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Unification News

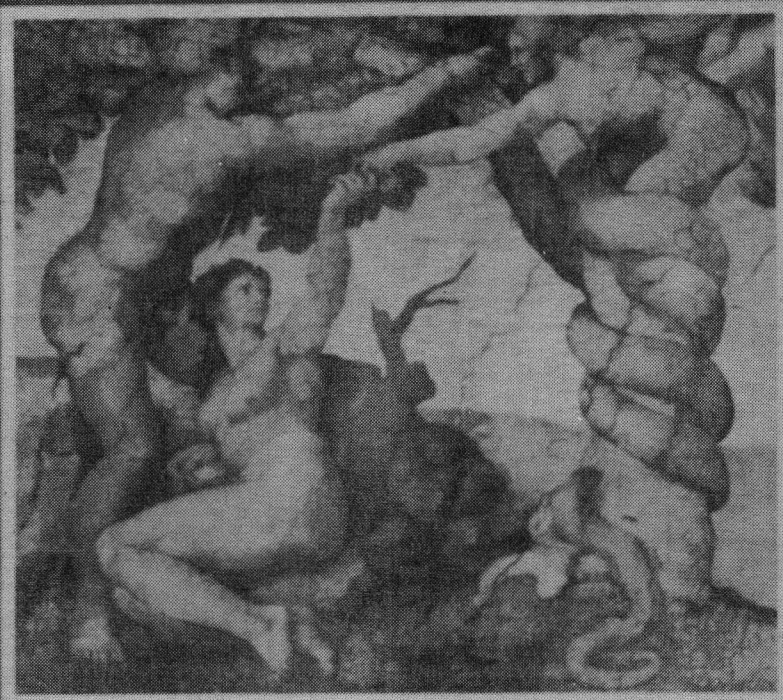
April 1984

A new TV series starts: WORD AND DEED
The Unification Movement: Towards an Ideal World

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THE DIVINE PRINCIPLE

THE FALL OF MAN



THE ORIGIN OF CONFLICT
AND SUFFERING IN
HUMAN EXPERIENCE

THE DIVINE PRINCIPLE HOME STUDY COURSE 2

Announcing The Home Church Theme Song Contest 1984

Just about a year ago Reverend Moon mobilized the American Movement to reawaken America to her original calling in these crucial final years of the 40 year stretch in the wilderness. The destination is Canaan and Home Church awaits us there. Home Church is, after all, our land of settlement.

Knowing that beyond the battlefields lies the Homeland, President David S.C. Kim of the Unification Theological Seminary at Barrytown initiated an annual Home Church Theme Song Contest to help keep the vision alive in our hearts and to give us songs to stir deep memories in the future as the Holy Songs of the early members in Korea and Japan have done for us. President Kim would like to have this annual contest for the next several years gathering songs to collate finally in a Home Church song book. He is offering \$50 to the 1st Prize Winner each year.

The rules for the 1984 contest are that the tune and the lyrics be original

Please send both a tape and the written words by June 1, 1984 to:

U.T.S. Home Church Song Contest
10 Dock Road
Barrytown, NY 12507

Good guidelines for your songs are: Remember that your song needs to be singable by a group or congregation — not too high, not too low, not too complicated. Keep it simple, beautiful, and of course, uplifting. Written music is nice to include, but is optional.

This contest is worldwide. Last year's contest was won by a sister in Australia. Maybe this year it can be you.

The theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. It is divided into three parts — the Principle of Creation, the Fall of Man, and Principles of Restoration. The Home Church Study Guide was written as an introduction to the Divine Principle and is in six volumes (available from HSA Publications, 4 West 43rd Street, New York NY 10036). It is being reprinted here in the Unification News. Volume Two deals with the Fall of Man. Please keep in mind that the Divine Principle has the character of a revelation from God, and is not merely a product of human reasoning. If you have questions regarding any of its ideas, please don't hesitate to write in with your questions: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

Volume Two • Part One

In the "Principle of Creation," God's ideal for our world was presented. There it was explained that God originally created man to see His own nature expressed in a tangible, visible being, with whom He could share a give and take of love. He thus created men and women, who were intended to grow to perfection, form families and establish with God and each other the Kingdom of Heaven on earth.

We don't have to look very far to realize that this ideal has not been realized. We have experienced what is perhaps the most violent century in all of history. Images of Dachau and Auschwitz, Hiroshima and the Gulag, homeless boat people and starving Cambodians, remind us dramatically of how far we are from anything resembling a truly human society.

Beyond these global catastrophies, there are the far too frequent sufferings of individuals and families. As families many of suffer from conflict where there should be harmony and from resentment where we want there to be love. As individuals we often find ourselves struggling against ourselves, torn by inner conflict. We can all identify with apostle Paul's lament:

I can will what is right but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. (Romans 7:18)

Or even with the embattled comic strip character Pogo's discovery: "I have found the enemy — and he is us!"

It is no wonder that most religious scriptures contend that there is an infinite gulf between God and men.

According to the Jewish Talmud, two rabbinical schools prominent just before the time of Jesus debated over whether it would have been better if man had never been created, in the light of his subsequent sins and tribulations. After two and a half years of argument, the majority of rabbis voted with the famed Rabbi Hillel that the creation of man was a tragedy!

Within the Judeo-Christian tradition, the gap between the ideal and the real has been explained by the story of the Fall of Man. According to this story, the first parents of humankind disobeyed God, separating themselves from Him and also bringing about the separation of all their future descendants from Him. This separation from God has caused further separations between people and within the individual heart of each person. Today we are separated from God, from ourselves and from others, and thus it may be said that we live in a state of sin.

Myth or history?

In the twentieth century the idea of a human Fall has encountered no little skepticism. The issues raised by Charles Darwin have had a particularly significant influence on scholarly and popular literature and have widely affected modern thinking concerning human beginnings.

Also, rather than think that the Genesis account of the Fall represents

any particular event in history, a number of modern thinkers prefer to interpret it as a description of an inner process shared in by all men. The well-known psychologist Rollo May, for example, believes the Eden story describes the coming of age of every individual, involving an inevitable loss of innocence and the painful dawning of self-awareness symbolized by eating from the Tree of the Knowledge of Good and Evil.

Influenced by the insights of such men, today we question ideas of a first man and woman, forbidden fruits and original sin. Perhaps with others we recognize that interpretations such as May's seem inadequate to addressing such problems as the contradiction between a God of goodness and love and a chaotic world of suffering. By the same token, we may believe with many scholars that Darwin's theories do not exclude the possibility of divine guidance in the process of evolution. Nevertheless, we still are not content with traditional interpretations of the Fall of man. We need something new.

Any new insight into the Genesis story must incorporate the strengths and address the shortcomings of both traditional and modern interpretations. At the same time, it should point to a solution for remedying the effects of the Fall, thereby offering the hope that God's original ideal might yet be fulfilled. Happily, for many people these needs are met in the Divine Principle explanation of the Fall.

Tales of Origins

Before we discuss the Divine Principle understanding of the Genesis story, let us note that all cultures have provided us with conceptions of the origins of evil, many of which display a remarkable similarity.

In Egyptian tales, for example, we hear of a lost golden age, of death caused by the "ancestress of women," and of a serpent. In Greek heritage, the woman Pandora's curiosity allowed evils and woes to escape into the world. Indian legend teaches the Brahma was tempted by Siva into thinking that a blossom from the Tree of Knowledge would give him immortality.

The significance of these stories is not that they are literal recordings of events. They are legends that perhaps can be viewed as reflections of vague racial memories which share common themes because they reflect something that actually did happen. In the revealed story Genesis, we have perhaps the fullest indication of what that "something" is.

As you read the material in the upcoming months you may discover familiar ideas that gain your immediate understanding. In the alternative, you may meet ideas that are so new and different that they take some getting used to. Such reactions are normal, for the Divine Principle view of the Fall will lead you on unfamiliar terrain.

Next month • Part Two
The Meaning of the Symbols

Why not end their confusion about the church — put them on the mailing list for the
Unification News

This is the first of two excerpts from a sermon entitled "The Heart of Reunion" given by Reverend Moon on September 11, 1977 at Belvedere, New York, and translated by Bo Hi Pak.

To the ordinary person it may seem as if the vast ocean is one stationary body of water. Actually the ocean is continually in motion, with cold currents and warm currents running their separate courses and colliding at certain points. All kinds of movement can be found in the ocean. The tides come in and go out twice a day and tidal flows all over the globe are linked together.

Beneath the ocean's surface are a great variety of fish, which are influenced by the currents and the tidal waters. Very often many fish gather where the warm and cold currents collide, creating certain areas famous for fishing such as the northern part of the U.S. near Boston and northern Europe. Different types of fish live in fresh or salt water, but at spawning time certain species to an estuary, where the fresh water and salt water flow together, to lay their eggs.

It is very intriguing and even mystical to see how the places and times of meeting and coming together are very important to all forms of life. For instance, the ancient cultures such as developed in Greece and Rome without exception began to grow at places where land and water meet. No early human civilization could prosper apart from a river or the sea.

It is universal power that pushes two extremes together for a greater purpose. When the distance between two parts is extreme there is always greater joy, emotion and drama involved in their reunion than if they had not experienced such extreme separation. I came from a land on the other side of the globe, a land that many Americans think of as being a remote country. In their minds they still envision Korea as being ravaged by war. It is as if the U.S. was on the pinnacle of a mountain while Korea was in the depths of a valley. That is why many people cannot understand how a man from Korea can attract such attention in a nation which stands at the pinnacle of modern day culture.

In the vast ocean a tremendous variety of things happen when the warm and cold currents meet. When we gather together we are like five kinds of ocean currents flowing into the same area and extraordinary things can happen as a result. It is not my will or your will but some providential will that makes this so. There must be a universal power that pushes two extremes to unite for a greater purpose.

Excitement

Exciting music is not made with just one or two tones, but with tones which range from high to low and with a variety of instruments. That blending of extremes makes exciting music. At the same time, one instrument alone cannot create excitement. In order to make the drums exciting the drummer has to combine many motions and gestures as well as rhythms. The violin combines different extremes, using thin strings to create very feminine, beautiful sounds. The beauty of the violin is that even though it has only a few strings, it is possible to produce extreme variation in sound.

The union of people from the East and West can be compared to playing the violin; Westerners are like the low notes of a violin while Asians are like the high notes. Americans walk with a long, swinging stride, like King Kong, but the Japanese walk lightly, taking small steps. More excitement is created when the two extremes unite to make one harmonized picture. We do not use the word harmony to describe primarily the unity of similar things. The most moving, beautiful harmony is created when extremes come together. The value of harmony lies in this unity.

What color flowers do you like? Everyone has a different preference. If every-

REVEREND MOON The Heart of Reunion



Reverend Moon speaking to the church members.

Today's World

one liked only the color yellow, however, then everything in the entire world would soon be yellow, with yellow clothes and even yellow lipstick. The result would be a mad, mad world of yellow! The blending together of all kinds of colors can be interpreted and understood in many different ways; it is a universal mystery. When you can see your feelings reflected in different ways you never tire of such beauty.

In just one person you can see many different colors; Bo Hi Pak, for instance, has black hair and a tanned forehead and a grey suit. Women always wear ornaments to enhance their appearance, but they don't wear everything of the same color. When they wear red they want to wear some jewelry that matches, something of a different color that harmonizes.

We need contrast

Would everyone without exception like to have blue eyes? How about having a blue tongue or blue skin and teeth? Why did God give blue eyes to some people? The people who have white skin, high noses and blonde hair need some contrast, so God gave them blue eyes, like two little ponds. Because American noses are so high their eyes are very deep; you have to peer in several miles to see their eyes! If they had black eyes at the bottom of such deep wells they would look fearful, almost evil in a way. Having lighter color eyes creates beauty and harmony in a much more dramatic way.

Imagine a person laughing whose teeth were all black. He would look like a monster! When you examine the creation you know that God is really an artist, and that no better harmony could have been created. Everything is interestingly blended, with people having precisely the features which would harmonize with a certain color face.

One action may have two entirely dif-

ferent meanings. Imagine a person whose mouth was always open. You would usually think that something was wrong with that person, that he was out of his mind. But that person might be intoxicated by some magnificent emotion or some tremendous shock. Laughing and crying change your features in similar ways, but one expresses joy and the other sorrow.

Light is always created at the boundary when two things meet in harmony. Why should people from one culture follow someone from an extremely different culture? Why have you Americans come to the Unification Church, which was founded by a man from Asia? You are here to unite the universal beauty of the two extremes of East and West together into one harmonized culture. When two great cultures meet to form harmony, turmoil is inevitable at first. When a flowing stream hits the rocks in its path disturbances are created. It goes through many convolutions, splashing over rocks and churning at the bottom of a waterfall, but that does not alter its destiny. All streams eventually join the mainstream which flows to the oceans. All water is connected to the same source and flows to the same destination.

The mountains

There is tremendous variety and purity of creation in the mountains, and the water from mountain streams is also very healthy. Mountain water absorbs essences from the varieties of creation found there, but rivers which run through the plains and flat lands, like the Mississippi or Nile, have no clean taste or special characteristics. Every pebble on the bottom of a mountain creek, every weed and every leaf play an important part in harmonizing the entire environment.

When looked at from this viewpoint everything becomes more beautiful. The

running streams which start in the depths of the mountains will never make you sick, no matter how much you drink. Mountain animals drink the pure water and breathe clean air all the time so they are strong and healthy.

Everything that I am speaking of comes down to one simple word: harmony. The ideal world is not a world of uniformity and regimentation but a world of harmony in which each person plays a distinctive role. It is not one species alone which creates the grandeur of the mountains. They are made beautiful in part by the infinite variety of the trees, some gigantic, some crooked, and of all different shades and hues.

Pinnacle and valley

Why do we meet here? Why do we need to create harmony? I have a reason for selecting the topic of today's sermon as "The Heart of Reunion." External unity itself has shallow meaning, and I want you to appreciate the fact that there must be deep meaning and love in our gathering together. There are all kinds of subjects to study in our world, but I think the study of harmony is the most important. After being educated in the "Department of Harmony" would you want to marry within your own cultural and racial background?

White and black people live together here in America but have they created perfect harmony in this land? Who is responsible for that lack of harmony, white people or black people? Be honest and frank.

I agree with your answer that basically white people have been responsible for that. Even though God meant for harmony to exist when he put two extremes together, there is little harmony among the races herein America. The white people must take primary responsibility for the lack of harmony in this country.

At high noon the sun is bright but even at that moment the sun is moving towards the opposite extreme of midnight. In living you must be willing to go through the darkness of midnight to arrive at the high noon of the next day. The Western culture is primarily a white culture, and in general white people think of themselves as superior to the black and yellow people.

Westerners think of their culture as being self-sufficient, but that is comparable to refusing to go through midnight; the sun cannot always remain at high noon. The Western culture will never see broad daylight again unless there is unity. When Westerners can be broadened by absorbing elements from other cultures, a new day will dawn and there will be the glorious prosperity of another high noon.

The cultures which can go from the pinnacle to the valley and vice versa are closer to perfect harmony than those which never change their positions. The Greek and Roman empires thought they could stay in the pinnacle forever. They had no intuition that they would be destroyed, but now their civilizations are gone. Today the Western culture is enjoying being on the pinnacle, but this civilization will also terminate unless it seeks the valley. This is a universal law and no one can escape it.

The key to the continuing prosperity of the cultures is harmony but a harmonizer is needed, someone who can bring unity between two extremes. That unity cannot be accomplished all at once, but will require time. It is logical that a yellow man would be the mediator between black and white. Because God needed such a mediator He asked me to come to America to heal the rift between white and black. It is the white people who have been rejecting me while the black people have embraced me. That does not mean that God is showing special favor to the blacks along, however. That phenomenon will help to save the white people by giving them another chance to transcend the barrier of race.

Next Month • Part Two

40 Amici Curiae support appeal to Supreme Court

The following groups representing over 120 million Americans have joined as *amici curiae* in support of Reverend Moon's petition for certiorari to the United States Supreme Court.

1. **National Council of the Churches of Christ USA.**
A cooperative agency of 32 national Protestant and Eastern Orthodox religious bodies — membership over 40,000,000.
2. **American Baptist Churches in the U.S.A.**
A national denomination — 6,000 congregations, 1.5 million members.
3. **Presbyterian Church U.S.A.**
A national denomination — 2,387,000 members, 8,900 congregations.
4. **African Methodist Episcopal Church**
6,000 churches, 2,050,000 members, 5,500 Sunday schools with enrollments of 156,000 and 6,170 ordained clergy.
5. **Christian Legal Society**
A professional association of Christian attorneys, judges, law professors, and law students.
6. **National Association of Evangelicals**
An association of Evangelical Christian organizations and universities as well as 36,000 churches from 74 denominations, a constituency of 10 to 15 million people.
7. **Southern Christian Leadership Conference**
Founded in 1957 by Rev. Martin Luther King, Jr. to provide Christian guidance and leadership. It has over three hundred chapters and affiliates nationwide which include churches, labor unions, and student groups.
8. **The National Conference of Black Mayors**
Composed of 252 black mayors.
9. **The National Bar Association**
10. **Congressman Mervyn Dymally**
The U.S. Representative from the 31st District, California and former Lieutenant Governor.
11. **The Catholic League for Religious and Civil Rights**
Organized to promote harmonious relations in the community, and to combat religious prejudice and discrimination.
12. **The Church of Jesus Christ of Latter Day Saints**
(The Mormon Church) A worldwide religion, 5.2 million members, with a 100-country missionary effort.
13. **Senator Orrin Hatch**
Chairman, Senate Subcommittee on the Constitution.
14. **American Civil Liberties Union**
15. **The New York Civil Liberties Union**
16. **Center for Judicial Studies**
An institution promoting judicial and legal reform.
17. **The Episcopal Church**
18. **The Freeman Institute**
A membership of over 250,000, publishes material and sponsors programs promoting the principles intended by the Founding Fathers.
19. **American Association of Christian Schools**
1,130 member schools across the nation.
20. **Coalition for Religious Freedom**
An association of ministers, rabbis and priests protecting the constitutional rights of religion.
21. **Christian Voice, Inc.**
350,000 members, 45 denominations, advancing morality and the preservation of religious freedom.
22. **The American Coalition of Unregistered Churches**
An association of 5,000 independent congregations interested in maintaining the separation of church and state.
23. **Religious Freedom International**
An association of 2,000 independent holiness churches.
24. **The Attorney General of Hawaii**
25. **The Attorney General of Oregon**
26. **The Attorney General of Rhode Island**
27. **The Institute for the Study of American Religion**
28. **The National Emergency Civil Liberties Committee**
29. **Bishop Ernest L. Unterkoefler - Roman Catholic.**
30. **Eugene McCarthy - a former U.S. Senator and Catholic layman.**
31. **Clare Boothe Luce - former U.S. Ambassador and Catholic layperson.**
32. **Professor Robert Destro - Catholic attorney and Professor of Law.**
33. **Joseph McPherson, Esq. - Catholic attorney and Headmaster.**
34. **Hurd Baruch**
35. **Edward F. Canfield, Esq. - Catholic attorney.**
36. **Joseph D. Crumlish, Esq. - Catholic attorney.**
37. **Joseph B. McGrath, Esq. - Catholic attorney.**
38. **Ralph McInerney**
39. **Paul Finney**
40. **Edward S. Szulkelewicz**

HSA Legal Staff

It's a case a lot of people are talking about. No one seems to remember any case ever receiving such diverse and overwhelming support from the religious community as well as the leading civil liberties groups. It is the fervent prayer of all these groups that the Supreme Court grant a hearing of Reverend Moon's appeal.

In terms of timing, the government has received an additional extension until April 9 to file their brief. If the government does file on that date, the Supreme Court will begin considering if they will agree to hear the case and will probably make its decision in late April, at the very earliest, but most likely sometime during the month of May.

The content of the briefs that have been filed to date demonstrate a deep concern and understanding for the injustice of Reverend Moon's conviction and the effect it will have across the entire religious spectrum. The following are excerpts from a number of these briefs which will give you some idea of the depth of concern being expressed.

Excerpts from the Briefs

The Catholic League for Religious and Civil Rights
The Catholic League is an organization of Catholic citizens whose primary purpose is to protect the religious freedom rights and advance the just interests of Catholics within secular society.

The League is concerned with the impact this case has on the religious liberty of the petitioners and their followers and is very concerned with the impact this decision could have on other churches, most especially the Roman Catholic Church.

A Catholic bishop holding church property in his name potentially faces the same type of federal tax prosecution as befell Reverend Moon.

The constitutional infirmity involved in the jury's decision could adversely affect the Catholic Church, despite its highly developed canon law, in much the same way as it would even more certainly affect other churches which lack a developed canon law.

Senator Orrin G. Hatch, Chairman, Senate Subcommittee on the Constitution

Senator Orrin G. Hatch submits this brief as a United States Senator and Chairman of the Subcommittee on the Constitution . . . The Subcommittee is vitally interested in all activities in which constitutional rights are defined and interpreted. Senator Hatch is particularly concerned about this case because it represents, in his view, a troubling and unwarranted exercise of judicial interference by the courts below with fundamental religious freedoms.

The actions of the trial court, as affirmed by the Court of Appeals, represent a dangerous deviation from controlling decisions of this Court. If followed, the decision below significantly increases the possibility of further unconstitutional governmental intrusions into the affairs of all churches. Such cannot be condoned.

The governmental intrusion into the activities of the Unification Church allowed below is repugnant to the very core of our democratic way of life.

The religious freedoms guaranteed by the Constitution were never intended to bend or depend on the relative popularity of the church involved. Indeed, the trials of unpopular persons, such as the trial below, demand more, not less, care to assure the unquestioned protection of religious rights. If religious freedoms can be so callously disregarded in the case of an unpopular person, as they were in the case below, the same can happen in any other trial involving the claims of churches.

Once the door is open, the possibilities of governmental intrusion into the heretofore protected area of church related fundraising, accounting or other activities are many and dangerous. The government, over time, may be found dictating the manner in which churches handle internal funding, how they must invest their funds and how their bookkeeping records must be established.

Amicus Brief By The States of Hawaii, Oregon and Rhode Island

The decision of the Second Circuit in *United States v. Moon* casts doubt upon the integrity of the trust concept itself. The decision alters the rules for determining whether a relationship of trust exists in the first instance. By focusing decisive attention on the use to which funds are put rather than on the intent with which they are conveyed, the court in effect puts the fox in charge of the hen house, since it is the custodian's application of funds to his own use — whether or not the donors contemplated some freedom to use funds in just this way — which "proves" that the funds are personal in character, thus negating trust existence. This is a shocking concept and one whose dismaying implications are not difficult to project.

This precedent demonstrably casts a cloud over an important role and responsibility of the attorney gen-

Tax Appeal

eral offices of the amici states — namely, that of enforcing and protesting charitable trusts. To hold that the existence of certain uses triggers a federal conclusion that the assets belong in their entirety to the individuals who control them, as this case does, is to turn the guiding principles of trust law and enforcement upside down.

The rules enunciated by the Second Circuit threaten mischief at best and havoc at worst in a vital area of the law hitherto regarded as well settled.

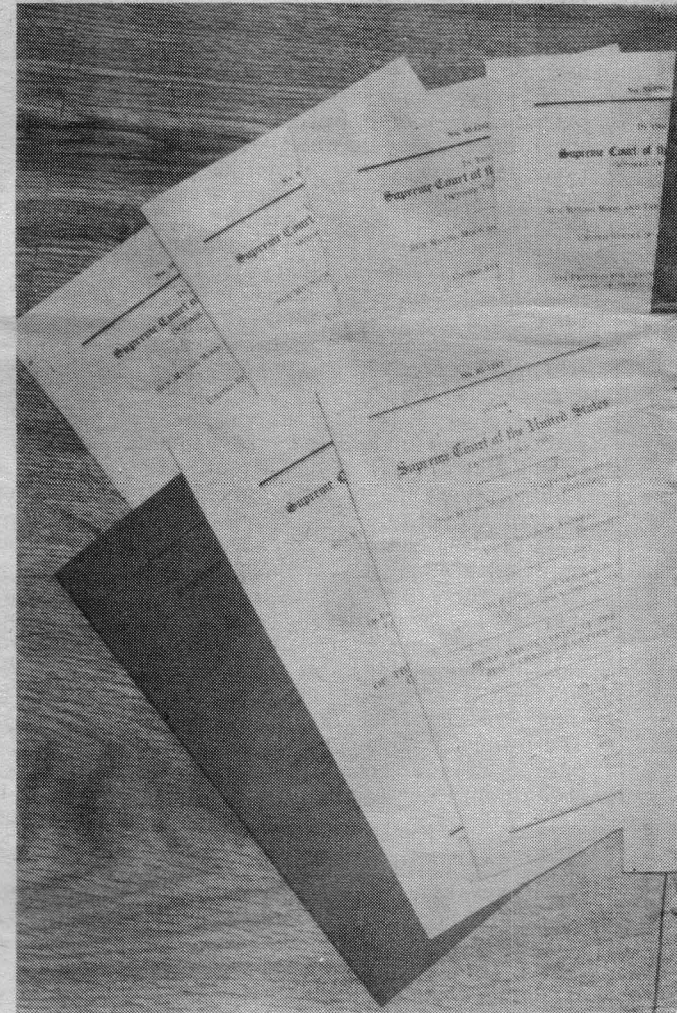
American Civil Liberties Union and New York Civil Liberties Union

The right of a pervasively unpopular defendant to a fair and impartial finder of fact in a criminal trial which turns on highly subjective considerations is at the core of procedural due process of law.

The government's insistence on a jury when both the defendant and the judge believe that a bench trial would be fairer simply reinforces public suspicion that Reverend Moon was the target of religious persecution.

The American Coalition of Unregistered Churches and Religious Freedom International

The ACUC is a voluntary association of fundamentalist churches comprising some 5,000 independent congregations. Likewise, RFI is a voluntary association of holiness churches comprising approximately 2,000



John Biermans

Some of the Amicus briefs filed supporting our appeal to be heard in the Supreme Court.

independent congregations.

If the Supreme Court does not hear this case, the precedent which will be left by the Second Circuit's decision in *United States v. Moon* will seriously limit and re-define the permissible ministries and activities of churches.

Many activities now viewed by churches as an integral part of their ministries will be susceptible to being artificially labelled as independent non-related activities . . . and become vulnerable to increased government regulation, intervention and taxation.

As amici read the Court of Appeals' decision, its precedent will certainly have a chilling effect on the constitutionally sanctioned practice of almost all major religions of holding stock or other investments in properties or profit-making corporations for the benefit of the church, out of fear that such investments might trigger criminal investigations or the loss of tax exempt status.

The Court of Appeals' decision in *United States v. Moon* raises far-reaching implications for the sanctity of all religions and religious ministries.

Church of Jesus Christ of Latter-Day Saints. The L.D.S. Church respectfully submits that this case should be reviewed by the Supreme Court because . . . there must be certainty that religious liberty has been properly protected, that any conviction be attained upon scrupulous attention to Constitutional guarantees of religious freedom and that religions, not courts or jurors, be permitted to determine their own structure and beliefs and act accordingly without penalty, limitation or impingement, absent compelling state interests . . .

The determination of what constitutes a religious activity should be made by the church, not the state, and a church's position may not be ignored in litigation.

In this case the jury adjudged both the nature and the propriety of a religion's beliefs and activities, not just sincerity. The invasions against religion were not blunt or highly visible in the instant case; they were subtle, making the precedent more pernicious and so imprecise as to multiply the case's impact.

American Association of Christian Schools. The American Association of Christian Schools (AACS) consists of more than 1,130 member schools from across the nation. These member schools engage in practices that are similar or identical to some of those involved in this case.

Many of them accumulate funds over periods of years to carry out religious ministries. Sometimes these funds are held in the name of a single individual, as they were in this case.

Literally thousands of people who donate money for the purpose of establishing Christian schools may dis-

yers, teachers, former members of the Executive Branch, veterans of the armed forces, married and single, male and female Catholics.

Amici are appalled by the treatment afforded Reverend Moon in this case because, as the Second Circuit majority acknowledged, Reverend Moon "is the spiritual leader of the [Unification] Church, as the Pope is the spiritual leader of the Roman Catholic Church."

The intolerance and persecution encountered by the Unification Church in this country are all too reminiscent of the experience of Catholics in America — an experience the bitter traces of which linger to this day.

This prosecution must be viewed in the broad context of an increasing intrusion of the United States government into areas previously recognized as the sacred province of individual discretion and personal right.

The instructions inevitably discriminated against all of those religious bodies which, like the Unification Church and the Roman Catholic Church, have systems of property ownership conferring dominion and control upon Church leaders.

The Center for Judicial Studies

The decision of the Court of Appeals in this case would confer on the courts a dangerous power to define the content of religious belief even contrary to the good faith profession of the believers as to what they themselves believe.

The Center for Judicial Studies maintains that the religious liberty protected by the First Amendment will be seriously diminished if the principle is established that courts can tell sincere believers what they believe and can define authentically religious activities as secular so as to deprive them of the protections of the Religion Clauses of the First Amendment.

Through the progressive definition of more and more religious activities as secular and therefore subject to regulation on the same basis as commercial activities, protected religious freedom will be restricted to the closet and the sanctuary.

The Freeman Institute

Ruling in *United States v. Moon* has essentially outlawed the common and historically respected practice of religious leaders holding church assets in their own names to be used for religious purposes.

The prosecution apparently realized that the only way Reverend Moon could be found guilty was if he could be pried apart from the Unification Church. Only by so separating him and ignoring his religious status could his activities be considered secular, the practices of a private businessman.

Even with ordinary clergy there can be an implied trust or agency whereby it is perfectly valid for a church leader to hold funds in his own name on behalf of his church. In the case of Reverend Moon, there is still more involved because his followers see him as the very embodiment of their church.

When the Second Circuit decision is considered in light of history and law, it seems clear that the majority misconstrued the context in which this case should have been viewed. As a consequence, the court grievously misread the applicable law, violating Reverend Moon's rights to equal protection and the free exercise of religion.

Such error merits review by this Court in order to avert a miscarriage of justice in a case which could send the founder and leader of a worldwide religious movement to jail for following the centuries-old practice of holding church property in his individual name.

The National Council of the Churches of Christ in The U.S.A., The Presbyterian Church (U.S.A.), The American Baptist Churches in the U.S.A., The African Methodist Episcopal Church, The National Association of Evangelicals, and The Christian Legal Society

We firmly believe that, when a defendant's religious belief and practices become relevant to refuting the charges against him, treating him as though religion had nothing to do with the matter is the very essence of unfairness and discrimination. Equally intolerable, we submit, is the exploitation of religious prejudice to secure a defendant's conviction.

We submit that the decision affirmatively upholds, or effectively places beyond redress, a grave subversion of religious liberty and due process — one that is cause for deep alarm and manifestly warrants this Court's review. For as the court below chillingly prophesied, Reverend Moon's case "plainly . . . will not be the last" of its type.

At stake is who shall decide which investments and payments advance a given religion's aims, and which do not. The First Amendment tolerates only one answer to this question: Each church must decide for itself.

Amici respectfully submit that denying to religious officials the same opportunity that would be afforded to business executives in like circumstances not only reduces religion from the high status assigned it by the First Amendment, but also assigns it a rank distinctly lower than that of its secular counterparts.

No particular sympathy for the defendant in this

case, and no agreement with his faith, is required to feel grave distress at the resulting breach of religious liberty. The government's use below of Reverend Moon's religion — exploiting its unpopularity, and precluding him at key junctures from asserting defenses based on the practices and teachings of his religion — severely threatens rights of all religious groups.

The Institute for the Study of American Religion. The government's refusal to accede to petitioner's election of a non-jury trial in a prosecution for criminal tax fraud and conspiracy is but the most recent manifestation of a tragic history of unfair and unconstitutional efforts in America directed against new and unpopular religions, currently called "cults."

In insisting upon a jury trial in a criminal case against the leader of the international Unification Church, the government practically assured itself of a conviction. Thus obtained, the conviction is a violation of the petitioner's constitutionally protected rights.

We believe that the government here prosecuted a controversial religion's leader for not paying a religiously neutral tax for the purpose of destroying or seriously injuring his religion.

Indeed, we need not go that far, but need only urge that the risk that the jury would misuse a neutral tax law to injure the defendant and his religion entitled him to choose a bench trial, and thus to rely upon the fairness of the trial judge.

The National Emergency Civil Liberties Committee

Extraordinary community hostility towards defendants and their religious group entitles them, under the due process clause of the Constitution, to a bench trial, particularly where the trial judge agrees that such a trial would be fairer.

The special responsibility of federal prosecutors under this Court's decision in *Berger v. United States* requires them to consent to a bench trial where it concededly would be fairer to the defendants in view of the community's hostility.

The government's refusal to consent to a bench trial was admittedly based upon the petitioner Moon's public assertion that the criminal prosecution was religiously and racially motivated. This is in effect a punishment, in violation of the First Amendment, for the public expression of one's views.

A jury trial is not the preferred tribunal under the constitution when a defendant who is the subject of passion, prejudice and adverse public feeling seeks a bench trial instead.

Coalition for Religious Freedom and Christian Voice, Inc.

CRF is an association of ministers, rabbis and priests, whose aim is to protect the nation's churches, and the constitutional right to speak, assemble and worship free from government interference.

Christian Voice, Inc. represents over 45 denominations of the Christian faith and has 350,000 members, of whom 40,000 are ministers. It is committed to advancing fundamental Christian morality and the preservation of religious freedom.

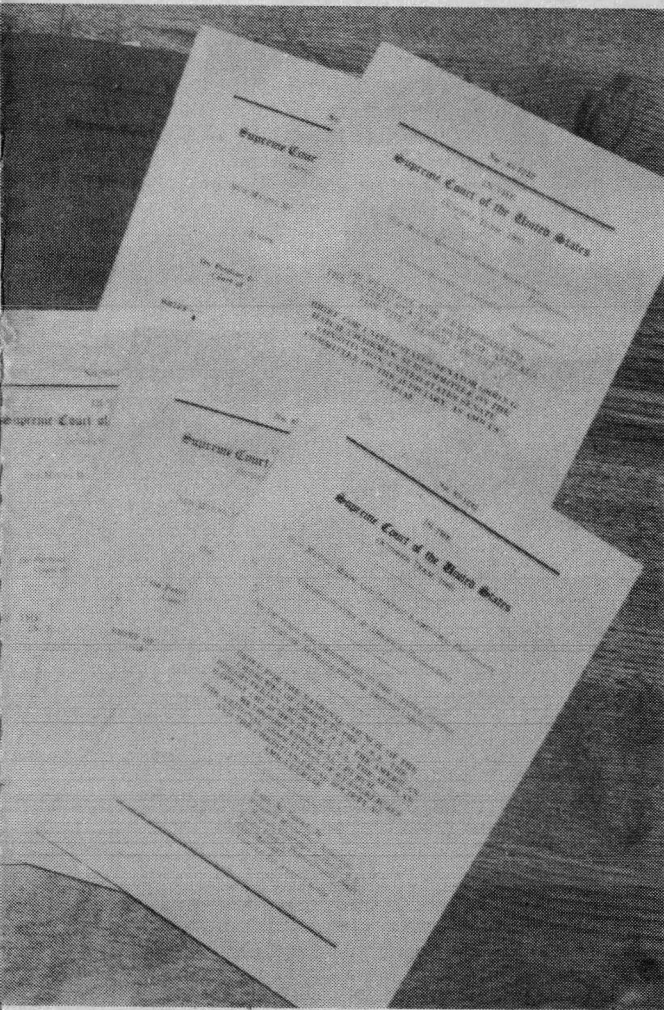
The jury was thus given a free hand to do just what the teaching of the cases tells us the Religion Clauses specifically forbid: (a) It was empowered to look into the beliefs and theology of Reverend Moon's Church, evaluate their validity, their truth and their religious character. (b) It was left perfectly free to judge the character of the expenditures by deciding what the Church's mission was or was not, what its purposes were or weren't. (c) It was turned loose to rewrite church theology and assign whatever significance it chose to Reverend Moon's position in the Church, regardless of what he or his followers felt or thought about it. (d) And, of course, it was also free to treat these percepts as rubbish and reject or ignore them altogether.

The freedom to believe encompasses the freedom to determine, on the basis of one's own criteria, the shape and content of one's religious beliefs. The government enters upon a sensitive and perilous undertaking when it attempts to define the scope of religious belief.

Unless the Supreme Court accepts and reviews the Second Circuit's decision, amici believe that they may yet live to realize the gloomy consequence foreseen by Justice Douglas . . . for here, indeed, a jury, in a hostile environment, was empowered to sit in judgment upon the defendant's religious beliefs. If the decision is allowed to stand, "little indeed [will] be left of religious freedom."

Briefs Available

If you would like a copy of any of the briefs in this tax case, please write to: HSA Legal Dept., 4 West 43rd Street, New York NY 10036.



cover that, despite their intentions, their contributions were ineffectual.

The rulings of the District Court and the opinion of the Court of Appeals . . . permits the imposition of onerous burdens upon the free exercise of religion by countless Americans.

The rulings in *United States v. Sun Myung Moon* cry out for plenary review by this Court. The thousands of people involved with Christian schools and the lower courts are entitled to an authoritative resolution of these crucial issues.

Bishop Ernest L. Unterkoefler, Clare Boothe Luce Eugene J. McCarthy, Robert Destro and a Coalition of Catholic Laymen

Although amici do not claim to represent the views of all Catholic laymen, we believe that our views would fairly represent a sizeable segment of the Catholic lay community. Catholic lay persons number in the millions and are under an obligation in conscience to express their position on issues which could seriously affect the practice of their religion.

The amici by profession and calling include a member of the hierarchy of the Roman Catholic Church, a former United States Ambassador, a former United States Senator, business executives, a publisher, law-



MARK
PALMER

It was a tender moment in the middle of a busy day in an often brutal city. The Episcopal church of St. Thomas, on New York's Fifth Avenue, was brimming with good will, its congregation waiting for the arrival of the new Catholic archbishop.

Most of those seated in the polished pews had travelled from Scranton, Pa., where John O'Connor had been their priest, friend and bishop for eight months. This was their way of saying goodbye and goodluck to the 64-year-old retired U.S. Navy Admiral and chaplain, the man Pope John Paul II chose to succeed the late Terence Cardinal Cooke as head of the Archdiocese of New York, a flock of nearly 2 million.

His visit to St. Thomas Church, a few short blocks from the massive St. Patrick's, where the installation ceremony was to begin at noon, was more than an ecumenical gesture. It was a chance to greet old friends, meet new ones.

The car pulled up in front of the church. All four doors opened. The shepherd got out, waving his right hand and mouthing the words "Thank you," as well-wishers swarmed around — Catholics, protestants, Jews, and the undecided.

Three women sat near the back of the church. They told me that O'Connor's new role was Scranton's loss but the City's gain.

"We think so much of him that we had to come and say goodbye," said Betty Migliorino.

"We could have watched it all on television but it wouldn't have been the same. And so we came by chartered bus," said Agnes Ercoli.

"He told us back in Scranton that he became Archbishop because he didn't know how to say no to the pope in Polish," said Beryl Kazmerski. "To know him is to love him and New York will love him."

He was greeted by Father John Andrew, rector of St. Thomas.

"Are these your people or mine?" asked O'Connor.

"They're all yours now," replied Father Andrew.

The congregation applauded as O'Connor walked down the aisle toward the front of the church.

"Goodbye and goodluck," said one small woman as she reached to pat O'Connor on the back.

"God bless, we'll miss you," said another.

Following words of welcome from Father Andrew and the singing of "Faith of our Fathers," O'Connor, with water in his eyes, came to the microphone.

"Many of you told me that while I was in Scranton you learnt something from me and that you missed me," O'Connor said. "But you will never know how I will miss you and how much I learnt from you."

After saying the blessing, O'Connor turned around and faced a huge white television screen hanging in front of the altar.

"That's the best picture of me," he said, pointing to the blank screen.

Later, during his homily at St.



Archbishop O'Connor greeting people at St. Thomas' Church.

Patrick's, O'Connor looked out at the congregation and told them, "I am absolutely convinced that huge numbers of you are living saints, regardless of your weaknesses and that all of you have an enormous potential for even greater goodness that that which you already practice so valiantly."

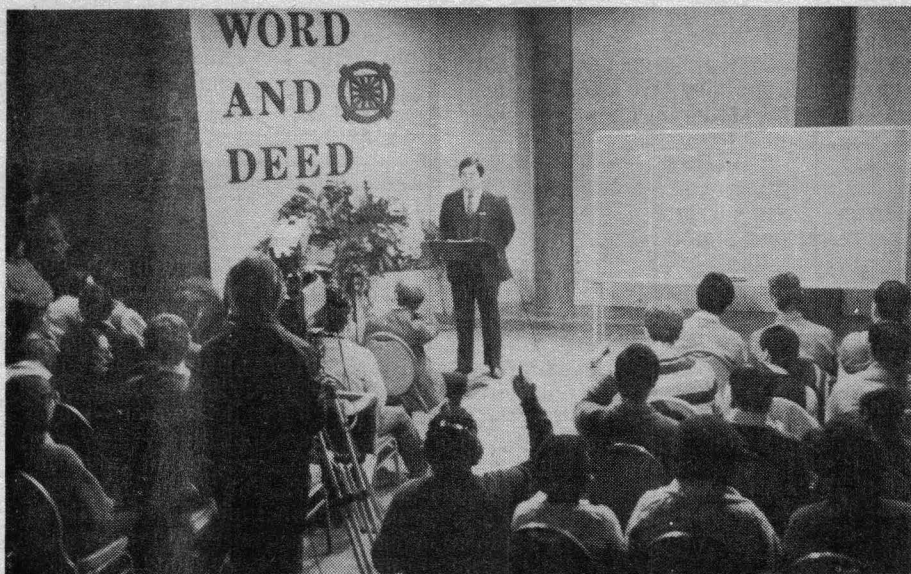
With notepad and pen poised, I tried to fathom why it was a special moment. It wasn't what he said, I thought, but the spirit in which he said it. And then I was reminded of the remark made many years ago by a lesser known theologian. He said Christ was "not a superhuman but superbly human."

And that was why they flocked to the cathedral that chilly March day. They were of all ages and sizes. Many came to pray. Others to feel. All refreshed.

That evening, having filed my story, I ran home from work. It was already dark but the sky gleamed with the hint of spring. I had to be at a civic meeting in my neighborhood at 8 p.m. It was already 6:45 p.m. and the run normally took at least an hour. Approaching the cathedral, I noticed a line of people filing through the huge double doors. O'Connor, the pied piper, had long gone but the hopes he spawned remained. I found myself joining the line.

An old man sat crumpled in the corner of the vestibule, three bulging plastic bags laying on the concrete floor beside him. Curious, I stopped in front of him. The bedraggled man looked up, smiling. "Why are you here?" I asked.

"Same reason as you as I guess," he replied.



Richard Lewis



TV SERIES

from page one

Reverend Moon — "The Unification Movement toward an Ideal World" — and the name of the series "Word and Deed" is taken from one of Reverend Moon's speeches.

The format of each program consists of a 10 minute interview with a representative of one of the many projects associated with the church — IRF, CARP, IRFF, ICUS, YSWR to name but a few by acronym — followed by a 20 minute lecture on the Divine Principle presented by Kevin McCarthy to a live audience.

Although the project only started in February, four programs were completed by mid-March with five more in progress and a goal of completing 36 by mid-June.

Naturally it is hoped that the series will one day be shown on regular broadcast TV. This, unfortunately, is very expensive. So for now the focus will be on cable TV.

The federal laws which govern the establishment of cable television systems require that each system provide free "public access" time.

The first showing of Word and Deed

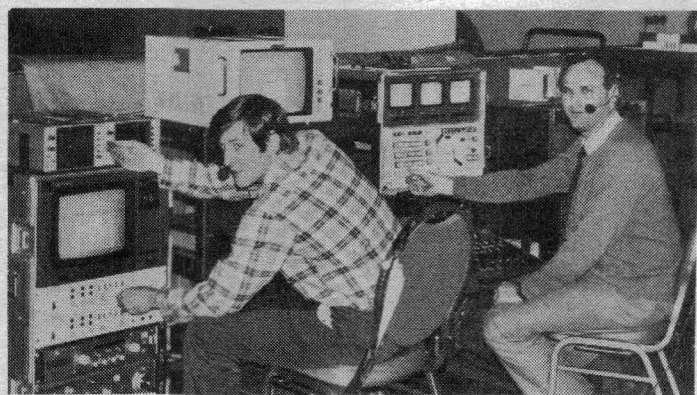
was on public access cable 10pm on March 14th, Channel C in Manhattan. Each of the programs is now being aired four times each week in Manhattan — Wednesday, 10pm Channel C, Manhattan Cable and Group W; Sunday 7:30am Manhattan Cable Channel C, and 4pm Group W Channel D.

The plan is for Word and Deed to be shown on cable across the country. The UNews, pursuing its goal of keeping you all informed, will be carrying a national TV guide so you can catch it when it reaches your area.

It was not very expensive to get the program on the air. The only expense involved in Manhattan was a \$35 registration fee with the cable company to start Word and Deed as a regular series. Fees may vary state to state so check with your local cable TV system. For information write the local cable company and ask for their "public access" guide.

Airing the program is not as expensive as letting the people know when it's being shown. Advertizing can be expensive. This is probably a good reason to get to know someone in your area with some

Above left, Kevin McCarthy taped giving a Divine Principle lecture. Above, Word and Deed director Ronald Paquette with hostess Georgia Lewis and, right, taping the show with technical director Ed Reno.



experience on how to get the most out of each advertizing dollar. HSA Communications is planning to provide ads for use in local newspapers and advice on effective ways to advertize.

Now available

There is also a new booklet from HSA Publications to go with the program series called — naturally enough — Word and Deed. It outlines our theology, the history of the church and most of the major church projects. For more information contact: HSA Publications, 4 West 43rd, New York NY 10036

The TV program Word and Deed will

be available from HSA Communications either in 3/4" broadcast cassette format or in the home-use 1/2" format (VHS only).

Since the cost of the 3/4" cassettes is substantially more than the 1/2", HSA Communications is planning to make the 3/4" series available for rental to individual states so that they will not be left with a library of unusable 3/4" videotapes. The 1/2" will be available for sale only (\$20 each) with two programs on each cassette.

For more information you can write: HSA Communications, 481-8th Ave. New York NY 10001. Phone (212) 736-2663.

By John Harris Kirkley
Immigration Attorney, NY

The Unification Church in England, advised by church elders Mr. & Mrs. Masatoshi Abe, conducted a 40-day witnessing condition from January 21 to February 29, 1984. They had originally set a goal of 200 new members, met this goal by the end of twenty days, raised the goal to 500, and ended up with 733!

How did they do it? The pre-condition to this unprecedented success was a new understanding of membership developed and clarified in the closing months of 1983. Three levels of membership would allow many persons previously excluded

The spirit is moving the church in Great Britain

Church, sometimes for years, were happy to be asked to formally affiliate.

To become "Practicing Members," Associates would have to attend at least a 2-day workshop and a special Church seminar which went into details of Church life and practice, indicate a deeper understanding of the Principle, and express a desire to become more active in Church life, including witnessing and fundraising. Most practicing

By David Frazer Harris
Lancaster Gate, London

On Saturday 3rd March, the Parents Association of Great Britain had their annual national meeting at Lancaster Gate in London. In all 60-70 parents attended plus some members, H.Q. staff and the London and Midlands regional leaders. Mr. George Cohn chaired the meeting.

The first talk was given by Mrs. Peggy Cohn — who spoke very movingly of her meeting the church. From the first news that her son Matthew had joined in California, through the alarming information given her by FAIR, the courageous but ultimately relieving trip to see Matthew in the States and the getting to know the church members over there, to parents meetings and finally the visit to Seoul to meet her new daughter in law and attend the blessing.

Hamish Robertson spoke next about the origins of the church in Korea, about the true witnessing spirit of our members and our real desire to do good in this world and about the new membership system opening up our church to all levels of support.

The third speaker was Pat Crossley, editor of the Parents Magazine — he described the role of the magazine and why he was happy to edit it, partly supportive of the church and of his daughter's steadfastness, partly concerned as to the Unification Church means of accomplishing its goals, and partly outraged by the distorted media coverage of the church. He read out some parts of a letter from his daughter, Lind-

sey, describing life on MFT and its significance — this will be included in the magazine (to be published in June). He finished by asking for articles from anyone (ex-patriot Brits take note), and we moved onto question time.

In past years, this part has been the high point of the meeting — often leading to heated exchanges. But this year it seemed that all the right people were to hand and the sincere questions received sincere and authoritative answers. This year we just happened to have with us John Kirkley, who's in charge of immigration for the church in the USA. Apart from giving good, straight answers to immigration questions, John succeeded in giving a taste of the American Unification Church by means of occasional outbursts of genuine southern preaching. He was well received and earned several spontaneous rounds of applause.

The meeting was followed by dinner for 90 in two rooms and, as they headed downstairs, each couple was given a gift of stationery and had a chance to look at the publications display, complete with associate membership forms!

Since the meeting we've had some good feedback. Only one wrote back saying she didn't like being preached at and she wished we answered the questions more directly. But the general feeling was very good — many said it was the best such meeting they had attended. One father wrote apologizing for having forgotten to give the suggested donation for dinner and enclosing it in his letter.

My own feeling was that after several years of meetings with extensive question time the atmosphere has changed considerably — to the extent that we could really do with a spot to explain some of the Principle — after all it's this that will answer their deepest questions.

At least 45 of the new associate members are parents and the most active ones have already set about organizing regional parents meetings for later this year.



Church members in front of the Lancaster Gate headquarters in London.

by an "all or nothing" view of membership to become actively associated with the Church and to set about a course of deepening their understanding of the Principle and expanding their participation.

Those who had significant contacts with the Church through knowing members, hearing lectures, and attending or helping with various functions could become "Associate Members." They must sign a membership form with name, address, phone number, photograph, and a succinct statement of beliefs. Then, as Associate Members, they would be expected to attend monthly meetings and pay a membership fee of about \$5.00 per month. In this way, many parents and others friendly with the

members have also attended 7-day workshop and a second level Church seminar.

To become a "full member," one must attend 21-day workshop and have a sincere desire to become an internally dedicated member, whether a center member or a home member.

Another source of inspiration was a series of revelations received by Faith Jones, a member in London, from Heung Jin Nim Moon which were a source of great encouragement.

Following the successfully 40-day witnessing condition, there was a festive celebration on Sunday, March 4, for regional leaders and full members from throughout the United Kingdom. Prizes were given and the testimonies shared were remarkable indeed.



The celebration in Lancaster Gate.

Today's World

Our child is born

Life is growing sweet
Is even more complete
Now that our child is born.

Now we're so much a part
Of God's parental heart
Now that our child is born.

Oh God grant us the grace
To meet the challenges we face
Now that our child is born.

To make of mankind real
A family ideal
Now that our child is born.

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IOWC

There are now 52 teams on the International One World Crusade moving from city to city every 21 days. The map below indicates where each team is March 26 — April 15 and the name of the team leader. Information on local IOWC activities can be obtained by either contacting the state leader at the church centers listed below or by contacting the IOWC National Office at 481 - 8th Avenue, New York NY 10001. (212) 947-1129.

America Visit your local UNIFICATION CHURCH

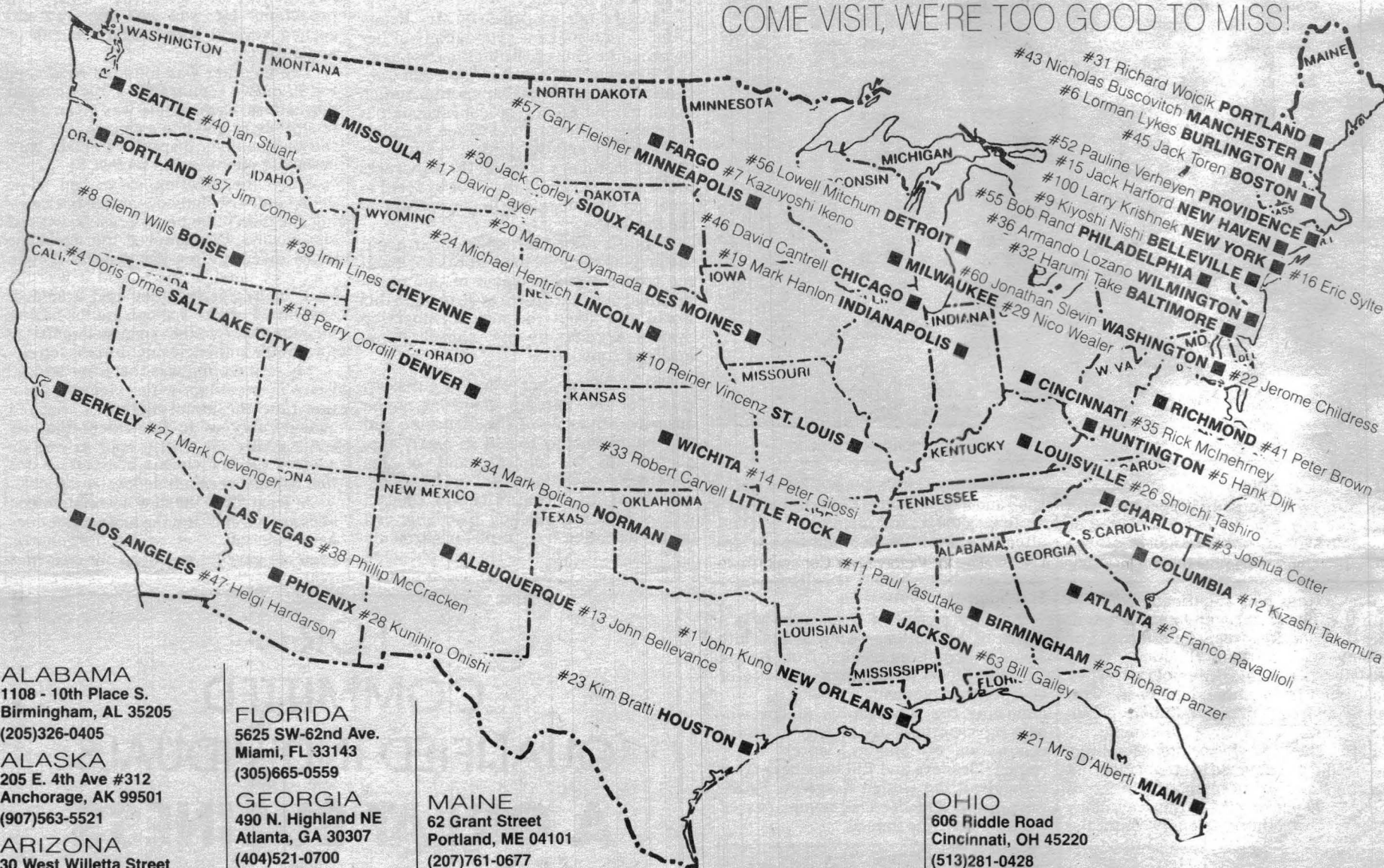
Most of the church centers in America have
Open House and Sunday Service

— Visitors are welcome —

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- Preach at other churches • Talk to psychology classes • etc

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(602)253-6387

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

CALIFORNIA
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Los Angeles, CA 90020
(213)480-8075

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

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

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

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(202)726-4700

1610 Columbia Rd. NW
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(302)652-9180

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Miami, FL 33143
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Salt Lake City, UT 84103
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Seattle, WA 98115
(206)282-8119

WEST VIRGINIA
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Milwaukee, WI 53210
(414)445-7676

WYOMING
3622 Warren Ave
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By Edy Halpert
IFVOC, Korea

When I arrived in Korea it was so cold, even snowing. At the airport were many African brothers and sisters who did not even possess one coat or sweater. They were very uncomplaining though and, eventually, all the members got warm clothes and we stayed in a nice hotel in Seoul for about a week.

Korea is so different from America. I do not know where to begin. The city of Seoul is fairly modernized. The women dress beautifully and most people are hard working and industrious. Most Koreans do not work 9 to 5, but rather 9 to 10. They work very hard and do not complain. Especially in the countryside, women carry tremendous bags of rice on their heads and children are carried on their back. I love to see this most.

Campaigning in Korea

A number of church members from around the world have recently arrived in Korea to participate in the International Federation for Victory Over Communism (IFVOC) which was founded by Reverend Moon and aims to present a Christian critique and counter-proposal to communism. These two testimonies were recently received from two of the American members there.

Children are so close to the parents. All members of the family sleep together in the same room, side by side. Of course, one reason for this is that the Korean people are not so rich. Still, I believe they prefer it this way. Koreans do not think individualistically but rather in terms of families. Especially you find this to be true in the countryside.

After IFVOC training at one of our training centers, I was sent to Incheon with a team of 32 members from all over

the world. Originally there were 120 members from Japan and 106 members from 72 countries. Recently America sent 50 new members for IFVOC training and education.

The Incheon Church is fairly big and well established. The leader is Kim Hyun Chul, a 72 blessed couple. To explain a person's heart is very difficult, but I feel if I share these experiences, you can

continued on page 10

By Michael Romane
IFVOC, Korea

Each day here in Korea becomes more precious than the last. The other day we began our door to door campaign in the countryside. We go out with a team of Korean sisters in pairs or trios. Of all my experiences thus far I enjoy this the most!

It's difficult to express in words what I feel in my heart as I go along the frozen rice paddies and into the muddy farmyards to gather membership for IFVOC. The living conditions of these hard working people is so humble! Often the homes are only one or two small rooms with perhaps a cupboard or two, wedding and military service pictures on the walls and a black and white TV. Sometimes a refrigerator, but not very often.

Of course a few houses are better off but the majority are very poor. Some houses are made of mud and straw but most are made from cement and wood from which to see scraps of newspapers sticking out of cracks or peeling like wallpaper.

As you approach a house there's usually a broken door made of tin or wood that opens into a small courtyard or barnyard. Many houses have a few pigs, a couple of chickens and two or three cows. The animals are housed in small pens or small buildings that enclose the yard. There are no lawns like those in America. Now the dirt yards are hard and muddy but as spring and summer arrive I'm sure it will become very dusty.

Many homes do not seem to be very well made and their appearance is rather rough and shack-like with clay tile roofs. Often times grandparents, children and grandchildren live together in these small homes. The women wash clothes at the water-pump in their yards or a central waterpump in their village or in

continued on page 10



Church members at the International Federation for Victory Over Communism training session in Korea.

IOWC team pickets porn

By Julia Ward
IOWC #43

Inspired by Reverend Moon to bring God's love and truth to all areas of society, IOWC #43 took to the streets once again with local church members from Ohio with their "heavenly peep show" for a 24 hour marathon teach-in of the Divine Principle. This time we were on the "strip," the notorious Monmouth pornographic district of Newport, Kentucky, just outside Cincinnati, Ohio.

Nicholas Buscovich, director of our IOWC, explained to the press that "by staying out all night, we want to show the people on the strip just how much we care and how much God cares about them. We're not just coming to accuse or condemn the victims of the strip already feel bad enough. What we want to do is offer a way out."

The day got off to a strong start at noon with a rally. We were inspired and encouraged by the broad media coverage: 3 newspapers, 3 television stations and 2 radio stations. There were almost as many of them as there was of us!

One TV station came for a live interview with Nicholas for their 6 o'clock news and again later in the night for a more complete taping. Linda Andersen, director of the Ohio church, believed that one reason for all the coverage was the personal delivery of the press releases directly to all the various metro editors. She also explained that the issue of these pornographic bars in Newport as well as the more immediate issue of a display ordinance, which would require store owners to put pornographic magazines behind their counters, have been strongly supported by the Christian churches in the Cincinnati area and well represented by the media for some time.

In the 1960's Newport, Kentucky, was

the No. 1 mafia headquarters for prostitution and gambling in the midwest. This was broken up by government pressure from the Kennedys and strongly urged by the Christian community.

After a half-hour rally of singing, speaking and displaying signs with slogans such as "True love: choose it or lose it" and "Treat all people with dignity, care and honor," we set up near three of the "adult" bars and began our teaching. The "heavenly peep show" — one of our vans — was brightly decorated and offered videotapes of our movement such as 'People of the Quest' and 'Reverend Moon in America.'

Our simple commitment to speak out strongly for God for 24 hours brought about a chain reaction of positive experiences. As Nicholas Buscovich saw it, "all we have to do is take some initiative and God does the rest."

We overtook the town with love. At first they didn't like us, didn't understand or trust the motivation for our visit.

One older man came by early on in the day and disrupted our news conference. He said he was Jesus Christ and gave us half an hour to leave town. At 5 am the next morning, Nicholas was giving a lecture when he saw this man coming down the street out of the corner of his eye.

The old man reminded Nicholas that he had already told him to leave town. Nicholas looked at him and said "well, we're still here." The old man started talking about all the bars in the area, about Newport, and about his mission from God. Before they parted, he offered to take Nicholas around to all the good bars in town. A victory of love.

Nicholas also met the Pastor from a Pentecostal church during the morning news conference. They talked briefly. He returned that night around 9:00 pm with

continued on page 10

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HALPERT

from page 9

understand more deeply. Mr. Kim is a born teacher. And he taught us even the smallest points.

Every night he would come down when we were studying and with the most fatherly care, talk with us and help us to learn Korean. He was so concerned about everything from our food to our clothes.

It was a very good experience. Every day we went and visited different areas of Inchon and had lunch with all different people. We sang in our native tongues and tried to converse with the Korean people. Singing is such a good medium to win people's hearts. Even if you cannot speak, you can sing and open their hearts. Also

we learned the "Kuri-Hunda" speech in Korean which we recited every day.

Koreans have tremendous respect for foreigners. They especially look up to Americans. It was very moving to see this, when you come from a country that is so different. I stayed in Inchon about one month and then was transferred to Echon training center to work with Mr. Hwang, the director at Sutangnee training center. Always, when he spoke he prayed. It seemed like every word was a prayer to me. Even when he spoke he closed his eyes as if he were speaking to God.

We traveled around around Echon and talked with many people and had them sign memberships for IFVOC work. We even sang in Mayors' offices. After three

weeks in Echon, I was transferred to Sutangnee again.

All throughout the time I have been in Korea I have been a team leader. For me, this was most difficult. It really grew my heart and patience. Especially, because Koreans are not so concerned with external things. I am really changing my thinking about many things now. Koreans truly love harmony and togetherness. Even non Church members feel that way. The number one expression used here is "Ken-Chen-io," which means "It's alright." I think our American members will really change here.

Also, not speaking the language is such a challenge. I really encourage people to learn Korean.

Last night we had a dinner for 200

visiting IFVOC members and 4 congressmen from Japan. It was at the Little Angels School and was very beautiful. The Korean Church made me a Chimachogeree which I wore last night. I felt like a princess.

So far in Korea, we have made about one third of our membership goal in about 2 months. I am confident we can achieve the goal of seven million members if everyone works hard the victory will come.

There is so much more to tell, but now one of my "Oni's" is waiting for me to leave. She wants to talk with me to the bus and refuses to go alone. The way of the heart is most precious and important and I pray through my experience here I can learn what is truly valuable to God and mankind. For now, *Aneyo hashim nika!*

ROMANI

from page 9

nearby rivers and streams.

During my tour of duty with the Navy in South East Asia I saw many difficult situations but I never had the opportunity to travel in the countryside and visit the people in their homes.

Village leader

Today I went with one Korean sister to a small village door to door. At first it was very frustrating. As went from one house to another the Korean sister tried to explain what was happening. I finally understood they were telling us we had to see the leader of the village and they gave us his name. Finally we went to see him at his house. We realized that without

speaking with this leader we wouldn't get any results.

He and his family welcomed us to their home. Several other men were there as well and they completely supported our IFVOC work. The village leader signed for the whole village. I sang three Korean songs for them which they recorded. They were very happy. When they finished, the leader took us around to the villagers and asked them to all sign IFVOC membership which they did. I was really surprised at how much trust these villagers had in their leader.

One day we went door to door in our city, Coung Chu, and a few members set up a table on a street corner for the day. The city was much more difficult than door to door. In the countryside only about 3 - 5 people would refuse to sign each time I went out. The sister I went

with and I were only able to get 88 people to sign membership that day.

I went to the city of Je Cheon for 5 days with a Japanese brother and another from Peru. Thus far we've been to five meetings of 12-20 different leaders at each meeting. So far each has signed IFVOC membership and has taken hundreds of membership forms to take to their communities. These meetings are very important because through these leaders we can reach thousands of people.

I'm very grateful also for the brothers and sisters on our team. We come from so many different backgrounds and experiences. A German brother, Michael, had to flee the Communists with his family as a child, escaping to West Germany.

Irene from Uganda shared how her father was imprisoned under Idi Amin's regime. He was a devout Christian and taught his fellow prisoners about Christ. Just before Idi Amin's regime fell he ordered all prisoners to be killed. Irene's father was at the top of the list but the prisoners were liberated before the order could be carried out.

Everywhere we go our Korean Church gives us so much love. Here in Je Cheon it's the same. There's a team of "1800 Blessing" sisters working for IFVOC. We spent last night singing Korean songs together after the Wednesday night service. They prepare our meals with so much love and the last few nights have given us a combination of Korean and western food. Actually yesterday we had four meals and it looks like we'll have four again today!

IOWC

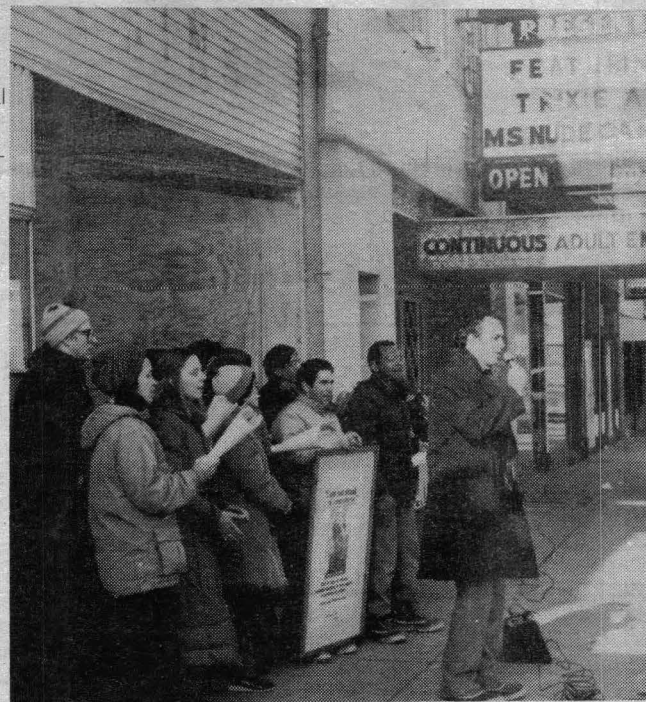
from page 9

his son and talked with Nicholas until 1:30 in the morning. Nicholas was so moved to talk with such an open minister.

He had been in and out of these bars since he was young. After a brief outline of the Fall of Man, he commented "I never thought of that." A victory of love.

Around 2 am, this big guy, Tom, was going into one of the bars. He took a flyer from Brian Bloch and asked if we were

The IOWC team led by Nicholas Buscovitch picketing the local porn shops.



the Moonies. He later came over to us and asked, "How can you guys let someone marry you, marry 2,000 of you?" He was a philosophy major who had recently gotten out of the service and was looking for his old girl friend in this area. Brian taught him a section of the Principle of Creation. He stayed with us until 5:30 am.

Around 4 am, the bouncer of the bar came out to hassle Brian while he was speaking to Tom. Tom began to stick up for us. He couldn't understand why the bouncer was so upset at that hour of the morning. The bouncer went in and got a baseball bat. Then he viciously threatened Tom. We flagged the police down, but they came and supported the bouncer. Tom stayed with us till 5 am. Right after he left the owner came out of the bar. He apologized to Brian and to Nicholas and said that neither he nor any of his employees had any trouble with us. Victory of love.

One Chinese sister who attends Sunday service at the center each week stayed out with us for 3 hours during the night. She was so inspired by the spirit.

We ended our condition with a rally at 10 am, the next day. We all felt we had contributed something. People could think differently about Reverend Moon because of our investment in their com-

munity.

Carlos Soto went around to some of the shops to say goodbye. One family, the Pelusos, said to him, "I will never forget those people." One woman hairdresser, across the street from the main area of our rally, had been annoyed with our presence from the start. She spent the day looking out her store window and the night peering out her front door. Nicholas called out, "We love you, Mary Lou." She replied that her name was Marty Lou. She had come a long way in getting to know us that day — to know us is to love us.

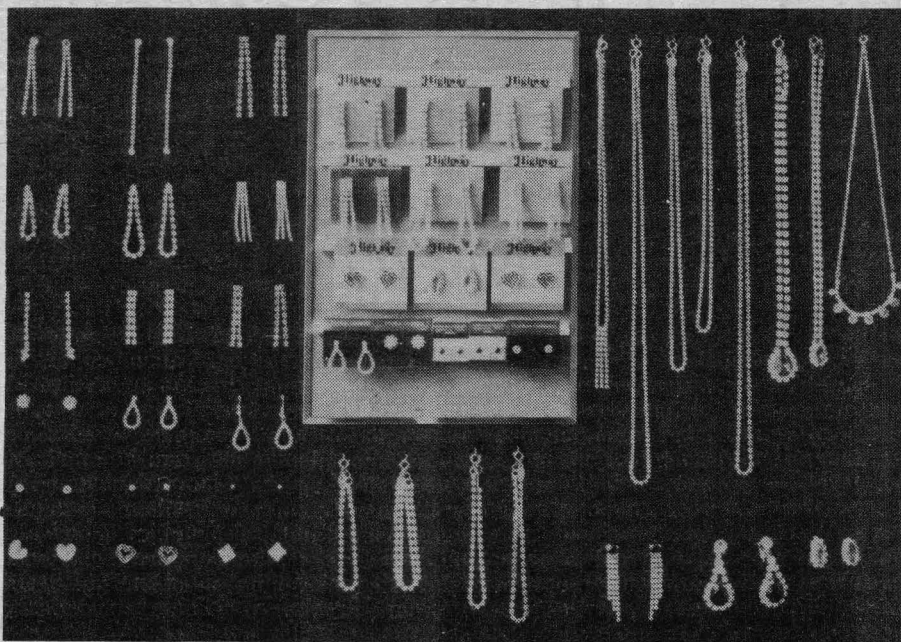
Linda Andersen felt that even the bars were grateful that somebody was finally trying to reach out to them. She felt like they were really lost souls who wanted somebody to love them. the victory of love.

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April 1984

EDUCATIONAL SUPPLEMENT

April 1984

The National Council for Church and Social Action

Message to the ministers

This message from Reverend Moon was read by Reverend Kwak to the participants of the 6th annual NCCSA Convention, Memphis, March 21, 1984.

Honorable board members and respected participants in this annual convention:

I am very pleased to have this opportunity to share with you some of my convictions on this occasion. First of all, I would like to extend my deepest gratitude for all your work with NCCSA over the past year. I would also like to express my congratulations for the expansion of the Council, which has more than doubled in size since the last Annual Convention.

This year's Convention will focus upon the problem of hunger, which is but one of the many problems facing God and our world today. Through the many spiritual experiences I have had throughout my life, I have come to understand that the mind of God is very broad. He wishes to embrace with His love Christians and non-Christians alike. I would like to share with you today my vision for the church in society.

Pioneers of conscience

I have long thought that religious leaders must be pioneers in the realm of conscience, inspiring mankind by their bold and determined actions. This is absolutely required in order to cope with the problems of human history and to fulfill the ideal of humankind.

My basic goal — the goal of all Christians — is to comfort the suffering and longing heart of God, the heart of Jesus, the heart of all humanity, and to help establish God's kingdom on this earth, once and for all. To accomplish this, there are clearly major obstacles which need to be confronted and resolved. These obstacles lie in three areas:

One fundamental obstacle is the prevalence of self-centered love, which has become carried to an extreme. Self-centered love is manifested in a lack of charitable morality and ethics. It is not merely a problem infecting individuals, but even infects our churches. Socially, self-centered love is the cause of criminal acts, indifference to neighbor, fragmentation of community, and hostility among those who truly should be neighbors. In short, self-centered love destroys society.

The church was established by Jesus to be one body united in true love, the love given by Jesus. Churches were to raise persons of love and to spread true love and unity in society. However, Christianity itself became fragmented, and Christians of its many denominations still find it difficult to work with each other for love and unity. This is a second great obstacle to comforting God's heart and establishing His kingdom of love. We must turn our backs on the history of Christians persecuting and

continued on page 12

The National Council for Church and Social (NCCSA) Action was founded 1977 as a vehicle for cooperation of churches, civic groups and the private sector. The original concept grew out of ideas proposed by Black Clergy of different denominations in dialogue with members of the Unification Interfaith affairs department. The final impetus for organizing NCCSA came from a conference sponsored by the Urban Studies department at Fordham University, involving ministers from 17 different states, in May 1977.

Today, the NCCSA has grown into a coalition of over a thousand services in urban areas nationwide, working on a grassroots level to seek permanent solutions to basic human problems such as hunger, poverty, racism, and ignorance. Within each chapter, the NCCSA combines the strengths of different community-based organizations to create a multi-service network. These local networks provide services for every segment of society: from housing and transportation for the elderly poor to training and counselling for disadvantaged youth.

INTRODUCTION

The turmoil of inner city life is so complex that no one church or agency can remedy all the problems. But working together — sharing insights, volunteers, and materials — the NCCSA uses the existing resources to stimulate individual, family, community, and national development. This spirit of cooperation is a ministry of people helping people to improve their quality of life.

The NCCSA is organized according to a federal structure which allows it to be community-based and community-governed. This structure consists of a central coordinating board of representatives, elected from local chapters and affiliates, which are autonomous in their own right.

The national organization acts to generate, coordinate, and support the local chapters through research, technical assistance, seed money and conferences.

The National Council is autonomous and independent and not affiliated with any individual church. It receives assistance from any source that wishes to contribute to its aims and ideals. Since its inception, NCCSA has received seed money and development grants first from Unification Church Interfaith Affairs department and recently from the International Religious Foundation, a not-for-profit organization, founded by Reverend Sun Myung Moon and designed to promote ecumenical work on an international level.

Contributions are tax-deductible and gratefully received by our national office at 2 Penn Plaza, Suite 1500, New York, NY 10121.

Kevin Brabazon, NCCSA

6th annual convention

By Shawn Byrne

With the theme of "Hunger," the NCCSA held its annual convention at the Benchmark Hotel, Memphis Tennessee, March 21-23, 1984. About 200 delegates and guests attended from just about every state and a few from the Caribbean.

In his keynote address NCCSA's president Reverend Dr. Alex Chambers, informed us that over 35 million people live below the poverty line in the USA and that large numbers of these are afflicted by chronic hunger and malnutrition. This is a tragedy.

Dr. Chambers added that, acting on the promise of Jesus that he would consider as done to himself any service we do for the poor, the church has fed the hungry, clothed the naked, cared for the sick throughout its history. Granted that it could have done more, its present taste is to re-connect itself to this great challenge of widespread hunger and need. He said that the NCCSA has come into existence to do just that.

Later, in her speech entitled "Hunger in the USA," Mrs. Loretta Schwartz Nobel, author of "Starving in the Shadow of Plenty," pointed to some anomalies in our society. For instance, protein-rich grain is fed to cattle to produce more tender beef. She thought that hunger and malnutrition are not only a result of unemployment and reduced social services but are intimately interwoven with the value-systems which direct our culture.

During ensuing discussions, direct service by churches to the poor was emphasized by same and the necessity to influence political decisions was underscored by others.

In fact the NCCSA is developing the ability to do both. With its social action programs it has the ability to provide direct service to the needy and arising from its national network of chapters and affiliate organizations it has the potential to make itself felt in the corridors of power. Both these abilities being rooted in a church-based organization which is inter-denominational, interracial and national, puts the NCCSA in a position to implement the Christian heart and vision in America, ranging from the individual to the national level.

There are now more than 49 chapters of NCCSA in 34 states. It is expected that by summer there will be chapters in every state. Chapters are beginning to emerge in Caribbean nations and in a few other far-flung places. Chapters are autonomous. They elect representatives to the national body.

The NCCSA itself generates, coordinates and supports local chapters through research, financial assistance, planning and technical help. It is funded in large part by the International Reli-

continued on page 14



Rev. Chambers, president of the NCCSA, and Kevin Brabazon, executive director, at the 6th annual convention in Memphis.

The National Council for Church and Social Action is:

• ECUMENICAL •

Involves membership from different denominations.

• INTERRACIAL •

Brings together people of all races to deal with the common issues of suffering humanity and social injustice.

• COALITION BUILDING •

Establishes coalitions of Churches and Social Service groups in each Community in local chapters.

• FEDERAL •

A central board of representatives elected from local, autonomous chapters and affiliates.

• NETWORKING •

Locally and nationally-develops services for a Network of service-oriented Agencies, such as: Food Distribution, Transportation, Education, Housing Counseling, Performing Arts, and Economic Development.

• MULTISERVICE •

Attempts to develop comprehensive strategies to deal with Community Development.

• INTER-GENERATIONAL •

Brings together in a common purpose members of all age groups.

THE NATIONAL COUNCIL FOR CHURCH AND SOCIAL ACTION

By Reverend Alex A. Chambers
NCCSA

As He directs our path

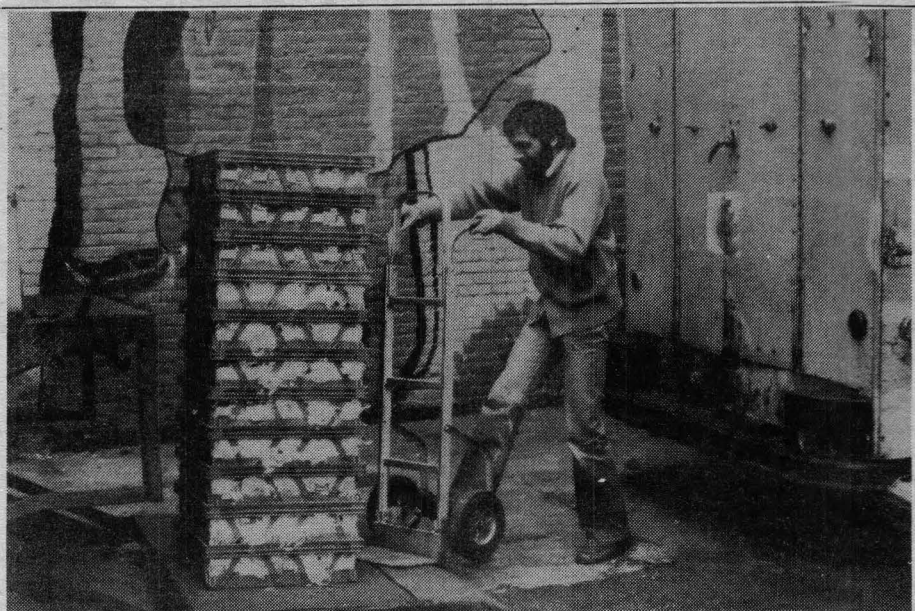
In order for social action to be vibrant and well, change must take place. The complacency, apathy and non-caring attitudes that plague many of our churches and communities must give way to a different environment and anew climate. Change must take place in such a way that it becomes the natural order of things.

Any change in church and culture must accord with the purpose of Christ who was crucified, died and rose again that we might have life and have it more abundantly. Consequently, whatever denies, threatens, mars or diminishes the quality of human life must face revision. Before we can take along view of social action we must first take a look at some changes that need to be made in ourselves, changes that will help us see our mission better and better relate our mission to the mission of the church.

God's Word

The first improvement that must be made in ourselves is that of improving our knowledge of God's Word. Before we can serve society, we must study God's Word. We must meditate on it day and night. Then we must acknowledge the Lord in all our ways and He will direct our paths. Then will we know what to do for God's people. Then will we be able to develop a plan of social action that will enrich people's lives.

The second improvement that we need to make in ourselves is that we need to change our attitude about worship and entertainment. To worship the Lord is to praise His name, to celebrate His



The NCCSA has distributed over 14 million pounds of food and other commodities to urban soup kitchens, outside feeding programs and other such projects.

greatness and goodness. Only through the worship of God, the gathering together of His people, can we have the true relationship with God that opens the door to our understanding, that gives us the mind of Christ, a mind that seeks His will and follows His bidding. Only through a true spirit of worship can we serve God and through serving Him find His desire to minister to His people.

The third improvement that must be

made in ourselves is to develop a true sense of discipleship, to discover who it is that has the keys to the Kingdom and learn of him. True discipleship, translated into a working philosophy, means doing those things that have been learned from the Master, our Lord and Savior Christ Jesus. In doing so, we have no choice but to serve mankind. In following Christ we walk the road that leads to humanity. We serve God's people in what-

ever area that shows a need. If our fellowman is hungry, we are to feed him. If he is weary, we are to give him rest.

The early church did not define social action by what they thought could be accomplished within the Roman system. Instead, they began in the same place we must begin, for all that Christ calls us to do within society at large must first be done in the local church.

Jesus designated the church as the agent of God's sovereign work in the world. In the parable of the sheep and goats in Matthew 25 Jesus emphasizes that social responsibility begins in the community of the King. We meet the Lord as we meet our brother's needs. The church can make a difference in the lives of men. If there is one community in the world in which justice is secured for the poor and need is eliminated it must be the church. If we feel the urge to offer a radical alternative to the world around us, then we must set ourselves simultaneously to eradicate the evil of material poverty because we have injustice and to cultivate the god of spiritual poverty because we love humanity. We cannot ignore the poor of this world but must do something for them.

The matters of abortion, nuclear arms, violence, population control, alcoholism, crime, divorce, disease, drug addiction, racial discrimination, mental illness, homosexuality and care of the elderly present issues that the church cannot ignore. We must, with a new determination, plan and implement programs of social action that eat at the heart of these problems and one day our hard work will reap benefits. Whose job is it to bring society to repent if not the church's?



Clothing distribution is a common function of many of the NCCSA chapters.



Senior citizen transportation is a function of several NCCSA chapters, making different service sites — health, recreation and food — accessible to the frail and handicapped.

MESSAGE from page 11

warring with each other.

History has recorded the many mistakes and tragedies which occurred when one religious or racial group considered itself the only candidate to receive God's favor, or assumed a position of judging the faith and morality of others. How can we help God if we allow ourselves to be divided in heart and action?

The third obstacle lies, of course, in the continued existence of great injustice and deprivation. Poverty, exploitation and suppression of women, minorities and young people all testify to the failure of Christian society, to the weakness of the church as a social force, and to the limited effect of individual Christians. Jesus taught — and the church has long proclaimed — love, justice, and life in abundance. But in the present situation, many people, especially the young, have lost hope and may easily accuse and resent not only society

but also Christianity and even God. Then they fall into the deadness of atheism or even into the violent way of Marxism-Leninism, whose very foundation is the dialectic of destruction.

Commitment to Christianity

In view of these obstacles and their causes, you are gathering in Memphis, transcending all division in a commitment to make Christianity work in society and to transform society itself. I am determined to contribute to a new outpouring of ecumenical effort for renewal — the renewal of our lives, our churches, and our society.

We know the proper basic role for Christians in society from the life and mission of Jesus. Jesus came as the incarnation of God's Word, the absolute standard of love. He came to redeem the world. And he came as a servant. Churches, then, are to express Christ's higher standard of love and to bring reconciliation by helping their brothers and sisters — everyone — with the serving attitude of Jesus. Especially today America needs the spirit and reality of Christian service.

There have been many programs for social change, but America needs a very special kind of social action organization, one with the highest standard of Christianity. All too often social action has been connected with political power, or focused only on external change. Members of Christ's social action movement should strive at all times to be pure minded, wholly dedicated and concerned not only with immediate problems, but also with transcendent life. Only this kind of movement will motivate the people of America to go beyond themselves, to act for their community and even beyond that for the transformation of the nation and the world both materially and spiritually.

Denominationalism

I realized long ago that denominationalism is not the way of God. Religions began in order to realize God's Will. We have to think about this deeply: it should be "all religions under God," not God under religions. God's Will cannot be fulfilled through denominationalism. Therefore, I began interfaith work in Korea during the 1950s, under tremen-

dous financial difficulty. I began a movement, not a denomination, to accomplish this interfaith work. The original name of this movement is the Holy Spirit Association for the Unification of World Christianity — it was not a church or a denomination, but a movement.

At this critical moment in American Christianity, I have decided to commit the major efforts of the members of this movement to an ecumenical Christian movement for the renewal of churches and society.

This new effort on our part has already begun and we will be in consultation with Christians throughout the country as to how it may develop. As a first step, our travelling evangelical teams have been offering to help build revivals in local churches across the nation. These revivals are not to develop the Unification Church but to strengthen the local churches and inspire the community. The revivals center on the theme of Christian unity and service.

May God bless each of you and your families. Thank you.

THE NATIONAL COUNCIL FOR CHURCH AND SOCIAL ACTION

This is from a speech given by Bruce Casino, executive vice-president of NCCSA, at the Boston conference this January.

By Bruce J. Casino
NCCSA

Having attended literally dozens of churches since becoming involved with the NCCSA, God has given me many insights. One of the phrases I have often heard is that we have to go beyond "talking that talk and begin to walk that walk." This is what the NCCSA is all about. We invite you to come walk with us as we emulate Jesus, the servant of the poor. We are asking each of you to become involved in establishing a local chapter of the NCCSA. In the case where

We can make a difference

a chapter exists, we are asking you to roll up your sleeves and become involved in that chapter.

30 million Americans now live below the poverty level. 12 million people who are still looking are out of work. In many parts of the black community 1 out of 2 is out of work.

The NCCSA can make the difference. The NCCSA can help provide funds, information, and consultants to help you in tackling some of these problems at the grass roots level. We have distributed over 12 million dollars worth of products to the needy since our founding in 1977.

The NCCSA can help you to set up a program of this type in your community.

We have with us here many examples of men and women who have begun to walk the walk. Reverend Robert Wright, along with Jim Logan, and other have organized a model program in Los Angeles. Over 450 dues-paying churches are members and distribute food to needy persons in their neighborhoods. They are distributing an average of 120,000 pounds of food a week.

In Washington, D.C., Dr. Henry Miles, and other here tonight have secured grants to provide housing counselling. This means that seniors will not lose their homes to inflation, energy costs, and taxes.

As Mark Rutherford says, "disbelief

in Christianity is not so much to be dreaded as its acceptance with a complete denial of it in society and politics."

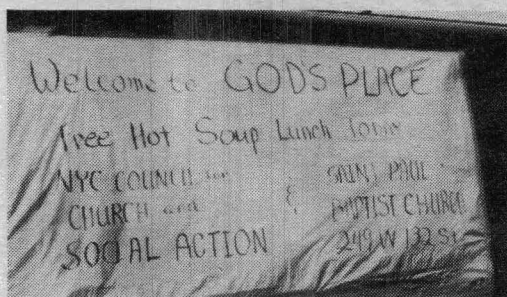
The NCCSA offers several unique approaches to social action. One is the concept of a balance between the purpose for the whole and the purpose for the individual. On the one hand, social service programs by a church in a local NCCSA chapter help to benefit the city and community that church is in — on the other hand, it also helps benefit the church because the image and influence of the church is improved. The net results? New members — a more healthy relationship between the church and the community and more involvement on the part of the church members.

The concept of networking is another element which is key to the NCCSA. Instead of having to reinvent the wheel each time a chapter wants to start a new program, they can look to the other chapters for models of how to do that program.

If the mission of Christianity is, as I believe, to complete the work of the saviour by building God's kingdom of earth, then we can say that the paramount problem of our times is the weakness of Christianity. The great challenge of our days is to empower and energize Christianity so it can be an instrument in renewing the face of the earth.

The cause of this situation? An over-spiritualized concept of the kingdom and salvation, fragmentation of effort as evidenced above all by devastating racism and denominationalism. Finally, lack of faith concern and courage. The NCCSA exists to bring hope in the face of these great evils.

We need your help. Just as God promised to save those ancient cities of Sodom and Gommorah if but a few good men and women responded to the call. We feel the call of God to find a few good men or women who will walk the walk that will lead to the salvation of their cities.



Left, "God's Place" mobile soup kitchen in New York serves 600 meals on Friday and Saturday in East and West Harlem. Right, housing rehabilitation by the NCCSA chapter in Washington DC is a part of an overall housing program.



Meeting the ministers

This is a testimony about the National Council for Church and Social Action Conference March 21-23, Memphis Tennessee, and the follow-up CARP workshop in Washington DC, March 24-26, 1984.

By June Morris
CARP

It is always romantic and exciting to pack one's bags and go to a new city, particularly if one is going to a conference. In all honesty, I like big hotels with nice meals, double beds, clean sheets, fluffy towels and a bathroom shared with only one other person! I like to dress in nice clothes and spend my days listening. More important, however, is the real meaning of the NCCSA conference. In fact, I thought it might even be a bit boring after all the 'blood and thunder' of CARP activities.

It was not.

One member from each CARP region had been asked, in a startling and revolutionary move, to attend the National Council for Church and Social Action conference on feeding the hungry.

CARP has four stated goals: 1) a spiritual renaissance, 2) a new moral commitment, 3) a creative alternative to Marxism, and 4) global patriotism. In reality, opposition to Marxist-Leninism has been CARP's strongest point. The NCCSA conference on hunger gave us new insight as to how we could achieve goals 1, 2, and 4 and buttress goal 3 as well by establishing food banks and soup kitchens to feed the hungry of our nation and, eventually, of other nations.

In Washington DC, we visited food kitchens and food banks and from the

glowing reports of volunteer workers there we saw how such a program can serve to support President Reagan, who has sounded the call for the spirit of volunteerism and Christianity to prevail in the land.

To our gratitude, the ministers at the Memphis conference also felt it was the responsibility of Christians, not governments to care for the disenfranchised. The author of an excellent, Pulitzer prize winning book on hunger, Loretta Schwartz Nobel, implied in her speech before the conference that a change of Presidents would be a solution to the problem of hunger in America. But the tide of the conference turned against that: As one Louisianian pastor put it, "Governments come and go, but our Christian values abide forever."

This atmosphere of responsibility pervaded the conference. At the rousing ecumenical service at Rev. Chambers' church, an elderly Black minister, in the pulpit for over seventy years, told his congregation of ministers, "You know, it took a group of religious leaders to kill Christ. They couldn't kill him until they got all the leaders in on it." This brought a response of solemn amens and bowed heads.

Deliberately nondenominational in emphasis, the conference found Unification members accorded the same ecumenical respect as all the other Christian groups. The unstated atmosphere, upheld by the unflappable Reverend Chambers, was "We all know Christ said feed the hungry. Let's concentrate on that."

Six blocks from the conference hotel, stood the dilapidated Lorraine motel where the hope of Black America was



The Striders program (a NCCSA affiliate) has acquired 2,600 scholarships for young people since its inception in 1967. Of these, 90% have graduated and 80% have continued into post-graduate work.

felled by an assassin's bullet — Dr. Martin Luther King, Jr. Many of our members made solemn pilgrimages to the death side of this great prophet, saint, and martyr, the man Reverend Moon said he admired most in the twentieth century.

King's spirit pervades the Black ministry. Flashes of him, memories of him, live on in the Black church. His spirit walks the aisles and appears on the faces of fiery preachers. The shabby Lorraine motel, neglected in a ghetto neighborhood, is a tragic testimony to the division between the races, then and now.

The Black church was the force behind King — the civil rights movement grew out of the pulpit. To me, the Black churches we witnessed in Memphis and DC were living proof of the lie of Marxism that religion is the opiate of the people. Dr. King was a divinity student, a minister. He exhorted his people to

appropriate social action on the basis of Niebuhrian theology and in the name of God. He was the focal point and prime mover of the force that catapulted race relations to the forefront of America's conscience, caused a fanfare of legislation and reform, a spate of art, and injected a new morality and sympathy into America's bloodstream. The dream is not dead.

If the churches fulfill their social responsibility to be revolutionary instruments of change, to establish a kingdom of justice, truth and love here on earth — communism will have to wane. The Black church seems more than ready to do so and NCCSA is the spark.

By reviving immemorial Christian values, interpreting them in an action-oriented new light, NCCSA is the gadfly for the real revolution we speak about — the revolution of Heart.

THE NATIONAL COUNCIL FOR CHURCH AND SOCIAL ACTION

NCCSA local chapters

ALABAMA

Northeast Alabama Regional Council for Church and Social Action
Rev. Alfonso Scales (President)
 P. O. Box 922
 Anniston, AL 36202
 (205) 236-3083

ARIZONA

Phoenix Council for Church and Social Action, Inc.
Rev. Ruben G. Carrico, Sr. (President)
 3214 East Palm Lane
 Phoenix, AZ 85008
 (602) 252-9412

ARKANSAS

Greater Little Rock Council for Church and Social Action
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CONVENTION
from page 11

gious Foundation, an entity established by Reverend Sun Myung Moon to promote belief in as well as understanding of God and to stimulate appropriate action. NCCSA also is funded by membership dues. So also are the chapters. They also frequently are aided by government grants for particular programs.

Denominationally, the NCCSA is very mixed. Racially, however, it is about 85% Black, a factor that probably indicates that its on course at this stage of its development. Blacks are in greater need than whites and have a more immediate incentive to act.

One can expect that, as the NCCSA gathers momentum, they are joining conscientious whites and we shall develop a constructive interaction between Black inner-city churches and communities on the one hand and white suburban churches and communities on the other. Such interracial cooperation, led by Blacks and supported by whites, has a precedent in the very successful alliance of the Civil Rights movement.

Perhaps it is not by accident that the president of NCCSA, Reverend Alex Chambers, lives and has his church in Memphis and that there this annual convention was held. For, as everyone knows, the Lorraine Motel where Dr. Martin Luther King was assassinated in 1968, is in Memphis.

This is the first of two excerpts from a sermon given at the New York Church on February 15, 1981.

By Dr. Mose Durst

"And he went out from there and came unto his own country and his disciples followed him. And when the Sabbath day was come, he began to teach in the synagogue and many hearing him were astonished, saying from where hath this man these things? And what wisdom is this that is given unto him? And even such might works are wrought by his hands. Is not this the carpenter, the son of Mary, the brothers James and Joseph and of Judas and of Simon and are not his sisters here with us? And they were offended at him. But Jesus said unto them, 'A prophet is not without honor except in his own country and among his own kin and in his own house.' And he could then do no good work and he marvelled at their unbelief and he went around the villages teaching."

Mark 6:1

Why is the prophet unhonored in his own home among his own kin? On the one hand, the prophet brings us what we desire, but on the other hand brings us what we do not desire. For the prophet brings a hope of things to come and the presence of a spirit that we all need. But, the prophet also brings a clear vision of how far we are from our ideals and how dissipated we are. He comes with a call to repentance so that we can be more than we are. And he comes with a standard that is not the standard of the world, in a spirit that is not the spirit of the world. The prophet comes to speak about a God of holiness, a standard of holiness in the midst of a profane world.

All cultures have the prophets. And all prophets are messengers, and seers. Greek culture had its prophets. Those of you who read "Oedipus Rex" by Sophocles, know that Tyreus, the blind man is the seer. Externally he cannot see, but internally he can see the cause of the corruption of the land. Oedipus of course

Why dishonor the prophet

physically can see, and yet, irony of ironies, he cannot see that he is the cause of the corruption of the land.

Oedipus says, bring me the cause of the corruption and I will banish it. Tyreus, the prophet, comes and says "Oedipus you are the cause of the corruption" and Oedipus banishes him.

Jeremiah, the Hebrew prophet, spoke clearly about the corruption of the people, and the people stoned him to death. And when Jesus came with the message of God's love, he was given the temporal message of man's hatred.

Distinguish the Voice

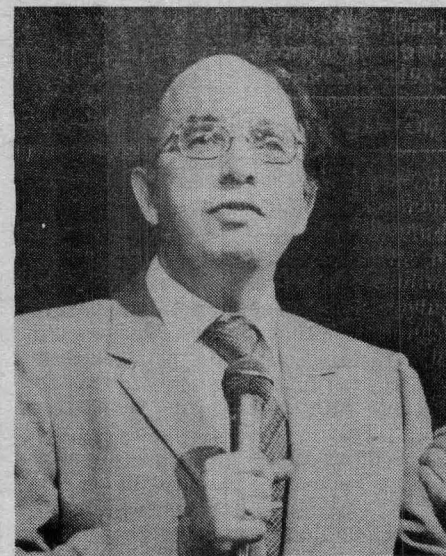
The challenge of our age is to be able to distinguish the prophetic voice from the voice that is nonsense. Our image of the prophet is often one of mystery. We

believe that the prophet is an extraordinary figure who comes with ethereal and other worldly types of messages. We all like to read the secret books. We like to throw the I Ching. We like to get into the esoterica of the ancient Hindu texts. We are fascinated with the Kabbala.

We have much to learn from the Bible. We have here several thousand years of human history. It is a series of statements by among other people, prophets. What do the prophets have to tell us? They tell us first of all about the abomination of the world, the vileness of the world, in a world that is sunk in vice in contrast to God, the source of virtue.

The central confrontation that the prophet brings is a standard between the holiness of God and the unholiness of the world.

The prophet Micah for example



Kevin McCormick

Dr. Mose Durst, president of the Unification Church of America.

speaks about the essence of all true religion. It does not involve mysteries. It does not involve magic and it does not involve bang your head against a wall until you see visions in the sky. It involves something very simple. "Oh man, what is good? And what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God."

Zachariah compared the people's fasting to fools when there is righteous living to be done. Why fast if it does not make you more loving? Why do rituals if it does not make you more loving? Why study if it does not make you more loving? And why serve if it does not make you more loving?

We all know how much we sin. What we all don't know is how much we are loved. We tend to dwell on our sins and miss the enormous love that so abounds around us. We have a lusty thought at work. "Oh, I am so lusty." "Oh my God." Then we spend all day worrying about our lusty thoughts while our brothers and sisters are lonely. We need to speak words of kindness and let the lusty thought die in its lonely way.



"Daniel interpreting to Belshazza the handwriting on the wall" by Benjamin West, 1775.

This letter was sent to CARP after one of their conferences

By Tom Donahue

Enclosed is an article describing my impressions of my attendance at your two recent seminars at the Valley Forge Hilton. I was most pleased to attend and found the information quite useful. Please extend my sincere thanks to all of those CARP members who made my visit one I will remember.

It is quite interesting to me that when my associates hear that I had attended a seminar underwritten by the Reverend Moon, their first reaction is one of shock and disbelief. Since I am a leader in my church and a staunch Orthodox Catholic, they find it hard to comprehend that I would be associated in any way with the Unification Movement. Obviously they are responding to the media's negativism regarding your movement.

Though it may seem a contradiction being an orthodox and not being narrow minded — in their view — it is not to me, as I have always in all areas marched to the music I hear, that frequently makes me a rebel.

I would be most anxious to hear from you again as to when we shall meet again, and what actions are being considered to follow up on the momentum acquired at the meetings.

I have written to our leader of Freedom for Albania, regarding my impressions of the seminars. I have also suggested that in his next visit to America that he contact your organization for further exploration of how we can help one another in this common battle against our mutual enemy.

It all began with a phone invitation by one of my associates to attend a weekend seminar on communism sponsored by an

Someone's minding the store

organization known as CARP. (Collegiate Association for the Research of Principles). My associate, a member of the Albanian Legality Party, an organization dedicated to the freedom of Albania, knew I was always interested in any attempt to learn more about our enemy, the communists.

For over a decade I have been working with H.M. Leka One, and his government in exile, in the fight for freedom from communism for all of the people in Albania. Albania, located in the Balkan region, is little known by the rest of the world, but is infamous for its adherence to the pure brand of communism — total oppression and control of its people in the most inhuman and ferocious manner of all of the countries in the world, including all of the communistic ones too. Albania has the infamous reputation of being the only country in the world that does not allow any form of religious belief. Religious belief of any kind, under the law, is a crime and punishable by prison or death.

Lonely struggle

When one is engaged in a struggle for freedom, and especially one against an entrenched and totalitarian group like the Albanian communists, it is a difficult and sometimes lonely occupation. Any hand offered to help in this fight is quickly taken.

In this light, the next day I called the office of CARP to get more details regarding the content of the seminar. The young lady who answered my call quickly gave me details and in the conversation mentioned the fact that CARP and the seminar was sponsored by the Unification Church and Rev. Sun Myung Moon. She wondered if that was a prob-

lem. I was quite surprised by her candor and assured her that it made no difference to me who sponsored it as long as it would contribute in some way to our efforts to free Albania. I had learned very early that in the world of politics and especially geo-politics that sometimes it engendered "strange bedfellows." I would attend as a learning experience and judge as near as possible in an objective manner what mutuality there would be.

Upon our arrival at the Valley Forge Hilton Hotel we were registered and assigned a room for our weekend stay. For a nominal fee of \$25 registration, all accommodations including meals were included. (So much for those who have been made to believe that the Reverend Moon keeps all of the money earned by church members.)

Like most people, our party and myself, had been appraised of the Unification movement and Reverend Moon through the news media only. Like most people at this point in time, we were somewhat biased and harbored some negative feelings regarding Unificationism.

Preparing for the worst, but hoping for the best, I made the rounds and tried to talk to as many "Moonies" (not used here in a derogatory way) as possible to try and find out if we were going to be subjected to the "brainwashing" and recruitment pressures we had heard about.

None of the above happened, none of the many people who were obviously "Moonies" did any proselytizing, nor did they appear to be robot-like as we were led to believe. They were rather, very solicitous and helpful. There were cer-

tainly many similarities in all of the people in the movement and they could easily be identified from the non-movement people at a glance. The women wore no make up, wore unrevealing and long dresses, casual hair styles, smiled a lot, were attentive and non-aggressive in conversation, all seemed very bright.

The men wore modest style clothes, sans neckties, short hair styles, no beards, again, non-threatening and attentive in conversations. Though they all were somewhat passive and projected an image of sameness, they were not unlike most of the other youth today in different areas and in fact in our own families.

Though they were not pushing the Moon affiliation, there were sufficient types of literature available that attested to who was behind CARP. It was clear that at least at the beginning of the seminar they intended to create some distance between the Moon affiliation and the Principles of CARP. Later we were to learn how the two were intertwined.

The theme for the seminar was Strategies for World Freedom: 1984 and Beyond. The attendees were from many different countries of the world, all of whom had some personal experiences in first-hand knowledge of how communism worked in their land. Most were refugees from communism.

All of the attendees had a common bond, we all in our own way were concerned with the spread of communism and came together here in one place to share our experiences and hopefully to gain some strength through knowing we were not alone in our quest.

The panel conducting the seminar consisted of Dennis Jamison, Esteban Galvan, and Jean Jonet, all scholars and all members of the Unification movement, all having very extensive experience and knowledge of the workings of the communist ideology. In addition, a

continued on page 16



**JOHN
BIERMANS**

Some of you who have been reading this column for the past few months may have developed the impression that I have a rather definite opinion about this subject of faithbreaking or "deprogramming." This is something I do not deny, but I think there are very important reasons for having such a strong conviction.

To be subjected to this sort of "spiritual gang-rape" is perhaps one of the most offensive acts that can be committed against a human being. You may find this hard to believe but, having been subjected to it myself, I know this to be true. Being kidnapped, being held in captivity and being subjected to a deprogramming or faithbreaking attempt was, without a doubt, the most terrifying experience of my life. It is one thing for one's physical life to be endangered but, in my opinion, it is much more serious to have one's spiritual beliefs and ideals subjected to such severe attack and abuse as are involved in being kidnapped by faithbreakers.

More Precious Than Life

We all know that courageous men have always been prepared to die for their beliefs and ideals — the early Christians being fed to lions are a most vivid example. Therefore, it follows that one's most cherished beliefs and ideals are even more precious than one's life. And this is why this whole practice of faithbreaking is abhorrent and unacceptable in a free society.

Just to verify the absolute criminal nature of kidnapping by faithbreakers, I would like to quote some excerpts from a recent opinion by a Federal District Court Judge in Minnesota. The following is taken from the summary of the facts in *William Eilers v. Coy, Graham, Brandyberry, Carlson et. al.*

Judge Harry MacLaughlin writes: "The evidence in this case has estab-

lished the following facts. The plaintiff and his wife Sandy were abducted from outside the Winona Clinic in the early afternoon on Monday, August 16, 1982, by their parents and relatives and by the defendant deprogrammers who had been hired by the parents of William Eilers and Sandy Eilers.

Facts

"At the time of the abduction, Bill and Sandy Eilers were members of the religious group Disciples of the Lord Jesus Christ... the beliefs and practices of the Disciples of the Lord Jesus Christ should not be, and are not, on trial in this case.

"On August 16, 1982, the plaintiff Mr. Eilers was grabbed from behind by two or more security men, forced into a waiting van, and driven to the Tau Center in Winona, Minnesota. Forcibly resisting, he was carried by four men to a room on the top floor of the dormitory-style building. The windows of this room were boarded over with plywood, as were the windows in the bathroom and hallway of

Court has decided as follows: 1. Plaintiff's motion for a directed verdict on the issue of false imprisonment is granted and the Court holds, as a matter of law, that plaintiff William Eilers was falsely imprisoned without legal justification.

"2. Plaintiff's motion for a directed verdict with respect to 42 U.S.C. §1985(3) is granted as to certain elements of the plaintiff's claim that a conspiracy on the part of the defendants deprived him of certain of his federal constitutional rights.

Conclusion

"This will not be a popular decision. Being the father of two college-aged sons, the Court has substantial sympathy for the feelings and reactions of the parents of Bill and Sandy Eilers. However, this Court is sworn to uphold the Constitution of the United States. If the basic constitutional rights of an American citizen are not recognized in a federal court by a federal judge, where

Debunking the Faithbreakers

the floor. The telephone in the hallway had been dismantled.

Heavily Guarded

"The plaintiff was held at the Tau Center for five and one-half days and subjected to the defendants' attempts to deprogram him... During this initial period, he was allowed out of the room only to use the bathroom, and was heavily guarded during those times. On one occasion, the plaintiff dashed down the hall in an attempt to escape, but was forcibly restrained and taken back to the room.

"The defendants and the plaintiff's relatives had agreed in advance of the abduction that the plaintiff would be kept at the Tau Center for one week, regardless of whether the plaintiff consented to their actions. At no time during the week was the plaintiff free to leave the Tau Center, nor at any time were reasonable means of escape available to him. Three of the eight peopled hired by the parents were designated 'security men.' These individuals, described by witnesses as at least six feet tall and weighing over 200 pounds, guarded the exits on the floor at all times.

"On the evening of Saturday, August 21, 1982, as the plaintiff was leaving the Tau Center to be transported to Iowa City, Iowa for further deprogramming, he took advantage of his first opportunity to escape and jumped from the car in which he was riding. Local residents, attracted by the plaintiff's calls for help, assisted the plaintiff in making his escape...

"After careful consideration the

will they be recognized?"

Signed: Judge Harry H. MacLaughlin
United States District Court
March 6, 1984

I am grateful for those who have the courage and wisdom to take such a strong position to uphold constitutional principles of religious liberty. In the past, acts of deprogramming or faithbreaking have been treated simply as a family concern. However, this ignores the fundamental rights of the young people who seek to live out their ideals in ways that may seem unconventional to their parents or friends.

Reverend Dean M. Kelley, the Director for Civil and Religious Liberty of the National Council of Churches makes this precise point:

"Let us not forget that the anguish of parents is not the only anguish involved here. Let us give equal consideration to the feelings — and rights — of young people who go about in daily dread of being physically seized and subjected to protracted spiritual gang-rape until they yield their most cherished religious commitments. That is what's going on here. That is the element that makes deprogramming the most serious violation of our religious liberty in this generation, and why it must clearly be seen as a criminal. It should be prosecuted, not just as any other kidnapping, undertaken for mercenary motives would be, but even more vigorously, since it strikes at the most precious and vulnerable portion of the victim's life, religious convictions and commitments."

PWPA looking for suggestions

By Hugh D. Spurgin
Secretary-General, PWPA

The Professors World Peace Academy (PWPA) would like to encourage members and others to participate in local activities and to develop ideas for programs in their own countries. Currently PWPA is sponsoring seminars throughout the world on a variety of topics of social, cultural, economic, or educational import.

A wide range of formats, including lectures, study groups, seminars, task forces, national conferences and publication-oriented working sessions have been effective. The format depends on the purpose of the program. Some highlight dialogue while others stress producing quality publications. Some have involved large numbers of participants, others small groups.

To propose a program in a particular country (the host nation), professors may contact either their regional ICF representative or Robert Sayre at the ICF headquarters in New York with a pro-

posal for a conference for which they hope to obtain funding.

Generally, organizers are asked to maximize the number of scholars from the host city or nation and minimize the number from neighboring countries. This procedure has fostered the development of a sound PWPA organization in many different nations, expanded the number of countries in which meetings are held and increased the number of works being published. Fourteen or more meetings were held in Third World nations during 1983.

Most seminars involve from 15 to 30 scholars, with only a few from outside the country. Generally the conferences last one or two days and are held over the weekend at a local hostel or on a university campus. Program planners are urged to consider smaller conferences and study groups with a maximum of 30 participants.

Program proposals may be sent to Robert Sayre, Professors World Peace Academy, Box 1311, New York, New York 10116.

MINDING

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special film produced by Mr. Kurt Lohbeck in Afghanistan, called "Beyond the Kyber Pass," was shown. The film was well done and clearly showed graphically how intent the Russian communists are about the annihilation of the people of Afghanistan. When one sees this film, they would have no doubt about the seriousness of the peril of communism.

As the historical and statistical data unfolded by the panel members, it became clear that the political and religious ideologies of the Unification movement were on a collision course with that of the communist countries of the world. It was the classic confrontation at the "OK Corral." The "One World" concept that is a basic tenet of the Unification movement makes communist inroads into any country of the world their concern.

Unlike many other religions and governments, Unificationism is not only concerned with communistic activity in their area, but worldwide. This difference I believe, the "Slay the Dragon" philosophy, is part of their appeal.

It also became clear in many conversations with individual members from the top to the bottom, that most of the "established" religions have failed in being able to address the needs of their young intelligent members. They have failed to discern the needs of the young to have a "Cause" and a challenge equivalent to their intelligence.

Back to basics

Concerned parents and religious organizations alike whose members and children have joined the Reverend Moon in his quest, miss the point. He has knowledge of what the young need, and he is filling that need. The sophistication and modernization of many religions have turned off a generation who have a deep need to get back to the basics so that they can have some foundation for growth. The relatively simple philosophy of the Unification movement of self sacrifice, love, hard work, and a real live dragon to slay, is much more appealing and addresses the best in most of mankind and especially the young.

As a 60-year old person who has seen much in those years, who no longer hears the siren call of those unknown and beguiling adventures in so seeking oneself, I cannot condemn nor judge what I have seen and heard. I also do not condone nor personally accept the philosophy and embrace it as my own. But as I said, I am not young, nor very idealistic any longer. The abrasiveness of reality over the years has made me know the truth, not seek it.

It has been said that "There is no such thing as a free lunch," and my weekend encounter with CARP/Unificationism was no exception. Part of the seminar was devoted at the end to an explanation of Unificationism. The explanation of the principles of Unificationism was clear and to the point, but there again, was no appeal to join it. Many of the tenets of Unificationism are similar to my own religious beliefs. Its political aspirations are in line with mine, so I cannot see it as an "alien" cultism; rather I see it as a composite of the present world religions that is working.

No matter how you personally view the Reverend Moon and his Unification Movement, you have to agree that he is not standing passively by, while the communists take over the world. His success in establishing his movement as a religious and political entity that will endure, will only be tested by time. As an individual concerned for all the oppressed people of the world who are living under communism, I know when I walked away from my weekend encounter with CARP and the Unification Church group, somehow I felt a little more secure in knowing that "Someone Was Minding the Store."

SPRING

The trees hold the water
from Spring's first rain
like the fresh spirit achieved
after a morning shower.
Ferns and firs
proud, tall, and aligned
reach up
to a new season.
The freshness and wetness
of the air
The aliveness of the ground
Birds sing, play,
and abound
In symmetry, and unison.
The colours
give little hint to waking
but the smells are
effervescent.
Tis a time of beginning,
of preparation.
Deep within,
this day holds great meaning.
Jesus' actual victory
in resurrection.
And,
forty seven years ago
this morning
Father Moon,
bound in prayer
upon the mountain
received
what was to be
the beginning of his mission.

Bruce Sitcher

By Dr. Jenny Fendley

What is Creation Science by Henry Morris, Ph.D. and Gary Parker, Ed.D. Master Book House (formerly "Creation-Life Publishers"), P. O. Box 983, El Cajon, CA 92022, \$7.95 + \$1.50 postage.

Einstein said that science without religion is blind and religion without science is crippled. In recent times, however, science and religion are taught and practiced separately, as if never the twain shall meet.

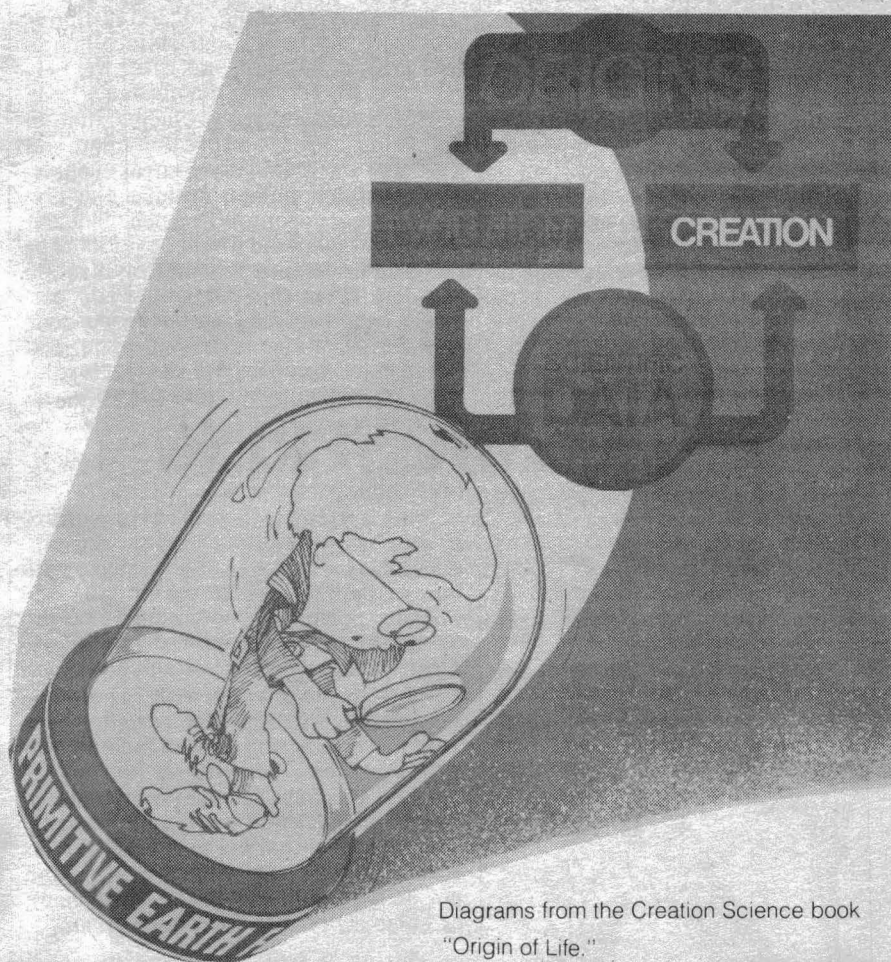
This was certainly my experience in high school when in the religion class I was confronted with the teacher's opinion that since the Bible says the world was created in 6 days and science says it took millions of years, you have to choose between science and religion. Being a scientist by nature, and at that time an atheist, I readily chose the scientific approach and ignored the rest of the Bible.

I recently read "What is Creation Science" and was not only impressed by the comprehensive and enlightening presentation, but was also excited to find that neither the Biblical account nor scientific evidence were discounted. The result is the foundation for a unified and much more satisfying approach to the origins of our world.

Another problem that I had encountered and which is also addressed in the theory of Creation Science is the age-old question of how does life come non-life. In college when I had studied sufficient chemistry and physics to be satisfied that I knew quite a lot about atoms and molecules, I felt ready to move on to the next level — the cell. As I looked at the various biology courses I realized that my question of how to go from molecule to cell was not going to be answered, for each biology course began with the cell as the smallest unit. Chemistry was considered useful in that chemical laws govern the interactions living things undergo with the environment, but the question of the development of a cell from a collection of

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The Creation Science Debate



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By Larry Witham
Washington Times

When the creation-evolution debate enters the public schools, it finally boils down to whether the students in science class should learn that: (a) evolution is an undisputed fact; (b) there is a creation theory of life's origins to be studied alongside, and on an equal footing with, the evolution, or; (c) evolution is at best a very tentative theory, one that can be skipped over completely.

This third choice was made last month by the Texas School Board when it said that biology texts need not mention Charles Darwin, and if they do mention evolution, it is as "only one of several explanations of the origins of humankind." Because Texas is the largest single buyer of textbooks, the school board's decision will affect textbooks produced for 1985, but will not be the last word in the legal and political debate "creation or evolution" has become.

Those who want a strict teaching of either evolution or of creation, found no comfort in the school board decision. Evolutionists called it a "great step backwards," and creationists called it a compromise. It will not be until they meet in a Louisiana courtroom this summer that one side or the other will feel vindicated.

Then, a U.S. District Court in New Orleans must decide on the constitutionality of teaching creation-science as a bona fide theory, alongside the conventional evolution-science, thus allowing a "dual-model" approach into public schools. Observers say the final ruling will have lasting constitutional significance because it hinges on issues of church-state separation, academic freedom, and the definition of science.

Louisiana is now the only state that has a law (1982 Balanced Treatment for Creation-Science and Evolution-Science Act) allowing equal time for the creation theory. Last October a divided Louisiana Supreme Court ruled the act is constitutional under a state's rights to prescribe courses of study. A similar Arkansas law,

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Reflecting on the hereafter

By Dennis Morgan

Upon the recent event of Heung Jin Nim's death and the subsequent words of Reverend and Mrs. Moon I'm sure many of us reflected about the meaning of life and death. I remember before I joined the Unification Church I would think about death and often I would try to idealize it in a way that seemed abnormal to others. I wondered why people felt so sorrowful or grievous about death and whether I would react in the same manner if someone I knew died or would I just be affected by the atmosphere around me? I really questioned what death meant and my own feelings about it.

I thought that if we truly believe in the eternal life then is not death but a transition into that life? So why do people carry on the way they do? Rather why don't we sing songs of joy and even dance at the funeral with the knowledge that our loved one is actually going to a better life to the eternal spiritual world which we are all destined anyway?

Then I told my friends that when I died I didn't want anyone to cry or be sad but instead they should perhaps throw a party in my honor. Of course, they thought I was pretty strange but now I don't think it was strange after all. Through the Principle the reality of the spiritual world has become even more confirmed and also the reason why death is so feared and such mourning and grief accompany it.

Some time ago, my mother called me and in a sorrowful tone informed me that

my great uncle had passed away. At any other time I probably wouldn't have attended the funeral even though I cared for him, but I felt God wanted me to go though I didn't know why at the time.

Seeing the family

As I was flying to Texas I felt grateful to God that I had this opportunity to meet my relatives, some of which I hadn't seen for many years. Now, in the Church, I viewed my relatives in a different light and I wanted to make a good and genuine impression on them. Before, I took them for granted and I often I thought of them as little more than strangers to me and sometimes an inconvenience to my life I am now sorry to say. Now, for the first time, I could show them how much I appreciated them and how important they were to me because our relationship is not just temporal or accidental but has some meaning to me in the providence of restoration.

Murray, my great uncle, was my only uncle as both of my parents are the only child and he was the youngest brother of my grandmother's family. I liked him because when I was younger trying to establish my identity and somewhat a rebel he never judged me and treated me as an equal. Also, he was rather witty. Yet, I often felt a certain detachment about him and a loneliness.

He was crippled by polio from birth and he used crutches to get around. I never asked him about his condition or how he felt about it and I doubt anyone else did either. We just accepted it and tried to treat him as a normal person as much as possible. Yet, I always sensed a

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KERRY
POBANZ

With the advent of spring, all of us become acutely aware of the changing of the seasons. Springtime is when the smells of a renewed earth fill our nostrils, animals awake from sleepy hibernation, and new buds pop out of the tree branches. Everything is wonderfully fresh and vibrant. All things in the natural world rejoice in their rites of spring, including ourselves.

However, beyond the fleeting intoxication of spring the rhythm of the changing seasons suggests to us the more expansive passage of time — the rhythm of history as a whole. The 20th century has produced thinkers of more wholistic consciousness, like philosopher Oswald Spengler, who have ambitiously sought to comprehend the great cyclical rhythm in man's history.

Seasonal history

In 1918, Spengler wrote his well-known *The Decline of The West*, as a comparative morphology of cultures, presenting a cyclic theory of human development in history. The inspiration for this work came to Spengler, looking at a war-devastated Europe, in a flash of pessimistic insight.

Spengler proposed that each culture was an organism, which, like all other living things, went through a predictable life-course of birth, growth, maturity and decay. In more imaginative language,

civilizations go through the spring of their early origins, mature into the summer of their greatest material achievement, grow into the autumn of great intellectual heights, decline into the winter of civilization, and finally die. Because Spengler in effect foredoomed all civilizations to their death, he was unfortunately compelled to dismiss the idea of there being any real progress in history.

Remarkably similar to Spengler's "morphological" (structural) analysis of history, though far more optimistic, is the philosophy of historical development in Unificationism. Unificationism proposes, at the outset, that from an overarching, omniscient point of view the progressive historical development of human civilization as a whole has been

governed by a definite temporal principle. This is to say that, originally, God created the world according to a universal principle of climatic change.

Generally speaking, all living things procreate in spring, flourish in summer, bear fruit in autumn, and, after the harvest, are stored away during the winter.

Unificationism acknowledges that, in the spring season, God created Adam and Eve as an originally-central couple, around which human culture and civilization was meant to flourish. The civilization of mankind would be initiated as the temperate-zone (spring) civilization of Eden. From this point, it would naturally have evolved into the tropic-zone civilization of the summer season, and would have completed a developmental cycle by becoming a frigid-zone civiliza-

tion which will become accessible in proportion to how much people can love and care for each other. In this time, people will see spiritually what they have not been able to see, and hear what they have not been able to hear. Clairvoyance and clairaudience will be more popular than television or radio. Man, for the first time in his history, will be able to assume his originally-intended position as a lord of love over all things in the natural universe.

Flowering

This will also be a world where man's individuality and unique creativities will be highly respected and carefully nurtured. Yet, at the same time, because man's unfallen nature is one that naturally emphasizes wholistic awareness and loving concern for others, man's ethical and social sensitivities will be extraordinarily fine-tuned.

Since man is created as a microcosm of the macrocosm, the quality of wholeness which characterizes man will also characterize the living organism of the larger collective society of which he is a part.

The Cosmic Spring will be an age in which the Kingdom of God will be much more a "familydom," being composed of families living according to the original standard of God's love in all husband-wife, parent-child, and brother-sister relationships. Such a world would inevitably bring about a unification of language for greater efficiency of communication. Thus, the Cosmic Spring will bring the greatest delight to God and man, since it will manifest itself as global civilization, centering on the transformative power of love, and thereby achieving the unification of 5 races on earth.

THE COSMIC SPRING



tion of the winter season.

This anticipated spring-type culture is also known as the "Cosmic Spring," which God was never able to share with human beings, due to man's fall. The Cosmic Spring is understood as the advent of the God-centered spring civilization, based on love, in which God will be able to dwell fully with his people, because they will be able to understand Him more fully, and to fully include Him in their lives. This will be an unprecedented age, in which man will be able to solidly connect to the ground of his life, and recognize that his deepest nature is that of homo amoris (man of love), and not as homo sapiens (intellectual man), or homo economicus (economic man).

This time will be an age in which human beings will be able to utilize their previously-dormant, hypersensitive 5 spiritual senses, including telepathy,

organization, and such organization could not come about just through time or random interactions among many molecules, but there must have been an organizer, a creator — God.

At the time that I experienced God and became converted to the Unification faith, I also realized that although I had always considered myself a logical thinker, the scientific theories I believed to be so logical were completely incompatible with each other. The law of

thermodynamics that through time everything tends towards disorder, is quite opposed to the Theory of Evolution whereby higher and more complex forms of life develop through time, chance and accident, mutation or whatever, from the lower, simpler forms.

I'm not saying that the current theories of Creation Science have all the solutions, but at least the questions are posed in a way that way lead to answers. Reverend Moon commented in his speech to

participants in the International Conference on the Unity of the Sciences several years ago, that he had been asked why a minister of religion should be so interested in science. His reply was that God is not only the oldest preacher but also the number one scientist! Perhaps by including God in our scientific research we may not only understand more clearly the nature of our world, but also take better care of it. Then we can truly thank God for this beautiful Creation.

DR. FENDLEY

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molecules was unanswered. Disappointed, I put the question aside for the future.

The question is certainly a tough one, but the approach of Creation Science surely sheds some light. The argument is simple: The difference between life and non-life is in terms of complexity and

WITHAM

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however, was struck down by a U.S. District Court in Little Rock in 1982.

The American Civil Liberties Union brought the suit against the Louisiana state law, saying it violates separation of church and state. Fighting back are conservative evangelical and fundamentalist Christians. It's a modern-day scenario of the very same opponents as those who met in battle during the 1925 John Scopes trial in Tennessee.

Is it science or Bible?

Chief creation-science litigator and defender of the Louisiana Law, attorney Wendell Bird, says that creation-science is not the "biblical account of creation" that opponents misconstrue it to be. As

defined by the Louisiana Balanced Treatment Act, he says, creation science is strictly "scientific evidence and related scientific interpretations."

Skeptics, however, claim creationists coined the word "creation-science" only recently, and use it strategically now in the same breath with "evolution-science" in order to make one sound as legitimate as the other.

Whatever the case, creationists say that they, like the evolutionists, follow the rules of science by starting with naturalistic, observable evidence, forming workable theories, and then drawing inferences. Creationists infer life must have happened by creation; evolutionists that it must have happened by spontaneous evolution.

The ACLU will argue that creation-science is religion and has no place in public schools. On that, evolutionists

agree, and suggest that if creation-science be taught, it should be in a special course or as a segment of social studies where religious views of origins are properly discussed.

Mr. Bird's constitutional argument, which already has been widely published in major law journals, will assert in New Orleans that: (1) creation-science is at least as non-religious as evolution (in other words, evolution as a fact is often embraced by liberal theology and non-Christian views of God.); and (2) at least as scientific as evolution science.

New to the creationist debate in this debate is the recent acquisition of a column of Ph.D. scientists. In the New Orleans court these scientists will testify either that creation-science is legitimate or that evolution-science has too many enigmas to be the only theory marshaled. Showing the loopholes in evolution-

theory is probably the stronger case of creationists, if only because their body of positive evidence for creation-science is newer and smaller than that produced by a majority of scientists studying and writing on conventional evolution.

Meanwhile, however, a group of largely overlooked persons will be standing on the sidelines of this whole event. They are perhaps the majority of Americans: those who walk a line between the creationists and evolutionists, but are not at home with either. In a variety of ways these persons want God respected in all fields of study, and perhaps hold some very orthodox beliefs, but have no problem seeing a supernatural God working behind some kind of evolutionary principle.

Neither side has yet spoken adequately to them.

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REFLECTIONS

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pain he carried within which had to do with his condition and the way he viewed himself and life in general. He lived with my grandmother and she took care of him. At one time he would fix watches for people and he made a little bit of money for a living but he never cared to make any business out of it.

A few years before Murray passed away he had gotten married for the first time to a woman about his own age which at that time was about 42. She was from another country and she didn't speak English very well. She seemed kind of dull and insensitive to me and I wondered

what could have possibly attracted them to each other. The marriage lasted for a couple of years. I don't know exactly how it ended but I'm sure it only made Murray feel like even more of a failure and I guess that's why he lost interest in watches or in anything else for that matter.

His son

However, as I observed the funeral something became very clear to me about Murray. The woman he had married was not at the funeral but her son was. He was a boy of about 15 years of age and he was from her previous marriage. What I observed about him at the funeral clearly revealed to me the meaning of Murray's life which before had been somewhat of a sad mystery to me.

At the funeral only two people stood out among the crowd, who were visibly affected by his death. They were my grandmother, of course, and this boy. Both of them were weeping and crying out loud very much but the boy struck me most as he cried, "Daddy, daddy, I love you, daddy."

You see, the boy never had a real father. His father ran off when he was only a baby. Murray wasn't his real father but he cried out, "daddy, daddy." Murray must have wanted so badly to lead a normal life like everyone else. This was the pain he carried inside. Finally, the opportunity came and though he was in his forties he still had hope that he could be happy, that he could become a man and a father. He knew that he was loved by others but he wanted to love and he

perceived that this fatherless child was, in a way, crippled as himself.

Though the marriage only lasted a few years Murray never changed in his commitment to the child. Though he had so very little to give monetarily, he gave all that he could and this child became the only thing left in his life worth living for. The value of his life was revealed at his death. Someone recognized him as a "father." Nothing else lasted for him but this love. The meaning of our life is evidenced at our death by how much we love and how much we are loved.

This made me think about my own life and who would be "the evidence" at the time of my own funeral. Our death should be full of honor because we left a seed of love to grow and blossom forevermore.

By Shirley Stadelhofer
Unification Theological Seminary

John Wesley, founder of the Methodist Church

There is a remarkable similarity between the early history of the Methodists and our own church today.

The "shocking, heretical, and fanatic" theology of the Methodists in old England sounds like a familiar accusation of the Unification Church today. The religious fervor of the young people, desperation of the evangelicals, and the persecution from the media and other churches in Wesley's time read like pages lifted from today's newspapers and magazines.

Beginnings

John Benjamin Wesley was born June 17, 1703, in the small village of Epworth, England, the sixteenth child of 19 children of Samuel and Susannah Wesley. His mother was a strong Christian woman who raised him in religious discipline and with firm but loving guidance. When John was 17 years old he entered Christ Church, Oxford and was ordained a deacon in the Anglican Church of England. His father was a minister of a Rectory of Epworth and wanted his son to follow in his footsteps as his curate. But John Wesley chose to search for "holiness" elsewhere, so he returned to Oxford.

At the time Wesley was born in England, in the beginning of the 18th century, the country was mostly farm land, scattered with small towns and one or two larger cities. From having been raised in the small quiet village of Epworth, he received a deep shock when he first traveled to the large city of London and saw everywhere the "stench of human waste and rotting garbage."

In a Journal that Wesley later kept of his thoughts and experiences, he describes London as a "cesspool" of humanity. He wrote that the streets were too narrow to take care of all the carts and sledges used for moving merchandise, most of the houses were one or two room hovels made of weatherboard, and crammed with people and their livestock. The garbage and sewage from the houses and shops was dumped out on the streets filling the city with filth, disease, and decay. Wesley also observed that immorality and debauchery were "epidemic affecting the nobility, the middle classes, the lower classes, the members of the Court, as well as the members of Parliament."

Wesley painted a picture of the period and times that he lived in as backward and decadent and in spite of an "industrial revolution" that was just beginning in England, farming methods and working techniques were still underdeveloped. Wesley wrote that he "became sick of reading of the accounts of scores of murders and public executions" and described life as being cheap. He reiterated disgusting scenes of human punishment and public hangings going on all day, 10 to 12 a day from the gallows; and the horrible account of a 10-year old boy being hung for stealing a loaf of bread.

At the same time of the misery of the poor, there was an increasing prosperity "among the powerful few." It was little wonder that later John Wesley would be giving wrathful warnings to the rich and ministering to the miserable and poor.

Oxford

At Oxford, Wesley still tried to keep the strict life of religious discipline and faith that had been instilled in him by his mother. He still read the Bible and said his "prayers" and hoped that his salvation would come from his piety and wholehearted devotion to God. He said, "What I then hoped to be saved by was: Not being as bad as other people, having still a kindness for religion, and reading the Bible, going to church, and saying my prayers."

Wesley was constantly searching for "holiness" in his daily devotion and readings, and he was very much impressed by William Law and Jeremy Taylor, but rejected Thomas a Kempis. He wrote to

his mother from college: "I can't think that when God sent us into the world He had irreversibly decreed that we should be perpetually miserable in it." But William Law had a deep influence on Wesley and encouraged his decision to be "an altogether Christian." Wesley wholeheartedly accepted Law's doctrine of Providence: "Every man is to consider himself as a particular object of God's providence; under the same care and protection of God as if the world had been made for him alone. It is not by chance that a man is born at such a time, of such parents and in such a place and condition."

In 1729, John and his brother Charles founded a small religious group at Oxford with several other students that

sion. He saw that the Moravians had also a freedom from fear, which in spite of all his religious discipline and devotion he did not have.

John Wesley returned to England in a state of despair and a feeling that he had failed God. Back in London he met another Moravian, Peter Bohler, who persuaded him that all he needed was simply faith, and introduced to him many witnesses that gave deep testimonies to Wesley on how they had been personally saved by faith alone. Bohler invited Wesley to a meeting of the Society of Moravians, on Aldergate Street, on May 24, 1738. It was there that Wesley had his true conversion.

In 1738, Wesley went to Germany to study with the Moravians. In Marienborn



John Wesley preaching to North American Indians.

was nicknamed derisively the "Holy Club" or the "Methodists," poking fun at their methods of seriously studying scripture, praying, observing fasts, and visiting prisoners and ministering to the poor and sick. Regardless of all efforts to really find God and "holiness" through a life of devotion, Wesley suffered many setbacks and often became discouraged. In 1734, Wesley writes: "I diligently strove against all sin . . . I omitted no occasion of doing good; I for that reason suffered evil . . . I could not find that all this gave me any comfort or any assurance of acceptance with God."

America

In the autumn of 1735 Wesley, his brother Charles and two friends decided to sail to America. Wesley had reached his limit of frustration with his search for "salvation," and felt that God was calling him for a mission to save the Indians in America. He internally hoped that in this way, serving and sacrificing, he could realize his own search for his "ideal of holiness." However, Wesley ended up spending most of his brief 3 years in America ministering to his own flock — the English in Savannah, Georgia. Even here he made no headway, being accused and rejected for his pious and staid High Churchmanship.

Wesley was able to see later that all was not a failure in America; one highlight of his experiences and journey by ship was that they met members of a pietist sect, started by a certain Count Zinzendorf, called the Moravians. Wesley discovered that the Moravians had found the spiritual peace that he had been searching for in vain. They had a faith that came from believing "absolutely" that through Christ, and not by our own efforts, our sins are totally forgiven; a kind of instantaneous conver-

he met Count Zinzendorf the founder of the Moravian Society and wrote of his experiences there: "O how pleasant a thing it is for brethren to dwell together in unity!"

While he was in Herrnhut, he carefully researched the Moravian church polity and their "bands," i.e., how the members were divided into small devotional classes. Upon his return to England he was determined to declare the good news of salvation and to preach the truth in love.

On March 31, 1739, Wesley met Mr. George Whitefield at Bristol. Mr. Whitefield had learned a new and strange way of preaching, in the fields, from a time spent in Wales. This was an unheard of method in High Church circles and "polite society."

Wesley wrote that he couldn't hardly reconcile himself at first to this bizarre example of preaching which Mr. Whitefield had set before him. Wesley had always been so careful about things to do with decency and order, and now he was extremely shocked by the idea of the "saving of souls" in a situation outside the church itself.

Whitefield was an eloquent speaker and greater orator, but he hadn't had such tremendous effects upon his audiences. But after he persuaded Wesley to become a "field preacher," the results were astounding! Wesley did not preach in the same fiery and dramatic way as Whitefield, but quietly and logically. Neither did he resort to the passionate outbursts of the usual evangelist, but he did speak with sincerity and conviction.

Whitefield had tried with all his persuasion to get Wesley to turn his head from the orthodox rules of the Anglican Church and preach outside in the fields. Later Wesley confessed that "since he was the son of a High Church clergyman

and from Oxford, he had to overcome a lot of prejudices."

Wesley finally became thoroughly convinced that he must reach outside the church to the "unchurched multitudes," and he also found that evangelism in small groups and societies was not sufficient for the religious revival he was burning inside to start.

Wesley reasoned that with the urgent and desperate situation as it was in England during his times, that the only way to reach the multitudes was to unself-consciously and courageously begin to preach in the marketplaces, the lanes, the doorsteps of churches, and even in the fields. On April 2, 1739, Wesley "so demeaned himself as to preach in the open air before 3000 listeners."

Wesley began to preach to the poor, laborers, miners, housewives, pub owners, industrialists, and anyone who was within hearing distance. He began to bring results that often changed lives; he believed that Christianity was a social religion and would be destroyed if it was used only as a solitary and individual commitment.

Strange phenomena

The most amazing and unusual manifestation of John Wesley's preaching was the startling effect it had upon the people who crowded to listen to him. Often at first to his embarrassment, he noticed a strange phenomena: he began to hear "piercing cries, see nervous quiverings, and fits of fainting." He wrote in his Journal: "While I was speaking . . . one before me dropped down as dead, and presently a second and a third. Five others sunk down in half an hour, most of whom were in violent agonies . . ."

Wesley began to get a reputation that when he spoke "sometimes the crowds seethed and there was a sound like the sea and the waves roaring, and in his presence people fell into fits and foamed at the mouth as the demons inside them were putting up a last fight at the onslaught of supernatural goodness." When this happened Wesley and his fellow-preachers "called upon the Lord" and in the answer came peace. Some people continued in their fits and attacks but the most were greatly comforted. When the crowd was calmed, they claimed to have conversion and be changed and some went away "rejoicing and praising God." Most of the people declared themselves "saved" and begged to join the group of followers now called "Methodists."

Wesley claimed as a result of this growing phenomena he had a tremendous upsurge in vitality, and as he witnessed more and more that "the doctrine I preached was used of God in effecting real change in the hearts and lives of others."

But Wesley's preaching mission was not always so fruitful. During his experience in "field preaching" he was stoned, spat upon, heckled, called names, thrown out of churches and towns, and was the center of approximately 150 riots in the beginning of his ministry. The grace of God always protected him and he was never really seriously hurt.

Next Month • Part Two Persecution

Shirley Stadelhofer is an administrator at the Unification Theological Seminary.

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The self and the Kingdom

This is the second part of a sermon given at Sunday service at the New York Unification Church on November 27, 1984.

By Shawn Byrne

We are servants of the Kingdom rather than functionaries of the Unification Church. The question for each of us is by what means can I, as a unique and irreplaceable individual — as an individual truth body in Principle terms — as a unique manifestation of God's heart and nature; by what means can I be "I" and thereby contribute in my own special way to the building of the Kingdom?

For, to uncover and reveal my true self, is to reveal God who expresses Himself in me. If my element is missing, there is something irreplaceably lost. I want to suggest, then, that our primary purpose in life is to find ourselves, that we may become what, in some sense, we already are. That's not so easy as its sounds.

The world is full of noise, physical and spiritual, so that it is not easy for us to tune into the quiet voice of God speaking in the depths of our hearts. We tend to get easily distracted; in fact, we seek distractions as we get lonely, restless, uneasy by ourselves. But it is in the silence of the heart that God speaks. We need not only to pray aloud but to listen very quietly and deeply.

I am saying that it is our primary responsibility in life to find out who it is that "I" am, for the glory of God and for the service of humankind. It is not self-



ish, it is in the cause and the spirit of service. This is our pursuit, our Holy Grail.

And while I say that I also want to add that I have a hunch that we will never find ourselves totally, just as I have a hunch that we will never find God totally. I think that it is the elusiveness of self and of God that stimulates us to search forever and to grow forever. Because it is not only that we find ourselves 'pre-fabricated,' so to speak; we also co-create ourselves with God.

First we have to find that central line or point which most expresses "I." In

cosmic terms, that is what the Principle is. It is not the end, rather it is the beginning. It is the central point around which everything can develop. For individuals, too, there is a core or essence of ourselves that we are to find and then, out of that, like the oak tree that develops from the little acorn, we can grow and spread our branches far and wide. Nobody else can do this for us. Reverend Moon cannot do it for us. God cannot, and our church leaders cannot.

That is each one's unique responsibility. Only each one can do it for herself or himself. I would say that while a church leader cannot do it, it is one of their main responsibilities to help their people find themselves. In finding ourselves we can discover what it is that we can give, what it is that "I," uniquely, can contribute to the Kingdom of Heaven.

Now, I am not speaking for individualism, for insubordination. Conformity to another's will is not *absolutely* necessary — not something that is of the essence of things — but it is *provisionally* necessary for a time so that we may have "space" and time in which we can sift out what is really "I" from what is only superficially "I." It is a kind of womb in which we form ourselves.

To put it another way, submission to a leader is necessary for a time that we may wean ourselves and take off in our own course. It is like the space shuttle that is carried aloft clamped to rockets. It is "wise" for the shuttle to not attempt to launch itself, to wait until it reaches its proper element in space to strike out on its own. And, at that point, it is right for it to do so.

During the exodus of the Hebrews, Joshua subordinated himself to Moses. In doing so, he was revealed as the faithful person that he was and, at the correct time, he found his proper place as the leader of the Hebrew nation.

It may seem to us during our "apprenticeship" (which may last for years) that

we are lost, dormant, no going anywhere. So it must seem to trees in wintertime. But they are not lost, they are going somewhere, their sleep is so that they may wake in Spring overflowing with the sap of life. Winter seems to be death. But it is as much a part of life as Spring, Summer and Fall. So long as we, within ourselves, are seeking our true self (which is the same as seeking God), we will never get lost. As water inevitably reaches its own level we will come into our own. Like the homing pigeon, whichever way we are turned, we will orientate ourselves towards home and fly there.

In the period of our gestation or apprenticeship, almost any experience is useful, no matter how far removed it may appear to be from where we wish to go. We can learn from everything, gain from everything, so long as we seek our direction. The best way to prepare for our personal mission is to embrace with our whole heart whatever mission is assigned us in the meantime. We shall know when we have reached the point where we should strike out on our own. If we are sincerely searching for our true direction, we will find it. Our own always comes to us.

A basic impulse of life is to develop. If the egg does not hatch it will go bad or be devoured by others. If we do not become our greater selves we will go "sour" or others will use us for their purposes. The Principle teaches, and Reverend Moon urges us repeatedly, to be a true person like him. We can only achieve that by being our true selves, not an imitation of anyone. This is our treasure buried in the field that Jesus talks about in Matthew 13. This is the pearl hidden in the oyster, buried in the bottom of the sea, for which a man or woman would give all that they possess to discover. This is the gift that we are given that by investing it we may make it multiply, as Jesus explains in Matthew 25. Whether we do this or not is what will determine the value of our lives.

Food combining for health

By Catherine Delessert

Do we ever need to go on a diet? Or is there a proper way to feed ourselves that will give us optimum health? Can we reach and maintain our ideal weight eating the foods we love, in unrestricted quantities? The answer is, amazingly, yes.

Far from being a fad, "food combining" is the healthiest way to eat for anyone. It is based on good digestion, and hence the ability for the body to utilize its nutrients.

So many crippling diseases originate in, or are aggravated by, poor digestion, that it is well worth while to look into this often misunderstood field.

For us to function harmoniously, it is important to have a healthy body. Only then can we experience the vitality we need to do God's work, only then can our spirit shine and give out to others. We need to be informed and to act upon knowledge, if only as an expression of our gratitude to God for His gift of life.

We often wait until we are ill, or old (or both), before it occurs to us to take care of ourselves. This is ironic, for anyone will treat their car better, for example, making sure it is fed the proper brand of gas so that it will run smoothly for the longest time possible — but we think nothing of dumping any "junk" food down our throats — and expect no ill effects!!

Should any step in the digestive process be inadequate, we are asking for trouble. Food is broken down with various enzymes and some enzymes will cancel each other out. So, if you eat foods requiring different enzymes at the same meal, your food will sit there undigested, and the result can be putrefaction. The

bloodstream will absorb toxins instead of life-giving nutrients and the cells suffer. Such symptoms as arthritis, hypoglycemia, diabetes, high blood pressure, allergies, backaches, headaches, obesity, chronic constipation or diarrhea may develop — a signal from our bodies that we are doing something wrong. We need to heed these warnings before it is too late, in cooperation with, and not against, the body's own healing processes.

Because of long neglect, the chances are our digestive tract is already clogged. The first step is to clean it out with an herbal combination specifically formulated for this purpose. Then we clean our system with Korean ginseng, a powerful blood purifier and adaptogen. And finally drinking plenty of distilled water will flush out unwanted deposits from our joints and body tissues.

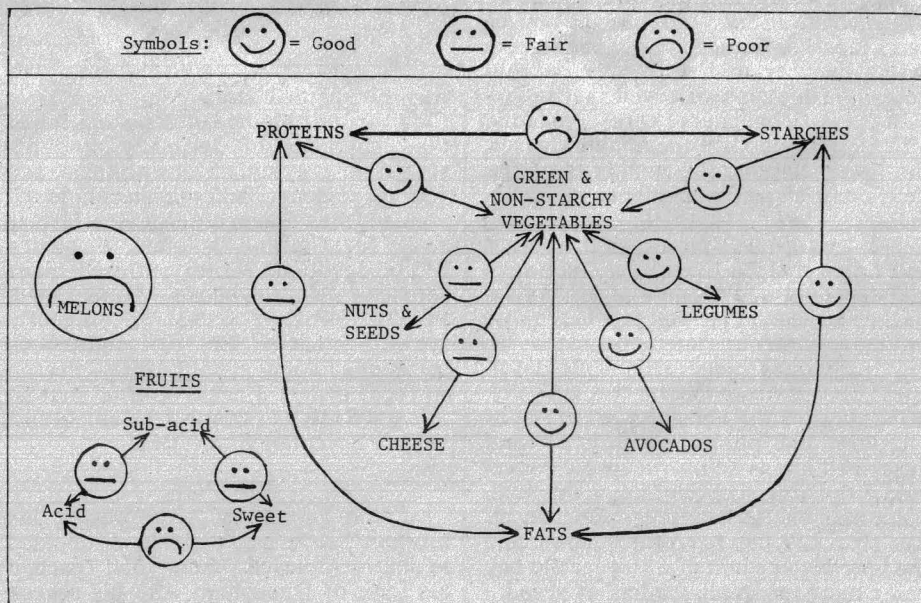
Along with the cleansing program we start eating the proper food combinations, and are on the way to health.

Food Combining

The key to good digestion and ideal weight is not how much you eat, but eating in right combinations. What we need is a "balanced diet," and the following is a good guideline: 50% carbohydrates, 30% fats, 20% proteins.

The rules of Food Combining are: 1. Proteins combine well with green and non-starchy vegetables 2. Proteins and starches should not be eaten at the same meal 3. Starches combine well with green and non-starchy vegetables 4. Fruits should be eaten alone 5. Fats go well with starches and non-starchy vegetables, o.k. with proteins

Proteins are the most difficult foods to digest. They require many more steps and stay the longest in the stomach. But that does not mean that one should stay away from them. Simply, use the chart to



combine them properly. This is the key to digestibility.

One very important rule is to wait a minimum of three hours between eating different foods.

High quality food is important for optimum health, vitality, energy. You may think that this means high prices as well, and it is true that health food is often more expensive, but you will find that you spend less money if you follow the Food Combining way. Processed foods, junk foods, sodas, cakes and sweets, pre-packaged, pre-cooked foods, etc. are very costly indeed.

You will do well to avoid salt, sugar, additives, refined and processed or "diet" foods. Replace them with herbs, fruits, whole grains, nuts, seeds — in other words "living foods," as opposed to non-foods, devoid of nutritional value.

Next month, I will address the problem of weight control. You can, and will, lose quickly and naturally with Food Combining. There is no need to count

calories or restrict yourself to the boring "cottage cheese/celery stick/lettuce leaf" regimen. Instead, you can eat bread, potatoes, pasta, etc.

Because of lack of space here, I cannot cover many important items such as dairy products, eggs, citrus fruits, coffee, salt etc. Also, menu samples, many tips, and exploding more food myths. For a copy of the complete Cleansing Program & Food Combining outline, please write the author c/o Unification News, and enclose \$2.50 to cover costs. I can also help you obtain the highest quality Korean Ginseng (Il Hwa), as well as LB Formula, Comfrey-Pepsin or Psyllium Husks (for the Cleansing Program) if you cannot find them in your area.

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THE EARLY YEARS Pioneering in the villages

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

By Mrs. Gil Ja Sa Eu

Part Six

After getting married I went pioneer witnessing for one year and did itinerary work for two years. Although many people heard the Principle, it was difficult to bear fruit because of opposition from the established churches.

During this time I witnessed to a store owner who had tuberculosis. He was not a religious man, but when he heard the Divine Principle his illness improved very much, and he rejoiced in the hope that he would be able to live again. He donated a part of his land and told us to build a church. I took a few young members with me, most of whom were teenagers, and began digging dirt from the rice paddy, mixing it with water, and making bricks. From the mountains we cut down trees to make a roof. We built our church without even resting for lunch. We didn't have enough money, so I sold my watch and suitcase. Still, our money wasn't enough.

The store owner began demanding that I, as the wife of the President, should be able to receive assistance from the headquarters. Our headquarters, however, was very poor, and we had to build the church ourselves. Individual members in the headquarters would give me money, but I couldn't receive the entire amount needed from them.

As a businessman, this man had thought that all he had to do was donate the land: the headquarters would build a church. When I tried to do it independently, he did not help. We finally built a church but we weren't able to witness to as many people as he had expected, so he began to regret having donated the land.

He stopped coming to church, and even began stopping others from coming. If an adult came to the church he would ask me how much that person had donated. He had apparently expected many people to gather, like in a theatre, and to be able to receive large donations. He was trying to make a profit off the church.

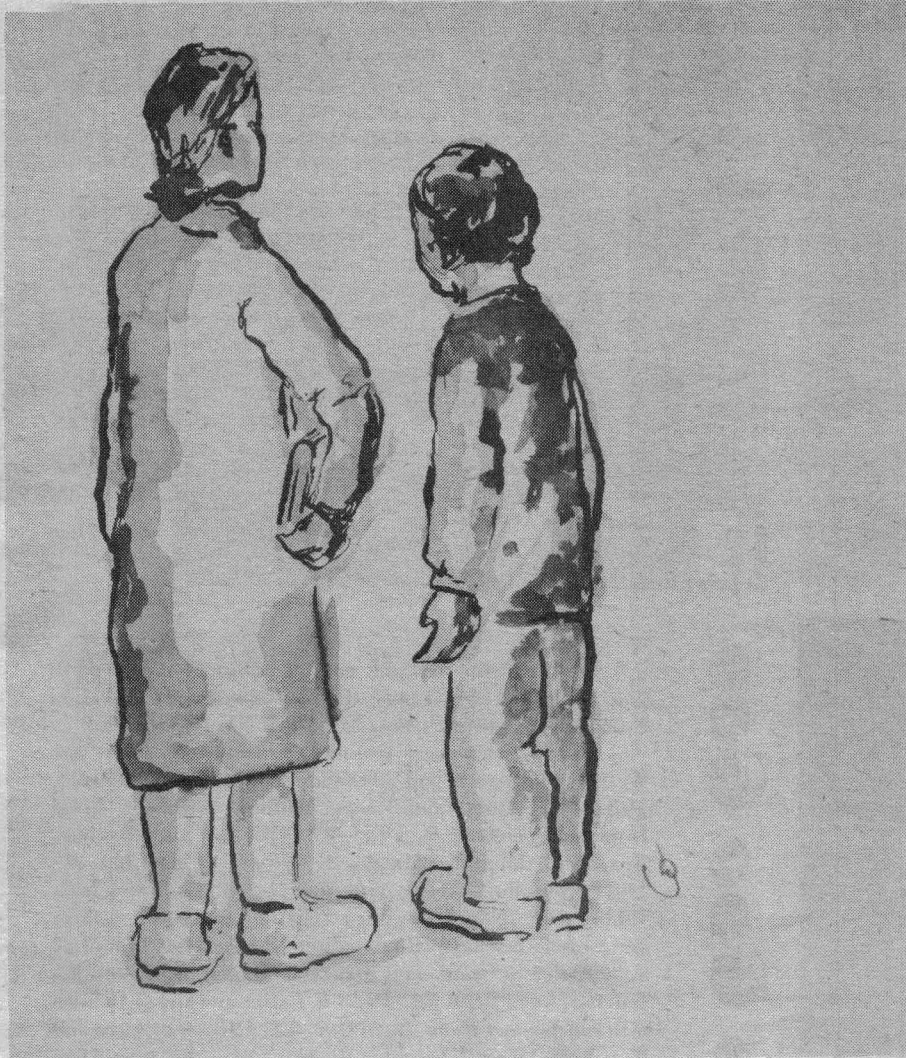
His faith became cold, and his health deteriorated. I can't begin to tell how much I cried because of the persecution from this man and his brothers during one year. They tried to tear down the church we had worked so hard to build. This was the first time that I had experienced such a change of heart, and I was deeply shocked. When I reported the situation to Father Moon, he did not become angry but told me that I must have learned many things from that.

After one year I received the direction to do itinerary work, and left that town. When I had left, the man and his brothers tore down the church, and built a store in its place. His health got worse, and when I returned to the town I found him in a hospital. He apologized to me saying, "I think I'm being punished for having tormented you." Next to his bed there was a Divine Principle book. Soon after that he died.

I am always sorrowful before God for my insufficiency which prevented me from maintaining his faith.

Teenagers help out

My two year period as an itinerary worker was a battle with the police and the established churches. The members who were sent out pioneering in those days were mostly teenagers. Middle school and high school graduates were



I would take the member to the mayor and have him greet the mayor for the first time.

rare.

They would come after having been through only a seven day's workshop. They were too afraid to go to the mayor of the village or the police chief to tell them they were going to be witnessing for the Unification Church. They had come away from home, so they had no money or food, and no one to be their guarantor. They could not rent a room to stay in but had to wander about from place to place.

Many times the villagers would mistake them for North Korean spies and bring them to the police.

In such cases an itinerary worker would return with them and explain to the police chief and the mayor of the village or town that the person had been sent out to witness. Then the confiscated belongings would be returned. The itinerary worker would lecture Divine Principle for three days and build a foundation for the pioneer.

One young girl who was pioneering used to work in peoples' homes during the day, and during the night, unable to lecture, she would read the Divine Principle book to the young people who would gather around her. Having only graduated from primary school, however, she didn't know many Chinese characters, and could read only haltingly. One high school boy volunteered to read it for her, and in the process he realized the value of the Divine Principle and joined the church.

A time of suffering

The parents opposed their children because of the bad rumors being spread by the established churches, and also because their children would go witnessing instead of helping their family business or farm, and, in the case of the girls, because they would go witnessing instead of getting married.

Gradually, however, more and more virtuous parents began joining our church after seeing that their children, who at one time couldn't go to school because there was no money and so had lost their hope and desire for life, had now regained their will to live and did all

of their work with hope and desire.

Under the given conditions, however, the people who joined the church couldn't set down their roots deeply unless they had truly been chosen by God and had many virtuous ancestors. Heaven calls the one righteous person, rather than masses of people, and raises him up to where he can guide others. Father Moon has not forgotten the early members who were with him in Korea and participated in the persecution and suffering that he underwent.

Mr. Won Pil Kim, who attended Father Moon when he was in North Korea and saw him suffering in prison, says that even now he cannot help but recall the pitiful man that he knew then, and feels like bursting into tears. I have seen Father Moon give sermons in tears, be opposed and captured by the police. I have seen him lonely so often, that even today when I see him laugh out loud with all his might, I cannot help but recall the days gone by and I shed tears of gratitude. Sometimes I tell Father Moon some ridiculous story just to make him laugh.

During my itinerary work I used to walk long distances. The longest I ever walked in one day was twenty miles. I often walked seven or eight miles in the cold winter wind. Sometimes I was so tired that I would fall asleep on my feet, and continue to walk in my sleep. My shoes were dirty and thick-soled like those that laborers would wear.

When I arrived at a pioneer area the member would be living in a room without heat. He would not have facilities to cook his meals, and usually had no real food.

After the Blessed wives' witnessing period began in 1970, I witnessed for one year in my area, and then did itinerary work throughout Korea for three more years. Everywhere I went I listened to the testimonies of the area leader. I learned many lessons on hearing how, under difficult circumstances, a leader had become the priest of that witnessing area and was still undergoing suffering. I also heard the testimonies of the members who were supporting him sincerely.

EASTER

I saw then nail him to the cross

"Oh, please don't do that," I cried out to no avail

They just kept hammering on those nails until his flesh was torn. I just couldn't bare To see all that blood and matted hair.

My heart ached as I turned to go, then I hard him speak:

"Come back to my grave at the end of the week"

I wonder in my heart as I walk away

What it was my Savior was trying to say.

I went back, and I am here to say

That the angels were rolling the stone away.

The ground beneath my feet began to shake

As I saw my Savior rise high into the sky.

I'm so glad that I did what my Savior said

And went back to his grave that glorious Easter Sunday.

Bunny McCall
Long Island City

One area leader told me how one time when he hadn't eaten for a long time and was about to lose consciousness, a young man had come to him with rice and soup. He was an office boy in the town hall where the leader had met him the same day. The office boy had taken some food in a spoon and tried to eat, but the spoon had stuck to his lips and would not go into his mouth. Just then he remembered the tired face of the witnesser. He took the food to the leader and had him eat, and the leader regained his strength.

Such things were commonplace. The itinerary workers would carry with them some misukaru (a mixture of grain powders). Sometimes I would share it with the leaders and that would be all they had to eat. One leader told me that during his pioneer days he became so hungry that the heavens, the earth, and even the dogs, everything he could see, looked to him like food.

The pioneer history of Korea was a history of much walking, much persecution, and little food. As long as these pioneers are with us, God's will for us will surely see victory. After doing itinerary work throughout Korea, my impression of the Korean people was that they are truly good people. Even in the midst of suffering, they try hard to serve others, and they have an endurance to persevere through difficulties.

Because they have been through a suffering path in their history, they sympathize with unfortunate people and understand their situation. Because the present reality is difficult they place their hope in an ideal for the future, and are earnestly looking forward to the time when they can adopt a new principle for their lives. If only there was not the opposition from the established churches, the restoration of Korea would go more quickly than that of any other country. Although it is the chosen country, Korea has not fulfilled its responsibility, and is suffering.

Next month • Part seven
My Husband

**Original Style
Korean Han Bok**
(traditional gowns)

Handmade by

Mrs. MA, Jung Ja
of Seoul and NYC

Contact:

Mrs. Mi Kyung Johnson
481 8th Ave

New York NY 10001

(212)279-0825

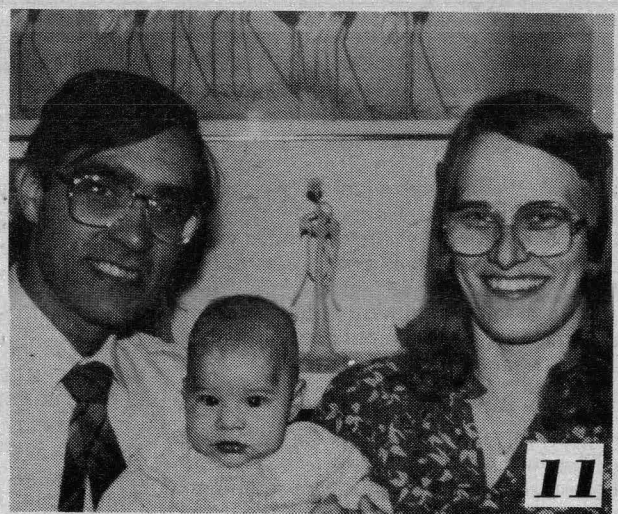
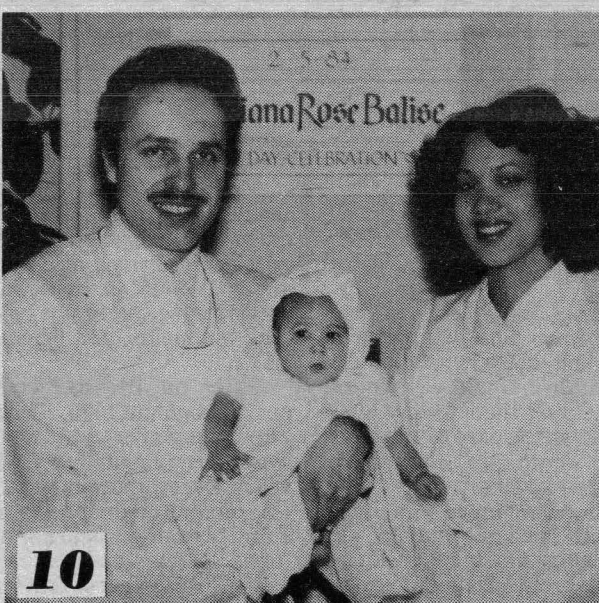
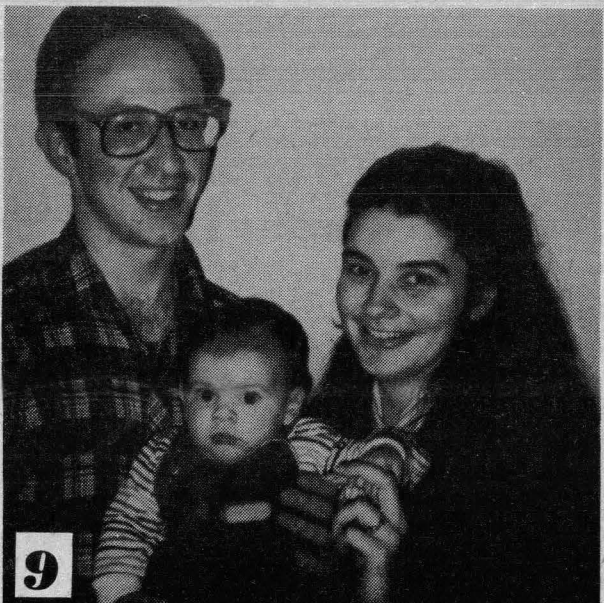
Or visit WMC Room 2004



GOO GOO GOO

To share your delight, send a photo of the three of you, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036.

This month we are proud to present • 1. Chris and Wendy Weltz with son Alexander Ross, born Feb. 24, 1984 • 2. Doug and Eileen Williams with son Jason Douglas, born Jan. 9, 1984 • 3. (Michael and) Barbara Beard with daughters Mabeo, 3, Myong Hee born Jan. 29, 1984, Arriella, 2, (rear) and Mari, 1 • 4. Paul and Jutta Tobkin with Yusim Kim, born Feb. 18, 1984 • 5. Robert and Sydelle Enyeart with daughter Han Ja Rose, born July 5, 1983 • 6. Carl and Grazyna Hagen with son Jan Tadeusz, born Sept. 24, 1983 • 7. Jim and Carol Osborn with son Jeremy Ryan, born Dec. 12, 1983 • 8. Alois and Wenche Seidl with daughter Roseleen Alenche, born Dec. 17, 1983 • 9. Steven and Louise Honey with son Justin Newman, born Oct. 15, 1983 • 10. David and Renée Balise with daughter Juliana Rose, born Oct. 28, 1983 • 11. John and Helen Abelseth with daughter Helga Jolen, born Sept. 16, 1983.





letters

Dear Reverend Moon and family,
Sorry to hear about the death of your son. My own brother died in an auto accident in early 1979; I miss him a lot. We did a lot of fishing, played basketball and sports together. I realized how much he meant to me after he was gone. I still wish he were here to do all those things we did together.

It was encouraging to my mother and myself to read a couple of books on life after life experiences of people who died, then came back to life with the aid of modern medical means. Many reported of meeting a being of light, full of love, compassion, and acceptance; even people who had no religious interest, even atheists. Most of the people said they wanted to stay there: that world was so much better than this one!

It was comforting to know that my brother is in a better, more peaceful place. Americans have a word to describe the next life, which is thought-provoking: "the hereafter."

Dear Editor,
There are times when one is filled with pride and excitement about achievements of other members of one's church. I joined the Unification Church in 1973 and I can remember the kinds of reports we were reading then. I remember sitting in Central Park after breakfast (on the Carnegie Hall campaign) and laughing heartily about Reverend Moon's ideas for Madison Square Garden the very next year, and realizing that no one believed we could do it.

I've recently had a couple of copies of Unification News sent me by another member and I really have felt inspired by them.

I live with my parents. The nearest member is 60 miles away, and I have chronic pain which prevents me being really involved in any centers we have here in South Africa. It's really hard for me to accept being "out in the cold," and I am always training my brain to serve in a way which doesn't totally break me down healthwise, but is still some type of community service.

In your paper, it is great to read reports of the different methods members are using to contact and teach people. The availability of church material is fairly limited in "mission" countries, and these articles play a vital role in stimulating ideas and showing new members that our church isn't just a couple of pioneer individuals in an apartment, but a strong movement able to bring change. Testimonies are invaluable for giving us that extra bit of hope to hang on when things are tough.

Dear Editor:
While reading through the February 1984 issue I discovered what seems to me to be an inaccuracy in "New Life for Dry Bones," the late Dr. Paul Tillich is referred to as the "great Catholic theologian." (page 3)

It is my understanding that Tillich was a Protestant, and specifically of the Evangelical and Reformed tradition.

I hope you don't mind my writing to this point, and I hope you do not think my hyper-critical. The total impact of your publication is productive and surely generates thought on some of the weighty questions.

Dr. John V. Strom
Indianapolis

• Not being an expert myself I asked Dr. Kim at the Unification Theological Seminary. She said he was Lutheran, so your point is well made — ED.

A neighbor's son, the same age as my brother Steve, (24 in 1979) was killed in a hunting accident last year. He fell a thousand feet off a vertical ridge in a few seconds. His brother said one day he saw his brother in a kind of a vision. "I'm a teacher, now," he said. He wanted his brother and parents to know he was okay.

With my own brother, after he died, thinking about him a lot, my mom and I, on different separate occasions, saw individuals that looked almost exactly like my brother Steve. We even went up to them and asked their names. (It was only look-alikes, but kind of a neat reminder that maybe God was telling us "He's alright, he's still around.")

My brother Gary said Steve's death made him appreciate his family and friends all that much more, to take time to do things with his family and people. When someone close to you dies, I think it makes you realize how unique and special each of us is. Like snowflakes, each of us is, in personality, completely different from others. When I think of people I know, especially someone I know well, he or she is a special creation of the Creator. No two of us are alike. That's amazing.

Take care. I hope Jesus is especially close to you at this time, that's my prayer.

H. S.
Oregon City

I was particularly pleased to see the list (and prices) of available videos. To buy a video and a TV (the kind which runs US-size videos) means living on starvation levels for about a year, but the blessed couple near me are excited about what they could order. The same issue reviewed Dr. Kim's "The Types of Modern Theology" but didn't say price or where available. Could you please include this on all reviews? And would it be possible, say every quarter, to publish a list of new publications from the different publishing houses that do stuff from all departments with current prices and where we could send to.

Another thing I'm desperate to hear about. Is there anyone in the States teaching Sunday School to primary school children? What material do they use for teaching and how do they schedule their material? How do they teach different levels? I run a Sunday School for 40 "underprivileged" children and I'd love to know what others are doing. My school is a Methodist Church outreach project. If there is no one, would anyone else be interested to hear about my work?

S. G.
South Africa

• The book is available from HSA Publications, 4 W. 43rd, New York NY 10036 for \$7.95 + \$4airmail, \$2 seamount. Thanks for your suggestions, we'll try and follow them up. We would most appreciate hearing your testimony — please send it in, double spaced, typed and with photos if possible — ED.

Dear Editor,
As a longtime supporter of the Unification Church (my brother Chris has been a member for nine years, during which time I have come to know the Principle and the interests of the Unification movement quite well), I am faced with a frustrating dilemma. Although I have a lot of contact with the church through my brother and sister-in-law, as well as other friends in the church, I am unable to be a full-time "Moonie" at present, because of family obligations (an unbelieving, although supportive, husband and three small children aged 1, 4 and 5). I have not even been able to attend any workshops, seminars, etc. I would love to spread the word out here "in the sticks" but because I haven't officially joined the church, I feel unqualified.

I was wondering do you suppose there are other people like me among the readers of your newspaper? Or maybe people with varying degrees of interest in the church who have no idea how to become more involved? If we could find each other out here in suburbia maybe we could support each other and somehow help each other to connect with church-centered things — seminars where baby-sitters are provided, maybe at somebody's house here in Westchester, for example. Or, at least, discussion groups where the Principle could be explored and learned more fully. Things might start to happen out here, you never know. What I want to know is, do you have a large readership in Westchester? If so, could you run an ad in your paper or start a column? You have Lillian's column for disgruntled parents. How about a column for "sympathetic siblings" or whatever.

I'm sure there are a lot of people out there who can't figure out a way to participate, but who feel the need to do something. At least if they had each other, they might come up with some ideas.

Maybe you could start a classified section in the back with addresses of people interested in forming Unification Church discussion groups in different areas. Has anyone else written you with a similar problem?

Jennifer Trenth
New York

• I like your idea of a column — anyone out there like to take it on? You can write to Jennifer c/o this paper — ED.

Dear Editor,
The Unification News looks better all the time — except for the "Bumpkins." Drop it. It's an insult to the level of spirit and intelligence you've reached.

Get something funny and well drawn. In all due respect and admiration
Bruce Biddle

• I like a little humor at the end of 20 pages of the serious stuff — and cartoonists are hard to come by. I think Co does a good job but I'm open to suggestions — ED.

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Unification News

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Richard L. Lewis
—EDITOR—

Louise Zontek
—TYPESETTING—

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



INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION

Assistance to flood victims in S. America

By Michael Giampaoli
IRFF

The International Relief Friendship Foundation (IRFF) is dedicated to the purposes of eliminating poverty, suffering, and disease throughout the world. The IRFF Board of Directors and executive staff designed certain strategies of providing short-term humanitarian aid and establishing long-term educational and development programs to accomplish this outrageously ambitious purpose.

Our staff of three people left for Peru to implement the strategy and evaluate the results. We were excited but extremely nervous; because failure or "no result" in our society has its own dire effects and our result had to show that we could fulfill our purposes. So for us, besides working hard, a lot was at stake. Our belief, our work, everything we had spoken about, our ideals, were now on the line to be challenged by the real world's situation: human suffering. Travelling to a new unknown wild country was easily digestible compared to this other "unknown."

We had three primary objectives, one to establish a base of operations for a future mobile medical team, two, to provide emergency assistance to flood victims in the southern region of Peru, and three, to document the activities of the Prince of Peace school, an IRFF sponsored children's school. For lack of space, I will only write on our emergency relief activity.

The footwork, planning, making the proper relationships, the real backbone

and unseen work, had already been done by Carmela Lim and Yukio Yatoji, IRFF representatives in Peru. Because of their effort before our arrival, the action was swift and rapid, and we rolled with all the obstacles. When the Lima terrorists blasted the city's lights out, we all brought out candles; when the airport customs would not hand over medicines sent from the US, we finally had an official smash the lock off the gate and away we went.

The Andes

Yet, no matter how much luck or spiritual destiny we possessed, the Andes mountains were not going to move for us. The trains were on strike, so we piled all the medicines and ourselves into a '57 Chevy and the young driver sped off on a harrowing mountain journey. The 21-hour drive to cross the Misti Mountains (5,822 meters) on a washed out goat trail that was misnamed a road which became a river in a few places, brought us to the city of Puno on Lake Titicaca.

All of us were racked with sickness and fatigue. The biting cold winds, the high altitude which caused blinding headaches, the freezing rain, and pushing the car out of the mud down the mountains had taken its toll on our well-being. However, we had no time to take care of our health, for the next day we would meet with the medical staff of a hospital and community leaders to organize a proper distribution method for the food and medicine.

For two years this area in Puno had suffered from droughts that wiped out cattle and agriculture. This year, the livestock and farms that survived the



drought were washed away by record rainfall and massive flooding. Other relief agencies had been providing food aid in the cities, therefore we targeted our assistance program to serve the people living in the highlands.

The people were badly hurt by the drought and flooding. Normally a hard working people, with so much lost, they didn't have much to live for. A family of eight living in a one-room adobe hut had a pot of soup for their only meal that day, and possibly for the week. The uncertainty had drawn despair on their faces. I could make no promises when they looked into my eyes, but because we were there, they felt a hope in their future.

Through conferring with the Juliaca Hospital staff, a plan was made for distributing relief supplies to 7 communities in Isla, appropriately named for it was surrounded by water from flash flooding.

Dr. Ponce, director of the hospital and Dr. Mendiguri, were most helpful, providing hospital staff members, trucks,

and a Land Rover. Without their help and understanding, distributing the 5 tons of food to 2,500 families in the highlands would have been extremely difficult.

A vacuum of need

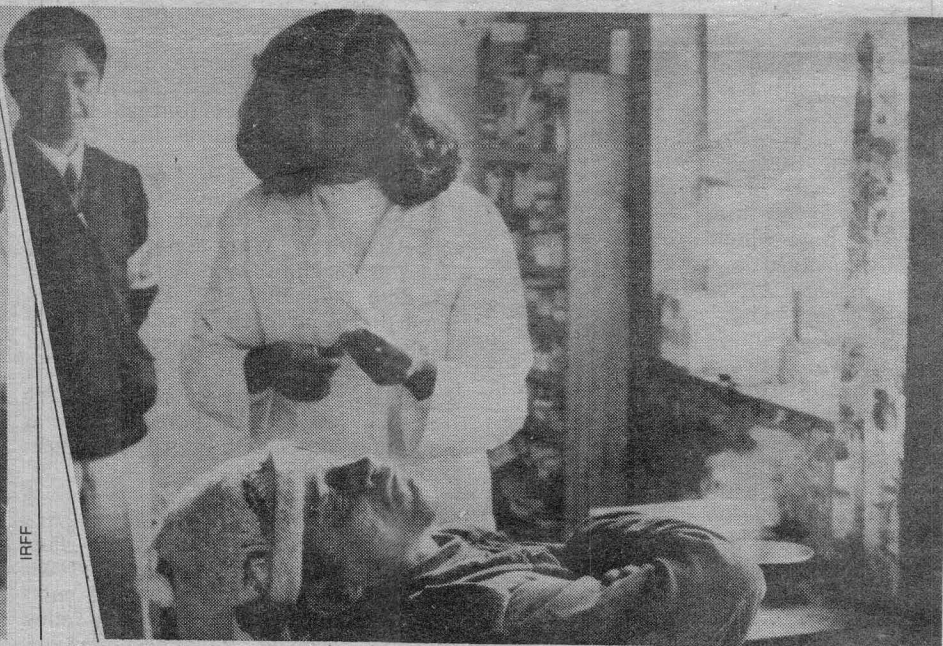
The hospital staff, especially Senora Ascension, the senior nurse, and Senorita Lydia, director of Social Services, made our distribution and communication with the people very harmonious. Even though my simple speech had to be translated twice, we made a lasting relationship with the people. The success and importance of our program I realized, was right here on a grassy plain in the Alto plano, where our sweat and pain and service would never be forgotten, that all would not be lost in the dark vacuum of need in the world. Our work became more than emergency relief, but as we put our hearts into the people's lives we were aware that an answer did exist and that IRFF plays an instrumental role in implementing that answer to solve poverty and suffering in the world.

Plans for long-term development projects, working in association with the hospital are being discussed. An education program on preventive medicine and hygiene, a mobile medical unit, and agricultural assistance are some of the immediate areas of concern. Personnel (especially medical staff) and funds are now being sought to continue the growth and insure the stability of the communities of people in this region of the Third World.

If you would like to help or need more information about IRFF programs, write, IRFF, 2 Penn Plaza Suite 1500, New York, NY 10001.



IRFF volunteer Miguel Reatggu distributes flour in Isla, Peru.



Dr. Ananias provides a free dental service with instruments and medicines donated by IRFF. "The conditions and medical tools are very primitive; dull injection needles 5 years old are still being used" reports IRFF representative Yukio Yatoji. IRFF is planning long-term assistance in the medical field.

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