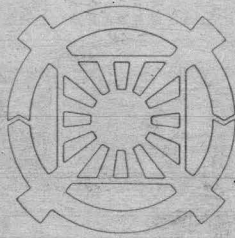


The Divine Principle: The symbolism of  
the Tree of Life • p.2  
Reverend Moon speaks on "The Heart  
of Reunion" • p.4



Pre-publication offer • p.7  
The chance to be the first to obtain a  
copy of Dr. Durst's new book:  
TO BIGOTRY, NO SANCTION

# Unification News

Volume 3, No. 5

The Newspaper of the Unification Movement

May 1984

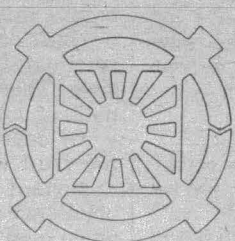
## Happy Birthday

1954 Unification Church 1984



This is the hut that Reverend Moon and one of his earliest disciples built on a Pusan hillside in 1950. This is where he began his ministry. On May 1st, 1954, in Seoul, Reverend Moon with several early followers incorporated the Holy Spirit Association for the Unification of World Christianity (HSA-UWC), informally known as the Unification Church. On page 12 we celebrate this 30th birthday with a brief history of the movement.

Trial: Text of Reply Brief • p.5  
IOWC map and location of teams • p.8  
Activites of team #25 in S.West • p.9  
John Wesley: Confronting bigotry • p.11



Debunking the Faithbreakers • p.16  
New programs at the seminary • p.17  
Update from 'goo goo goo' front • p.22  
Letters to the Editor • p.23



# THE DIVINE PRINCIPLE

## Volume Two • Part Two

**T**he Bible tells us that God placed Adam and Eve in the Garden of Eden, telling them they could enjoy everything in the Garden.

"But of the tree of the knowledge of good and evil you shall not eat. For in the day you eat of it you shall die." (Gen. 2:17)

We may imagine Adam and Eve followed God's commandment for awhile. Soon, however, a serpent came to the woman and tempted her to sample the fruit. Beguiled by him she ate of it and gave it to the man:

"Then the eyes of both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons." (Gen. 3:7)

In this act, Adam and Eve separated themselves from God, bringing about their own fall and the Fall of all humankind from a state of blessedness and grace.

If you have ever gone to Rome, you may have had the opportunity of seeing the magnificent Sistine Chapel. On the Chapel's walls and ceiling, the great Italian painter Michelangelo depicted the history of God from the Creation to the Resurrection, covering the Bible from the Book of Genesis to the Book of Revelation. Michelangelo worked on this project for four years, from 1508 to 1512.

Included in this panorama is a scene depicting the Fall of Man. Michelangelo depicts a fruit tree, with a man-like serpent offering what many think to be an apple to a reclining, naked Eve.

For Michelangelo, as well as for millions of people before and after him, this action is what initiated the Fall. Indeed, this is exactly what Genesis describes, although it does not specify the fruit was an apple.

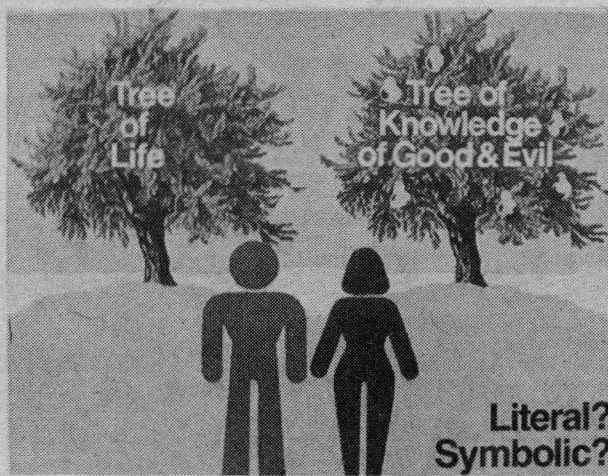
### Literal or symbolic?

The question is, how are we to understand the Genesis passage? And in a larger sense, how are we to understand the Bible? Are we to think that its writers meant every word to be taken as literal truth or are some things to be understood symbolically? Specifically, is the fruit of the Tree of Knowledge to be understood literally or symbolically?

For Divine Principle, the Bible is the

## THE FALL OF MAN

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.



inspired word of God. It is the book in which the work of God among His people has been recorded. It is a storehouse of God's truth and wisdom, intended to enable us to find the true way of life, to construct God's Kingdom on earth and ultimately to gain our own salvation. Thus, the Bible is a mediator between God and man.

Nevertheless, the Bible must be properly understood. Whether its passages are accepted literally or symbolically, it is important to understand the message they are trying to convey. For example, in the Book of Jonah, the prophet is described as being swallowed by a great fish and living inside it. We now know that ancient Middle Eastern cultures often described a person who was in trouble as being "in the belly of a fish," much as today we might say he was "in a pickle." Thus, to think of Jonah as being literally in the belly of a whale would be to miss the point. In fact he was in trouble because he was disobeying God.

made a name for themselves with the "Electronic Church."

Some of the pioneer souls in our church have already tried to work through TV — a recent effort in Connecticut was very successful and drew a storm of publicity. However the technology is very sophisticated and people expect high quality presentations — even if you can't be quite as high-tech as a Pepsi commercial.

It takes a lot of people and a lot of money to produce a program that can adequately convey the quality of the church's message. So what for deep truth if they turn you off?

Recently, however, this situation has begun to change. Under the guidance and inspiration of Reverend Kwak, a new department — yes, another one — is taking shape: HSA Communications.

Drawing on the technical experience of New Future Films and the creative talent of director Ronald Paquette (of "People of the Quest" fame), this new team has started on a project to present the Divine Principle on television.

### Word and Deed

The theme of the 52 program series they are now working on was created by

*continued on page 6 (of the April issue)*

quickly cast him out of the Garden.

But let us think. Would God be interested in testing the obedience of His children, particularly at the possible cost of their lives? Would any parent place some poisonous food in front of his children with the intention of testing their obedience? The answer is obvious.

By the same token, God is the caring Father/Mother of all people. As with any parent, God did not conceive His relationship with His children to exist solely on the basis of obedience. It is rather a matter of love. Disobedience is no doubt one component of the Fall, but it is not its cause.

### The Tree of Life

If the fruit is not literal, let us examine what it represents. The Book of Genesis states that the fruit grew on the Tree of the Knowledge of Good and Evil. Yet if the fruit is symbolic it cannot grow on a literal tree. The tree, then, must also be symbolic.

In the Garden there were two trees, the Tree of Life and the Tree of the Knowledge of Good and Evil. There were also, of course, two persons, Adam and Eve.

The Tree of Life is a rich symbol that appears throughout the Bible. In addition to the Genesis passage, it appears in the Book of Proverbs:

"Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." (Prov. 13:12)

It also appears in the last book of the Bible, Revelation:

"Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." (Rev. 22:12)

For the writers of these books the image of the Tree of Life represented something highly desirable. It was the hope of people both of the Old Testament and the New Testament ages.

From reading Genesis, we can conclude the Tree of Life also represented Adam's desire. Genesis 3:24 states that God,

"...drove out the man; and at the east of the garden of Eden he placed the cherubim and a flaming sword which turned every way, to guard the way to the Tree of Life."

Because of his sin, Adam was prevented from reaching what he wanted, the Tree of Life.

As stated in the Principle of Creation, according to God's ideal the destiny of each person is to grow to full maturity and oneness with God. For this reason each of us is continually seeking higher degrees of happiness, self-expression, and love. By the same token, people of both the Old and New Testament ages and Adam himself must have had the hope to grow to maturity and full personhood, realizing their own ideals and the ideals that God had for them.

### Adam and the Tree of Life

If this was indeed Adam's desire, it is logical to conclude that the Tree of Life in the Garden of Eden symbolizes a man who has reached full maturity, the state of true life. Thus the symbol of the Tree of Life represents Adam as he would be in his perfection.

If Adam had not fallen from God, but had accomplished the ideal of creation, he would have become a Tree of Life, giving birth to children of life. Developing from this, his descendants could have established the Kingdom of Heaven on earth as a garden surrounding the Tree of Life. However, as Genesis relates, Adam fell and his way to the Tree of Life was blocked.

**Next Month • Part Three  
The Tree of Knowledge**

## Last month's Front Page

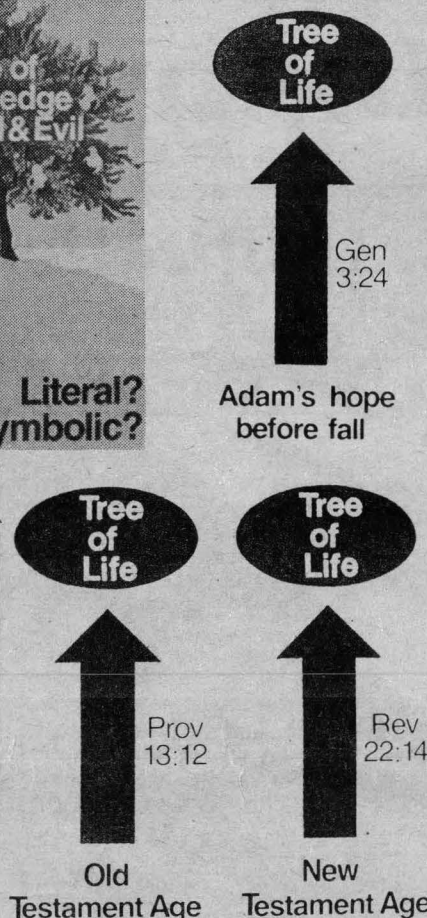
Many of you noticed — and wrote to let us know — that the cover story on the April issue was unreadable. The text was meant to be in white lettering — the reprographic's folk send their Sincere Regrets. Just in case you were wondering what it said, here it is again:

By Richard Lewis  
Unification News Staff

**W**hat do you think has the most impact on the life of Americans today? The government is a strong candidate. The Church? Arguable. The Schools? Perhaps. How about television? I think many people would argue that the ubiquitous TV probably has the most influence on Americans.

And here are we, with the revolutionary thought of the Divine Principle — what I like to sloganize as "Reverend Moon has a better idea" — and very few know about it.

The thought of using television to spread our message has certainly occurred many times. You only have to see the TV evangelists and how they have



Likewise throughout the Bible spiritual truths are frequently presented through the use of metaphor or symbol. The parables of Jesus are an obvious case in point.

With regard to the story of the Fall, even those who claim to take the Bible literally often make an exception with the Adam and Eve narrative; both the ancient Jews and early Christians treated the narrative as pure allegory. Augustine, who was perhaps the most influential of all Christian theologians, and a man who was particularly important in working out the traditional doctrine of original sin, argued that the Eden account should be taken both literally and symbolically; that is to say, taken partly as historic fact and partly as spiritual truth.

### Heredity and the fruit

Whatever the sin of Adam and Eve was, it has affected the whole human race. Even today we suffer from its consequences. Therefore it must be an inherited sin. Could such a sin be caused by one's eating a fruit? Science proves that substances taken into the mouth do not have hereditary effects. Along the same lines, Matthew reports Jesus as saying:

"...not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matt. 15:11)

One's eating a fruit will not affect the spiritual state of his children. It is impossible. Therefore, the fruit must be symbolic of something else.

Of course, for many people whether the fruit is symbolic or not is not the important issue. The very act of disobedience is the problem. God was angry when man disobeyed Him, and therefore



## REVEREND MOON The Heart of Reunion

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

**H**istory is advancing toward one spring culture of the Kingdom of God on earth. That is the ultimate goal of human history. You are supposed to be the seed that will grow in that springtime, but where does a seed come from?

God is the ultimate origin or root from which each seed grows. You are the seeds of God, created through the process of love, and two gigantic loves are essential for your life and must be harmonized within you — love of humanity and the love of God.

Love must always freely move into the center and then back out to the world. Love is not stationary but flowing all the time. The center of that circling movement is the Messiah; in occupying that position he channels the heavenly love so that you can transmit it on a horizontal level.

### The dream a reality

Throughout history man has thought that the ideal society with perfect love between man and God and man and man was only a dream, but the Messiah shall make the dream a reality. The Unification Church is born for that purpose and we can attain that goal. The greatest contribution we can make to the world is to knit all of mankind together with the love of God. Throughout history there has always been conflict between North and South, East and West, not just between nations but within families and on every level of society. Historically unity has proved to be an impossible task but I am striving for that today.

Even on the small peninsula of Korea the Southerners and Northerners have a sense of different identity and have had animosity toward each other throughout their history. Even in our church, when a southern man and a northern woman were blessed together they were like two knights ready for battle. When they initially confronted each other with animosity their families were also hostile, but as their relationship became happier their joy naturally influenced their surroundings and their relatives. Now their hearts have been melted and they are united as one family.

Initially there was a great deal of criticism of our mass weddings in Korea, but now many Korean young people anticipate becoming part of one such wedding. Even non-members feel a great deal of excitement. There was also violent opposition in Japan when our members were married apart from the usual traditions, but now the parents have seen how happy their sons and daughters are and how beautiful they are together. Parents have even said there must be some magic to those mass weddings to make those people so happy.

Americans think you are just foolish young people but wider acceptance of our movement will come when people see the fruit of the Principle. The quickest way to unite mankind into one family is by inter-marriage of the different races. The movement which can elevate such marriages will inevitably bring harmony and unity to the world, without war or conflict. In the future more and more Americans will seek international marriages uniting the different nations and races; these will bring honor not shame.

### Extraordinary power

To accomplish this gigantic historical task, you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial and cultural barrier. People have always talked about love but

human love alone will never accomplish the task of universal unity. Therefore, the Unification Churches rallies around one love, the love and heart of God. We are the first group in history to talk about the heart of God.

If it is really true that we know the heart of God then we are like the sun rising in the morning and no one can ever stop us. Furthermore, the brightness of that morning sun shall brighten the entire world. There will be one center of heart here on earth, linking all mankind to the heart of God, spreading all over the world and constantly pulsing through the action of give and take, unable to stay in just one place.

Your whole purpose for reaching the center is to meet the heart of God. That experience is so overwhelming and exciting that you cannot disappear there forever, but must emerge again to embrace your family, society, nation and world. As you touch each of those areas you will always leave a bit of the Kingdom of Heaven.

This is the joy in the heart of reunion. The East and West are meeting here today, not merely because we want to see each other for personal reasons but because the heart of God is linking us together into one. Words cannot describe that heart too well for it is beyond words. Intuitively you can understand: That something is what warmed your hearts and brought you here today.

If the heart of God is not moving within your heart then you feel empty, even though you may be a member of the Unification Church. Once the invisible but powerful axis of the heart of God is moved out of you, everything becomes empty. Once the heart of God dwells within you, no matter how lonely you may be you will be filled and the universe will be filled. A person who is completely filled is a joyful person because he lacks nothing.

### "Nobody is home"

Once you have felt the heart of God you feel that you cannot survive if it should ever leave you, and until you are reunited with God's heart you feel lifeless. Often a child will dearly love his mother and want to be home just to be with her. If he runs home one day and finds all his brothers and sisters home but his mother gone, then he will grumble and say, "Nobody is home." Everyone else may be there, but if his mother is gone then to him it seems that nobody is home.

If there is a center of love then you can give love unselfishly and without limit and you can become a subject of love. When you give out of the fullness of this love, you multiply love and can realize the ideal. Love transcends distance and time.

The speed of light is nothing compared to the speed of love; you have no idea how fast love travels. Love is fastest, brightest, fullest and sweetest. Love is the best of everything in all the universe. Only through the power of love can this miracle occur, not through bullets or threats. The Unification Church's philosophy and conviction are connected to the center of the universe — the heart of God. We shall become the shining examples of that love and heart. I want you to realize that each of you can possess the highest thing, the brightest thing, the sweetest thing and the fullest thing.

What kind of mood were you in when you came here this morning? Did you want to get here quickly or did you grumble that you needed more sleep? Why did you miss my ugly face? I didn't bring you any gifts.

You came because you can feel a special power of love when you are around me and you want to receive it. But you can manifest and give that love too, right? Love cannot be seen but it can be felt.

Anyone who is strongly connected to God can become a life-giving object, even



Mrs. Moon.

though that life is not visible to the human eye. You may not become a sun, but you can at least become a lighthouse in the dark.

You must have the faith and conviction that you are a lighthouse lighting a dark world. The lighthouse will shine forth even in the worst kind of weather because that is the time ships need the lighthouse most. When you are surrounded by the thickest fog you must shine forth all the more. The more adversity, the greater must be your light.

### The fishing tradition

I have become a legend in the Gloucester area; the newspaper there wrote several articles about our fishing and we were a topic of conversation for the whole town. Hundreds of boats come every year from all over to fish in that particular area; when the New Hope put out to sea and dropped anchor then often many other boats would follow and anchor in the vicinity. When we had a tuna strike then other fishermen would bring out their binoculars to watch what I was doing. At first the negative people would want the tuna to break loose and escape, but after a few days of successful catches they began to change their thinking and the rumor began that I have something good working for me.

I was always the first one out to sea. Some of the seasoned professional fishermen would go out early to outdo me but no matter how early they got out of the New Hope was already there. The fishermen were not only inspired by this but when they tried to compete with me they had to work so hard that they had no time for their usual drinking or laziness. By the end of the summer a rumor was going around that declining town that I am the only one who can save Gloucester.

Without any exception I got up every day at 3 a.m. The New Hope went out in the moonlight and in many cases returned home with the stars and moon shining. Do you like to get up early in the morning? The staff members working on the boat were never told what time to get up but since I arose at 3 they followed me, no matter how sleepy they were.

This has been my tradition for four years in America. It is not easy to follow me because no one can outwork me. My crew knows what I would do, and if I tell

them to be out by 1:30 on the Atlantic they get up and go out with no grumbling. I have even set the tradition of staying out and working all night.

This summer I did not earn much in terms of money, but in terms of tradition, I earned billions of dollars worth. By following that tradition, the fishing industry in our movement will blossom and contribute much to America's entire fishing industry in days to come. Because I have now set the fishing tradition no one will hesitate to go out to sea, even the women. If I were a coward then no one would go seriously but now people will be eager to go. There is a record of when and where I caught each fish and how big it was. In the future fishermen will be trying to challenge that record.

Even though fishing is incredibly hard work, I wanted to give myself without any reservation to set the tradition for the posterity of the Unification Church.

### Preaching the word of God

You don't know how hard I worked in witnessing. For seven years in the early days in Korea I slept only two hours a night and day after day I spent preaching the word of God and teaching the Principle myself. Sometimes members would become drowsy and sleepy and then all of a sudden be chastised by an angel saying, "How can you sleep like this when he is working so hard day in and day out?"

Throughout my entire life I have accumulated a wealth of experience and spiritual power and now I am bringing it all to America. When visitors come to America they usually try to take something back to their home country, but I am doing the opposite. Everything I have accumulated I want to freely give to the American people, but instead of welcoming me, America is rejecting me.

If you were not here giving me love and listening to me then I would have no more interest in America and I would leave this country. You are the ones holding me in America and you represent 240 million people. You are the hope of this country; without you America will be lost. While you are alive and strong you must let 240 million American people know that the Unification Church is a movement of reunion centering upon the

continued on page 4.



## ECUMENICAL REVIVAL NY feels the spirit move

By Michael Beard

**M**arch 27, 28 and 29th the first regional advanced seminar for ministers was held in New York city at the World Mission Center. Following on the national I.C.C. Conference held in the Bahamas, it was very exciting to get down to working on the local level. Twenty seven ministers attended the opening banquet and fifteen were able to attend the entire three days.

The conference, convened by Dr. Osborne Scott and Reverend Michael Beard covered advanced lectures on Unification Theology with implications for ecumenism and social action. Lectures were presented on "The Three Blessings and God's Ideal of Creation" by Reverend Beard; "Salvation, Restoration and the Messiah" by Reverend Ken Sudo; and the "Last Days and the Second Coming" by Mr. Kevin McCarthy.

The first evening together was one of warm fellowship, a delightful banquet and the spectacular entertainment of "Los Internacionales" and the New World Players. During the stunning performance of "Slavery to Freedom" many of the ministers were brought to tears, while a short time later they roared with laughter to the New World Players' adap-

tation of "Chariots of Fire." In conclusion all were brought to their feet in song and dance to a thundering rendition of "When the Saints Go Marching In."!

The seminar was full of surprises. The refreshing openness to the depth of the lectures was stimulating indeed and generated some very profound and lively discussions which could have easily gone on for hours.

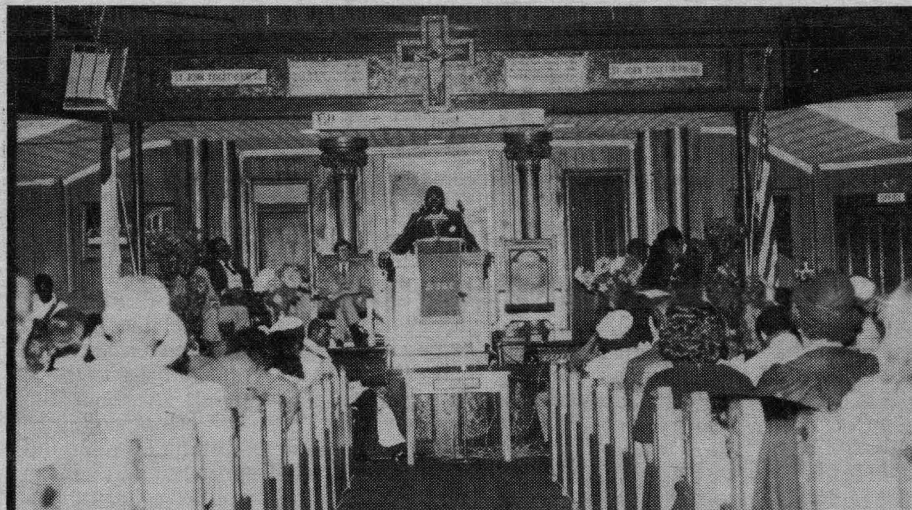
The evening banquet, held in the international banquet room at the Tiffany Building impressed everyone with its grandiose yet gracious manner. After a stirring number by Georgia Lewis, written while she was living and working in Harlem, Steve Gildenberg entertained everyone with a little country and western ditty of his own. Los Internacionales' performance of the crucifixion scene from "God's Trombones" was so awesome that again many of the guests were brought to tears. The evening culminated with a real ecumenical revival as conferees again jumped to their feet and sang, danced and passed the microphone as the spirit moved!

### An hour over

Thursday began with a deep message on God's love for His prodigal son from a pastor from Pennsylvania. Later a brilliant presentation by President Mose



Above, the evening banquet erupts into a spirited revival meeting as participants sing and dance in the Tiffany Building. Left, a pastor gives the altar call during a revival to a jam-packed church.



A pastor speaking at his church with (left) UC Rev. Ron Smithwick and Rev. Michael Beard.

Durst had participants so riled up about the mistreatment of Reverend Moon's tax case that one minister stood up and said, "That's impossible, the government couldn't have done that to Reverend Moon!" But the government did and when everyone realized the implications of the case the ensuing discussion was so heated it went an hour over the normal schedule.

Presentations by Dr. Osborne Scott about ICARRI (International Coalition Against Racial and Religious Intolerance) and Kevin Brabazon on the NCCSA (National Council on Church and Social Action) were also well received. And Reverend Beard wrapped up the conference with a presentation on "Plans for Ecumenical Work: What We Can Do Together" outlining the four major areas of ecumenism as: 1) social action, 2) religious liberties, 3) Christian family life and 4) ecumenical revival.

The results of the conference were that eight ministers signed up for revival meetings, eight wanted to form a ministerial association, six wanted to start social service programs; seven wanted Georgia Lewis and Los Internacionales to perform in their churches, seven wanted Unificationists to evangelize with their members to bring people to their church and nine wanted to hold a huge ecumenical revival meeting in Madison Square Garden. In fact one minister recalled how 25 years ago Billy Graham had filled the Garden 100 nights in a row and his entire staff had stayed right in the New Yorker free of charge!

Special thanks go to Larry Krishnek's IOWC 10, Richard Ehrlich and the local ICC staff, the seminary students, and the World Mission Center staff for all their help in making this seminar a smashing success.

### Revival

The first revival to emerge from the conference was at a Baptist church in Brooklyn on Palm Sunday. The pastor was so excited by the whole spirit of things that even before the service began he invited Reverend Beard to come back and preach again next month. About 250 Unificationists showed up for the event

along with 150 regular members packing the church.

The pastor was truly delighted by the resounding unified "amens" from his exuberant new congregation. In the middle of his service he announced to his congregation that he would be attending the forthcoming introductory seminar at the Unification Church and encouraged his entire congregation to attend as well. After greetings and a short sermon by Reverend Beard the pastor gave his sermon and then reminded everyone to come again May 20th when Reverend Beard would be the featured speaker. The service was followed by fellowship among the congregation and the Unification members over a sumptuous dinner.

Plans are busily underway and confirmations rolling in for the introductory seminar for ministers and their associates. This seminar held on the 26th and 27th April is designed to accommodate the friends, deacons, elders, associate pastors and others that ministers who have already been to a seminar would like to bring. One minister has already confirmed that he will be coming with ten of his congregants.

The next revival will also be in Brooklyn and the minister wants Los Internacionales to perform the crucifixion scene right on his altar. The main speaker will be a Unificationist and the pastor wants Reverend Beard to help set up a family life workshop for his church.

Two professors at Fordham University want to sponsor a revival there and even put on a dramatic play written by one of them based on a theme showing the problems of Communism.

Reverend Beard returned from Ohio where he spoke at a religious liberties program for ministers and students sponsored by CARP. The ministers there showed great interest in developing a prayer breakfast to discuss solutions to the invasion of religious domain by the government. Meanwhile the Unification Church members have been invited to fellowship in many churches and at community events like Harlem Children's Day and Black Heroes Day throughout the New York area. Everyone can see very clearly that "the spirit is a movin'!"

## REUNION from page three

word of God. Once you harness the power of the heart of God, you will have the energy to be a lightning bolt, lighting up all of America. The important thing is whether you have that explosive power in your hearts. You are now like living bombs, just waiting to be ignited and then explode, not for destruction but for salvation.

Today is a new day of reunion and this is the reunion place for the East and West and heaven and earth. The implications of this unity are vast; with this kind of heart New York is much too small to be our stage. When you reach out you must feel that New York is not large enough to hold you. Have you felt, "I am the harmonizer of heavenly culture and earthly culture.

I am the focal point of love. I am a messenger of the love of God, having the infinite energy that will bring springtime to this nation."

When you live with the heart of reunion, with the heart of God and the heart of parents, constructive and creative power is generated. By having this nation as our center and all coming together as one we can truly become dynamos to create a new world culture.

There must be purpose for having reunion because otherwise no one would want to meet a second time. We must be ready to meet after creating some achievement. This morning you should be different, making a new beginning with your heart of reunion and marching forward to the ultimate fulfillment of your goal. Those who can be different this morning, raise your hands. God bless you. Let us pray.



## TAX TRIAL Reply brief to government

On April 9, 1984, the government filed their brief in opposition to Reverend Moon's petition for certiorari to the United States Supreme Court. This brief was simply a rehashing of the government's twisted view of the facts of the case, of Reverend Moon and of the Unification movement. Many of their allegations were false and others were entirely misleading.

Most observers who have been following Reverend Moon's appeal were surprised by the emphasis of the government's brief because it is not the role of the Supreme Court to decide which version of the facts in a given case are correct — that is the role of the trial court. Rather, the basis of Reverend Moon's appeal to the Supreme Court is that he was denied a fair trial. For this reason the facts the government insists on rehashing are not the appropriate basis upon which the Court ought to decide Reverend Moon's appeal.

Reverend Moon's legal counsel therefore wanted to offer a strong response to the government's brief. This reply was filed on April 16 and stressed three major points:

A. There could be no better case for deciding when the Constitution entitles an accused to a bench trial.

B. Granting certiorari will also present a valuable opportunity to assure compliance with the Religion Clauses in cases that turn on the allocation of church property.

C. The government's unveiling of new theories of guilt underscores the importance of assuring that the basis for criminal tax liability be clearly settled before trial.

The following is a slightly abbreviated version of the brief that was filed with the Supreme Court.

### Introduction

The government uses fully half its brief to make what amounts to a jury summation to this Court. The government's factual assault seeks to convey an image of a Watergate-style cover-up of tax crimes triggered by the initial tax investigation itself. It clearly hopes thus to convince this Court that this is hardly the case in which any due process or first amendment protection for "good faith" religious leaders need be proclaimed.

This image, however, is as false as it is irrelevant. First, this prosecution was precipitated not, as the government claims, by a "massive and undisputed effort to deceive the tax authorities" but rather, as the trial judge found, by a tax audit triggered by "Moon's status as a highly visible, religious leader." Had Reverend Moon been less controversial, the trial judge expressly concluded, this investigation would have been less likely.

Second, what the government portrays as a massive "cover-up" was simply an understandable attempt by loyal followers of Reverend Moon to construct documents and "shuffle around . . . papers here and there" to memorialize prior transactions "to conform . . . to their lawyer's view of American tax laws." And the massive "deception" the government dramatizes in fact consisted simply of mistakes in that reconstruction not about the key fact that the funds came from church sources, but about whether they came by cash or by check, from abroad or from the streets of New York.

Such mistakes may be regrettable, but they do not prove what the government tells this Court: namely, that the entire Unification Church movement for which Reverend Moon contends he held the assets was conjured up in hindsight to justify Reverend Moon's non-payment of taxes. Evidence that this movement "existed" long before the "cover-up," and that Reverend Moon acted as its trustee, is indeed ample in the record.

In any event, invocation of the "cover-up" evidence before this Court is simply beside the point. For the true issues raised here are whether the defense was wrongly left to the mercy of an improper factfinder, which in turn was impermissibly left to apply novel and improper rules. Indeed, the "cover-up" is most relevant here, if at all, as a reminder of the danger of permitting the government to pursue religious figures, secure in the knowledge

that it may hand-pick the most favorable tribunal, invite that tribunal to wink at a religion's own allocations of property and authority, and make up its law as it goes along. For any government so omnipotent could keep every religious group on the run, forcing each to leave trails — designed to meet the changing demands of those in power — that on the government's theory would never be "clean" enough for the plight of such groups to merit this Court's attention.

It is no surprise, therefore, that dozens of religious groups support a grant of certiorari to consider the questions this case clearly poses even if the government succeeds in giving a sinister cast to the facts the jury heard at trial.

Certiorari should be granted to vindicate the primacy of fairness as the criterion for choosing between jury trial and bench trial, and to assure religious groups that their informal financial arrangements will not be caught in nets the prosecution is free to cast as it sees fit.

### Bench Trial

**A. There Could Be No Better Case for Deciding When The Constitution Entitles An Accused to Bench Trial.**

Opposing petitioners' argument that this is the ideal case for deciding when due process may entitle an accused to a bench trial, the government suggests only that this issue has long been foreclosed from further inquiry by this Court. It argues that, under a "well settled" "general principle," a defendant has no right "to insist upon bench trial," while the government has a "right to insist upon a jury trial" under Rule 23(a).

This argument cannot be squared with *Singer v. United States*, or any other decision of this Court. *Singer* plainly rested not on any "general principle" that the prosecution has a right to insist on jury trial, but rather on the general principle, rooted deeply in our Constitution and not merely in any rule of procedure, that a criminal defendant has a right to a fair trial — a right that, as an historical matter, jury trial had been most likely to vindicate. No asserted prosecutorial "right" could possibly outweigh that right. For, as this Court recently reiterated, "no right ranks higher than the right of the accused to a fair trial."

It is thus an issue of critical importance to the administration of criminal justice to decide whether the prosecution's insistence on trying a gravely unpopular defendant by jury may violate the Fifth Amendment right to fair trial. This issue was explicitly left open in *Singer*. The government's wish to dodge that issue as "infrequently litigated" must fail since its significance cannot be measured by counting the published opinions on the matter. Nor is there any reason to suppose that resolution of this issue would in fact have narrow rather than "general importance."

On the contrary, concern that due process was violated by the forced jury trial in this case has been powerfully voiced in this Court by an array of groups especially concerned with protecting defendants who face analogous intense popular hostility in a wide variety of contexts — e.g., the Southern Christian Leadership Conference (SCLC), the American Civil Liberties Union (ACLU), the National Emergency Civil Liberties Committee (NECLC), the Spartacist League, and the Institute for the Study of American Religion (ISAR).

The bench trial issue is thus a uniquely appropriate one for review by this Court — provided it is fairly presented here. The government suggests that it is not, relying on the findings of both courts below that this jury, while biased, met the minimum standard of impartiality that this Court, in order to prevent rampant dismissals, has applied to defendants who demand jury trial under Sixth Amendment. But those findings cannot foreclose the bench trial issue here because, even if correct, they are simply irrelevant to the Fifth Amendment due process claim of defendants who seek to waive jury trial. See *Amicus Briefs of the ACLU, NECLC, ISAR*. The government offers not one word of analysis to refute this conclusion.

Not only is the bench trial issue thus fairly presented in this case, but this case is a particularly well-suited vehicle for its review. First, petitioners' contention that bench trial would have been fairer here than jury trial is unusually well-grounded in light of the trial judge's identical conclusion. Second, the record in this case forecloses any confident conclusion that a judge would have reached the same result the jury did. Thus the government's flat denial that imposition of a jury trial

No. 83-1242

IN THE  
Supreme Court of the United States  
OCTOBER TERM, 1983

SUN MYUNG MOON and TAKERU KAMIYAMA,  
—v—  
UNITED STATES OF AMERICA,

Petitioners,  
Respondent.

ON PETITION FOR CERTIORARI TO THE UNITED STATES  
COURT OF APPEALS FOR THE SECOND CIRCUIT

REPLY TO BRIEF IN OPPOSITION

LAURENCE H. TRIBE, Counsel of Record  
KATHLEEN M. SULLIVAN  
1225 Massachusetts Avenue  
Cambridge, Massachusetts 02138  
(617) 495-1767

JEANNE BAKER  
DAVID J. FINE  
SILVERGLATE, GERTNER, BAKER & FINE  
Boston, Massachusetts

MORTIMER CAPLIN  
RICHARD E. TIMME  
CAPLIN & DUNSMUIR, Chartered  
Washington, D.C.

HAROLD R. TYLER, JR.  
PATTERSON, BELKNAP, WEBB  
& TYLER  
New York, New York

CHARLES F. C. RUFF  
COVINGTON & BUELLING  
Washington, D.C.

ANDREW M. LAWLER, P.C.  
New York, New York

could ever be a "penalty" is unfathomable. After all, this jury was a cross-section of a public nearly half of which acknowledged that, given the chance, it would "throw Reverend Sun Myung Moon in jail."

Despite the government's contrary "assumption," the imposition of this jury did prevent petitioners from presenting "a full and accurate picture of Reverend Moon's religious relationship to those who gave him the assets." See *Amicus Briefs of National Council of Churches et al.* at 11-17; Bishop Unterkoefler *et al.* at 6-7; *The Freeman Institute* at 4, 8-9.

The trial judge himself acknowledged as much when he remarked after conviction that a picture of Reverend Moon as his religion's messiah "would have been disastrous to present before a jury." Petitioners' entire defense was in fact constrained in an attempt to avoid "being sent to jail because a jury in a hostile environment might find their religious teachings false," *United States v. Ballard*. Thus no one can know what a trial of this case before a judge would even have looked like, much less what its outcome would have been.

Third, the reasons the government explicitly gave for insisting on jury trial here, far from being "legitimate" were, under the circumstances, absurd. In particular, the government could not, as it claims, have projected the appearance of fairness by denying petitioners the very tribunal they desperately sought and forcing them to appear instead before a tribunal the petitioners were confident harbored irreducible hostility.

To be sure, a public that predominantly despises a defendant may well "better accept the results of such a jury trial" provided it results in conviction. But no such public satisfaction has ever been blessed by this Court. There is truly "no precedent" for the government's self-interested surmise that the public would think a bench trial disturbingly unfair. Certiorari is essential to ensure that such a surmise cannot suffice as a pretext for the government to obtain the more favorable rather than the fairer tribunal.

### Religion Clauses

**B. Granting Certiorari Will Also Present a Valuable Opportunity to Assure Compliance with the Religion Clauses in Cases that Turn On the Allocation of Church Property and Authority.**

The need for such an opportunity is created in part by the holding below that Religion Clause cases "do not serve as precedent in federal criminal tax prosecutions" — a holding that will, unless set aside, "lie about like a loaded weapon ready for the hand of any authority" willing to invoke it. *Korematsu v. United States*, (Jackson, J., dissenting). The government offers no innocent interpretation of that ruling. It says only that "good" religions need have no fear since the gun will not go off at them, and that the gun did not go off even at these petitioners, as their religion was "scrupulously" not considered "for them or against them" at their trial.

Such a reassurance may be acceptable in a criminal case where religion has no bearing on the defense. But as the government concedes, "this whole case turned on" Reverend Moon's relationship to the Unification Church, and the only evidence introduced as to the source of the assets, as Judge Oakes found, was that they "came to Moon largely from members of his faith."

Contrary to the government's suggestion, there was no evidence that the assets came from "petitioner Moon's international and

continued on page 6

## Clergy urge US to leave Rev. Moon alone

By Mark Palmer  
New York Tribune

Describing the conviction on tax-evasion charges of the Rev. Sun Myung Moon, founder of the Unification Church, by the U.S. government as "deeply disturbing," a group of religious leaders yesterday urged President Reagan to "get the government out of the business of policing religious affairs."

In an open letter to Reagan, the leaders said Rev. Moon was convicted in May 1982 for failing to pay taxes on \$150,000 in interest earned on accounts bearing his name because he and his church "are widely disliked, and that the government sought to capitalize on public feeling against them before a jury."

"It looks as though the Internal Revenue Service is picking on the Unification Church in a way that it has not seen fit to apply to other religious groups," said Dr. Donald Shriver, president of the Union Theological Seminary, at a Manhattan news conference.

Earlier this month, a coalition of religious and civil rights leaders rebuked the federal government for opposing a pending Supreme Court review of Rev. Moon's conviction.

Rev. Moon has said the money in the bank accounts was not his, but came from church contributions held in trust for the international church. The government contended that such a movement did not exist because it was not incorporated.

In their letter to the president, the religious leaders said "many churches follow the practice of holding funds in the name of an official. The practice may be wise or unwise, but this should be a matter for the church itself to decide."

### Contrary to constitution

The Rev. Eddie Osborne of the Southern Christian Leadership Conference (SCLC), which was founded by the late civil-rights leader, the Rev. Martin Luther King, said the conviction of Rev. Moon was "evidence that the government is entangling itself in ecclesiastical affairs, which is contrary to the constitution of the United States."

The Supreme Court is expected to announce next month whether it will hear the case. If it decides against hearing it, Rev. Moon faces a prison sentence of 18 months and a fine of \$150,000.

In addition to Shriver and Osborne, others who signed the letter to Reagan were Dr. Balfour Brickner, Stephen Wise Synagogue, Manhattan; Dr. Harvey Cox, Harvard University Divinity School; and the Rev. Theodore Hesburgh, president of Notre Dame.

Also Dr. Joseph Lowery, SCLC, Atlanta, Ga; the Rev. Edward Perry, Lutheran Church in America, Syracuse; the Rev. Jon Regier, New York State Council of Churches, Syracuse; and the Most Rev. Melvin Talbert, United Methodist Church, Seattle.

Also the Rev. Eugene Turner, Presbyterian Church USA, Syracuse; the Most Rev. Ernest Unterkoefler, bishop of Charleston, S.C.; the Most Rev. Joseph Yaekel, United Methodist Church, Syracuse; and Dr. Doris Younger, general director, Church Women United, Manhattan.



# The prophet as representative man

By Dr. Mose Durst

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

**E**zekial reminds us that God's love is there and no matter how corrupt the world is and how corrupt the environment, we came from, and even how corrupt our family has been, we as individuals can take responsibility and change ourselves. We are not limited by our environment. We are not limited by history. We are not limited by the corruption of the world. Ezekial writes if only a man be just and do that which is lawful and right. "If only a man would walk in my statutes and have kept my ordinances and deal truly, he shall surely live," saith the Lord God.

One can always change if one chooses to change. And the prophet is the most significant change agent going. It is not the encounter groups, it is not the leaderless groups, and it is not the management consultants that are the most significant change agents. It is the prophet who comes with the central truth that brings a change that is worth making. But we must take individual responsibility.

The prophet, in speaking about the corruption in the world and a vision of the future with its ideals, is never separate or apart from that which he speaks about. And the power of the prophet is not only in his vision but in the personal grief he feels and being part of a world of suffering.

If we look at the prophet Jeremiah, often called the weeping prophet, he speaks about his own suffering when he sees the corruption of the world.

Jeremiah writes that the harvest is past. The summer is ended and we are not saved. The hurt of the daughter of my people and my hurt. I am black. Dismay has taken hold of me. There is no balm in Gilead. Is there no physician there? Why then does not the health of the daughter of my people recover? Oh that my head

were water and my eyes were fountains of tears that I might weep day and night for the slaying of the daughter of my people.

The grief of the prophets is the grief of the people. And the prophet speaks not only the voice of God. The prophet is the ultimate representative man. For he is the means by which the people can reconcile themselves with God. The voice of God and the voice of the people are brought together in the voice of the prophet. And that representative man brings the atonement, the reconciliation, the vision to the clarity of the world as it is and to the difficulty and the grief that it takes to restore things to the original idea.

## For unto us

The prophet Isaiah speaks of a future, "For unto us a child is born. Unto us a son is given. And the Government shall be upon his shoulder. And his name shall be called wonderful, counselor, the mighty God, the everlasting Father, the prince of peace, and of the increase of his government and peace there shall be no end. Upon the throne of David and upon his Kingdom to order it and to establish it with justice, with righteousness henceforth forever. And the zeal of the Lord will perform this."

The prophet Jeremiah speaks about the new covenant and what the future must bring. The future that everyone wants and the vision and in the hearts of people there is the hope for that new world.

The difficulty of the prophet today is that we are all skeptical about prophets. At one time I was fortunate to be invited to the presidential prayer breakfast in Washington. And I was moved in the depths of my heart by President Reagan reciting the anonymous prose poem that I have only heard once before.

It is the story of a man who looks back upon his life and sees the difficult times, the joyful times and imagines that his life is a series of footprints walking on the sand.

And since this was a devout man he

sees God's footprints next to his in the sand. But then he looks and sees turbulent difficult, sorrowful times in his life and he sees that there are only one set of footprints in the sand and he laments to God. "God you promised that you would never leave me especially in times of difficulty. And here were the times of greatest difficulty in my life and you left me." And God responds, "My son, I did not leave you, those were the times when I carried you in my arms."

Even in the times when we are most cynical, God's presence is there. Ours is an age in which we are skeptical and cynical. The ultimate arrogance is to doubt the presence of God. When we have the gift of our lives and the gift of the world.

## Cynicism

A Russian dissident friend of mine told me about the cynicism that goes around in the Soviet Union. The story of how a man goes to the Moscow Zoo to visit the attraction written up in Pravda that the Soviet state had progressed so much that a lion and a lamb lie down together in the same cage.

So when the Soviet dissident friend went to visit the zoo in Moscow indeed he saw a lion and a lamb lay down in the same cage. And he marvelled at what the Soviet state had done.

But it so happened that the zoo keeper was a friend of his and since this was a curious man, most Soviet dissidents are, and a questioning man, as most Soviet dissidents are, he asked his friend the zoo keeper, "Tell me comrade, how is it that the state has gotten a lion and a lamb to lie down together?" And his friend responded, "it's simple. We just put a new lamb in there every morning."

If we are going to know who are the prophets of this day, we have to see who comes with a standard of God's value? Who comes to clarify the present situation? Who comes to confront us with our personal responsibility and who urges us to change?

Reverend Moon published a book called, "A Prophet Speaks." How are we



to know that this man is a prophet? Maybe he is a charlatan, as an advertisement once said. Maybe he is a quack. Maybe he is an industrialist. How are we to know?

Well, read the words, use your mind. You can compare with several thousand years of human history and look for consistency or inconsistency with the great vision of the human race.

What does this man have to say? Goodness is acting for the benefit of other people. The motive of any good individual, good family or good society is to do things for the sake of others.

These are echoes of Isaiah, Jeremiah, Ezekial, Amos, Micah, Zachariaiah. There is only one truth. We must love each other or we perish. The truth is difficult because we have to love each other all the time, whether we like it or not. Everything we do we have to do for the sake of others, in service of others, in sacrifice to others. And thus we discover what we are.

The prophet is speaking to us as loudly today as in all history. There is no problem with the loudness, the clarity the focus of the prophet. The problem is whether we can hear, whether we can see, and whether we will do. The challenge of our age is whether we will listen and live or whether we will ignore and ignite ourselves.

## REPLY BRIEF

from page 5

domestic business activities," nor did the government ever make that argument to the jury. Indeed, the government's "theory of the case" at trial was that the funds came mostly from members' collections "on the streets," and although the government now conjectures that the jury "disbelieved" that theory, literally nothing in the record contradicts Judge Oakes' conclusion that the assets came from church sources.

Given this evidence, what counts for constitutional purposes is whether the jury "could well have interpreted" the instructions in an unconstitutional manner. Here, the jury surely could have interpreted them the way petitioners, Judge Oakes, and many amici did. Specifically, the jurors could have decided that, even if the assets had come from church members, the jury need not consider whether or how those donors wished to restrict use of the assets in Reverend Moon's hands.

These jurors, after all, had heard that Reverend Moon "brainwashes" church members, that his "cult" thinks him "a god," and the like. They could well have decided that, whatever these "Moonies" intended for their church money, it was really Moon's because the ways he used it did not strike them as "constituting a religious use or purpose" — a judgment the court below delegated to the jury. Or the jurors could have decided the money was really Moon's because real church money would more likely be placed in an entity with a "specific organizational structure" than given to Moon to hold for the church movement. So much for the right of a church to make its own decisions about how it should be organized and what should be done with its resources. (On threats to church ministries implicit in the decision below, see Amicus Briefs of Catholic League at 6; Church of Latter-Day Saints at 7; American Ass'n. of Christian Schools at 1-2, 5, 10-11; American Coalition of Unregistered Churches et al. at

10; Center for Judicial Studies at 18; Senator Orrin Hatch at 13-14.)

The remarkable assertion that the movement was an after-thought, and that there was a "total absence of any direct contemporaneous evidence" of its existence, is flatly contradicted by the record. Not only did a church official testify that in "early . . . 1973" Reverend Moon had told him, in reference to the Chase funds, "that the money was coming from our movement overseas and was to be put into an account here to be used for the work of our International Church;" but documentary evidence shows that at least by the outset of 1974, Reverend Moon was being formally addressed by public officials as the head of the "Unification Church International." Indeed, a letter from then-President Nixon, on White House stationery, dated December 11, 1973, addresses Reverend Moon with that title.

To reassure the several State amici that this disregard of church donors' intent will not undermine enforcement of charitable trusts, the government says States can still rely on that intent to prosecute a religious leader like Reverend Moon "for embezzlement or diversion of trust funds" if he should ever treat those funds as his own against the donors' wishes. In the meantime, federal authorities can tax the leader as though his use of the assets were not in fact so restricted. True, the government concedes, it would not so treat a political leader who held "campaign contributions" under his name, dominion and control. For a politician would enjoy the presumption that such contributions would be unavailable for his "unrestricted personal use" — even absent any direct evidence of donors' intent to that effect. But religious leaders, the government inexplicably proclaims, are different; they enjoy no such presumption.

Whether this "rule" for religion, announced for the first time in the Brief in Opposition on April 9, 1984, is good for Reverend Moon only or for all religious leaders is left to the Court's imagination. If the former, there is a denominational preference violative of the Establishment Clause. If the latter,

there is a discrimination against religious speech violative of the Free Speech Clause. Should the Court agree to hear this case, the government may choose between those positions — or attempt to formulate yet another.

## Theories of Guilt

### C. The Government's Unveiling of New Theories of Guilt Underscores the Importance of Assuring That the Basis for Criminal Tax Liability Be Clearly Settled in Advance.

The government completely misses the thrust of the third Question Presented when it challenges petitioners to show that, despite the jury's finding of willfulness, the "asserted uncertainty in law . . . affected their conduct." Petitioners do maintain that they were affirmatively misled by the well-settled tax rules previously applicable to funds gratuitously transferred to a representative of a cause.

Petitioners had always supposed that such funds were presumed to be held on behalf of the cause without regard to evidence of intent to create a "trust" as such, and that such funds were not taxable to the representative unless and until used personally. Consistent with that supposition, Reverend Moon paid tax on assets he personally used — a fact the government does not deny.

The presence or absence of such reliance, however, is irrelevant to the rule, traceable to *James v. United States*, that the basis for criminal liability must be clearly defined before the alleged crime has been committed. The central purpose of the *James* rule, wholly independent of protecting surprised innocents, is to prevent zealous prosecutors from shaping "crimes" to fit those they would accuse — thereby engaging in low-visibility discriminatory prosecution. That purpose, to which the government does not even refer, has nothing at all to do with the defendant's state of mind — which is precisely what the Fourth Circuit held in *United States v. Critzer*, the Fifth said in dictum in *United States v. Garber*, and the Ninth held in *United States v. Dahl-*

strom. Since the government treats the Second Circuit as having held the contrary here, an important conflict among the circuits is squarely presented.

Each time the government — whether below or in this Court — has redefined the tax principle that Reverend Moon supposedly violated when he treated the assets entrusted to him as church property, it has underscored the importance of a ruling by this Court clarifying the *James* line of cases. Several of the amici likewise express concern at the novel and ad hoc nature of the criteria used below to permit a jury to find the income at issue taxable to Reverend Moon. See, e.g. Amicus Briefs of Coalition for Religious Freedom et al. at 7-10; Bishop Unterkoefler et al. at 13-20; Spartacist League at 12, 16, 22; States of Hawaii, Oregon and Rhode Island at 5-12.

Indeed, it is hard to imagine a better context for clarifying this important area than one in which the risk of discriminatory enforcement threatens religious minorities, and in which — as the government has been unable to deny — the Court would have before it the only criminal tax conviction in the quarter century since *James* to be affirmed over a dissent as to the underlying theory of the income's taxability to the accused.

## Conclusion

At bottom, it is the rule of law that the prosecution and conviction in this case challenge. At stake is whether government should be able to pick the more favorable rather than the fairer tribunal, free the factfinder of First Amendment inhibitions, and even shape the law itself to fit the accused. Few matters could more clearly merit this Court's plenary attention.

Copies of the reply brief, copies of the government brief, all amicus briefs and Reverend Moon's petition for certiorari are available upon request by contacting:

HSA Legal Department  
4 West 43rd Street  
New York, NY 10036



# TO BIGOTRY, NO SANCTION

## Reverend Sun Myung Moon and the Unification Church

by MOSE DURST, Ph.D.

*"A sensitively written book — a warm personal testimony."*

Professor Osborne Scott City University of New York

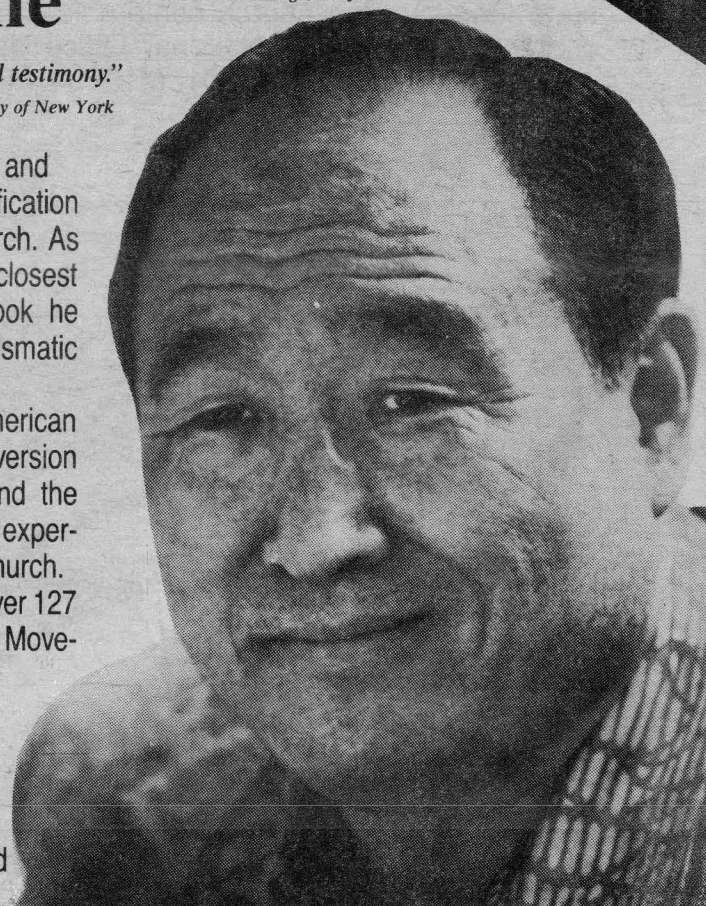
**To Bigotry, No Sanction** is the first and only book about Reverend Moon and the Unification Movement in America by someone in the Church. As President of the Church, Dr. Mose Durst is the closest American to Reverend Moon, and in this book he reveals his personal experiences with this charismatic and controversial religious leader.

As one of the early members of the American movement, Dr. Durst describes his own conversion experience, he tells of the Church history, and the reasons for the controversy. He outlines his own experiences with those who have been hostile to the Church.

Dr. Durst analyzes why millions of people in over 127 countries have been attracted to the Unification Movement, explaining why the vision of this one man, Reverend Moon, has sparked the imagination of so many people. The book honestly addresses the faults that the Church members have made.

Finally, the numerous projects associated with the Unification Movement are

examined in terms of their impact on American culture. In both moving and thought provoking terms, Dr. Durst tells the story of one of the most controversial movements to arrive on the American scene in decades.



**PRE-PUBLICATION  
OFFER**

*"An important  
and informative  
book."*

Dr. Frederick Sontag, chairman  
Philosophy Department,  
Pomona College, California

*"Written with heart and soul, the book shows one man's search for God, and one religion's search for a better world. A moving and masterful work."*

Ambassador Jose M. Chaves  
Permanent representative O.E.I. at The United Nations

*"The book is attractive not only because it tells the truth to offset anti-cult bigotry, but also because it is an absorbing story."*

Professor Joseph A. Fichter  
Loyola University

*"An inspirational account of the quest to end human suffering. Illuminating in describing the true nature of religious conversion."*

Joel Fort M.D.  
Psychiatrist, Author

*"The odyssey of a scholar and a church in a society which has responded to proffered love with hate and distrust."*

John W. Baker, General Counsel  
Baptist Joint Committee on Public Affairs

*"This book should be required reading. It is informative, its style is unique and the author is consecrated to his task. Anyone reading this material will benefit greatly."*

Bishop D. Ward Nichols  
African Methodist Episcopal Church

*"The first insider's account of Reverend Sun Myung Moon and his church. Fascinating! Loaded with surprises."*

Professor Herbert Richardson  
University of Toronto

*"A fascinating and important spiritual autobiography that should go a long way to dispel prevalent misconceptions about the Unification Church."*

Professor Richard Rubenstein, Theologian  
Distinguished Professor of Religion, Florida State Univ.

*"The best book available on today's most important and controversial religious movement. A classic of modern religious literature, and an inspiration to religious seekers everywhere."*

Dr. Joseph Bettis, Professor of Religious Studies  
Western Washington University

*"One does not have to be a member of the Unification Church to enjoy and profit from Dr. Durst's account of his spiritual journey. He has found a way to serve God that is wholly satisfying to him, and as a result, he is quite naturally, a happy man."*

William A. Rusher, Publisher  
National Review

*"Exciting and engrossing — a revealing view of the structure, lifestyle and moving principles of the little understood and much maligned Unification Church."*

Jeremiah Gutman, president  
New York Civil Liberties Union

*"A moving brief in the world court of public opinion."*

Professor Albert P. Blaustein, president  
Human Rights Advocates International

## TO BIGOTRY, NO SANCTION

This book will not be available in bookstores until later this year. This special pre-publication offer is available only through HSA Publications.

To order, clip (or copy) this coupon and enclose your check or money-order made out to HSA Publications.

Name \_\_\_\_\_  
Address \_\_\_\_\_

Send me \_\_\_\_\_ paperback books @ \$6.95 each = \$ \_\_\_\_\_

Send me \_\_\_\_\_ hardback books @ \$10.95 each = \$ \_\_\_\_\_

+ 15% shipping = \$ \_\_\_\_\_

Total amount enclosed = \$ \_\_\_\_\_

Mail to:

**HSA Publications**  
4 West 43rd  
New York NY 10036



# IOWC

There are now 52 teams on the International One World Crusade moving from city to city every 21 days as well as over thirty smaller mobile teams within each state. The map below indicates where the teams are May 7th - 27th and 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 —

The church members are happy to:

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

A M E R I C A  
COME VISIT, WE'RE TOO GOOD TO MISS!



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

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

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

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

**CALIFORNIA**  
411 S. Gramercy Place  
Los Angeles, CA 90020  
(213)480-8075  
1153 Bush Street  
San Francisco, CA 94109  
(415)673-4040

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

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

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

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

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

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

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

**HAWAII**  
1330 St. Louis Drive  
Honolulu, HI 96816  
(808)735-3982

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

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

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

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

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

**KENTUCKY**  
1402 Cherokee Road  
Louisville, KY 40204  
(502)452-2577

**LOUISIANA**  
4411 Canal Street  
New Orleans, LA 70119  
(504)486-5804

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

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

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

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

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

**MISSISSIPPI**  
3437 West Capitol St.  
Jackson, MS 39209  
(601)969-1208

**MISSOURI**  
1435 Bremen  
St. Louis, MO 63107  
(314)436-7122

**MONTANA**  
420 East Broadway  
Missoula, MT 59801  
(406)721-6445

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

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

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

**NEW JERSEY**  
413 Courtlandt Street  
Belleville, NJ 17109  
(201)759-3804

**NEW MEXICO**  
411 Columbia Drive SE.  
Albuquerque, NM 87106  
(505)262-2095

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

352 State St. #64  
Albany, NY 12210  
(518)465-4896

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

**NORTH DAKOTA**  
1413 - 8th Street N.  
Fargo, ND 58102  
(701)280-0064

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

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

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

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

**PUERTO RICO**  
458 Trinidad Orellana  
Los Maestros, PR 00923  
(809)758-2855

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

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

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

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

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

**UTAH**  
169 E. Braewick Rd.  
Salt Lake City, UT 84103  
(801)539-8431

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

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

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

**WEST VIRGINIA**  
1500-5th Ave.  
Huntington, WV 25701  
(304)696-9791

**WISCONSIN**  
229 E. Wisconsin Ave. #820  
Milwaukee, WI 53202  
(414)278-8644

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





IOWC team #8, directed by Glenn Willis, holding a rally outside the IRS building in Seattle, Washington, protesting the "IRS assault on religion."

## IOWC #25

# Anti-porn rally unites community activists

By Steve Harris

The day before we arrived, March 27, the front page headline of a local newspaper read, "Plan to double the city sex shop sites." This was referring to a proposed bill which would affect the zoning regulations concerning sex shops. This new bill was the result of a topless bar named Classic Cat II which had sued the city to allow it to have fully nude dancing and a judge had ruled that the present zoning restrictions which allow a sex shop to be no closer than 1000 ft. to a school, church, or other such type of establishment were too restrictive. The new bill would reduce this distance to 500 ft. thus potentially doubling the number of sex shop sites.

At the suggestion of Tennessee state leader Phillip Withers, we on the IOWC team decided to choose this theme for our three week campaign. Due to a leaders conference in New York three days later, we decided to have the rally with only two days notice. We had a rally at noon on Friday which was covered by Channel 2 News. Brothers and sisters spent twelve hours witnessing from noon to midnight, in the main porno district, to bring the Word of God and to experience the reality of life in a porno area.

Although pleased that we had some TV coverage of the rally we also felt that much more could be done and we determined to do a massive petition drive and a campaign to contact ministers throughout the Nashville area. We gathered 1200 signatures and mailed petitions and information to approximately 200 ministers, as well as contacting about 20 ministers personally at their churches.

Many ministers expressed interest in this campaign and promised to circulate the petition amongst their congregation. Few ministers however expressed their willingness to speak out publicly on this issue and we wondered whether we could find anybody in the city who was willing to take a strongly righteous public stand. Then one day "out of the blue" appeared a letter from a Mrs. Francis Eades from a group called FLARE (Family Life America Responsible Education Under God), out of Memphis, indicating that she had heard of our efforts against pornography, and informing us of Flare's legislative work in this area. Richard Panzer, our IOWC leader, called her immediately and they together conceived the idea of a statewide coalition group to fight por-

nography called S.T.O.P. (Solutions in Tennessee to Oppose Pornography).

### S.T.O.P. rally

With only 5 days left before we were to leave the city, we planned a joint rally at the Metro Courthouse steps on Monday April 16. In between teaching weekend workshops, weekend fundraising, and Sunday Service, we managed to write a leaflet for this new coalition group, rented a post office box and have 2000 copies of the flier printed. At 1 a.m. on the morning before the rally, the 40 day actionizing team, led by Richard Zinke from Atlanta, arrived to join forces with us for the rally.

Although there was hardly any time to contact the news media, we managed to contact TV, newspapers, and radio stations throughout the state. We also prepared ourselves by viewing a TV documentary called "Innocent Shame" which described the nationwide problem of child sexual abuse. We were shocked to learn how prevalent this problem is in America. On this TV report, it was said that 1 in 4 girls will be the victim of rape, sexual abuse, or incest by the age of 14, and 1 in 3 by the age of 18. One in ten boys would also be victimized by the age of 18.

The Divine Principle clearly teaches that the corruption of love in the family is the root of other evils in society and this seemed to be confirmed by the TV reporter's investigation, for child and sexual abuse is a legacy that is passed on and repeated from generation to generation. 95% of sexual abusers were themselves sexually abused as children. Also, the connection of sexual immorality to other serious crimes was confirmed by the information that 90% of the inmates on death row (to be executed for extreme crimes such as multiple murder or rape) were sexually molested as children. One man who has been working to help reform child sexual abuses voiced his opinion that the solving of sexual deviancy in America could end America's burgeoning crime problem.

On the day of the rally, it was raining, and at times quite heavily. Nevertheless, we went to the Metro Courthouse with bright determined spirits. In addition, to two representatives from FLARE, were three women from a Memphis group called M.A.D. (Memphians Against Degeneracy) who had picketed porn shops in their suburb and neighborhoods for 9 months.

Phillip Withers led the rally with a strong speech against pornography along with chanting such as, "Cheap



Rev. Won Pil Kim, national director of the IOWC, speaking at a church in Alabama.

Thrills, Porno Kills! Don't help pay the Mafia's bills!" The rain was no match for our enthusiastic spirit and our friends were Memphis were visibly impressed. A minister from a local Lutheran church whom Phillip and Richard had previously met, also came. The response from the media was far greater than our previous rally two and a half weeks before. Four radio stations simultaneously interviewed Mrs. N. Snowden, president of FLARE, Mrs. Eades, and Richard speaking on behalf of the STOP anti-porn coalition. Mrs. Snowden explained the merits of an anti-racketeering bill called R.I.C.O. (Racketeer Influenced and Corrupt Organizations Act) that she was lobbying for in the State Legislature. Richard discussed the proposed Metro Council bill and how STOP was working to educate the public about the bill's potentially destructive effects on the community and its children. The Tennessean — the statewide daily newspaper which had ignored our previous rally, came and interviewed the participants.

While the ralliers, led by Richard Zinke, the 40 day actionizer leader, marched through the downtown streets to the State Capitol to visit offices of the state legislators; representatives from MAD, FLARE, and STOP went to the Rodeway Inn Central to hold a press conference. An interviewer from the Tennessee network news serving 120 radio stations throughout Tennessee as well as another reporter from the Tennessean attended. The pastor from the Lutheran Church, Richard, and Mrs. Eades were interviewed.

### IOWC #25 in Alabama

During the first week of our campaign, we held a meeting with the Alabama Christian Movement for Human Rights. About 40 members of the group met one Monday night at our center and spoke about their work with Dr.

Martin Luther King in confronting the segregation laws in Alabama. Reverend Gardner, president of the ACMHR reminisced about confronting vicious police attack dogs, powerful water hoses, hostile restaurant owners and racist white government officials. They also mentioned about how one of their churches was burned to the ground, another was bombed twice during this time.

We were all inspired by their record of sacrifice and accomplishment in desegregating the south and breaking down the racial barriers, at least legally. Lynn Walsh, the State leader of Alabama has been working with this group for the last few months and has built up a strong unity with them. When Reverend Lee, our regional leader spoke about God's work in history and particularly the responsibility to carry forth His ideal of One World Under God they were truly moved and enthusiastic and asked when could he come back to speak again at their meetings.

For the last two weeks of our stay in Alabama, a team of four members worked with a mobile home to pioneer the city of Montgomery.

To end our stay in Montgomery, we decided to hold a rally for Religious Freedom. Our team leader called us from Birmingham and told us to contact all the radio stations, TV stations, and newspapers, inviting them to come and report on our rally.

The best part was that two local ministers who were watching the rally were also interviewed briefly by the TV station and they both said that they thought our stand in this Religious Liberties issue was admirable. It was amazing how God brought everything together despite our lack of ability.



## Learning on the IOWC

By David D. Hwang

**H**ave you ever experienced a situation that could only be described in accurate terms as "Hell"? The state of total absence of God's love, a place of secret enemies or complete dislike of another person? I am now confessing that I have had all these experiences during my time on IOWC.

My greatest challenge has been to find the answer to the question "What is the way out?" Is there a way out? I don't mean to ignore the beautiful moments and golden highlights, but just to describe the rallies and special events would not provide a complete picture. I would like to share how I've managed to take the first major step in finding that way out.

I joined the Church in Detroit in May of 1979, just a few months after the center had started there. Peter Giossi was the Michigan State Director, and under him we fundraised, witnessed and fought it out together for four years. Most of those years were spent creating a financial foundation. We bought a house and a new van, and internally we finally broke through; we became very close to each other beyond anything words can describe.

About this time our financial map changed. A home member was willing to donate \$10,000 to \$15,000 to start a business, to contribute to the financial income of the center. Mr. & Mrs. Bowman of Il Hwa supported our center and Mr. Bowman gave powerful sermons on Sundays that often lasted up to four hours. There was Allen Hoyer, a family doctor in the city, who was always observing us and how we were doing. One Sunday, after we'd played basketball he gave our center a big donation. Another time, some anonymous person sent us a donation of about \$100.

I realize hard work will always be a necessity, but from Reverend Moon's example and these experiences I learned that when we attain God's true love, dollar bills will chase us instead of the other way around.

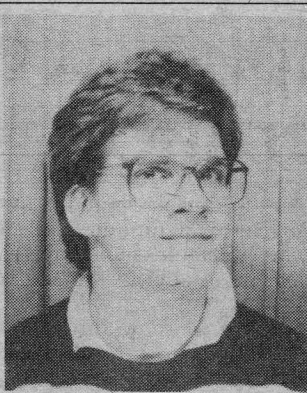
We once thought "If we create an ideal financial situation, people won't have the usual problems." This is not always the case; it's more a question of love, but financial pressure will always bring out the problems that already exist.

Just about this time all the state leaders were moved, and Peter Giossi, who had been my leader since I'd joined, left Michigan. I was really sorry to see him go.

Fortunately, it was not long after that that Peter became an IOWC commander and I was able to join his team. In the beginning, life was very rosy and sweet, but later the pressure built up. Due to the incredible pressure, we sometimes argued about petty things like the sandwiches being served for lunch. There even came a time when I couldn't like a particular person and even went so far as to consider them an enemy actively working against me. I came to realize it was my fear of relationships producing these experiences, and that my true reality should be love, extending myself, my life, and my hand to others at the "right opportunities".

Another challenge was finding myself being put in a low position. Because of love I told God "I am ready to go lower for the sake of love." I found that when you stop resisting a situation of hell and just love someone at your expense, you will be lifted up, and the situation doesn't matter to you anymore.

*"To the children of the universe who, by the essence of their being, love, bring light to a darkened world and lead us to the Kingdom of Heaven."*



By Anthony Larson  
IOWC #20

**O**n October 30, 1984, about three months before I met the Unification Church, I had a dream that I was walking down a smoothly paved, four laned highway, and there were hundreds of people with me. Then the road started to get more narrow and bumpy, just plain hard to walk on. As this was happening, I looked back and saw I was alone at this spot on the road. When I reached the end, there was a bright light, which I understand to be the light of truth, and the road is the spiritual walk the Lord has set for me. The next morning I wrote this poem about the dream.

### Bumpy Roads

*Lord I want,  
to take the bumpy road,  
Lord I want,  
to take the narrow road,*

## To take the Bumpy Road

*Lord I want,  
to take the harder road,  
Lord I want,  
to take the road to you.  
Some say the softer road is best,  
Some say it's the way to go,  
Avoiding the bumps, the turns, and dead ends,  
Going the way of all their friends,  
Some day they will see, their road comes to an end  
And this is when they will see,  
The softer way is not the better way, when  
You want to serve Christ, in the end.  
So they try to turn back  
And try another road,  
So they try and try and try,  
Each road still soft, ends nowhere.  
Lord, when will they try that bumpy road,  
And let you hold their hand?  
When will they learn the harder road,  
Leads to you in the end.  
Lord I need to take,  
the bumpy road,  
Lord I need to take,  
the narrow road.  
Lord I need to take,  
the harder road,  
Lord I need to take,  
the road to you.*

Three months later, on January 24, 1984, about noon, I was sitting in a downtown shopping mall in Minneapolis planning on leaving for California that afternoon, when along came two members of IOWC #20, Yayomi Brennen from



Japan and Adosco Comito from Italy. They started to talk to me, and while they were talking, I could feel their love and genuine concern for me. I went to the video center with them and we watched "People of the Quest." Later that evening at the dinner table with Reverend Chang, I felt his fatherly heart as he was sharing and caring for me. I am now on the IOWC and I now know that God loves me, and there is hope for this world.

## IOWC #45

By Steve Kille  
IOWC #45

**N**ew Hampshire church members and IOWC #45 joined this March in a state-wide fundraising drive for the Easter Seals Society, which provides aid for handicapped children and adults.

This was a stimulating fundraising drive. Money was raised through pledges for a volleyball tournament, sponsored by Century 21 real estate, and the church teams participated on March 18 in Manchester, New Hampshire.

The inspiration behind the formation of the Unification Church teams came from home church member Richard Dumont. His Century 21 office sponsors teams every year in this tournament.

Volleyball teams came from many cit-



IOWC team #45

ies around the state and the competition was friendly and spirited. The two church teams, captained by Jack Toren and Steve Kille, did not win the tour-

namment, but the teams received trophies as runners-up, and enjoyed helping Easter Seals in an exciting fundraising event.

## IOWC Testimony

By Godwin D'Silva

**W**hen Reverend Moon gave direction to members about IOWC some time ago; I must admit I was not too keen on leaving my mission in New York. However, as time went by, I began to feel an emptiness in my spiritual life. I prayed very fervently for an answer. The answer did come; in a dream.

In this dream I was with Reverend Vincenz in West Berlin. Reverend Vincenz led me to the Berlin Wall. As we neared the wall, I could see an entrance to a tunnel.

This tunnel was brightly lit with fluorescent lighting. We walked in the tunnel for a good 15 minutes and finally approached the East Germany side of the tunnel. The exit was guarded by one lone woman security guard.

Since Reverend Vincenz was in front of me, the guard asked him, "Why do you want to go to East Germany?" Reverend Vincenz replied boldly, "To teach Divine Principle."

Surprisingly the lady guard said, "Okay, you may enter East Germany," and Reverend Vincenz boldly walked out of the tunnel into East Germany.

My turn was next. The guard asked



Rodney Edwards with his award from a tenants association for his Home Church work in East Harlem, Manhattan, New York.

the same question. I replied as Reverend Vincenz did, "To teach Divine Principle."

However, instead of letting me go through as she did to Reverend Vincenz, she asked, "Let me see your passport." Luckily I had my passport with me. I took it out of my pocket and presented it to her.

She looked at my passport and then said, "This passport is alright, but I need your spiritual passport."

I looked at her questioningly and

asked, "What do you mean." She replied, "You know what I mean." I did, she meant that I needed to have done IOWC work. So reluctantly I walked back into West Germany.

Later in this dream I had accomplished the IOWC and, on completion of the four months, I went back into the tunnel.

This time my passport was approved and I was allowed into East Germany to preach.



By Shirley Stadelhofer

## John Wesley's experience of religious intolerance

**W**esley became known for arousing the feelings of the miners, and soldiers, farmers, and the common people he preached to. He taught a God of love and made them feel that freedom from sin, charity for their fellowman, and rebirth were of utmost importance and concern in their mundane lives. As a result people responded in "astonishing numbers, revealing a widespread religious hunger . . . He made use of 'crowd contagion' for religious purposes and he did recognize the value of this social force as an unconsciously collective spiritual effort."

Later, near the close of his ministry, Wesley wrote in his diary: "I wonder at those who still talk so loud of the indecency of field-preaching." He believed that the greatest indecency could be found in the local churches where most of the congregations during the services were "asleep, or talking or looking about, not minding a word the Preacher says." Wesley had experienced what he called the "highest decency" in his town-squares or fields. It was there that he had seen firsthand whole congregations act as if they saw a vision of God and heard Him speaking from heaven.

### Spiritual theology

Wesley had a difficult time with the Calvinist doctrine of predestination and Luther's opposite, salvation by faith alone. He eventually formed a harmonious doctrine of complete salvation: justification of faith along with the doctrine of James in the Bible, justification by works.

Wesley's spiritual theology was mostly based on "the love of God" rather than on the "faith in Christ" doctrine of Puritan Protestantism. He wrote in his Journal: "The love of God in Christ knows no respecter of persons and is free for all who will accept it, however sinful they may be."

Wesley taught that love always wants a response, so if we want to love God in return, we must keep His commandment — Love God with all your mind, heart, and soul and love your neighbor as yourself. Wesley took the commandment of Jesus in Matthew 5:24 with absolute seriousness: "Be ye perfect as your Father in heaven is perfect." He wholeheartedly believed that perfection was possible and that it was "perfect love;" he was fanatically convinced that perfect love was God's gift through man's cooperation with Him."

In 1913 a book, *England in 1815*, was written and published by the 18th century historian Elie Halevy. For 40 years Halevy had lectured on the history of European socialism and had published a book: *Growth of Philosophic Radicalism*. But in his *England in 1815*, Halevy turned to Methodism, which seemed to be the polar opposite of the philosophies that he had written about. In Halevy's book the most amazing hypothesis emerged: "Halevy spoke of it as being generally agreed that Methodism had contributed to preventing the French Revolution from having an English counterpart!" Halevy wrote that "during the years in which the demons of revolution dominated the Continent (1789-1815), England was spared the revolution . . . through the stabilizing influence of evangelical religion, particularly of Methodism."

### Persecution

Throughout John Wesley's ministry and especially in the beginning he received merciless persecution. He was involved in many controversies and had to defend himself and the Methodists who were working with him in many areas. He was many times accused and had rocks hurled at him as a fanatic, and slandered as a traitor and a heretic. In a letter of rebuttal to some persecution he wrote: "If you ask, 'How can this be? How can one be good, of whom men say all manner of evil?' . . . the more evil men

say of me for my Lord's sake, the more good will He do by me . . . I fear Satan hath assaulted you."

Even Wesley's closest colleague and fellow-preacher, Mr. Whitefield, had once notified John that they "preached two different gospels." Whitefield informed Wesley that he didn't want to be associated with him and his brother Charles, nor would he join with them. Whitefield even went so far as to be determined to preach against them publicly whenever he spoke. But Wesley later wrote that Whitefield has asked to be forgiven and was humbly seeking reconciliation.

Wesley was often disturbed and concerned about all the criticism, accusations, and persecution that was a constant barrage against him and his bands of followers.



John Wesley preaching to scoffing villagers in England.

He wrote a story in his Journal about a particular physician that had been offended by the "cries and antics" of the audiences that responded to Wesley's preaching. They physician was convinced that Wesley was a charlatan and that the spiritual phenomena exhibited by the people was fraudulent. But on one occasion the angry doctor sat next to someone in the congregation he had known personally many years; when his friend cried out and went into convulsions, the doctor was startled and shocked. Upon observing the following instantaneous healing and conversion that his friend experienced, the physical finally "acknowledged it was indeed the finger of God."

Wesley also was shocked that much of the persecution directed toward himself and the Methodists often came from the clergy and other churches. Wesley wrote that while he was preaching a "gentleman" on a horse tried to ride over some of the people that were gathered and hurled curses and foul words causing a big scene. Wesley said, "I was surprised to hear he was a neighboring clergyman!"

### A fascinating letter

In a publication entitled, "The Experience of Several Eminent Methodist Preachers; with an Account of Their Call to and Success in the Ministry," there is a most fascinating letter written by John Pawson. "About the year 1755, I fell in company with two persons who talked much concerning the people called the Methodists. I had then a hatred against them above all others, supposing them to be weak and wicked people. I condemned them altogether; and had no desire either to hear them preach, or to read any of their writings."

"In the latter end of June (1758) I went to Otley to hear a Methodist preach, when I was more surprised than ever. The serious, devout behavior of the people

struck me with a kind of religious awe. The singing greatly delighted me, and the sermon was much blessed to my soul. They suffered me to stay in the society meeting, for which I had great cause to bless God. I returned home full of good resolutions; but little thought what trials were coming upon me.

"I thought certainly none who love me can be offended at my seeking the salvation of my soul; but I soon found my mistake; for those who had formerly been my greatest friends now became my open enemies . . . My father and mother were exceedingly troubled, supposing me to be totally ruined; and my brothers and sisters were of the same mind; my father threatened many times to turn me out of doors, and entirely to disown me; but the love he had for me (I

being his eldest son) moved him to use every means he could think of to prevail on me to forsake this despised people, whom he hated above all others; he mourned to see me 'run wilfully to my own ruin.' My mother also frequently wept much on my account."

Persecution of the Methodist movement continued long after Wesley died. In 1811, a bill was put before the British Parliament in order to "protect" the people and preserve the status quo against the "expansion of Methodism." This bill was introduced by a Lord Sidmouth and was for the alleged purpose of "correcting abuses and placing certain obstacles in the way of lay preaching." But it was easily observed by the Methodists that the bill was merely a deceitful ruse and the beginning of many attempts to destroy their religious organization.

Soon after, throughout England many cases sprung up where Methodist "itinerary workers" were hauled into court. In order to be set free, they had to verify they were "legitimate" clergy of a particular church; and if they couldn't they were thereafter prohibited from preaching.

### Press on

In March of 1776 Wesley wrote in his diary: "During recent years the mobs have slowly begun to subside. I think there are several reasons for this. It is not that we have become 'respectable' (God forbid!). Fear comes mainly from ignorance, and as we are able to make our case known, the people themselves come to our defense."

Wesley had hoped that the growing Methodist Society would remain a kind of Anglican order of lay-preachers, but circumstances determined that it became a new sect apart from the Church of England. But the Methodists did succeed in spiritually recharging the other religious societies and "regenerating" the Anglican Church just when it "was driving them out."

Wesley was convinced that the reason his religious work was lasting was because he and the other Methodist preachers held tight to their original principles. Wesley was "never to experience happy marriage or a settled home." When he was 48 years of age he finally married a wealthy widow. She turned out to be extremely jealous of his missionary work and lived away from him most of the time. After she died Wesley wrote that "there were times he wished that they had never met — but surely God will somehow even glorify Himself by this unfortunate match."

Some final quotes from Wesley's Journal end his story: (1786) "During the past 15 years my health has held remarkably well. I still find time to visit, even house to house, without which the people will hardly increase, either in number or grace . . . So the Revival continues, but you might ask, how shall we keep up the flame that over England burns? The answer is simple: Not by sitting still; but by stirring up the gift of God that is in them; by uninterrupted watchfulness; by warning and exhorting everyone . . . with all the powers of prayer. There must be some falling away, but we are not to be discouraged but to do all we can today, leaving tomorrow to God."

"This old frame teeters on the brink of a long journey; soon I shall drop into that unchangeable eternity. My old enemy, the fear of death, is now my friend; he seems so much kinder now and I would go with him without hesitation. As for all of you, 'press on toward the mark of your high calling; keep praying, keep reading, keep growing, keep learning, but most of all keep believing . . ."

Shirley Stadelhofer is the Director of Admissions at the Unification Theological Seminary.

## Restoration

We are coming from a distance  
that is black and full of fear  
and we're moving toward a future  
that is loved and treasured dear.  
We are moving ever faster  
as we're emerging from a hole  
and I can see the grey clouds rolling  
far beyond the distant shore.  
I was once a single flower  
blowing listless in the wind  
now as I look around me  
we are thousands, we are kin.  
The vision is growing clearer  
and the bright blue sky I see  
and there's light that's emanating  
as God's champion can be seen  
Heavenly Father we are with you  
as you walk upon the earth  
join hands my sons and daughters  
for this is the world's rebirth.  
What we wanted as a child  
was abandoned as adults

'cause we never really understood  
the meaning of our faults.  
Dreams have always been within us  
have you ever thought like me?  
why shouldn't the world be happy  
if it's what we want, can't we?  
We'll put away our faces  
those masks we call ourselves  
and we'll start to love each other  
as we come down off the shelf.  
The hooves I hear them beating  
as the stallions charging past  
carry forth God's greatest glory  
Adam and Eve restored at last.  
From the clouds emerge a banner  
proclaiming the most high  
King of Kings and Lord of Glory  
has been etched upon his thigh.  
We're in a raging battle  
until it's all fulfilled  
but if we work together  
Kingdom come as God has willed.

Mary Edington Rand



# HISTORY

- 1920 Jan. 6 Rev. Moon born in (what is now North) Korea
- 1936 Easter Rev. Moon receives a series of revelations from Jesus
- 1941 Rev. Moon enrolls in Waseda University, Japan. He joins the Korean underground, is arrested and tortured by the secret police
- 1943 Jan. 6 Mrs. Moon born
- 1944 Fall Rev. Moon graduates and returns to South Korea
- 1945 Rev. Moon rejected by a group of Christian ministers
- 1946 June 6 Leaves for communist North Korea and gathers followers  
Aug. 11 Arrested by communist police, beaten and left for dead. Followers nurse him back to health
- 1948 Feb. 22 Arrested, tried and sentenced to 5 years in a labor camp
- 1950 Oct. 14 Liberated following Gen. McArthur's Inchon invasion  
Nov. Leaves for S. Korea on foot with two disciples
- 1951 Jan. Arrives in Pusan, starts teaching Divine Principle  
July Builds first church
- 1953 Sept. Church moves to Seoul
- 1954 May 1 The "Holy Spirit Association for the Unification of World Christianity" (HSA-UWC) is founded in Seoul  
Aug. David S. Kim leaves for England as a missionary
- 1955 March Five professors expelled from Ewha University for belonging to church  
July 4 Rev. Moon and four staff members arrested on trumped up charges  
Oct. 4 Found innocent and released
- 1956 March English Divine Principle published
- 1958 July 17 Departure of Sang Il Choi, the first missionary to Japan
- 1959 Jan. 2 Miss Young Oon Kim leaves as missionary to America  
Oct. 2 Japanese Church officially established
- 1960 April 11 Sun Myung Moon marries Hak Ja Han in Seoul  
July Colligate Association for the Research of Principles (CARP) established
- 1961 May 15 36 couples blessed  
Sept. The church is incorporated in San Francisco
- 1965 Rev. Moon's first World Tour establishing Holy Grounds for prayer in 120 cities. Little Angels tour USA. Missionaries leave for Europe

By Dr. Young Oon Kim  
Unification Theological Seminary

**S**un Myung Moon was born in the north Korean village of Jung-ju on January 6, 1920, according to the lunar calendar.

His grandfather was the first to recognize that he was unusually gifted. As a child, Sun Myung Moon would not tolerate injustice or abuse inflicted upon others. Consequently, he was many times ridiculed or even beaten by his older playmates. If he saw adults taking advantage of helpless children, he would become enraged, lying down on the ground, crying loudly, and beating his arms and legs on the floor. Even though his body became bruised, he refused to stop protesting until those guilty admitted their wrongs. Thus, from early childhood he displayed an extraordinary sense of justice and an indomitable will.

He once told me that when he was twelve he would go to a quiet place in the woods to pray. One day after he had prayed, it seemed as if the trees, bushes and grass began to speak. "Nobody takes care of us. We feel abandoned by mankind." Realizing that nature cried out to be loved, he felt like embracing the entire world, vowing, "I will be your caretaker." At another time he prayed, "Father give me greater wisdom than Solomon, greater faith than the apostle Paul and greater love than even Jesus."

## Religious calling

It was not until the age of sixteen, however, that Sun Myung Moon awakened to his potential mission as a religious leader. Like many Koreans, his parents had become converts to Christianity as the result of Presbyterian missionary activities. At sunrise on Easter morning in 1936, while Moon as deep in prayer, he experienced a mystical encounter with Jesus. In this vision, the Korean teenager was challenged to take up Jesus' unfinished work and establish the kingdom of God on earth.

Following this mystical experience Sun Myung Moon began an intense search for religious truth. For several years he prayed, studied, listened to what people were saying about religion and pondered deeply the problem



1954: Reverend Moon, front row center, with his followers in the Pusan church.

of God's ways with men. Repeatedly he asked himself, What is the ultimate problem — for man, for the whole universe, even for God? In time the answer came. For everyone in existence, including God, the central question involves the attainment of love.

Sometimes he was tempted to abandon his mission, he has admitted. Since he had enrolled as an electrical engineering student at Waseda University in Japan, it would have been easy to set aside his religious concerns to concentrate upon his future or to limit his extracurricular activities to the struggle for Korean independence. However, by the age of twenty-five Moon had made his mind to accept the challenge issued by the risen Jesus and devote his life to realizing God's kingdom.

## North Korean experience

The next stage in his mission began in 1946, shortly after the end of World War II. Soon after the liberation of Korea from Japanese occupation, Moon felt called to begin preaching at Pyung-yang, the most important city in northern Korea. Pyung-yang had long been one of the strongholds of Christianity and was often called the Jerusalem of the East. But that city was also the capital for the Communist government which had been imposed upon North Korea by Russian soldiers. Hence, under the most adverse conditions, Moon tried to establish a secure foundation for God's new dispensation. On one hand he faced opposition from conventional Christians who believed that God's kingdom had nothing to do with the betterment of this world. On the other hand were the Communists who were determined to eradicate faith in God and establish a totalitarian secular society.

When Reverend Moon had acquired a small following, his activities were brought to the attention of the

continued on page 14

# Three histories of the movement

This month, May 1984, we celebrate the 30th birthday of the Unification Church. These three histories are written by Dr. Young Oon Kim, theologian and member of the church since the early years; Dr. Sontag, Professor of Theology at Pomona College; and Dr. Matzak, a reknown philosopher.

By Dr. Frederick Sontag

Excerpted from "Sun Myung Moon and the Unification Church" Abingdon Press, 1977.

**M**oon was born in a rural town in North Korea on January 6 (lunar calendar), 1920. His family converted to Presbyterianism when Moon was 10, and thus he grew up in a Christian context. His family reported him as quiet, serious, and given to spending time alone.

On Easter morning in 1936, when he was sixteen, Moon reports later in life, Jesus appeared to him and told him he was chosen to attempt the completion of Jesus' mission. For the next nine years he struggled with this burden. Through much prayer and research he discovered the Principle which was to become the core of the Divine Principle.

Spiritual battles with the cosmic forces of evil were waged, much as hermits report themselves besieged and the center of spiritual struggle when they are alone in the desert. He went to study electrical engineering in Japan, but in 1946, at the end of World War II, he began his public religious mission.

If the spiritual battle was won at that time, the physical world had yet to reflect what he had accomplished. He moved to Pyongyang, and in June, 1946, he began to preach in the town that calls itself the "Jerusalem of the East."

Early disciples report that progress was slow and living conditions meager. The land was under Russian Communist occupation, and Reverend Moon was arrested because of the agitation his preaching caused. Ultimately he was sent to a labor camp in February, 1948.

As Solzhenitsyn has taught us, conditions in such camps are stark, but Moon managed to survive. One of the two remaining earliest disciples reports on visiting him in prison. She walked the hundred miles necessary to do so and testifies to the bleakness of the prison condition.

After the U.N. intervention in the Korean War, Moon was liberated on October 14, 1950, by U.N. forces. He located two remaining disciples and fled south to Pusan, arriving in January of 1951. He began to preach the Principle there, and members who joined the movement at that time tell of the struggle to survive in a crowded refugee town.

## Pusan

Each follower worked to support himself, Reverend Moon as a laborer on the docks. They lived together under primitive conditions in a shack they built themselves, and they report the day Moon first announced having completed the writing of the draft of the Divine Principle.

The public ministry begun in 1954 spread to Japan with its first missionary in 1958. Because of the traditionally bitter feelings between Japan and Korea, such a mission had to be secretive, and the amazing thing is that it succeeded at all. In 1959, the first missionary came to America, and the movement now has mission teams in 120 countries. Moon married for the second time in 1960 and began his promised family. There are unconfirmed reports of other marriages, but at least it is clear this first wife could not accept the religious role thrust on her. She opposed Moon for a time before that marriage was dissolved.

That is the simple story. Detractors treat it as a sham. Disciples view it as a life of torture, struggle, sacrifice, and eventual spiritual victory, surrounded by signs and portents of things to come. The interesting thing is that the same man can serve as the focus for both sets of feelings. We seem to need to find both hope and great ideals and to personify them in an individual. We also are frustrated and must find scapegoats to explain away our own failings, and we personify these outside ourselves. It would be easier if different figures each attracted a different focus. It is both intriguing and baffling when the same figure attracts hate and love.

## A venerable lady

Fortunately, we are dealing with a religious movement whose earliest converts are still alive. It is now possible to experience all these sources firsthand, but soon that will no longer be true. The earliest disciple still living is Mrs. Se Hyun Ok, now a venerable lady in

continued on page 14



By S.A. Matczak, Ph.D. Th.D.

Excerpted from "Unificationism," Learned Publications, NY, 1982.

After having left North Korea, Reverend Moon's activity became particularly significant and effective. It was marked by the establishment of the Unification Church which expanded into a broad social movement, and the formulation of a doctrine called Unificationism which constitutes not only a theological system but a worldview of specific and original features. This took place in South Korea.

The movement rapidly spread to Japan and developed further in America. Finally, it reached Europe and other continents. Like every new important movement, it provoked pronounced controversy and sometimes markedly hostile opposition.

More precisely speaking, the beginning of the movement can be traced to the arrival of Reverend Moon in Pusan, South Korea on January 27, 1951. Here he found new followers and wrote the first draft of his doctrine, the essentially theological Unification Principle, which was initially called simply The Principle. This writing very well expresses the basic concept of the whole movement. The draft was finished on May 10, 1952.

Among many followers who joined Reverend Moon at Pusan Miss Hyun Sil Kang was quite important. She subsequently introduced him to Mr. Hyo Won Eu. Eu later became first president of the church and its theologian. Miss Kang became a very active member, gaining many new followers. In the meantime, the home of Reverend Moon and worship center for the church was changed from a little hut of tarpaper and boxes on the hillside of Pusan city to a large house.

From Pusan Reverend Moon moved to Seoul where, on May 1, 1954, he officially established the Church under the name of The Holy Spirit Association for the Unification of World Christianity. The headquarters was located in a house at Bukhak Dong, Seungdong-Ku, Seoul. However, few people joined the Unification



The first church in Seoul at Chungpadong.

Church; there were about 50 members at that time. But after August 1954 a major breakthrough occurred. This was due to several events, among them to the activity of Professor Yang who successfully taught The Principle at the highly respect Ewha Women's University in Seoul. The impression on the students was great. To minimize this impression university authorities sent Professor Han to evaluate the teaching and to reject it. However, upon examining the teaching she herself joined the Unification Church.

A similar case occurred with Professor Young Oon Kim, director of the Department of Christian Social Studies at the same university. After listening to the lecture on The Principle, she accepted it and became a very active member of the movement. As a result many more students and professors, from other higher learning institutions, particularly from Yonsei University, joined the movement and started witnessing to others.

The headquarters moved to a larger house. However, on March 24, 1955 five professors of Ewha Women's University were dismissed because of their affiliation with the Unification Church. They were Mr. Jeung Ho Lee, director of the department of Korean literature; Mrs. Won Pok Choi, director of the department of Student Affairs, and Misses Yang, Han and Kim. At about the same time (March 30, 1955) the first test of The Principle was distributed among the members of the movement. A rough English version was ready in 1956.

On April 27, 1955 the headquarters moved to a new base at 1 Ga, Jangchoon Dong, Joong-Ku, Seoul. At the same time opposition to the Unification movement became stronger. Some university students were expelled from school. The Vice-president of Ewha University who was the wife of the Vice-President of the South Korean government, Mrs. Lee, spread groundless rumors about the Church and its founder. As a result, Reverend Moon was arrested July 4, 1955. Also arrested were Mr. Won Pil Kim when he inquired about the arrest of Reverend Moon and Mr. Eu, president of the Church. The leaders were accused of violation of

the national draft law. The trial was held in Seoul District Court, and on October 4, Reverend Moon was found not guilty and released.

On October 7, 1955 the headquarters moved to the first church of the movement, a renovated Buddhist Temple, namely to 71-3, 1-Ka, Chungapa Dong, Yongsan-ku, Seoul.

On October 23, 1955 Seongwha Youth Association was formed for high school and junior high school students. On August 15, 1957, 3,000 copies of Interpretation of Principles were published. At the end of the year local centers of the movement were established in about 30 districts all over the country.

In 1958, Reverend Moon commissioned Mr. Sang Ik



1955: Reverend Moon declared innocent of all charges and released from the South Korean prison.

Choi to establish a center in Japan. He left Korea, June 16, 1958. On January 2, 1959 Miss Young Oon Kim was sent to the United States, followed on September 18 of the same year by Mr. Sang Chul Kim (David S.C. Kim) who had gone to England as a United Nations scholar in 1954. These three were the first foreign missionaries of the Unification Church. By the end of 1959 there were about 70 bases in Korea, some in Japan and others in the United States.

On March 1 (lunar calendar), 1960 Reverend Moon was engaged to Hak Ja Han and he married her on March 16. Miss Han was born January 26, 1943 (lunar calendar). Her mother, Mrs. Soon Ae Hong, had joined the Unification Church at the beginning of 1956 (her husband, Mr. Han, had left her about one year after their marriage). Mrs. Hong raised her daughter very carefully, expecting an important role for her in the future.

On October 14, 1960 the Secretariat of the Movement was reorganized and divided into 8 departments: general affairs, cultural, business, training, domestic, foreign affairs and public relations. This organization was needed since by the end of 1960 about 700 centers had been established.

On December 11, 1960 (lunar calendar), Mrs. Moon gave birth to Ye Jin Moon, her first daughter. On February 25 of that year Colonel Bo Hi Pak, now the main aide of Reverend Moon, came to the United States. On March 15, 1962 local districts were reorganized into 133 areas.

On July 27, 1963 a Korean folk ballet research



1965: Reverend Moon leaving Seoul on his world tour.

institute was opened at Central Cultural Hall in Seoul. Initially Reverend Moon found it as the National folk Ballet, generally called the Little Angels, which had been the name of the school where the ballet company was located. This ballet institute became independent of the school in 1973. The first president of the school and ballet company was Colonel Bo Hi Pak. The goal of the ballet as well as of the school was to express and promote the harmony, intended by the creation itself, between beauty and innocence through dance, singing and art in general. The ballet has performed success-

continued on page 14

# HISTORY

- 1968 International Cultural Foundation (ICF) and the International Federation for Victory over Communism (IFVOC) are founded
- 1969 Missionaries leave for many countries
- 1970 Oct. 1 777 couples blessed
- 1971 Jan. 15 Professors World Peace Academy (PWPA) founded  
Dec. 8 Rev. and Mrs. Moon arrive in the USA
- 1972 Feb. "Day of Hope" tour of 7 cities  
Nov. First International Conference on the Unity of the Sciences (ICUS) held in New York
- 1973 March 27 "Little Angel" school opens in Seoul  
April 29 The "World Student Times" founded  
Oct. 1 21 city tour  
Nov. 30 Watergate statement published
- 1974 Feb. 15 32 city tour  
Sept. 18 Madison Square Garden rally, 45,000 hear Rev. Moon speak  
Sept. 20 The Unification Theological Seminary inaugurated in Barrytown, New York
- 1975 Feb. 8 1800 couples blessed  
Feb. 12 Missionaries go out to 120 countries  
May 15 HQ building opens in New York  
June 7 Yoido Island Rally in Seoul, 1,200,000 hear Rev. Moon speak
- 1976 Jan. 1 "The News World" daily newspaper started in New York City  
May New Yorker Hotel becomes the World Mission Center  
June 1 Yankee Stadium Rally, 50,000 attend  
Sept. 18 Washington Monument Rally, 300,000 attend. International Relief Friendship Foundation founded
- 1977 July Master Marine established  
Oct. 7 Kidnapping of church members ruled illegal by California court
- 1980 New Ecumenical Research Association (New ERA) and CAUSA founded
- 1981 May 16 Ye Jin, Rev. Moon's eldest daughter, marries Jin Whi Hong  
June 28 Ocean Church established
- 1982 Feb. Washington Times and Unification News founded  
May Rev. Moon put on trial accused of tax evasion  
June 30 First "Youth Seminar for World Religion" world tour  
July 1 2100 couples blessed in Madison Square Gardens  
Oct. 14 5837 couples blessed in Seoul  
Nov. The movie "Inchon" released
- 1983 March IOWC teams begin tour of America



## Dr. Young Oon Kim from page 12

Communist authorities. Naturally he was arrested and subjected to torture. After a severe beating he was tossed unconscious out into a cold winter night where his body was discovered by his disciples. When he recovered and resumed preaching, Moon was arrested and sentenced to a Communist forced-labor camp at the eastern coastal town of Hung-nam. Inmates were each assigned to bag and load 130 ninety-pound sacks of lime, an almost impossible daily quota. Overworked and underfed, few prisoners survived more than three months. But Moon was able to exist under intolerable conditions for about three years, until the prisoners were liberated by United Nations soldiers in 1950.

Later, commenting on his prison experiences, Reverend Moon stated, "I never prayed from weakness or complained. I never even asked God's help. Instead, I was always comforting Him, telling Him not to worry about me. Since God already knew my suffering, I didn't want to remind Him and cause Him to grieve more. I just told Him I would never be defeated."

Moon went back to Pyung-yang to find his disciples. The few still faithful converts were instructed to rejoin him at Pusan on the southern tip of the Korean peninsula. Moon and two disciples started on a bicycle ride over mountain roads for six hundred miles to the south. One of them had a broken leg and had to be carried.

### Rebuilding

After reaching Pusan, Moon joined countless other homeless refugees. In the summer of 1951 disciples met with him in a small hut, built from U.S. Army ration boxes and dried mud. One of the early followers reports that when Reverend Moon arrived in Pusan, he looked like a poor factory worker, "skinny and dirty." Besides suffering from Communist oppression, he — like millions of his countrymen — had to undergo the incredible hardships of the refugee camps during the Korean War.

In 1953 Reverend Moon moved to Seoul, the capital of the Republic of Korea, and the following year he officially established the Holy Spirit Association for the

Unification of World Christianity.

An Australian missionary, Reverend Joseph McCabe, spent eighty days as guest of the Seoul church and published an enthusiastic report in his denomination's British magazine. Let me quote a few sentences from Pastor McCabe's article because it shows an outsider's impressions of the Unification movement in the early days:

*"The group of Christians to whom I have come are not Pentecostal or Apostolic as we know it, and yet the Spirit of the Lord is manifest among them, as some have visions, others have tongues and interpretations, while a spirit of prophecy is exercised by others in private."*

*The fervor and sincerity of the worship, the soul-stirring preaching of Mr. Moon, a born orator who stirs his congregation to response both in praying and preaching, is wonderful. Almost without exception the members are there because they longed for something deeper."*

*The meeting place is an old hall in an out of the way spot... To this hall come between three hundred and four hundred people. There are no seats as in other churches; everyone sits on the floor. Half an hour before the service is due to begin we have a time of singing, and the place is packed... Mr. Eu, the lecturer, gives lectures on the Principles, as they term their beliefs, for four or five hours each day."*

*The Apostolic Herald, November, 1956.*

Reverend McCabe reported also that the movement had eight centers from Seoul to Pusan with a total membership of between six hundred and twelve hundred. This Australian missionary recognized that his own denomination differed from the Unification Church in some sacramental practices and doctrines; yet he was clearly impressed by the charismatic quality of the Korean movement, its faith in Christ and its determination to overcome the power of a real Satan, as he put it.

### Persecution

In North Korea Reverend Moon and his followers were persecuted by the Communists. In the south, Unification members were denounced by the established churches. Reverend Moon was condemned by some Presbyterians as a heretic, even though he had taken little part in that denomination's life for many

church through contacts I had made before leaving America. These varied from impartial old Korea hands to bitter, fearful, and hostile opponents who talked darkly of reprisals. Wherever it has begun to be successful, the movement has aroused the same spectrum of emotions and active opposition.

However, it was easy to detect the factionalism that characterizes most of Korean political and religious life. This contentiousness makes them a people at once capable of producing an intense religious response while at the same time splintering into factions which waste time and energy opposing one another. What is necessary to unite Korea, religiously and politically, in order to keep it from self-destruction? one keeps asking.

I visited the lake where Moon goes to pray and meditate before major decisions. The cousins with

November 26, 1970 the first seminar for Christian ministers was held at the same place. About 22 similar seminars were held later on, the number of participants totalling 1,245.

On April 15, 1969 the Unification Church was admitted to the Korean Religious Council. On October 21, 1969 Reverend Moon performed a joint wedding ceremony for 777 couples in Jangchung Gymnasium, Seoul. On December 5, 1971 Reverend Moon in the company of some members of the movement started a visit of 15 countries in 5 months.

In addition to these missionary and cultural endeavors in Korea, Reverend Moon initiated economic enterprises to aid the economy of the Unification members. One of them was the Il-Hwa Pharmaceutical Company which has its representatives in Japan and the United States. Celebration for the construction of the building for the pharmaceutical company was held August 3, 1973.

Another economic enterprise is a factory for the production of marble vases, established in Korea (Il-Shin Stone Craft Company) February 26, 1971, which are sold all over the world but particularly in Japan. The financial base of the movement includes, among others, a machine parts factory in Korea, boat designing and building in America, and an international fishing industry. On this base it has purchased numerous building and estates for residential and educational purposes.

In 1972 Reverend Moon began his regular ministry in the United States. He arrived in Washington, D.C. on January 8, 1972 and returned to Korea July 20, 1973. At his arrival he gathered the members of the movement in Washington, D.C. and organized the One World Crusade, a mobile witnessing team. From February 3 to March 11 he toured and spoke to the public in several major American cities such as New York, Philadelphia, Baltimore, Washington, D.C., Los Angeles, and San Francisco. On November 23-26 he hosted his first annual International Conference for the Unity of the

years.

When a group of professors and students at Ewha Women's University became followers of Reverend Moon, they were ordered either to leave the movement or be expelled from school. Since this act aroused enormous press criticism as a violation of religious freedom, the opposition began spreading vicious rumors that the new church was guilty of sexual immoralities.

Reverend Moon and four male disciples were jailed as the government tried to substantiate these wild allegations made by his enemies. He was released after three months when the court found him not guilty. His enemies could provide no evidence which would stand up in court. To placate the opposition, the government jailed Reverend Moon for alleged draft evasion. When this case came to trial several months later, he was completely exonerated.

In spite of persecution, the Unification Church continued to grow. In 1958 a missionary was sent to Japan and the following year I came to Eugene, Oregon, as the first missionary to the United States. By 1975 missionary teams had been sent to one hundred and twenty countries.

### Comes to U.S.

In 1960 Reverend Moon married Hak-Ja Han. He and his wife moved to America in 1972, where he had begun nationwide speaking tours. These culminated in the Madison Square Garden rally. As a result of this American publicity, the foundation was laid for an immense World Rally for Korean Freedom in Seoul at which Reverend Moon spoke to more than one million people on June 7, 1975. His Yankee Stadium appearance on June 1, 1976, and the Washington Monument Rally on September 18, 1976, provided an appropriate finale to Reverend Moon's public speaking campaigns in the United States.

Throughout his life, his motto has been:

*To restore the world,*

*Let us go forth*

*With the heart of the Father*

*In the shoes of a servant, Shedding sweat for the earth,  
Tears for man  
And blood for heaven.*

whom he grew up met us there and told me anecdotes from his childhood as we sat under the arbor looking out at the lake. A friend from Moon's days as a university student described his demeanor in Japan, where they were all involved in underground Korean liberation and religious movements.

From the beginning, Moon's religious doctrine had implications for political life, which is understandable given the Korean situation. I had a lengthy breakfast with the student-faculty group expelled from Yonsei and Ewha Universities in the days when the movement first began to explode with converts among the student generation. Unification doctrine is clearly syncretic. It grew out of the diverse and exploding religious milieu of its day, but it has consolidated its doctrine and its lifestyle into a tradition of its own.

Sciences (ICUS) at the Hotel Waldorf Astoria in New York City.

It is obvious that the successful and widely spread activity of Reverend Moon would provoke opposition, sometimes very strongly.

We have mentioned samples of the opposition when indicating the accusations and arrests of Reverend Moon and his followers, expulsions of the Unification students and dismissal of professors from their colleges and universities in Seoul, Korea.

However, the success of Reverend Moon's activities resulted in the invitation to be guest speaker at a breakfast meeting of the most prominent leaders in Korea. This took place on October 10, 1978; he spoke on "Shine Our Land," all present were deeply impressed.

In Japan the opposition was voiced particularly against the Japanese Students Association (J-CARP). Mr. Myung Kwan Tak, director of the Research Institute on Newly Emerging Religious Affairs, acted forcefully and quite effectively against the Unification Church Movement. Then on September 10, 1978 he publicly apologized in major newspapers in Korea and Japan, saying that his arguments had been false. Obviously his statement aroused sensation in Japan, Korea and elsewhere among those who knew of his previous hostility.

In the United States the opposition and accusations took various forms. The main one seems to have been Congressman Donald Fraser's investigation which took place in Washington, D.C., May 1976, with his committee reporting on December 31, 1978. The Unification answer was presented and published shortly afterwards rejecting all the objections. Other accusations resulted in a published answer by the main aide of Reverend Moon, Colonel Bo Hi Pak, and previously a book by Professor Frederick Sontag. They prove that nothing detrimental had been found in the movement as a whole. Consequently, the accusations seem to be groundless.

## Dr. Frederick Sontag from page 12

her eighties. I spent an evening hearing her story of how she first met Moon at the beginning of his mission in the North, followed him through his prison days — regularly making the walking trip across Korea to take him food in the concentration camp — and then traveled South with him after the prisoners were liberated.

I talked with the early disciples from the Pusan mud-hut days. They lived in close contact with Reverend Moon while he put his Principles down in written form. And these same early followers heard his doctrine preached orally before it ever took fixed form.

I spent one day interviewing people outside the

## Dr. S. A. Matczak from page 13

fully throughout the whole world. In the West it performed for the first time at the Olympics held in Mexico City, 1968; then at the White House in Washington, DC on December 18, 1970; in London in the presence of Queen Elizabeth II, on November 14, 1971, and for the United Nations General Assembly on December 27, 1973.

On May 31, 1963 the Unification Church was officially registered by the Korean Government as a social organization and on October 4 it was approved as an incorporated foundation.

On January 25, 1965 Reverend Moon undertook his first world tour; he stopped in forty countries, among them the United States and Japan. During this time he established 120 new places of prayer around the world.

On June 12, 1967 Reverend Moon made a trip to Japan in order to give comprehensive training to the Japanese members. In 1967 he came to the United States and stayed for one month. He also came here in 1971 for a three month visit.

On January 13, 1968 Reverend Moon established the International Federation for Victory over Communism (I.F.V.C.). On February 28 of that year the first edition of A New Critique of Communism written by Dr. Sang Hun Lee and approved by Reverend Moon was published. A revised edition of this study was published in Korea, February 25, 1971. The following year on April 15 a new study, Victory Over Communism, was published. Shortly thereafter, a branch of the I.F.V.C. was established in Japan.

On September 9, 1968 Reverend Moon delivered his first public speech as the founder of the Unification Church at the Christian Academy House in Seoul. About forty leading Korean Christians participated. On



# THE EARLY YEARS

## To conclude, my husband

*This is the last excerpt from the testimony of an early disciple of Reverend Moon.*

By Mrs. Gil Ja Sa Eu

### Part Seven

I would like to say a few things about my husband, President Eu. My first impression of him was that he was filled with the joy of having found the truth for which he had thirsted so long. His brightly shining smile was as innocent and pure as that of a child.

He was past forty years of age and still a bachelor, so the members were very interested in the question of his marriage. After Father Moon came out of prison following the July Fourth incident, he asked President Eu whom he liked among the sisters who had been expelled from Ewha University. He told Father Moon that I was his preference.

When I met him I had already seen people of many characters, and I was looking for someone with a true internal world, as opposed to people with false external facades. Because of this, although he was already very old and had a handicapped leg, I was so in love with his passionate love for God's will, his pure character, and his faith, that I was able to transcend everything else.

Men would sometimes tell me, centered on their own self-centered gain, that they loved me, but that never made my heart happy in the least and even made me feel uneasy. President Eu, however, first directed his love toward God. Within that love he loved me, and that love was completely separated from self-centered gain. I realized clearly that this was a love that would be eternally unchanging and one that would bring joy eternally.

### Beauty and the Beast

The first time I saw his handicapped leg, I thought of the old story, "The Beauty and the Beast." In that story the tears of the beautiful girl, arising out of her sincere love, fell onto the beast and changed him into a handsome prince. Just like the Beauty, I felt certain that I could make him into a great man.

President Eu attended Father Moon during his period of greatest suffering when the persecution was at its worst. President Eu never tired even for a moment, but continued to fight bravely.

Although his physical body was handicapped and he had spent many years in bed, his spirit hoped desperately that he could lead a life that would be of benefit to others. The moment that he received the Divine Principle he became crazy to fulfill the will of God. Father Moon once said about him, "He is very passionate and has a strong sense of righteousness. If his body were whole, he probably would have been martyred in the anti-Japanese movement during the Japanese rule."

Coming from a Christian family, he knew that in order to lead a spiritually meaningful life he had to understand the bible completely. He studied the Bible for this purpose, but was not able to understand good and evil. He thought that if he could read the Bible in its original language he would be able to solve this problem. He studied Greek for seven months, even though he was running a high fever at the time, and read the Bible in the original Greek. Still, however, he couldn't solve the problem, and he burst out crying and threw the Bible aside.

Because he had searched in this way, when he finally found the Divine Principle he was joyful beyond words. Others would come to the church casually to look and see, but when President Eu first began studying the Principle he was desperate. He felt that if this didn't prove to be the truth, he would have no place else

to go. He was like a man dying of thirst who had found the spring of life. When he read the Original Text of Principles, he cried. He wrote a deeply earnest letter to Father Moon pledging that he would follow the will of God. Father Moon said later that he was deeply serious when he met President Eu. He wondered whether this man would really be one who would not change his heart. So many people had pledged themselves before, but had not maintained a steadfast heart.

Father Moon lectured to President Eu everyday for forty days, and then President Eu began lecturing to those who came to the church.

President Eu loved Father Moon like a child, and followed him unconditionally. He was a model for many members. He would always emphasize, "I always analyze and calculate everything to the end, but with respect to following Father Moon, my analysis is that it is more intelligent to follow him unconditionally."

### His Early Years

From the time he was in middle school, he did very well in all subjects. Particularly in math, if there was a problem that even the teacher couldn't do well, the teacher would call him to the board and have him explain it to the class. Because he did well in his studies, and because he refused to cooperate with the efforts of the communist students to disrupt classes, he was disliked by many students and was often beaten severely. Later his leg became afflicted, and when he entered the Unification Church he received much persecution in his position as President.

It was unthinkable that anyone from a small town such as his might enter a first rate university, but he became the first person in the history of his area to enter Kyoung Sun Imperial University, which is now Seoul National University. Even the best high school in Pyoung Yang could usually send only one or two students a year to this university. For a long time after that, teachers would point to him and tell their students that if they studied hard they might also go to that university like Hyowon Eu before them.

At the university he had wanted to go into political science, but circumstances compelled him to go into medicine. Korea was under Japanese rule, and any Korean going into politics was immediately oppressed. Rather than taking the direct course, therefore, he was compelled to go the indirect course of serving people through medicine.

Everyone around him had much hope in him and he himself was expecting to be able to go very far, but during his third year at the university, when he was 21, he was afflicted with Kaleas syndrome in his hip-joint. He had to quit school, return home, and become bedridden. He was so discouraged that he thought about committing suicide in many ways. But his mother was a woman of deep faith, and when he heard her in the next room praying in tears for God to save her son, there was no way he could die.

### End of Despair

One day his mother brought a spiritual woman from her church to pray over her son. While she was praying, the woman saw three stars in the spirit world fall on President Eu's forehead. The woman told him that even if one star falls on a man, she can tell that man has a great destiny, but that President Eu must have an even greater destiny to do God's work. She told him to persevere through faith. This advice restored his hope. His hope to lead a meaningful life lay only in God, but no matter how much he studied the Bible he couldn't understand God's will clearly. This is why he became crazy for God's will when he finally discovered the Principle.

When he lectured the Divine Principle,

he would shout it out in a loud voice, regardless of whether the audience was one person, ten people, or more. His lectures were a series of shouts of joy like those of a child who has found something valuable that he had lost. Many people whose faith had been put to sleep by the boring sermons of their ministers were awakened to a new faith by President Eu's lectures.

He organized the Divine Principle that he had heard from Father Moon, and published it as the Principle Commentary. This book was a clarion call to spread the new word of God to the theologians. I cannot forget the joy we felt in 1958, when the persecution of the established churches was still intense, and I received for the first time the Principle Commentary at my summer witnessing area. With his solid logical foundation to the Principle, we were able to expand our witnessing to include people from all levels of society.

The Principle Lectures was published on May 1, 1965. This form of the Divine Principle was organized in such a way that every word was crucial for the continuity of the whole. It was written in such a way that the Principle could be explained not only in relation to the Bible but also in relation to world history. Father once said, "When I see how Hyowon has organized my Principle, I can see that he is a very intelligent man." Today this book has been translated into many languages and has been published around the world.

While he was President of the Unification Church, our church suffered through abject poverty. When district leaders would come and report on the difficult conditions in their area, he had no way to help them. He had no money. It was very difficult, for me as I would sometimes see him embrace a district leader and the two of them burst into tears on each others shoulders.



Mr. and Mrs. Eu on their Wedding Day in 1961.

### A Dream Come True

The revelation I received in a dream while still a student at Ewha University was realized after five years and we received the Blessing on April 15, 1960, along with Mr. & Mrs. Won Pil Kim and Mr. & Mrs. Young Whee Kim. The next year he gave the Blessing to thirty-three couples, and so thirty-six couples formed families. Our family has been given three sons. The oldest is now sixteen, the second is twelve, and the youngest is ten.

My ten years of married life with President Eu passed by as quickly as in a dream. Because we were always on the front line of battle, we had little time to spend together as a husband and wife. He spent most of those years writing the Principle Lectures from morning to night. Each night he would read to Father Moon what he had written that day. Passages that he couldn't understand he would discuss late into the night, even forgetting his meals. He didn't have a quiet room in which he could write, so he would go around looking for tea rooms in which he could work.

In those days, our church had no car, so he had to rely on a cane and take the trains. I grew up in affluent circumstances, and there were times when I gave him trouble by not being able to adjust myself to the impoverished circumstances of our church.

Looking back now, there were many things which I didn't do well, and I have much to repent for. Father Moon had said, however, "When you are sad and lonely you must go over that position quickly. When a new destiny comes, you will fail to catch it if you are still not free of your sadness. In such a case you will remain in your sad destiny."

Mrs. Eu ended her testimony at this point. We are honored to have been able to present this testimony of the early years of our church.

## Back issues of Unification News

### THE COMPLETE SET

24 issues, 1982 and 1983

Only \$20 (includes postage)

Single back issues (where available)

75c each + \$2 postage (\$5 overseas)



By David Nissen  
Unification Theological Seminary

**T**he "lies spread by deprogrammers about the Unification Church almost tore my family apart seven years ago," said Francis "Bert" Duxbury, who had hired a professional faithbreaker to "deprogram" his adult daughter, Linda.

That attempt did not succeed, as Linda faked being "deprogrammed" and escaped. As she put it, "I couldn't be 'deprogrammed' because I was never programmed in the beginning."

What the attempted "deprogramming" did succeed in doing was destroying the trust Linda had in her own parents. She didn't see them for five years after that, but only communicated by letters and phone calls during this time. It is only recently that her family has been re-united and her parents' attitude now has completely changed.

Her father now realizes that his adult daughter "had a right to believe in what she considered to be true, and that she was not being held against her will, since we had given her every opportunity to leave, and her belief was strong enough to bring her back to the Unification Church."

Duxbury, a retired policeman from St. Paul, Minnesota, said he now strongly opposes "deprogramming," realizing that it "is a degrading, dehumanizing thoroughly evil practice that is being done by unprofessional opportunists that exploit parents' love for their children."

#### Upset by methods

Even at the time, he confessed, they were upset over the methods used by the deprogrammers, who were keeping their daughter a prisoner against her will, and subjecting her to incessant verbal abuse.

Linda, who had joined the Unification Church in 1974 at the age of 25, was working in New York as a receptionist for the News World in 1977 when the deprogramming attempt occurred.

## A family reunited

For the next five years the trust in her parents had so eroded that she felt the need, for several weeks, to be under constant protection after being alerted that two people who resembled her father and sister had tried to get by the guard. "I even wore a long black wig and sunglasses," she admitted.

This time was even more painful for her parents, who felt that they had lost their daughter forever.

But now they feel like a family again. The Duxburys recently were reunited at the Unification Theological Seminary in Barrytown, NY with their daughter and her husband, Alex Colvin, a seminary student. They were giving interviews to local newspapers and television stations, speaking out strongly against deprogramming.

"Any attempt to make deprogramming legal should be opposed by all right thinking people, and parents who are considering hiring a deprogrammer to supposedly rescue their adult child from an organization with which they are not thoroughly familiar through their own research, and are relying on what others have told them, should stop and think twice before doing this terrible thing."

Mrs. Duxbury's background is Roman Catholic, but soon after Linda became a Unificationist, her father, then her mother, too, converted to the Seventh Day Adventist Church.

The Duxburys place a high value on the family, and they seem to be well pleased with their new son-in-law, who was married to Linda along with 2,075 other couples in Madison Square Garden in 1982. And the Duxburys are especially overjoyed with their new granddaughter, 10-month-old Hana Lyn. "We are so



Collette Caprara

*If parents have raised their children with eternal values of honesty, integrity, love, compassion, respect and love for God, parents and family, then these parents should have enough faith in their adult children to take their word against the word of anyone else, and should respect their adult child's ability to make his or her own decisions.*

happy," Mrs. Duxbury said, "that we have a wonderful son-in-law and a sweet little grandchild which we would not have had, had the deprogramming been successful in breaking Linda's faith."

#### Advice to parents

After going through this painful course that almost destroyed the family he loves so much, Duxbury had this advice for parents:

"Parenting is the most difficult job in the world. But if parents have raised their children with eternal values of honesty, integrity, love, compassion, respect and love for God, parents and family, then these parents should have enough faith in their adult children to take their word against the word of anyone else, and should respect their adult child's ability

to make his or her own decisions."

His attitude toward religion and God are equally enlightened:

"The Unification Church has been declared a bona fide religion by New York State's highest court and . . . should be accorded all the rights and privileges that other recognized religions enjoy. I, myself, do not wholeheartedly believe in all their teachings, just as I have disagreements with the teachings of some other churches. But as a God-fearing man, myself, I am content to follow what the Bible says in the Book of Acts, Chapter 5, verses 34-39. I believe any good Christian who follows the advice given there can rest assured that it is in God's hands, and that His plan will go through in spite of any of us."



JOHN  
BIERMANS

**T**his past week, my wife and I had the great pleasure to host my parents during their visit to New York. It was a wonderful experience for all of us — especially for them. Their early doubts and fears about the Unification movement, which had led them to become involved with a group of faithbreakers, have now dissolved altogether. I was very impressed by their openness to all of the activities of our church and their sincere desire to really understand what we are doing.

To say the least, our relationship has come full circle. I still remember conversations with Dr. Durst (who is now President of the Unification Church) during my first few months in the Church when he encouraged me to help my parents understand what I was doing by sending literature, writing frequently and calling them. At the time I knew it would be difficult for them but I never imagined or ever remotely suspected that they would attempt to kidnap me and break me of my faith.

Nevertheless, this is what ultimately happened in September of 1977. Fortunately, I was able to escape and return to my chosen lifestyle. I felt badly for my parents because it was clear to me that they had been duped. I knew that they had acted out of concern for my well-being after they had been convinced by these faithbreakers that I was "brainwashed." However, it was impossible to convince them otherwise because they had been persuaded not to trust or believe anything I said. In my opinion, they were the ones who had actually been

## My own experience

"brainwashed."

This is not difficult to comprehend. As my parents, they were naturally concerned about my welfare. When they were instilled with such terrifying tales about what the "Moonies" had done to their son, they felt they must do something. Unfortunately, they overlooked one possible answer to this crisis. Maybe their son did know what he was doing — perhaps he had had an experience of conversion that was real.

Somehow, the faithbreakers had terrified them so much that this possibility did not occur to them. Consequently, during the time I was kidnapped, it was impossible to persuade them that I was in full control of my senses and that I had made a very conscious decision to become involved in the Unification movement. As soon as this fact became appar-

## Debunking the Faithbreakers

ent to me, I knew I had to escape at all costs. It was clear that they would not accept me as I was — and I was well aware that my faith could be broken if I was placed under prolonged emotional and psychological pressure.

Almost anyone in my situation could have had their faith broken. I was honestly not capable of answering all of their loaded questions about Reverend Moon and the movement. I did not know Reverend Moon personally, I had not yet met him and therefore I could not be absolutely certain that he really was genuine. The seed of doubt is always much easier to plant than the seed of trust. I had to escape.

I turned out to be a more difficult subject for these faithbreakers than they had expected. I discovered later that they had intended to spend a mere 8-10 hours to persuade me to reconsider my

involvement in the Unification Church and then send me to some sort of "rehabilitation" center. Fortunately for me, I became aware of their strategy as soon as I was introduced to Ford Greene, Neil Maxwell and a pretty young girl whose purpose for being there was obvious. I knew who they were and what their purpose was despite their pretense of just wanting to talk to me. I had seen Ford Greene at public meetings before, ranting and raving with all sorts of wild accusations against the Unification Church.

#### Pretense of sincerity

Perhaps the most significant exchange during my abduction was one point at which, after continued questioning about the Unification Church, I offered to invite one of the church lead-

ers to come to answer their questions. My request was not even considered. They thus betrayed their entire pretense of sincerity. They had no desire whatever to "talk" to me about my beliefs nor to "understand" what I was doing. They simply wanted to crush my beliefs.

After I returned to the church in Berkeley, Dr. Durst told me how sad he was that this had happened and, in a way, he apologized for my parents. This left a lasting impression on me. I could tell he had a very sincere desire for me to help my parents understand my faith. But he also understood the difficulty they had in accepting my new dedication to God and a religious life.

This brings me back to the recent visit of my parents. I was deeply impressed by their willingness to understand my life-

style and the movement as a whole. They were also willing to acknowledge that they had been wrong in their original opposition to my involvement in the Unification Church. Their biggest complaint was the severely distorted impression they had received from the media which had been multiplied by the faithbreakers who had approached them.

It was readily apparent that they were very relieved to see that my life is a life of dedication to a pure and very traditional Christian ideal — the creation of a world of love centered on God. I could also sense their pride in what I am doing. I remarked to my wife that they had never really expressed their pride in what I was doing before I joined this movement — even though I had achieved a certain level of success. She agreed that this was because they could now see that my purpose now is not for myself; whereas, my motivation for my achievements before I joined the Unification Church was almost entirely to satisfy my own ego.

Another wonderful aspect of their visit was the beautiful way in which they related to my wife. It was so natural, and she certainly made it easy for them by her warmth and love for them. She began calling them "Mom" and "Dad" which instantly melted their hearts.

This experience demonstrated to me the result of maintaining one's faith in a profound ideal, despite all opposition and difficulty. I am not talking about "blind" faith but a knowing and intelligent faith. Despite the many accusations to the contrary, this is what I have experienced in this movement. Somehow I sensed that my parents could see that this was true. In spite of themselves, it became increasingly apparent to them that my beliefs were very rational, reasonable, and indeed well-founded. Even more importantly, this belief system had made their son a better person. What more could they ask for? Perhaps this Reverend Moon is okay after all!



# UTS charter application

By Erin Bouma  
UTS

**F**riday, March 30, the Trustees, President David S.C. Kim and the Administration of the Unification Theological Seminary journeyed to Albany, New York, to file an application for a Provisional Charter from the State Department of Education. This was the second request submitted to establish "an institution of higher education," which, when granted, will enable students attending the Unification Movement's theological graduate school to receive a masters degree for their two to three years of study.

UTS welcomed its first class in the Fall of 1975; the first application for a provisional charter had been filed the previous April. During the following 34 months, the New York State Regents reviewed the request and sent visiting teams to visit the Seminary, located in Barrytown, NY, a total of four times.

Despite charter recommendations from various educational consultants, State Board of Education staff members and the State Commissioner of Education, the Regents voted in April 1977 to

appoint another review committee, including Dr. James Dittes of Yale Divinity School. This committee's favorable report was given to the Regents in October.

## Unproven allegations

The Regent's own committee, however, while finding no inadequacies in resources, administration, faculty, admissions and students at UTS, questioned, in their November 1977 report, "related issues" such as unproven allegations of brainwashing, "deceptive practices," Korean government connections, etc. The Seminary protested this biased report strongly.

The final visit from the Regents' staff review team was made in December of that year and in January they submitted a report recommending that UTS be denied its charter request.

When the Regents formally denied the application on February 22, 1978, no written report was provided the Seminary. In June of that year UTS attorneys instituted review proceedings in the New York Supreme Court to re-examine the decision. The Supreme Court judge in September dismissed the proceedings and sustained the charter denial. Two



The board of trustees of the UTS in Albany, NY, after filing for charter at the NY State Court House. From left, Shirley Stadelhofer, Jonathan Wells, Dr. Mose Durst, UTS President David Kim, Dr. Ang, and Fairley Jones.

further efforts were made to appeal the case to the Appellate Division and the Court of Appeals, who also sustained the Regents' decision.

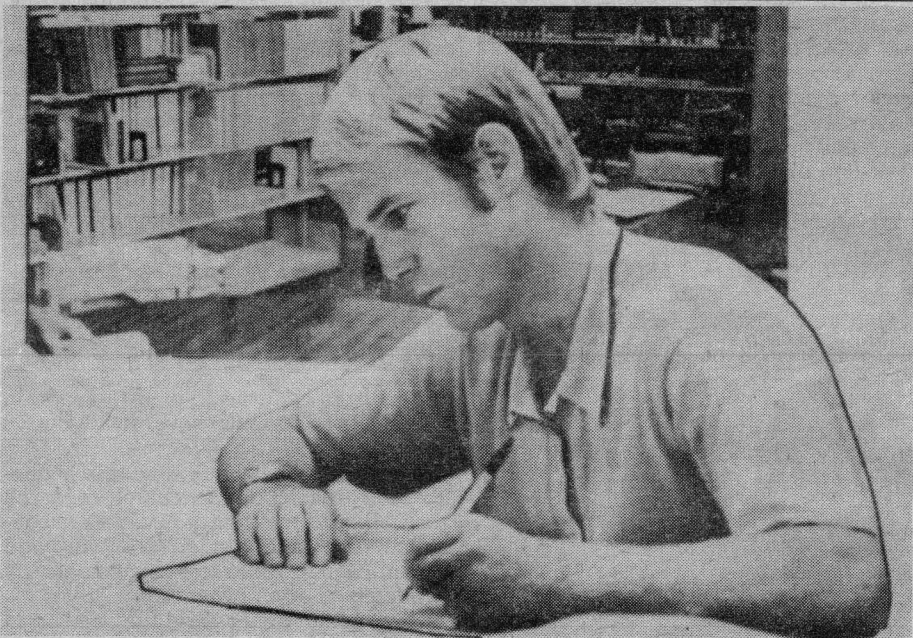
The New York Court of Appeals ruling, lost by a narrow 4 to 3 margin, was made in June of 1981. The strong dissenting decisions noted that the bulk of the information upon which the denial was based were compiled at the end of a 34 month investigation, and that, until that time "no reason had been identified for denying the application."

After a year's concerted effort to reapply a second time, UTS has proof of a solid eight years of educational quality, the support of many educators and consultants, and a determination to win the State of New York's recognition for the

quality theological training offered at UTS.

In the formal application to the state, dated April 1, the request states "The Unification Theological Seminary is the only seminary which educates and trains religious leaders for the Unification Church. Systematic study of the Church teachings is not available in any other seminary or university . . . Hence, the Seminary is the primary means of ensuring the Unification Church an educated membership."

The application also contained five-year budgetary projections for the development of the Seminary. Once UTS is able to grant masters level degrees it expects to add a modest doctoral program within fifteen years.



# UTS pre-school program

By Mary Lou Zochol  
Unification Theological Seminary

**M**any American Unification Church members are interested in attending UTS. The problem is that these potential leaders have not yet completed their undergraduate college work while in other missions. In order to assist and inspire young men and women in this situation, the Seminary is launching a "Pre-Seminary Study Program" to aid more American members to complete their bachelor's degree and qualify to earn a scholarship to graduate-level UTS.

The Pre-Seminary Program, a pioneering effort, is designed for those who have been in the Church for at least two years and with a year or less of university credit to complete. Applications can be obtained through the Office of Admissions, UTS, 10 Dock Road, Barrytown, NY 12507. College and/or University transcript records must also be submitted for evaluation.

Since undergraduate students will come from a variety of fields of study and need to fill different requirements to graduate, the program is flexible and offers several options. Many excellent university programs near the Seminary offer external degree programs as well as standard classroom curricula. Other credits toward college degrees can be

gained through examinations, independent study, and life experience evaluation.

While completing their degrees, Pre-Seminary students will live and work within the Seminary community which provides both intellectual stimulation and spiritual support. Undergraduates will be organized into team units and will contribute to the Seminary through daily spiritual activities and practical work commitments.

Funding and personal support for Pre-Seminary Studies will be the responsibility of each individual student. Student bank loans and educational grants are sometimes available to qualified students. Present Pre-Seminary students have already received economic support in the form of grants and loans and supplement their needs through personal fundraising.

The coming summer months will be an excellent opportunity for many Church members to complete or begin to complete their degrees through intensive study programs, while in residence at the Seminary.

Each Pre-Seminary applicant accepted must be able to commit themselves to entering Seminary leadership training following the completion of their college degree. This invaluable education opportunity will benefit students with initiative, vision, and discipline; this group of graduates will greatly benefit both our Movement and the world.

## The Unification Theological Seminary

is now accepting applications  
for the Fall 1984 Junior Class

Offering:

Religious Education  
Divinity Studies  
Spiritual Growth  
Leadership Training

Also:

Pre-Seminary studies for Church Members  
nearly finished with their B.A. degrees

----- Clip or copy -----

☐ Please send me an application for entrance to UTS this Fall

☐ Please send me an application and information on the Pre-Seminary program.

Mail to:

Office of Admissions, UTS  
10 Dock Road  
Barrytown NY 12507  
(914)758-6881





# Science and Unificationism



RICHARD  
L. LEWIS

**H**ow many people have lost faith in God because they thought that science has disproved, or has made untenable, their religious beliefs. I was one — I lost my faith in God in my early teens because of the science I was learning in school. I went on to become a research biochemist with a religious belief one might kindly characterize as "atheistic hedonism."

One of the reasons I was so attracted to Unificationism was because it so smoothly intergrated the scientific and religious areas of understanding.

However, there is one area where Unificationism and modern science seem to thoroughly disagree, and that is the origin of species, in particular, the origin of the human race.

## The dispute

The science "text-book" explanation of origins — let's call it Darwinism for now — asserts that all species, including the human, develop through the gradual transformation of populations over an extended period of time by "natural selection" from variation developed by chance and accident. The key elements being "populations" and "chance."

Unificationism does not yet have a detailed theory of the development of species. However, it does explicitly outline the development of the human race (which could be generalized into a monogenetic theory covering the development of all species.) The theoretical structure of Unificationism is founded on there being a first man and a first woman and that God was involved in their creation. The key elements here being "a first couple" and "creative input."

## Creationism

This conflict with the ideas of orthodox science exists for all religions that are based on the Bible. Recently, in response, some science-minded Christians have developed a theory of origins called Scientific Creationism.

To my mind, the great strength of this recent development of creationism is that it clearly delineates the areas where Darwinism theory does not agree with reality — "the facts" — the only criterion of truth in science.

I would encourage all church members who have had a western education to read at least one of the Creation Science publications to balance the dogmatic assertions of biology teaching.

Two most valuable books to read are "What is Creation Science" and "Scientific Creationism," published by Master Book House, El Cajon, California. (Available from HSA Publications, 4 West 43rd New York NY 10036)

The great value of Creationism is that it shows the absolute necessity of including God in any theory of origins. However, it has not become an acceptable alternative to Darwinism in scientific circles because of two fatal flaws:

1. The theory gets caught up trying to prove that the creative effort of God occurred in a brief period of time. There is acknowledgement that a belief in God's input into the development of the universe can be held without believing in 6-Day creation and Catastrophism (Noah's Flood to explain the fossil record.) However, the Creationism literature does focus on these aspects and it is an integral part of the theory.

2. There is no concrete theory of how God created or what actually happened? A bang? Or a shower of twinkling stars

like Disney magic? Or a swirling in a mud puddle? No specific theories or mechanisms are postulated to enlarge or replace the concepts of Darwinism.

Unificationism, however, elaborates a Principle of Creation that outlines the process by which God creates.

## Mis-interpretation

Some people have, however, misinterpreted Unificationism to come up with an almost magical idea of origins themselves, perhaps because Reverend Moon once commented in 1964, "The parents of Adam and Eve were not apes." Some have taken this to mean that Reverend Moon thinks that humans are not biologically connected to the apes.

This, however, does not logically follow. The word "parents" in Unificationism has a very specific meaning: A child has every quality and aspect — is a complete 'set' — of the parent. So even if Adam and Eve were created in the womb of, and born from, an ape, a Unificationist would not consider the ape as "parent" because the human has many qualities lacking in an ape. Unificationism asserts that a human has all the qualities of an ape but, in addition, has a lot more — an ape is a 'sub-set' of a human.

Unificationism offers a view of creation that encompasses — without denying — the insights of religious revelation and scientific enquiry.

## The origin of form

Unificationism states that God is the source of the energy of the "Big Bang" out of which the universe is constructed. The structure of matter — particles, atoms, molecules etc. — is now well documented by modern science.

However, there is an aspect of matter that is not dealt with by science, and that is the aspect of form.

It is taken for granted that energy, and the "material" things it is formed into, does not behave in a random way. Instead, we find that there are patterns that can be mathematically described at every level of complexity. In science this patterning is called "natural law."

Some have argued that this pattern is the one that just happened to "freeze" out after the "Bang."

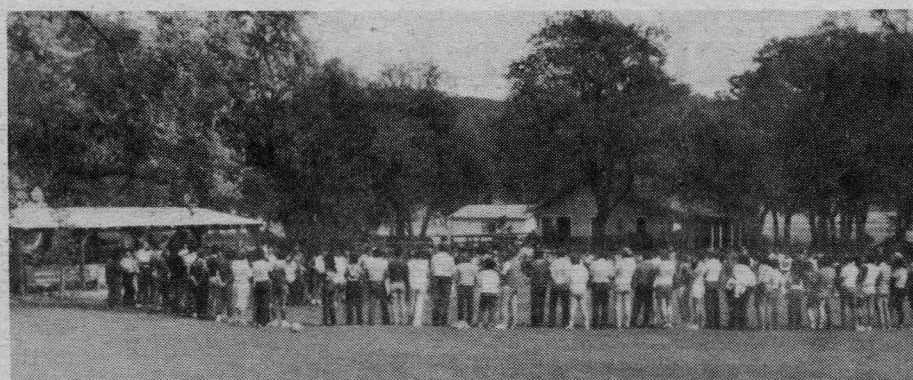
Unificationism asserts, however, that this pattern — the Logos — is, along with energy, an integral part of God's creation and that the natural law exists before it is expressed.

A basic example, the interaction of a proton and electron to form an atom of hydrogen. There is a very distinct pattern to this interaction which is the same for all the hydrogen atoms looked at so far in the universe.

In the primordial "bang," before it is "cool" enough to form any hydrogen atoms, Unificationism asserts — and most scientists as well if they thought about it — that the law of this pattern already exists.

As Rev. Moon has said, "The basic dilemma in the world today is this: Which came first, existence or thought? Ideologies are divided. The free world believes that thought came first, and therefore recognizes God. Communists say there is no God and that matter came first. . . the one indisputable conclusion that there is a superior intelligence, a first being or first cause, which existed prior to any other existence. You can call Him God or John Doe; it doesn't make any difference as long as He is there."

This is one of the most basic principles in Unificationism: The idea for something always exists before the thing itself. An understanding of this natural law or Logos is a key element of the Unificationist understanding of science — particularly evolution — and I shall explore this in further articles.



# Parents Day in N. Cal.

By Annie Eves

**J**ust as long as there has been mankind on the face of the earth, there have been parents to keep it going. On April 1, 1984, a special celebration bar-b-que picnic was held at Aetna Springs, California. Over 250 Unification Church members and their guests from northern California, gathered together in honor of True Parenthood.

We gathered in one large circle for a song and prayer together before lunch and each person introduced themselves by name. Although we couldn't pronounce each others names properly, this circle was a beautiful sight to behold! There were people of all ages here, from a five week old baby to a 93 year old grandma.

All races, ages, shapes and sizes, were welcomed by Rick Schnoor, the seven day workshop director. For lunch, the hamburgers and hot dogs kept on coming from the bar-b-que grill which was manned by David Bell, assisted by Michael Burns, Robert Dilg and Michael Duncan.

Our new baseball field sported the opening game of the season in top form.



MARY  
EDINGTON  
RAND

**I**f you have studied the Unification Theology you may know the Church teaches that all of our societal and world level problems are an amplification of the conflict within the human spirit. Only fitting then is to take a look at research being conducted on the topic "male aggression and dominance systems."

Dr. Dianne McGuinness, Psychologist at Stanford University, was the organizing chairwoman for the committee on aggression at the 12th ICUS (International Conference on the Unity of the Sciences) in Chicago last year. At the close of the conference she spoke to me about some of her research findings and her colleagues.

## Dominance patterns

As an introduction to her research, Dr. McGuinness referred to a study done by Ritch Savin-Williams, professor at Cornell University and ICUS participant, on dominance patterns of adolescent Americans in summer camp.

The boys at the camps, without being asked to, established a linear ranking system with deference from lower to higher within an hour of meeting. When asked to rank each other they enjoyed doing so.

On the other hand, even when the girls were asked to rank each other, over half refused to, saying that wasn't the way they viewed one another.

Savin-Williams defined the two types of behavior as instrumental leadership versus emotional leadership. The boys perceived leadership in terms of structure and rank and the girls per-

(The field was in top form, that is some of the players were still experiencing Spring warm-up blues!) Soccer enthusiasts took to the first fairway of Aetna Springs golf course and played a fast paced, near professional game. Football, volleyball horseshoes, badminton and talking kept everyone else occupied and happy.

Over a bar-b-queued chicken dinner, all in attendance were treated to magnificent sounds and talents harvested from all over the world. The new northern California CARP band, Rockula, made its debut performance. Talent ranged from opera singing to poetry recitation. After cutting the Parents Day celebration cake, everyone made their way home safely.

In the continuing effort to build a community of faith in the Bay Area, this was the first of many picnics planned together this summer. Parents Day took on a new meaning this year, as for many, it was their first Parents Day celebrated as parents themselves. We are quickly moving toward the time when individual faith must be expanded and developed as families of faith living in communities of faith all together.

ceived it as egalitarian or as a coalition that seeks to maximize everyone's potential.

Dr. McGuinness has seen this behavior repeated in the extensive research she has conducted with business executives. The men need control and structure in order to feel psychologically validated.

In order to understand the origin and dynamics of this complex behavior a joint task force sponsored by Stanford University and the Washington Institute is exploring the relationship between modern warfare and the establishment of social dominance systems.

## Marital relationship

In marriage these two different types of behavior can be a volatile mixture. Many women Dr. McGuinness has spoken with have reported a similar experience that whenever a balance in the marital relationship is approaching the man throws out a remark to tip the scales. He does so with verbal abuse which leaves the woman's power and identity negated.

Most of the time men are not aware of how they establish their dominance verbally. Women are sensitive to this verbal abuse. For them it is like being struck physically. The pain is mental pain.

In order to rectify this type of disharmony in a relationship, Dr. McGuinness suggests that both people sit down and examine their behavior, hopefully to realize how inappropriate it is.

Reverend Moon has said that when a man and woman come into a relationship each must yield to the other coming full circle in their own development. If any of the UNews readers have come across similar conflicts they have resolved and would like to share them, perhaps anonymously, please write me c/o Unification News. It could prove to be helpful to many others.



By Dale Garratt

**T**wo months ago, my wife and I went to see the movie "Splash!" We both enjoyed it, and I felt it was a nice, light love story. Then I read about 100 favorable reviews of the film, in everything from The Village Voice to The New York Times. I began to ask myself, "Just why is 'Splash!' such a popular film?" It was somewhat puzzling to me . . . I'd never heard of the cast, the director or the writer before. The plot seemed simple, almost childish.

Some reviewers have tried to explain the film's success by saying "It's the best love story in ages!" Others, less kind, have maintained that "It's just a thinly disguised dirty joke." One thing critics and fans alike will agree on, this is one of the funniest movies around. And we all enjoy a good laugh. A deeper look at this film leads us to ask "Well, just what is good comedy, anyway?"

#### Laugh at ourselves

The first comic character we see is Freddie, as a lecherous little boy back in 1964. This is the year his brother Allen (Tom Hanks) is rescued by a little girl-mermaid. Freddie (played by John Candy) is a caricature of practically every possible human weakness.

As the story develops, however, we begin to see his good side. He is honest and open about his shortcomings. This

## Nudged in a gentle way

self-honesty eventually helps Allen at a crucial point in the story. In the end, Freddie almost surprises us with his loyalty. John Candy somehow manages to accomplish the most difficult feat for a comedian — to make us laugh at ourselves.

The biggest laughs of all, however, come from Dr. Kornbluth played by Eugene Levy. He's the kind of bad guy we love to hate, and we laugh as his arrogance and ego-mania lead him from one catastrophe to another. Being someone who seems so evil, we can laugh as he gets his arm broken in 16 places.

Toward the end of the film, however,

he starts to realize some things about himself, and finally has a very believable change of heart. When we see him for the last time, with the mermaid — Madison (played by Daryl Hannah) he has actually become a likeable human being. It's almost as if we laughed the "hell" out of him.

#### Sarcasm

The destructive power that love can have is illustrated very well in one scene. Allen has asked Madison to marry him, but she has refused (afraid he'll reject her when he finds out she's a mermaid).

Allen, hurt by this rejection, reacts by becoming sarcastic and belittling Madison. She's shocked by the change in him and runs away. Then there's a poignant scene — silent — that shows the separation sarcasm can cause. All of us have been hurt by sarcasm, and have hurt others. It's refreshing to have sarcasm shown for what it is, instead of something "sophisticated" or "cool" or "witty."

You could say this film is a classic "good guys vs the bad guys," but with a twist. This time the bad guys (Freddie and Dr. Kornbluth) get better. We experience what Mark Twain called "the strongest force on earth" — the ability to laugh at evil.

The film nudged me, that's for sure. In a gentle way, it made me laugh at myself. You know, it feels good — to laugh like that for two hours.



© MCMLXXXIV Buena Vista Distribution

## Easter and cabbage



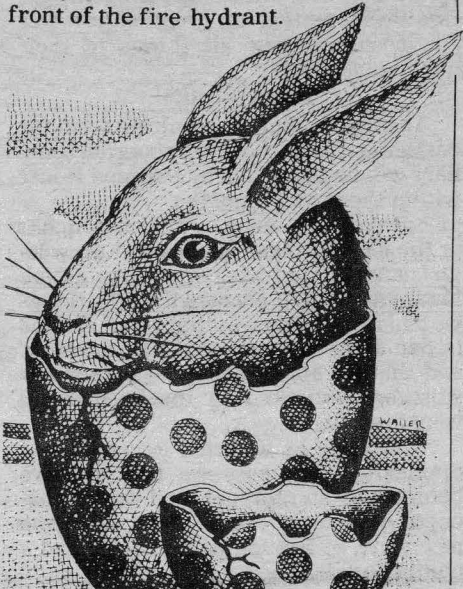
MARK PALMER

**E**aster Day. God is, presumably, in his heaven. The devil, arguably, on earth.

Hordes of children on our street are busy preparing for another season of roller-hockey; our Yugoslavian landlord who lives on the second floor has just replanted his hydrangeas in new pots outside the front door; and the Greek couple two houses down are sitting out on their porch like they used to last year — he in shirt sleeves, she still bundled up in winter woollens.

Most of the houses on our side of the bumpy road are three-story and made of brick, whereas all the homes on the opposite side are wooden. Why I don't know, and it hardly matters.

An Oriental family, probably Chinese, lives next door. They babble like verbal machine guns, especially on Sunday and Wednesday evenings when it's time to put the garbage out. And the mountain of rubbish they produce is always stacked neatly on the sidewalk in front of the fire hydrant.



Spring seemed a long time coming. It was a hard winter. I imagine everyone on my street took his or her knocks. There must have been times when the cold outside stalked its way inside, freezing hopes and promises and leaving behind dampened spirits. Or when the only news was bad news. Weapons, strikes, violence, and more weapons. January even claimed the life of the tree outside our dining room window. The neighbors said it had been there for ages and everyone agreed it was a pity. A spindly looking sapling now stands in its place.

But what really bothered me — until this evening — was how Lent again passed me by without my giving up anything. But then my mother might have to take the blame for that. She always advised us that rather than give up something during the 40 days prior to Easter, one should do something one doesn't normally do. I forget what she took up. It might have been having only one helping at meals, although that would seem no different to giving up second helpings.

Anyway, I tried it once by pledging to eat cabbage whenever it was served. Cabbage eating was an activity I had avoided ever since a particularly officious post-kindergarten teacher forced me to down a large plate of the soggy, almost yellowy stuff, saying that if I didn't, I would turn into a cucumber.

From that day on, I became a master of cabbage avoidance. Cutting it into shreds and dispatching segments in different areas of the plate, especially under the knife and fork, was one method. Tossing the wretched stuff across the table on to Miss Eat-Everything-Because-Mommy-Told-Me-Too's plate was another.

But the most effective way — though messy — was to spread a large hankie on one's knee, lean forward slightly with both arms on either side of the plate, and then scoop the cabbage toward one's chest so it would drop down on to the waiting hankie. From there on, it was simple. Fold it all up, stuff it in one's pocket and sit tight until the end of the meal, at which time one made briskly for the washroom where the evidence was flushed away once and for all.

So, that one Lent I was determined to heed mother's advice and end my aversion to what she so delicately described

as "greens." It lasted one day, and that was because cauliflower rather than cabbage was served at lunch.

And ever since then I have virtually failed to participate in the Lenten tradition of abstinence — or my mother's variation of it. Until this year that is, when I was invited to share Easter evening with a friend.

It had been a tough winter for her too. So the idea was to share a meal together,

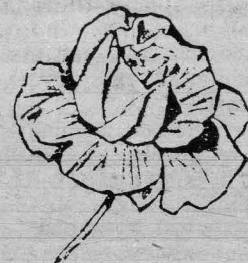
brush away a few cobwebs and look forward to summer. As I sat excitedly at the table, my friend hurried around the kitchen, finally returning with two plates stacked high with festive fare — turkey, stuffing, roast potatoes, carrots, and, to my horror, a mountain of "greens."

I wolfed it down. Easter had never felt so good.

Mark Palmer is a staff writer for the New York Tribune.

*We're your Columbian Connection*

*A & S Flower Exchange*



We handle the best quality Columbian flowers at the best prices

**\* ROSES \* POMPOMS \***

**\* CARNATIONS \***

Plus other flowers and supplies  
We AIR FREIGHT to all parts of America

**SAME DAY SERVICE**

Also we handle the Carnations and Pompoms  
from our farm in the Dominican Republic

Contact: PO Box 522414, Miami, Florida 33152

**Toll free (800)321-3203**

in Florida (305)633-1322

*Ask for Peter or Andy*



## CARP from back page

sentations to over one hundred participants.

Another problem that has come to plague the world is the problem of drugs. It is a problem that is tragically related to the problem of communism. In the November 1983 issue of Reader's Digest an exclusive report by senior editor Nathan M. Adams reveals important communist connections to the world drug trade. In our American society where statistics indicate that 65 percent of all young adults have used illicit drugs and where the abuse of alcohol is so prevalent on all levels of society it is imperative that solutions to the problem be found.

In February CARP held conferences on the problems of drugs in California, Washington, D.C., and New York. Once again CARP turned to the experts in order to create a high level of dialogue. At the conference in Sacramento Mr. Greg Putzka of Sacramento's city based education program, Mrs. Gloria La Gasse, a youth leader from Berkeley and John Dickson, a Regional Director of

CARP in California, all gave presentations. Also, the film "The Chemical People," which is about the drug problem in America that was recently presented on PBS, was shown at the conference.

In Washington Mr. Ethelbert Feales, an officer in the U.S. Air Force who is doing research in the Radiobiology Unit at the University of Maryland, gave a talk entitled "The Biological Effects of Marijuana." At the conference in New York participants included members of the Daytop Village rehabilitation Center in New York City, the N.Y. City division of The Substance Abuse Information Center, and local Alcoholics Anonymous officials.

CARP is also planning to hold similar conferences to explore other social related problems like pornography and homosexuality.

### Christianity

At the core of all CARP's activities is the belief that the underlying reason there are so many problems in today's world is because of the lack of understanding of God's Will for this day and age.

Christianity in America began to fall into disfavor back in the 60s. Young Americans felt it wasn't relevant to

today's world. Church membership in the U.S. dropped dramatically between 1958 and 1975. In the 60's a Time magazine cover asked the question "Is God Dead?"

This phenomenon has begun to take a dramatic turn, however, in the 80s. Harvey Cox, a professor of theology at Harvard Divinity School, wrote a book in 1965 entitled "The Secular City" in which he predicted that religion would wither away. In his new book just released this year, "Religion in the Secular City" he says, "Rather than an age of rampant secularization and religious decline it appears to be more an era of religious revival and the return of the sacred."

In the April 15 issue of the New York Times Magazine an article appeared entitled "A Return to Religion" which reports that "after failing to find adequate answers in such secular alternatives as political activism, science and art, some intellectuals are being drawn to religion."

More and more people are finding that God and religion are relevant to today's modern world. CARP, viewing this whole phenomenon, has begun to engage in dialogues with Christian ministers in the hopes that God's Will for this day and age will become clearer to both

parties in the process.

CARP-Christian dialogues have been held to date at Harvard, UCLA, and campuses in Ohio, Tennessee, North Carolina, and Texas.

At the conference in Houston the topic "Creating the Kingdom of God: An Ecumenical Conference" was discussed and presentations were made by the Rev. Paul Hiefield of the Church of Christ, the Rev. Bobby Mills, a Baptist Minister, and Mrs. Amy Schuckers-Bowers, a graduate of the Unification Theological Seminary.

"Religious Freedom, Are There Limits?" was the topic of the conference held in North Carolina. Participants included Dr. Harry B. Partin, Prof. of Religion at Duke, Dr. H.M. Adams, Kenan Professor of Philosophy at Chapel Hill, Dr. Waldo Beach of the Duke Divinity School, the Rev. Robert Seymour, a Baptist minister, and Tim Murphy, State Director of the Unification Church in South Carolina.

In summary, CARP, through these conferences and the ensuing dialogues, is showing itself to be committed to genuine communication with all aspects of the college community. It is demonstrating its sincere concern to address and solve the major problems facing today's world.

## New ERA from back page

Writing about the lives of various Korean religious leaders such as Choe Che-U 1824 - 1865, Kang Il-Sun 1871 - 1910, Pak Tae-Son, founder of the Olive Tree Movement and Reverend Sun Myung Moon, founder of the Unification Church, a catholic scholar gives his view of the Unification Church; "... anchored in strong leadership which Moon has already delegated, the belief that Divine Principle contains all that is needed, Mrs. Moon's role as equal, the fact that sinless children are already in the world, and the added fact that Moon will live on in the spirit world which is the real scene of action, the Unification Church is a church on which the gates of hell can obviously not prevail. The die has been cast."

Another theologian concludes that "by developing a biblical exegesis based on Oriental Philosophy, the indigenization of Christianity in East Asia was advanced, ... Divine Principle not only expresses the Biblical message in Confucian terms, but allows its unique interpretation of the Bible to address and critique Confucian life and values them-

selves."

In the essay on Minjung theology (Korean Liberation Theology) we find both a sympathy towards those who are involved in this liberation theology, "... I cannot ignore their sincere concern for people, their love for their nation, their great hope for the liberation of this world from suffering ... they represent a shout, a grudge, a cry of pain, maybe even the sigh of the oppressed creature, the heart of a heartless situation," as well as a critique of it as a Western worldview superimposed on Korean history, "The western bias is that its own peculiar ideals — rational organization, democracy, pluralism, technology, wealth and military power, are the sine qua non of 'advanced' civilization. It is this cultural bias which sets up norm-laden dichotomies such as developed vs. underdeveloped, primitive vs. civilized ... through this cultural lens Minjung theologians judge Korean history as one of political oppression and economic repression."

### Rush hour of the gods

In a paper entitled "Rush Hour of the Gods in the Land of the Morning Calm," we find the following observation:

"If Korean Society had not been wrenched out of its cultural sockets by the Japanese occupation and World War II, then the intensely bitter civil war moved Korea close to a total breakdown. As in Japan where hundreds of 'new' religions blossomed after 1945, Korea in the 1950's experienced a similar 'rush hour of the gods.'"

Summarizing this seminar at the end of the conference a professor of world religions said: "I think that the three Unificationist members were excited at the opportunity to learn more about the homeland of their faith, not only by writing their own excellent papers but by the confrontation and the exchange with others. As a bargain they received also a much needed crash course in anthropology and, in a nutshell but one the size of a coconut, a survey of the cultural history of Korea."

The seminar on "Eschatology and the Second Coming," with twenty-two people, had the largest number of participants with a variety of backgrounds including traditional African, Mormon, Evangelical, Transcendental Meditation, and atheistic humanism.

In a paper entitled "Aquarian Eschatology," we read the four principles of Aquarian philosophy: 1) a shift from a God of transcendence to one of imminence; 2) a shift from religious faith to religious experience; 3) a shift from belief in grace to spiritual self-reliance; and 4) a shift from apocalyptic millennialism to infinite open-ended progress.

Trying to define the nature of the

Eschatological Community, that community which will facilitate the voluntary acceptance of the values which Jesus proclaimed, one of the participants wrote the following: "... society can fully meet the basic human needs of any of its members amidst the deprivation of others; the high rates of personal costs — neuroses and asocial behavior — are indicative of the fact that our social structures are not responsive to basic human needs; and no society that stresses material affluence can be truly responsive to basic human needs. A society will move in a more active direction as individuals choose a culturally and politically active life over the pursuit of consumption."

### Face reality

A Unificationist, reflecting at the end of his paper on the implications of Unification eschatology, wrote: "This still leaves open the question of whether by abandoning apocalyptic eschatology with its lofty view of an omnipotent God who can unilaterally will the Kingdom of God into being, Unification theology is not also admitting the possibility that its proposed earthly project for the Lord of the Second Advent might also end in failure. To this I would reply that it is better to face a reality with few guarantees and strive to make it right than to live in a false dream which leads to a life of inactivity and resignation."

An evangelical, while critiquing the Unification Church for putting too much emphasis on man's portion of responsibility rather than on God wrote: "It is indeed difficult to understate the tremendous burden and the tremendous responsibility that come to rest on the shoulders of Unification Church members. Compared to the Christian understanding the Kingdom as envisaged by the Unification Church is too much of this world, the responsibility too focused on mankind, and the Lord of the Second Advent too mortal and temporal."

The third seminar on "Providence and History" was devoted to the search for ways to articulate the issue of God's role in history at time when history is not commonly understood as being providential at all. "The Christian doctrine of Providence is the attempt to weave the human story, in all its dimensions, into a larger and more inclusive structure of meaning ... the realization of God's purposes for creation. In our present situation, many have remarked on the decline of attention to the doctrine of Providence in Christian circles ... What this usually signals is that we have come to the end of an era in the history of the doctrine, a situation where the events of a given period overwhelm the content of the doctrine articulated in an earlier

age."

This concept was put in the context of Nigeria in a paper entitled "Divine Providence and the Social Order: Some Aspects of Nigerian Civil Religion," in which we read: "There is also a nationwide belief in and expression of the privileged position of the country in Africa and that Nigeria is thought to have a divine mission on the continent. The resources both human and natural of Nigeria are to be channeled into the service of God on earth, creating for the Black race the prestige it is often denied."

### The God now alive

Similarly, another paper attempted to deal with Providence within the historical context of Judaism, the connection between the God who established a covenant with Israel, the God who is the Father of Jesus of Nazareth, and the God alive now after the Holocaust. "I believe the covenant between God and Israel was a necessary stage in the development of human consciousness as an expression of divine self-consciousness ... the life of Jesus reveals that the Spirit of Divinity without ceasing to be Divine is incarnate in human flesh. Nevertheless I see no reason to regard either the Jewish or Christian faith as the final and wholly adequate formulation of the divine-human relationship."

In a paper entitled "Redemptive Providence," the problem of evil is discussed in detail. "The Christian faith affirms that God cannot be the source of evil, yet it recognizes that the creation is flawed by evil. The evil in creation originates from the free acts of moral agents whom God has created."

"God's redemption of creation involves His struggle against the results of the evil acts which moral agents do. God's redemption of creation involves His restoration of all things to their intended goodness."

### Proceedings

The three volumes resulting from the edited papers of the three separate seminars will be published by Paragon House within the next 24 months.

Speaking for many of the participants at the closing plenary session a sociologist summarized his experience as follows: "At times it seemed the only things we had in common was that we all arrived in San Juan and unpacked our suitcases and that we all would try to repack our suitcases only to find that everything would not fit."

"Certainly as we tried to repack our intellectual suitcases we had to leave behind old stereotypes and fuzzy concepts in order to make room for some new ways of looking at the world and a number of ideas worth more reflection."

## KOREAN TAPES & BOOKS

Available from HSA Publications

1. Easy way to Korean Conversation (book and cassette) . . . . . \$14.95
2. Lets Learn Korean(basic) (book and cassette) . . . \$14.95
3. Lets Talk in Korean (book) . . . . . \$5.95
4. Standard English/Korean Dictionary (book) . . . . . \$7.95
5. Korea's Cultural Roots (book). . . . . \$19.50

**HSA Publications**  
**4 West 43rd Street**  
**New York, NY 10036**  
**(212)997-0050**

Please enclose 10% for postage and shipping



COLLETTE  
CAPRARA

The participants lined up in two straight ascending rows. The left row, with additional self-propulsion, moved more quickly. The right was lifted in a steady rhythmic stream. I watched from my place in line, gaping upwards at the magnificent scenario.

Each person held a rod-like object in his hand, and, as each crossed the specific point in the upward journey, the object unfolded with a splash of color and was raised on high. Like a clock-work ballet, people rose, the point was passed, and the mushroom-like opened objects were raised.

The scene above was not a dream, nor an act from a new-age ballet, nor a scene from a Fellini film, but a simple account of my ride up the escalator from the D.C. metro this morning, as umbrellas sprung open to protect my fellow travellers as they entered the rainy streets above. The scene did make a special impact on me: partially, because it was early enough in the morning for my attention span to be limited in scope but limitless in duration, (like a child's spending eternity squatting over a pebble on the sidewalk), but also, because I have been thinking about umbrellas for some time now.

The escalator-umbrellas was fitting visual imagery for the numerous bumbershoot observations that I have been stumbling upon during this last month of spring. By now I feel that truly much of what there is to learn about the nature of man can be observed through his interaction with the umbrella.

## Belief and Tradition

The first thing that we might note about ourselves via the umbrellas our inherent desire to see the victory of faith over reason.

### Victory of faith

As can be seen in diagram A, in all, but the very rare 90 degree angle rainfall, the umbrella, in its optimum function, offer the promise of dryness for, at best, 15% of the body (i.e. the top of the head and the tips of the shoulders). Still, on any given rainy spring day, hundreds of absorbent sweaters, suit jackets and coats can be seen scurrying around under the colorful disks with the idealistic hope of staying dry.

Dry heads walk into their offices, sitting on water-sopped bodies. And these, of course, are the heads of the lucky

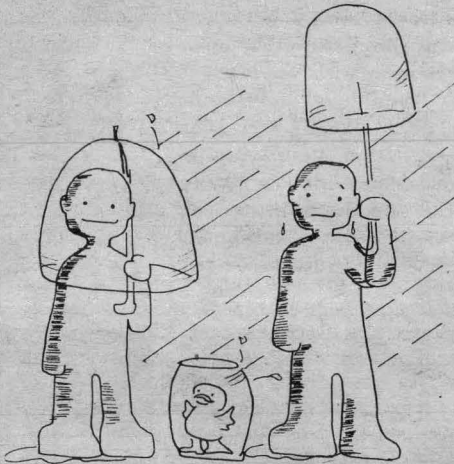


DIAGRAM (A)

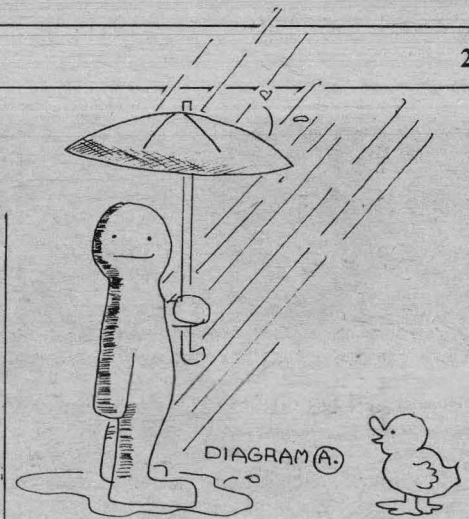
minority, those whose umbrellas stayed intact. On the streets below lie the remnants of the luckless majority, countless umbrellas cast away by their frustrated owners. Some lie bent and broken like wounded seagulls on the sidewalks and streets. Others, formerly owned by more tidy victims of the rain, find their place, side by side, jammed into the garbage baskets that had hungrily awaited them at every street corner.

The perseverance and hope of the human spirit is also proclaimed by the umbrella. Probably no more apt testimony to that hopefulness can be found than the street vendors who man each street corner in New York, displaying the shorter-but-less-expensive umbrellas on bread trays, balancing on teetering cardboard boxes. Hand after hopeful hand reaches out and exchanges three dollar bills for yet another promise of shelter from the rain. The street vendors smile and give two glances: one over their shoulder to make sure that the police aren't on their way, and another awe-stricken glance to the little mushrooms that scurry about, undaunted by the fact that the life expectancy of their purchase just about equals the time that it takes to cross the distance to the next vendor.

### Tradition

There is yet one final insight into human nature that we can glean from our meditation on the umbrella: the fact that man is a creature of tradition.

Several years ago, an ingenious inventor who pondered the drawbacks of the traditional "disk-type" umbrella created what was known briefly as the "bubble umbrella." This model was to offer more protection, as can be seen in diagram B. Being shaped like half an egg shell, it was to be drawn over the shoulders. Being



made of clear plastic, it would offer total visibility to its owner.

Many understood the concept and bought the invention, but were hopelessly betrayed by the innate human desire to maintain tradition. In this case, the tradition was the disc-type umbrella hand-hold. Since its debut, the bubble umbrella has proudly marched down the streets of America, held high above, encapsulating three square feet of air above the rain-soaked head of the owner who just couldn't force himself to bring the contraption over his shoulders.

I have seen only one proper bubble umbrella hand-hold, and that was that of my three-year-old niece, Emily. Even so, the intention had its own drawbacks. While my sisters and I stopped to window shop, Emily, under her bubble, followed the wrong set of legs down the street. She stood 200 yards away, a confused little mushroom amidst gales of laughter.

And so it is seen that the umbrella has fulfilled at least one function. It has brought to light perhaps some of the most noble of human qualities, hope and perseverance. But don't look for me in the next Bumbershoot Ballet. I am the one in the yellow rainhat, splashing through the puddles in my impenetrable yellow rubber boots.

## Staff for UTS

By Erin Bouma  
Unification Theological Seminary

The UTS Seminary is moving into a new period, now that the Charter application has been filed. Staff positions are being professionalized and upgraded and a new spirit is in the air. For Church members with skills and experience, there are now many attractive full-time positions opening upon the Barrytown,

New York, campus.

In addition to the intellectual-spiritual community atmosphere of Unification Theological Seminary, staff members can enjoy the readily available outdoor recreation and healthy family environment. For adults looking for a mission that also offers continuing education opportunities and access to stimulating library, the Seminary may provide an ideal setting for work and growth.

For all positions, spiritual maturity and stability are required. The Seminary provides room and board and a modest monthly stipend for its year-round personnel.

The following positions are presently

in demand:

- Auto Mechanic
- Trained Librarian Cataloguer
- Plumber
- Food Service Manager (for purchasing, planning, etc.)
- Custodial Manager
- Bookkeepers
- Carpenter-Construction Worker
- Farmer (hay, farm equipment and buildings)
- Painter
- Sewage Treatment Plant Operator (Chemical background helpful. Will train)

Additional openings are for a Groundsperson, Hose Stables Manager,

Nurse, Security workers, Typists, Switchboard Operators, Child Care Workers, Kitchen Help and a variety of capabilities.

To apply for one of the above openings at UTS, Church members must contact Erin Bouma, 10 Dock Road, Barrytown, NY 12507 or call (914)758-6881. Each applicant must fill out an application and submit a work resume or experience summary. An on-campus interview will screen the most qualified personnel and be required before new staff members will be accepted.

## Food combining

By Catherine Delessert

In last month's issue of Unification News, I presented a program of eating habits that can restore your health and help prevent many widespread unhealthy conditions. At the same time, we recommended a thorough cleansing program with specially formulated herbal capsules, Korean ginseng, and the drinking of distilled water.

Food Combining, while essentially a health rebuilding program, will inevitably help you regain or maintain your ideal weight. There will be no need whatsoever to count calories.

Here are some additional tips that you may want to try for a quicker weight loss:

1) Have a lot of "single food" meals, eg:

Breakfast; one kind of fruit (the more the better, as their enzymes are instrumental in "digesting" other foods) — apples are good in the winter, strawberries in the spring and pineapples in the summer would be the best choices.

Lunch; a green salad or steamed or baked potatoes (with a little oil and herbs as seasonings; or one kind of green vegetable, steamed. Eat as much as you like.

Dinner; One protein, like chicken, or fish, or hamburger meat.

2) A combination of no more than three carbohydrates or three proteins, i.e. Brown rice with two non-starchy vegetables or a salad, or a wholewheat bread sandwich heaped with alfalfa sprouts and some oil and herbs for seasoning (more than one sandwich is O.K.) or shish kebab with chicken, liver and beef (always stay in the same family of proteins: eggs and chicken, or fish, shrimps and lobster, etc.)

3) Don't eat starches before or after a protein meal. Have non-starchy vegetables or a salad for lunch if you are going to have steak for dinner.

4) Have an occasional fruit day — either the same fruit all day long, or several kinds of fruit, with a 2-hour wait between each different fruit. You may well have some surprises — gain on low-calorie foods and loss on high-calorie dishes. This is how you will come to understand that the combinations are more important than either the calories involved or the quantities taken. Since different people react differently, you will learn what is best for you as you go along.

Judy Mazel, author of the Beverley Hills Diet, makes much use of the powerful enzymatic capabilities of certain

fruits, especially tropical. Some of you may want to go on her fruit diet for 10 days or more, and she has the right food combinations.

Here, I would like to paraphrase her and point out her use of specific fruit as "corrective counterparts." If you have gone off your diet or feel you have not digested yesterday's food well, here is what you can do:

After eating: —	Corrective Counterpart:
greasy, creamy or	pineapple
cheesy foods —	papaya
meat proteins —	grapes
sweets —	watermelon
salty foods —	

For overdosing on starches, try prunes, strawberries or raisins for the entire day. Make sure it is a starch overdose, and not what went with it (butter, cheese or sugar).

When in doubt, use pineapple. Wait until the next morning before you start using the corrective counterpart. For watermelon and grapes, eat them alone always, as the only food for the day.

I hope this introduction to Food Combining has inspired you, and that you will want to try this exciting, health-creating program. The rules for Food Combining are simple. They may look bewildering at first, but you will soon apply them without having to think about them. That has

been my experience.

Good luck and God bless you.

Note: Because of lack of space I could not cover the details of the cleansing program, nor many aspects of Food Combining. 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 send you the highest quality Korean Ginseng (Il Hwa), as well as LB Formula, Comfrey-Pepsin or Psyllium Husks (for the Cleansing Program) if you wish, or if you cannot find them in your area.

Beautiful, hand made  
Ceremonial Gowns

are now available

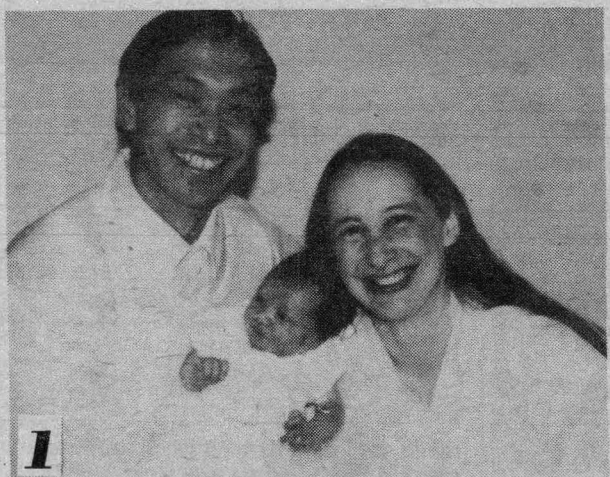
Barbara Beard

c/o Cathy Ross

4 West 43rd

New York NY 10036

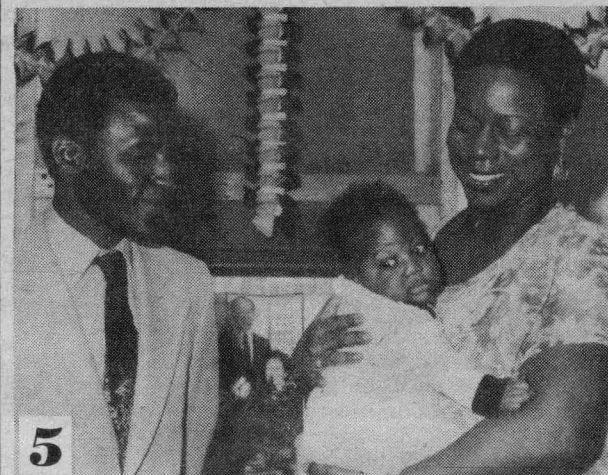




## Goo Goo Goo

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. Takuya and Janice Asaoka with son, Seikoku David, born 4/7/84 • 2. Peter and Denise Bates with son, Daniel Jo, born 2/16/84 • 3. Marshall and Diane Berman with son, Michael Alexander, born 2/29/84 • 4. Dominique and Ursula Dedours with daughter, Domila, born 1/28/84 • 5. John and Donnette Magoola with son, John Joseph, born 1/20/84 • 6. Keith and Anita McCarthy with son, Shawn Thomas, born 12/26/83 • 7. Bill and Susan Starr with daughter, Jennie Jung, born 3/29/84 • 8. Karl-Ludwig and Katharina Zambon with daughter, Michelle Joanne, born 10/9/83.



**LILLIAN  
NOTE  
DILG**

**R**eading Unification News the past few months, one is impressed by the number of pictures of babies and parents. Truly the new generation is multiplying rapidly.

Now there are many newborn infants, and toddlers — a whole new area of interest and concern. Mothers especially are thinking about the care and education of their offspring. Nursery and preschool care are imminent considerations. In addition to the marital foundation and spiritual education, the dimensions of child development and future scholastic education are being explored by new parents.

Child care facilities and preschool resources are prominent aspects of today's life. Over the past few decades the importance of childhood's early years has become more recognized. Educators and psychologists study the theories of Gesell, Piaget, Montessori, Bruner, Elkind and others. Actually Piaget was a student of Maria Montessori in his younger years, and under her tutelage carefully observed his own children. Later he became the foremost child psychologist of his era, and contributed

much to the body of knowledge, especially in the area of cognition.

### Montessori

Maria Montessori was a pragmatist. Educated as a pediatrician — the first woman in Italy to receive a medical degree — she entered the field of education through her experiments with retarded children. She found they were capable of learning a great deal if approached properly, and won recognition through her successes with these children.

Her work was based on careful observation, as a result of which she theorized that normal children could also benefit from the materials she devised. As she stated, she was interested in a "way of life," and had not set out to develop a method of education.

Dr. Montessori opened the Casa del Bambini in the slum district of Rome, and again won acclaim for her accomplishments, not only in instruction, but also in socializing and instilling good manners and acceptable behavior in these children, for whom she was responsible all day while their parents worked.

Today there are hundreds of Montessori schools throughout the world, from preschool through high school, but still primarily in the preschool and early elementary grades, especially in this country. Training and certification are required for Montessori teachers, in addition to a four year college degree in most states.

In the future I shall write more about the method itself.



LONDON — Four generations of Unification Church members: Anouska Mary Warner, born March 7, 1984; Martin and Genevieve Warner, parents; Brian and Gwyneth Warner, grandparents; and Edna Warner, great grandmother.





**D**ear Editor,  
I just received my first copy of your newspaper, by the arrangements of my older brother, who is already interested in your church. I was very surprised to read such inspirational articles of great insight in Christ by writers who are obviously filled with His Holy Spirit.

I have always been led to believe that the church centered around Reverend Moon was of either pagan or antichrist origin. This kind of rumor has been spread by enthusiastic messengers of world.

I can see from your newspaper that these prejudices are based upon such things as ignorance, which, as you can see by my letter, is remedied by your publication, and even a jealous spirit, which I can see in the remarks of many practicing "traditional" Christians, who are lulled to sleep every Sunday, or Saturday morning, waiting for Jesus to return to earth and wake them up.

As a recent convert I began to grow pessimistic in view of the role of Christianity today, and its achievements. I am overjoyed to see that some people out there are actually reading their Bibles thoroughly, and really putting to practice the messages of God, interpreted quite insightfully and clearly, and in so doing God's Will. I am going to investigate your church further and continue reading your fine newspaper in prayer for the worthy cause it represents.

Prayerfully yours,  
Gary F. Reissler



**D**ear Editor,  
Keep the Bumpkins!  
Mark not the vile words of that artistic and aesthetic assinine Biddle! Fiddle, Biddle.

Yea, again. Keep the Bumpkins!  
I wish that Mr. Bruce Biddle, the writer of last month's letter critical of the cutest cartoon strip this side of the Kingdom had included his city of residence. I would have much enjoyed spending several hours in fervent supplication to the rain gods that they give special attention to that city this summer.

Thrice yet, Mr. Editor, Sir. Keep the Bumpkins!

The Bumpkins are not badly drawn. They are simply drawn. That simplicity is shared by most of the good things in life. They have a childlike innocence that does not "insult the intelligence" but rather delights the spirit.

I agree fervently with you Mr. Editor in that "Co" does a good job. You say you are open to suggestions on the subject.

Good. Be open to this:  
Keep the Bumpkins!

Eugene Curtin  
New York City

**D**ear Editor,  
When I met the Unification Church when IOWC #1 was here, it was the most beautiful experience I have ever had. So much warmth and love — I found my Heavenly Father and am strengthening my relationship with him. I am trying to leave my sinful, self centered self behind and I have really begun to think about that my role can be in making a one world Kingdom of Heaven on earth.

The team members were really sincere and honest about their mission here in the United States. The world is coming to a glorious end when the Lord and man will be restored to the original state and Satan will no longer torment mankind. But we must fulfill our responsibility and set the stage and get involved in this glorious occasion.

I really got involved in the work of the church and marched in a pornography rally and handed out leaflets on the streets. For a long time I have wanted to share the love of God but was at a loss of

**D**ear Editor,  
Greetings and thanks for your efforts to provide such a good paper. I enjoyed those clerical coconuts on the March issue!

Can you help me? I've been racking my brain and heart to find better and better ways to convey the heart of God and the Principle to guests and members at our regional education camp.

I'm looking for participatory exercises, devices, videos, games, whatever to help people experience something of our ideal and understanding of God plus major themes in the Principle.

We've already begun a modest adventure into cooperative games (from the Playfair book), skits, brief dialogues during lectures, lecture tools (felt-and-flannel boards to allow movable vivid diagrams), educational and heart stirring videos, story telling and we developed a board game (to illustrate the Principles of Restoration.)

I'd like to ask the readers to offer me their suggestions and experiences as to better ways to:

1. Help learn the Principle itself; how to experience Principle in solving problems, how to challenge people's dealing with issues which the Principle raises,

**D**ear Editor,  
I have enjoyed receiving your paper for many months now and decided I'd like to send you the enclosed \$20 contribution so that your paper can reach more people.

Today, April 9, is my daughter Ann's third spiritual birthday in the Church and I know first hand that although these have been challenging to her, they have also been the most fulfilling years of her life and that she is truly happy in her work.

She's at your Bush Street center in San Francisco, California, and twice in the years she's been out there I've had the

how to go about it. Many churches here do not want to get involved with issues that are important, but the Unification Church has offered me an area to really get involved in.

The team members were bright, intelligent people who really went out of their way to help me in my search for meaning and purpose in my life. They have gone to Jackson, Mississippi, but I will always cherish the beautiful time we had together and will keep in touch with them by writing and praying for them. I am really sad because people do not fully understand that the Unification Church can bring hope and love to the United States. But Satan knows his time is up and is doing all he can to stop the restoration that will see his end. Love will conquer all.

I am going to Atlanta for the seven day workshop and one of the team members will go with me. I am looking forward to this. Thank you for reading this. May the Lord be with you always.

Your brother in Christ  
Herbert Nixon

**D**ear Editor,  
Please print:  
"To IOWC #52, I Love You."  
Barbara Arparte  
Massachusetts

how to stimulate questions which are answered in the Principle, how to help retention of material, how to illustrate main points, how to stimulate creativity, desire to serve, a thirst for God and higher purpose, etc.

2. Facilitate experiencing the heart of God in three aspects — the joy of creation, the sorrow of the Fall, and the sacrificial perseverance of Restoration.

I'm looking for anything — a children's story, a picture book, a theatre game, a poem, an exercise in service, a self-discovery question, a teaching technique, a new angle on sports, a slideshow, a video documentary or drama, a chart, a reflection essay exercise, a folk tale, a prayer exercise. I want some idea how to move people past the limits of lectures.

Please write with your ideas to:

John Williams  
Lake Cedarwood  
Box 121  
Watervliet, MI 49098

opportunity to visit her and meet the brothers and sisters she works and lives with and they are fine upstanding people anyone would be proud of. If more people were aware of the good work done by your Church, I feel sure that the negative attitude (due to ignorance) towards the Church would change. My nephew Jim Feher, is currently in South Korea on VOC work and today I'm mailing him the March issue along with a letter.

Thank you for sending your paper to me and I look forward to future issues.

Sincerely,  
Marie Jappell

**Founded 1982**

# Unification News

**Dr. Mose Durst**  
—PUBLISHER—

**Richard L. Lewis**  
—EDITOR—

**Louise Zontek**  
—TYPESETTING—

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

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

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

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

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

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

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





David Doose  
CARP

**W**ebster's New World Dictionary defines dialogue as "interchange and discussion of ideas, esp. when open and frank, as in seeking mutual understanding or harmony."

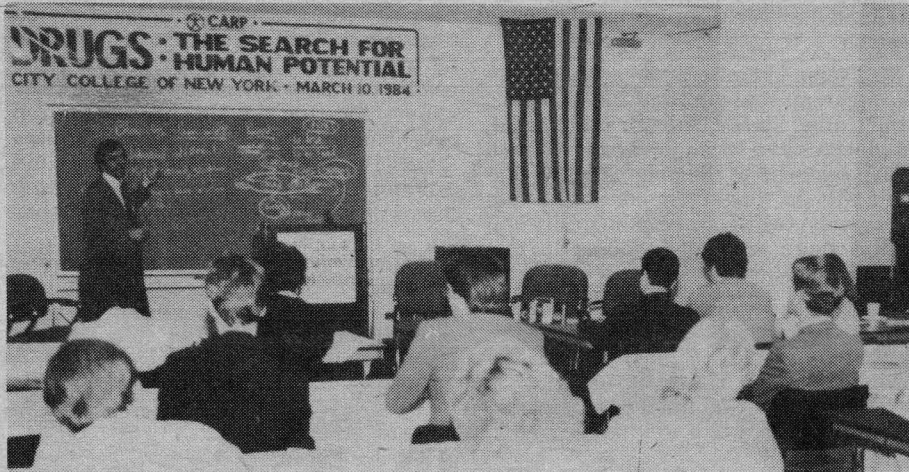
In Divine Principle terminology dialogue is an aspect of the universal principle of "give and take;" the principle which functions on all levels of life in the universe to bring about harmony.

The underlying assumption in a dialogue is that both parties have something of value to offer each other and that both parties are intent on not only giving information, but also receiving information. In a true dialogue both parties are lifted together into a higher level of understanding of not only each other but also of themselves and the world around them.

It is with this understanding of dialogue that the Collegiate Association for the Research of Principles (CARP) has begun an intensive campaign of initiating dialogues on many different topics through their sponsorship of conferences.

CARP's conferences on communism are intended to create a dialogue that will help all parties involved understand the failure of communism as a solution to the world's problems and also to generate more viable solutions. The same holds true for their conferences on drugs and their conferences with Christian ministers — through dialogue the problems

## CARP Intensive campaign on campuses brings results



A CARP conference on drugs at City College, NY.

can be better understood and better solutions can come forth.

### Communism

As more and more refugees from communist countries flood into the U.S. it is becoming harder and harder for Americans to ignore the communist threat to world freedom. And when a man like former Black Panther radical

Eldridge Cleaver (who in 1969 called the U.S. government the "number one enemy of mankind" but in 1984 is running for Congressman in California) starts speaking out against the communist system he once supported whole-heartedly people are shocked into listening.

CARP, recognizing the value of these refugees and converts like Cleaver, has invited them to their conferences. Who

can know better the reality of communism than those who lived and worked under its oppressive system. Mr. Thomas Schuman, a former KGB agent who worked in the Soviet Embassy in India before defecting to the West, spoke at CARP's first two series of conferences held in November of 1983 and in January of this year.

At its most recent conferences in April in Boston and Chicago the nations of the U.S.S.R., Cuba, Angola, Red China, Nicaragua and Afghanistan were represented.

In Boston the conference topic was "Toward a Just Society Beyond Communism and Capitalism." Over 40 professors and students from 11 colleges such as Harvard, MIT and North Eastern participated.

Prof. Paul de Lespinasse from the Department of political science at Adrian College in Adrian, Michigan gave the keynote presentation in which he said that both the communist and capitalist societies were inadequate as global systems. He went on to outline what he felt would be a good model for a more just system. After his presentation Tom Walsh gave a talk on Unificationism as a social theology capable of serving as a world model.

At the Chicago conference the topic was "Afghanistan, to Poland to Nicaragua: The Reality of Communism." Dr. Alexander Bolanos, a native of Nicaragua, Mr. Anwar Hajher, a native of Afghanistan, and Howard Self, Assistant National Director of CARP, all gave pre-

*continued on page 20*

## New ERA Advanced seminars for academics on Unificationism

By Jolanda Smalls  
New ERA Staff

**F**ebruary 8 - 12, 1984, fifty-four people from Africa, Europe, North America and Asia met in San Juan, Puerto Rico for three separate seminars held simultaneously at the Condado Beach Hotel. The three seminars; "Eschatology and the Second Coming of Christ," "Providence and History," and "Korean Religions since World War II" were convened and moderated respectively by Dr. Richard Quebedeaux, author, Dr. M. Darrol Bryant, Professor of Religion and Society, and Dr. Frank K. Flinn, Consultant in Forensic Theology.

This was the fifth in a series of Advanced Seminars on Unification Theology sponsored by the New Ecumenical REsearch Association every winter since 1980 in which papers are presented from various traditions such as Catholic, Evangelical Protestant, Lutheran, African Traditional, Black Moslem as well as Unificationism, on different themes

related either to core concepts of Unification theology or the origins and traditions of the Unification Church.

Past conferences have studied such issues as "Sin and Society," "The Principle of Creation," "Christology," "Eschatology," "Hermeneutics," "Religion and the Pacific Era," "The Fall," "Unification Lifestyle," "Indemnity," "The Family," and "Revelation."

The essays presented at these conferences have been collected in publications (available from The Rose of Sharon Press) such as "Hermeneutics and Horizons," edited by Frank K. Flinn, "Lifestyle: Conversations with Members of the Unification Church," edited by Richard Quebedeaux, "The Family of the Unification Church," edited by Gene G. James, and soon to be published "The Return of the Millennium," edited by Joseph Bettis and Stanley K. Johansen, and "Restoring the Kingdom," edited by Deane William Ferm.

### Korean new religions

The papers presented in the seminar



Participants at one of the New ERA advanced seminars on Unificationism.

"Korean Religions since World War II" explored such themes as the Catholic Church in Korea since Vatican II, Shamanistic influences on Korean New Religions, Minjung Theology or the Korean Liberation Theology, the attitude towards politics of both the Unification Church

and the Soka Gakkai, a controversial Nichiren Buddhist lay movement in Japan, Korean religious leaders and their messianic aspirations, and many other diverse and interesting topics.

*continued on page 20*

## Unification News

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

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

Clip — including the mailing label — and send to:

**Unification News, Subscriptions**  
4 West 43rd Street • New York NY 10036

- ☐ DELETE the address on adjacent label from your mailing list.  
☐ ADD this new address to your mailing list:  
☐ CHANGE the adjacent mailing label to read:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ZIP \_\_\_\_\_

Be sure to enclose the old mailing label for CHANGES and DELETIONS to the mailing list.

Enclose \$10 for Canadian, \$30 for overseas mailing.