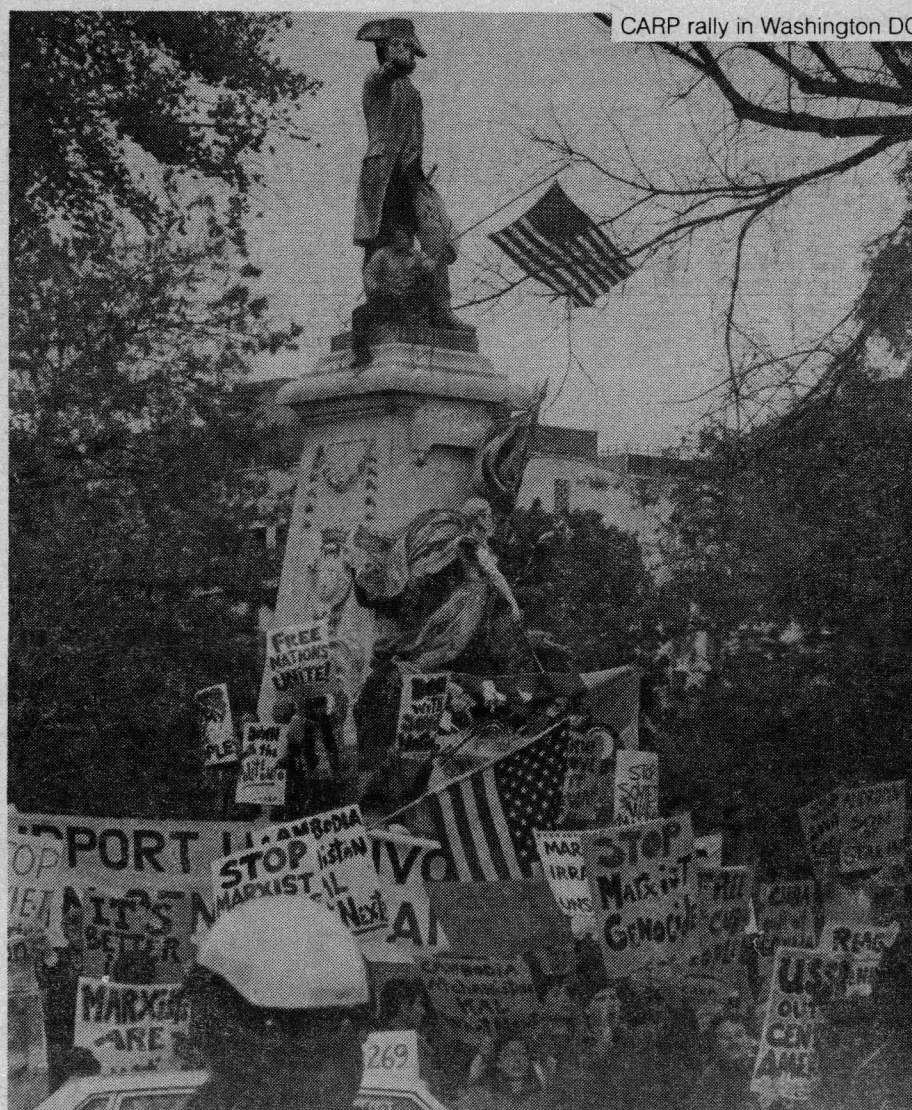
The liberal folk who marched and shouted back then, however, don't have much to say now about the all-out communist terror and oppression which enveloped Vietnam after America's withdrawal. According to Vietnamese who have escaped, about a half-million of their countrymen have been sent as slaves to Siberia, as repayment to the Soviet Union for its military support during the war against the evil Americans. Further repayment includes Soviet military bases now in place on the South China Sea. But we don't hear much about that from the "doves" who marched for "peace and justice" in the '60s. CARP members do not want to sit aside and watch the same thing happen to Central America in the '80s.

The communists want the United States to retreat from the world as she did from Vietnam. Their vision is of a rapidly decaying "Fortress America," embittered, entrenched and engaged in a losing battle against the all-consuming dialectics of history. By organizing street marches and attacking and mocking American democracy and freedom, they desire to bring an end to the hopeful aspirations of the people of the entire world. This vision of a dark swirling cloud of communist-led bloody murder (called "revolution") is the driving force ultimately behind that apparently harmless stroll past the White House to an afternoon of speeches.

## Same songs, same rhetoric

The same old faces — a generic Peter, Paul and Mary dredging up old protest songs. The same “motivations” that led to the demoralization of the United States and its forces in Vietnam are at work again, trying to misguide another generation of American students. Rock music is still being used to attract a crowd. The same syrupy rhetoric is propped up as some kind of Potemkin socio-politics. The anti-authoritarian chant of “hell no, we won’t go” has changed to the more conscience-tugging “Money for jobs, not for bombs.”

CARP holds marches and demonstrations to get it across that the pro-American, pro-democracy point of view, which sees through the mask of liberal-sounding slogans, is in reality the spirit of the American people and the people of the world. In doing, therefore, a counter-demonstration on November 12 we hoped to give encouraging signals to patriotic Americans. We hoped that the marchers



would begin to realize that the "November 12 Coalition" does not have a monopoly on morality, that there exists another viewpoint, and that history may not work out exactly as Comrades Marx and Lenin

so scientifically predicted.

To accomplish this, CARP members staged a sit-down protest of the march. The action was completely non-violent,

continued on page 18

**C.A.R.P.**  
*A vision of the future*

**By Susan Fegley Osmond and Renee Pearson Thompson**

A national conference on "The End of Communism: A Vision for the Future" was held simultaneously in four locations in the United States on the weekend of November 19-20. The conference was sponsored by the Collegiate Association for the Research of Principles.

Held in Valley Forge, Penn.; Chicago; Houston; and Monterey, Calif., the four-branched conference attracted 315 participants including professors, students and representatives from over 70 anti-communist organizations.

Many participants of the conference are presently active in anti-communist groups whichh primarily promote national causes. They came representing exiles of the Soviet Union, Poland, Czechoslovakia, Rumania, Albania, Afghanistan, Angola, Cuba, Nicaragua, El Salvador, Vietnam, Cambodia and other nations. The participants at the CARP conference, however, eagerly recognized the need for their groups to work together. As Mr. Nicolay Shatlov of the Coalition for a Free Russia commented, "One thing that has surely aided communism in its ongoing march across the earth has been our disunity."

## Exchange information

As a result of the participants' desire to engender cooperation among their many organizations, one of the major focuses of their meeting was the formation of an international coalition, temporarily dubbed the Coalition for World Peace. The Coalition will be both educational and activist in nature, say organizers, creating a pool of information to be

exchanged between Coalition members and to be disseminated to the public. The Coalition also plans future conferences and a number of rallies, and member organizations will support each other in their demonstrations.

The contents of the weekend conference reflected this two-fold purpose of education and activism. Lectures presented at the regional locations outlined the ideology of Marxism-Leninism and, in the words of one participant, "demolished it point by point." Lectures emphasized the central role that ideology plays in attracting people to Marxism and in directing the actions of communist regimes. Panel discussions and seminar groups examined concrete steps that can be taken to meet the challenge of communist subversion, aggression and tyranny.

## Valley Forge

The two-day conference at Valley Forge featured four lectures and a panel discussion. Seventy-eight professors, students, Captive Nations leaders, concerned citizens and CARP representatives attended. Many were eager to communicate their experiences in communist countries where freedom is only an unspoken wish, an unattainable goal. One participant, Dr. Alexandru Bratu, spent some 13 years in prison and 7 years in a forced labor camp in Romania. Fear became the substitute for freedom. Since 1944, the Romanian people have suffered in fear without the right to free choice or free government. Such are the rights George Washington so desperately fought for.

Another participant was Hoang Ngoc Phu, a refugee from Vietnam, who is presently a student at Montgomery College in Maryland. The proof of his suffer-



## CARP conference in Texas

ing under the hands of the communists are two wooden legs which provide some means of mobility. The loss of freedom was reason enough for him to escape from Vietnam, at the risk of his life, in a wheelchair.

The silent cries of the people of Afghanistan filled the conference room as Mr. Habib Mayar, chairman of the Afghan Committee in America, relayed the painful truth about his war-torn country. "We swear to die or to be free," he said. In 1979, 150,000 soldiers of the Red Army invaded Afghanistan and 45,000 native Afghans were killed in one day. Tears filled his eyes as he remembered the terrible massacre that robbed his countrymen of the right to human dignity.

The plight of Albania was represented by several participants. Mr. Thomas Donahu, an American whose wife is from Albania, revealed the historical situation of the Albanian people as the light of freedom was snuffed out in 1944. "At that time," Mr. Donahu said, "you could be killed for saying 'thank you, God.' The purity of communism is terror to the

extreme." Mr. Donahu said that Americans have to wake up from apathy.

Panel discussant Professor Fina Wupperman of Boston University confirmed the accusation that American professors are indoctrinating their students with Marxist-Leninist ideas. Originally from Cuba, Professor Wupperman insisted that we have to repeat the truth again and again to students. She said, "The most important ideals to remember are God, your motherland and family."

The testimonies of life under communist regimes would not be complete without a word from someone representing Russia, the country where Marxist-Leninist lies provided ideal ammunition for the Bolshevik Revolution. Mr. Nicolay Shatalov of the Coalition for a Free Russia spoke in his native tongue with the aid of an interpreter. He testified, "The worst enemy of communism is its own truth. Communism is inverse truth."

The lectures were given by Mr. Stephen Osmond, director of CARP education; Mr. Denny Jamison, regional director of CARP in Washington; and Dr.

continued on page 18



By Ann McMurdo

I have long been aware of the great value of dialogue from my experiences at the New Era conferences and the weekend conferences at the Seminary.

Now that I was in CARP, I saw a need for dialogue not just at the professor level, but at more the grass roots level of student to student. So I came up with the idea of organizing a dialogue with CARP members and the leading officers of different student Christian groups at the University of Illinois at Chicago.

I met with a significant amount of narrow-mindedness and persecution from some of these groups. But encouraged by my brothers and sisters in CARP, I kept at it. Finally, I met some very wonderful Christian people who were willing to come.

### Proceedings

The one-day-long dialogue between Christian students, campus clergy and members of CARP took place on November 19.

Our guests included two Roman Cath-

# CARP dialogues with campus clergy

olic students, two representatives from the Apostolic Church of the Lord Jesus Christ (Pentecostal), one African Ph.D. student who is also an ordained Presbyterian minister, one Roman Catholic Jesuit priest and one Presbyterian minister, both of whom are attached to the Campus Ministry. Our moderator was Dr. A. Mak-kai, professor of linguistics, who is an anthroposophist and who at times added his own unique contributions. There were also five CARP members who took part.

At the beginning of the day our guests were perhaps a little bit hesitant, not knowing quite what to expect in a day of discussion with CARP.

The first session was given over to introductions and testimonies. This is always a high point for me as each person is so unique and has their own special story to tell. As we got to know each other this helped a great deal to "break the ice."

The first presentation was given by the president of the Roman Catholic organization on campus. He talked of what his church meant to him in his life, emphasizing his own need to participate in the life of his church. This stimulated further discussion on "church" and related matters.

After lunch our guests took the opportunity to browse at our booktable and placed orders for some of our publications. Dan Fefferman, now a student at Unification Theological Seminary, then gave a presentation on Unificationism and CARP activities. This prompted a lot of questions, genuine interest and a very lively discussion, especially on "indemnity."

The last formal presentation came from one of the members of the Apostolic Church of the Lord Jesus Christ. As she gave her presentation she emphasized the work of the Holy Ghost and in particular points of eschatology — the Sec-

ond Coming, the Millenium, the Tribulation, etc. This stimulated a lot of brisk interchange, each group explaining their view on these topics. This helped all of us to see that as Christians we are involved in this and that somehow we all belong together.

By the end of the day's formal discussion, a very warm and convivial atmosphere prevailed. At dinner we all pushed our tables together and rearranged the seating so that we could all sit very close to one another. To me this was most meaningful — the fact that something had happened to all of us, something that goes beyond belief systems, something that had brought us together and wanted us to stay together.

We ended up with a movie of the Madison Square Garden Blessing. The day came to a successful conclusion with all of our guests exchanging addresses and thanking us for a wonderful day.

## RALLIES

from page 17

and was intended to halt the leftist march long enough to gain a hearing for the pro-American viewpoint. This worked very well. We assembled in the street in front of the march, with our signs and banners. Though most of the police escorting the leftist march sympathized wholly with us, they had to remove us from the street.

### Making our point

As was our plan, we made no resistance to this; our intention was entirely peaceable and non-violent. We just wanted Americans and the world to see that there are people willing to represent them in front of pro-Soviet, pro-Castro activists. Halting their march for about 45 minutes, we made our point.

Reassembling on the sidewalk we continued our counter-demonstration. Various police actually encouraged us to shout louder against the march! They said that they recognized many of the same people in the "coalition" as people they see in every leftist event in Washington no matter what the ostensible cause.

Eighteen of our group were detained by police, who may have thought initially that we were a radical group intending to storm the White House. (It had been just a couple of days since the bombing of the Capitol Building. There were, incidentally, many marchers associated with the FDLN and PLO, wearing scarves across their faces. Whether for some sort of neurotic "show" or seriously to hide their faces — you decide.) Once our members were at the station and the police realized who we were, they were released with the minimum fine of 10 dollars. Police actu-

ally chipped in a few dollars to help members cover the fines! Members reported that the police were very respectful of them, apologizing for having to detain them.

### Non-violence and fair play

CARP has been gratified to observe the success of our counter-demonstration. We received up to half of the time allotted to the event by the media. We have reports from as far away as Texas, of how inspired people are to meet CARP members, even tearfully grateful for our activism. Members from Korea, Japan and the Philippines tell us that we have gotten good television and newspaper coverage there. Thus, not only America but the world can see that young Americans are putting themselves on the line for righteous principles, using the time-honored rights of assembly and free speech with a strict spirit of non-violence and fair play.

As a final illustration of this, I will mention two events having to do with the Sandinista, the leftists presently in power in Nicaragua. At San Francisco State, CARP sponsored a debate over the Sandinista revolution, between representatives of the Sandinista and of the "Contras." Pro-Sandinista groups refused to participate in the debate (this is typical of communists when they are really required to intellectually defend their behavior). Thus we ended up with a Contra, with a member of Amnesty International and with a professor very sympathetic with the Sandinistas, to represent their point of view. Sandinistas attended the event, however, not to listen but to disrupt. They constantly shouted down the speakers, alienating even the professor sympathetic with their cause. There were too many of them there to



CARP rally in Washington D.C.

remove them, and the debate was ruined.

A second event, this at Los Angeles Valley College, Van Nuys, California, was sponsored by Sandinista sympathizers, and featured a speech by Ernesto Cardinale, a member of the ruling junta in Nicaragua — "poet, priest, revolutionary." A professor of the college, with his wife, both known to be politically conservative, went to attend the speech. They were not only refused admission but were physically thrown out at the door, with the wife suffering a broken hand.

Here, then, is the crucial difference: freedom or non-freedom. Of course, there are governments on both the left and right which remove various freedoms. But in none is it as complete as under communism. And nowhere else is non-freedom given state-mandated, ideological grounding as a positive good.

The ultimate rationale for removing freedom is, of course, that people cannot take responsibility for freedom. The greatest affirmation of the American Revolution, an affirmation which shocked the world at the time, was that people can take responsibility for freedom. We proved that by our actions 200 years ago. But the greatest test of America's commitment to freedom and of Americans' willingness to take responsibility for that freedom, is happening today. CARP feels that President Reagan, our people in uniform thousands of miles away this Christmastime, and the mainstream of America are willing to shoulder that responsibility. It is for their sakes, for the sake of freedom for the whole world, that we counter-demonstrated, with prayerful seriousness, proud of our country, on November 12.

## VISION

from page 17

Tyler Hendricks, assistant national director of CARP. Mr. Esteban Galvan, New York regional director, moderated the conference, and regional directors Mr. Fujii and Mr. Mark Tobkin assisted.

To conclude, the trip to Valley Forge was so much more than a sightseeing adventure. To me, it was a tribute to the eternal ideals of liberty, freedom and the pursuit of human rights. These ideals stimulate courage and conviction. Such ideals inspired George Washington to give his life, and the same inspiration brought CARP guests to attend the Conference in Valley Forge and share in a common bond.

### Monterey

The two-day conference held November 19-20 at Monterey had a similar format to the conference in Valley Forge. Lectures on "Introduction to Marxism"

and "Unificationism" were given by assistant national director of CARP Howard Self, while "Dialectical and Historical Materialism," with critique and counter-proposal, was offered by CARP regional director of Northern California, John Dickson. Mr. H. Mark Matsuzaki, CARP regional director of Southern California, gave a lecture on the Marxist theory of economics.

The conference in Monterey focused on Marxist-Leninist ideology, giving detailed criticism and offering alternative perspectives. As one participant said, "to fight communism we have to understand."

Commented lecturer Howard Self, "there is a common misconception that communism is just a political or economic system, and in America is only a fringe political party. In truth Marxism-Leninism is a kind of religion in that it seeks to guide all aspects of human endeavor. But it is an atheistic religion.

Therefore any thrust against communism which limits itself to the realms of politics, economics or the military is not going to be effective in solving the whole problem. Only an ideological offensive can solve not only the problem of communism, but also the problems which Marxism addresses and falsely claims solutions for."

Asked why CARP sponsored the national conference, Dr. Tyler Hendricks replied, "We are a nation-wide and international organization. As a national organization we can serve as a bridge between regional level anti-communist groups. Since we are an international organization with a global perspective we can serve as a bridge between different nationalistic anti-communist groups such as Poles, Nicaraguans and Vietnamese. As a group active in ecumenical work we can also serve as a bridge between religions such as Christianity, Islam and Buddhism, and help bring potency to their stance against commu-

nism. We feel that only when nationalistic anti-communist groups, the free world nations and world religions go beyond their boundaries and work together in harmony, will our efforts to end communism be successful."

Says Howard Self, "CARP is now at the forefront of conservative activism, in rallies, demonstrations, etc. But we feel even more importantly it is our mission to provide education to the campus community and society in general concerning communism. The importance of these conferences is that after years of regional work this is a dramatic leap forward to a national level. These conferences will provide a basis for a national coalition, which was one of the main topics of the conferences. Since many of the organizations represented in this coalition are international, we have here the capability of forming together, in the foreseeable future, a united international front against communism."



JOY  
GARRATT

"There is no Death!  
What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."  
Henry Wadsworth Longfellow

**T**he sudden death of a person we love hits our hearts with a painful impact, especially when it is a young man filled with vitality, warmth and love. Yet, as Longfellow reminds us, death is but a transition to a new realm.

When Reverend Moon's family and Unification Church members gathered to pay respects to Heung Jin Moon before his body was flown to Korea, Rev. Moon stressed that death is not significant as the end of life but that, "it is the new birth into another world."

By Kerry Pobanz

**T**wo hundred years ago, literary genius Wolfgang von Goethe asserted: "I am convinced that the soul is indestructible and that its activity will continue through eternity. It is like the sun, which to our eyes, seems to set at night, but has in reality only gone to diffuse its light elsewhere."

A little over a hundred years ago, in 1855, Chief Seattle of the Swamish Tribe spoke the following to American Governor Isaac Stevens: "Let him (the White Man) be just and deal kindly with my people, for the dead are not powerless. Dead, I say? There is no death. Only a change of worlds."

As recently as 1969, American-trained psychiatrist Elizabeth Kubler-Ross (author of *On Death and Dying*) stated, "Death does not really exist." On another occasion, clarifying her view, she explained: "Death is simply a shedding of the physical body, like the butterfly coming out of its cocoon... And the only thing you lose is something you don't need anymore — your physical body."

Her controversial findings here have turned out to be much corroborated by the later research of psychiatrist Raymond Moody (*Life After Life*), whose efforts have continued to highlight the fact that there is no proof that consciousness ends at death, and considerable evidence that it continues.

### Death and back

Moody, though he is quick to explain that he does not consider his study to be rigorously scientific, does suggest that it may serve to stimulate interest and further investigation into the phenomenon of near-death-experience (NDE's), which are very widespread and very well hidden. From 1970-75, Moody studied 150 cases of NDE, describing in his book many aspects which these experiences held in common.

What he found was, first, that the dying person discovers that he possesses a non-material "new body," generally in the same shape as his physical body, which normally invisible to other nurses, doctors, etc., in the room where he is dying or has died. The person's consciousness, or awareness, is localized in this new body, which, surprisingly can move through objects and people in the "normal" physical world.

Travel in the new body from place to place is so rapid as to seem almost instantaneous. Stationary dwelling in the new body imparts sensations of weightlessness and timelessness.

The most remarkable aspect of the reported NDEs, however, is quite often that the dying person has an encounter

# The Unification Church and dying

"Our first birth occurs out of our mother's womb," he explained. "The new birth delivers us out of the universal womb. We should not be gloomy or sad, but we should rejoice for the victory of the spirit. If we on earth are deeply sorrowful and gloomy it pulls the person down to the earth and he will not feel comforted."

Adding that the word funeral and the color black connotes mourning, Rev. Moon pointed out that a funeral is actually comparable to a wedding. "We should not use black but technicolor," he suggested. "Let's not use the word funeral any longer, but let us call our services the *Ascension and Harmony Ceremony*," he added.

### Prayer

In the Unification Church prayer is the anchor of spiritual life. From the time that Heung Jin was injured until the time of his passing on, church members prayed for his recovery. However, Unificationists recognize that it is God's will that must be carried out and that life and

death occur within a context that may go far beyond the desires we utter in prayer.

Therefore, those present with Rev. Moon when he prayed for his son likened his prayer to an offering. "He asked God to allow his son to live if more could be accomplished by his living than by dying, but told God he accepted whatever His will was with his son," described one church member.

The *Ascension and Harmony Ceremony* following an individual's death includes prayer to accompany the person as he passes on into the spiritual realm, songs, and the recounting of anecdotes and testimonies about the person's character and life.

Not only is it a time to give tribute to the unique gifts and qualities a person shared with us in his life, but it is a time for us to dedicate ourselves to the realization in our own lives of those ideals and exemplary qualities that we observed in him or her.

Thus, Dr. Mose Durst, president of the Unification Church of America, chose these words from the letter of his 17 year

old son, Isaac, a close friend of Heung Jin's, to read in his eulogy given on January 8 in Seoul, Korea:

"Your understanding of life went far beyond the games we played together. Your maturity of heart and mind will hold my admiration forever as will your inflexible character."

"You have always been a bright light shining for all of us, especially myself, and I wish to continue the rest of my life here on earth as you would have. I'm sure you will be very busy carrying out the will of God in spirit world, because our Heavenly Father is in great need of righteous champions like you."

Unification theology affirms that reality consists of the visible, physical world around us as well as the invisible, but equally substantial, spiritual world. The power of love is the force that not only governs the realm of life but also governs the realm of death. Through love our hearts connect to those living around us on this earth and to those who have passed on into the next stage of reality. In love, we are never separated from one another.

## The World of the Spirit

with an incredibly brightlight, variously described as "clear" or "white" light. The light is immediately sensed to be a being of light and as a personal being. This being, possessing personality, is consistently characterized by its warmth and love.

### This was your life

In many cases, the being of light apparently communicates to the dying person through some unspoken, direct transfer of thoughts, suddenly presenting to the person a super-rapid panoramic review of his life. The seeming intention of this being is to cause the person to become reflective about the meaning of his life. Through this whole experience of the review, the being of light generally stresses the importance of two things in life: 1) learning to love other people, and 2) acquiring knowledge.

In the latest treatment of this subject, *Recollections of Death*, published this year, cardiologist Michael Sabom begins by admitting that he was, at the outset, totally skeptical of Moody's findings, believing them to be too casual and unsystematic. However, after completing his own more scientifically-conducted, 5-year survey of 114 NDE's, Sabom is completely convinced of the legitimacy and value of Moody's research, and NDE research in general. Sabom now is willing to seriously hypothesize that a person's mind, which in NDE's apparently splits off from the physical brain, might be the "soul" or "spirit" spoken of in religious doctrines.

Many of the world's major religious traditions incorporate the notion of man possessing some kind of a seemingly non-substantial "soul-body." In Christian mysticism it is the spiritual body (I Cor. 15:44) in Tibetan Buddhism, it is the *Bardo-body*; in Judaism the *coach-haguf*; in Hinduism, the *linga-sharira*; in Sufism the *jismi-i-misal*; in theosophy, the *astral-body*. Yet, even if it were possible for us to fit such a belief into our own world view, it is difficult to comprehend what the purpose would be of existence continuing beyond death.

The view of Unificationism, however, offers us a clear and systematic explanation of the nature of man's spiritual existence. Unificationism proposes that man is made in the direct image of God, and is constituted of a subjective, internal character (mind and spirit) and an objective, external form (body), both aspects being united through complementary relationship.

Mans spirit-self, eternal in nature, is

the same shape as his physical self, and its vibrational quality is so refined that it can simply interpenetrate the physical body. Just as man has five physical senses, so he also has five spiritual senses. Through using the faculty of spiritual sight, or clairvoyance, the renowned 17th century scientist and mystic, Emmanuel Swedenborg, visiting his brother's death-bed, saw him die and his spirit rise up out of his body clapping his hands.

Spiritual growth is understood as the growth of man's character, which is the "heart" of his spirit-self. In other words,

it is the means by which to realize his own vast God-given potential to love, reason, comprehend and create even as God does. Man's physical body is like the soil for the growth of his spirit, and Unificationism poses that the original and highest purpose of man's physical life is to practice loving others, caring for others, and giving to others.

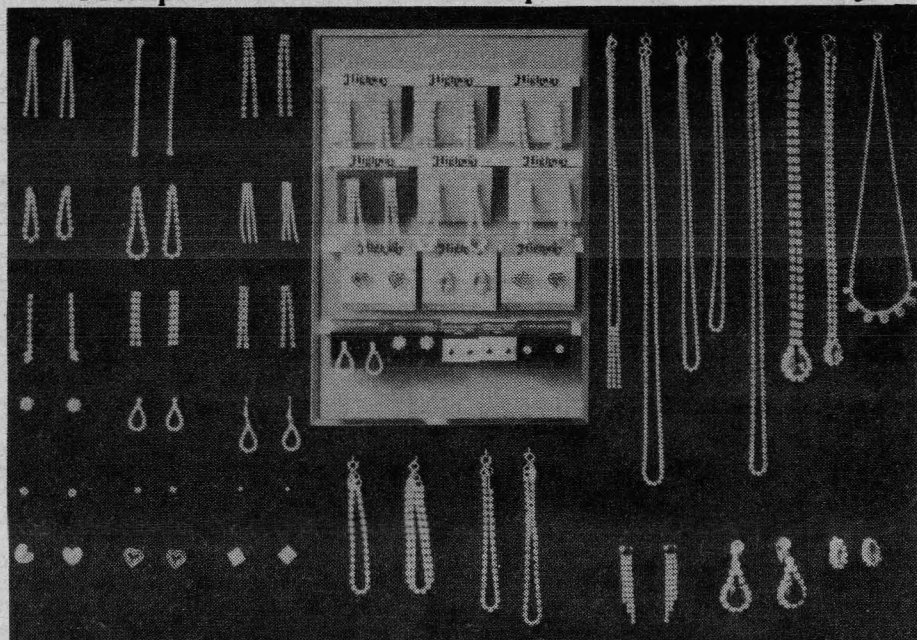
Even though man's average life-span on earth is a mere 70 years, this represents an precious opportunity to develop to maturity the part of himself which is eternal. This being true, man must be careful not to misuse his physical body or to squander his physical lifetime, since it is his only chance to prepare himself to live forever in a dimension of intensely greater reality after bodily death.

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By Larry Moffitt

The statement below, written in a thank-you letter following our return to the United States, is typical of the comments offered by the 21 participants (mostly members of the media) of the World Media Conference's Opinion Leaders Tour of Soviet Russia.

"I did not understand why our group had been selected to visit Russia, since we were already 'hard liners' regarding the communist system. But after a few days of intimidation and Soviet propaganda, and twelve days of observation, it was abundantly clear to us that our mission was a success. There is absolutely no substitute for firsthand experience. We now speak and write with more authority and command the attention of our audiences more forcefully."

The best indication of how the Soviets think was demonstrated when we crossed the border by train from Helsinki to Leningrad. The border guards are uniformed KGB and they only asked us one question: Are you carrying any books or papers? They didn't ask if we had guns or cocaine or dirty pictures, because they are not afraid of those things. But the Soviet Union is deathly afraid of ideas. I don't know why this surprised me because it is quite logical that a country founded on completely false realities would be most threatened by truth.

So they confiscated some of our books. They got a copy of *The Russians* by Hedrick Smith and a few others. They have even been known to confiscate harmless travel guidebooks. Then they asked to sign receipts saying it was okay for them to take our literature. Fortunately their knowledge of English didn't include the kind of vocabulary needed to fully understand our replies to this request. But they got the general idea. We were in the Soviet Union and they were beginning to notice us.

Several members of the group came with names and addresses of Russian citizens (and toys for the kids) whose relatives lived in the United States.

From the Soviet point of view, the idea behind tourism is to sell tours and souvenirs in exchange for dollars, francs, German marks and other "hard currency"

## Fact-finding tour of Russia



Participants in the fact-finding tour, on the right, in discussion with the leaders of *Izvestia*, a national newspaper in Russia.

that can be exchanged in world trade. The Russian ruble is worth almost nothing to the rest of the world. They have found a way to get maximum tourist dollars while controlling the movements of the tourists to an amazing degree, limiting their contact with average Russian citizens to those hand-picked few whose profession is to keep up the facade that the Soviet Union is heaven on earth. Therefore, you never meet an "average" Russian citizen unless you do what we did a lot of: leave the tour, get on the subway and ride.

The real people of Russia are friendly and genuinely attracted to Americans, despite an initial uneasiness due to the bombardment of propaganda heaped upon them daily comparing Americans to Nazis. Still, a pack of Marlboros or chewing gum can crumble 60 years of anti-American feelings in a matter of minutes, so one gets the impression that the Russian people are also accustomed to disbelieving nearly everything they hear from the Kremlin.

"Everything seems to get worse every year," said one person. "I cannot imagine the future ever improving." The idea that Reagan might be re-elected generally

threw people into despair, because they said it would cause their own government to put more money into the military and cause an increase in rationing and economic hardship. When the Cold War is in full swing, it is the Russian people, not the leaders or the military, who suffer.

During the tour, we met with delegations from *Pravda* and *Izvestia* newspapers and TASS and Novosti news agencies. Each session was almost the same, with us facing a table of stone faces who neither gave an inch nor gave the United States credit for having even the smallest good intention. But our group was well-researched, and, to their credit, didn't give an inch either. Several times one of the journalists would cite some fact that would make a complete lie out of an elaborate piece of rhetoric one of the Soviet "journalists" and spent the previous half-hour constructing. When this happened the Soviet man would merely fall silent for a second while a comrade began speaking on a different topic.

One Saturday night in Odessa the journalists all suddenly decided they were devoutly religious and demanded the addresses of a synagogue, a Catholic

church, a Baptist church and a Russian Orthodox church. Galena, our permanent guide (guard), came up with the addresses, including a phony address for the Baptist church. A few of us set out after dinner Saturday night to locate the churches and were able to find the Baptist church so we could go directly to it the next morning.

Four of us visited the Baptist service and found it to be the only place we really felt the presence of God in the Soviet Union. People begin arriving two hours before the service to pray. When the church fills up wall-to-wall, even elderly ladies stand in the center aisle for the entire two-and-a-half-hour service. Almost the whole congregation was in tears from the beginning of the service, including the many young people present. Religion is a strong though somewhat underground force, and it is with good reason that the government feels so threatened by religion. Religion will destroy the Soviet government.

### Miniature Moscow Rally

While in Moscow, the three Unification Church members on the staff held the first formation-stage Moscow Rally at the foot of the Kremlin Wall. Trying to be as casual as we could, we propped up the movie camera on the ground and set up a small sound recorder. We sat in a circle around the microphone and sang "Song of the Garden." Then we prayed for God to prepare the way for Reverend Moon to come to Moscow. We prayed for the liberation of the Russian people and asked Heavenly Father to make this ground a special place where people could come to pray and feel new hope and determination to rid their country of communism.

After the rally, observed by one uniformed KGB officer who didn't interfere, we felt ecstatic with joy. We left the area talking about where we should set up the stage and the seats and lights for the next rally. Suddenly it seemed possible and so very real that Reverend and Mrs. Moon would stand here and the flags of all the nations would be lined up like so, and the people would sit in this section and some over there. And the band would play "Song of the Garden."

Reprinted from *Today's World*.

## PARENTS Time for farewells

By Dr. Freda Mary Oben

In the previous excerpts, Dr. Oben described the start of her visit with her son at the Unification Theological seminary.

### Part Three

That evening marked a full week of my stay, and it seemed as if I had come full cycle — not only in time, but in understanding, developed not only through the beauty of the seminarians but by participation in their classes. Never had I witnessed such uniformity of inspired motivation between student body and faculty. The academic level was not only high, but it was also faithful to the concept of Western spirituality in an ecumenical study of world religions, including the Oriental.

The seminary, by attending courses offered through the six departments, is shocked into an awareness of the need for personal search in the realm of truth. Edith Stein has written, "Whoever is seeking for truth is seeking for God whether he knows it or not." How incredibly wonderful it is when the striver does know, as one finds in the seminary, that God and truth are one.

This was also my last evening, as I was to take an early train the next morning. I sat reminiscing on the classes I had attended during the week. As I thought of the various

personalities held in such affection and esteem by the students, I myself could not help but pay tribute to these humane professors out on a limb to help these young idealists.

I remembered how I had been moved by the charismatic scholar who combined Judaism with a universal perspective in a lecture on Moses as model of the Redeemer figure. I recalled with pleasure the Protestant minister who sang in fine voice at the piano as he led the class in the singing of Psalms, and who said, "One's personal religion finds classical expression in the Psalter."

I sensed the courage of the quiet professor of psychology who had presented the concepts of Freud and Jung to a group so devoted to the Divine Principle, and who had challenged them to think out all possible ramifications in an examination of the roots of their own thought. I thought of the young vivacious professor, author of texts on the early church fathers, who returned to lecture at his Alma Mater — Harvard Divinity School — and of the other professor who also teaches comparative theology and ecumenical Christianity, an Eastern Orthodox man who turns out publications, as do most of the faculty.

And I now felt deeply gratified that I had waited those extra few days, despite the clearing after the second snowfall, to attend the lecture of the Jesuit who holds a doctorate in theology as well as one in philosophy. He had demonstrated both vision and scholarly precision in an investigation of the nature of religion: Western culture was traditionally presented as based on Plato, Aristotle and Christ; yet he radically challenged the class with the question, "Was primitive religion originally monotheistic or polytheistic?" I had also spent a few fine hours in the library by the reserve shelf for his course, discovering that the texts, many of which were written or edited by this scholar of the philosophy of religion, were valuable to me in my own research.

Remembering the refined spirituality of the lovely Japanese professor, I thought of Goethe's phrase, "Story of a beautiful soul." She herself had made many allusions to the

literature of various cultures in her carefully prepared lectures read in an almost inaudible voice. As sharp contrast to this quiet woman appeared the exuberant, radical theological consultant who came in each week from Canada to throw provocative tidbits of what seems to be an almost organically evolving theology. But what seemed at first to be either refutation or oversimplification of historical Judeo-Christian perspective was resolved in a return to the truth of Christ as Messiah and Redeemer. The round of applause which ended this lecture, as so many of the others had ended, was open declaration that the students were experiencing a fulfilled duty of the educator — the awakening and stimulation of the listener's thinking process.

Before retiring this last evening, my son and I drove to the nearby town for some ice cream. This was a very significant act, because he knew that I had given up ice cream for over a year with the wholeness of his Christian identity as my intention; now I knew that, despite our still differing theological perceptions, we were very close to each other in Christian faith. The ice cream parlor had just closed, but we talked and watched the gulf of the past disappear.

Early the next morning, Richie and I took a last walk as a light snow filtered incredibly down through lovely sunshine and created a golden haze on untouched snow. As the gentle rays of light streamed down upon that pure whiteness, I felt new life in Christ within us both. St. John writes: "There was a true light which enlighteneth every man that cometh into this world. In Him was life, and the life is the light of men." We trudged back through deep drifts as if forging new paths for our future.

It was almost time to leave when we returned to the lounge to find a few seminarians lingering to say goodbye, although many goodbyes had already been said at breakfast.

We left as we had come — Larry, Richie, and I — but this time there were many waving until the car had left the lot. The New York train was late, so we sat happily over an early



Dr. Oben and her son Ritchie.

lunch and triumphantly consumed the symbolic ice cream!

Finally homeward bound through scenes of forest white, I knew that the week of snowfall had purified us all. My son had told me that my presence had brought him strength, and I knew that we had all learned from each other through love. He had given me a card to read on the train, wherein he thanked me for caring enough to come to find out for myself what he was doing; a picture of himself by the water-side was enclosed, with the words from Psalm 1 which describe the man who delights in "the law of the Lord": "He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers."

I will think of him so, as a tree planted by the waters of eternal life. And my heart cries out to my child, and to all his brethren who are, after all, all our children: "How good, how delightful it is for all to live together like brothers; fine as oil on the head running down the beard; running down Aaron's beard; to the collar of his robes; copious as a Hermon drew falling on the heights of Zion, where Yahweh confers his blessing/everlasting life (Psalm 133)."

© Dr. Oben



## THE EARLY YEARS

# My friend takes me to her church

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

By Mrs. Gil Ja Sa Eu

### Part Three

I paid no attention at first. As the days went by, however, more and more students in my dormitory began going to the Unification Church. Particularly my close friend Shin Mi Shik (Mrs. Sang Ik Choi) began going there and invited me to go with her.

Also I heard that the English literature professor, who had until a short time before been the house mother of our dormitory, was going there. During the Korean War her husband was kidnapped by the communists. Her faith was such that she had many spiritual experiences. She would gather us for early morning prayer meetings and tell us many things we couldn't comprehend about the spiritual world.

Somehow my heart was attracted and I faithfully attended every morning. Because of her almost insane life of faith, she was finally removed as house mother of the dormitory. Once she began attending the Unification Church, however, I could not help but be amazed at the change that came over her.

Before, because she said she was a sinner, she never used makeup and never cared how she dressed, but as she began going to the Unification Church she began to dress neatly and even began setting her hair; her face was full of hope and her attitude always joyful.

### Professor Kim joins

I could not help but become interested when I heard that Professor Young Oon Kim had begun going there. She was a single woman already past forty and stern to the point of being cold. Although I always looked forward to her lectures, I could never feel close to her. Even when walking on the campus she was always engrossed in deep thought. She would be concentrating completely on a single point in front of her and I could never even greet her when we passed each other.

Soon after I began hearing the rumor that Professor Kim was going to the church, five capable professors, including Professor Kim and the English literature professor, were fired by the university. They had been told to choose between their academic careers and the Unification Church and had chosen the church.

One evening after dinner I went out to a field with my friend Mishik and as we walked I asked her in a whisper, "Is Moon like Jesus?" She had been walking a step ahead of me, but hearing my question she turned around and said angrily, "You don't know anything! How can you be qualified to ask such a question?"

Her attitude was so serious and solemn I wasn't able to say anything further. Only my heart was pounding. Soon I said, "Then I'll go there and see!" My pride had been hurt by her saying that I wasn't qualified, and I promised to go with her, forgetting that I had been resisting her invitations for three months.

### Shall we go?

She smiled and said, "Then shall we go?"

Her solemn attitude of a moment ago suddenly melted and she was smiling and glad. During the spring vacation before my senior year I decided to go with Kim Cheong Eun (Mrs. Han Sang Kil). Mishik had also been witnessing to her. It was Wednesday, March 2, 1955. Cheong Eun whispered to me as we were about to leave: "I hear they have an electric gadget to make people stick to the floor so they can't leave. If you get stuck I'll pull you away, so if I get stuck will you pull

me?" I promised that I would, and we went to the Wednesday evening worship.

At that time the church was in Heungin Dong, behind Seoul Stadium. The church was a normal house and was packed with people who had come for the worship service. A young man wearing a jacket preached with tears in his eyes. This was our teacher, who was 35 years old at the time. He preached about the suffering course of Jesus with great indignation. I had never heard such a sermon before.

All the people at the service were crying with him, and many spiritual phenomena were taking place. People's bodies were shaking and their heads were moving back and forth. Many such phenomena were going on around me. During the prayer I opened my eyes for fear that something similar might happen to me. Cheong Eun whispered to me, "They're really crazy about their faith, aren't they?" I had to agree.

After the service we were welcomed by a group of Ewha students who had already been attending. More than anything else, I was taken aback by the change in Professor Young Oon Kim's personality. She had been as aloof as a crane and had earned the nickname, "the ice woman." Yet now we found her with a towel around her head wiping the floor with a damp rag. We had never been able to approach her before, but now she greeted us with a warmth we had never seen in her.

### God and physics

The two of us heard lectures from President Eu after the service. I could not but be surprised to see him use the atomic theory to explain the dual characteristics of God. I had studied theoretical physics only because I had had to, but to see it applied in this way gave me much more familiarity than the vague teachings of the established churches.

The relationship between the spiritual and physical worlds had been a problem for me, but I was able to understand it clearly now. I had always wanted to protest to God: Wasn't it unfair that evil men should live well and good men should suffer?

And why did God make a world that struggles in contradiction and then not take responsibility to let people live well? Jesus had said that we had to love him more than our parents or spouses. Yet I could have little confidence in my faith, as I couldn't even love him to the degree of male-female love.

The section in "The Fall of Man" concerning man's portion of responsibility and the section on the question of Jesus' crucifixion answered all my problems on these issues and made Jesus seem very near to me, whereas he had seemed so far removed until then.

Without realizing it, I shed a tear of inspiration. Suddenly I recalled the student from the Kim Il Sung University. I felt that if I had only had this Principle, I would have been able to subjugate him. How I had been looking for this truth!

When a woman came and began speaking in tongues as she prayed, I felt my heart become purified and I felt a warmth I had never experienced before. I suddenly became conscious of the tears I had been shedding, and I looked at my friend behind me. Her eyes, too, had become red and swollen. She whispered to me, "there's nothing we can do now, is there?"

I nodded in agreement. We hadn't been captured by electricity but by truth. When I heard "The Song of the Garden," I felt as if the Kingdom of our Lord for which I longed was just around the corner. The testimonies of the university students moved me deeply.

When I met Reverend Moon, my impression of him was that he was as spotless and clear as a pure, soft head of fresh lettuce. Other people have said that

Gil Ja Sa Eu (back, third left) with her friends in 1960 who were expelled from school because they would not leave the church.



they saw a bright light enveloping him, but perhaps because I was seeing him more in a physical sense than in a spiritual sense. He looked as pure as a baby, and I could not take my eyes off his face. Still now, there are often times when I will forget myself and stare at him for a long time. There is no need for me to explain it. It's just that I like him.

One day during worship service I was sitting directly in front of him listening to his sermon. I began to feel intensely a strong sense of gratitude toward him. At that time, a light like a golden axe came from above the right side of my head. The light went into my head and my whole body became intensely hot, but I felt very joyful at the same time. The moment I thought to myself, "This is the fire!" it came out of the left side of my head. It was a momentary occurrence, but I knew then for a certain the existence of the spirit world.

God is holy and a God of love, but in the last days He must perform a fearful judgment. Not knowing the meaning of this I had always feared Him. Now I found out for the first time that He was a God who had been crying and working hard for 6,000 years to find the children He had lost.

I knew the stunning truth that because people would not believe in him, a sad and lonely Jesus was forced to go the way of the cross. I felt the anger that had I been alive at that time I would have attended him well.

Now that I knew the circumstances of God and Jesus, I could love them much more deeply. Once I found out about my relationship to the creation, all creatures around me felt to me like they were my body. I felt as if I could communicate with them in a silent conversation, and I was living a new life completely filled with the joy and gratitude of rebirth.

Since my high school days, my reason and my heart had not harmonized but had been struggling with one another. If I let

reason lead the way, I could discern the principle of things. The role of reason is to control the direction and purpose of the emotions that arise from the heart.

In any case, because I did not know where reason and heart came from or what their purpose was, I was not able to grasp the whole meaning of truth, goodness or beauty, even though these were my ideals. I wanted to know everything about everything in the world, and to love and believe.

As I watched my father in his legal work, I had seen spouses who had become enemies even though they had at one time been happy; I saw brothers fighting over property; and I had seen embezzlers.

While studying the 1,001 faces of men beside my father, I had developed a nature that saw all people as base and I could not respect anyone. When a man confessed his love to me and proposed marriage, I did not have confidence as to who would take eternal responsibility for our love.

I respected my father, but I could not respect him completely. During my high school days, if one of my teachers hadn't much ability, I would talk to the principal and have him removed to another school or would tell him to his face that I refused to study with him. I was the valedictorian of my class, but I wasn't chosen as the model student.

Everyone in the world seemed imperfect, and I was taken over by arrogance and a cold heart. I was a very lonely person. When I came to know the Principle, I discovered clearly that the spiritual master for whom I had searched was Father Moon. That joy was in the act of recreation, and that sadness was in man's Fall. I perceived that to be persecuted for the sake of God's will was actually beneficial. I received many revelations through dreams.

### Next Month • Part Four The Early Church

## a letter

Dear Editor:  
I thought I'd write and tell you that my mother (whom I call from time to time to converse about matters of heart and state) is 100 percent grateful for the *Unification News* and told me that she reads it cover to cover. She used to be a journalist, so I get from her an analysis

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of style and content from both parental and professional point of view.

The parent in her really eats up letters and articles by other parents, especially those dealing with theological content and lifestyle. She doesn't like sentimentality, she likes facts. She is not so inspired by the poems, etc., feeling they are too much slanted toward our beliefs and not general enough for her to relate to.

And she says quite emphatically that you should write about and give credit to all those fundraisers out there slogging their guts out to bring in the bucks. She likes hearing about IOWC, but feels there are many more unsung heroes who do the "boring, not so glamorous" jobs who deserve recognition.

She's a hard case. I sent her the six-volume study guides and she said she read volume one and then had to find out how it ended, so she read volume six. By the way, she's going to send you a contribution sometime soon. She'd hate to be cut off your distribution list, she said.

I hope more parents read it as avidly as she does. She's pretty positive these days, even though she doesn't entirely agree with the theology and hates thinking about the hours we all put in.

J.S.  
Chicago.





**JOHN  
BIERMANS**

In my last column, I described a recent lawsuit in which the basic allegation had been that the Unification Church practices "coercive persuasion" or "mind control" on its members. It is amazing how much this myth has spread until it has become a common perception among many Americans. It is also extremely unfortunate because it has caused untold grief and anguish among church members and their families. Why does this myth exist and how did it ever come about in the first place? It is time for debunking the myth and explaining the reality of religious faith.

Perhaps the most significant culprit in propagating this myth has been the mental health profession. The reason this came about was because opponents of the new religious movements knew they were directly confronting the issue of religious freedom. The Constitution clearly states that the government shall not interfere with the right of any adult to practice the religion of his or her choice. In order to get around this "problem," they shifted the emphasis of their opposition to groups like the Unification Church by claiming that the issue is not one of religion; rather it is one of "mental health."

#### 'Experts' called in

According to two leading spokesmen against this theory, Dr. Thomas Szasz and Dr. Lee Coleman, this argument gave

John Biermans is a member of the HSA Legal Staff.

church opponents greater leverage. In the words of Dr. Coleman, "traditionally state and church have been separated by law whereas traditionally state and psychiatry have been joined by law... Once the problem was defined as a psychiatric one, they could easily call in the 'experts.'" This was the beginning of one of the most serious threats that has ever been faced by the religious community — the attempt to legalize deprogramming or faithbreaking through the use of the mental health profession.

How was this possible? It came about when these opponents found a number of psychiatrists like Margaret Singer, Samuel Benson and John Clark who were willing to give testimony that the various

## THE FAITHBREAKERS

new religious movements or "cults" practiced "brainwashing," such as that experienced by POWs during the Korean War under the communists in North Korea. To call them doctors is, in my opinion, to demean the entire profession, but doctors they are, and this gave them credibility in the eyes of the courts, law enforcement officials and the general public.

Their perspective was essentially that anyone who had a conversion experience whereby they decided to dedicate their life to God or some idealistic purpose (like building the Kingdom of Heaven) was mentally unsound. According to Dr. Clark, the act of joining an unpopular religion is in itself a sign of mental illness. As a consequence, these people considered themselves qualified to give testimony as to the mental state of the converts, sometimes without ever meeting them face to face!

One of the "experts" who testifies most frequently is Dr. Margaret Singer. In a case in Oregon, she testified that a young woman named Sally was suffering from "stress response syndrome"

caused by the Church of Scientology. Dr. Singer was confident that her evaluation was correct even though she had not interviewed Sally until 18 months after the events in question. As Dr. Coleman cynically puts it, "exposure to Scientology had damaged Sally, while her parents' use of force and deception [by kidnapping] had only helped Sally find her true self."

#### Invalid conclusions

This exact scenario was repeated in the testimony of Dr. Singer and Dr. Samuel Benson in the San Francisco lawsuit I described in my last column. In dismissing the entire complaint against the Unification Church, Judge Pollak

remarked that both Dr. Singer and Dr. Benson "examined the plaintiffs [David Molko and Tracy Leal] long after the events in question. They did not reach their opinions concerning plaintiffs' state of mind based on a contemporaneous examination independent of their views of Unification Church methods, but seem to have reasoned backwards from their disapproval of those methods..."

We are fortunate to have such an enlightened judicial perspective. However, such enlightenment has been rare. In actual fact, the mental health profession has been very persuasive in convincing the public that those who undertake some form of deep religious commitment have a "mental" problem.

The extremely serious danger that becomes apparent is that this is a direct attack on all religious commitment. In other words, it is the religious commitment or fervor itself that is "suspect" in the eyes of these so-called "experts."

In a recent conversation with a law professor of the Roman Catholic faith, the professor expressed his grave con-

cern that the current tendency to give such credence to mental health experts endangers the devout believers of any faith. Why? Because the attack by these psychiatrists is based entirely on their own, secular viewpoint. They are unable to understand what it means to have a profound religious conversion experience. And, as I have explained in a previous column, the conversion experience is always a very personal thing, something that our Constitution holds inviolate.

Studies by innumerable sociologists, theologians and others consistently debunk the mythology of brainwashing and mind control. Alan Schefflin and Edward Opton in *The Mind Manipulators* have explained that "mind control furnishes a convenient rationalization" for those wishing to deny responsibility for past behaviors. "Esoteric notions like brainwashing allow people to forget that they are responsible for their own actions. Personal values, as well as independence of thought and judgment are not snatched away from people. People all too readily give them up voluntarily. The concept of brainwashing is the most seductive mind manipulation of all."

From his extensive research into this subject, Dr. Coleman makes the following analysis: "This does not imply that these churches do not exert a powerful influence on their members' opinions and lifestyles. That they do is indeed one of the few points church critics and friends agree upon. Yet whatever influence they do wield is legally no different from the influence that takes place every day in established churches, high-pressure selling sessions, social clubs, and all forms of counseling. If the Unification Church, Scientology and Hare Krishnas are engaging in brainwashing and mind control, then so are the 'Big Three' (Catholics, Protestants and Jews), not to mention the Boy Scouts, Little League, and Madison Avenue. Shall we send all their 'victims' to psychiatrists?"

## Enduring a faithbreaking

By Jacinta Satherly Krefft

*Faithbreaking is still alive in America, land of religious freedom. This is a recent testimony of one experience.*

I was at my flower stand in Knoxville when I was surrounded by four men. One man picked me up and threw me into a van. I was relieved to see my brother Joe there because I was very frightened by the men.

My brother tried to reassure me that I would be alright. The people in my van were in contact by CB radio with a van following us.

In Chattanooga, my sister and my friend Mary from New Zealand were waiting. Mary had been kidnapped while attending the seminary and had her faith broken. They escorted me to an upstairs bedroom where the windows were all nailed shut.

They began interrogating and insulting me. I attempted to defend my faith but it was a pointless debate because there were 12 people opposing me and their intentions were very clear. They wanted to suffocate me with their negative attitudes and literature. I was given two pieces of toast and licorice for dinner. If I went to the bathroom someone accompanied me. I went to sleep with a guard sitting inside the room and two other people sleeping beside my bed.

When I woke up in the morning three people entered the room and the process continued. Joe Alexander Sr. tried complimenting me, telling me I was a very beautiful and intelligent woman. Mary Ellis, a woman called Mary Jo, and an older lady called Lil all participated in the various forms of vocal interchange — arguing, haranguing and insulting my faith. At some point in the day Joe Alexander Jr. arrived and just sat on the floor and said nothing.

On the third morning Joe Alexander Sr. arrived with a black brief case and told me he wanted to read me some testimonies of members who had left the church. I felt too vulnerable to hear anything negative. I felt outraged that I had to be subjugated to all this negative information. I told him I didn't want to hear what he was going to read. He continued to

read anyway. I told him again more strongly that I didn't want to hear. He still began to read. I tried to block my ears. Someone pulled my hands down. I jumped up and ran into the bathroom and tried to close the door. Mary and my brother ran in after me. I was crying. I begged them to let me go. I screamed in the direction of the window, "Help me!"

Joe Sr. came to the bathroom and began to read to me there. I ran out of the bathroom and said I wanted to sleep. I pulled the covers over my head. Joe Sr. pulled a chair up beside the bed and said he would read me to sleep. I was incensed. I sat up abruptly and took a swing at him. He left.

Finally I was told I could rest for an hour. I felt like a caged animal, humiliated and violated in the worst way. I cried and prayed and tried to make a strategy. My brother sat beside me on the bed. I demanded paper and pen. I felt it was important for me to define my reality — evaluate my involvement in the Unification Movement and to analyze what was happening in my present situation. After writing I felt calmer and more confident.

Later that evening I was told that we would be moving to Atlanta. Apparently the father in the house had had a heart attack as a result of my emotional outburst!

The 6-hour journey was cramped and intense. We made several stops. I looked for a chance to escape and made my guards nervous! We arrived in Charleston at 6 a.m. Someone met us and led us to our new location. When we arrived the "deprogrammers" were elated. One could call it an ideal faithbreaking situation — a huge mansion at the end of a dead end street with a marsh all around.

I felt dejected. It was clear the police would not find me here. Escape seemed unlikely and screaming would be in vain. I sat on a couch in my new prison and did my best not to cry. I prayed desperately, crying to God.

It became clear at this point that I had no choice but to feign being deprogrammed. It seemed such a difficult thing to do. I didn't know how I could deny my faith. I had to surrender myself to God and have faith He would guide me. He was the only one I could trust. After my prayer my spirit changed to greater peacefulness and I felt Heavenly Father's presence. I realized this was a good

chance to overcome some of my weak points.

Always before being presented with any material, I prayed. I felt that after 5 days that I could convince them. On the seventh and eighth day we studied a book called *Totalism and Brainwashing* by Jay Lifton. Point by point we went over the first section called "Mileux Control" in which they try to claim that coercive persuasion takes place in the workshops in California. Sometimes I would mildly disagree with a point to make my feigned deprogramming more convincing. Disagreement was not allowed. They would press the point laboriously!

They were always eager for me to watch, read or listen to more criticisms. I continued to feign interest. At night before sleeping I would talk with Mary about our past. But I would put in increasingly more "feigned doubts" and finally I mentioned I wanted to go to New Zealand. There is tremendous emotional pressure with one's family and friends present. Sleep became difficult. I experienced extreme anxiety. Sometimes the pain was so intense I thought I would die.

At the same time it was amazing how God helped me nourish myself spiritually and confirm my faith. I felt it was important to keep a bright spirit. I did my best to keep in the subject position. I would joke with the guards and engage my brother in long discussions in the hopes that in the future he might believe my mind was sound and clear.

I finally said I would like to go to the "Rehabilitation Center" called "Unbound" in Iowa City. I knew that Mary had been there and from her description it sounded as if I could easily escape. The atmosphere was much freer now. The next morning they drove Anne, Joe, Mary and me to the airport. Maybe the most difficult part was having to thank the "deprogrammers" and hug them.

Someone from Unbound was at the airport to meet us. I didn't like the house at all. There were a couple of vagrant Hare Krishnas and a motley and wimpish-looking staff. I felt I was like a psychiatric patient. I felt insulted to be brought to such a place. I felt sick and anxious. I was given a form to sign stating that I wished to leave the Unification movement, never to return and that mind control was used on me. Also I was told that for the first week I could not go outside unaccompanied.

I wanted to wait to call when Anne and Joe



Jacinta.

had gone. I told Mary I was going to call my husband Chris. She tried to encourage me to write instead. I called the CARP Center in Knoxville. I gave my number to the sister who answered. I told her I was in Iowa City and told her to call Headquarters.

Then began the long wait. I thought Mary must have guessed my plans, but she was totally unsuspecting. I questioned and probed her to see if she was open to constructive discussion about the Unification Movement, but she became nervous at my questioning so she went and got a staff member to talk to me.

Finally I encouraged Mary to go to bed. I told her I wanted to be on my own for a while. I wrote a long note to her and Anne and Joe. I sat so that I could see the door and I listened intently for cars.

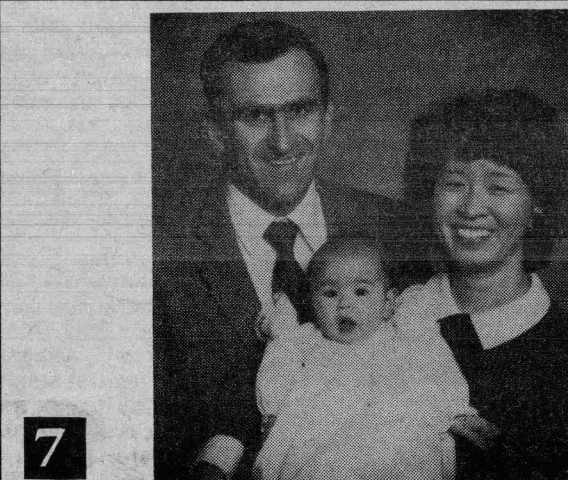
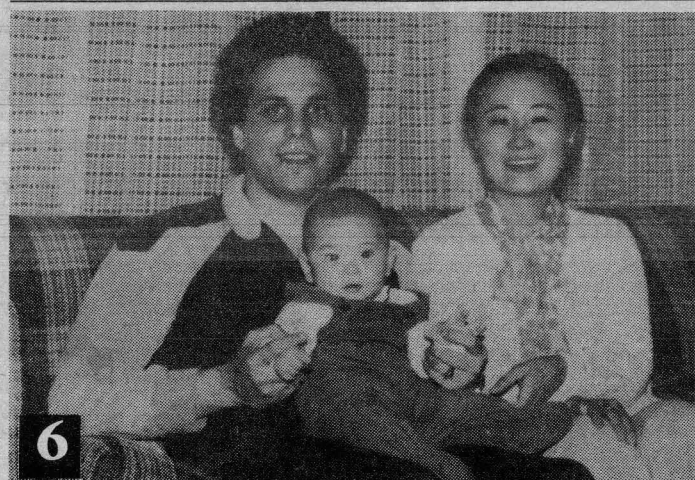
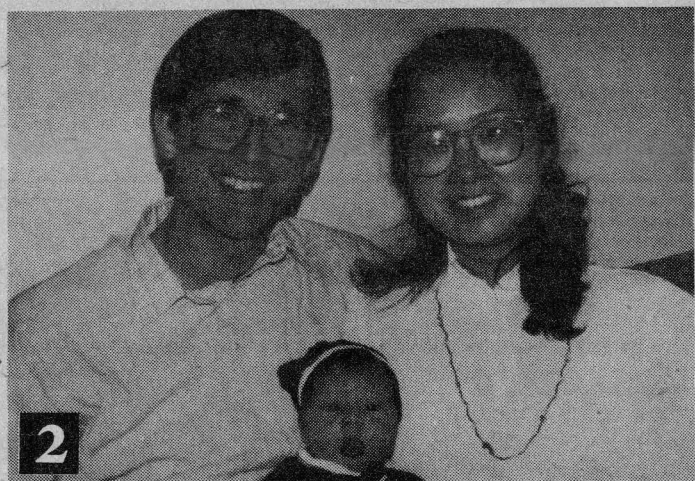
At approximately 2 o'clock the phone rang. It was Richard Buessing. He was in Iowa City. He was very near the house. He told me where I would find the car. I picked up my jacket, left my note on the coffee table and walked out unobserved. Minutes later Richard and I were on our way to Chicago. The ordeal was over.

I will never forget that moment in the house in Chattanooga when I realized that what was happening was the worst violation to another human being — to rape someone's mind. Honestly I would have preferred to have been shot.



## Goo Goo Goo

It's baby time for many families in the church. To share your joy, send a photo of yourself and baby, with all your names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present in the order we received them • 1. John and Claire Bowles with son, Dordji Thomas, born Sept. 83 • 2. Jim and Hiromi Stephens with Nari • 3. Emilio and Marcelle Murdica with son David, 9/15/83 • 4. Mel and Holly Haft with son Nathaniel Sherman, 11/4/83 • 5. Evans and Rachel Johnson with daughter Nancy Ella, 9/5/83 • 6. Mark and Tamie Wilenchick with son Daniel Marcus, 5/9/83 • 7. Larry and Akemi Krishnek with daughter Miwa Teresa, 8/25/83.



Founded 1982

## Unification News

**Dr. Mose Durst**  
—PUBLISHER—

**Richard L. Lewis**  
—EDITOR—

**Louise Zontek**  
—TYPESETTING—

**Laura Reinig**  
—COPY EDITING—

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

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# Speaking tour of Korea, 500,000 hear Rev. Moon

By Mike Breen

Reverend Moon began a 10 city speaking tour through Korea's provincial capitals with a rally in Masan, South Korea on Dec. 14.

The tour marks a the start of a concerted effort to present Unificationism

as an alternative to international Marxism.

Addressing an audience of 25,000 in the southern industrial city of Masan, Reverend Moon drew attention to the global strategic importance of the confrontation between North and South on the Korean peninsula.

"The destiny of Korea is to gain a



New Future Photos

Reverend Moon speaking to over 50,000 people in Seoul on his recent tour of Korea.

victory over communism within her own borders. If she succeeds, Korea will provide a model for the world to follow," he said.

Although economically and militarily strong, Korea is weak on ideology, he said.

"Ultimate victory in an all-out war is only gained with a victory in the war of thought," he said, citing the U.S. struggle in Vietnam as an example of ideological failure.

Current ideologies, philosophies and religions "have all attempted to solve

social problems and injustices," he said, but have "reached their limitations."

"Korea needs the Unification movement if it is to win over North Korea," Reverend Moon said. "This critique and counter-proposal to communism will destroy the ideological base [North Korea] has in the South."

"The ideological education of the South Korean people is the only way to change Pyongyang's intention of launching another war," Reverend Moon said.

continued on page 4.

## Ministers' prayer walk opens New Year with God's Day

By John Magoela

More than 200 people from various religious denominations marched down 42nd Street through Times Square in New York City

on the morning of January 2nd to take part in the first Ecumenical Prayer Walk organized by Minority Alliance International.

The prayer walk, for which a coalition of minority ministers and religious

heads proclaimed Jan. 2nd "God's Day of Prayer for the Spiritual Awakening of America" and 1984 a "Year of Prayer" was declared a success by its organizers despite the fact that well below the 5,000 expected actually turned out.

An overnight snow and cold weather was a factor in the small turnout, officials said.

The proclamation of "God's Day of Prayer" and the "Year of Prayer" was made on the steps of the New York Public Library on Fifth Avenue before hundreds of witnesses after the prayer walk, which went from 11th to Fifth avenues.

The prayer walk was the outcome of a series of the monthly Ministers' Conferences that were held throughout 1983 under the auspice of the Minority Alliance International, a civil rights and religious liberties organization founded by the Rev. Sun Myung Moon in 1980 to unite minority organizations as well as individuals against racial and religious bigotry.

God's Day was planned by the ministers to be remembered and celebrated each Jan. 1st starting in 1985.

"This day the ecumenical prayer walk resolves the declaration of 1984 as a year of prayer for our nation," said the Rev. Edward R. Culvert, the coalition's steering committee chairman and pastor of the First Baptist Church of Central Harlem in a resolution which he read and said would be submitted to the U.S. government for consideration and enactment.

To implement the resolution, the ministers said they intend to promote revivals throughout the city and to encourage other churches and religious groups to pray for the nation continuously during the year.

They also said they plan to hold a prayer rally this summer in Washington D.C., to appeal to government officials and the nation to "return to God."

The multi-racial, multi-denominational procession was led by largely black church ministers.

Among the religious groups taking part in the march were the Ethiopian Orthodox Coptic Church, the Church of



Reverend Culvert speaking on the steps of the NY Library at the rally following the Prayer Walk.

Jesus Christ Emanuel, the Council Evangelical Apostolic Church of God, the Pentecostal Outreach Ministry, the Whosoever Wills Pentecostal Church, the Unification Church, and the African Stock Exchange Development Corp.

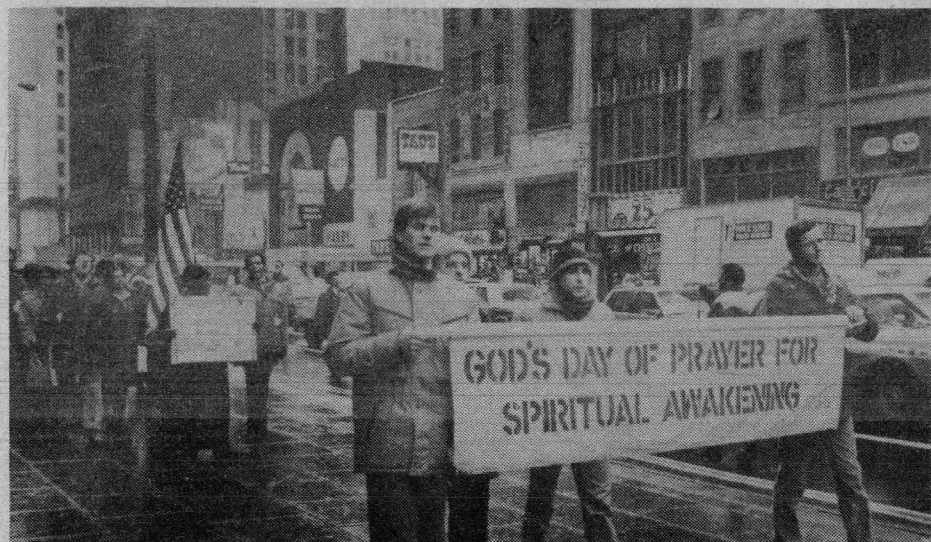
The marchers, who were escorted by six city police cars, chanted "U.S.A for God's Day" and "Now or never, save mankind" as they walked through Times Square and its numerous houses of pornography.

One of the speakers was the Rev. Gilbert Starr, executive director of Minority Alliance International.

"Minority Alliance International would like to welcome each of you to join with us to truly proclaim God's Day," said Starr said. "People are seeking answers without God. I tell you there will be no answers without God."

Other speakers included the Rev. Dr. Estelle Mack, pastor of Whosoever Wills Pentecostal Church at West 153rd Street; the Rev. Inez Grant, an evangelist; and Andrew Kessler, who spoke on behalf of CAUSA International, a sister organization of MAI.

The invocation was given by Bishop Eraldo Clarke of the Church of Jesus Christ Emanuel and Archbishop Mikael Kristos of the Ethiopian Orthodox Coptic Church, and the program was concluded with a unison prayer.



Harlem Weekly

The MAI sponsored Prayer Walk along 42nd Street in New York.

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