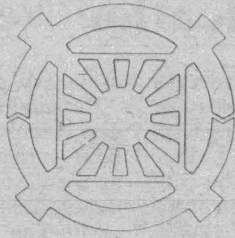


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# Unification News

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## Rev. Moon testifies at Senate hearing Speaks out with other clergy on threats to religious liberty

*Calls for release of  
 Justice Dept. memo*

By Hal McKenzie  
 New York Tribune

**W**ASHINGTON, June 26 — In a rare public appearance at a Senate hearing, Reverend Moon charged that a U.S. government "conspiracy" was behind his conviction for tax fraud.

Reverend Moon, a key witness in a Senate hearing on religious liberty, in a surprise statement said a Justice Department document could prove his prosecution was due to a government "conspiracy to get Reverend Moon."

He also cited biased media coverage, IRS harassment of his church, and leftist hostility toward his anti-communist stand as creating the climate which made possible his conviction and scheduled imprisonment, which Reverend Moon and other religious leaders called a threat to religious freedom.

During the question-and-answer portion of his testimony before the Senate Judiciary Committee's Subcommittee on the Constitution chaired by Sen. Orrin Hatch, R-Utah., Reverend Moon asked Hatch to seek a Justice Department "prosecution memorandum" recommending that Reverend Moon not be indicted because the government had no case.

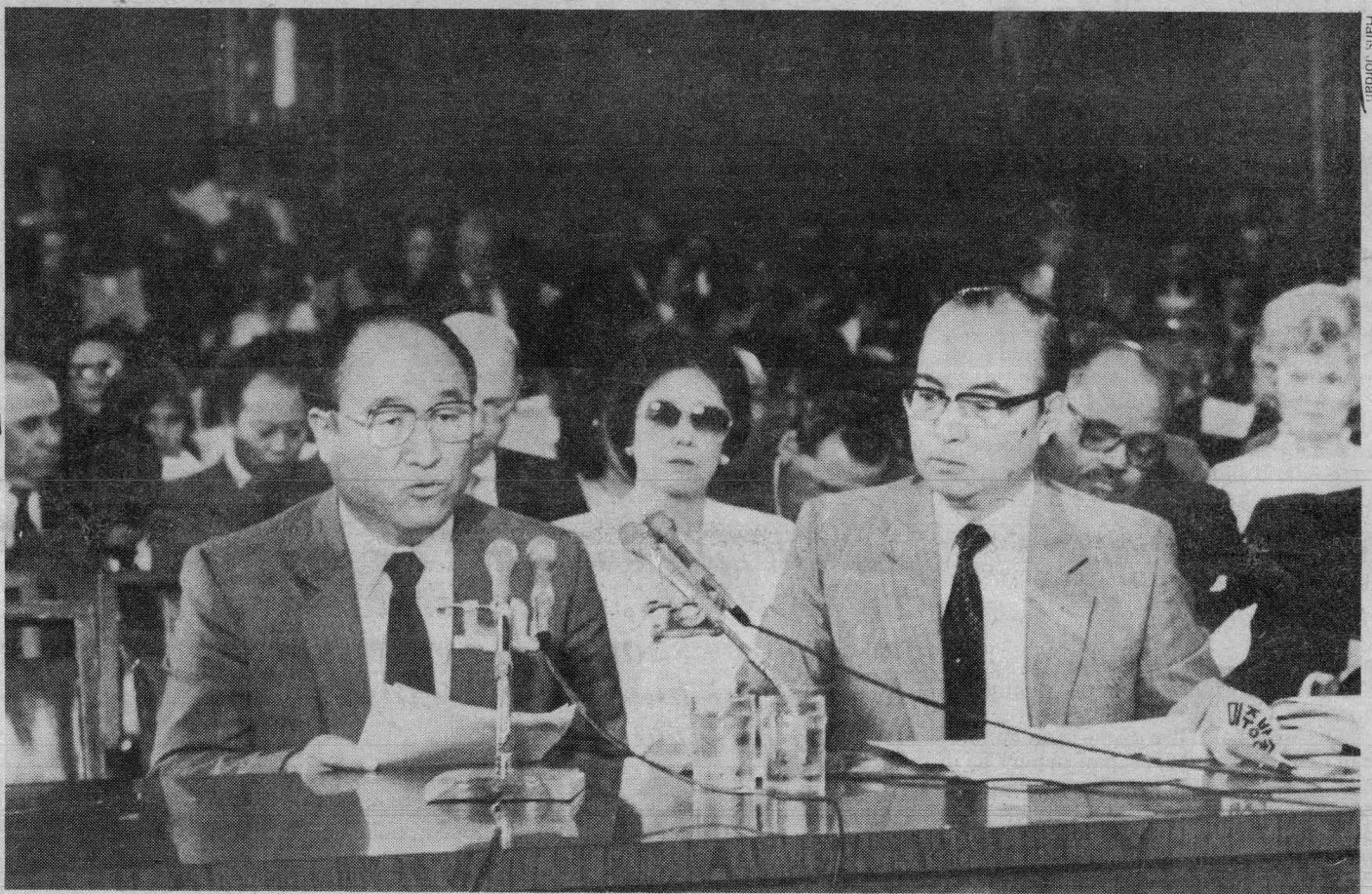
Reverend Moon said the memorandum, drafted during the Carter administration, was the unanimous opinion of three career tax lawyers at the Justice Department whose job is to review cases for potential prosecution. Their recommendations were overruled twice "by a political appointee" with little experience in criminal tax cases, Reverend Moon said.

"The document will show that my prosecution was politically motivated and there was a conspiracy to get Reverend Moon," he told Hatch. The Utah senator said he would ask the Justice Department for the document, but that the agency usually did not honor such requests.

### 'This is U.S.A.'

In his opening remarks, Hatch said, "This is a subject of monumental significance to our republic. The right of every man to be free from governmental coercion or interference in his personal relationship with his creator is fundamental to our free and democratic way of life."

Citing what he saw to be a "recent acceleration of disputes between American citizens and government officials over the proper role of the government in the affairs of churches," Hatch said he was disturbed particularly over the jailing of ministers such as Reverend



Reverend and Mrs. Moon with Bo Hi Pak as translator at the Senate Sub-Committee on the Constitution hearing on religious liberties.

Moon and the Rev. Everett Sileven.

"This isn't the Soviet Union or Poland, or Afghanistan," Hatch said, deviating from his prepared text. "This is the United States of America."

Reverend Moon was among a number of witnesses testifying on the question of religious liberty, including Constitutional experts Laurence Tribe of Harvard Law School and Pennsylvania attorney William Ball; Sileven, pastor of the Faith Baptist Church of Nebraska, who is embroiled in a controversial legal dispute over a church-run school in which seven church fathers and Sileven have been jailed; and a fundamentalist leader, the Rev. Greg Dixon.

Bob Jones of Bob Jones University offered a prepared text although he could not testify personally. Prepared statements were also accepted for the record from spokesmen for the Society of Krishna Consciousness (Hare Krishnas) and the Church of Scientology.

At least 350 people crowded the hearing room, while hundreds more stood outside in a line that snaked down the halls and out the door of the Dirksen Senate Office Building. Most were Christian ministers invited by the Ad Hoc Committee on Religious Liberty, which had been holding a series of rallies

across the country. Many of the ministers had pledged at these rallies to spend a week in jail on Reverend Moon's behalf.

Laurence Tribe, a renowned constitutional expert who has litigated a number of church-state disputes including Reverend Moon's appeals, said the ultimate aim of the religion clauses of the First Amendment "are to facilitate spiritual volition by showing no government favoritism toward, or animosity against, any religious group or view, but instead letting 'each flourish according to the zeal of its adherents and the appeal of its dogma.'"

Tribe, saying he perceived an

increasing denial of that aim, said "government institutions at all levels are arrogating to themselves the power to define new boundaries between the secular and the sacred — to swallow the life of the spirit within the bowels of the bureaucracy."

### Religious liberty imperiled

Dixon, national chairman of the Coalition of Unregistered Churches, said, "Men searching for religious liberty built this nation. And now the nation is destroying religious liberty." While the hand of God, he said, made this nation

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## Rev. Moon's imprisonment delayed for one month

**R**everend Moon was granted a month's postponement on June 11 before he must begin serving an 18-month federal prison term.

Reverend Moon had been scheduled to surrender to federal authorities on June 18 after the Supreme Court refused to hear the appeal of his 1982 conviction for

alleged tax offenses.

Reverend Moon's attorney, Michael McAllister, asked Judge Gerard Goettel in U.S. District Court in Manhattan to delay the beginning of the sentence so the lawyer could propose alternatives to incarceration for the Korean evangelist.

Goettel granted the request and set a new surrender date for July 20. □



## It's a classic heresy hunt

By Ray Bayliss

**W**hen Martin Luther stood before a secular court in 1521, accused by the established church of heresy, he said "here I stand, I can do no other." Over 400 years later Dr. Martin Luther King found himself in prison for daring to challenge the established social order — committing social heresy, if you like — by campaigning for racial equality. He said essentially the same thing.

The confrontation between men of conscience and the unconscientious world is an historic one. On the individual level, so psychologists tell us, the common response to guilt, to the feeling of being judged, is to project our guilt onto others and accuse them of our sins. As Dr. Scott Peck wrote in *People of the Lie*, "Since they (evil people) must deny their own badness, they must perceive others as bad." They are, he says, "chronic scapegoaters." A righteous man in our midst is a judgement on us all and our response is usually to condemn and crucify him.

So for a religious person to lose a court case is no dishonor. Was Jesus dishonorable? In fact, the company of the convicted in religious history is a large and noble one indeed.

Today, however, persecutors and prosecutors refrain from using the term "heresy" as it rightfully implies a certain narrow-mindedness on their part. Instead their heresy-hunt is cloaked and jargon and hidden by secular justifications. Whether the heresy concerns the

value of the Eucharist — a controversy which led Anne Askew to the stake — or concerns the value of a human being with black skin — one that led Martin Luther King to the Birmingham jail — the conflict is always between an old idea and a new one, tradition and reason, or a small purpose and a larger one.

Reverend Moon's tax-trial followed the classic style of a medieval heresy-hunt. One central point in the case was that the jurors, with the sanction of the court, were permitted to refer to their own beliefs as to what constitutes a legitimate religious activity. Anyone not sharing their Sunday-Christian view of what religion should be is condemned by them

of heresy, pure and simple.

Erasmus wrote "By identifying the new learning with heresy we make orthodoxy synonymous with ignorance." And, as we all know, ignorance always tries to defend itself.

In *The Nature of Belief*, Elizabeth Maclaren wonders aloud how we decide which is the orthodox position. Do we count heads, centuries, mitres or what? Actually, orthodoxy is measured by power. In Tudor England the orthodox religion changed with each successive monarch, allowing Catholics and Protestants to take turns in burning each other.

There is an ominous similarity

between Reverend Moon's conviction and that of a Soviet Christian, Ivan Fedorchuk, who was imprisoned last year for "Infringing the rights of citizens under the guise of performing religious rituals." His crime was being a Pentecostal-ist.

Past and present; East and West, the heresy-hunt continues as a means to defend ignorance and power while we have before us, in the Soviet Union, a perfect example of ignorance in power. Religious freedom is the foundation for all freedoms yet it is still only an ideal in America, not a reality. Making it a reality is certainly worth fighting for; even worth going to prison for. □



Martin Luther at the Diet of Augsburg.

## SENATE

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possible, "Now the government is saying, 'God, we don't need you or your ambassadors.'"

Dickson said the First Amendment had become just "a scrap of paper," as in Russia, where religious liberty is guaranteed by the Constitution on paper but denied in fact. And he said the IRS had become "a terrorist organization" due to its power of coercion.

Sileven called the dispute over his Faith Christian school "the horror story of our nation." He cited a number of incidents in Nebraska where church congregations had to cross state lines because of harassment from the state.

In that dispute, the state insists that teachers be licensed, while Sileven insists that education is part of the religious mission of his church and that licensing religious activity violates the First Amendment.

Reverend Moon read his prepared statement in accented but powerfully delivered English, using an interpreter during the question-and-answer session, although he appeared to understand questions put to him.

Reverend Moon was the obvious star of the session. His entrance into the hearing room, escorted by Capitol Hill police and bodyguards, was greeted with cheers. His testimony and cross-examination were accompanied by applause and "amens" by hundreds of spectators who jammed the hearing room, prompting Hatch to gavel the crowd to order several times and call for an end to "demonstrations" in the hearing room.

### U.S., world in danger

Reverend Moon's prepared statement said religious freedom in the United States is imperiled, and with it the survival of the United States itself and freedom throughout the world. "A dark spirit

***The ultimate aim of the religion clauses of the First Amendment are to facilitate spiritual volition by showing no government favoritism toward, or animosity against, any religious group or view***

of atheism and religious intolerance is found in America today," Reverend Moon told the subcommittee, "and this time there is not another 'New World' to receive us as refugees. We have no choice but to restore America as the land of religious freedom. If not, this nation will perish and the world will perish."

Although Reverend Moon said he had supported President Reagan in the hope that he would oppose communism and restore the U.S. religious heritage, "It is disappointing that under this man, who was elected with the tremendous support of the religious community, the state is encroaching more than ever on the affairs of the church."

Reverend Moon said that, because of the importance of the United States to the world, he had "given my heart and soul and every drop of sweat and tears for the sake of this nation." Outlining the many and varied projects he initiated in the United States, which he said had cost hundreds of millions of dollars coming from foreign branches of the church,

Reverend Moon said that "in my movement, the United States has been a recipient, not a source of funds."

In a rhetorical question that sparked loud approval from the audience, Reverend Moon asked, "When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?"

Hatch, who had filed a friend of the court brief in favor of a Supreme Court review of Reverend Moon's case, was sympathetic toward the Korean religious leader. However the ranking minority member of the subcommittee, Sen. Dennis DeConcini, D-Ariz., in a series of sharp questions challenged Reverend Moon's assertion that he did not receive a fair trial.

In response to questions by Hatch, Reverend Moon said he did not blame the U.S. public for the persecution he had received in the United States, but that "forces" in Korea, Japan and the United States were "out to destroy me" for his

anti-communist beliefs after he came to the United States in 1971.

"My skin, my religion has become a target," he said.

"I blame circumstances between the government and media that created this distorted image."

In response to DeConcini's questioning, Reverend Moon said he could not get a fair jury trial because public opinion was against him. "The media did a thorough job on me," he said. That is why he pressed, unsuccessfully, for a trial by a judge alone.

"Jesus Christ got the jury trial and he got the verdict," he added, prompting applause from the largely Christian audience, although DeConcini said he "took offense" at Reverend Moon comparing himself to Jesus Christ.

Reverend Moon also said the IRS had initiated a number of "unreasonable actions" against him, such as having IRS agents spend months at the New York headquarters of the Unification Church scrutinizing every aspect of church finances.

DeConcini told Reverend Moon that, as a former prosecutor, he had never heard a convicted person say he got a fair jury trial. "You can't have it both ways," he said. "You cannot have a fair jury trial and then, when the verdict goes against you, condemn the system."

Hatch, however, interceded with the comment that in all his years as a defense lawyer he had never seen a defendant's request to waive a jury trial denied due to the insistence of the prosecution. He said a defendant's right to waive a jury trial is an important constitutional issue that remains unresolved.

The Supreme Court refused on May 14 to review Reverend Moon's appeal of a 1982 federal court conviction of failing to report more than \$100,000 in interest earned on more than \$1.6 million deposited in accounts in his name. He has been fined \$25,000 and sentenced to 18 months in prison, which he is scheduled to begin serving on July 20. □

***Citing what he saw to be a "recent acceleration of disputes between American citizens and government officials over the proper role of the government in the affairs of churches," Hatch said he was disturbed particularly over the jailing of ministers such as Reverend Moon and the Rev. Everett Sileven.***



## SENATE HEARING Rev. Sun Myung Moon

This is the text of the testimony of Reverend Moon, June 26, 1984, before the Subcommittee on the Constitution, Committee on the Judiciary of the United States Senate

**H**onorable Chairman, distinguished members of the Senate, ladies and gentlemen.

I would like to express my heartfelt appreciation to you for inviting me to speak at this Senate hearing on religious freedom. I want to also express my sincere gratitude, Mr. Chairman, for your support in favor of my appeal to the Supreme Court. Your noble deed to uphold the principle of constitutional rights of individuals will be long admired by millions of Americans.

Since the Supreme Court refused to review my case, there has been a very strong protest by many members of the religious community. More than a thousand clergymen — Jewish, Christian and Islamic — have pledged to commit 1 week of their lives in prison with me in the name of religious freedom. It moves me deeply. I salute these champions of religious freedom.

I feel this occasion is very historic. I am not just speaking to the United States Congress. I am speaking to history and before God.

### American religious liberty

God loves America. America's greatness does not lie in her vast resources, nor in her tremendous prosperity. It lies in the very spirit upon which this nation was founded. That is the spirit of *one nation under God, with liberty and justice for all*. However, God's will is not just one nation under God, but one world under God. We are all brothers and sisters — one human family. When we recognize God as our Father, this ideal can become a reality.

Without religious freedom, however, God cannot fulfill His ideal. The Pilgrim Fathers understood that if you do not have religious freedom, you have no freedom at all. They risked their very lives to secure freedom of worship.

Now, that freedom of worship is in danger. A dark spirit of atheism and religious intolerance is found in America today, and this time there is not another "New World" to receive us as refugees. We have no choice but to restore America as the land of religious freedom. If not, this nation will perish and the world will perish.

### My mission in America

In 1971, God called me to come to America and lead a movement to revive the fervor of Christianity and restore the founding spirit of the nation. God has sent me to America in the role of a doctor, in the role of a firefighter. He has sent me to bring about a dramatic spiritual awakening. The survival of the entire world depends on America fulfilling her responsibility. America is the last bastion of freedom. For the last 12 years, I have given my heart and soul and every drop of sweat and tears for the sake of this nation.

In the process of fulfilling this mission, I have become controversial, and in some quarters, unpopular. And I have been persecuted. However, I am by no means the first religious leader to have experienced persecution. Many of the major religious figures in the Judeo-Christian tradition have walked this path of suffering through persecution. Today, I am honored to follow the same tradition.

I believe that God's hope is for freedom on the earth, and the greatest threat to freedom today is totalitarianism, particularly in the form of communism, which systematically opposes freedom of religion. Communism has killed more than 150 million people. Many of these were religious people. I myself suffered nearly to the point of death in a commu-

nist prison camp. Communism is the worst inhumanity in the world today.

Freedom has been retreating for the past decade. In 1975, freedom retreated from Southeast Asia. Millions of people perished. Nation after nation in Africa and Latin America has been communized. One-and-a-half billion people have fallen under communist tyranny. Now Central America, the backyard of the United States, is the front line of battle. I know that the enemies of freedom will not stop until they achieve their final goal: the conquest of this very nation, the United States of America.

I supported Ronald Reagan for president because I hoped that he would do God's will to stop the spread of communism and truly bring this nation back to God and to her founding spirit. It is disappointing that, under this man, who was elected with the tremendous support of the religious community, the state is encroaching more than ever on the affairs of the church. For the first time, ministers are being jailed. Truly, religious freedom is being dealt a devastating blow.

### My goal in America

In the last 12 years, I have done everything I could for America. I have had just one goal in mind: to strengthen the moral fiber of America and enlarge her capacity to fulfill God's will.

Through projects such as the International Religious Foundation, the New Ecumenical Research Association and the Conference on God, I have sought to bring theologians of all faiths together to better understand God and one another.

I have worked to bring God's will into the academic world. The International Cultural Foundation sponsors annual conferences on science and absolute values, and brings scholars together in organizations such as the Professors World Peace Academy, Paragon House Publishers and the Washington Institute for Values in Public Policy.

In the area of cultural expression, I have endeavored to reinforce the theme of reverence toward God. In the movie *Inchon*, for example, I have tried to portray the historical importance of Gen. Douglas MacArthur, a great American devoted to God and humanity. It is vital for American young people to have such a hero figure.

Because religious ideals must be expressed in service to humanity, I initiated the National Council for the Church and Social Action, the International Relief Friendship Foundation and Project Volunteer.

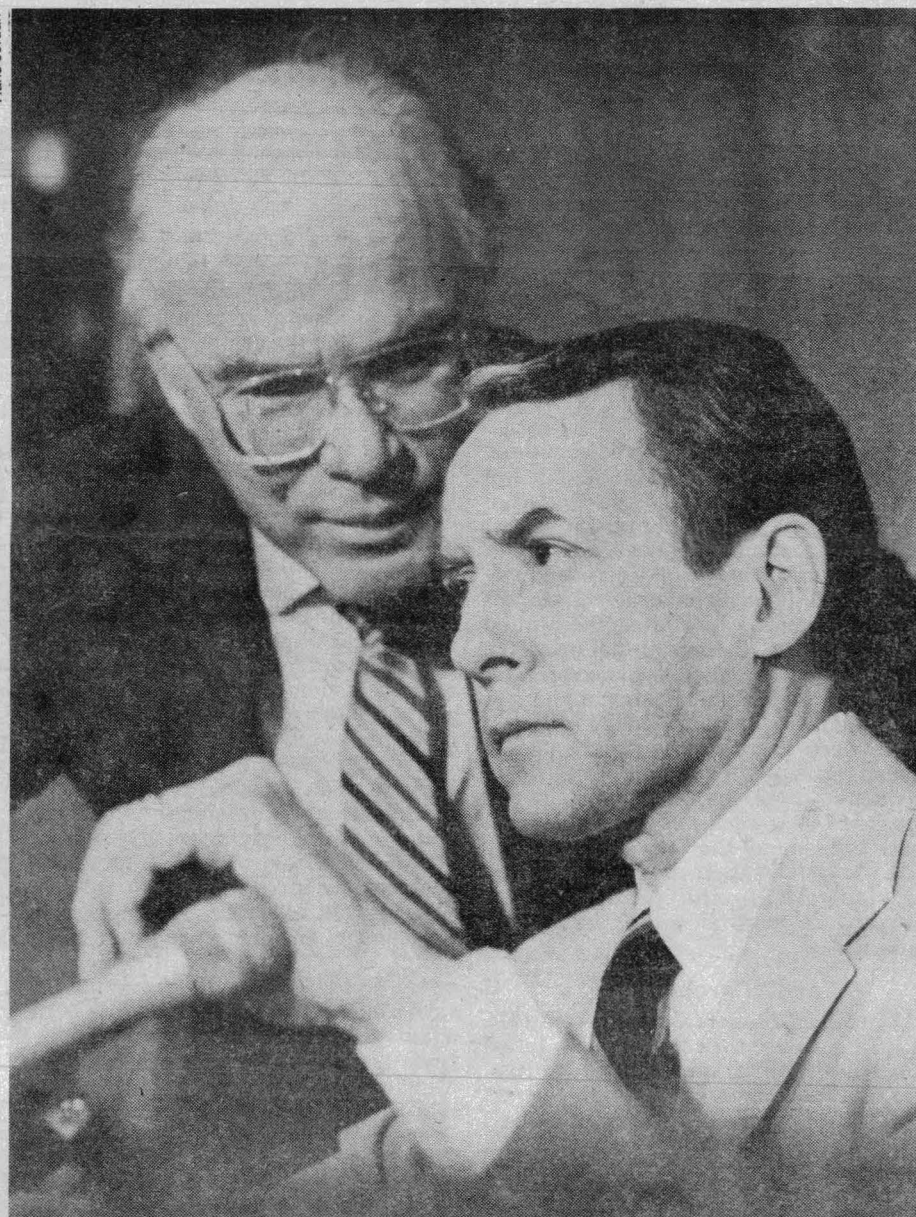
To work toward the liberation of all people from totalitarian ideologies, I established the International Federation for Victory over Communism, the Collegiate Association for the Research of Principles, and CAUSA International.

To set a standard of responsibility in the communications media, we founded the World Media Association and News World Communications, which publishes several newspapers. One of these, *The Washington Times*, was created to present an alternative view in the nation's capital. This project alone cost our movement over \$100 million.

These projects have required a vast amount of financial resources, as well as the hard work and loving sacrifices of fellow church members. Several hundred million dollars have been poured into America, because this nation will decide the destiny of the world. These contributions are primarily coming from overseas. In my movement, the United States has been a recipient, not a source of funds. I have acted from the firm belief

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Hans Jordan



Sen. Patrick Leahy, D-VT, and Sen. Orrin Hatch, R-Utah at the Senate Subcommittee hearing on religious liberty.

## SENATE HEARING Sen. Orrin G. Hatch

These are excerpts from the opening Statement of Senator Orrin G. Hatch to the Subcommittee on the Constitution, Committee on the Judiciary of the United States Senate

**W**e are here in the capacity of the Senate Judiciary Committee's Subcommittee on the Constitution, which I chair, to conduct an hearing on the state of religious liberty in America today.

This is a subject of monumental significance to our republic. The right of every man to be free from governmental coercion or interference in his personal relationship with his creator is fundamental to our free and democratic way of life. Its value cannot be overstated.

As Historian Sanford Cobb has so accurately observed:

"Among all the benefits to mankind to which this soil has given rise, this pure religious liberty may be justly rated as the great gift of America to civilization and the world..."

The concept of religious freedom has been central in the political philosophy of the leaders of our nation since the Pilgrims first landed at Plymouth Rock in 1620. It was significant in the 18th century debates of state legislatures and the Continental Congress, where it had the indefatigable support of men such as Thomas Jefferson, George Mason and James Madison. These debates culminated in 1789 in the passage by the first congress of the First Amendment in the Bill of Rights. That amendment contains these few but well chosen words:

*Congress shall make no law respecting the establishment of religion, or prohibiting the establishment of religion, or prohibiting the free exercise thereof.*

These words, clear as they may seem, have been the subject of significant, and sometimes heated, debate since their enactment almost 2 centuries ago. These debates have often led to lawsuits and from time to time the United States Supreme Court has stepped in to give guidance and interpret those simple words. In 1947 the Court told us in *Everson v. Board of Education* that the establishment of religion clause means at least that:

*"Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another."*

With respect to the free exercise clause, the Supreme Court stated in *Wisconsin v. Yoder* that "Only those interests of the highest order and those not otherwise served can overbalance legitimate claims to the free exercise of religion."

In other decisions, the court held in 1962 that a prayer composed by New York state school officials for voluntary recital in the public schools constituted an unconstitutional establishment of religion; in 1961 that Maryland's Sunday closing laws did not constitute such an establishment of religion; in 1981 that a state university in Missouri could not, without violating the establishment clause, allow equal access to a student religious group to school facilities used by other groups; and finally, in this year, 1984, that a Christian nativity scene paid for out of public funds and spon-

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By Robert Morton and Dirk Anthonis

**O**n Feb. 1, 1978, a reporter and photographer discovered two men in the Unification Church headquarters on 43rd Street poring over the church's books. Although the men refused to divulge their identities, affiliation or the nature of their inquiry, church officials later disclosed that they were investigators for the Internal Revenue Service (IRS).

An article appearing the following day in *The News World*, (now the *New York Tribune*) was the first public indication that the U.S. government was scrutinizing the controversial church, founded in 1954 in South Korea by the Rev. Sun Myung Moon. The article also reported that the IRS agents had been working in their own office at the church headquarters on a daily basis for nearly 2 years.

More than 4 years later, the United States used the findings of that intensive investigation to indict and convict Rev. Moon and an aide on tax-fraud charges in Manhattan's Southern District.

Between the time the IRS began its investigation in 1976 and his conviction on July 16, 1982, the Unification Church and Rev. Moon were subjected to federal investigations by the U.S. Congress, the IRS, the Immigration and Naturalization Service (INS), the Security and Exchange Commission (SEC), the CIA and the FBI.

#### \$680G probe done

During an 18-month period from 1976 to 1978, a House subcommittee on International Organizations chaired by Rep. Donald Fraser, D-Minn., spent more than \$680,000 on an investigation that proved no wrongdoing, but that proposed in its concluding report that a federal "inter-agency task force" of federal government departments document the alleged illegal activities of the Unification Church.

The controversy surrounding Rev. Moon and his followers dates back to his ministry in communist North Korea, where he was accused of being a South Korean spy, exploiting young people and splitting up families — the very same charges that have been used against the charismatic teacher in the United States.

But the North Korean communists didn't waste 8 years on legal proceedings. After what his followers remember as "a very sloppy trial," he was sentenced to 5 years in a labor camp from which he was freed nearly 3 years later by attacking United Nations troops.

#### Allegations false

When Rev. Moon launched his ministry in the United States with a whirlwind speaking tour in 1972, it was his very success at attracting young idealistic followers that sparked a negative reaction, characterized by Unification Church officials as hysteria. Rev. Moon was accused of, among other things, being an agent of the South Korean government, "brainwashing" his converts, and splitting up families.

## History of government investigations of church

Unification Church members, or "Moonies" as they were dubbed by the press, retort that the relationship between the Unification Church and the South Korean government is anything but cozy; that the brainwashing charge is a fraudulent attempt to discredit religious conversion; and that the church, far from breaking up families, supports strong families and makes every effort to reconcile members with their parents.

A loose coalition of "deprogramming" or "faith-breaking" groups, leftist political organizations and religious leaders organized seminars and letter-writing campaigns to congressmen, while both the print and electronic media fed on the sensational plights of some young converts whose families disagreed strongly with their membership in the movement and paid thousands of dollars to have them "deprogrammed."

In January 1976, Sen. Robert Dole, D-Kan., wrote to the IRS requesting an investigation of Rev. Moon and the Unification Church. A chronology of subsequent actions taken by the United States against the church follows:

- **April 30, 1973:** Rev. Moon is granted permanent residency in the United States.
- **Nov. 8, 1975:** N.J. Rep. Joseph Minish says Congress is precluded from acting against the Unification Church unless it finds evidence of specific wrongdoing. Minish had earlier initiated inquiries by the House Banking Subcommittee on Domestic Monetary Policy into the Unification Church's tax-exempt status and by the House Judiciary Subcommittee on Immigration into Rev. Moon's legal status in the United States.
- **Jan. 9, 1976:** Sen. Robert Dole sends a letter to IRS Commissioner Donald Alexander requesting an investigation of the Unification Church.
- **Feb. 18, 1976:** Some 300 parents from groups throughout the United States, coordinating their efforts for the first time, gather in Washington in an attempt to persuade government officials to investigate Rev. Moon's Unification Church and other groups. Rabbi Maurice Davis; Jean Merritt, a psychiatric social worker; Dr. George Swope, a professor in psychology; and Sen. Robert Dole arranged the meeting.
- **May 24, 1976:** The *New York Times* reports that a number of individuals and organizations associated with the Unification Church have "intimate" ties with and have received assistance from the South Korean government and the South Korean Intelligence Agency (KCIA). Rep. Donald Fraser, who heads the House Subcommittee on International Organizations, announces plans to hold hearings in June on Rev. Moon's "political activities" in the United States.
- **Oct. 2, 1976:** The *New York Times* reports that the Rev. Moon and the Unification Church are not trusted by the

KCIA.

- **March 22, 1977:** The New York state Senate asks the Board of Regents to delay a request made by the Unification Church in 1975 for its Unification Theological Seminary to be certified as a degree-granting institute of higher education. Sen. Albert Lewis calls for caution in giving the organization the "imprimatur of reliability."

- **March 24, 1977:** California Superior Court Judge Lee Vavuris orders five adult members of the Unification Church placed in temporary custody of their parents, who seek to have them deprogrammed from the church.

- **April 11, 1977:** The California Appeals Court orders the five Unification Church members freed from parental custody after three of them have already been forcibly deprogrammed.

- **Feb. 1, 1978:** The existence of two IRS auditors, who had been working at the Unification Church's national headquarters for a period of time between 1 and 2 years scrutinizing the church's financial records on a daily basis, is disclosed in a published report.

- **Feb. 22, 1978:** The New York state Board of Regents denies the Unification Theological Seminary a charter to grant degrees.

- **June 26, 1981:** The Immigration and Naturalization Service begins a probe of Rev. Moon's U.S. resident status.

- **Oct. 15, 1981:** Rev. Moon is indicted in Manhattan on charges of filing false income returns omitting more than \$150,000 of his income in a 3-year-period from 1973 through 1975.

- **Oct. 22, 1981:** Rev. Moon, after returning voluntarily from Korea to face the charges brought against him in Federal District Court in Manhattan, addresses a rally by 5,000 Unification Church members in Foley Square Park and declares he is innocent of tax fraud and that the charges brought against him resulted from religious and racial bigotry. He pleads not guilty to the charges.

- **Nov. 17, 1981:** Supreme Court Justice Warren Burger denies a request by the Unification Church to gain access to sensitive intelligence data in CIA files. The church had filed the request under the Freedom of Information Act.

- **Dec. 15, 1981:** The U.S. Supreme Court refuses to hear an appeal by the Unification Church of a ruling by the New York Board of Regents denying the church a charter to grant degrees at the Unifica-

tion Theological Seminary in Barrytown, N.Y.

- **March 22, 1982:** Jury selection in the tax trial of Rev. Moon at the District Court in Manhattan begins.

- **March 30, 1982:** Federal Judge Gerard Goettel announces he will use a jury in the tax trial of the Rev. Moon, against the wishes of the defense.

- **April 21, 1982:** The Supreme Court, in a landmark victory for the Unification Church and other new religious groups, strikes down a Minnesota fund-raising law because it discriminated against non-traditional religions in favor of more established churches. The justices concluded in a 5-4 vote that states cannot force newer, non-traditional religious organizations to open up their financial records to government audits while failing to monitor more established religions.

- **May 6, 1982:** The New York state Court of Appeals rules in a unanimous decision that the Unification Church is a legitimate religious organization entitled to the same rights of tax exemption as other religious bodies.

- **May 12, 1982:** The tax trial of Rev. Moon goes to the jury, after Judge Goettel instructs them that the "key issue" to decide is whether or not money deposited in a Chase Manhattan Bank account and stock issued in Rev. Moon's name belonged to him or to the Unification Church he founded.

- **May 18, 1982:** Jury finds Rev. Moon guilty of failing to report on his tax returns \$112,000 in interest from a \$1.6-million bank account plus \$50,000 in stock in his name.

- **June 6, 1982:** The trial of professional deprogrammer Galen Kelly of Kingston, N.Y., on kidnapping charges turns into a trial of Rev. Moon, as the presiding judge compelled the Korean religious leader to take the witness stand to answer questions about his church's legitimacy. Kelly was being sued by Anthony Colombrito, a Unification Church member, for kidnapping.

- **July 16, 1982:** Rev. Moon is sentenced by Judge Goettel to 18 months in prison and to a \$25,000 fine.

- **Aug. 10, 1982:** Judge Goettel recommends to the attorney general that Rev. Moon not be deported.

- **Oct. 15, 1982:** Judge Goettel abruptly terminates an inquiry into allegations of jury misconduct during the trial last May, even though the allegations were based on the sworn testimony of a former juror and partly corroborated by other jurors questioned.

- **Sept. 13, 1983:** U.S. Court of Appeals affirms conviction of Rev. Moon 2 to 1, with Judge James Oakes dissenting.

- **Nov. 1, 1983:** The U.S. Court of Appeals denies Rev. Moon a petition to review his tax fraud conviction. The Unification Church, confident of the support of "every major religious group in the United States," announces it will appeal the decision to the U.S. Supreme Court.

- **May 14, 1984:** The U.S. Supreme Court refuses to hear the appeal of Rev. Moon, ignoring appeals by most major religious organizations, who filed briefs in support of the appeal.

Reprinted from the New York Tribune

## HATCH

from page 3

sored by a municipality does not represent an unconstitutional establishment violation.

With respect to the free exercise clause, the court has told us that the state of Wisconsin cannot require children of the Amish faith to abide by a state law requiring attendance in a formal high school until age sixteen.

Where these judicial interpretations have left us in law and practice in 1984 is subject of legitimate differences of opinion. Much has been and is being written or the subject of religious liberty in America. On the one hand, there are those who suggest that for all our efforts the First Amendment, in both its estab-

lishment and free exercise clauses, has been misinterpreted and misapplied. On the other hand, there are people who feel that the religious freedoms contemplated by the founding fathers are, for the most part, being fully protected.

Perhaps it is best for us to look upon this extended dialogue over the precise meaning of the First Amendment as evidence of a healthy and enduring constitution. This Subcommittee hopes it means at least that. But this subcommittee is also aware that in the minds of some, the present climate for religious liberty in America is not all it should be.

By any standard of measurement, there has seemed to be a recent acceleration of disputes between American citizens and government officials over the

proper role of the government in the affairs of churches. Just to mention a few of these disputes, we have recently seen a minister and others sent to jail in Nebraska for refusing to obey a court order which they feel, rightly or wrongly, is against their religious beliefs; we have seen a private religious university lose its tax exempt status because of the school's racially discriminatory admission standards; and we have seen a foreign national, who came to our country to spread what he believes and his followers believe to be the word of God in the form of the Unification church, investigated by the Internal Revenue Service and accused and convicted of criminal tax evasion stemming from allegations that he was in possession of money and property which he contended was not his own but rather the property of his church.

All of today's witnesses have been requested to provide the subcommittee with their observations on the current state of religious liberty and to recommend legislation if they so choose which to them may appear necessary and appropriate to correct any current deficiencies in practice or law.

Our purpose here today is not to retry or unnecessarily reargue the facts of any previous lawsuits. We are interested in past church/state litigation only to the extent it helps us understand the current state of affairs.

We feel we have an outstanding group of witnesses to help us in the task at hand. Of course, central to that task is a constitutional inquiry. We are not here to necessarily adjudicate what is fair or necessary or desirable but rather what is constitutional.





Pastor Everett Sileven.

Hans Jordan

## SENATE HEARING Pastor Everett Sileven

*This is an excerpt from the testimony of Dr. Everett Sileven, pastor of Faith Baptist Church in Louisville, Neb., before the Subcommittee on the Constitution, Committee on the Judiciary of the United States Senate*

In the Faith Baptist Church case, the state has said that it is not acceptable to believe that education is a part of your religion and, therefore, in this state you are prohibited from practicing the free exercise of educating your own children.

All over the United States, the IRS is intruding into church affairs because [it has] determined on [its] own that certain practices of certain religious groups are not acceptable religious practices in light of public policy.

In the Reverend Moon case, they have said that it is not an acceptable religious tenet in America for a minister to put church funds in his own name in a bank account and administer those funds even if it is the desire of the church members.

The IRS and state governments have launched a massive program to make a legal definition of a church and what is acceptable religion. This is totally unacceptable to us in America as American citizens if we are to have religious liberty.

In fact, Russia does the same thing. They say that there will be freedom of religion, but religion and state shall be separate and that religion and education shall be separate. You cannot separate religion from government; government in itself is a religious function.

The Roman Empire realized that it could not continue its mode of operation without the many false gods and Caesar worship. When Christians came along and claimed that Jesus was Lord and not Caesar, it threatened the very empire.

In America, our constitutional, republican form of government is and was dependent upon Americans having religious liberty. The reason religious liberty no longer exists in America today is because the current form of government is not what our forefathers gave us in the beginning. The current form of government that we practice is one of government being the rulers and the people being the slaves, and religious liberty does not fit into that mode of operation. □

## SENATE HEARING Prof. Laurence Tribe

*This is an excerpt from the testimony of Harvard University Professor of Law Laurence H. Tribe before the Subcommittee on the Constitution, Committee on the Judiciary of the United States Senate*

This nation has departed dramatically from the relationship between church and state contemplated by the Constitution. To the extent that the state and federal judiciary tolerate or indeed engineer such departures, it is not only to those institutions that we must appeal, but also to state legislative assemblies and to Congress itself.

The danger of the denial of religious freedom and the danger of political oppression confronts us increasingly today. In disputes over matters as diverse as the teaching of children and the taxation of income, government institutions at all levels are arrogating to themselves the power to define new boundaries between the secular and the sacred, to swallow the life of the spirit within the bowels of the bureaucracy, and to surround the secular halls of the state with the sacred garb of the church.

It is hardly faithful to the vision of the framers [of the U.S. Constitution] for courts to hold that legislatures may initiate their proceedings with official prayers pronounced by publicly funded chaplains, but that children may not initiate voluntary prayers on public premises even after school hours. It is hardly consonant with what the framers envisioned for the most sacred symbols of Christianity to be placed, at public expense, in a city's central square — while neutral programs of financial aid to all private schools, religious as well as secular, are struck down because they encourage political activism by religious groups.

When the courts of California were permitted by the United States Supreme Court to remain inactive when then-Attorney General George Deukmejian imposed a receivership on an entire church, it was the California legislature



Professor Laurence H. Tribe.

that responded by enacting limits upon such shameless pretensions to power.

Just so, to the extent that the United States Supreme Court remains inactive while the IRS, or the Department of Justice, or state officials invade the sacred precincts of religion, it is Congress that should consider measures for redress. □



Dorothy Fooks.

## He has done a great service

*Dorothy Fooks is the Founder and Publisher of the Murray Hill News, a monthly newspaper in New York City, which published this article in June.*

By Dorothy Fooks

Church and state are separated by law. Churches are exempt from paying taxes. The congregation of the church direct the head of the church in policy and the government has no right of interference with their method of administering their funds.

Liking Reverend Moon or disliking him should not interfere with good judgment. Reverend Moon was committed to help church activities spiritually and in fact politically in fighting Communism. Is it Communistic influence that undermined our people in treatment of Reverend Moon? Reverend Moon spent money for the activities that were need in this country.

His ideas in attracting persons to join his Unification Church should be respected for the church does not permit any violation of morality, does not permit smoking, drinking or participation in illegal or immoral activities.

What's wrong with these ideas?

Is it the subversive direction subtly used by the Communists that in their known underhanded methods influence our judges and the people?

*continued on page 20*

## REV. MOON

*from page 3*

that if America is lost, everything is lost. There is no other country that God can turn to.

When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?

### Government abusing power

From the very beginning this was not a tax case. It has been an invasion by the government into the internal affairs of religion. They chose the Unification Church because they thought that no one would come to our defense. However, this is where they miscalculated. The religious community of America knows that unless everyone is safe, no one is safe. When one is threatened, all are threatened.

When the government abuses its authority, the consequences are fearful. It was the Roman state that crucified Jesus Christ. In this country, it was the state that burned "witches," per-

secuted Roman Catholics, shunned Jews and prolonged black slavery. It was the state that allowed Joseph Smith, founder of the Church of Jesus Christ of Latter-Day Saints, to be killed by a mob in prison. It is the state that is coming after me, and in the process, violating the religious freedom of everyone. We must stop this trend now. If we do not, then who is next?

In the providence of God, the case of Rev. Moon has become a rallying point for religious freedom in the United States. I stand convicted for no other reason than my religious beliefs and practices. I am to be punished for being who I am. This has shocked and awakened the conscience of America. Many religious leaders and believers of all faiths have stood up in outrage. They are registering their protests. Most important of all, they are united. Their unity will ensure the survival of America.

### The greatest confrontation

The greatest confrontation in the world today is not the United States versus the Soviet Union, capitalism versus socialism, or even democracy versus communism. It is faith in God versus the denial of God.

The communist world, based on athe-

ism, has failed to fulfill the human dream. The free world, on the other hand, has become materialistic and forgotten God, and is helpless in the face of the grave world crisis. The world is dark with confusion. A new vision must emerge — a new world view centered on God. I am teaching that world view, based on God's heart of love. I call it "Godism." I proclaim that this ideal will provide a new solution to the world.

Godism can unite all religious people as well as all people of conscience. This world view will bring unity among enemies and enemy nations. This will bring true freedom of the human spirit. This ideal will usher in the realization of the kingdom of God on earth.

This world view, a system of thought of high dimension, has led many people to personal experience with God. The effect has been so phenomenal, that in some quarters, it was blamed on "brainwashing." This is the reason that I have been misunderstood in some established circles and by the media. The communists, who regard me as their arch-enemy, have exploited this misunderstanding in their attempt to destroy me.

Despite these difficulties, I am honored to dedicate myself today to the

preservation of religious freedom in this country. If I can raise up a beacon warning Americans of the danger that lies ahead, then my sacrifice will serve a great purpose.

The issue today is the very survival of America and the free world. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's will.

### God bless America

Today, I carry no animosity toward anyone. Jesus Christ showed the tradition of forgiveness when he prayed on the cross for those who crucified him. I am upholding that tradition. I long ago forgave my accusers. I have no hostility toward the United States government.

Instead, I pray for this country. I thank God that He is using me as His instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history.

Mr. Chairman, once again, thank you for this opportunity. I would like to conclude by saying God bless America.

Thank you. □



# Class of 84 UTS GRADUATION President's remarks

This is a listing of the graduating classes of 1984

## Religious Education Program

Damian Anderson, Northampton, England  
M.A., University of Cambridge, England

Kati Vigh Brisebois, Simian, Roumania  
B.A., University of Physical Education, Roumania

Katherine Adrienne Clarke, Tucson, Arizona  
B.S., University of Arizona

Linda Kucero Cornier, Pueblo, Colorado  
B.S., University of Southern Colorado

Maricia Rodrigues De Abreu, Porto Alegre, Brasil  
B.S., Federal University (UREGS), Brazil

Christine Edwards, Princeton, New Jersey  
B.F.A., SUNY at Purchase

Cheryl Glass, Lansing, Michigan  
B.A., Western Michigan University

Krzysztof Hempowicz, Poznan, Poland  
M.S., Polytechnic Institute of Poznan

Michael Huntington, Stewartville, New Jersey  
B.A., Hunter College CUNY

Stephen Kearney, Fairport, New York  
B.A., SUNY at Geneseo

Wiveka Ringo Lamson, Stockholm, Sweden  
B.A., University of Stockholm, Sweden

Richard Moore, South El Monte, California  
B.A., Hunter College CUNY

Julie Myles, Lakewood, Colorado  
B.A., University of Colorado

Terry W. Nishikawa, Gresham, Oregon  
B.S., Oregon State University

David Nissen, Brooklyn, New York  
B.S., Brooklyn College CUNY

Elio Roman, Moca, Puerto Rico  
B.A., CCNY

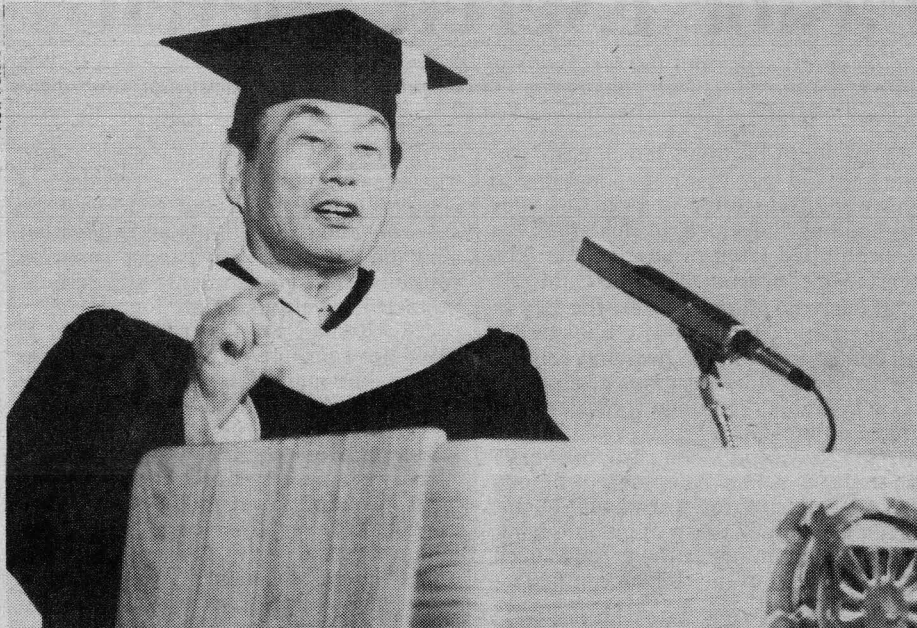
Taeko Rothstein, Rikuzentakata, Japan  
B.A., Senzuko Gakuen Daigaku Music Academy, Japan

Judy Skarsten Shahi, Sherman, Texas  
B.A., San Francisco State University

Ratna Thillairajan, Jaffna, Sri Lanka  
B.Sc., Polytechnic of Central London, England

Shiao-Lin Ku Thillairajan, Kaohsiung, Taiwan, R.O.C.  
B.S., Providence College, Taiwan

Theodorus Verheyen, Noordwykerhout, Netherlands  
B.S., Marine Engineering School, Netherlands



David S. Kim, president of the Unification Theological Seminary, speaking to the graduating class of '84, and below, presenting the diploma to one of the graduating students.

## Divinity Program

Robert Beege, Norwich Connecticut  
B.A., Princeton University

Eric Bobrycki, Cicero, New York  
B.A., SUNY at Cortland

Mary Cheney Bratti, West Hartford, Connecticut  
B.A., Bates College

Gregory Breland, Lexington, Kentucky  
M.S., Georgia Institute of Technology

William Brunhofer, San Rafael, California  
M.P.A., Golden Gate University

Kevin Convery, Philadelphia, Pennsylvania  
B.F.A., Temple University

Colette Delrue Cunningham, Tournai, Belgium  
Lic. Psy., M. Ther., Universite Catholique de Louvain, Belgium

Craig Dahl, Seattle, Washington  
B.S., Central Washington State College

Jose Ferette, Braga, Portugal  
Licenciado, Universidad Technica Lisboa, Portugal

John William Gehring, Floral Park, New York  
B.A., Queens College CUNY

Geoffrey Hinkle, Reading, Pennsylvania  
B.F.A., Pennsylvania State University

Alan Javan Inman, Wilson, North Carolina  
B.B.A., Temple University

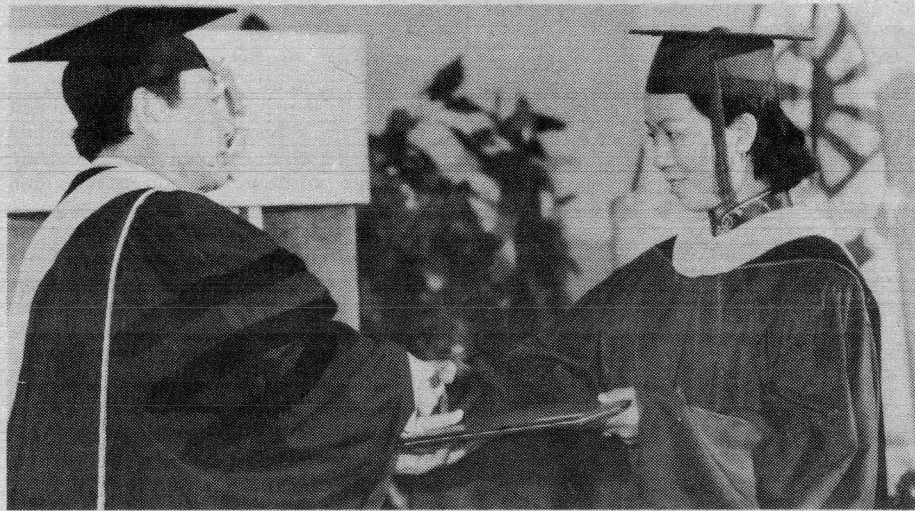
John Morris, Perth, Western Australia  
B.Ed., Western Australia Institute of Technology

Sara Blum Saberan, Jerusalem, Israel  
B.A., Hebrew University of Jerusalem, Israel

Fong Eng Spoto, New York City, New York  
B.A., New York University

Frances Chunka Vianale, Jersey City, New Jersey  
B.A., Ramapo College of New Jersey

Nancy Breyfogle Yamamoto, Decatur, Illinois  
B.S., Ohio Wesleyan University



These congratulatory remarks were made by David S. Kim, president of the seminary, to the graduating students at the Commencement on June 30, 1984

Just a few words of congratulations I owe you as my last talk to you as your President, since you have been listening to my so-called "Morning Briefs" everyday for the last 2 or 3 years, whether you like it or not!

In congratulating you all, I want you to inherit something very important and crucial for you as future Unification leaders, from our founder Reverend Moon's heavenly heart and divine love, as well as everything you have learned at UTS.

I shared this information with 150 theologians and philosophers, who were participants in the 6th Annual Seminar on Unification theology, held in Athens, Greece on June 10-17th.

Based on my observation I referred to Reverend Moon's personal viewpoint concerning the court trial and his 18 month's jail sentence, and I quoted his direct remarks:

"If it is God's will to restore this nation of America, using me as a sacrifice and religious martyr, I am ready to go to jail without hesitation. That way is not a threat to me as I would carry Heavenly Father's heart and divine love with me to prison. I have already forgiven this nation and the people of America for the mistreatment and injustice done to me, just as Jesus as the Son of God forgave his enemies 2000 years ago."

I hope you'll inherit this our Founder's same level of heavenly heart and divine love, thus spreading the noble virtues and values of the Unification movement.

All of us participants here today extend our heartfelt congratulations to you all.

Thank you.

## Teaching at the seminary

Interview with Dr. Josef Hausner, Associate Professor of Biblical Literature and Judaic Studies, Unification Theological Seminary

Q. What attracted you to come and teach at Unification Theological Seminary?

A. I have here some documents from 1946 which I have written and there is a reference to the unification of world religions. Coming to this country (from Eastern Europe and Israel) and becoming aware of the Unification movement and its seminary, I realized that my views, in many instances, were similar to those of the Unification movement.

Even before I studied at New York Theological Seminary and Union Theological Seminary, which are Christian Institutions of higher learning, it was my intention to contribute towards a re-interpretation of Christian theology and cooperate with people and groups who believe and participate in the construction of an order in which we can live together as human beings, as Children of God.

Q. Does Reverend Moon's teaching of "Messiah" bother you in any way?

A. I don't think I have to agree with all the details and aspects of Divine Principle. What is stressed by Reverend Moon is that Messiah is going to be a person, a human being. Reverend Moon always stresses that we don't have to look toward the stars or to the clouds in the skies; that the Messiah is not going to be an angel, but a human being.

According to Maimonides, there are two possibilities: there is a potential Messiah and a virtual Messiah. The one who is going to be able to establish the Kingdom of Heaven on Earth, who is going to succeed in performing this historical, divine task, will be the one who will be recognized as the man who saved the world.

As a Jew, I am aware that we are living in a very real, concrete world. Jewish people are looking for allies. I regard the movement of Reverend Moon as a potential ally of the Jewish people.

It's possible to attain the Messianic mission, which we are all trying to do.

Furthermore, Reverend Moon is trying to do this by rational, concrete means. In addition, as a people living in this real world without peace, we have a common enemy.

Q. Who do you see as this common enemy?

A. This common enemy, the enemy of the Jews and of the Western World, of all the people of the nations of Asia and Africa, is Bolshevism, Soviet Imperialism. This is the real evil in our world. And on this point, again, we are meeting, trying to reach the same objectives.

Q. How do you believe the Kingdom of God will come to earth?

A. God created the world, but the Kingdom of God will not descend to us as a gift from Heaven. It is we who must contribute with out "portion of responsibility" to the establishment of His Divine Order in the world. This requires complete dedication, mobilization of all available resources and energies, and worldwide religious, scientific

and political-intellectual cooperation.

I am deeply convinced of, and believe in, mankind's ability to act purposefully. Whenever human action, based on prophetic vision, is executed with organizational skill, it leads to success and to final victory. A purposeful and concentrated effort for sublime goals — centered on God — can be as effective and successful as the actions of those who preached and are still preaching hatred, brought suffering to humankind and led to chaos throughout the centuries of human history.

People who believe that they are created in His Image and work for the establishment of His Divine Kingdom on Earth, an objective to be obtained on the scene of events in human history. If you ask: "When will the Kingdom of God become a human and historical reality?" the answer is: "Today, if you want it, and if you act in accordance with His Will!"

Q. How do you view Unification teachings on the subject?

continued on the next page



# Address to class of '84

Reverend Moon was unable to attend the graduation so his Founder's Address was read by President David S. Kim.

By Reverend Sun Myung Moon

**T**he graduating class, parents, relatives, friends, UTS professors, administration and staff. Ladies and Gentlemen:

Originally I had planned to attend the 8th UTS graduation ceremony taking place today to congratulate all of you 38 graduates in person. However, following the impact of my testimony at the Senate Hearing, I have to be more cautious in my public appearance like this one simply because there are still many people trying to harm me at any chance they can get. For this reason I am unable to come to congratulate you in person; I hope you understand.

This does not necessarily mean that your (UTS) President David S.C. Kim, is an incapable leader in persuading myself and my wife to attend. (Sometimes your President is one of the most persistent and aggressive persuaders in our movement, I can tell you that!) It is my decision not to come in person; I ask you not to blame Mr. Kim, however he succeeded in getting my "commencement message" to convey to you on my behalf today.

I had one question that I raised to President Kim a few days ago, and that is: "Why is this 8th UTS graduating class so few in number?" There are only 38; it's the smallest graduating class in seven years.

Out of the original 55 enrollees, President Kim explained, some were "deprogrammed," others from foreign countries went to outside colleges, to make up the required equivalent to the American Bachelor degree, some volunteered to join the National Evangelical Team hoping to come back to the Seminary in later years, and so forth, so that we lost approximately a dozen and a half students. But the small number of graduates this year does not mean that it is a sign of less activity or lack of progress at UTS. Quite the contrary, I hope the Seminary will expand.

Upon speaking to you at this joyful and meaningful occasion, I'd like to refer to the recent United States Senate Hearing on June 26. I would like to pose the question, "What does this Congressional Hearing signify in God's providence and dispensational timetable for the restoration of humankind and the world?"

Since arriving in this country in 1972, I have gone through 12 years of suffering and persecution. Regardless of my recent court trial in which the U.S. government convicted me with a jail sentence, God has miraculously utilized suffering and hardship and there has developed a new spiritual and religious awakening throughout the USA. A new unity has emerged among religious leaders from denominations which in the past had differed; a unity based on the



The graduating class of '84 with the faculty of the Unification Theological Seminary.

issue of religious liberty and freedom.

These former religious rivals have now become friends working together towards a mutual and common goal: the right of religious freedom. Furthermore, this new religious atmosphere of unity of Christianity can easily bring about the harmony and cooperation of all major religions on the foundation of common values and goals among them.

Thus a new spiritual and national revival is being created as a result of the Senate Hearing, furthering the unity of presently scattered Christianity. This trend, if continued, can revive the original American Founding Father's spirit of the Judeo-Christian heritage of this country. This is one of the purposes for which I was called by God to come to America.

This new hope for the world is taking place at this providential time in the midst of sharp division of two conflicting and warring ideological camps: democracy and the free world versus communism.

These 2 opposing worlds have no solution to global problems between them, and the more serious threat of a global confrontation is becoming a crisis. So this new spiritual and religious trend, ignited by the Unification movement, is becoming the new hope for the world in the middle of despair and hopelessness.

What is your future mission as new UTS graduates? As I have just explained, a providential global turning point in history is taking place and a new direction for the world has just begun. As quickly as possible this new direction must be developed and expanded, following the formula and examples I have taught you. Your mission is to take full responsibility and stand firm to become victors in the front line battle between good and evil.

You have already received enough academic and intellectual training and you have practiced Unification tradition

for 2 or 3 years at the Seminary. Thus you should thoroughly understand Heavenly Father's thought, the ideals and goals of our movement, and you should know how to implement these when you go out.

You also are well-equipped with experience and knowledge of academic and religious ecumenism, as learned from various conferences, from theologians, philosophers, social scientists, and other scholars as well as ministers from different denominations, and the leaders of other major religions in the world.

In every way, by now, you should be ready to go out into the field as the elite of the Unification movement to fulfill God's will and the Founder's desire and wish of unity of world religions: to teach and bring about a workable solution to the problems of democracy and communism, based on Unification thought and belief.

You must be front line leaders responsible for God's will to build the Kingdom of God on earth in your lifetime; not to leave this task to the next generation.

In this critical turning point in history which favors God's providence, there are several total commitments you should make in your missions:

1) You should follow closely your Founder's life and faith and his dispensational course. Sacrifice yourself and your family for the sake of higher goals, from the level of the tribe to the nation and the world. As your Unification teaching shows, Jacob's course was for Moses to follow; Moses' course was for Jesus to follow and Jesus' course is for the Lord of the Second Advent to follow. Our Founder's course is for all of you to follow, thus fulfilling God's dispensation.

2) Your second commitment should be to educate others as your successors, as many as possible, thus establishing a new religious education system. A new tradition must be born through this religious education, producing leaders in our

movement on a continual basis.

3) Thirdly, your new commitment must include "practical," action hand-in-hand with your ideals, theories, and dreams. Many scholars often argue that they cannot find action but only talk about Utopian ideas. Your theories must be proven to be true and valid in action and practice. A blueprint of a famous architectural design is not enough; a builder must build and act following the blueprint. Thus a famous architectural work will become reality only when design and theory, and building and action go together.

The ideal of the Kingdom of God is taught in the Unification movement and I want you to be the actual builders. Even in your small portion of participation in the overall Kingdom-building, you must become leaders in practice — be doers — don't be spectators. This way you'll be good examples and models for others to follow.

At this point some of you may feel like it is too tough a job to accomplish or feel isolated in your missions, however, all of us gathered here today will be joining in the task to build the Kingdom of Heaven on earth: your parents, relatives, teachers, administration and staff, alumni, remaining students, and all your friends — they are all here together today — not only to offer congratulations to you, but they will totally support and fully want to cooperate with your future mission of building the ideal kingdom in your lifetime.

You graduates will be in our prayers all the way. We pray that God's love, His heart, and divine guidance will be upon you in the front line battle between good and evil in order to restore humankind and the world back to our Heavenly Father.

God bless you and your future and I wish you success in your new missions. Thank you.

## HAUSNER

from page 6

**A** Throughout the centuries, biblical concepts and passages of the Holy Scripture were misinterpreted, if not completely distorted. In the Unification Movement, there is a strong tendency towards a re-interpretation of Scriptural texts and a reformulation of genuine Biblical teachings.

The Messianic doctrine as conceived, formulated and stated in the Divine Principle comes very close to the Judaic doctrine of Redemption. However, before

someone can be recognized as the "Messiah" or claim the Messianic designation, he must accomplish well-defined Messianic tasks. The establishment of God's Kingdom on Earth is, therefore, closely connected with the final redemption of Israel.

The doctrine of the Second Advent, containing the message of Reverend Sun Myung Moon, is the core of the teachings formulated in the Divine Principle. The crusade for spiritual, political and global unification is the manifest expression of a genuine messianic movement of human redemption, emanating from the sources, spirit and the tradition of ancient prophetism, which has as its

proclaimed final objective: the establishment of God's Kingdom on Earth.

**Q.** What do you envision for the Unification Theological Seminary?

**A.** The expansion of this Seminary into a flourishing institution of learning and into a spiritual fortress for the training of a delicate avant-garde, committed to its struggle and victory, and to the establishment of a world order based on, and inspired by the Divine Principle, must become one of the most important concerns and priorities of the Unification movement.

Only a strong institution of learning and research will be able to prepare

members of the movement, and forge the victorious force which will have a decisive impact on the destinies of the nations and the future unification of the world. Only a strong institution of learning developed into a spiritual-intellectual fortress will secure the victory of the movement in its struggle and in the attainment of its sublime and final objective — the establishment of the Kingdom of God on Earth.

The Unification movement, inspired and led by the Reverend Sun Myung Moon, is a daring and promising endeavor, and, if successful, would, with the help of seminary graduates would be able to make an important contribution toward solving many difficult and complicated world problems. □



# Oratory at the seminary

By Julie Myles  
UTS

**A**mong the opportunities for extra-curricular scholastic training here at the seminary, formal debate holds an important office. This year two teams took opposing positions to debate the proposition "People have the right to die."

On this difficult ethical question, David Stewart, Debra Kabbabe, and Susan McKuen argued in support of the proposition, while Charles Cherutich, Jack Sheffrin and Ginger Saad took the opposing view.

Although conclusive arguments could not be expected on this issue, which is taxing both the courts and the medical profession, the purpose of the debate was to develop skills of reasoned argumenta-

tion and oratorical style. Contestants were judged on the pertinence of the arguments to the topic, the soundness of their logic, and the overall impression in terms of effective oratory.

The participants exchanged initial arguments, adjourned for ten minutes for consultation, and the debate concluded with one representative from each side presenting a refutation of the opposing position together with closing arguments.

The judgment fell in favor of the opposing position, argued by Jack, Charles, and Ginger. Aside from resolving all arguments regarding this divisive issue, the debate was valuable in demonstrating the importance of clearly articulating one's views and sharpening one's skills of logical dialogue.

## Contest

The muse of Demosthenes swept through UTS calling 40 seminarians to enter the Eighth Annual UTS Oratorical Contest. The contest is sponsored by UTS President David S. C. Kim and was initiated by Anthony Guerra, a seminarian of the second graduating class ('78) who headed the Seminary Oratory Club. Guerra said, "The purpose of the contest is to avail ourselves of the methods and theories which help convey the words of God to our society."

Preliminaries were held a week before the contest, from which twelve finalists were chosen. The topic this year was "Why I Follow Reverend Sun Myung Moon."

Cheryl Glass, winner of last year's contest hosted the contest this year and passed the trophy to Justin Watson, the winner of first place, David Stewart won second place, Jack Rothstein placed third and honorable mentions went to Cathy Garland in fourth place and John Gehring in fifth place. In addition, those who placed first, second and third



Cornerstone  
Justin Watson delivers an oration on "Why I follow Sun Myung Moon" at the UTS 8th Oratorical Contest.



Cornerstone  
Participating students in the debate "People have the right to die" — left to right, David Stewart, Susan McKewen, Debora Kabbabe, coordinator Fiona Haines, Jack Schefren, Ginger Saad, and Charles Cherutich.

received \$100, \$75, and \$50 respectively.

Justin Watson recalled a time when he was fundraising in a parking lot in Texas and a man stuck his head out of his window and asked, "Boy — why do you follow that Korean man?" His answers have come through day to day basic convictions of the love, truth and hope in Reverend Moon's message and in the tremendous moral example of gratitude and suffering for an ideal which he found in him.

David Stewart said that his basic question in life was "To be, or not to be... to be what?" He had always been surrounded by doctors; both his parents were doctors, but he didn't want to be a doctor. His study of history gave him an awareness that the Western world was sleeping while the Marxists advanced unheeded.

The teachings of Reverend Moon offered him a hope that this trend could be arrested. "Reverend Moon acts as a catalyst to allow me to be and allow my world to be," David observed.

Jack Rothstein recounted his odyssey

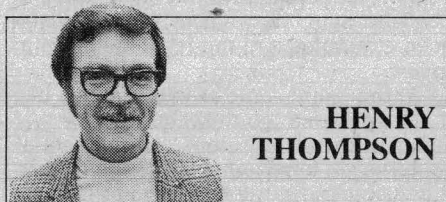
to Bethlehem one Christmas. He found a job Christmas Eve as a watchman at a convent. He was able to go into town briefly to experience the Christmas festivities and was very disillusioned with the decadence he saw.

After returning to the convent, he asked Jesus, "Today is your birthday, how do you feel?" He was overwhelmed by the tears of Jesus and asked "What can I do to alleviate your misery?" Jesus answered, "Obtain a Bible and study the scriptures." Eventually Jack's search led him to Reverend Moon.

Judges for the contest were Dr. Clifford Olsen, Professor of Public Speaking, Mrs. Marie Ang, Beth Deshotel, June Kibburz, and Alan Inman.

The contest topics of past years were "Religious Freedom in America, 1977," "A Spiritual Peace Corps," "Religion in America: Its Freedom and Responsibility," "The Respective Roles of Men and Women in Today's World," "My Responsibility to America," "How the Unification Church Can Win the Heart of America," and "The Path of the Disciple." □

Reprinted from Cornerstone.



HENRY  
THOMPSON

**T**he Holy City of Jerusalem has been and remains a symbol of faith for many people. One of these was Emanuel Swedenborg. The New Church established after his death is quite appropriately called the Church of the New Jerusalem.

Swedenborg was born in Stockholm on Jan. 29, 1688. His father was a royal chaplain, a professor at Uppsala University and later the Lutheran bishop of Skara in Sweden. His mother, Sara (Behm), died when he was 8 years old.

As a member of the House of Nobles, Swedenborg took an active part in the political life of his country. He was known there as a great reformer, a term that could also be applied to his father. An even greater claim to fame, however, is his scientific work. He studied and wrote intensively, publishing some 33 volumes on all aspects of science from astronomy to zoology.

However, his theological interests were already present. His research over the next decade was a search for the human soul. In 1743, at the age of 55, he had the first of a series of spiritual experiences, when "heaven was opened to him." These experiences continued throughout his life until his death in London on March 29, 1772, at the age of 84.

He said the Lord had opened his eyes so he could see and experience life in the spiritual world. He could see the deeper truths in the Bible and saw the spiritual

# Church of the Holy City

meaning of words as well as the literal.

## Pursued spiritual truth

Swedenborg retired at half salary in 1847 to devote full time to the study of the Bible and the exposition of this spiritual truth. His largest work was the 12-volume study "Argana Coelestia" (Heavenly Secrets) published between 1749-1756. He went on to publish over 20 theological works. His last publication in 1771 was the two-volume "True Christian Religion."

Some claim he never advocated a new ecclesiastical organization. His idea of the New Church was a spiritual body of women and men from all over the world. Its focus, however, was on Christianity.

The Church of the New Jerusalem emphasizes the essentials of the faith. For Christians, there are three tenets: There is one God; the Holy Bible is the inspired word of God; and man is a spirit temporarily clothed in a physical body that is laid aside at death. Life here on earth is to be lived in charity and love.

For other faiths, there are two essentials: The acknowledgment of God, and a conscientious regard for one's neighbor.

## Swedenborg an ecumenist

Swedenborg was an ecumenist before the rise of the ecumenical movement. Needless to say, there were those who branded all this as heresy, and heresy trials began even before his death and continued afterward. But time changes things. Swedenborgians were accepted by the Protestant Council of the City of New York for inclusion in the World's Fair. The Swedenborgian Theological Seminary is an accepted part of the American Association of Theological Schools.

Before he died, small groups of people were gathering to discuss this new theology. These groups became the nucleus for organized churches, formed in England in 1783. The first public services in London were held in 1787. In 1810, a society was created to publish his works in English, they having been originally written in Latin, the language of scholarship at that time. Since that time, his writings have been published in more than 30 languages.

John Glen arrived in Philadelphia in 1784. By 1787, with the help of Benjamin Franklin and others, Swedenborg's works were being published in America. A group of Philadelphian converts formed the first Society of the New Jerusalem in 1790. Another source says the first New Church society was formed in Baltimore in 1792.

Today, there are about 20,000 members worldwide. More than half of these are in Africa, where there has been a recent upsurge in membership. Small groups are scattered in many countries. But while membership is small, there are many Swedenborgians who did not, and have not, separated from their parent faiths but accept in whole or in part the ideas of Swedenborg.

One of these was Henry James Sr. (1811-82), father of William James the psychiatrist. Henry Sr. was quite ill, but through reading the works of Swedenborg, he overcame his illness. While never joining the church, he has been called a Swedenborgian theologian. He particularly appreciated Swedenborg's emphasis on morality and the idea that history is the progressive unfolding of the Kingdom of God on earth.

Among the more famous Swedenborgians was John Chapman



(1774-1845) of Pennsylvanian, better known as "Johnny Appleseed," and Helen Keller (1880-1968), who became blind and deaf at the age of 19 months. She was later taught to speak, read, write and typewrite. She was converted when she read Swedenborg's book "Heaven and Hell" in braille.

In his earlier life, Swedenborg simply accepted the Lutheranism of his childhood. The new revelations, however, brought forth a number of ideas that broke with tradition. He considered the doctrine of salvation by faith a rank heresy and compared it with the dragon of Revelation, which wanted to devour the woman, who represents all the faithful women in the world who still believe in what is good and true. These women are, in other words, members of the spiritual New Church. Salvation comes from working with God, he said.

As Jesus said: "Not all who say to me, 'Lord, Lord,' shall enter the kingdom, but the one who does my Father's work." □





HAL  
MCKENZIE

**C**ommunism and Nazism are known to share quite a few common elements, including militarism, tyranny, terror, anti-Semitism, genocide, slave labor, concentration camps, and so on. More obscure is the connection between the Kremlin's apparent strategy of world conquest and the theory of geopolitics adopted by the Nazis.

Geopolitics is the theory that world politics is dominated by nations' geographical locations, especially as they relate to the major water-born trade routes. It was originally propounded by turn-of-the-century British geographer Sir Halford J. Mackinder, whose ideas were taken up by the Germany historian Karl Haushofer from whence they were adopted by the Nazis to guide their dreams of global expansion.

#### The strategic cogwheel

Mackinder's theory, which is written up in his 1904 book, "Democratic Ideals and Reality," posits that the continent of Eurasia — which he calls the global "heartland" — is a natural seat of power which dominates history. Looking at the world map, Eurasia can be seen as a giant

## World strategy for tyranny

cogwheel, with the nations of Europe, Asia and the Middle East arrayed as smaller cogwheels around it. It is easy to see that whoever dominates the Eurasian heartland can also dominate the smaller nations around its periphery.

These smaller cogs, furthermore, impinge upon the world's major waterways across which most of the world's vital trade passes. And athwart these trade routes, like valves along a pipeline, are certain strategic straits, capes and peninsulas where this vital trade could be interrupted by whoever dominates them.

The upshot of geopolitics, therefore, is that whoever dominates the heartland dominates the nations along the periphery; and whoever dominates them dominates the flow of world trade.

To avoid such an eventuality, Mackinder said, the major seagoing nations — namely Britain and the United States — have been compelled to develop navies, bases and alliances to protect these chokepoints and keep them open to the trade upon which they depend for economic survival.

No doubt Hitler had Mackinder in mind when he invaded Russia. In light of Mackinder's theory, the conquest of the Eurasian heartland was the keystone of the Nazi plan to dominate the world.

Hitler failed, but a tyranny more sophisticated and powerful than Nazism

has succeeded in capturing that heartland and is following Mackinder's scenario to the letter.

Immediately after the Bolshevik coup of 1918, Soviet leaders began the consolidation of the peripheral nations. The Baltic nations of Estonia, Latvia and Lithuania were swallowed up, and the various native nationalities subdued.

After World War II, the conquering Red Army and its partisans set up Soviet regimes in Eastern Europe and the Balkan countries. The Red Army also invaded Korea on the pretext of attacking Japan, but was prevented from taking over the entire peninsula by an agreement which stopped their armies at the 38th Parallel, although they set up Kim Il-sung as their puppet in the North.

By this time, the United States and its allies began to see what was happening. I don't know if American policy makers read Mackinder or not, but their response also followed the principles of geopolitics.

This was Truman's "containment" policy, designed to keep the remaining nations of the periphery free from communist domination by a combination of economic aid and military alliances. This policy was given new urgency by the fall of China to communism and received its first major test in the Korean War.

Containment achieved some success with NATO and the Marshall Plan in Europe, which prevented the entire European continent from falling to communism. Also in Korea, 16 nations under the flag of the United Nations beat back an attempt by North Korean and Chinese troops to finish the job the Soviet army started, and massive U.S. economic aid helped turn South Korea into the economic "miracle" it is today. Taiwan was also saved from communism by U.S. military power and economic aid.

#### Containment no longer holds

A strictly defensive policy, however, is one which is bound to be worn down by a determined aggressor. The wall of containment against communism was finally breached in two major areas — Cuba and Indochina.

From a strictly geopolitical standpoint, Cuba was the worst disaster, because it created a Soviet base for subversion in the United States' own backyard. But Indochina was far worse from a psychological standpoint, because the trauma associated with the war and its defeat created the so-called "Vietnam syndrome" — an irrational fear of intervening anywhere in the world to protect Western interests against Soviet imperialism. After Vietnam, the Soviets stormed into the breach, and have been fulfilling Mackinder's prescription with breathtaking speed. □

Hal McKenzie is the Senior Editor of the New York Tribune

## A good and faithful fighter

*This is the second part of an interview conducted by Lloyd Howell, regional coordinator for the Interdenominational Conference for Clergy, with Frde Schwarz, director of the Christian Anti-communism Crusade.*

**Lloyd Howell:** What is the relationship between hunger and communism?

**Fred Schwarz:** Take El Salvador for instance. Many people say that economic woe is the real problem done there; hunger, poverty. A statement like that shows a complete failure to understand the dynamics of the situation. I find it insightful to ask ourselves what brought the Mayflower to America? Some will say "the wind and the currents." But how long have the wind and the current existed? Since creation. It wasn't until certain minds had conceived of a ship and developed it and experimented and studied the stars and trained navigators that the winds and currents could be used to advantage.

Now how long have poverty and oppression existed?

**Howell:** About as long as man.

**Schwarz:** This is where Leninism comes in. The Communist Party seeks to be the helmsman with its plan and guerrilla organizations. Just improving economic conditions doesn't mean the appeal of communism will be gone, there is always something you can appeal to.

**Howell:** Yes, I've read in your writings that most people who ever became leaders in the Communist party did not do so out of hunger.

**Schwarz:** Yes, almost invariably the founding leaders became Marxists in their student days, being deeply attracted to an intellectual basis. Have you ever heard of Frederick Vanderbilt Field? He was the American millionaire who became a communist.

Actually 4 factors are at work to lead someone into the ranks of Communism. One; materialist philosophy: no God, man is an animal and there is no moral law. Secondly, disenchantment with Capitalism; coming to believe that it is terminally diseased, inherently evil. That its fruits are war, poverty, hunger and exploitation. The third is intellectual pride; he world is in a mess and only I through Marxism know what to do. Read Stalin's eulogy of Lenin and you'll know

what I mean. They derive a messianic feeling from belonging to the party. The fourth factor that makes a person become a communist is unfulfilled religious need. Man needs a vision, a purpose, a meaning in life.

**Howell:** After Andropov's death there was much speculation about who would be his successor and what would be his policies. Just what is the difference between Andropov and Chernenko?

**Schwarz:** One Pope dies and another takes his place. The personality has some influence but the general direction is already set, as you can be sure that the next Pope will be Catholic one could be sure that Andropov's successor will also be a dedicated communist. It's like asking: "What does the next Pope believe?" One can say beforehand that his loyalty to the Party will already have been established through years of rising through the ranks. Why the whole apparatus has a life and momentum of its own. The Soviet armed forces will retain their hideous strength, the KGB will continue with its worldwide espionage, terror and disinformation, seductive propaganda will continue to flow into the third world and Cuba and others will continue to be subsidized. Actually we already know what Chernenko said and I direct you to the World Marxist Review, December 1982:

*Our priority is world revolution and the establishment of the dictatorship of the proletariat and that no national sacrifice is too much to ask.*

He said it! The least we can do is to take him at his word.

Now let's look at what General Ustinov, head of the armed forces, said in February in Pravda. He said that "all Washington's actions in the political, military, economic and ideological fields are subordinated to a course aimed at establishing world domination and achieving military superiority over the USSR."

Now that it is incredible! I've been in the US for 34 years and I've met thousands of leaders in religion, in the academic field, in government, in the media and in the military and I have never met one person who told me such a thing. So where does he get his idea from? I could meet and talk with him and so could President Reagan but his conviction

would remain unchanged for it is based upon his ideological view of the Capitalist system which was taught to him not long after birth. He believes that Capitalism has that nature despite what any particular individual within that system might say or do with a good intention.

It's like believing in the law of gravity; once you do then you base your actions upon it. You know certain consequences follow, one of which is that water runs downhill. Now if you encounter a situation which seems to contradict that such as water running uphill, what do you say, that the law of gravity doesn't work? No, you reason that there is a pump somewhere. And if you can't find the pump, what do you say, that it isn't there? No, you conclude that the architect was very clever in hiding it.

Their law of history tells them that the people of the world are moving toward communism. So if you see them moving away from communism as you do in Poland or Afghanistan, what does that mean?

**Howell:** That the CIA is at work!

**Schwarz:** And what if you can't find the CIA?

**Howell:** It shows how good they are.

**Schwarz:** Precisely their thinking because all their convictions are based on a prior assumption which always remains unquestioned. So they then fit all the evidence into a fixed framework. Now you can't change that conviction by being nice or sending over a ping-pong team but only by showing him his analysis is wrong, and people in the West continually refuse to pay attention to the doctrinal basis upon which they form their programs.

**Howell:** Actually just about no one in America reads the Communist Manifesto.

**Schwarz:** Yes, yes, and many tend to think Lenin is at fault with regards the communist brutalities but actually the "liquidation of the bourgeoisie" was not invented by Lenin, it was taught by Marx in the Communist Manifesto:

*The bourgeoisie, the middle class owner of property. This person must, indeed be swept out of the way, and made impossible.*

Now that's not Lenin, that's Marx! That is the basic doctrine that accounts for the massacres in Cambodia and other atrocities. Modern history teaches us the power of belief. Hitler believed that the Jews were inherently evil so he set out to destroy them. Look at Khomeini in Iran,

he's got children walking into mine fields. Belief is like fire.

My objection to communism is not the type of people they are but the delusional beliefs they hold which lead the best people to do dreadful things. When you believe that the bourgeoisie must be swept away...

**Howell:** Have you ever been threatened? If I was a radical Marxist I would certainly think of arranging an "accidental" fire to consume your offices.

**Schwarz:** Not if you're an orthodox Leninist. Lenin after witnessing the work of terrorists and anarchists who used individual violence against their opponents came out against it. He said we are a movement of the masses and if we bomb some leader and have to go into hiding we are then cut off from the masses and that would be counterproductive. But as for mass violence he was all for it. He advocated a "scientific" approach; that in a non-revolutionary situation violence is to be deplored, but in a pre-revolutionary situation there would be some selected killing, and in a revolutionary situation open violence would be the order of the day and in a post-revolutionary situation liquidation of whole classes. The idea that they are against violence is absurd.

**Howell:** Do you think America will recognize this challenge and respond appropriately?

**Schwarz:** I am not a prophet or the son of a prophet. Present evidence shows that the communists are making alarming progress toward their objective of conquering the US. That formula being "external encirclement, internal demoralization plus thermonuclear blackmail leads to progressive surrender." However, I am not a fatalist, I believe in God. I don't believe that the Communists are all-knowing, they make mistakes. I think all things are possible.

**Howell:** What has been the greatest challenge and highlight of your work?

**Schwarz:** The greatest challenge is to keep up with the mountainous mass of communist literature and to remain up to date with the rapidity of events occurring around the world.

The highlight is that after 30 years I can look everyone in the face and say that I have spoken the truth and seen the vindication of truth coming to pass. That gives me great satisfaction. □



# Church Centers

Each state has a State Leader whose name appears below next to the State Center. There are also four "pioneer cities" in each state where the church is also active. Information on church activities in each state can be obtained by contacting the State Leader at the addresses listed below the map.

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## FUNDRAISING TESTIMONY

### *Finding a friend*

By Caroline Pole

It seems that just as you and I relate to one another in many different ways — God also relates to each one of us in a different way. It's not the easiest thing for me to do to try and share with others my experiences with God, but, I'd like to relate something that happened recently.

"The Heart of Anniston" was a homely name for the hotel my team captain found for me to stay at for 20 days in Alabama.

In my fundraising work I have had a great opportunity to travel through many states meeting many different people. Up until now, I'd always been fortunate enough to have others to travel with, to stay with, and to share the experiences of the day and evenings. For the first time, however, I found myself alone.

The opportunity to do well in my work was ideal. I was to set up a display in a small mall, which had a lot of people moving through every day. The location was good, and so there was high hope for a good day.

The first few days passed by quickly. The excitement of a new working situation was stimulating. Eventually however, the novelty of the new situation wore down and the reality of having to go back to a hotel room and having to spend time on my own was hard. I began to feel very alone.

Of course there is always the television to pass away those long evenings and there is always that sweater that I never finished knitting for the last 4 years, and of course all those books that never got read. But, deep down, I wondered what was it that would take away the loneliness?

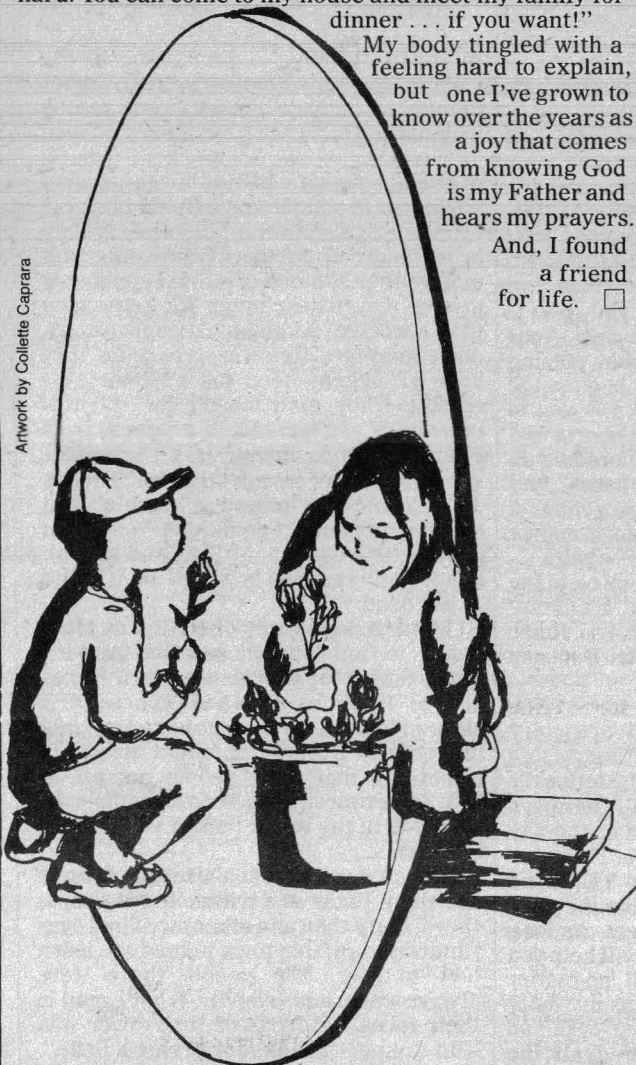
It was the first time in my life I began, I believe, to realize and relate a little to the loneliness of others. How many people are there in this world who have for many years not had a beloved one to return home to, or a friend who could understand their feelings. It seemed my sense of loneliness was of no consequence. In my prayer before sleeping that night I told God:

"I don't mind my situation so much, as through it I can understand others, but there must be somebody in this city who can be my friend."

Next day was the Saturday before Valentine's Day, and so a busy day at work. I caught a cab to work that morning. The driver was an older gentleman who told me of the problems of marriage.

The Alabama winter was warm and we saw a deer dart across in front of us. It was a beautiful sight. I went to get a rushed breakfast in a little cafeteria close to my display. As I was finishing a voice said: "Excuse me." I looked up into a bright bold face and big smile of the cab driver. "I know you're staying alone and working hard. You can come to my house and meet my family for dinner ... if you want!"

My body tingled with a feeling hard to explain, but one I've grown to know over the years as a joy that comes from knowing God is my Father and hears my prayers. And, I found a friend for life. □



Artwork by Collette Caprara

## FUNDRAISING TESTIMONY

### *Spiritual boot camp*

By John Halsey

Fundraising has provided me with some of the most valuable insights into myself and human nature. Probably the most profound experiences I've ever had came from fundraising. My accomplishments in scouting, in the Navy, and in college all changed my character but fundraising tempered it. Fundraising gave me life because it forced me to employ the most fundamental principle of successful living — giving.

Right in the middle of life is man. Look at his relationships. Some of them are physical. Look at the buildings of the New York skyline or the awesome expanse of a Kansas wheatfield. But then look at his art and music and literature. These are expressions of man's relationship with an invisible world — his spirit. Call it what you will — mind, soul, intellect — it is man's spiritual relationships that constitute the most fundamental aspects of his life. After he feeds himself with that Kansas wheat and shelters himself from the job in that New York skyscraper he still yearns for something deeper. Is it only the bare words of a Shakespearean sonnet or the smeared paint of a Van Gogh or the smart lines of a Johnny Carson suit that make the man? It's the internal character of man and not these external forms that reveal who he truly is. If man does have a soul, then what is the purpose of his relationship with his own soul and those of others?

And then what's fundraising got to do with all of this?

The problem is that nobody can agree on what the purpose of life is and what constitutes a proper relationship to that life. The long list of problems man faces can all be traced to one root cause — his relationships. Most people can agree on the purpose of money and power and a college degree but there is little consensus on the purpose of relationships. It's easy to understand the purpose of the human thumb from its size and shape and the many amazing tasks it performs in relationship to the hand. But you can't see the human spirit and most people are in the dark about its true relationship with the body.

If man is created in the image and likeness of God, then man has the purpose of being the object for God's love. If man, therefore, fulfills God's original purpose for his creation, then man gives joy to God. It sounds good in theory but how many people are together enough to be a pure object to God. All parents want their children to be A students can even lead them by the hand to the classroom, but you can't make a child learn unless you have two things — a system to learn and the motivation to learn. We've already got a teacher who's qualified and loving. All we need is the other two.

So how do we perfect ourselves? Y.M.C.A. classes are great for the body, but man needs a system for the inner workings. The three blessings that Genesis 1:28 talks about is a prescription for achieving perfection. It's not as easy as 1-2-3 but it is a specific practical way to get you there. Whether it's heaven you want or nirvana or a self-actualized personality you will have to follow the same steps. The first step is for man to perfect his own individual character by uniting his mind and his heart centered upon God. The second step is to achieve an ideal family based on God. All the social problems — divorce, drug abuse, crime — all start with unloved or

## FUNDRAISING TESTIMONY

### *Spiritual revelation*

Anonymous

I was fundraising on National MFT the winter of 1979 throughout Wisconsin. There was much snow and often temperatures dropped far below zero. One night going house to house, I stepped inside one home and my glasses split in two because of the drastic temperature change. It was at this time that I began receiving revelations.

One afternoon I was dropped off in a small town with one sister. We had finished the downtown area and were working the strip together. It was a countryside town and the places were rather far apart, so, in between places we could share with one another.

I gave testimony about one of my ancestors, a nurse who was sent to Europe during World War II. She was a strong Christian. Her mission was to administer medicine to wounded soldiers. In the course of living in such miserable circumstances she grew ill herself. Serving so many men and because of inadequate medical facilities and lack of needed supplies she refused to use their medicine.

Just as I finished this testimony we went in the back door of a place that sold tractors. I approached one man and asked if he could make a donation and he agreed, and asked, can you take a check? I said yes. So he got his checkbook and began writing out the check and asked, how much? I said \$3, or \$5 but just then I got inspired and I said, but can you donate \$50? He looked at his balance and gave me a check for \$50. I was so grateful I felt I had become an instrument through whom God could work and on behalf of our movement. Inside I felt so happy and deep connection to my Christian ancestors. □

improperly loved children.

The third step is "Thy kingdom come thy will be done on earth as it is in heaven," no idle words. Man was supposed to live in an ideal world — a kingdom of heaven on earth.

The three blessings have always been in the Bible. But it's more than a nice story. It's one of God's "divine principles" — a definite step by step prescription allowing man to achieve his purpose for creation.

### Back to fundraising

So here I was on a rainy Monday morning in an industrial section of San Antonio, Texas. As I stepped out of the van right into a one foot deep mud puddle, I wondered what all this had to do with the realization of God's ideal for man? Reverend Moon hadn't even come to see me off! It was hard to see then, but I look back at that day as one of the most precious experiences of my life. What happened that day and what was to happen hundreds of more times over the next four years was a process of restoration. Fundraising was a technique designed to restore man — to fulfill those three blessings. I did become one of those "bleary-eyed zombies" that the newspapers talked about because I did a lot of crying. But I wasn't mindless. I was more mindful than I had ever been in my life.

Why is so much emphasis placed on fundraising in the Unification Church? The money is only a secondary purpose. In fact some fundraising teams barely raised enough money to even cover their living expenses. The main purpose was the training. In the Olympic games it's not the skis or the parallel bars or the tennis shoes that's important. It's what these objects allow the athlete to do — build his character.

The life of a Unification Church fundraiser is not for everyone but neither is the United States Marine Corps. Marines and Moonies lead very similar lives and you have to be tough. Long hours, physical exertion and mental discipline are a daily regimen. If Moonies are brainwashed then so are the Marines — their brains are washed of false conceptions about their value and limitations as human beings. But we cannot call them "mindless" just because they're dedicated to an ideal and a cause. Both volunteered — one to carry guns and wear combat boots — the other to carry flowers and wear tennis shoes. Both involve the same level of determination and commitment. Both have heroes and cowards yet both are soldiers.

But not only the Marines but God too has been looking for a few good men and women. History has been more a succession of men failing in their spiritual responsibilities than any random series of political and economic events. So religion came about to "rebind" or restore man to his original purpose. The purpose of living in a religious community and adopting certain vows was to simply teach man how to fulfill the three blessings: unity within the individual, unity between others, and unity with his environment.

Fundraising is a technique designed to accomplish the same things. It just gets your adrenalin going a little

*continued on page 12*



By K. Gordon Neufield

## A SHORT STORY

## A candle glows in Philly

Most of her Christmas candles were still in the box when Wanda started down the last block of her fundraising area. She wasn't having a very successful day; but at least, Wanda thought with a little pride, I've stuck with it; I didn't give up.

It was now mid-afternoon on a grey, wintry Philadelphia day. There wasn't much snow on the ground, but the sky looked like it was getting ready to drop some. Wanda opened the gate to the first brick row house on a whole street of brick row houses, and walked up the white wooden steps to the door.

Ring the bell; wait. Nobody home. With a trace of a sigh she turned on her heels and walked down the sidewalk again. Even though all the houses were sandwiched together, there was really no choice but to walk down the sidewalk and around to the next gate — the porches were all divided by railings and the yards by hedge bushes. Wanda didn't mind the extra effort; that wasn't the problem.

What was bothering her was a feeling that had been growing inside her all afternoon, as she went to rows upon rows of houses, that these homes were just too separate from each other. Almost every house had something that was interesting or pretty about it, yet every house was subdivided from the others by walls and fences as if the owners were trying to ignore the fact that there were twenty other houses attached to theirs.

Why this bothered her, Wanda wasn't really sure. She rang the bell and waited again. Somehow, it reminded her of her feelings about America as a whole nation: everyone was free to fulfill his ambitions, but there was just not enough connection between people. Yet Wanda could never quite "figure out" this feeling — because, of course, she was proud of her country too.

Her father had told her over and over about the greatness of America. But then, this was understandable coming from him: he had emigrated from Poland

after the Second World War to escape the Stalinist takeover of his homeland. Naturally, he was proud to live in a country where he was free to raise his family without fear.

Wanda's mother was Polish too, but she had met Wanda's father in Philadelphia. She was the offspring of an earlier generation of Poles who came to the United States for economic reasons rather than to escape the Nazi and Soviet terrors. Wanda always felt that her mother, being a second-generation immigrant, understood her better than her father did; she seemed to understand this undefinable feeling of separateness which was the secret loneliness in Wanda's heart. They never spoke a word to each other about it, though.

Wanda realized suddenly that she'd been standing in one spot for several minutes, staring at a toy Santa that twisted lightly in the winter breeze. She'd better get moving, she thought; the fundraising driver would soon be coming to look for her.

Around the hedge and up the next walk. Knock, knock. This was a Jewish household, she noticed; she could see the brass mezuzah in the shape of a little scroll with Hebrew writing attached to the door frame. Waiting again, Wanda remembered how her mother used to look worriedly out the front window when she got on her small motorbike and rode off to visit a boyfriend, and gave her stern lecture to be careful; but that wasn't the reason she did this at all.

Actually, Wanda always went by herself, alone in the Pennsylvania countryside, with just her lunch and sometimes a portable radio. She liked the freedom of the open country; these trips

were just her solution to the loneliness. Her mother would mask her worries for Wanda's safety on these occasions by sending her off with a silly song she had made up:

"Where do you wander, Wanda, Wanda, Riding off on your little blue Honda?"

Nobody was at home here, either, it seemed. After all, it was a weekday and most people were at work. Yet Wanda knew from experience that finding a lot of empty houses also meant, at least to some extent, that something was not quite right inside herself. When she prayed hard and felt God working through her, as if by magic, there would be more people at home to answer the doors. It was one of God's quiet ways of showing that the spirit, ultimately, is subject over physical things.

I'd better pray, Wanda decided, and put down her candles on the porch. Looking up at the little brass scroll, she decided on a very simple prayer: "Heavenly Father, thank you for this chance to bring some love to these people and to work for a better world. I'm sorry I'm not doing very well today. I'm sorry my thoughts are wandering all the time. I'll try to do better. And I promise I won't give up."

Down the sidewalk she went again and up to the next house. Ring the doorbell, and wait. Since she had joined the Unification Church, Wanda had found a new, and in many ways a better, solution to the secret loneliness of her heart. She had many brothers and sisters to live and work with now, and a lot of the sting of that old feeling was gone. But Wanda knew it wasn't completely gone. Getting rid of it for good was going to take some time, and anyway, she'd better get on with the tasks at hand.

No one was home here either, but now

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## Boot camp

*from page 11*

quicker in the morning.

You wake up in the morning tired and beat like you were the morning before and you face the prospect of another gruelling day of long hours, hot sun, and "no tengo dinero." Your feet have blisters all over, you go without your coffee because your team captain is dropping you off first and there's not time to go to Macdonald's, and he assigns you to do the K-Mart parking lot that you've already done twice that week. You find yourself running the gamut of negative emotions of fear, resentment and anger and you haven't even gotten out of the van yet.

And then you go through this 7 days a week. But a miracle happens every day that somehow sustains you. You give a little at first and then you give a little more and then it's somehow easier and people start to respond, a little at first, and then a lot and now you're giving a lot and you feel at one with yourself and the heart of the people. You talk to everybody and his brother and his dog. The dog bites you but you don't care. You go everywhere in town and see everything.

You see the dirt and sweat of the people but you're dirty and sweaty too, and you can feel their pulse. You swallow everything that comes your way, the arrogance of the straight laced secretaries in their posh office suites, the wise cracks of the high schoolers hanging out at the Dairy Queen, the good-hearted "Sure, I'll take one for my kid" response from the truck driver passing through town and the "Aw, let 'em wait" reply to her male audience as the topless dancer stops in the middle of her routine to make a donation to you.

Then you approach an average-looking guy passing up his car only to

find that he's a local who has "heard about the Moonies." He summarily calls his friend the sheriff who arrests you in front of that K-Mart for soliciting without a permit that you legally didn't need anyway. And then you linger a little bit too long with that girl on the street who reminds you of your old girlfriend.

By this time you've been fundraising for five hours already, you only have \$12.50 and you're tempted to walk away in frustration. But you persevere because somehow you believe that God will intercede. You have a change of heart. You say, "God, OK, I'm tired and hot and nobody will give and people say 'get out of here, Moonie.' Well, God, I won't quit. I'm grateful to you for this opportunity to get beyond myself and my limitations and I welcome any situation that comes my way."

So for the first time that day, you're free. You can truly give of yourself without any expectations of people giving back. You have found the truth and it has set you free. You have "died" to yourself. Then the miracles happen. Some guy stops his car and says, "Whatcha got?" He gives you \$100 and it's only three in the afternoon!

## You're cooking

Five minutes before you were about to quit. Now you feel something different, you start to look at people differently. You can somehow embrace a complete stranger from afar and he greets you with a smile as soon as you approach him. You're "cooking" now but that's because God's cooking in your heart. You instinctively know who to ask and how to ask them. You walk fast from person to person but time has stopped for you. Everything you say is golden and on cue and all your moves are smooth and relaxed. The old Mexican man in front of the Safeway is about to drive off in his battered pickup full of kids and gro-

ceries. You gently approach him. Your Spanish is broken so he reads your heart instead. He digs deep in his pocket and pulls out a crumpled dollar bill for you. You offer him a flower. He says, "No quiero flor." So you give it to his 4 year old daughter anyway. She gives you a quick but intense look. You read in her eyes that God is alive.

Fundraising puts you in positions all day long that either make or break your heart. There's no such thing as a standoff. You confront yourself on so many different levels. All the junk from your past and all your unresolved hurts and resentments and fears come to the surface. But they all evaporate as soon as you start to give. And to give you must open your heart. There's something about putting yourself in the position of a beggar that begets humility. Humility allows you to stay in tune with the people's hearts and perseverance allows you to overcome all the external obstacles of heart, and fatigue and hunger. Now you're a channel for God to work. Not only does money come but you find a greater wealth — God — in people. When you lock on to the "God" in everybody, it's like a current that keeps you going all day. You finish the day feeling rejuvenated with money in your pocket to boot.

Remember the slogan for "Wide World of Sports" — "The thrill of victory and the agony of defeat?" In fundraising the former was the rule and the latter the exception. In the four years I fundraised I never came back at the end of the day defeated — not one single time. That's not the case in some selling jobs. That's the advantage of a system based on the principles of faith and selflessness. As long as you truly believe that God will help you bring victory, you always will, no matter what the obstacle. Victory was my daily diet. You could truly have your cake and eat it too. You had conquered all the obstacles within yourself like fear and

arrogance as well as the obstacles within yourself like fear and arrogance as well as the obstacles out of yourself like the weather and the rejection.

And the money you collected for the church in the process was restoration of the third blessing — dominion over the earth. The unprincipled selfish use of money throughout history is one reason why some Unification members do well in business — not so much to make a profit but restore money to its original value and to conduct principled business relationships. And if a Moonie is greedy or insincere or cocky in his dealing with money, then it stops coming. People only give money in exchange for something they perceive as valuable. People usually don't give to a fundraiser because they have an urgent need for a flower or a trinket. They give mostly for spiritual reasons. If you feel love or kindness from a stranger then money is a convenient symbolic way of saying "thanks." There's no way to be a "mindless zombie" and consistently collect donations. You've got to be creative and confident and honest. People only respond to what's alive in you — not dead.

Fundraising is only one of many techniques to find yourself and God. And it's not designed for everybody. But it forces you to confront life and yourself. I allowed myself to be subjected to this lifestyle for a while. Spiritual growth is something that most people put off to last. Sometimes you have to let somebody push you in the water before you'll learn to swim.

I named my first son after the town of McAllen, Texas as a tribute to the people there. More than any other city I had ever fundraised in, this town helped me learn how to give. The people there were always warm and friendly. What I read in their faces hundreds of times over was God saying, "Thanks for giving a little."

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# THE DIVINE PRINCIPLE

## 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.

### Volume Two • Part Four

**W**hat type of entity was Satan? Since Adam and Eve were the only man and woman, Satan had to be another kind of being. As is widely known, the Bible makes references to two kinds of creatures who possess spiritual capacities and who also ultimately fell from God. Besides man, God created angels, who also have sinned (Jude 6-7). If Satan is not a man, he must thus have been an angel. That Satan comes from the angelic world is consistent with the thought of the Book of Revelation, which indicates that Satan was "thrown down from heaven."

How could an angel be Satan? It is a long-held assumption within the Christian faith that at one time some residents of the angelic world rebelled against God. The second Letter of Peter, for example, refers to this fact and tells of the consequences of the angels' sin:

"God did not spare the angels when they sinned but cast them into hell and committed them to pits of nether gloom to be kept until the judgment . . ." (II Peter 2:4)

Complementing Peter's reference, the New Testament Letter of Jude describes the content of the angelic transgression:

"And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains . . . just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire." (Jude 6-7)

This passage indicates that the sins of the angels and those of the people of Sodom and Gomorrah were similar, both involving immoral behavior and "unnatural lust." Satan's crime must, therefore, have had to do with "unnatural lust."

### The Forbidden Fruit

Let us examine the actual nature of Adam's and Eve's sin. We are told that originally:

"the man and his wife were both naked, and were not ashamed." (Gen. 2:25)

After eating the forbidden fruit, however, they felt and acted differently:

"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)

Obviously during the period between these two verses, something happened. After committing sin, our ancestors suddenly felt shame for their nakedness. This shame was not related indiscriminately to all areas of their bodies, but specifically to their genital areas. They didn't cover their faces or feet; they covered their sexual parts.

### Hiding the wrong

One's natural impulse is to hide evidence of wrongdoing. For example if a little child is caught in the act of stealing a cookie, his first reaction is to put one hand over his mouth and the cookie behind his back. In so doing, he wants to cover up his wrong. Likewise, a thief or murderer will conceal any evidence which might lead to his detection.

If the sin of Adam and Eve involved eating fruit, they would have covered

their mouths or their hands, the two parts of their bodies directly involved in the crime. This was not the case, however; Adam and Eve covered only the lower parts of their bodies.

"... and they sewed fig leaves together and made themselves aprons." (Gen. 3:7)

This indicates their transgression involved the concealed portion of their bodies — their sexual parts. From this we may conclude the crime of our first parents was one of fornication.

### Evidences of a sexual sin

That the Fall was sexual in nature is suggested by other evidence also. For example, in referring to their sexual actions, the Hebrews (as well as men of other cultures) commonly spoke of eating or picking a fruit. In the Bible and elsewhere "to know" a woman means to have sexual relations with her. In the fourth chapter of Genesis, for example, it is said of Cain that he "knew his wife, and she conceived and bore Enoch" (Gen. 4:17) and of Adam that he "knew his wife again, and she bore a son." (Gen. 4:25)

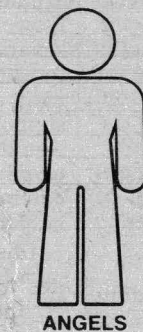
Of course such an interpretation is not without support among other Jewish and Christian scholars. Cardinal Jean Danielou, an expert on early Christian literature and a member of the French Academy, asserts that "a majority of critics underline that fact that the sin has a sexual character."

Nor should we ignore the unusual merit attributed to the practice of religious celibacy. Not only did the apostle Paul encourage chastity but Jesus pointed out that there are some who are eunuchs for the sake of the Kingdom of Heaven. Indeed a commitment to chastity, along with commitments to poverty and obedience, is an essential part of one's becoming a monk, nun or priest within the Roman Catholic Church. Similarly, some branches of Hinduism and Buddhism have taught that for the true seeker the highest path involved sexual abstinence. Such practices imply that marriage as we know it does not have the complete sanction of God but is a compromise for those who are unable to realize such a path. Such religions hint that there is something fundamentally problematic with sexual desire as commonly experience it.

Even the rite of circumcision can be related to the Fall of Man if one sees its deepest meaning. According to Genesis, Abraham instituted this ceremonial act as a visible sign of the covenant binding the children of Israel to their God. The most obvious significance of the act is to distinguish Hebrews from others. Furthermore, however, something about sex is felt to alienate man from God. Cutting off the male child's foreskin indicates the Hebrew's determination to cut off any attachments he has which separate him from God. For Divine Principle, circumcision represents symbolic restitution for the original sin of Adam and Eve.

### Marital Love

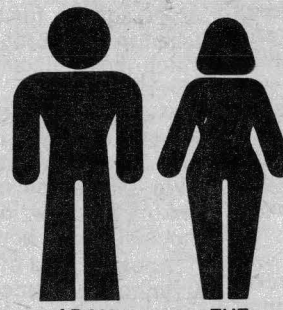
It should be made clear that there is nothing inherently wrong with sex. After all, Adam and Eve were originally to "be fruitful and multiply." In the view of the Divine Principle, they were to grow as brother and sister, and after reaching maturity were to marry, have children and create a God-centered family. Mari-



ANGELS

JUDE 6-7  
FALLEN ANGELS' SIN  
WAS UNNATURAL LUST

→ FORNICATION



ADAM

EVE

SIN RESULTED IN  
FEELING SHAME  
FOR THEIR NAKEDNESS

→ FORNICATION

tal love was thus intended to be sacred, and in fact, the highest blessing given by God. When a man and woman unite in perfection, they are in a sense a new higher being even closer to God. If Adam and Eve had reached this state, they would have been the sons and daughters of God and true husband and wife to each other.

In some way, however, the first par-

ents forsook God. The sexual relationship they ultimately engaged in was somehow in violation of themselves and God's principles. It is obvious that their sexual action must have taken place outside of marriage and this this action constituted the Fall. Let us see how this occurred. □

Next Month • Part Five  
Enter the Serpent

## THE EARLY YEARS Life in the prison camp



This picture was recently discovered in the "Jung Ang" newspaper which was publishing a series of memoirs of the Korean War. Reverend Moon is carrying Jung Hwa Pak who had broken his leg after their escape from the communist labor camp in Hungnam, North Korea. After they reached Pusan in South Korea, Mr Pak left the Church but recently returned. This is the second, and final, excerpt from his testimony, which covers the period in Hungnam and his release and ends with the departure from Pyongyang.

By Mr. Jung Hwa Pak

**P**risoners could receive visitors once a month. Mrs. Se Hyun Ok came almost every two months. A few times she came with Won Pil Kim. When she came she brought socks, underwear and Misukaru (rice powder). People used to hide their Misukaru in secret places, but Father Moon always shared and I hoped he would eat it himself because I knew he was so hungry. Mrs. Ok was hurt because

she knew he also gave the sock and underwear away.

When Father Moon got malaria he scolded me for trying to persuade him to go to the sickbay. "I didn't come here because of sin, but for my mission," he said. Every day he walked the kilometers to the plant. I asked him many times to rest but he scolded me.

He reminded me of Jesus going to Calvary. I begged him, "Please think about your health. I know your mission is important." But he carried on with his

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By Jerry Heying

## The celebrations

**T**he Unification Church celebrates several "Holy Days" each year — God's Day, Parent's Day, Children's Day, and Day of All Things. Before every Holy Day celebration, several members from many different departments meet to prepare for the upcoming celebration. This is the Celebration Committee, under the guidance of Reverend Kwak, a committee of representatives from each major New York region gather to work out all the details involved in the preparation of a Holy Day. Their major task is to organize volunteers from the volunteers from the different regions to help support the staff of the World Mission Center and the Manhattan Center.

### Preparations

At the World Mission Center, the many jobs needing extra help including preparing guest rooms, most recently, the World Mission Center has been booked up for every Holy Day. Also, preparing all the public areas such as the Grand Ballroom, lobby, balcony areas, and the fourth floor require extra help. Security is another concern as anywhere from 1200 to 2500 members will attend often for several days. And to prepare the festive meals served, volunteers are needed for several days in advance as well as the small army needed to serve the meals. It will often take 50 or more members one day just to peel garlic used in making Kimchi and Bugogi!

### Special assignments

Besides the general preparations, there are several special assignments. These include preparing the main ceremony room. This is the room in which the Holy Day is officially proclaimed by Reverend and Mrs. Moon. This is an intimate ceremony of Church elders and Church representatives.

An offering table is made with stacks of fruit, cookies, and other delicious items. Because this involves detailed preparation, several members have been trained in this work and usually prepare the

offering tables for most Holy Days. Colorful banners are painted by members and flags and drapes are hung around the room and white floor covers are put down. Flower arrangements are made for this room and several other rooms. Two beautiful cakes are made, one for the main ceremony and one for the conclusion of the main speech for everyone to see. All in all, without the support of volunteers from each region, the celebration would be a tremendous burden on just a small group of people. Most members who volunteer express that celebrations mean much more to them after they have helped to prepare one.

One important aspect of the committee is to see that each Holy Day is organized and prepared following the proper tradition. For example, the committee learned from Reverend Kwak that it is a tradition to have Divine Principle lecture contests on God's Day. Yute games are also tradition for this time. Besides tradition established in Korea many years ago, there are many things which have become traditions established here in America.

Weather permitting, each Day of All Things has its summer olympics challenging departments and regions with different events. Children's Day usually is time for table tennis tournaments. The committee is always looking for new ideas for afternoon activities. This is especially true now for the children.

Another area of the committee's responsibility is to arrange the finances necessary for each Holy Day. The cost of each celebration varies greatly from time to time. Food, lodging, ceremony supplies, entertainment, and many little expenses can all add up. In the past, church departments were asked to share this expense and the cost was divided according to the number of members per region.

With five or more major Holy Days per year, the committee has learned to work very closely together. All



One of the beautiful banners made for each celebration.

the members have expressed that it is a blessing to share the responsibility to prepare for each Holy Day. With a sense of history, everyone is stimulated to see the celebration take form and develop. It is everyone's wish that all members who have the opportunity to attend a Holy Day Celebration can do so without any difficulty so that they may really enjoy themselves as much as possible.

We hope everyone will realize that each celebration has been carefully planned and organized, and that only with the help of many people could the celebration be possible. To be able to celebrate Unification Church Holy Days especially with Reverend and Mrs. Moon is a great day. Let us not only prepare for each Holy Day externally but internally by having a grateful heart and a happy spirit.

### Ideas and suggestions

If anyone would like more information, has a special talent such as flower arranging, cake decorating, artistic abilities, or would like to offer a suggestion, please write to the Celebration Committee, c/o Reverend Kwak's office, 481 8th Avenue, New York, NY 10001. □

## PRISON

from page 13

work, sweating profusely. He was sick for one week. Fighting spiritually, he recovered.

The summer of 1950 was very hot, inside and outside. Father Moon kept his clothes on even when he worked in the hot weather. "Why don't you take off your rubber shoes and long sleeve shirt?" I asked. "I'll take you somewhere to wash."

"I can't. Heavenly Father told me I should not expose my body to others," Father said.

On the fertilizer sacks were pieces of paper for marking details. Father wrote down the song "Garden of Restoration" on one of these labels. He told me to memorize them in one week. The melody was adapted from a Japanese navy song. Later, when the church was established, a new melody was composed by a school-friend of mine who joined the church. This is the tune we now use.

There was a lot of fishing in the Hungnam area. One time they brought a lot of mackerel to the camp. We had a big mackerel soup. All the prisoners got ill and many collapsed. I felt very responsible as the leader and went to talk to Father Moon about it. He told me the mackerel had been bad. "In five or six weeks they'll recover, so don't worry. Report it to the camp authorities," he said. He told me it happened because people were so hungry. "Don't worry," he said. "Just worry about how to spread the Principle."

I reported it to the Headquarters and said if the prisoners could rest for six hours they would recover. They approved this, and when it happened and they asked me, "How did you know? You're not a doctor." I didn't tell them because they would have wondered about Father Moon.

In the prison camp, Father Moon emphasized the Principle of Creation, the Fall and Restoration. He taught me about the Four Position Foundation. When I first heard it, I felt like I was dreaming. In the camp where people were dying every day (sometimes up to 100 died and were replaced in a day), he taught me about Won Hwa Do (later developed by Dr. Seuk). All nations would

become like one family, he said.

I left Father Moon for about 20 years. Now I have returned. I realize how I didn't understand his teaching at that time. In the Unification Church we call each other members — of a family — not "believers." Now I understand the meaning of Won Hwa Do. That is, one family under God.

### Wins the First Prize

Every year in the camp one person got the model prisoner award. Father Moon was selected for the prize because he did twice the work of normal prisoners. That night I felt very happy and I said to him, "I'm happy you won the award."

"I'm not happy because I got first prize," he replied, "I'm happy because I won over Satan's temptation."

In the spring of 1950 the atmosphere began to get more tense. The authorities started classifying the prisoners according to the type of crime and length of term. Many prisoners were summoned by the headquarters. I think they were drafted as part of the war preparations. Also shades for blackouts were put up in the huts.

When I asked Father Moon if I could get him some misukaru (I didn't do it without asking because I thought he'd scold me for tempting him with food), he said, "Very soon special things will happen so don't worry about me. Worry about your health."

One day some workers (not prisoners, but workers who checked sack weights, etc.) told me, "Now North Korea is preparing to attack South Korea. This old fertilizer (which had been left by the Japanese) is going to Russia (to pay for arms)."

I asked Father Moon what would happen. He said very seriously, "Now the time is coming." Then he asked me, "Have you memorized the 'Garden of Restoration'?" We hummed the song together.

Everyone was very tense at that time. When I felt nervous I began to sing the song. It calmed me and made me feel joyful.

I talked about Father Moon to the leader of the medical team, a Mr. Mun Jae Lee, who was not a prisoner. Several times Mr. Lee spoke to him.

Mr. Lee told me that many weapons were arriving from Russia and that

travel was being restricted. "War will break out soon," he said.

On June 25, 1950, North Korea attacked South Korea. They drafted all the 20-to-25-year olds, except for political prisoners and people with over seven-year terms.

Conditions got worse. Almost every day 100 prisoners died and were substituted. On August 1 around 11 a.m. I was guiding the prisoners to work when I heard an airplane. From the noise I recognized it was a reconnaissance plane. One prisoner, a former army captain, said that pretty soon B-29 bombers would come so we should hurry to the canteen.

I begged Father Moon to move. He was working where they put together empty sacks. I worried about the prisoners. At about noon the sirens went off.

The guards didn't know what to do. There were 30,000 workers in the plant as well as the prisoners. The workers moved to underground shelters, but there was no place for the prisoners. I felt so sad.

The B-29's bombed the area for three hours, destroying everything. There were many dead bodies. Next to me one man had survived.

I went to where Father Moon was. He said Heavenly Father had told him no bomb or shrapnel would land within about 10 meters of him. I began singing the "Garden of Restoration." I felt so joyful.

I told the guards that the enemy was not supposed to bomb prison camps and asked them to take the prisoners back to the camp so they would not be killed. That night there were three prisoners dying of starvation. Father Moon shared his misukaru with them. I wanted to protect him, but I knew his thinking so I didn't say anything.

I was due to be released the next day, August 2. That night I talked with Father Moon almost all night. I asked him what I should do after my release. He said, "Go to Kyong Chan Ri in-Pyongyang and tell the members there not to worry about me."

I cried because I got released but Father Moon remained. "This is small, just a short time. We have so much to accomplish. Please, go to Pyongyang and relay my message to the members. Tell them I will be released soon." This was the last direction from Father Moon in

the prison camp.

I was released the next day. First I visited the fertilizer plant. It was totally destroyed. It had been the biggest fertilizer plant in the Orient. I saw Father Moon from a distance, but as I was no longer a prisoner I couldn't approach him.

### Return to Pyongyang

Father Moon was released on October 14. The political prisoners were all shot and those with terms over seven years moved to Manchuria. Father Moon's term was under seven years and he remained. On October 24, he arrived at Pyongyang, having walked ten days from Hungnam. He stayed in Pyongyang for forty days.

In Pyongyang there was confusion. The South Korean and United Nations forces had pushed almost into Manchuria. I was one of 200 people captured by the South Koreans. Because I was a former high-ranking North Korean army officer I was interrogated and beaten and my leg was broken. I thought they were going to kill me, but the officer in charge concluded that my eighteen months' imprisonment under the communist regime was reason enough for me to be released.

After my release by the military police, I stayed with my sister. Father Moon was staying at Mrs. Se Hyun Ok's house with Won Pil Kim and Sung Kyun Moon. Father Moon sent them to get me and I joined them there.

On December 3, 1950, the North Koreans and Red Chinese were invading again with human wave tactics. It was all confusion again. Mrs. Ok asked us to come straight away to the Daedong River, which runs through Pyongyang. Her first son was a second lieutenant in the South Korean military police. She wanted to take us on an army truck he could get, but when he got there he refused to let us on because there were too many of us. Only Mrs. Ok's family could get on.

We turned to the house and left Pyongyang the next day, December 4. As we left Father Moon looked back from a point overlooking the city and said, "I wanted to display God's Providence here in Pyongyang but you refused and sent me to prison." He was so sad. His words reminded me of Jesus's words over Jerusalem.

We got a bike from my sister's home and we left the city on December 5. □



# Living in God's Country

By Werner Hoffman

**Y**ou can take the boy out of the country, but you can't take the country out of the boy.

That old saying, assuming it also applies to girls, has a lot of meaning to Sheila Baer.

"I am a country girl, you know. I grew up on a farm. And now, finally, I am singing country music."

The 32-year-old Baer was referring to her first, newly-recorded album, entitled *Baer Country*, released on cassette by New World Records. "Country music comes natural to me," she says. "It's what I do best."

Baer sits in her office, with her is Norman Schwartz, a 57-year-old show business veteran who acts as Baer's producer.

The fact that Baer, a church member since 1974, is suddenly recording country music has come as a surprise to many of her friends. No wonder. Baer has appeared in various musicals such as *Godspell* and *Man of La Mancha* as part of her association with the church's Performing Arts department. She has also sang in a rock band called *Sunburst*.

Her love affair with country music — vocally a far cry from her previous projects — began when Schwartz listened to a tape recording of *Sunburst* three years ago. Although he didn't think the group "had it," he was taken with Baer's vocal abilities.

"I heard country," Schwartz recalls. "There was something very unique in her vocal qualities."

Whatever that something was — Schwartz can't quite put his finger on it — led to the recording of the single *Love Hurts*, an old country song.

Schwartz, who has been in the record business for more than 20 years and has produced such notables as Lena Horne and Mel Tormé, finally agreed to produce an LP with Baer this year.

He says he hopes to get the same reactions from country stations that he received when he sent the *Love Hurts* single out. "The reaction was phenomenal," he says. "We got an amazing response. It was played on country stations all over the country. They not only played it, but we got letters from people saying that they loved Sheila's voice — her sincerity, purity, goodness and honesty."

Says Mark Abramson, a producer for Judy Collins: "Sincerity and goodness radiate from every note Sheila Baer sings."

Schwartz puts it this way: "She's got a bit of an Anne Murray and Helen Reddy in her."

The project faces some serious problems: finances are slim, a fact that remains to be a major obstacle in getting the record out.

Schwartz would not disclose the size of the budget for the record except that "we did it for about 25 percent of what it would normally cost."

The production of an LP like Baer's carries a pricetag of about \$75,000 to \$100,000. That translates Schwartz' statement roughly into a \$20,000 project.

Another problem is to find a label that will release the album although Schwartz says he might consider doing it independently. He anticipates to press about 15,000 records.

The songs on the album include *Love Hurts* and *I Never Will Marry*, which Linda Ronstadt recorded with great success. Also featured are *Country Girl*, *Break It, Nothing's Gonna Come Between Us*, *Bobby Morgan*, *Until It's Time, Daddy*, and *How Can I Live Without You*.

Schwartz says although the album doesn't include a big hit, "we may have the launching of a big artist. In the world that Sheila has chosen, she has a better chance than in any other area. I think she will be very big."

"We believe that we are showing in this thing a shining example of what people in this church can accomplish," says Schwartz, who is not a church member. "People will much more accept a living example than a bunch of words on a page. I am looking at Sheila as sort of an apostle and a spokeswoman for the movement."

Baer says the recording business is a way for her to get into people's homes. "I want to be in their households, on their record-shelves," she says. "I want to share my life and love with them. It seems that country music is the open door for me, and so I am going that way."

Baer says she needs that open door to be able to tell people about the *Divine Principle*, the teaching of the Rev. Sun Myung Moon.

"My motivation is to go out there and to witness to people. Rev. Moon is not of the age and the nationality to say and do the things that I can do. So I really see myself as a little Sun Myung Moon."

In fact, Baer says, Rev. Moon's teachings have given her "a reason to sing."

"On my own I would never push myself this far," she insists. "I never had a good self-image and ambition."

Baer says she received much support from her manager, Linda Chapman Eisenberg, who has directed her in every musical production she starred in. "I think it was really my unity with her that



Sheila Baer.

made all this possible."

Says Eisenberg: "I think this is Sheila's year. I have worked with her for eight years now, and now I see that she has grown to be a performer who can help people see their own potential for goodness and to find God inside themselves."

"When Sheila performed at the Manhattan Center in front of 2,000 recently, she sang the theme of *Fame* for one reason: to tell her audience 'hey, we're gonna make it to heaven. We're gonna learn how to fly.' She is getting a very positive message across, and that is 'believe in yourself.'"

Baer says it took many years for her to build up any self-confidence. Since her early childhood on a small farm in southeastern Minnesota things have not been easy for her.

"I had a very difficult life," says Baer, referring to her struggles to become close to her father. "I never felt very good about myself. As for my father, the only thing we really shared was music."

In 1974, after attending the University of Minnesota, Baer left for San Francisco where she met a Unification Church member.

"There is really no physical explanation why I joined," she says. "It was a real spiritual experience."

Baer says her family, which consists

of her mother and father, Gene and Doris Baer, her sisters, Linda and Marscha, and brother Lanny, has accepted her involvement with the controversial group.

"I always told them the truth (about the church) when they had questions," Baer says. "They trust me. And as it is with all parents, they just want their children to be happy."

Baer is now married to 30-year-old Rick Vaughn. The two were engaged in 1979 and married by the Rev. Moon in a widely-publicized wedding at Madison Square Garden in July 1982.

The noted *Nothing's Gonna Come Between Us* on the album is dedicated to her husband.

The recording of the LP has been a big step for Baer, both artistically and personally.

For country music lovers *Baer Country* may just turn out to be another pleasant addition to their record collection, but for Sheila Baer it has become a new way to express her own feelings about life, and, most of all, to let people know about the teachings of Sun Myung Moon.

*Baer Country* is available on cassette tape. (The release of the record is yet undecided). To obtain a copy, send a check or money order for \$9 made payable to New World Records, 481 Eighth Avenue, New York, N.Y., 10001. □

By Jerry Rice

## Creating principled music

**D**uring the past six years, my life, especially my life as a musician, has experienced a turn of events that I hope has paid some of the indemnity for other musicians who know *Divine Principle* to accomplish their goals in music.

As a musician with a deep social conscience, I was led to study *Divine Principle* and join the church full time in 1975. I had always felt strongly that God wanted to use me as a musician. In July 1976, I became the bass player in the *Voices of Freedom*, playing around the Washington DC area and at the Monument on September 18.

For reasons not worth mentioning here, I left the church in 1978, but kept *Divine Principle* as my way of life. Maintaining a good prayer life, I made a

determination to find positive, Abel-type musicians from the ghettos and create something positive by applying *Principle*.

Ghetto musicians are, I believe, the best at expressing music. Their suffering causes them to have very deep hearts. But in order to enjoy the beauty of these fine people, one must also have to encounter the many problems and challenges that come from people who have suffered so much.

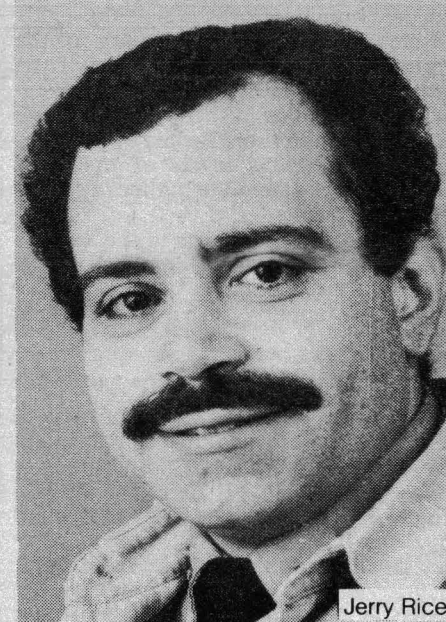
I put in 3 years of intense effort with a band called *Light of Day*, but in 1981, the band broke up. However, I was soon led to meet and join a band named *Moon Flower*. By applying the *Principle* of love and service, I soon became the leader of the band. Through prayer and other indemnity conditions, I changed a ragtag, disunited band into a band that is on the verge of doing something for God.

*Moon Flower* consists of five God-

centered musicians. The music is all original material with compelling beats and rhythms with positive, uplifting messages. My work is not yet completely finished, but the band has gained significant recognition and we have important people who are interested in promoting us.

Experience has taught me that it is better for a member to stay connected with the church no matter what kind of project he or she is working on. Sure, I have maintained a good life and have been using *Principle* to achieve my goals. But whatever success I have had in the past 6 years has been at the expense of 4 major catastrophes in my life.

As my friends know, I don't give up very easily when I believe in what I'm doing. My journey through "Haran"



Jerry Rice.

should soon be finished and it will give me great pleasure to bid "Uncle Laban" a long-anticipated adieu. □



# USA: Champion of God

By Haven Bradford Gow

In May 1982 President Reagan sent Congress his proposed Prayer Amendment, which affirms that "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any other State to participate in prayer."

Should the Constitution be amended to permit religious observances — group prayer — in the public schools?

According to University of Chicago Law Professor Geoffrey Stone, there are two major objections to the proposed amendment. First, "There is . . . virtually universal agreement that government should not compel an individual to recite a prayer or affirm a belief that is contrary to his religious faith. Indeed, such a practice could not be squared with the Establishment Clause, the Free Exercise Clause, or with our traditions as a free society."

Second, "If enacted, the amendment would authorize not only so-called 'non-denominational' prayer, but expressly sectarian prayer as well." And because the amendment authorizes government-sponsored sectarian prayer, contends Stone, it directly contravenes the "previously unquestioned principle of inter-faith neutrality."

## Historical events

But as moral theologian Rabbi Seymour Siegal points out: "Historically, in the United States most public events have begun with prayer. The Senate and the House of Representatives begin their daily deliberations with prayer. Inaugurations, Supreme Court sessions, Thanksgiving declarations, all invoke God's present and ask for His guidance."

A firm supporter of school prayer and a teacher of theology and ethics at the Jewish Theological Seminary of Amer-

ica, Siegel rejects the argument that the framers of the Constitution intended a "wholesome neutrality" between church and state "that neither advances nor inhibits religion." To this argument Siegel responds, "It hardly seems logical that the very convention that crafted the Constitution would have viewed with favor the elimination of prayer from public schools when it decreed that its own daily session commence with a request for divine assistance and blessings."

Moreover, as Siegel rightly observes, ever since public schools began, "there has been a long tradition of including some form of prayer . . . and for 170 years after the adoption of the First Amendment, prayer was permitted in the public schools."

Many opponents of school prayer base their opposition on the argument that the Constitution demands strict and total separation of church and state. But their view seems contradictory:

- Public prayer and the acknowledgment of a Supreme Being have been an important part of American life.

- The Declaration of Independence affirms that "all men . . . are endowed by their Creator with certain unalienable rights."

- Our national pledge of allegiance proclaims us as "one nation, under God."

- Our coins are inscribed with the words, "In God We Trust."

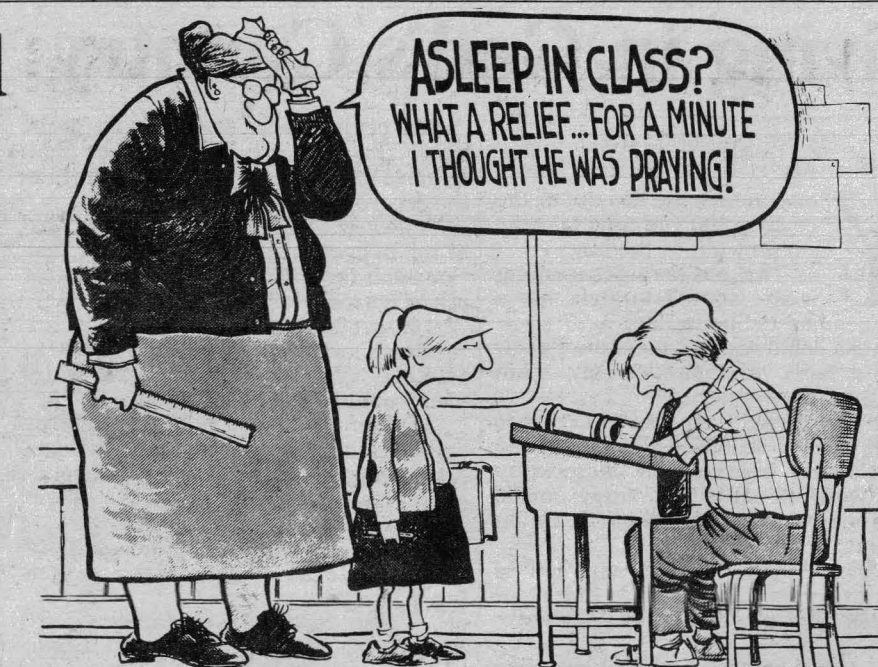
- Prayer remains an integral part of many government functions and institutions. Sessions of Congress and many state legislatures open with prayer.

- Each branch of the military retains chaplains and maintains chapels and hymn books for use by servicemen and servicewomen.

- The president and governors and mayors of many states and cities preside over annual prayer breakfasts.

- The president-elect takes the oath of office with his hand on the Bible.

- The standard form for oaths for sworn testimony contains the phrase, "so



help me God."

- And each new session of the Supreme Court opens with the declaration, "God save the United States and this honorable court."

These facts serve to buttress the claim that, Siegel observes, "whatever the meaning of the First Amendment which prohibits the establishment of state religion, it certainly did not mean the separation of religion from public institutions and functions."

Ironically, it was the late Supreme Court Justice William Douglas, well-known for his liberal judicial philosophy, who observed in the 1952 case of *Zora vs. Clauson* that "The First Amendment . . . does not say that in every and all respects there shall be separation of Church and State . . . Otherwise, the state and religion would be aliens to each other, hostile, suspicious, and even unfriendly . . . We are religious people whose institutions presuppose Supreme Being."

Clearly, the Founding Fathers intended the First Amendment not to safeguard society or the state from the

influence of religion, but, rather, to preserve and protect religious liberty from encroachments by the state.

They believed that a society's public morality depends upon a religious foundation, and that the beneficial influence of religion on private and public morality is indispensable to the maintenance of government and the survival of self-government. Consequently, they wanted the government to preserve, protect and foster the religious impulse and enterprise.

The Founding Fathers did not intend governmental "neutrality" toward religion, a neutrality that in modern times has become simply a cloak to hide governmental indifference and hostility toward religion. Rather, they wanted government to be the champion and defender of religion and religious liberty.

The First Amendment scholar O. Carroll Arnold rightly observes, "One would never dream of asserting that the government is neutral toward freedom of speech or the press, and it is (or at least should be) equally non-neutral toward religion and religious freedom." □

By Susan Fegley Osmond

# Racism: Blight that religion can cure

We live in an era when reconciliation of the world's peoples is crucial for the very survival of mankind. Yet while the virtues of brotherhood are extolled in churches, constitutions, and international organizations, the primitive countenance of racism continues to haunt and divide mankind. It is one of the most formidable obstacles to world peace.

One a worldwide level, the exchange of goods, ideas, and cultures by peoples of different races has in this century directed human effort towards the establishment of a global community. In the United States, the legal victories of the civil right movement have brought significant advances in the struggle to end racial discrimination. People of all races now enter various levels of the work force, and are elected to higher positions in public office.

But enduring progress in the field of human rights cannot be made through political and economic cures are like Band-Aids applied to a gangrenous wound.

## From the root up

But most simply, the source of racism, as for most other social ills, is inability to love others with "Divine" love, which is unconditional and selfless. The human propensity to either not love at all, or to 'love' for basically selfish reasons creates all sorts of misery in its train. Jealousy, arrogance, fear and insecurity, the desire to dominate others, resentment and hatred, projecting onto others the evil that we cannot admit is within ourselves, these all derive from man's propensity to misdirect the power of love.

The world's great religions have throughout history sought to redirect human love and concern towards more generative ends. All of the major religions place love, compassion, humility, and service at the center of spiritual life. Jesus is the great teacher and example of redeeming love.

While religion addresses the root of racism and indicates its cure, few religions adherents have taken the responsibility and the risk to actively love others from our Parent's (God's) point of view, and so racism continues. We are brought up, in our romantic society, to believe that love just happens, it comes to us out of the blue, we are not responsible for it.

But in reality, as Dr. M. Scott Peck points out in his best-selling book, *The Road Less Travelled*, we are each the creators of love, and this creation requires effort. Says Peck, "No matter how much we may think we are loving, if we are in fact not loving, it is because we have chosen not to love and therefore do not love despite our good intentions. On the other hand, whenever we do actually exert ourselves in the cause of spiritual growth, it is because we have chosen to do so. The choice to love has been made." The end of racism, then, stems from the making the commitment to love.

Because religion most directly addressed the cause and the cure of racism, the core of the transformations of society is religious development. It is through our perceptions of and experiences with our Creator, and learning to care for His creations as He does, that the highest standards of morality and ethics are developed. And political and economic systems are shaped by the values — the standards of morality and

ethics — which a people espouses.

For example, according to the founding principles of American democracy, the ultimate source of human rights and value is the Creator, not a political contract designed and dissolvable by men. Human rights are therefore unalienable, and every person is to be treated equally as a child of God. This religious perspective was the bulwark of the Declaration of Independence and the Constitution of the United States. Although supposedly under the dominion of these laws, the South held different values in practice, and created laws which the civil rights movement, especially under Dr. Martin Luther King, Jr., could rightfully displace as illegal according to the supreme law of the land and the universal standards of Christian ethics.

Men and women who operate from a sincere religious perspective, then, are the ones who can potentially do the most to overthrow the injustice of society and recreate a nation and global community where brotherhood, justice, and freedom can become a reality in political, economic, and social terms.

From a religious perspective, we are all one family, one blood, one race. But unity between peoples of various skin types and features cannot be erected through blithely thinking that we are all the same. Although there are universal strivings and patterns of society, all of the so-called races have developed throughout history distinct cultures and characteristics.

In the 20th century, the basic contributions of the white and yellow peoples to world civilization have

become evident. When President Reagan recently went to Japan and Korea, it was more than ever before, the capacity of an equal that he met with oriental heads of state. The white and yellow "races" have both become formidable world powers.

But the black peoples of the world have yet to gain prominence in world leadership, and the value of their contribution to the global community is still unheralded. Yet their voice is desperately needed in the emerging dialogue of the world's peoples, not only for the sake of blacks, but for the whole of mankind.

Philosophers the world over have repeatedly depicted the individual human as being tri-partite in nature, consisting of intellect, will, and heart (this last combining emotion and intuition). A person who develops all three of these in mutual integration is considered to be balanced, achieving individuation. He is able to have a happy and fulfilled life.

The same may be said of mankind as a whole. By making advancements in all three of these areas and harmonizing them in loving dialogue, mankind as a whole can progress in its "individuation."

If you compare the cultures of the three great races — white, black, and yellow — it becomes evident that although all three aspects of human nature are displayed in each race, each race has also made outstanding advancements in developing one of the three attributes.

The white peoples of Europe and America have made outstanding developments in the realm of philosophy and

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# Religion's response to Social Darwinism

By Thomas Ward

## Part Two

There were exceptions — such as John Wesley, founder of Methodism, and Albert Schweitzer, the great humanitarian and missionary — but John Calvin's views on predestination began to be abused or misinterpreted with grave socio-political ramifications (i.e., the belief that some are predestined for heaven, others predestined for hell). Predestination was sometimes even used to justify one race dominating other races. It also served to justify Christian insensitivity to the needs of the poor.

According to Max Weber, the financial prosperity of a Christian was interpreted as an affirmation of his salvation. This created a tragic parallel between Christianity and Social Darwinism. In other words, the "predestined" individual coincided with what Spencer and Darwin termed "the fittest." In affirming their own salvation, Christians ignored the situation of the poor and the suffering. Many felt theologically justified in doing so. Yet when Christianity failed to address problems such as poverty and exploitation, Marxism did so instead.

In his recent book, *Une Question de Principes*, French new philosopher Bernard Henri Levy reminds us of the importance and value of living in accord with principles. Because of a twisted application of predestination, some of our most basic Christian principles, such as "love of neighbor," were laid aside. Revolting against the hypocritical dichotomy between Christian words and deeds, young people resorted to drugs and other tragic deviations, allegedly searching for an alternative to a belief they perceived as non-operative.

Today all civilization faces a crisis. In the West, we pay lip service to religious

ideals, but our society is often characterized by materialism. Today all humankind is in need of a worldview which has the ability to revive idealism and altruism, which can offer solutions for social and personal problems, and which can promote cooperation and peace among the developed and underdeveloped nations.

The 20th century is a time when conflicting thought systems must and can be reconciled. Religious thinkers have always defended the existence of "another" force at work in the physical realm. Materialism has denied the existence of a spiritual element at work in the physical world and has sought to rationalize all phenomena on the bases of scientific observation.

In the light of 20th-century science, however, it is no longer acceptable to live by a wholly materialistic interpretation of reality. Einstein's theory of relativity as well as the law of entropy confirm the need for a new worldview. In that worldview, there must be an appreciation of the material as well as the spiritual dimension of reality.

## The Role of God and Humanity

The Judeo-Christian tradition assigns a role to the human being. Regardless of the process by which humans developed, no one can deny the unique role of the human being in the overall universal order. Only the human being can relate to and appreciate every dimension of the creation — the sea, the stars, plants, fish, reptiles and mammals. God chose humanity as an instrument to express his love to the whole creation. The true value of the human being is infinite. Every man is a son of God. Every woman is a daughter of God.

Mother Theresa of Calcutta once said that the first time that she saw a man

dying in the streets of New Delhi, she was repulsed. But something called her to that person and led her to pick him up and bring him back to her dwelling place. As she looked in the eyes of that man, she saw Christ. She discovered the true value of her fellow man. The implications of the Judeo-Christian tradition are boundless. Every man, every woman, has unique and divine value. Every man and every woman, for that reason, merits our respect, our love, our care and our concern.

Today people are often blind to others, not because of selfishness. In the 19th century, selfishness was philosophically justified by materialistic worldviews such as Social Darwinism or even Marxism. Yet the reality of the latter part of the 20th century challenges such materialist perceptions of reality.

Ultimately each of us has to reflect about our own selves. The great individuals of history were those who went beyond selfishness. We cannot go beyond selfishness without an appreciation of the wholly intrinsic value of each person as a child of God. Harmony between Hebraism and Hellenism and among cultures and nations is the goal of the CAUSA Worldview and the task of modern man.

## Development of Scientism

Deism, a guiding force in the French revolution, perceived the universe as a machine. As time went by, questions naturally arose as to the organic aspect of the machine. Various explanations for the origins and development of life emerged; however, the view which initially gained the most popularity was the Lamarckian view; later, Darwin's "Ori-



Calvin.

gin of Species" made an even greater impact.

Darwin discovered that within nature the principle of "natural selection" existed. In accord with this principle, in any given species, some organisms randomly inherited traits which made them more apt to survive than others. In the process of natural selection, the guiding principle was the "survival of the fittest."

It is one thing to apply this principle to nature, another to apply it to human society. A British thinker and contemporary of Darwin, Herbert Spencer, maintained that "survival of the fittest" applies not only to animals but to human society. For Spencer, some members of the human species were more "fit" than others. Some were inherently destined to live in prosperity, whereas others were biologically destined to live in poverty. For Spencer, certain races were biologically destined to dominate other races.

Spencer's theories made a great impact upon the thinking of the early part of the 20th century. Social Darwinism (as Spencer's theory is usually called) served as a philosophical justification for selfishness. □

Reprinted from the CAUSA magazine

## RACISM

from page 16

science, raising rationality and logic to an exactitude rarely seen in other cultures. In the past few hundred years, the white peoples have pioneered mostly the advancements in science and technology and have thereby spread their culture to the farthest ends of the earth.

The yellow peoples, particularly those of Japan, China and Korea, have displayed an extraordinary ability to manifest the scientific advancements from the West in a myriad of new forms. Developing a culture which exalts loyalty, obedience, and duty as prime virtues, as well as emphasizing the practical application of ideals, these people have made outstanding advancements in the cultivation of the aspect of will in mankind as a whole.

Although the forte of the black peoples, largely due to racial discrimination, has not been recognized on the world stage, through observing this culture and history we can see the areas where the black peoples have pioneered more effectively than the other races.

African culture is deeply spiritualistic; the attributes of intuition, spiritual sensitivity, profound emotion, and interpersonal connectedness are highly developed in traditional tribal society and religion. In America, because of their cultural heritage and the profound suffering they endured, blacks grasped both the suffering and the secret joy of Christ more deeply than any other peoples. They now have the fullest and most vibrant churches.

The great advancements in the cause of civil rights were made by blacks who displayed a profound compassion and sagacity combined with vital faith. Harriet Tubman, Fredrick Douglass, Mother Bethune, Booker T. Washington, Martin

Luther King Jr., and many others all exemplified, more powerfully than any other American leaders, extraordinary faith, forgiveness, and love. In the midst of bitter racial persecution and hardship, they were prophets of reconciliation. They each sought to liberate their people by inspiring them to strive for the betterment of all mankind and used moral methods derived from their Christian experience as the means to achieve social equality.

The triumph of their dignity and faith in the face of terrible brutality in the 1960s brought the so-called Christian nation of America to its knees in shame. From the intense self-reflection which the civil rights movement provoked in Americans of all races came a popular resolve to end racial discrimination and set America once again on the path towards becoming the "Promised Land" of Martin Luther King's dream.

Since King's death, no black leader of comparable moral force has come forth to continue the human rights work begun in the 1960s. Much remains to be done, and some black leaders, having a different basis for their ethics, now advocate the unleashing of resentment through violence or racism in order to eradicate continuing injustices.

At this time, both the civil rights movement and the whole of mankind need the faith, human-heartedness, and reconciliation so extraordinarily amplified by Martin Luther King Jr. and other black leaders of his vein. The white peoples, having been the first inheritors of the Christian faith, should have been exemplars of these qualities. But for the most part the white cultures have instead emphasized economic growth, technology, and rationality, even bequeathing to the world a materialistic philosophy (Marxism) which claims that all progress come through violent conflict.

The modern era, which has seen the staggering growth of technology and the will to use it in every conceivable way, desperately needs the anchoring agent of spirituality, morality, and heartistic depth which has been the chief development of the black peoples.

As blacks develop leaders around the world who will use the rich of their heritage to further the progress and reconciliation of all mankind, we will see not only the demise of racism, but the dawning of a new age for humanity, during which the black peoples may well find themselves teaching their white and yellow brothers how to care for people, rule in justice and mercy, and cultivate spir-

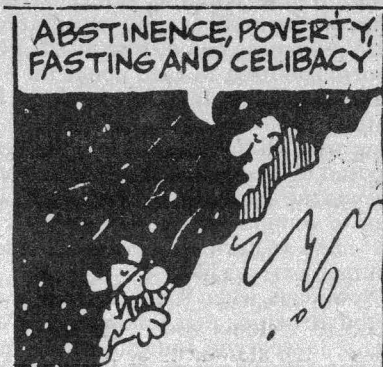
itual freedom.

The task of eradicating racism requires all the races to join in a commitment to accomplish loving harmony. This requires profound spiritual strength and concerted effort. As all races gain prominence in world leadership, they can enter into constructive dialogue for change. The resultant synthesis of culture and of the attributes uniquely developed by each people will then bring balance, depth, and wholeness to all areas of human endeavor.

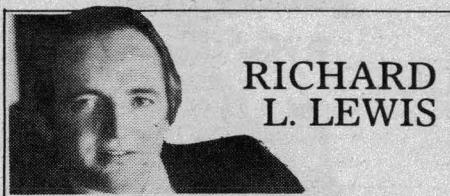
## Mediator between the races

All of these ideas are derived from the thought of Reverend Sun Myung Moon, who, as a yellow man, has taken upon himself the role of mediator between the races. He teaches that racism will be overcome as individuals cultivate Godly love in their relationships. He has advised many Unification Church members to make interracial marriages, because it is in the context of the family that this love and respect can be best nurtured. He also has established organizations such as Minority Alliance International and the International Black Students Alliance to heal racial bigotry in all facets of society. □

Reprinted from the World Student Times







**RICHARD  
L. LEWIS**

**E**very philosophy has its own terminology — or its “buzz” words to be less than polite. If, while reading a thoughtful piece of writing, you came upon the words “cultural imperialism” or “people’s liberation” for instance, then you would be justified in thinking that you had stumbled on a work by a writer who had been influenced by Marxism.

Unificationism also has its core concepts and phrases that occur time and time again. If you come across the phrase “vertical relationship” or “horizontal interaction” in a piece of writing then either the author is a Unificationist or someone who figured out a piece of the Principle for themselves.

#### Four positions

This description of “the vertical and the horizontal” is a key concept in Unificationism because it derives from the description of how God creates, nothing less.

There is no room for magic in the Divine Principle — other than the magic of the heart which is a different thing entirely. Unificationism states that God creates by one method and one method only, called “origin, division and union,” or, more affectionately, “ODU.”

ODU is schematically illustrated by four circles joined by arrows as in the diagram. If you ever come across a variant of this diagram then you can be absolutely certain that a Unificationist is at work, it’s the “paradigmatic essence” if you’ll excuse the verbal excess.

If you are a Unificationist you just cannot get away from ODU and that cute little diagram when trying to explain things because, Divine Principle asserts,

*The key concept is that no “thing” has to be materialized to account for creation, just a new type of relationship occurs.*

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## SCIENCE AND UNIFICATIONISM The Creator’s magic wand

this is the way God created the Universe — both its physical and spiritual aspects — and how everything in the universe maintains its existence, moves and develops. And there’s not much left outside of that is there.

#### Simple terms

ODU action can be explained in very simple terms — although you can get very philosophical and obscure if you like that sort of thing (I know a few books. . .)

In the “origin” position there is always an insubstantial entity — an “idea” is perhaps the most familiar example of one of these. In the “division” positions are things already existing that are “just made for each other.” The ODU is complete — making a “four position foundation” — when the “origin” guides and directs a relationship between the “division” bits who, while interacting, are the “union.”

The key point is that nothing substantial is added, just a new interaction occurs. Still a little esoteric? A famous example might help.

All of us who learnt our first lessons from the Divine Principle in Boonville during the late Seventies remember the example of Leonardo and (in a bad Italian accent) his idea for — no, not the Bona Piza — the Mona Lisa. His paint and canvas were, of course, just made for each other.

As Leonardo paints away, the idea guides the way the paint and canvas get together and something new, a great work of art, is created. No new paint, no new canvas — nothing of substance added — but something new has been created. The “idea” has become substantial in the way the paint and canvas interact.

#### Creating the Universe

So, from this viewpoint, how did God create the Universe as we see it today.

Starting from our end of it all. How does God create a new plant or animal? Unificationism would say that He “takes” material He has already created — genes, chromosomes, ribosomes etc. — and arranges them in a totally new way to express the “idea” for that organism. (The “idea” being a part of the Logos I started to talk about in the last column.)

How did God create cells? He “took” molecules He had already created —

proteins, carbohydrates, lipids (a polite word for fat) etc. — and arranged them to express His idea of a living cell.

Molecules were created in the same way. Not by them popping suddenly into existence. Remember, the key concept here is that no “thing” has to be materialized to account for creation, just a new type of relationship occurs.

Molecules are made by interactions between the various types of atoms He had previously made. Isn’t it easy to figure once you get the hang of the principle.

Same thing happens to make atoms by intricate arrangements of sub-atomic particles — electrons, protons and neutrons — created during the “Let there be Light” cataclysm of the “Big Bang.”

#### Back and back

How were the sub-atomic particles created? Well the little rascals are inordinately difficult to smash apart for us to see what they are made of but, thanks to the work done on the new high-energy “atom-smashers,” it seems that sub-atomic particles are made of “quarks.” (As in hunt the.) So the same principle holds, God arranged the quarks He had already made into protons, etc.

Like opening up a set of Russian (not communist mind you) dolls, we can assume that when the scientists get that far, they will smash the quarks into even

smaller, and, as we will see in a later column, more insubstantial less “physical” entities. Back and back we go to the very origin where we find God Himself.

The interaction of the sub-units that make up each being is called a “horizontal relationship,” to return to where we started. The interaction of the metaphysical origin and the substantial union is a “vertical relationship.” (Contrary to what you might have heard, these terms cannot be substituted for by “evil” and “good.” Sorry, this is an in-church joke and I apologise to all (all?) you non-church members reading this.)

#### Back to evolution

Looking at my favorite topic of the development of species we can see that there are two partial views circulating in our society — one that looks at the horizontal, the other that looks at the vertical.

The contemporary theory of evolution is very much a horizontal view. Reduced to its most basic statement, it states that the ingredients (be they subatomic particles, atoms, molecules etc.) for a higher being interrelate by chance and accident to create something new.

Fundamental Christianity often has a wholly vertical view of creation. In this view there is an invisible idea (the Word) which is materialized in an almost magical way fully formed and ready to go as a new creation.

Unificationism — and this is what the word means after all — unifies both these views. They are both not “wrong” so much as “partial.” A truly complete description must take both aspects into account. To alliterate a little, we need *purpose* as well as *process*. □



Shall I do another one or slip out for a quick slice of pizza?

## CANDLE from page 12

Wanda felt new confidence. She began to concentrate on her work and walked faster from door to door. At the next house, she was politely refused, and at the door after that, the lady of the house exclaimed how pretty her candles were, but said she didn’t have money for them today. Well, this was progress, Wanda thought! And even when, at the next house down, someone simply looked out the window and waved an impatient refusal, and then the two houses following had nobody home, Wanda continued to feel she was getting somewhere and wasn’t put off.

At the second-to-last home on the block, Wanda found a rather strange name on the mailbox; she recognized it as a Vietnamese name from all the news reports she used to read about the war. This caused her to think back to her attitude at that time; how she’d gone along with all her friends and had been opposed to the American involvement — much to the annoyance of her father, who used to remind her that he knew from first-hand experience what life under Communism was like.

Nowadays, when Wanda thought about all the atrocities that followed the Communist takeover of Indochina, she knew her father had been right.

At length an old Oriental woman answered her knock, but seeing the fresh face of a young American woman at her door, she called a little girl over to translate for her. The girl was no more than nine years old, but she spoke English quite well. “Hello,” Wanda said to her, “I’m raising money to help the Unification Church, and so I’ve brought these candles.” She held one up for them to see.

The little girl squealed with delight, and took the candle to show to the old woman and then to the eager faces of a number of other children that suddenly appeared behind her. “Beautiful!” she said, holding the red wax inside the little brandy glass up to the light. The old woman asked a question, and she translated. “Are you a Christian? Is this for a Christian Church?” Wanda said yes, and the Vietnamese woman smiled and said something else. “We are Christians too,” the girl explained, and pointed to a paper nativity scene someone had made for the bookshelf.

She gave Wanda back the candle, but when the old woman said something else to her, she raced out of the room. In a moment she was back, carrying the old woman’s purse. Groping through the purse, the woman fished out a couple of dollars and a little change and gave it to Wanda. The little girl explained: “This is my grandmother. My mommy and daddy are at work, but I have some money, too.” She went away and came back with a little more change. Carefully extracting

the candle from the box, she carried it over to the front windowsill and set it there.

A little boy brought some matches, but the old woman stopped them with a few words. “On Christmas Eve, we will light it,” the girl explained, looking slightly disappointed.

Meanwhile, Wanda was marvelling at the feeling of this household — so different in a way from her own childhood home. There was such a feeling of family togetherness here; and yet she could see some similarities between them too — both families had members who had come to America to escape Communism and build a new life.

There aren’t all that many countries left where one can still do that, Wanda thought; that is America’s greatest strength. And here, Wanda realized, was also the solution to one of America’s greatest flaws — the separateness and loneliness of individuals that she so often felt — here, in the warmth of an extended, unified family such as the Oriental peoples seem to know best how to create.

Wanda thanked them but left quickly, so as not to be late for the fundraising driver. But on her way down the block she glanced back to see the little red candle in the window, and remembered that her mother, too, used to put a candle in the window at Christmas time. Just one light, she thought. One light and one hope for all mankind. □





KERRY  
POBANZ

## On history

**W**hen we speak of "history," we are talking about human history, or the history of the body of mankind. But what is the nature of history? Does history imply the progressive development of civilization, or does it simply record an endless succession of battles and dynasties, personages and political events? Is history important? Is Henry Ford's assertion that "history is bunk" valid, or does history have a purpose?

Because the way we choose to answer these questions has a profound impact upon the way we assess the nature of our own humanity, we need to examine different possible interpretations of history. There are several such theories which should be considered.

The first of these is the cyclic view, originating in ancient Greece (Herodotus, Thucydides), and revived in recent times by Nietzsche (19th C) and Spengler (20th C). It says that history does not have any specific direction or goal, but repeats itself in the circular motion of the rising and falling civilizations.

The providential view of history, formulated by St. Augustine, explains that history is the working out of a divine purpose, possessing a clear beginning, end, and consequent direction. Augustine interprets the end of history as the time when the Messiah will return, Satan will be bound, and Christ will reign for a thousand years.

### Progress through reason

The third major view is the progressive or "spiritual" view, primarily deriving from Enlightenment philosophy, which was humanistic, realistic, and scientific. This view holds that there is no beginning or end to history, but that man's technological and social development of human reason and spirit (Voltaire, Lessing, Kant, Hegel).

Renowned twentieth-century historian, Arnold Toynbee, saw history from the standpoint of culture.

In order to respond to the challenge of the flooding of a river, for instance, God works through man to develop technology and build dams and irrigation systems. If a civilization fails to meet the challenge, it perishes. Through this process of challenge and response, history is moving toward the formation of an ideal world. However, no one knows how soon



that will be realized, for it depends on how man chooses to respond to the challenges he must meet. Thus, history develops according to man's free will, making this a theory of indeterminism, in which the origin, clear goal, and process of history are not predetermined.

It is, however, the economic interpretation of history, embodied in Marx's historical materialism, that has come to wield the greatest worldwide influence in the twentieth century. This Communist — or materialist — view of history has come to possess great persuasive power because it resembles, and has been able to effectively supplant, the pervasive Christian — or providential — view of history.

Both of these views maintain that history has a goal, or purpose. However, while Christianity appears to propose a supernatural and vaguely-defined Kingdom of Heaven, which will be achieved messianically and not scientifically,

Communism vividly promises a materialistic heaven on earth, a very substantial "workers' paradise," which is the outcome of a historically lawful process of dialectical development.

For Marx, history originates in the primitive communal society, develops through the progressive stages of class society (slave society, feudal society, capitalist society, socialist society) and finally culminates in the realization of a classless Communist society. Since the developmental process of history is directed toward the "inevitable" realization of advanced world Communist society, historical materialism presents itself as a theory of determinism.

### Unificationism

Unificationism, also of the twentieth

century, offers what might be considered a more wholesome, hopeful, and truthful view of history which cannot be classified under any of the previous five categories. The Unification view grants that man was created by a loving God, but because man initially experienced a falling out of relationship with God, then man's history from that point has been, overwhelmingly, a history of violations and consequent suffering. In other words, Unificationism explains that man's history begins with his fall and continues with his effort to overcome its results, rediscover his original nature, and complete his growth into a maturity of love.

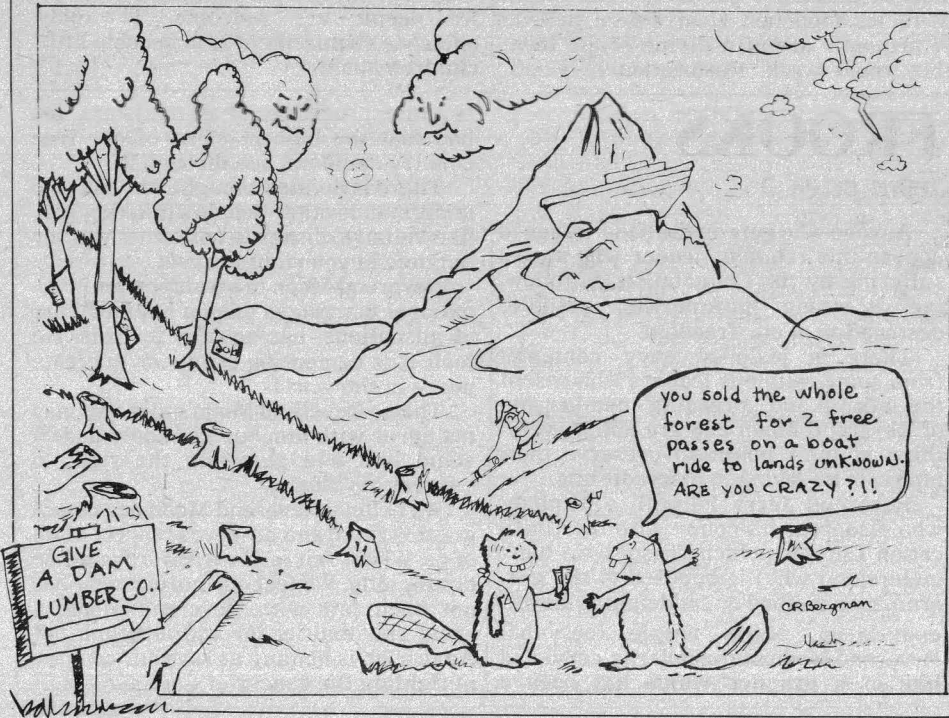
So, like both the providential and Marxist views of history, Unificationism recognizes that history has a beginning and a definite end or purpose, making it deterministic. However, unlike the providential view, and like the Marxist view, Unificationism recognizes that history has developed according to specific, discernible laws, only in this case, these are providential laws, possessing both material and spiritual character.

### Larger view

One of these major laws determining history bears similarity to Toynbee's notion of "challenge and response," and it asserts that the attainment of the eschatological goal partially depends on the ability of various providential figures or groups to recognize and fulfill their historical responsibility. If they succeed, history progresses; if they fail, history deteriorates. Thus, this view includes elements both of determinism and indeterminism.

In Unificationism, the explanation of the lawful mechanism governing the development of history is quite the opposite to that in Marxism. Rather than the mutual (often bloody) struggle of relative (contradictory) elements inherent in the dialectic, Unification Thought proposes that development, including historical, is most accurately interpreted as occurring through harmonious, reciprocal interaction of relative (complementary) elements. Unificationism does recognize the need for certain revolutions, such as the Protestant reformation and the war for American independence. However, it sees progress as the result of cooperation, not violence. While, Marx recommended violent revolution to bring about social change, Unificationism emphasizes an ideal of constructive cooperation to achieve the reformation of society.

Though this is only a nut-shell presentation of ideas, it will, hopefully illustrate how the Unification view of history is emerging at this time to offer what is actually a far more comprehensive explanation of the meaning of history than historical materialism or other historical interpretations have to offer. □



JUAN  
CARLOS  
LIBON

**H**ace algunas semanas vi una película (Moscow on the Hudson), que realmente me impresionó porque a través de la película se pudo apreciar en parte la forma de vida soviética, el sistema comunista, sus fallas y consecuentemente los desertores; Así como también la película muestra la otra cara de la medalla (con muchas excepciones por supuesto), quiero decir la forma de vida norteamericana.

El tema principal es acerca de la vida de un músico que forma parte de una banda de un circo, ellos (el circo) consiguen un contrato para trabajar en los E.E.U.U. por un corto periodo de tiempo, el músico fue convencido a desertar por su amigo (un payaso) que estaba desilusionado y sin esperanza, al vivir en

un estado de terror, vigilancia y presión entonces vieron la posibilidad de desertar y poder experimentar una vida diferente, bajo un sistema del cual sólo tenían conocimiento a través de los medios de información.

Pues bien, sólo uno de ellos logra desertar (el músico) y empieza a experimentar la ansiada *Libertad* sin darse cuenta que iba cayendo peligrosamente en un estado de libertinaje. El experimentó estas 2 formas de vida, y lamentablemente ninguna de ellas le llenó aquel vacío que le hubiese permitido vivir una felicidad eterna.

Millones de personas se encuentran en la misma situación, y hoy ellos pueden preguntarse ¿Habrà otra forma de poner fin a todas las injusticias y poder vivir bajo un sistema donde todos podamos disfrutar plenamente de nuestros derechos y considerarnos como hermanos y hermanas de un solo Dios?

CAUSA tiene la tarea de demostrar al mundo entero que una nueva ideología es absolutamente necesaria para la consolidación de un nuevo sistema que refleje fielmente el anhelo que todos esperamos.





JOHN  
BIERMANS

Last month I wrote about the problem of religious bigotry and how insidious and destructive it is. I concluded by describing Reverend Moon's exemplary attitude about the religious bigotry he has been subjected to over the years.

In recent weeks, I have attended several religious liberties rallies and heard many ministers speak eloquently about their willingness to go beyond the past historical trend towards religious bigotry.

The person who made the most powerful impression on me was Dr. Joseph Lowery, President of the Southern Christian Leadership Conference which was founded by Dr. Martin Luther King, Jr. Dr. Lowery traced this shameful aspect of American history when he said: "the same America that banished Indians, burned witches, imprisoned Japanese, shunned Jews, oppressed Mormons, persecuted Roman Catholics, and enslaved blacks, is our America, and until justice and our rights are safe for all of us, it's safe for none of us."

These recent rallies have been a source of hope that those of diverse beliefs can come together — despite their differences. Dr. Lowery eloquently spoke of this as well:

"Why is a black human rights organization such as SCLC, whose first president, Martin Luther King himself, was imprisoned and wrote the religious community from the Birmingham jail about liberty — why is it concerned about the destiny of the Reverend Moon? It is primarily because those of us who have

## DEBUNKING THE FAITHBREAKERS Courage and religious liberty

known the pain of persecution, those of us who have felt the cruel and iron arm of oppression, cannot remain silent in the midst of a rising, ominous cloud of oppression over religious liberties. For we have learned through excruciating pain, through terrible experience, that the struggle for racial liberty is rooted in religious liberty."

It was not easy for Dr. Lowery to speak so publicly about his concern for the rights of Reverend Moon. He has told me personally of letters and calls he has received criticizing him for his position. Nevertheless, he, like Martin Luther King before him, is a man of principle, not political expediency or conformity with the pressures of the crowd which condition "our minds and feet to move to the rhythmic drumbeat of the status quo." These are the words of Dr. King from a sermon entitled "Transformed Nonconformist" where he reminds us that the greatest saints, including Jesus Christ himself, always taught us to resist the conformity of the world.

Martin Luther King prided himself in being one who would not give in to "the anesthetizing security of being identified with the majority." Dr. King's view was: "There are some things in our world to which men of goodwill must be maladjusted. I confess that I never intend to become adjusted to the evils of segregation and the crippling effects of discrimination, to the moral degeneracy of religious bigotry and the corroding effects of narrow sectarianism."

When I first became involved with the Unification movement, I was warned that being involved in such a "controversial" movement could seriously hurt my legal and political career. Tremendous pressure was placed upon me to conform, to appear "well adjusted" to the world by

following a traditional religion. However, I did not feel "well-adjusted" within my own heart because I was not dealing with the serious injustices of the world.

And this is where Dr. King's perspective is so similar to that of Reverend Moon. Dr. King's words are almost identical to words I have heard from Reverend Moon when he writes as follows:

"Christianity has always insisted that the cross we bear precedes the crown we wear. To be a Christian, one must take up his cross, with all of its difficulties and agonizing and tragedy-packed content, and carry it until that very cross leaves its marks upon us and redeems us to that more excellent way which comes only through suffering."

The entire faithbreaking and anti-cult movement has been the most vocal and active threat to this freedom. It is largely due to their efforts that so many in the past have been afraid to defend the rights of Reverend Moon and others.

Through all of the persecution and religious bigotry that the Unification Church has undergone, our belief and faith has always been that the truth will eventually become known; that truth will ultimately prevail. Those who espouse intolerance and hatred are ultimately the ones who are authoring their own demise.

This belief, this spirit is what lay at the heart of the civil rights movement championed by Dr. King, Reverend Abernathy, Dr. Lowery and many others. Martin Luther King wrote:

"The oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate in kind would do

nothing but intensify the existence of hate in the universe. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can only be done by projecting the ethic of love to the center of our lives."

Coretta Scott King concludes the preface to her husband's book "Strength to Love" in this beautiful way:

"The struggle to eliminate the world's evils can only occur through a profound internal struggle. By reaching into and beyond ourselves and tapping the transcendent moral ethic of love, we shall overcome these evils. Love, truth, and the courage to do what is right should be our own guideposts on this lifelong journey. Martin Luther King, Jr., showed us the way; he showed us the dream — and we responded with full hearts."

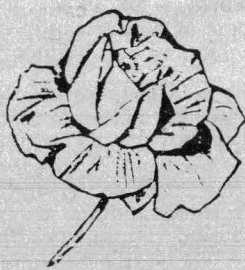
And now today, the spirit and the dream of Martin Luther King lives on. The willingness of so many to risk persecution and bigotry have moved me to tears. In fact, many are saying that what we are witnessing is the beginning of a new civil rights movement, this time to defend religious liberty.

Dr. Lowery spoke about this at the Rally for Religious Freedom in Washington, DC on May 30:

"There is no path to religious freedom or racial freedom for Lowery that doesn't intersect Falwell and Grant and no path to liberty for Grant and LaHaye that doesn't intersect Lowery and Gutman. We're tied together. If you're going to keep me in the ditch, part of you has got to stay there with me . . . We have got to understand that racism and religious bigotry are twin plagues, that folks who have been engaged in the racial struggle, we've understood that all along. That's why it wasn't hard for me, a black Methodist preacher, to defend the religious liberty of a yellow Korean man who I can't understand most of the time. But what I do understand is that I'm not secure until his rights are secure. None is secure, until all of us are secure." □

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## BOOT CAMP from page 12

I've never forgotten how my mother and father spent most of their spare time and energy helping others. That is the attitude I'm still trying to develop in myself. And that's the only spirit that can save the world — individuals sacrificing themselves, their families, and their nations for the sake of the world. I didn't join the Unification Church because I was insecure or of a religious nature. I joined because of the traditions I inherited from my family — to help out. I had already read about a lot of good ideas and experimental concepts. I felt the world situation was just too desperate for more theories.

The principles involved in fundraising worked because I put them to the test. Miracles happened. Hearts were melted. If principle are of a divine origin then they must work. Restoration of God's

## FROOKS from page 5

Anyone who gets on the band wagon to oppose this religious leader who knows suffering by the Communists, is following a wrong un-American road to destruction of our freedom.

There is jealousy, envy, contempt from some religious leaders who resent the income and spreading membership of Reverend Moon and are doing everything in their power to preserve their interests by trying to discredit him.

Reverend Jerry Falwell, a Minister who disagrees on policy with the Unification Church (which reasons we don't understand why) is opposed to the government's method of condemning Reverend Moon. Many people feel that Reverend Moon's unpopularity convicted him of a practice which has been a

original ideal for man — that he live a life of joy based on service to others — isn't something you can achieve just on Sunday or just when you're in the mood. Man must first realize what his purpose in life is. There's little agreement as to what that is right now; even among religions. Unity must occur on every level — between the mind and body, within families, among nations. Just as a bridge requires a specific blueprint to be built, so also an ideal world require a specific ideology — one that is new and universal enough to embrace all races and all religions and all systems of thought. I feel I've been to one school of that ideology — fundraising. There are many more schools yet to go before I graduate. The same school's been around for hundreds of years yet God sends a new teacher around every once in a while to update the curriculum and unify the student body. That's the stage the world is at now. All people are welcome. The only entrance requirement is to become little children again. □

common procedure of all ministers. Too bad that the highest court of our free country could not see through it.

There is divided thought, but one who understands other people's thinking will, like Voltaire, disagree with what you say but defend you right to say it.

Reverend Moon in arranging for international marriages among his members of all nations, has an idea for this. He feels it is cementing countries to create peace in the world.

This is Reverend Moon's idea. We may not agree with him but we should understand him and give him the right to express his idea.

We believe Reverend Moon has done a great service and deserves respect of all of us. What's fair is fair with no prejudice or stupidity. We feel our government has not been fair with Reverend Moon, a great spiritual leader and although not American, is helping us save our country in fighting the cancer of Communism. □



# On growing up with God



COLLETTE  
CAPRARA

**R**ecently, while sitting in the lobby of our Unification Church World Mission Center in New York, I watched the traffic flow of our members going by me and attempted to count the strollers, snugglies and teetering toddlers that were ambling by. My counting drifted into daydreams and musing about how it would be in a few years when all the parents would have the fresh delight of introducing their offspring to different aspects of God and his heart. And this musing led the way to warm memories of my sister and her experiences with her little daughter Emily and "growing up with God..."

One of the ideas that my sister had hoped to communicate to her daughter was that God had a personal and unique concern for each person, and that His awareness and care was constant. She explained that He and Jesus would always be there in times of trouble.

That night, Emily snuggled into her mini four poster bed and pulled her 'care bear' quilt to her chin. But, during the night, she awoke, wide-eyed and frightened, from a dream in which a monster had been chasing her. Then she remembered. Emmy turned to the little picture of Jesus that hung over her bed and said with great confidence, "Jesus, will you get this guy out of here?"

## He is everywhere

A little later, the idea of prayer was introduced to Emily. "Because God is invisible and everywhere," it was explained, "You can always talk to Him wherever you are." Emily was happy with that idea. Several days later, my sister was driving her little daughter home

from nursery school, preoccupied with the groceries to buy and laundry to wash, when suddenly a big "Hello" beamed out from Emmy. My sister was somewhat surprised, but returned the greeting, "Why, hello Emmy!" "Oh," the little smile explained, "that wasn't to you, that was to God."

Now Mary, my sister, is accustomed to the little voice chirping out "Hello" from time to time as they travel through shopping malls and city streets. She is especially prepared when they near a church. Emily has decided that that is the place with the best acoustics for heaven.

## In Washington

Although the greatest percentage of children in the Unification Church are infants at this time, there are some older children who meet together for Bible studies on Sunday mornings. I had the privilege of being introduced to our crew of offspring in Washington DC last week. They made a special appearance at our Sunday service and, again, I had the delight of seeing another episode in growing up with God.

The pastor, Reverend Michael Marshall, had created a special mini-sermon that would be geared to the children who sat in the first few pews. He left the podium and stood close to them, explaining the story of the Prodigal Son. With the greatest detail, Reverend Marshall worked his way to the climax, the wayward boy's moment of repentance.

"Can you imagine" he said, "This son who had been so proud and selfish was now in the worst situation. He had left the love and warmth of his home. But now he was only working as a lowly servant, tending pigs on a far farm. He was so poor and hungry. Even the pigs had more to eat than he did. In that situation, what would you encourage him to do?"

The little faces looked up at the pastor. Some squinted in deep concentration. Each little mind was considering the prodigal son's situation. Suddenly a hand shot up. "Yes, what would you tell him?" asked Reverend Marshall with satisfaction.

The answer beamed out and echoed through the church... "Eat the pigs!" □



ERIN  
BOUMA

# Government hatred of religion

rary science; 2) a peculiar emotion and mystic sentiment; 3) religious worship or cult; and 4) a system of morals.

Communists accuse religion of using these "fantastic conceptions" to better control workers and keep them in their place. Matthew Spinka of the Chicago Theological Seminary puts the communist view in these words:

*"The function of religion is to lull the exploited worker into a passive acceptance of his unjust lot, in the hope and belief that it is the will of God that he suffer in order that in the life to come he might be rewarded for the hell on earth with the joys of heaven... Communists are fond of quoting St. Paul's injunction: 'Let every soul be in subjugation to the higher powers... the powers that are, are ordained of God' (Romans 13:1-3)."*

It is in this spirit that Marx denounced religion because he believed that it offered a refuge of wishful thinking for exploited laborers who were caught in a hopeless struggle with historical economic forces.

In other words, he felt that religion enfeebles the workers' will, dampens their revolutionary spirit and prevents them from overthrowing the system that sustains the "wage slavery" of capitalism. So, according to Marx and his disciples, the reason that religious faith must be rooted out of the hearts of the people is that it interferes with the will-to-power of the proletarian poor.

Marx tried to expose what he saw as religion's false hope to suffering humanity; obviously it must be destroyed for a new, "scientific" utopia of communism to be created. The promise of "pie-in-the-sky-when-you-die" for Marx was just a cruel lie which served only to perpetuate this "hell" on earth. Lenin thoroughly agreed with Marx:

*"Religion teaches those who toil in poverty all their lives to be resigned and patient in this world, and consoles them with the hope of reward in heaven. As for those who live upon the labor of others, religion teaches them to be 'charitable' — thus providing a justification for*

*exploitation, and, as it were, also a cheap ticket to heaven..."*

From this we can see that communists reject God and religion out of personal resentment for the injustice inherent in the fallen human situation. They find the very notion of a loving Heavenly Father a fantasy upon which man-made religion is created. "The Young Comrade," a Communist publication, addresses Christians, claiming, "In your religious training you are told that even if things are bad on this earth, everything will be wonderful when you die and go to Heaven, for there you will be in Paradise." The article goes on, "That is all a lie. When you die, you are dead and that is all there is to it. We want our Paradise right here and now."

## Elimination of Religion

In a perfected society, according to Lenin, all religion will vanish with the end of social and class distinctions. But up until that point, Lenin argued, he was "absolutely opposed to the slightest affront to worker's religious convictions" since it would surely frighten them away. In 1928, Anatoli Lunacharskii, Minister of Soviet Education used an analogy to account for the reaction he met when he tried to implement anti-religious propaganda in the new Socialist state. He said, "Religion is like a nail; the harder you hit it, the deeper it goes into the wood."

Nevertheless, over the sixty-seven years of Soviet power the regime has sought to achieve six basic anti-religious objectives to fulfill Marx's prophecies.

The first three objectives were direct attacks on the Russian Orthodox Church and sought to destroy its political and economic strength limit its access to citizens (especially children), and to induce people not to attend church. The Communist Party has been fairly successful in achieving these efforts and making religious freedom "little more than a legal fiction."

Fourthly, the Communist Party has sought to induce people not to celebrate religious holy days or perform religious

rituals. This attempt has been only moderately successful, according to David E. Powell in "Anti-religious Propaganda in the Soviet Union." Religious celebrations tend to be in a more private realm and can be disguised as a family or national tradition.

The fifth objective was to convince religious believers that their views are "wrong," and this has met with little success. "While some citizens have renounced their religious convictions as a result of atheist propaganda, they are few in number," Powell says. Such propaganda is primarily an exercise in futility and backfires by stimulating and reinforcing the religious convictions it aims to destroy. Even if "believers" are primarily "ignorant old women," each new generation of the elderly provides a new generation of church-goers.

And finally, the Soviet Union has tried to mold its citizens into militant atheists and "New Soviet Men." Powell records this effort as an almost total failure, citing the fact that very few people are at all anxious to take on the responsibility of becoming atheistic propagandists.

## A moral vacuum

Besides failing to "stamp out religion," modern communism has had to pay a great price for its militant atheism campaigns. Because of the erosion of religious beliefs in Communist societies, there is now a moral vacuum where religion once served as agents of social control (teaching the virtues of hard work, respect for law and order, and avoidance of destructive behavior). Neither "scientific atheism" nor the Moral Code of the builder of Communism has been able to replace this moral standard. Historically, religion has often played a progressive and beneficial role in setting social standards and they have often been asset to secular authorities.

The second heavy cost for communist anti-religious efforts is that they have stimulated social dissent and sometimes transformed dissent into outright political opposition. In Poland recently, for instance, the edict to remove crucifixes from all schools proved to be a radicalizing confrontation for that nation and increased the Poles hostility toward their political system. □

**K**arl Marx began it all when he said "the criticism of religion is the foundation of all criticism." He went on, you remember, to call religion "the sigh of the oppressed" and the "opiate of the people."

From the very beginning, communists have not been content to accept the continued existence of a world committed to atheism; their goal has been to drastically change society and eliminate all vestiges of the old order institutions. According to Marxist thought, religion is one of the "ideological superstructures" which sanctions the capitalistic bourgeoisie status quo and prevents social progress.

In his book, "Communism: Its Faith and Fallacies," Professor James Bales further explains:

*"The Communists believe that religion is just one of the reflections in man's mind of the disorders of the economic system: Therefore, when the economic system has been changed from private ownership to social ownership, religion will disappear, for there will be no basic disorder in the economic system to be reflected in man's mind the form of religion."*

Bales, a Christian, says that through their revolutionary attack on capitalism, communists believe that they are also waging a war against religion and that their final attack will be accomplished through the advancement of scientific truth.

## Anti-Religious Propaganda

The Communist Party Conference on Anti-Religious Propaganda met in Moscow in 1926 and spelled out a definition of bourgeois religion: 1) a peculiar system of fantastic conceptions of the universe, not corresponding to fact and contradictory to the data of contempo-

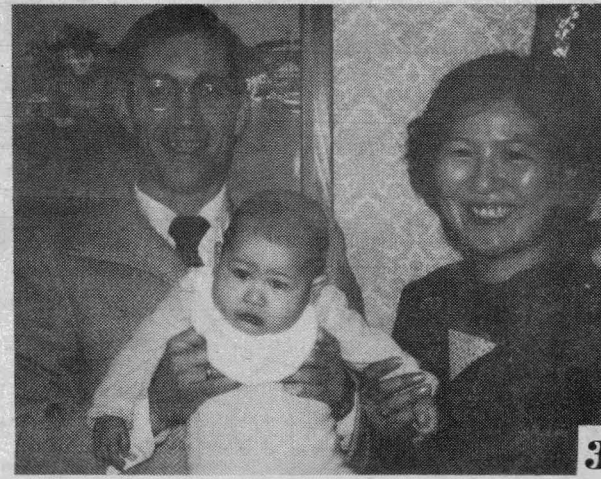




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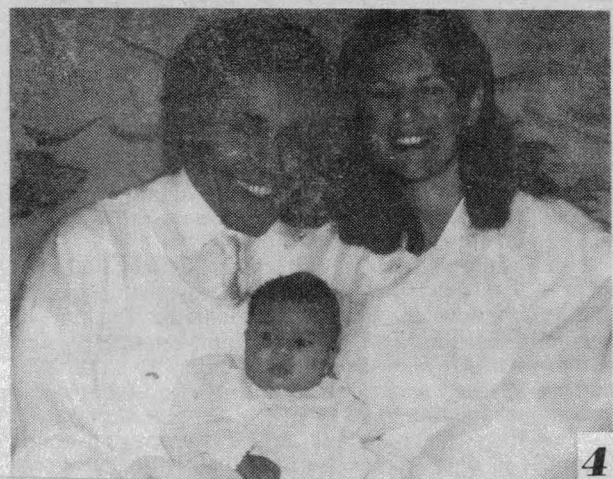
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### Goo Goo Goo

To share your delight with us, 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. Pierangelo and Mary Beltrami with son Michelangelo, born 8/17/83 • 2. Maarten and Helena Tonneyck with Reony, born 2/21/84 • 3. Richard and Keiko with son, Samsun, born 10/30/83 • 4. Ivan and Susan Janer with son Victor, born 8/24/83 • 5. Mark and Lucia Anderson with Kendra Mina, born 12/16/83 • 6. Wayne and Tony Lee Curry with daughter Rachel Ann, born 3/13/84 • 7. Sang-Wan and Elizabeth Kang with grandmother and daughter Julia, born 5/16/84 • 8. Andy and Reiko Kessler with daughter Jung Sun Angela, born 3/16/84 • 9. Bill and Atenko Denn with son William Joseph Denn III, born 2/3/84 • 10. Wayne and Camas Lamond with son Elijah Martin, born 4/9/84 • 11. Zola and Sandy Bokor with son Konlim Zola, born 4/17/84 • 12. Chen and Kyong-sook Fong with son Justin, born 5/8/84 • 13. William and Carol Bechtel with son Henry Jung, born 5/2/84 • 14. (Lawrence and) Muriel Baer with son Gamaliel, born 10/24/83.



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**D**ear Editor,  
Though I am of the Jewish faith, I respect the strong feelings of those who choose to follow the Divine Principles of the Unification Church, and accept its philosophy.

For those who reject the movement and its membership, I believe them to be uninformed, or prejudiced, in favor of their own personal beliefs. They are to be pitied.

There has been opposition to Reverend Moon from many sources, and for various reasons. Certain high-placed individuals and organizations oppose his approach to religious style offerings. His teachings appeal to young people of every social rank who wander aimlessly throughout our land uncertain of their goals in life, and without purpose.

Parents cannot understand their own children; they are too busy with their own world of work and pleasures, giving little time to them, and encouraging their drift into outside pursuits of dubious adventures. The news media relates that over one million youngsters leave the home for a variety of reasons — number one probably, lack of love.

## RALLY

from back page

ment out of religious affairs," he said.

Lowery, who worked closely with the Rev. Martin Luther King Jr. during the civil rights movement, said blacks could identify easily with Rev. Moon. "Those of us who have known the pain of persecution," he said, "cannot remain silent."

He said the hour had come to declare that "racial bigotry and religious intolerance are twin plagues," and that "the struggle for racial liberty is rooted in religious liberty."

### Urges protest

Lowery urged members of the clergy to "protest the growing scorn for the sacred" in society today.

Concerning the diversity of the political and religious beliefs of those supporting Rev. Moon, Lowery said, "God is moving in a mysterious way to wake us up. There is a mighty, negative wind blowing against religious liberty."

"I don't know anything else that could have brought [the Rev.] Jerry Falwell and me together," Lowery said, referring to a recent *Phil Donahue Show* on which he appeared with the conservative pro-Reagan evangelist to decry the rejection

Reverend Moon offers a spiritual change to many people seeking a different approach to a troubled world, both here and abroad. Perhaps that is a challenge which frightens others into using tactics to silence him. Throughout history it is known that established government fought those who gathered a following and spoke the word of God — in opposition to government policy. Certain religious leaders feel the loss of their followers — others want no additional competition.

Those who seek his Principles of Christianity are superior educated students, and college graduates. During the Bi-Centennial year of 1976 I travelled to Washington DC on the Captive Nations bus in a caravan of over 700 buses from

**D**ear Editor  
"I love you." These words have lost their meaning, and there is a fear of showing our caring. When was the last time someone meant those words?? Today! Yesterday! A week! Years!!!

Isn't it sad that in our modern day and age, that when the word 'love' is used for a person, it is often taken as getting too personal. A child loves with pure innocence and is free to say he or she loves you, but when we grow up, the meaning becomes twisted and the innocent words take on a different meaning. Perhaps it would be better if we never grew up.

The love of husband and wife is the center of God-centered personal love.

by the Supreme Court of Rev. Moon's appeal.

He added that the rights of Christians and blacks are "inextricably connected" with the rights of Rev. Moon. He concluded by reading a proclamation condemning the government persecution of Rev. Moon. The proclamation was adopted unanimously by those at the rally.

In a brief speech, American Indian leader Mark Banks reminded the participants that the American Indians have been the victims of repeated religious persecution at the hands of "white people who came here seeking freedom and justice."

Rally moderator Rev. Albert Tyson, pastor of the Mount Pisgah A.M.E. Church, then told Banks, "This time, true Americans will fight side by side with the Indians."

Theologian Dr. Richard Rubenstein, a graduate of Harvard, spoke passionately of the 8 years he has known Rev. Moon. He spoke of the years Rev. Moon spent as a prisoner in a concentration camp in communist North Korea. "What mortifies me," he said, "is that a man of God imprisoned by the communists may be imprisoned by the American government."

He said Rev. Moon believes he was charged by the voice of God "to raise up

throughout our nation. 500,000 gathered at the Washington Monument ground to hear Reverend Moon's message of hope for America. His views expressed through an interpreter sounded the spirit of America to save the world from the curse of Godlessness, and the challenge to us to secure peace for us, and the whole world.

The sky above was filled with a gigantic fireworks display for one hour after his speech, the likes of which I have never seen equalled before, or since.

The entire proceedings and stupendous fireworks display received nary a word in the United States press. For shame. God bless Reverend Moon and the Unification Church.

Ed Mendel  
Bronx, New York

But God intended love to be so much more. His love was to grow in us in feeling and caring for others, and those who are hard to love: to love our enemies as we do ourselves.

Once we have love for one another in this way, peace will come to each person, nation and the world. At this point, truly all will see God's creation at its fullest bloom, and there will be a Heaven on earth as it is in Heaven...

So don't wait for love to come to you; be the first on your block to develop a heart so you can say I love you to others. May God bless you and always love you and keep you in His heart.

John Kenny  
New York

a community of people who would make this a better world."

"Harvard men are trained not to hear the voice of God. In America, you have to be a Pentecostal or a charismatic to hear the voice of God," he said.

Rubenstein echoes others in saying the amount Rev. Moon is accused of not paying in taxes is paltry compared to the hundreds of millions of dollars the Unification Church controls. He said Rev. Moon has invested at least \$50 million to create *The Washington Times* to offer the U.S. capital an alternative voice.

Such a man, he said, "is not out to cheat the government out of a few thousand dollars."

Rubenstein said the IRS should target the billions of dollars in drug money being laundered through legitimate businesses in Florida rather than seeking to tax religions.

A self-proclaimed "religious Jewish liberal," Rabbi Balfour Brickner of the Stephen Wise Synagogue, said he disagreed with the principles of the Unification Church, but "their rights are critical for my own."

"If they are threatened, if their due process is denied, then I know too that my rights are threatened," Brickner said.

Lowery urged his fellow clergymen to push their congressmen to take up the fight for religious freedom. □

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# Clergy rally in America for religious freedom

## Sen. McCarthy addresses rally in NY

By Jack Ryan  
New York Tribune

**T**he tax case against the Rev. Sun Myung Moon represents an unprecedented intrusion by the Internal Revenue Service (IRS) into church affairs, former Sen. Eugene McCarthy said June 11 at a rally in Manhattan for religious freedom.

He and several religious leaders addressed more than 400 members of the clergy from a broad spectrum of religious beliefs who gathered at the Grand Hyatt Hotel to protest the tax conviction and impending imprisonment of Rev. Moon.

"It [the IRS] can now determine what is a true religion," said the one-time presidential candidate from Minnesota. "The religion of the people is now the religion of the Internal Revenue Service."

McCarthy said he came to "sound a warning" about the erosion of the separation of church and state.

The IRS "has been gaining more and more authority over every aspect of life in this country," he said. The IRS tax code already defines art, education and family, he said, and now, "for the first time in a significant way, it has moved in on religion."

The meeting, chaired by the Rev. Joseph Lowery, president of the Southern Christian Leadership Conference, was called to protest what its organizers see as the government "persecution" of Rev. Moon and the threat this is seen to represent to all religions.

[Rallies similar to the one in New York have been held in other cities across America including: Phoenix (June 12); Atlanta and Seattle (June 13); Los Angeles, Charleston and Reno (June 14); Miami, Philadelphia, Cincinnati, Raleigh and Huntington (June 15); Wilmington, Columbus, Richmond and Little Rock (June 16); St. Louis and Denver (June 17); Albany (June 18); Manchester and Sioux Falls (June 19); Newark (June 25); Oklahoma City (June 26); Dallas (June 28); New Orleans (June 29); Pineblossom, Ark. (June 30)]

At the conclusion of the rally in New York, more than two-thirds of the participants stood to express their willingness to go to jail with Rev. Moon for 1 week as a sign of their commitment to religious freedom.

McCarthy said the IRS was threatening particularly because "it releases a force not subject to any kind of significant political or personal or social control."

He said, "I suggested once they put a sign over the entrance [to the IRS building], saying, 'Abandon the Bill of Rights, all ye who enter here.'"

At issue at the rally was the precedent set by the 18-month sentence given to Rev. Moon, founder of the Unification Church, for failing to pay tax on interest earned in a bank account in his name. Attorneys for the Korean evangelist claim the funds were church money and therefore not taxable.

### Use called consistent

A proclamation adopted by participants in the rally said Rev. Moon used church funds in a way consistent with the theology of his church, with full approval of the church membership and in a manner similar to that followed by many main-line churches.

Soviet emigré author Lev Navrozov echoed McCarthy's concerns about the IRS. "Tax returns," he said, "can be converted into a convenient tool of political repression."

Navrozov said everyone in the United States lives in fear of the IRS. "Give me, each of you, your tax returns, and I'll send you 10 times to prison by same standard that Rev. Moon was railroaded into prison. Let me call my lawyers and accountants, and they'll send you 100 times to prison by the same standards."

"We are all threatened; we are all vulnerable. The proof of it is that no American can fill out his own tax returns. He has to call up some technicians, medieval scribes, who create mysterious sums, going on for pages and pages — and who the hell can be responsible for that?"

Also attending the rally, Orthodox Rabbi Yehuda Levin, executive director of the Family Defense Coalition, said he saw the need "to organize a strong movement to fight for religious liberty."

He said "the New York Jewish community has come under the gun of the board of education and Board of Regents" in a battle over the administration of its schools.

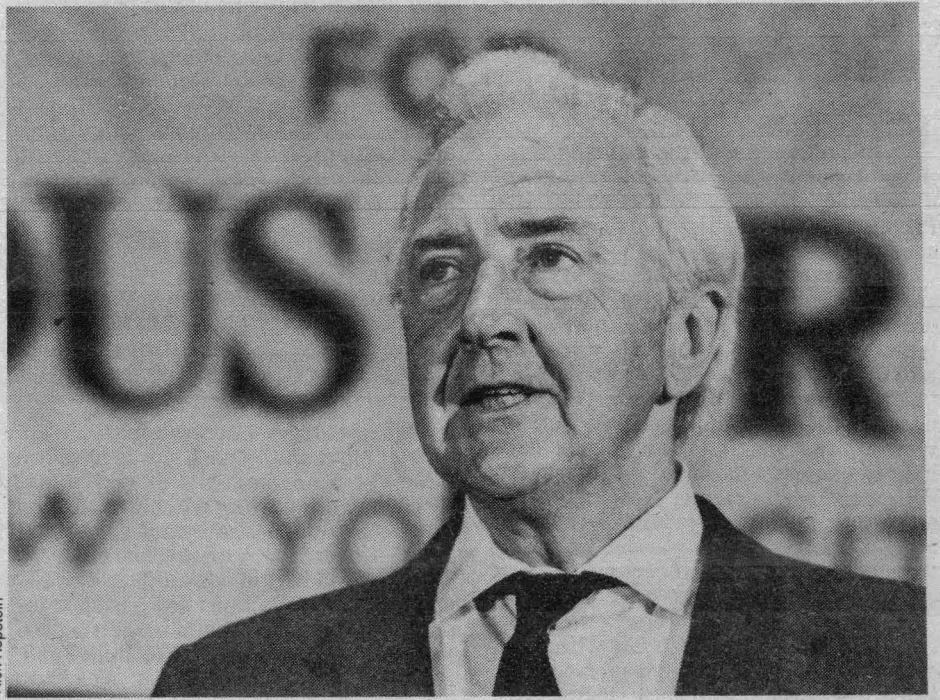
"Very soon, all religions will feel the hand of Big Brother knocking at their doors," he said. "There is a concerted effort to repress religious liberties."

Jeremiah Gutman, president of the New York Civil Liberties Union, said that, in the time allotted him, he "couldn't even list all the threats to religious freedom I see on the horizon."

### 'Laws being perverted'

"The laws of the use of real estate are being perverted to keep out the unpopular. Zoning laws and other land use laws are used to keep out churches from communities that do not want them," Gutman said.

"Who do you think the recipients of that kind of prejudice and exclusionary practices are? It is the people who are different. In the all white suburbs around this city it is the black and the poor and



Former Sen. Eugene McCarthy addressing the Rally for Religious Freedom in New York.

the Spanish churches that are kept out. In the upstate communities, it is the Moonies who are kept out. It is the different, the very people that the Bill of Rights and the Constitution of this coun-

try are designed to protect."

He said the persecution of Rev. Moon has become a "rallying point" for religious freedom. "We must keep govern-

*continued on page 23*

## 1000 Koreans protest US treatment of Rev. Moon

**S**EOUL, South Korea, June 14 — A crowd of 1,000 Korean clergymen and scholars rallied today to protest the U.S. government's conviction of the Reverend Sun Myung Moon on tax evasion charges.

In a resolution, the demonstrators denounced the "narrow minded prejudice" behind Reverend Moon's persecution and declared their solidarity with the Christian ministers supporting the embattled evangelist in the United States.

Buddhist priests, Christian ministers and scholars addressed the crowd at Seoul's plush Hilton Hotel, saying that the trial and conviction of the Unification Church leader was "racial bigotry in its worst form."

"If Reverend Moon had been white, or if he had been an American and not a Korean, this trial never would have occurred," said Reverend Chang Gyu-Hwan, president of the Daehan Yesukyo Presbyterian Association.

"The true criminals are those who are putting him in jail," said Morton Kaplan, a Chicago University political science

professor and longtime friend of Reverend Moon.

Kaplan described Reverend Moon as a "great religious leader and a completely honest man." In the 1940s, Kaplan said, Reverend Moon felt the call of God and traveled from South Korea into the communist North to preach the gospel and ended up in a concentration camp.

"This is the man the jury in the United States said was a businessman, pure and simple," Kaplan said.

Canadian theologian Dr. Herbert Richardson, another friend of Reverend Moon, said the American government's treatment of Reverend Moon was "evil and unjust."

"When an innocent man goes to jail, we have to decide: Do we go with him or stand with those who condemn him?" he said. "The attack on Reverend Moon is an attack on God."

The rally was jointly organized by two Unification Church-sponsored groups: the supra-denominational Christian Association and the Professors' World Peace Academy (PWPA). Kaplan is president of the American branch of the PWPA. □

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