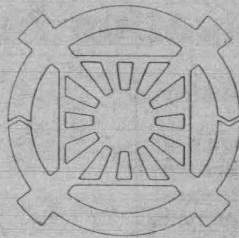


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Unification News

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October 1984

The 13th International Conference on the Unity of the Sciences

THE FOUNDER'S ADDRESS

By Reverend Moon

This speech was read by Hyo Jin Moon, eldest son of Reverend and Mrs. Moon, at the opening session of ICUS 13.

I thank you for participating in the Thirteenth International Conference on the Unity of the Sciences. Even though we cannot physically be together, my heart is with you.

For thirteen years I have addressed this assembly of distinguished scholars and have raised questions concerning the state of the world and the responsibility of the scientific and academic communities to solve global problems. While the specific contents of my addresses have varied from year to year, the underlying thematic focus has remained unchanged. This focus is essentially two-fold, emphasizing the need for unity of science and of knowledge in general and the need for science to be guided by absolute values and purpose to assure the welfare of human existence.

God is the source

God is the source not only of religious truth but also of scientific truth. As I said several years ago at the closing of one of our ICUS meetings, "God is not only the first preacher, but also the first scientist."

I firmly believe this is a fundamental truth of the universe, and have based my life's work on this assumption. As a minister of the living God, I have sought to enhance, clarify and unify all aspects of God's essential being as manifested in the whole of creation, both physical and spiritual. The search for the meaning of life as well as the desire to enhance the material well-being of human existence have been the motivating forces behind my life-long work, despite the many obstacles which have stood in my way since I began my mission at age 16.

One of the greatest tragedies now facing the pursuit of knowledge is the fragmentation of the academic disciplines. Such divisive specialization of science and knowledge, like the disman-

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Photos: Mike Lima

Above, Hyo Jin Moon and Mrs. Moon, representing Reverend Moon, the Founder, greeting the scientists at the reception for the 13th ICUS in Washington DC. Below, Dr. Kenneth Mellanby, the Organizing Chairman, giving his opening address.



250 Scientists discuss 'Cultural Revolution'

By Richard Lewis
Special to the Unification News

I was delighted to receive an invitation to cover the science conference — officially known as the 13th International Conference on the Unity of the Sciences (ICUS) — this year because, to me as a theistic scientist, this is one of the most significant of the many projects founded by Reverend Moon. Who else would think of bringing top-notch scientists together to focus on the theme of "Absolute Values and the New Cultural Revolution?"

As the 250 scientists from 42 nations gathered at the J. W. Marriott hotel in Washington DC it was quite clear that this was the culmination of a years diligent effort by the organizers. As Dr. Kenneth Mellanby, the Organizing Chairman, stated in the program:

"I have also been encouraged and impressed by the work of the many academic participants I have met through the year, especially the committee chairmen. . . . we have had many stimulating discussions at pre-ICUS meetings . . . this advance work will bear fruit in a truly valuable exchange of views, enabling us to break genuinely new intellectual ground."

The uniqueness of ICUS was dramatically illustrated to me at one of the committee meetings.

An Austrian, giving an opinion on a terribly esoteric paper on 'spontaneous ordering' given by a professor from Vienna, concluded by commenting that it had taken ICUS and coming to Washington to talk about this point to his colleague — and he had worked one floor above the professor in the same building in Vienna for the last 10 years.

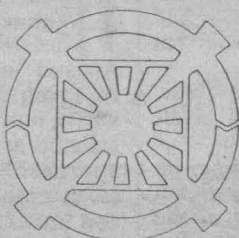
The unique opportunity provided by ICUS was brought up in a press conference on Monday, Sept. 4, the first day of the conference. Dr. Mellanby said:

"ICUS is perhaps the only conference able to assemble scholars and researchers from all disciplines, nations and faiths with complete freedom of thought and expression."

If you know much about the Washing-

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The Power of Love ● p.13
The early days of the church ● p.17



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ton Post you will not be surprised to hear that the reporter from "that tacky local newspaper" — as Dr. Mellanby, in his emphatically British and understated way, called it as he brushed aside the condescendingly critical article in next day's Post — refused to believe that Reverend Moon was not in complete control of everything that happened at the conference.

Dr. Mellanby explained how ICUS was organized, that he and the chairman of each committee had the only say on the academic content of the conference. But there is no point trying to convince a reporter who already "knows" is there.

Opening Session

The one cloud over ICUS was the imprisonment of the founder, Reverend Moon, who had spoken to each ICUS in previous years.

Dr. Kaplan, Organizing Chairman of four previous ICUS meetings, spoke of this in his address to the opening session.

ICUS Chronology

1972 New York The First ICUS, Moral Orientation of The Sciences, Edward Haskell, Chairman; 20 participants, 8 nations represented.

1973 Tokyo The Second ICUS, Modern Science and Moral Values, Nobusige Sawada, Chairman; 60 participants, 17 nations represented.

1974 London The Third ICUS, Science and Absolute Values, Lord Adrian, Chairman; 128 participants, 28 nations represented.

1975 New York The Fourth ICUS, The Centrality of Science and Absolute Values, Robert S. Mulliken, Chairman; 340 participants, 57 nations represented.

1976 Washington, D.C. The Fifth ICUS, The Search for Absolute Values; Harmony Among the Sciences, Sir John Eccles, Chairman; 360 participants, 53 nations represented.

1977 San Francisco The Sixth ICUS, The Search for Absolute Values in a Changing World, Sir John Eccles, Chairman; 400 participants, 50 nations represented.

1978 Boston Seventh ICUS, The Re-evaluation of Existing Values and the Search for Absolute Values, Eugene P. Wigner, Chairman; 450 participants, 60 nations represented.

1979 Los Angeles The Eighth ICUS, The Responsibility of the Academic Community in the Search for Absolute Values, Eugene P. Wigner, Chairman; 485 participants, 67 nations represented.

1980 Miami Beach The Ninth ICUS, Absolute Values and the Search for the Peace of Mankind, Morton A. Kaplan, Chairman; 600 participants, 80 nations represented.

1981 Seoul The Tenth ICUS, The Search for Absolute Values and the Creation of the New World, Morton A. Kaplan, Chairman; 808 participants, 100 nations represented.

1982 Philadelphia The Eleventh ICUS, Absolute Values and the Creation of the New World, Morton A. Kaplan, Chairman; 525 participants, 100 nations represented.

1983 Chicago The Twelfth ICUS, Absolute Values and the New Cultural Revolution, Eugene P. Wigner, Honorary Chairman, and Morton A. Kaplan, organizing Chairman; 300 participants, 80 nations represented.

1984 Washington, D.C. The Thirteenth ICUS, Absolute Values and the New Cultural Revolution, Kenneth Mellanby, Conference Chairman; 250 participants, 40 nations. □

He had recently visited Reverend Moon in Danbury and, he said:

"It was the strangest experience. It could have been his own home, there was no sense of prison. If it had been me I would have dropped a few acrimonious remarks during the two hours. He was serene and totally involved in how to make a better world."

He then introduced Mrs. Moon who spoke briefly and movingly about her husband [see "Mrs. Moon's Remarks"] and then introduced her eldest son, Hyo Jin, who read his father's Founder's Address in a deep and confident voice. [See "Founder's Address"] Both Mrs. Moon and her son were warmly welcomed by all the participants.

Plenary Sessions

There were two plenary speeches during the conference in addition to the seven committees [see "Committees"].

Dr. Weinberg in the first Plenary Address — "Values in Science" — looked at a seldom explored aspect of scientists themselves, "the art of choosing, among all the possible questions answerable by science, which questions to ask," what he called the "administration" of science. Something that "great scientists" do intuitively.

Following a detailed analysis, he suggested that, just as "truth" was the underlying value of the "practice" of science, "unity" was the underlying value in the "administration" aspect. [see "Plenary Address"]

Dr. Wigner, the second plenary speaker, was a delight, the grandfather figure of the conference. Moving carefully to prevent a fall — a care he must have forgotten later in the day when he took a tumble which resulted in a cast on his hand that he displayed at the farewell banquet as if a trophy — he took the podium to speak on "Reflections on the Role and Purpose of Science."

As he spoke it was clear to me that he was drawing from a deep well of erudition filled during his long years as a eminent scientist — yet he had not lost that capacity for wonder which draws a curious youngster into the enthrallment of science in the first place:

A he put it, "That men could develop an interesting and powerful science which is completely foreign to all other animals remains, for me, a miracle..." [see "Plenary Address"]

Committee Meetings

The committee meetings were where the real work of the conference took place. [see "Committees"] And it is the contents of these meetings that will be published and will have the most influence on the larger academic community.

Some of the meetings were very technical, but who is it who thinks that scientists — particularly physicists — are dry and humorless? I sat in on one of the Unity of Science committee meetings. The second presentation — illustrated with delightful slides about "Laplace's demon" and other thermodynamic entities — was about "order and chaos" and the distinguished professor from Austria started to talk about snowflakes.

He illumined a screen with an array of beautiful flakes. The great question the Doctor then posed was: As each of the six intricate arms are identical, how does the ice forming on one arm know what the ice on the other arms is doing?

I sat there stunned, wondering "yes, how?" All sorts of metaphysical speculation flooding my mind.

Out of the ensuing discussion of micro-inhomogeneities and the like we were informed that a team of scientists — Japanese wouldn't you know — had discovered a way to make snowflakes that were all identical.

Prepare for flooding of the international market in snow flakes about next Christmas.

At another committee meeting on "Spirit and Science" a mathematician from Brazil displayed equations of the spiritual dimension — they included the

Mike Lima
Neil Albert
Salonen,
President of the
International
Cultural
Foundation, the
sponsor of
ICUS,
welcoming the
participants to
the 13th ICUS.



imaginary number the square root of minus one — and talked about phenomena such as angels. This, I thought, must have been what Conference Vice-chairman Claude Vallee, professor of Biochemistry at Harvard, meant when he said that "when I go to other conferences I only meet biochemists who only talk about biochemistry." No such restrictions at ICUS!

Socializing

Much of the value of ICUS is in the friendships that develop between researchers in different disciplines. Even in the sauna the discussions continued — "I'll give you my card as soon as I get some clothes on."

Each meal you got to sit with someone different. One day I sat with a nuclear physicist who had worked on the first atom bomb in the Manhattan Project who regaled me with stories of his battles with the press over his work with the Professors World Peace Academy in Australia.

Another meal it was a economist from Mexico City who was attending his first ICUS and had a lot of questions about the church.

On the second day, after all the official activities, I helped put on a presentation about the church so that there would be a chance for the participants to ask questions. □

Hardly anyone came. Mrs. Mellanby, who had been to many an ICUS said that this type of meeting had been well attended in the past — perhaps people just didn't have so many questions anymore.

Last Day

As all good things, the end came all too quickly. Everyone gathered for the final summary given by the Committee Chairmen. As with their specialties, their public speaking abilities were of every sort — from the invigorating to the soporific. Each had much to say and were very happy with the work that had been accomplished.

The day ended with a celebration banquet. Mrs. Moon spoke after dinner thanking everyone for the quality of their effort. She told them that she would be much happier to meet them again next year as her husband would then be with her — not the least of this being that she would then not be expected to speak. As she couldn't eat before speaking she was now glad to finish and was very hungry. The gathering gave her a rousing ovation.

The evening ended with entertainment — Shelia Baer singing and then Lorin Hollander playing Bach and Prokofiev on the piano.

Next day the exodus home and the start of the planning for ICUS 14. □

13th ICUS THE COMMITTEES

This is a list of the committees at ICUS 13 and the topics they are exploring.

Committee One

Unity of the Sciences

Is the apparent disunity of the sciences simply the practical cost of specialization? Or are there theoretical barriers to scientific unity? This year the committee continues the exploration of these themes which it opened last year. The focus of attention now shifts, however, to the problems of scientific reduction. While discussing these issues, special attention will be paid to ongoing controversies surrounding the reduction of chemistry to quantum mechanics, the problems of emergence, the relations between body and mind, and attempts to explain social phenomena in psychological terms, and historical phenomena in psychological and sociological terms. Case studies will be introduced to illuminate these controversies.

Committee Two

Theoretical Empiricism: A General Rationale for Scientific Model-Building
Human knowledge is a loosely knit network of scientific models. Around each model and its active research frontier there is a gray zone where human knowledge is enriched and science is inspired by quasiscientific approaches, often interdisciplinary, often tentative or speculative. Philosophy and the arts are indispensable agents in the gray zone. ICUS, unique as an open

forum for interdisciplinary discussion of important problems, has great potentials in the gray zone, potentials for fruitful promotion of scientific endeavours.

Committee Three

Human Beings and the Urban Environment: The Future Metropolis

The large metropolis is a recent historical phenomenon. Numerous twenty-million-plus cities are emerging in less-developed countries. There is a concern that cities of this size become unmanageable. Some problems of the metropolis are directly size-related and thus similar worldwide. Other problems are specific to certain regions.

In most economically advanced countries metropolitan areas are confronted with regression phenomena: loss of population linked to the moving out of jobs and of capital. By contrast, in less-developed countries the primate cities are growing even in the face of manifest diseconomies of gigantism and their unhealthy impact on the national urban system. This committee will review the problems of the large metropolis worldwide and conjecture about future development within the time-frame of the next thirty years.

Committee Four

Crises in Education in the 1980s: A Survey of Values and Systems

The broad representation of educational experts in this committee makes possible a general survey of the
continued on next page

FOUNDER'S ADDRESS

from front page

ting of a machine, ultimately paralyzes the function of the whole and prevents science from fulfilling its mission.

Whether we accept it or not, the world is one. It is erroneous to think that one discipline has a more complete view of reality than another, or to think that discoveries and advances in different areas are unrelated. All fields of the whole of reality. It is to the advantage of total human progress and happiness that all fields of study harmoniously work together to form an integrated view of reality.

But the view of unity of science and knowledge about which I speak does not mean simply reducing all knowledge to a single academic discipline. Instead, it is a unity grounded in a fundamental purpose. In science there are many fields, but each aim at the realization of human happiness.

Although fragmentation and divisiveness face the academic world today, there is an even greater menace — a menace which turns our attention to the second ongoing theme of ICUS: the search for absolute values.

Despite great advances

Despite the deep desire and diligent efforts of most scientists and scholars to establish peace and prosperity, poverty, illiteracy, disease, strife and hostility still prevail in even the most advanced nations. Despite great advances in science and technology, humankind continues to suffer from sorrow, pain and distress. Many leaders are trying to eliminate this misery and to establish true peace and stability, but the world echoes with empty promises of peace.

Neither democratic capitalism nor communist socialism has solved world problems. Both have allowed secular humanism to reduce human existence to materialism and thus demean the value of life. The so-called free world has allowed this through impotence and a lack of direction; the communist world dictates this through its ideological materialism. Confusion grows as a sense of purposelessness permeates the world.

How has this come about? The main reason is that the standard of value which regulates human behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has all but disappeared. Part of this loss is due to the misguided foundations of science. By attempting to be value-neutral, science has often excluded the questions of humanity and moral values in the process of its development. Over time science has gradually fractionized, each field becoming more specialized, analytical and materialistic, thus ignoring the questions of morality and values. Hence, human dominion over science has weakened to the point that no one can be sure of the fate of human existence on this planet.

New reasonable ethics

Another reason for the demise of values and morality is that past standards of value and morality no longer satisfy modern thinking men and women. New reasonable morals and ethics must arise out of a new standard of values that is clear and applicable to the modern individual. This standard can only be derived from a transcendent, unified system of thought which unifies past and present secular and religious thought.

I have long been interested in the aims of religion, philosophy and science. As I have already stated, these conferences which I have initiated, stem from these concerns. While religion has concerned itself with metaphysical and moral questions, science has limited itself to understanding the regularities of nature and the transfer of energy and motion in space and time.

It is true that science has contributed

to the tremendous advances in knowledge during the last few hundred years. Nevertheless, science without a standard of value to guide it could lead to global destruction. In my view, the whole range of knowledge from theology to science has no meaning without an understood purpose and a standard of value directing this knowledge.

I believe that this direction and standard of value can only come from God-centered religion. This should not be any surprise to those in the scientific community who are aware of the philosophical writings of many great scientists.

I have proclaimed in earlier addresses at ICUS that Unification theology and ideology can be the foundation of a new unified thought system centered on God. This ideology states that human beings are intended to have value by nature of their very being. They are each meant to have a unique parent-child relationship with God. Hence, all people are created to lead life with a definite value perspective in accordance with God's purpose of creation: the establishment of true love relationships.

In fact, I propose that the absolute values which we seek are grounded in the absolute true love of God. It is on the foundation of true love that the values of absolute truth, beauty and goodness are formed.

My ardent wish is that all scientists and scholars develop their respective fields on the basis of a solid view of moral values, thus exalting human dignity by adopting a spiritual and unified method as well as a materialistic and analytical one. Solutions to the world's problems can only come about through this holistic approach to human existence.

Rather than the clash of fragmented approaches and ideals, a harmonious effort centered on collective wisdom and knowledge is required of the many distinguished scholars gathered at this conference.

I sincerely hope that this conference will contribute to the ideals which God intended to realize at the time of creation, and to provide solutions to global concerns. May your efforts become a decisive, contributing factor towards the realization of the new cultural revolution culminating in a world of true love, goodness, peace and happiness. □

COMMITTEES

from page 2

problems within educational systems around the world. The committee will attempt to indicate the cultural values influencing principles and practices of education in the various areas. The sudden arrival of the age of science and technology, of information, internationalization, and their relationship with education should also be considered.

This committee will explore forms of feasible international cooperation to present concrete solutions to outstanding problems.

Committee Five

The Ocean in Human Affairs

The planet Earth is alone in the solar system in possessing an ocean. Throughout the history of the planet, the ocean has determined the Earth's climate, as it still does today. The ocean has assumed increasing economic importance, as an avenue of commerce and as the source of fisheries and minerals for an increasing human population. It also provides a frontier of exploration on this planet — ocean research and ocean technology have increased to meet that challenge.

Finally, and inevitably, the ocean's importance in human affairs throughout history has led to increased international

Mrs. Moon speaking to the participants of ICUS 13.



Mrs. Moon at ICUS

Mrs. Moon gave this speech at the opening session of ICUS 13.

It is with great pleasure that I welcome all of you to this Thirteenth International Conference on the Unity of the Sciences. It is because of your participation and diligent effort that each annual meeting has become increasingly important and successful.

Because my husband is not able to be here, he asked me to express his deepest gratitude to you all for coming to participate in this year's meeting. Your presence here is a testimony to the seriousness and excellence of this conference. It also indicates the importance this meeting has for the academic community and the world as a whole.

Since this is a very unique occasion for me, I would like to take this opportunity to express some of my own testimony regarding the work and vision of my husband, Reverend Sun Myung Moon.

My husband does not live for himself. He lives for God and for his fellow man. Now, however, he is confined to a federal prison.

Some of you may wonder why Reverend Moon has had to go the way of imprisonment. I only want to tell you that as a crusader for God, my husband has suffered attacks and persecution throughout his life.

In 1971, he was called by God to come to America and lead a movement to revive the fervor of Christianity and the founding spirit of the nation. He has often said to me that he might encounter some persecution and he might even suffer imprisonment. Despite that, he said he must go to America to do this God-given mission because the survival of the entire world depends on America fulfilling her responsibility. For the last 12 years, he has given his heart and soul and every drop of sweat and tears for the sake of this nation and the world.

I thank God that at this crucial juncture, my husband has become a rallying point for religious freedom in the United

States. The spiritual awakening in America is at last happening. And the unity of Christianity is also a fact. All these goals are so dear to my husband, and he is willing to give his life for these purposes.

The religious leaders of different creeds, races and nationalities are showing their solidarity with my husband and their support for religious freedom. It is very heartwarming for me to see this expression of support. My husband feels that he is not alone.

He is praying every day in prison for God to bless this country. He is grateful to God that he has been given the extraordinary responsibility of leading the fight for religious freedom.

I am proud to be the wife of Reverend Moon, the mother of his children, and a firm believer in his vision.

In this hour of tribulation for my husband, for my family, and for our movement, I thank you profoundly for your sympathy, love, support, and most of all, for your prayer. My husband joins with me in expressing our gratitude to you all.

ICUS has always been very special to my husband. It is a remarkable example of a project devoted to the building of the Kingdom of God on earth. Bringing together scholars from all parts of the world and from every academic discipline, it has the potential to address and solve the world's problems in ways that no other organization can do.

My greatest desire and prayer at this time is that you will continue to support the vision and work of ICUS and that you will continue to find ways to actively fulfill the crucial responsibility of the academic community. If you do that, there is nothing more that will please my husband.

As for the Founder's Address that my husband gives every year as a tradition, may I call upon our eldest son Hyo Jin to do it. It would be a great favor for me if you would kindly permit my son to deliver his father's message.

May God bless you, your families and your work. □

13th INTERNATIONAL
on the UNITY of the SCIENCES
Absolute Values and

Mike Lima

attention to the management of the ocean and its resources.

Committee Six

Spirit and Science: Imaginary and Reality

One of the central fields of investigation of Philosophy has been the relations and interactions between Mind and Reality. But starting with the middle of our 20th century, this problem has also become a central theme in Physics. Nevertheless, most physicists still stick to the reductionist idea that "there exists a concrete Reality out there," and it would be this "concrete" Reality that Mind tries to represent with an always better approximation.

However, during the last decade some philosophers and physicists have started to put in doubt this concept.

The committee will consist of an interdisciplinary reflection and discussion on this theme: "Imaginary and Reality."

Committee Seven

The Search for Global Ideology

In a time in which all the world's cultures are closer together, we are forced more than ever to search for an ideology that will allow room for all. In other eras we could afford to accept our own ideological frame and ignore others. That is not possible now. Thus, for the sake of peace and for the health of our own culture, it is crucial to search out global ideologies.

Is one possible framework for this needed conciliation Unification Thought? The committee will ask whether this proposal can be used to reconcile all ideologies and thus create a global ideology. We will ask: Can we take all ideologies in and account for them within this one framework? The papers will search to find an ideology which can provide a global perspective and reconcile those which otherwise simply clash. □

By Dr. Alvin Weinberg

This is an excerpt from the Plenary Address to ICUS 13 given by Dr. Alvin Weinberg, Director, Institute for Energy Analysis, Oak Ridge Associated Universities.

Science is both its Administration and its Practice. By Administration of science, I mean not the housekeeping of science, but rather the art of choosing, among the infinitely many possible questions answerable by science, which questions to ask. By the Practice of science I mean the actual conduct of the research: theorizing, observation, measurement, interpretation of results, communication of results. Otherwise put, Administration is concerned with what to do, Practice is concerned with how to do it; or with less accuracy, Administration is, roughly, strategy, Practice is tactics.

This distinction between scientific Administration and scientific practice holds at every level. The individual scientist must decide which research he ought to carry out next; he must then carry out the research. He is therefore both a scientific Administrator and a scientific Practitioner. A scientist's proficiency as Administrator is a measure of his scientific taste — for what is scientific taste but the knack of choosing worthwhile problems? The Administrative facet of a scientist's work, his "taste", rarely intrudes explicitly — good scientists have it, poor ones don't; and I suspect most scientists would take offense at being described as Administrators.

Some scientists excel as Administrators, others as Practitioners. Thus James Conant, in comparing the scientific styles of Lavoisier and Priestley, says "Lavoisier's lasting contribution was made because he placed his experiments in the framework of an ambitious attempt to explain a great many facts in terms of a grand conceptual scheme. It would not be too misleading to call him a master strategist in science. Priestley on the other hand probably excelled Lavoisier as an experimenter but he failed to appreciate fully the significance of his results in terms of the great question of the day — combustion and calcination... he was a great tactician, but a poor strategist."

The individual scientist working at his bench (more likely today, his Apple computer) epitomizes "Little Science." In Little Science, Administration and Practitioner are the same person. As the size and complexity of the questions addressed increases, that is as the science becomes Big Science, the split between Administrator and Practitioner becomes more pronounced. Since much more is at stake in Big Science than in Little Science, the strategic choices must be made much more explicitly and self-consciously in the former than in the latter. The director of a large laboratory must, at least in theory, devote most of his time choosing between competing claimants on his always-limited budget. At the highest level of scientific activity — that is, the allocation of nation's total scientific effort between say, high energy physics, molecular biology, environmental science — and the carrying out of the national policy, the separation between Administration and Practice is practically complete. The President's Science Advisor spends all his time worrying about allocation; he has no time left over for the details of how the science pie he has cut is actually eaten.

Scientific values underlie criteria of scientific activities. Values decide upon the "worth" or "validity" of scientific activities. Values underlie both the Administration and the Practice of science: these values therefore constitute a meta-science. But the values that underlie the Practice of science and the values that underlie the Administration of Science are different. In other words, corresponding to the separation of science into its two aspects, Practice and Administra-

ICUS 13 • PLENARY SPEECH Values in Science

Dr. Alvin Weinberg after giving his Plenary Address.



tion, there are two separate meta-sciences or sets of values — one for scientific Practice, another for scientific Administration. In speaking of Values in Science, I shall therefore have to speak of the two sets of values separately.

Values of scientific Practice

The primary question asked of every scientific discovery is "Is this discovery true?" Indeed, science is usually regarded as a search for truth: truth is the very criterion by which every scientific assertion is judged, and it must therefore be regarded as the underlying value of scientific Practice, not of science.

We know that two scientific discoveries may be equally true — equally valid as judged by the criterion of truth — yet the one may be far more "significant," "worthwhile," or "valuable" — than the other. In applying the criterion of truth we are considering not whether the question purportedly answered by our research was a good or useful of important question; we are simply asking whether the question was answered correctly, convincingly. In short, truth is a value, a criterion of choice, only the Practice of science, not the Administration of science.

But even truth cannot always be regarded as a fully operable or applicable criterion of merit for the Practice of science. There are many important questions that are isomorphic with bona fide scientific questions and that might therefore be regarded as scientific, but which, in principle, cannot be answered by science. I have called these questions "trans-scientific" since they transcend the proficiency of science.

Examples of such trans-scientific questions are the prediction of extremely rare events, or the prediction of trajectories for systems close to instability — e.g., Thorn's catastrophes.

As an example of the other kind of trans-scientific question, I mention attempts to predict the future — whether of the economy, our energy demand, or the climate — where the underlying phenomena are so complicated as to be subject to Thomian instabilities — or simply to demand more knowledge than we now possess. It was my frustration with these extremely important, but all-but-unanswerable questions, that led me to characterize most of social sciences as being "trans-scientific."

All of this by no means casts doubt upon the efficacy of truth as a criterion of merit in genuinely scientific, as opposed to trans-scientific, Practice. All scientific practitioners profess a commitment to truth; their individual values intrude on, or supersede, truth only where the latter is an inefficient criterion of validity and that is in trans-science, not in science.

Scientific Administration in the narrow sense in which I use the term

asks not "Is this science true?", but rather "Of two equally true scientific activities or findings, 'Which is more worthwhile?'" Both findings may be equally valid as measured by the criterion of truth; but one might be regarded as being more important than the other. The discovery of fission in uranium-235, and the discovery of a new energy level in the U-235 nucleus are equally true; the former is obviously much more important than the latter. How do we know that one is more important than the other; or, in the administrator's terms, how can we establish priorities between competing scientific activities?

Values of scientific Administration

Such judgments after the fact of the relative importance of different scientific discoveries of course has always been as intrinsic part of science. The judgments give science an internal hierarchical structure which scientists find, at the least, to be pleasing. Such judgments are the very essence of scientific Administration. Every Administrator at whatever level is always deciding what science to support, what science not to support.

Unfortunately, he must make these judgments before, not after, the science is practiced, and this requirement has given rise to a search for criterion of scientific choice. The ensuing debate on scientific priorities has attracted considerable attention, especially among those formulating national scientific policy. Here is an instance of a rather philosophical question — How to judge the relative value of competing scientific activities — which at least in principle has urgent practical application.

The debate itself was greatly encouraged by Professor Edward Shils, the editor of *Minerva*; most of the more philosophic writings on the subject have appeared in that journal. The modern debate began with Michael Polanyi's famous paper, "The Republic of Science: Its Political and Economic Theory," which was published in 1962, though the question of how scientists choose among possible researches was raised as early as 1939 by the sociologist, Robert K. Merton.

The sharpest difference in outlook was between Polanyi and me: he regarded the Republic of Science as being governed by a free market in which the direction of scientific development resulted from the interplay of innumerable, decentralized decisions made by myriad individual scientific "Administrators." He thus regarded science as a self-organizing structure guided by an "Intellectual Marketplace" (to use Harvey Brooks' phrase) — that is, by the unplanned competition between different scientific activities, each claiming greater scientific worth than the others. I, on the other hand, argued that though Little Science progressed without

explicit planning, the course of at least Big Science could be, and was being, planned and the planning could be based on "Criteria for Scientific Choice." My scientific economy was a planned one, his an unplanned one.

My criteria of choice were of two kinds, internal and external. Internal criteria arose from within the Administration of science, and answered such questions as "Are the scientists competent?" and "Is this field at a point where progress can be expected — was it ripe for exploitation?" The underlying value here is "efficiency."

The external criteria are intended to test whether the activity is likely to be judged important, or useful or worthwhile. Now it is a principle of philosophy that undoubtedly goes back to the Greeks that the worth, or value, as opposed to the truth, of an activity or proposition cannot be judged except from without the given universe of discourse. Thus to judge how worthwhile is a given scientific undertaking, we must go outside the undertaking itself. I therefore proposed three external criteria of merit which arise from the outside: technological merit, social merit, and scientific merit.

By technological merit I mean the technological relevance or usefulness of a scientific activity: for example, research on high temperature plasmas obviously has great technological merit since it might lead to controlled fusion energy.

By social merit I meant the direct social impact of a scientific activity. For example, high energy physics, largely conducted as an international collaborative enterprise, plays a role in furthering international understanding.

Both of these external criteria arise from outside sciences; they are mainly relevant to applied science. The value underlying them may be regarded as utility: we choose that science which is socially or technically useful.

My third external criterion of merit, by contrast, arises from within science, but outside the scientific field or activity under scrutiny; it alone is relevant to "pure" science. It was suggested to me by John Van Neumann's beautiful statement about the necessity for a pure mathematical discipline, if it is to avoid fragmenting into a mass of incoherent detail, to return regularly to its antecedents in earlier, more classical branches of mathematics. I argued that the same consideration ought to apply to empirical science.

I therefore defined "The scientific merit of an activity in pure science is to be measured by the degree to which it interacts with and illuminates the neighboring scientific disciplines in which the activity is embedded."

Unity as a Value in Science

I would regard the criterion of scientific merit as occupying the most fundamental theoretical position: it, alone, arises from within science and deals with the underlying structure of science — the relation between the parts of science to each other. It alone imposes an orderly structure on science. Remember that we propose to judge the merit of a pure scientific activity by the illumination that this activity throws on the neighboring fields in which it is embedded.

This criterion therefore stems directly from a perception that a unified science, one in which the different part of science are related to each other, are consistent with each other, and illuminate each other — such science is in some very fundamental sense better — more pleasing, more powerful, more beautiful — than a science that is not so unified. If this is our perception of what constitutes a more worthwhile science, our criterion of scientific merit is simply a restatement of this perception: pure scientific activities that unify are better (i.e., are more valuable and therefore merit more support) than pure scientific activities that do not tend to unify.

continued on next page

By Dr. Eugene Wigner

This is an excerpt of the Plenary Address to ICUS 13 given by Dr. Eugene Wigner, Emeritus Professor of Physics, Princeton University.

I will be principally concerned not with the present production of scientific results but with the effects of the growth of science on mankind and on man's happiness. This is a very general question and is probably in the minds of many philosophers. I will speak about it nevertheless. As Levy-Lobland said, at an advanced age the physicist's interest turns increasingly to general questions and, to some degree, they become philosophers. But they are mostly amateur philosophers and I am afraid I will omit mentioning the names of the true philosophers whose observations I may repeat.

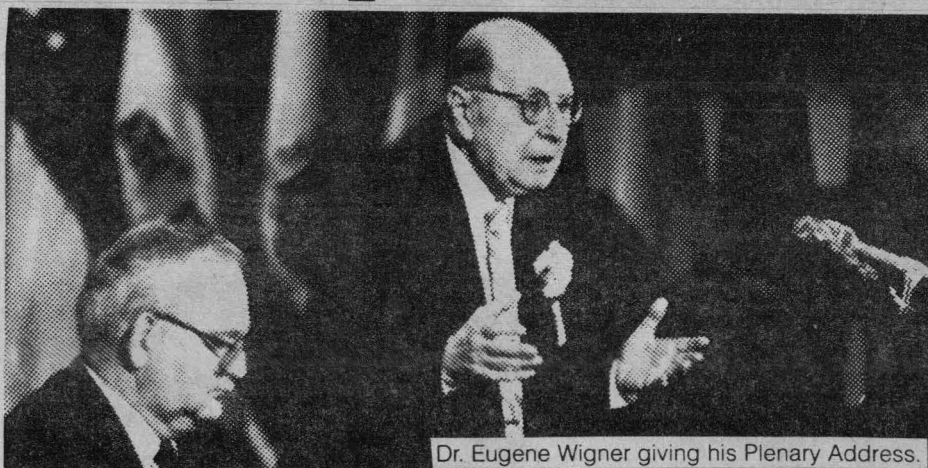
Let me begin with the observation that the existence of our science is a miracle. According to the laws of natural selection we are also animals and no other animal strives for the acquisition of such abstract knowledge as our science provides for us. And indeed, man started to develop science, as far as we know, only a few thousand years ago.

Geometry, and also some abstract mathematics, were created, at least independently from earlier efforts by the Greeks, about 2500 years ago and what I call "our science," that is the physics started by Newton's "Principia Mathematica Philosophiae Naturalis" is only about 300 years old. The latter developed almost unbelievably rapidly and it is difficult to explain this unless we attribute it to an instability phenomenon.

The success of the new theories attracted the interest of people who had enough wealth of one kind or another to try to attract the interest and approval of others. And later on, the development of science caused an increased wealth, an increased possibility for man to devote his attention to the acquisition and creation of knowledge — both abstract and practical. The latter was not true in the early stages of our science — Newton's "Principia" did not make life easier. But it is true now to an amazing extent.

Our present science has two types of accomplishments. The abstract one is the provision of a more coherent picture of the world, a description of the phenomena we observe which is both interesting and stimulating, and which provides us with a good deal of and often

ICUS 13 • PLENARY SPEECH Reflections on the role and purpose of science



Dr. Eugene Wigner giving his Plenary Address.

amazing foresight into the future. It would be difficult, even for a philosopher, to give an adequate picture of this, a picture of the present scientific accomplishments of science — and we must admit that the different scientific disciplines are not truly coherent.

We can be proud of the fact that physics and chemistry have been united, at least in principle, in the course of our century, but as I often emphasize, this still leaves out the phenomenon which is most important for man, the phenomenon of consciousness. And even the inanimate world's description is far from being complete: the two most basic theories of physics, those of quantum mechanics and of relativity theory, are not truly united. But even if they were, the basic principle of physics, Newton's separation of initial conditions from the laws of nature, would tell us that the physical science is restricted to only one of these subjects: to an effort to find and formulate the laws of nature.

But there are other sciences which deal with the subjects excluded from our physics. Some deal with the phenomena which are excluded from our physics, principally the phenomena of the minds — terribly important ones — as yet very incompletely covered by our knowledge of the psychology of man — and even less covered for other living beings. Other sciences which deal with what we phys-

icists consider to be initial conditions are, among others, geography and descriptive astronomy.

There are, of course, several other sciences. Their spirit is in between those which tell us only facts, such as geography or some of astronomy and those which are mainly concerned, or even solely, with regularities. Physics and mathematics are the representatives of the latter category. Botany, Zoology, the medical sciences, are in between these extremes. Some of these intermediaries are the most useful and most successful sciences and they play a major role in the next subject which I wish to discuss — the practical accomplishments of the sciences. But I will admit that the great variety of the sciences, and our inability to be even halfway familiar with most of them, I find a bit depressing.

On the other hand, the success of some of the sciences — I am thinking particularly of physics — is truly amazing. When I first studied physics, the properties of materials, for instance, was entirely outside the area of that science. We now believe that all the properties of non-living and ordinary materials, in particular the properties of the elements, are implicitly contained in our physics. We can well be proud of the accomplishments of at least some of our sciences, surely including physics, and not only be proud of them but also astonished by their success.

Man's life underwent enormous changes even before the advent of science as I defined this. He invented weapons to protect himself and to acquire food, he invited some agriculture, he began to realize the connection between sexual intercourse and the creation of new members of his society. Even more importantly, he learned to communicate — languages were created. But surely there were many, many other changes in man's life as a result of the acquisition and the possibility of transmittal of knowledge.

The most startling, in my opinion, is the extension of our lifetime; the so-called life expectancy of a new-born baby. This was about 30 years in this country when I was born, early in this century. It is now about 71 years. The increase was even greater in other countries which had less welfare early in this century. And there were many, many other changes.

I conclude that science made man's life not only much longer but also much easier. This is true even though this is not the true motive of the basic sciences and their direct effects are not that. Newton's work has no direct relation to physical welfare and the same applies to most basic sciences — the principal exception are the medical sciences, both its physical and its psychological part. But as we know the basic sciences have also contributed enormously, though indirectly, to human welfare.

The tilling of earth is almost infinitely

easier now than it was when agriculture was discovered. Many of the inventions of this century which we take for granted were made possibly by the development of the basic sciences. When I was born, there were hardly any automobiles, at least in Hungary. There was no electric light, surely no radio or television, no electric streetcars, no gas or electric heating, no electric refrigerators. And there are many, many other implements which date from our century and which contribute enormously to our physical welfare and to the extension of our lifetime.

Is this true also of our emotional welfare, of our happiness? This is not clear. Clearly, we lose less relatives and the lives of our children are safer. When I became about 17 years old, I asked myself: "Why do I live, what do I want to accomplish?" And after some wondering, I felt that my purpose must be to provide myself, and my beloved ones, with the necessities of life — with homes and nourishment. And this appeared as a valid purpose. But now these come naturally; not only to us but also to our beloved ones. Hence, the increased prosperity fulfilled a very valid purpose of earlier man. And we see consequences of this: many of the young people do not know what to strive for; they have no true purpose.

Many of them see power and influence as the only valid purposes and they blame the older generation for possessing these, at least for the time being. Man wants to strive for something and the purpose which occupied earlier generations, the acquisition of the necessities of life, is too easily achieved. This is a serious problem of our times.

Can Science Contribute to Man's Happiness?

Did and does science, on the other hand, provide a purpose and thus have also an opposite and favorable effect on man's happiness? And could this effect be increased? As far as scientists are concerned, the answer to this question is clearly "Yes."

I remember how much pleasure I derived already as a high school student from recognizing laws of geometry. I found a proof not given in the books I knew, of the theorem that the tree altitudes of a triangle meet at a common point. But I derived even more pleasure from attending, every other Thursday, a joint seminar at which one of our colleagues presented ideas; I also did that once.

Even more pleasure did I derive, of course, by recognizing the importance and applicability of symmetry principles for the explanation of the so-called "selection rules" in the theory of atomic spectra. In particular, the explanation of "Laporte's rule" which I recognized as a consequence of reflection invariance.

I mention these points not only to boast, but in the hope that they will remind you of similar experiences. The question is then whether we could make this pleasure more general; whether we could spread it to all people?

The answer which I wish to propose is "Yes."

The science club in high schools would require, of course, some attention from a teacher. But it would be, in my opinion, a very worthwhile institution. It would not only provide some pleasure to the participants, as it provided for me, but also acquaint them with the main ideas and characteristics of science — given pleasure and interest. It could hardly contribute new ideas to science but it would make later interest in science more general.

What I just said about the possible contribution of science to informal pleasure is meant seriously and I hope those who disagree with me will forgive me. But the further and serious development of science is also very important — not only in the fields which contributed so much to our standards of living, that is of physics, chemistry, engineering, but also in the psychological area in which the progress is at present, so it seems to me, much more restricted.

WEINBERG from page 4

To recognize unity as a value in pure science is hardly new: Jacob Bronowski in *Science and Human Values*, speaks of the search for unity as being almost indistinguishable from the search for truth in science. Yet I have proposed a fundamental distinction between truth and unity: truth and unity are underlying values for science, but they apply to the two different aspects of science. Truth is the underlying value for scientific Practice, unity is the underlying value for the Administration of pure science. Each pure scientific discovery or activity must satisfy a criterion of truth if it is to be recognized a science; but the value of the discovery or the activity is measured by the unity that it imparts to the entire scientific edifice.

What about the inverse question — can the values we have identified in scientific Practice and scientific Administration — somehow serve as human values in a much more general sense — that is, are the criteria for scientific choices transferrable to human choices?

Despite the professionals' disavowal, the problem of value is surely the most fundamental question both in science and in human affairs. And indeed, the difficulty of applying a broad criterion of

value — unity — to actual human decisions must be formidable — probably just as formidable as the difficulties I mentioned in applying a criterion of truth to the judgment of human decisions. Yet one cannot but be intrigued that whenever we encounter strife in our imperfect world — between religious groups, between nations, between individuals — a resolution seems so often to appear in discovery and exploitation of common aspirations, beliefs, understandings of the contestants. Western Europe 40 years ago fought World War II; today Europe is a unity, and war between Germany and France is unthinkable. Today East and West, Communist and non-Communist seem to be in irreconcilable struggle; yet can we not eventually find common elements and aspirations?

The analogy between our problem of scientific choice and the problem of human choice is too tantalizing to be ignored. Perhaps I overwork the analogy in these admittedly tentative attempts to illuminate the deep questions of human values with perspectives gained from the far narrower question of scientific values. But, tentative and halting as such attempts may appear to the initiated, the questions themselves, if not my answers, are powerfully important. I hope, in analysis and criticism of these ideas drawn from the ethics of science, one can find ever more convincing approaches to the formulation of a credible ethical system for man.

ADDRESS from back page

thinkers, then, are a central nervous system, transmitting, interpreting, and developing impulses from God for the whole body of humanity.

Religious leaders and scholars

I view religious leaders and scholars as vitally important for the betterment of the world and the creation of a new cultural revolution. Such leaders have always been the vanguard of cultural development — in ancient China, India, Africa, the Middle East, and Greece; in the rise of Christianity and the world of Islam; in the Renaissance, the Reformation, and the Enlightenment.

Today, however, with the great success of science and technology, and the failure of religion to speak to the realistic problems of the world, those taking the lead in social change are often under the anti-religious banner of Communism. But Communism welcomes violence as the means for change; it ultimately denies God, turns against religions, and tries to restrict our perspective to the material world.

I know that many supporters of Communism have high ideals, not limited by the confines of nation, race, and culture; but their energy and idealism must be complemented by God-centered thought and action. Accordingly, the world needs religious leaders and scholars as sacrificial pioneers. The God Conference, the Youth Seminar on World Religions, and all the activities of the International Religious Foundation exist as a forum and structure for the fulfillment of this ideal.

As individuals, you are called to a renewed dedication of yourselves and your disciplines to the world. As representatives of the world's religions, you are called to bring your churches, mosques, synagogues, shrines, and temples into a cooperative unity for the sake of world peace and human freedom, centered on God. Many people ask what religions can do in this secular age. I answer: the world's religions must provide a stable, universal foundation of values upon which governments can build true peace and harmony, science and technology can be fully utilized for the happiness of mankind, and the world's cultures can be purified, exalted, shared, celebrated.

Truly, the ideal I am espousing is nothing other than the kingdom of God

Reverend Kwak reading the Founder's Address to the Youth Seminar and the God Conference in Seoul.



on earth. I see it as a realistic goal toward which we can realistically work. People have been telling me that I am too utopian. I recognize that I am extremely idealistic, but I have no choice: God has called me directly, personally to this task and responsibility.

I have been concentrating not only on teaching people about the ideal of God, but also on promoting the accomplishment of that ideal on earth. It is for this purpose that I have undertaken all of my activities, including missionary work, education, challenges to Communist ideology, an ecumenical movement, and social services. Among these, I put greatest emphasis on the ecumenical movement.

A major problem facing humanity today is the lack of spiritual unity among and within each of the world's religions. Despite all efforts to the contrary, divisions and animosities among various religious groups continue. Religious wars are still being waged, as they have been for centuries. In spite of various ecumenical movements, religious arrogance, intolerance, and bigotry are still prevalent among devout believers. Thus, although most religions have professed the same God and often even the same views for centuries, followers of those

great religious traditions have continually persecuted and warred with one another.

We must realize that God is beyond denominationalism, doctrinalism, and factionalism. God's purpose is and always has been to save the entire world, and not merely a certain race, nation, or religious group. As religious people, we cannot help God in the task of salvation when we fight among ourselves. This idea is not new, but for numerous reasons it has been difficult to achieve.

Interreligious harmony

The essence of my teaching is that interreligious harmony is a necessary condition for world peace. Since no single religion has manifested God completely, religious differences have been inevitable. Yet, as many great religious leaders have taught, because we are all children of the same Heavenly parent we are all brothers and sisters in one great family, and interreligious conflict and divisive hatred are unnecessary.

In my years of spiritual search and struggle I encountered God many times, and I also spiritually encountered the

founders of all the world's great religions. I feel the continual presence and inspiration of God every day in my life. Without God, how would it have been possible for a man born in an isolated farming village in a small, oppressed, and destitute nation to be able now to sponsor and address this august assembly of world religious leaders? I testify that the teachings of the Unification movement, its goals, and its projects, are the result of God's direction to me. They are not my personal theory and activity, they are God's.

The International Religious Foundation is planning to sponsor a Parliament of World Religions in 1993. That Parliament will commemorate the 100th anniversary of the 1893 World Parliament of Religion held in Chicago in conjunction with the first world's fair. Prior to the 1993 event, two preparatory meetings will be convened, one in mid-November 1985 near New York City, and the other some time in 1989. Each of these gatherings will bring together more than seven hundred spiritual teachers, scholars, lay leaders, artists, and young people. It is hoped that the three planned event will lead to other such programs in the future.

The 1993 Parliament of World Religions and the two preparatory meetings are designed to provide a new environment for global ecumenical contact. The objective is to move toward disclosing the Universal Principles that underlie all life throughout the world and to promote with equal vigor the fullest diversity of its possible expressions. In so doing the Parliament will seek to advance and develop the aims of international peace and harmony for which the world longs. Participants will be offered an opportunity to share their perspectives on our present spiritual condition and on the challenges of our present age.

The purpose will not be to legislate, either politically or doctrinally, but to promote mutual respect among the world's religions and to foster interreligious cooperation on projects initiated by them. A variety of issues will be discussed, but the overall theme will be the renewal of spirituality and the establishment of world peace under God.

I thank you again for coming. I hope this conference will be centered not on human thoughts of God but on God's original ideal. I truly believe that your study and discussion will bring about tremendous progress in accomplishing the ideal of God on earth. □

YOUTH TOUR from back page

Discussion topics included "the contribution of women to social progress in India" with Dr. Rajakumari Chandrasekaran of the University of Madras; "religion as a unifying factor in history" with Sri Surendra Narayai, International Vice-President of the Theosophical Society; "interface of secularism with religious teaching" with Professor C. G. Vasudevan of Vaishnava College; and "pacifism through history of Hindu philosophy" with Swami Pitambarandha of the Ramakrishna Mission.

The final speaker was Dr. T.S. Devados of the University of Madras who addressed "the challenge of peace: a Gandhian perspective." The program closed with a classical Indian dance and a buffet dinner for the many local guests.

We were up early the next morning for a trip to Pondicherry to visit the well-known Aurobindo Ashram. The bus ride provided the opportunity to see a slice of rural India... her vast plains dotted with small agricultural villages.

In Pondicherry our buses threaded through narrow streets clogged with people, autos, bicycles, and rickshaws. Monsoon rains the night before made the streets wet with red clay. Emerging from this bustle we entered wide streets of the old French quarter, where the ashram is located, left the buses and walked into the ashram's quiet courtyard. We spent a

moment of silence before the flower-strewn marble tombs of Sri Aurobindo and his mother before being greeted by our guide and new travelling companion Professor Aurobinda Basu.

"This is a Yoga ashram, not a religious site," he told the group. "Yoga and religious worship are not the same thing. Yoga is an internal discipline relating to the inner forces of a person's nature, so there are no temples, idols, or chanting here. Yoga is a psychological discipline enabling one to stand on one's own spiritual legs."

On Friday, July 27, we boarded an Indian airlines plane for a flight to Calcutta, as a stopover on the way to Thailand. In Calcutta, awash with Monsoon rains, the spiritual journey in India was not over. Though time was short, a small group were able to visit Mother Theresa's center where they had the inspiring good fortune to meet with the Mother herself and to tour the nursery where babies and young ones have already been adopted by families.

Others took part in a discussion on poverty, led by Father De Graeve and Dr. Seshegiri Rao.

Bangkok

We arrived in Thailand on July 8 to study Buddhism. At the airport we were once again greeted with yellow-ribboned flower leis, redolent of jasmine. Together with the orchid corsages we had all received on the Thai air flight, the flowers pro-

vided a delicate and fragrant welcome to the kingdom of the Thais.

International Buddhist scholar John Blofeld and his daughter Bom, residents of Bangkok, joined to accompany us for the rest of our journey through Thailand, China and South Korea. Also former seminar participants Choimpunoot Jitdechareks, Buddhist monk Bhikkhu Suganda, Terry Feldman and Amonreuch Lesak were on hand to see us.

Sunday morning the entire group went to Wat Bovaranives Vihara, the Royal Wat (Monastery) where each king served his period of monkhood and the leading school of Buddhism. There, together with Bhikshu Sudarshau, Bhikshu Saganada and other Buddhist monks, the group was received by the monastery's Abbot Sondet Phara Nyanasamuara.

The Abbot welcomed us, expressing the hope that "world peace could be achieved through dialogue", and wishing U.S. "happiness, prosperity, and good fortune in every way."

During the afternoon the group visited the Grand Palace with its golden temple housing the Emerald Buddha, the Temple of the Reclining Buddha, containing the largest statue of a Buddha in Thailand, and the Temple of the Dawn.

On Monday, after a morning spent viewing the Golden mount (Wat Saket), the Golden Buddha (Wat Trimir), and the Marble Temple, we reassembled for a rare and special audience with his eminence, the Supreme Patriarch of Thai

Buddhism. Tour Director Dr. Joseph Bettis, Bhikkhu Sudarshau, and a group of participants explained the seminar purpose and presented small gifts.

"To study world religions is very good because each seems to try to teach about happiness for humankind," said the Patriarch. "I received greetings from the seminar because you are trying to find peacefulness in the world" he added. "You who represent the beauty of many nations, please reflect that what you like, others also like, what you dislike others also dislike too. May your seminar have success, and may each of you have peace, happiness, and prosperity forever."

Following the audience, those who wished returned to the Wat Bovaranives Vihara for an introductory talk and practice of meditation.

The next day we drove a short distance from Bangkok to Nakornpathon to view the Phra Pathon chedi built more than 1000 years ago during the Mon Empire and the oldest Buddhist monument in Thailand, the massive Chedi, reminiscent of the Stupa rests upon a circular terrace surrounded by tiny shrine caves and specimens of trees connected with the Buddha's life.

Evenings, many attended the on-going round table discussion groups which have dealt with topics such as Hinduism, Buddhism, and the life of monks. John Blofeld gave a most popular talk on Buddhism one evening. Several home visitations were possible as well.

continued on page 8

This speech was given by Colonel Bo Hi Pak, special assistant to Reverend Moon, to the participants in ICUS 13.

By Bo Hi Pak

It is my pleasure to have this opportunity to report to you in regard to Reverend Moon's current confinement in the federal prison in Danbury, Connecticut.

Reverend Moon is the founder of ICUS, and I know that as conference participants, you may want to know something about his status at this time. Furthermore, when you return to your schools and communities, many people will be asking you about Reverend Moon. For these reasons, we felt that it is our duty to explain briefly about his situation. We have also prepared some reference material regarding his situation for you to take home and examine at your convenience.

To begin, I would like to recall some of the remarks made by Mrs. Moon in the plenary session. She said, "Some of you may wonder why Reverend Moon has had to go the way of imprisonment. I only want to say that as a crusader for God, my husband has suffered attacks and persecution throughout his life."

These simple words contain the key to understanding the life of Reverend Moon. He has been a crusader for God throughout his entire life. Reverend Moon suffered nearly three years in a concentration camp in North Korea. His only crime was preaching the word of God in a Communist state. The average prisoner never lasted more than six months in that death camp. But because of his faith, Reverend Moon survived nearly three years.

Mission in America

Today in America, Reverend Moon is fulfilling the role of a prophet. He is "the voice crying in the wilderness" as the scripture states. Throughout human history, God has frequently raised such voices. Through them, He has given words of warning and called upon His people to rededicate themselves to Him. This is the role of the prophet, and it is nearly always an unpopular mission. The prophet must tell the truth squarely, and the truth is sometimes very painful to hear.

This is precisely Reverend Moon's role in America. He came to America in 1971, in obedience to the voice of God. Reverend Moon sees very clearly that the future of the world is dependent on this nation. The United States of America was founded on the concept of "one nation under God." America has been blessed by God, largely because America has been a good samaritan in the modern world, helping her neighbors and protecting weak nations and people from totalitarian encroachment. But Reverend Moon sees that America is now shrinking from her responsibilities. She has become confused regarding her role and mission in the world. This has resulted in America's retreat from the world front.

Reverend Moon followed the voice of God directing him to come to America and begin a movement here to revive the fervor of Christianity and the founding spirit of the nation. This movement is kindling a dramatic spiritual awakening throughout the United States.

In the process of doing his mission, he inevitably became controversial. And he has been persecuted. However, he is not the first religious leader in history to have been persecuted. Every major religious figure in the Judeo-Christian tradition has walked the path of suffering through persecution. In the Old Testament era, many of the prophets were scorned. Jesus Christ himself was crucified. St. Paul, St. Peter and others were imprisoned. Even in American history, Roger Williams was exiled; Joseph Smith was killed; Martin Luther King, Jr. was jailed many times. Today, Reverend Moon is following this same path.

With this in mind, you will understand readily why he has become a target of

Why is Reverend Moon in prison?

Bo Hi Pak, Special Assistant to Reverend Moon.



criticism in the United States.

Court Case

Many people today, as a result of media reports, regard Reverend Moon's court case as a dispute over taxes. From the very beginning, however, this was not a tax case. The tax charges were used as a guise to allow the government to accuse the Unification Church and Reverend Moon in front of a biased jury. In essence, the case against Reverend Moon is an indictment and trial of the Unification Church. It has been a trial of a religion, a modern Inquisition.

And what is the result? For the first time in American history, a minister has been sentenced to jail for administering the affairs of his church exactly according to the theological principles of his faith and exactly according to the desire of his congregants. Reverend Moon stands convicted for no other reason than his religious beliefs and practices. He is to be punished for being who he is.

As you know, when he was indicted by the U.S. prosecutor, he was in Korea. Reverend Moon is not a United States citizen. He could have remained comfortably in Korea because there is no extradition agreement between Korea and the United States. Yet he returned to the U.S. to face a trial. Reverend Moon is a man of honor and he is innocent.

Furthermore, Reverend Moon believes in the goodness of the United States' judicial system. He was well aware, however, that a jury trial would allow the government to capitalize on the unpopular image of him created by the media. For this reason, he requested a bench trial instead of a jury. This request was denied. Such a denial represents a tragic abuse of Reverend Moon's constitutional rights. Certainly the right to a trial by jury is a right reserved for the protection of the accused. It is a shield to protect the citizen from possible government abuse. In Reverend Moon's case, the spirit of the law was violated and the jury system was twisted to the disadvantage of the citizen.

The charges against Reverend Moon stem from the fact that as the spiritual head of the International Unification Church, he held in his name certain assets. He held these assets on behalf of the Church at a time when the international Unification Church was relatively young in the United States and lacked the formal organizational structure of the more established religious organizations. During the years 1973 through 1976, Reverend Moon held church funds in accounts at the Chase Manhattan Bank, and he held stock in a church business, Tong Il Enterprises, in his name. Reverend Moon did so upon the request of the leaders of the church who regard him as the central representative of the church.

The government charged that Rever-

end Moon had not paid taxes on \$112,000 in interest for three years in the early 1970's. In other words, the IRS and the Department of Justice went about the business of proving that assets held in his own name by a religious leader are his personally and therefore he owes taxes on them. But they don't do this with all religious leaders. During the same period of time, the late Cardinal Terrence Cooke, Roman Catholic Archbishop of New York, whose residence was about three miles from the courtroom where Reverend Moon's case was tried, held personally, in his own name, assets worth a thousand times the amount Reverend Moon was charged with evading. What is more, the internal laws of the Catholic Church require that the reigning bishop own its property in his own name. This is known as "corporate sole," a well-established principle.

In effect, the government has held Reverend Moon and the Unification Church to a standard never before applied to any other religious organization.

Certainly if Reverend Moon remains in prison for the administration of church funds in the tradition of time-honored practices by well-established, mainline churches, every other minister in this land is in fear of the same future.

This is the reason that the religious community in this country has risen up against the decision of the court. More than 40 prominent individuals and religious organizations have filed "friends of the court" briefs with the United States Supreme Court. These organizations represent almost 120 million Americans.

On May 14, 1984, when the Supreme Court declined to review Reverend Moon's case, these individuals and organizations were appalled. They saw immediately the danger to themselves, their own religions, and religious freedom in America. In over 200 years of American history, the religious community has never been so indignant and so united as at this time. Reverend Moon's case has shocked and awakened the conscience of America. For the first time in American history, a united front of highly diverse religious people is fighting for the preservation of America's most valuable resource, religious freedom.

Birth of a Movement

On June 26, 1984, a Senate oversight hearing on religious freedom was conducted by Senator Orrin Hatch, Chairman of the Senate Subcommittee on the Constitution. Reverend Moon was invited to testify as a special witness. He stated: "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 which 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."

At this point, religious leaders began to take their grievances into the street. Rally after rally was organized, crying out for religious freedom. Many coalitions for religious freedom were put together, and these movements have brought religious people from far left to far right into a sincere spirit of cooperation in which the mutual defense of each other's rights is of primary concern.

Since Reverend Moon's incarceration on July 20, 1984, this movement has intensified. Religious communities have put all government officials in the United States on notice that they will not tolerate another minister in jail, another church padlocked, or another mission destroyed because of state oppression of religious freedom.

Thousands of ministers and theologians have declared that they are ready to spend one week of their lives in prison with Reverend Moon. Because the prison officials do not permit this, they have organized a Common Suffering Fellowship here in Washington, D.C. In this fellowship, religious leaders of different creeds, races and nationalities are showing their solidarity with Reverend Moon and their support for religious freedom. It is very heartwarming for him to see this expression of support. He truly feels that he is not alone.

Furthermore Reverend Moon feels very strongly that God will work to use his imprisonment for a good purpose. He said, "Now Danbury prison is my pulpit. And prayer in the prison is powerful." He gets up at 3 a.m. and prays until he goes to work. He is confident that while he is in prison, God will work a miracle here in America. The American people and the American nation will take up their responsibility to do God's will. This is a great comfort to him, because this has been his goal since coming to America.

A few days ago, a United States congressman was visiting with him in Danbury. This man remarked that in his 12 years in America Reverend Moon had done everything possible to restore America to God, and yet the results of that effort were still invisible, in the form of a spiritual foundation. "Now that you are in prison," the congressman said, "skyscrapers are being built on that foundation by the very people that you came here to help." Reverend Moon responded to him with a very broad smile.

Future of the Movement

Where do we go from here? We will not rest until we have won the complete vindication and exoneration of Reverend Moon. In the meantime, our church is flourishing. A Dr. Richard Rubenstein, an historian of religion, has observed, "A new religion thrives best on the bread of persecution." You will find that our Unification Church and Movement are stronger, more united, and more determined than ever before. In addition, the projects initiated by Reverend Moon, such as ICUS, The Washington Times and many others, will expand more than ever before.

I want to conclude this report by sharing with you something which Reverend Moon recently told me. "Don't worry," he said. "Suffering for righteousness sake is the way to know God's heart and bring His greatest blessings to the earth." I was astonished to see that Reverend Moon is busy in the prison comforting those around him. He is not living for himself, even in prison. This was a very moving experience for me.

We have all the more reason to look forward to next year's ICUS conference. Reverend Moon will be there in person with a greater vigor than ever before. □

Paragon House Publishers took several giant steps forward in April, 1984. Dr. Frederick Sontag, Professor of Philosophy at Pomona College and Chairman of the Board of Editors of the Press, became its acting director. He is currently on sabbatical leave and has plans for a lecture tour in Asia, Europe and Africa, which will allow him to solicit manuscripts.

Also in April the press moved into new headquarters at 2 Hammarskjold Plaza, adjacent to the United Nations, and hired professional editorial and marketing staff. As the publishing community heard rumors of the new arrival, requests for interviews with Dr. Sontag began to flow. The *New York Times* was the first in print, followed by the *Washington Times*, the *Washington Post*, and *Publishers' Weekly*.

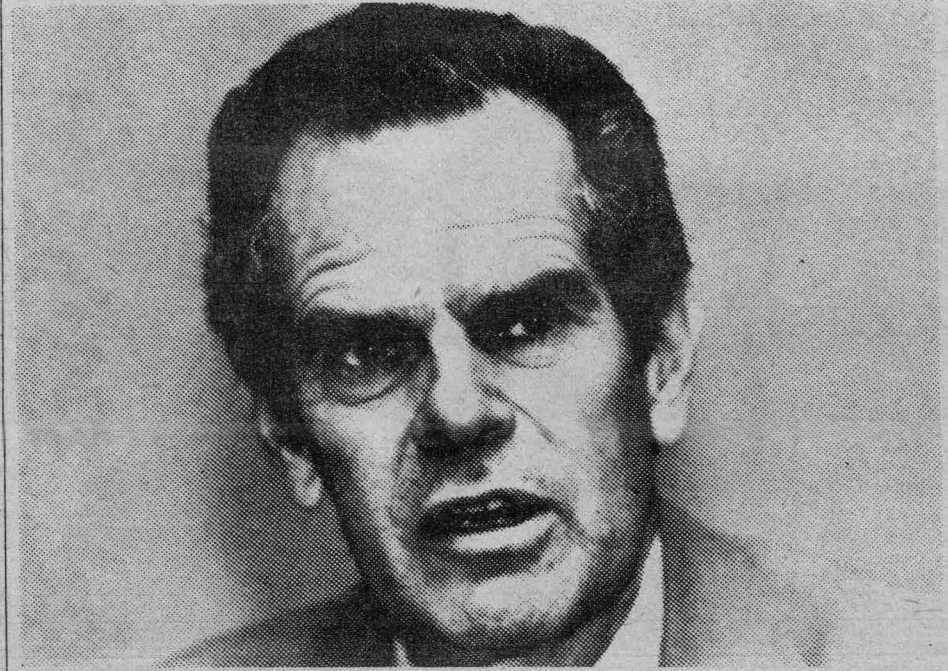
Although it is independently incorporated, Paragon Press is a natural extension of its sponsor, the international Cultural Foundation. It furthers the Foundation's stated objective of promoting "world peace through academic, scientific and cultural exchange."

The press was first founded by ICF in 1982 to publish thematically organized books taken from proceeding of the ICF sponsored international Conferences on the Unity of the Sciences (ICUS). Currently existing titles in this series, "Science and Values," are:

Mind and Brain: The Many-Faceted Problem, edited by Sir John Eccles, which draws together essays on the problem of mind-brain relationship from scientific and philosophical perspectives.

Modernization: The Humanist Response to Its Promise and Problems, edited by Dr. Richard Rubenstein, which

A bright future for Paragon House



Mike Lima

Dr. Frederick Sontag, Director of Paragon House Publishers.

contains essays examining the global trends toward modernization and their impact on politics, religion, ethics and society.

Paragon's goal is to become a publisher of serious non-fiction drawing on a variety of international authors. It will span the fields of the humanities, the social, and the natural sciences. To this end Paragon has assembled an editorial

board which will review all manuscripts before publication.

Paragon House aims to publish about one hundred books each year. These books will come under the following categories:

- Paragon House Books Original works from the worldwide academic community.

- ICUS Books A continuation of the

"Science and Values" series of ICUS proceedings.

- New ERA Books Books pertaining to the proceedings of the New Ecumenical Research Association.

- Paragon Book Reprint Series Reprints of worthy out-of-print books, including the current titles of Paragon Book Reprint, Inc., which Paragon Press has purchased.

Additionally, Paragon will distribute books published by fellow ICF affiliates such as the Washington Institute for Values in Public Policy and the Professors World Peace Academy.

In the immediate future, Paragon will bring out *Science, Language and the Human Condition*, an original work by Morton A. Kaplan of the University of Chicago. This book explains the convergence of modes of knowing in the natural sciences, the social sciences, and ethics.

About to appear in the "Science and Values" series *The Good Life and Its Pursuit*, taken from ICUS proceedings dealing with the contribution of modern science and technology to "the good life." This volume is edited by Judge Dougherty, Dean of the School of Philosophy at the Catholic University of America.

Also coming up is a new book from PWPA, *Human Rights Source-book*, a collection of major human rights documents edited by Albert Blaustein, Jay A. Sigler and Roger Clark.

For more information write: Paragon House Publishers 2 Hammarskjold Plaza (866 2nd Avenue, 12th floor) New York, NY 10017. (212) 223-6433

From "ICF Report"

Q&A with Dr. Sontag

Following is an interview with Dr. Frederick Sontag conducted by Louise Strait, Managing Editor of the International Cultural Foundation Report.

Is there any special connection which participants in ICF activities should feel to Paragon House?

ICUS participants were familiar with the start of Paragon House because the idea of its origin merged from ICUS. It was clear to those involved in various ICUS conferences that the valuable material presented at ICUS meetings was not getting the attention it deserved.

ICF started the "Science and Values" series under the Paragon label; the first two volumes were by Sir John Eccles and Richard Rubenstein. Those two books made other participants realize that the ICUS proceedings contained material which should be put in book form to make it more available to the general reading public.

Then, the ICF advisers decided to create a general publishing house which could serve other ICF publishing needs at the same time. A major area in which the ICUS participants can help is to locate manuscripts that should be considered for publication.

Additionally, we want to make Paragon different from other publishers by giving it an international character. That is why we have offices near the UN. The ICUS meetings are truly international in their membership.

The material coming out of the ICUS conferences which is international in character will make Paragon different from most other presses.

Oxford University Press has a branch in the U.S., but on the whole it does American things in America. We definitely want an international list of authors. There are good books not being published, because publishing is financially tight these days.

That is what the ICF sponsorship of Paragon can do: help the general community by providing availability and access to important literature that is not being published. More than that, its function will be to bring an international group of authors and literature to the attention of other cultures than they normally reach.

What is your goal for your first year in publication?

Of course, we inherit a back list from all of New ERA and the ICF-related projects. My guess is that we will have about fifty books already in print and probably a dozen others projected for this year. We are aiming at one hundred books next year, and I think we'll do it.

Do you anticipate some problems in marketing due to the indirect Unification Church sponsorship through its financial support?

Yes, there will be. There will be resistance for awhile. But acceptance will come, as it did for ICUS, when the scholarly and professional community realizes that we have established a list of quality. Then resistance will break down.

We are going to do most of our promoting by direct mail at first. Any press would in getting started. I think we will overcome the resistance of book stores in that way, because each individual will get the book ad on his desk and see it for himself or herself. We will be advertising in professional journals and appearing at various conferences, offering displays, and so on. Like a lot of things, acceptance will take time.

Marketing for any publisher is difficult these days. In the strictest sense, our job won't be any more difficult than anyone else's. Any new publisher trying to get in the door of a bookstore would have the same problem. The church sponsorship is an added problem, but my own feeling is that the crest of the wave of antagonism concerning the Unification Church has passed.

How did you get involved in Paragon House?

Reverend Moon and the ICF Board of Directors asked me to play a lead role in

Paragon House at the Eleventh ICUS in Philadelphia, which was over a year and a half ago. At that time, I said I was willing to get the ball rolling by helping to conduct a feasibility study. I contacted Moseley Associates, one of the top consulting companies in publishing in New York, and they did a study for us.

Next, I said I could stay with the editorial board and also help hire in the professional personnel. When we sat down and talked with Moseley Associates, it became clear that we really couldn't look for a Director of the press because we still didn't quite know what we wanted such a person to do. I realized that we were in no position to go forward until we had worked out most of our basic questions.

ICF wanted me to become director of the press, and I gradually moved into that position. I like to do something that I think I can do well, something which someone else might not be able to accomplish. If you do, you feel that your particular impact at a time might be crucial. I find myself more and more in the middle of Paragon wondering if anyone else could do it if I didn't continue at this time. And we will do it. We are very close. We will earn our spurs in the field of publishing, and we will have something that ICF will find credible and professional.

As a professional educator you must resonate with the purposes of this new

YOUTH TOUR from page 6

The public program on Wednesday August 1 brought together many local guests and participants. Speakers included Professor Saeng Chandra-Ngam of Chiang Mai University on the topic "Religious Unity in Plurality" and Fr. Preedee Kasemsaph of Thammasat University on the question "Can Religion Bring Peace?" with Dr. Siddhi Butr-Indr of Chiang Mai University as respondent. The several discussion groups dealt with stimulating topics ranging from "Buddhism and Problems of the Modern Age" to "Status of Women in Buddhism" and "Can We Justify War in the Name of Religion?" The program closed with

publishing house.

Certainly. We want to be a University-type press. We also hope to reach the wider community with academic material. We want to be a service to the scholarly community, and we want to bring to the wider reading community issues which have broader implications. That is the other side of our purpose: to promote subjects that have wider significance than those covered by the other university presses.

The ICUS conference subjects, such as population control, and the Washington Institute and PWPA conference topics, are of broad concern. We would like to use the press to bring scholarly and thoughtful work to the attention of the public.

It sounds like there is a definite niche that this press can fill.

We think so. Moseley Associates, who made the original study, still think that. For example, one of our series will be "Science and Values." That is a big topic these days which everyone is interested in.

We also want to reprint manuscripts which are unavailable today but which are needed in print. We would like to find these valuable books which are out of print and which should be made available again to the larger public.

Reprinted from ICF Report.

prayerful chanting by Buddhist monks, who wished us success in our quest for world peace.

Our last day in the "land of hospitality" was a day of options. Many visited the "Ancient City", a restful place containing replicas in the various styles of architecture and cultures which make up present-day Thailand. Others made a longer journey to visit a forest monastery, where after a hilly climb they met with contemplative monks and joined them in meditation.

With some reluctance we resumed our journey. As one of our Thai guides said, "it's okay if you leave behind your heart in Thailand." Several felt they had done just that, but it was time to fly off once more — this time to Hong Kong, our gateway to China.

By Susan Fegley Osmond

The National Council for Church and Social Action (NCCSA) has, during the past six months, become a major project which has been heavily supported by the Unification Church movement. At a time when he is imprisoned, Reverend Moon has inspired the donation funds and a fleet of trucks. Many church members have volunteered their labor to NCCSA activities, hoping that its efforts would help engender the revitalization of Christianity and of the founding principles of America.

"The National Council for Church and Social Action was founded in 1977 as a vehicle for the cooperation of churches, civic groups, and the private sector," says the Executive Director of NCCSA, Mr. Kevin Brabazon. "The concept originally grew out of one year of dialogue between predominantly Black clergy of various denominations and members of the Interfaith Affairs Department of the Unification Church. Based on this year of dialogue, the Urban Studies department at Fordham University sponsored a conference in May 1977. There was such an overwhelming response among ministers from seventeen states at this conference that the final impetus to organize NCCSA into a formal body came about."

NCCSA Programs

Today, NCCSA has chapters in 160 cities throughout the United States, involving over five thousand churches and civic organizations. Activities include food banks and food distribution, advocacy programs, weatherproofing homes of senior citizens and low income families, housing counseling programs, soup kitchens, clothing distribution, cultural programs in schools and senior citizen homes and vocational training—all done by volunteers.

A major activity is a solicitation program, whereby companies are contacted and asked to contribute food and other goods. In the first six months of this year, for example, NCCSA chapters received and distributed two-and-a-half million pounds of food throughout the country. NCCSA volunteers deliver the foodstuff to participating churches and civic organizations, for local distribution.

Los Angeles, the largest NCCSA chapter, has over five hundred churches and civic groups participating in its activities. Its food bank distributes about 120,000 pounds of commodities per week. This chapter also excels in weatherproofing of homes, technical assistance, and training of volunteers. In the works are plans for community health services, college work-study programs, a senior community employment program, and housing counseling.

Washington, D.C., under the directorship of Executive Vice-Director of NCCSA Bruce Casino, is the oldest chapter of NCCSA. It has a highly developed food program, a housing counseling program, and "The Fourteenth Street Employment Task Force," which advocates the hiring of local residents for construction projects in their communities.

Smaller, younger chapters are active too. In Georgia, the Atlanta chapter sponsors educational entertainment programs in schools and senior citizens' homes, provides legal counseling and mediation services, and, in conjunction with United Way, distributes boxed lunches to shut-ins. One of the newest chapters, in White Plains, New York, uses its monthly allocation from NCCSA to lease computers on which to train the underprivileged or unemployed in computer skills.

Active Discipleship

"True discipleship, translated into a working philosophy, means doing those things that have been learned from the Master, our Lord and Savior Christ Jesus. In doing so, we have no choice but to serve mankind," explained Rev. Alex A.

NCCSA: Love in action



Kevin Brabazon, executive director of NCCSA, Reverend and Mrs. Moon, Reverend Kwak, president of the International Religious Foundation, and Bruce Casino, executive vice-president of NCCSA, with one of the trucks used for food distribution.

Chambers, President of NCCSA, in its annual convention last March. His words exemplify the philosophy of Christian responsibility and volunteerism which guides the work of NCCSA.

"The early church did not define social action by what they thought could be accomplished in the Roman system. Instead, they began in the same place we must begin, for all Christ calls us to do within society at large must first be done in the local church. Jesus designated the church as the agent of God's sovereign work in the world... The church can make a difference in the lives of men."

The National Council is an autonomous and independent organization and is not affiliated with any one church. It receives assistance from any source wishing to contribute. Its decentralized structure is consciously organized along the same lines as the federal government of the United States. "Each local chapter is separately incorporated and governs its own affairs," Mr. Brabazon explains, "The board of the local chapter is elected by people in the community, so concerns of the community are all voiced. Two of these local board members are voting delegates at an annual national convention of the Council. The Board of Directors is elected from these delegates each year."

The Unification Church helps provide seed money—usually \$6000-12,000—for new chapters to get off the ground. The fleet of 250 trucks which the Unification Church recently pledged will help build up new chapters of NCCSA, whose first projects are usually food distribution. Fifty of these trucks are already in use. On July 12 at East Garden, Reverend Moon asked God's blessing on one truck representing the fleet, and offered a very long and deep prayer for NCCSA.

The seed money, plus an annual grant of \$6,000-\$12,000 for each chapter, help the local chapters build to the point where they can solicit funds from other sources such as city, state, and federal governments, foundations, and companies. "Washington, DC, for example, receives \$12,000 a year from the national center of NCCSA, which comes from a Unification Church grant to NCCSA. But the yearly budget of the Washington chapter is \$400,000," comments Mr. Brabazon.

Unification Church contributions help the local chapters in different ways than government or corporate funding usually does, whereby a certain amount of money is earmarked for specific projects which will continue only for a limited time. The seed money from Unification grants, however, can be used in any way the local chapter sees fit, as long as it fulfills the IRS standards for tax exemption. This means that each local chapter can tailor its programs to the unique, and sometimes shifting needs of its own community.

Another benefit of the Unification grant of 250 trucks is that networking of NCCSA chapters, and of groups within each community, can take place to a degree never before possible.

Before NCCSA was formed, most service work in communities was done by individual churches or civic groups, often resulting in piecemeal or redundant efforts. The NCCSA's ecumenical outlook, plus the trucks and drivers to transport the goods now at the Council's disposal, will allow many churches and organizations to pool resources and information.

Reverend Moon emphasizes that the private sector and the government share equal responsibility to help the poor and underprivileged. On the one hand, citizens should not simply wait for tax money and government bureaucracy to take care of social needs. Legislation and tax codes in America make an attractive base for businesses to donate money or goods to an organization such as NCCSA, because a significant tax break is given.

On the other hand, the government cannot be effective without a working relationship with citizens at the grass roots level. Because of its federal structure, NCCSA is set up so that connection with the grass roots level—the needs of individual communities—cannot be lost.

Moreover, NCCSA is based on the idea that the local community take responsibility to administer programs. Thus NCCSA provides a bridge between the city, state, and federal government. Reverend Moon stressed the shared responsibility and need for cooperation between the government and the private sector in meeting the needs of the people as early as 1965, while in conversation with former U.S. President Dwight D. Eisenhower at Gettysburg.

According to Reverend Moon, religious organizations must provide the impetus for the private sector to fulfill its responsibility toward meeting the needs of communities. Such work will act as a catalyst for the revitalization of Christianity and the revival of the country. As churches reach out to serve the needs of local people, they will attract membership and will become the center of the community. As people see that the teachings of Christ are backed up with positive action, Christian values of morality, service, and family integrity, which have suffered a setback in the past few decades, will regain popularity and the whole of American society will experience renewed strength and vigor.

"The revival of Christianity comes not just by preaching the Gospel, but by living the Gospel," says Mr. Brabazon. "This is why NCCSA is important to Reverend Moon. The foundation of the Kingdom of Heaven cannot be built without Christianity. But unless Christians are living the Gospel there is no way for Christianity to revive. It has to be done in

the United States in order to have worldwide outreach."

International NCCSA

NCCSA plans to branch out into a substantial international organization in the near future. Already a few chapters exist in the Caribbean, Africa and Europe. Mr. Brabazon sees a new Peace Corps-kind of organization growing out of an international NCCSA, but with a religious motivation behind it.

The international NCCSA would have to be interreligious as well as interdenominational, as the world is only one-quarter Christian. Most world religions emphasize service, charity, and concern for human well-being both in body and soul. Thus NCCSA work would help bring greater cooperation among world religions in the name of common service.

Mr. Brabazon also desires to see "a kind of religious United Nations" emerge from international NCCSA. The international organization would maintain a federal structure, and representatives would meet to discuss needs of countries and continental regions. Their discussion and work would include economic and cultural development, solving world hunger, housing services, strengthening the family, aiding the elderly, vocational education, and special services.

"This body of religious leaders would become influential in terms of the human situation in all countries," says Mr. Brabazon. It could also work in cooperation with organizations such as the recently formed Association for the Unity of Latin America (AULA) and affiliate organizations on other continents. "Peace would take place on the religious level first," giving a common bedrock to the people (not nations) of the world, says Mr. Brabazon. "A bedrock for political unity and peace could probably not be formed without a common feeling in religion, a feeling of shared humanity."

Reverend Moon sees NCCSA as important in giving the poor and down-trodden an alternative to communism, both in America and abroad. "Communism arose out of the abuse of the Western materialistic system, and the negligence of Christianity in dealing with that system," comments Mr. Brabazon. "If Christianity is not neglectful of the needs of the poor and exploited, but helps them to develop and grow and take a role and have a voice in society, communism's base of accusation is taken away, and this takes away its power. Communist power lies only in accusation. They have no truly creative thoughts or actions—that is why communist economics do not work. After you take the base of accusation away, nothing is left."

Unification Church members working in home church can become involved in NCCSA work, by making friends with local ministers and helping them set up a NCCSA chapter to provide service to the community near the church. This, as previously noted, would enrich church's life as well as that of the community.

Total Commitment

Ministers active in NCCSA are fully dedicated to their work, even though they receive no pay. "They simply want to take responsibility for their communities," explains Mr. Brabazon.

Reverend Moon's commitment to NCCSA and its goals is also total. In a message by Rev. Chung Hwan Kwak to the annual NCCSA National Convention last March, Reverend Moon said:

"I have long thought that religious leaders must be pioneers in the realm of conscience, inspiring mankind by their bold and determined actions. My basic goal—the goal of all Christians—is to comfort the suffering and longing heart of God, the heart of Jesus, the heart of all humanity, and to help establish God's kingdom on this earth, once and for all... I am determined to contribute to a new outpouring of ecumenical effort for renewal—the renewal of our lives, our churches, and our society." □

Reprinted from Today's World

By Bryan L. Corlett

Malta is a small island in the Mediterranean, so the sea is never too far away to reach and the weather is always reliably warm and calm in the Summer months. August presents itself as the warmest month of the year, so we planned ahead to take the Home Church children out camping in the beautiful surroundings of the seaside resort of St. Paul's Bay.

This bay takes its name after St. Paul who was shipwrecked here in the year A.D. 60 when being taken to Rome as a prisoner. It was from this point that Christianity was adopted into the culture of the Maltese people.

When we first started out planning on the camping idea, we did not even have a camp available, but then a good friend of ours offered to lend us his big tent — that came to us as an inspiring answer from Heaven!

This first year was a boys' camp so most of the time was spent swimming at different beaches both rocky and sandy, playing football, volleyball and running around exploring the area.

Each person brought a supply of food which was then put in the communal

Malta UC summer camp



Unification Church summer camp on Malta.

stock. Meals were quite a success, the cooking being shared amongst those who felt the inspiration to cook; even some of the children had a go! The ages ranged between 9 and 14, so we tried to instil in the older ones a responsibility towards

the youngest thus creating a true family feeling.

From time to time parents stopped by to visit and also share in some activity. My wife came with another sister in the evenings and lectured on the Principles of Creation on a level that the children could grasp. In between all joined in singing some lively songs to the guitar.

After lecture children had a question and answer session. Often their questions were full of desire to know and understand the truth. The fallen world is a strong influence on children and one could see that without internal guidance it is easy for their pure hearts to be crushed.

On the last day of the camping prizes of T-shirts with the emblem of HSA-UWC printed on them were awarded to the boys. A father of one of the boys who attended for the first time, commented upon hearing a closing prayer that in any church he had not heard such a prayer for unity and understanding, and that he felt very moved by the words.

All in all, we felt that this first camp was successful in that we have learned a lot from it. We hope and look forward to expand upon this theme of bringing the message of God's heart in the Divine Principle to the children of our Home Church families. □

By Michel Brejard

The "1984 Ocean Challenge" program provided 10 seminarians with great opportunities to learn beyond the realm of academic studies. They could not only put to test their practical judgment and endurance but also enhance their relationship with God and creation.

Tuna-fishing is not for unificationists a mere matter of "getting there and putting the lines in the water" but as Ron Cox said: "You have to prepare yourself to be worthy of the fish and also look to understand what God wants to teach you in that situation."

To be successful, technique and experience are not enough, the internal attitude counts even more. "You have to inherit a love for fishing from someone," Robin Parker, another seminarian, said, "You have to catch that desire, that longing for a fish, and also learn the technique."

With hundreds of boats packing the tuna grounds, chances for a catch are rather slim, so every fisherman is aiming for perfection. Everything is important; the position of the boat, the space between the lines, the strength of the wire-leaders, the timing of chumming. Fishing becomes a highly ritualized exercise, a training ground for precision, almost a Zen meditation. "In simple situations, you can learn great things," Ron said.

In order to understand tuna-fishing, one must go out every day in spite of numerous difficulties: bad weather or sea sickness. Then the experience becomes progressively more beautiful and meaningful. "What helped me to carry through those long days," Robin said, "was what Reverend Moon told us; you have to go out every day with so much hope and come back elated whether you catch a fish or not, because you know that you did your very best."

Tuna fishing is a great lesson of faith and sacrifice. The fisherman has to give a lot without sometimes catching any fish. He spends most of his day chumming, cutting smelly bits of fish, throwing them in the water in order to attract the tuna. The fisherman has to deal with boredom, frustration, loneliness. Often the ocean has been compared with the desert, and because man on the ocean is apart from everything, just like in the desert, man can find himself and God at the best.

When finally the tuna strikes, nothing else counts. In one split second, body and mind are perfectly united together with only one goal: "to get that fish". The tuna is a great opponent, it combines strength and speed with intelligence. "Tuna fishing is the ultimate fishing experience," Ron said, "it's a hand to fish fight, an incredible battle." Sometimes the fight may last one hour, but when finally the tuna lies alongside the boat, all the excitement, all the emotions fuse and melt into a blissful peace. For a moment, man has regained his place between God and creation, proud to be the lord of creation and thankful to be the child of God.

"I can understand why the Reverend Moon feels that it is valuable for us to experience the ocean and fishing," said Ron, "it develops a fighting spirit, a discipline, a sense of self reliance and also a sense of unity with others."

"Ocean Church" brothers and sisters seem to have greatly benefited from their experience with the ocean, but at the same time, their unique lifestyle set them a little bit apart. No one can truly understand them

'Spirit' is the big catch for Ocean Challenge



Robin Parker, left, with friends and the catch.

without experiencing with them what they experience every day. As Ron puts it: "In a big organization, walls tend to be created between departments. But after the seminarians worked with the "Ocean Challenge" program, the walls broke down. It became "us" instead of

By Robin Parker

It was a joke for me to imagine myself volunteering for the Summer Ocean Challenge Program as a junior seminarian. But when President Kim, president of the seminary, asked if there were any sisters who would like to tuna fish this Summer, my hand went up.

The main reason I volunteered was that I knew I could develop aspects of my character that were dormant.

I imagined that I could awaken virtues such as patience, endurance and the determination not to give up until I was victorious. Also the opportunity to understand the spirit of the ocean intrigued me. But at the end of the Summer I learned and discovered things that surpassed all of my expectations.

After awhile I got used to getting up at 4 a.m. and going 13 miles off shore with the other strong, faithful members of Ocean Church in all kinds of seas. After I got used to rocking back and forth with every wave and baiting the hook with fish heads I began to learn many important things from people who had been fishing a long time and especially from my captain.

Not only did he bequeath to me a love for fishing, much of his skill and technique, and a respect for the creation but he taught me how to "make things happen."

He said having the desire to catch a 700 pound tuna was a start but the determination to catch one entailed discovering my motivation and then searching for the methods to make it happen.

My personal motivation was twofold. I wanted to discover for myself the ecstasy I sensed in people when they fought the tuna victoriously. And also I wanted to contribute to substantiating the vision Reverend Moon has of Ocean Church as a way to help youth discover their own value, as well as God, and as a vehicle to feed the hungry people of the world.

The methods that he taught me included always cleaning the boat and checking and improving our equipment, talking to experienced fishermen, and preparing myself internally to be worthy of catching the great tuna.

I followed his advice; we caught fish and now I understand how to make things happen in other areas of my life. Now I like fishing, I have the start of a beautiful relationship with the ocean and I feel like it was one of the most wonderful opportunities that Reverend Moon ever gave to me . . . to discover my own potential through Ocean Challenge. □

"we" and "them".

For a few years already, sisters have broken some fishermen's chauvinistic concepts. They caught tunas on the ocean. "I did a lot of things I thought I could never do," Robin said, "I did not feel out of place on the ocean. It did not seem unusual to me to be a woman and catch a big fish."

Most seminarians came back to U.T.S., physically toned up and spiritually refreshed. At the source of their life lies their personal relationship with God. Ron remarked, "I feel comforted realizing that God wants to share all aspects of our life catching a tuna or writing a term paper. He will do it as much as we allow Him."

Are we willing to allow Him? □

TO BIGOTRY, NO SANCTION

Meeting the church, and wife to be, in Oakland

This is an excerpt for "To Bigotry No Sanction" by Dr. Mose Durst, President of the Unification Church in America. The book is available from HSA Publications for \$6.95 (paper) \$10.95 (cloth) plus 15 pp.

By Dr. Mose Durst

Just as St. Augustine could look back over his life, in middle age, and see how God had sought him, as his restless quest for the truth drove him from Manicheism to Neo-Platonism to Catholicism, so I can now look back and see how the Hound of Heaven pursued me in school, teaching, and broken marriage. With Plato, I recognize that learning to love earthly things, coming to recognize the value of one beautiful person, is a stage on the way to loving God. One Unification theme, "tears for each other," became real for me when I met Onni, the hard working, totally dedicated missionary who later became my wife.

The story of my conversion may be unremarkable, although it deeply moved — and still moves — me. I reluctantly record how the Spirit dealt with me only because my experience demonstrates conclusively the deep spirituality of the Unification movement. There is no place for the misunderstanding and prejudice of "brainwashing" charges, of declarations that "Moonies" hold people against their will or exploit them, when we see the process by which persons identify with the movement.

Oakland

I ended up in Oakland, California, a disappointed, but by no means a broken, man. The work with poor youth was demanding but satisfied my deep desire to serve others. I helped establish, among other projects, the interdisciplinary program at Laney College. I began reading spiritual classics of East and West, analyzing — on this American frontier closest to the Orient — the contributions of the East to man's spiritual development.

Later I was to learn that a basic Unification ideal is the incorporation of the sacred in the secular world: a move to make concrete the holy, the loving, and the good in the midst of the parking lots, classrooms, and streets of the real, selfish, world. I can see now that this basic religious ideal was what attracted me when I first became aware that someone was different from all the other people I had previously met.

One need to remember that there was no Unification Church, as such, in the United States, in 1971 when I first became aware of a new teaching in Oakland. There was a Unification Church corporation, a formal entity, but only a handful of members in the San Francisco Bay Area, in Los Angeles, in Washington, and in New York. Someone familiar with my interdisciplinary studies course told me of a Korean woman who lived on Dana Street, in Oakland, who might have some interesting ideas to share with me. Fresh from an improvisational dance class — I was involved in many consciousness raising activities — I went to 6502 Dana Street and rang the bell. A lovely Korean woman invited me in.

Onni

The apartment was small but immaculately clean. Bright California sunlight streamed through the orange and white curtains onto the blue felt sofa where she invited me to sit. I was later to find, to my amusement and surprise, that several dresses and ties worn by members of the church were made of exactly the same material as the curtains.

What immediately struck me about her was her smile. She seemed so normal and happy, quite at ease with herself, yet



Dr. Mose Durst

quite open and responsive to the stranger who sat down in her living room. She had dark brown hair, brown eyes, and was a soft presence in a very warm room. We spoke briefly, but she was very direct in asking me what I did and how I liked my work. Her directness was disarming, especially in contrast to her warmth. She did not speak very much during our first meeting, but I was aware that she was very much the "center" of this small spiritual community.

I was to visit her regularly in this little apartment, and she willingly talked with me. I was intrigued by her teaching, delighted over the charts she showed me which detailed the relationship of man to God, and fascinated by her personality.

I was not familiar with Reverend Moon, whom she called her teacher, and it was hard for me to imagine what he could be like. When she offered me a copy of The Divine Principle, the central book of doctrines taught by Reverend Moon, I had never seen or heard of the book before.

Pioneer missionary

I later learned that Onni had joined the Unification Church in Japan in 1960. She was working at the Korean embassy in Tokyo at the time when she first met Mr. Sung Ik Choi, the first missionary sent by Reverend Moon to Japan from Korea in 1958.

Onni was one of the first ten members of the Japanese Unification Church, and

very soon after joining she became a pioneer missionary to the city of Shimonoseki. She left her job at the embassy, gave what money she had to the Church in Tokyo, and set out with great hope to communicate the central message of the Unification Church: God suffers and longs for the love of his lost children, the human race.

When I met Onni in Oakland I once asked why she came to America. "To end God's suffering," she replied, "and to end the suffering of human history."

When the Japanese Church had grown significantly, Reverend Moon sent Mr. Choi and two successful missionaries from Japan to the United States in 1965. Onni was chosen along with Mr. Kenji (Daikon) Ohnuki. They thus joined the earliest missionaries from Korea to the United States: Dr. Young Oon Kim, who came in 1959; Colonel Bo Hi Pak, who came in 1961, and Mr. David S. C. Kim, who also arrived in 1959.

Pioneering in Japan and in the United States, I was to learn, was filled with much walking, little food, and constant praying. I can never look at Onni's feet without thinking of the hundreds of miles she walked in seeking to communicate the message of God's suffering heart to an indifferent world.

Even when she pioneered Oakland, California, she walked around Lake Merritt several hours a day until she met someone with whom she could share God's heart and her own desire to love purely another human being. Her Eng-

lish was poor when she first came to the United States, so she had to rely on prayer, perseverance, and a joyful smile to spread her message.

Kristina

Kristina Morrison Seher joined with Onni to become the second member of the Oakland Unification Church. Onni and Kristina lived in a small, one bedroom apartment on Telegraph Avenue, near Berkeley. Kristina was pursuing her doctoral studies at the University of California, Berkeley, while also working as a consultant.

Onni had worked two jobs as a waitress for a total of sixteen hours a day, when she first arrived in San Francisco. She would then witness for three to four hours. With Kristina now working, Onni had the opportunity to witness many hours a day.

Kristina describes how Onni would get up at 4.30 a.m., awaken Kristina and then prepare for prayer at 5 a.m. Both women would then study the Bible, The Divine Principle, or other sacred texts. They would then set their goals for the day, eat breakfast, and set out for the day's activities. In the evening Onni would usually, each day, bring home one or two guests for dinner with whom she could share the ideals of the Unification movement.

Kristina, like Onni, is a devout and powerfully motivated woman. Even in our Church, and certainly outside, Onni and Kristina are a little bit feared because of their commitment, their dedication and their love of God. Many times both women have fasted seven days so that America would be blessed by God. Their sacrifice was offered as a condition of purity so that God would have mercy on the many profane actions of our nation. They have fasted for President Nixon and they have fasted for a brother or sister who was having spiritual difficulty.

Tuberculosis

The fasting, praying, and sacrificing took its toll on Onni's health. She contracted tuberculosis and was confined to her room for almost a year. I once asked her why she didn't lose her faith during this period, since she had done so much for God and he seemed to do so little for her. "What do you mean little," she replied sharply (and there is a very sharp — yet loving — side to Onni as well as a soft side), "I have life, I have love, and I have my ideals. I am an earthly-down person. I can pray for my brothers and sisters, I can sing holy songs, and I can now study. I have even been given a copy of a book by Swedenborg from Dr. Young Oon Kim. No problem. No worry."

Onni loved Kristina deeply, and both women united in a common God-centered purpose eventually brought several thousand dedicated members to the Unification Church, more than any other single Unification Church in the world. The secret of their success was simple: deep faith, constant prayer, sincere sacrifice for others, and joyful love of God. As I look at those people who received spiritual life from Onni, I look at physicians like Dr. William Bergman, professors like Dr. Tyler Hendricks, businessmen like Mr. Jeremiah Schnee, and a myriad of others, including myself.

When I first met Onni, I was prepared for a spiritual charge, of course, by my practice of meditation, by wide reading in spiritual subjects, and by the teaching of my interdisciplinary course. Nevertheless, my conversion was not to come suddenly. I was familiar with the theories of psychologists like Abraham Maslow and Erik Erikson, and with their concepts of gradual, evolving change until there is the growth of the personality and of the spirit. Now that spiritual evolution was to take place in me. □

This is the third in a series of excerpts from the book "Life in the World Unseen", an account of a revelation received by Anthony Borgia. (Available from HSA Publications, 4 West 43rd Street, New York.) The views expressed here are not exactly those of the Divine Principle, however there is a remarkable similarity in the two views of the life after the physical death.

I have already mentioned that when I was first introduced to my spirit home I observed that it was the same as my earth home, but with a difference. As I entered the doorway I saw at once the several changes that had been brought about. These changes were mostly of a structural nature and were exactly of the description of those that I had always wished I could have carried out to my earthly house, but which for architectural and other reasons I had never been able to have done.

Here, earthly needs had no place, so that I found my spirit home, in general disposition, exactly as I had ever wished it to be. The essential requisites indispensably associated with an earthly homestead were, of course, completely superfluous here, for example, the severely mundane matter of providing the body with food. That is one instance of the difference. And so with others it is easy enough to call to mind.

The furniture that it contained consisted largely of that which I had provided for its earthly original, not because it was particularly beautiful, but because I had found it useful and comfortable, and adequately suited my few requirements. Most of the small articles of adornment were to be seen displayed in their customary places, and altogether the whole house presented the unmistakable appearance of occupancy. I had truly 'come home.'

Remorse

In the room that had formerly been my study I noticed some well-filled bookshelves. At first I was rather surprised to see such things, but upon further thought I could see no reason, if such as this house could exist at all with all its various adjuncts, why books should not also have their place within the scheme.

I found that conspicuous among them were my own works. As I stood in front of them I had a clear perception of the reason for their being there. Many of these books contained those narratives that I spoke of earlier, in which I had told of my own psychic experiences after giving them the necessary religious turn.

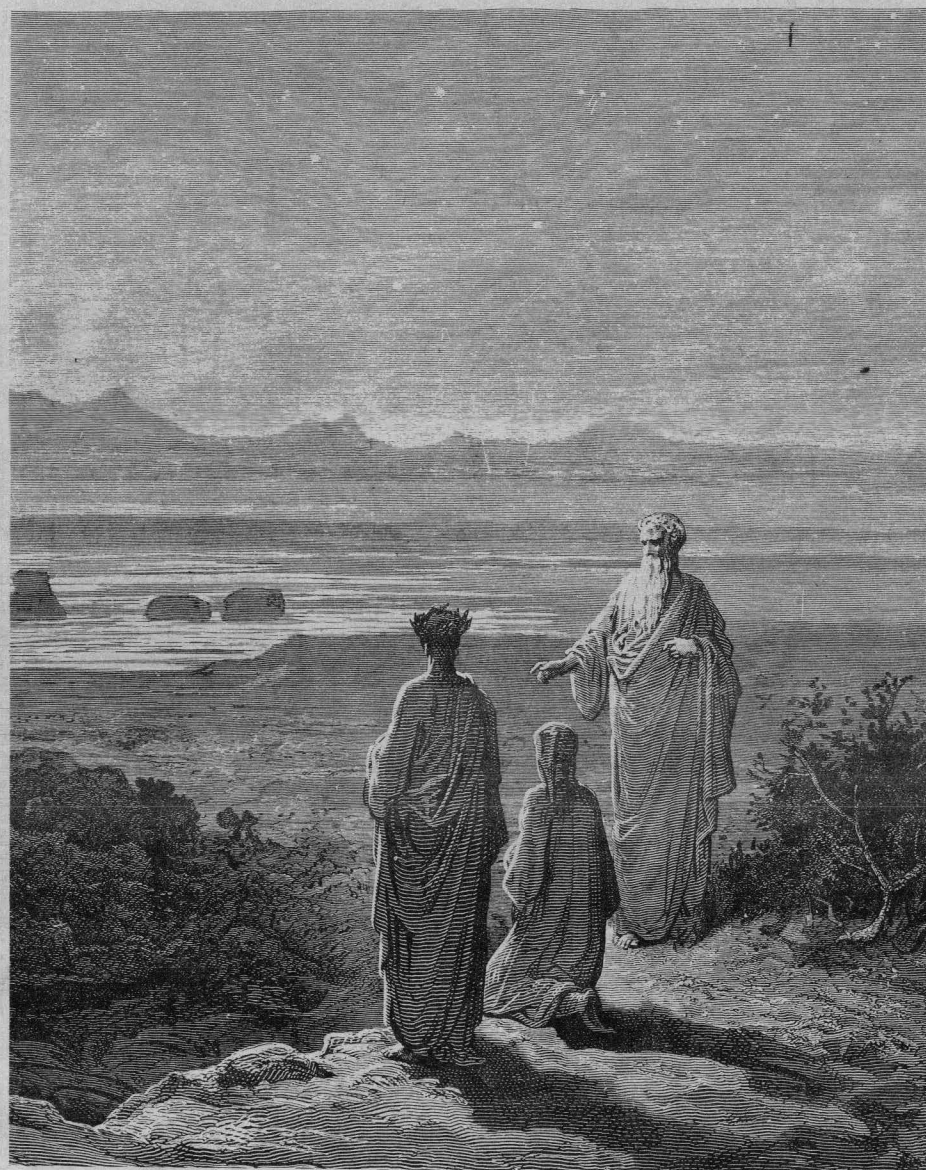
One book in particular seemed to stand out in my mind more than the others, and I came to the full realization that I now wished that I had never written it. It was a distorted narrative, where the facts, as I had really known them, were given unfair treatment, and where the truth was suppressed. I felt very remorseful, and for the first time since coming into this land I had regret. Not regret that I had, at last, arrived in the spirit world, but sorrow that, with the truth before me, I had deliberately cast it aside to place in its stead falsehood and misrepresentation. For I knew that so long as my name lived, that is, so long as it had any commercial value, that book would continue to be reproduced and circulated and read — and regarded as the absolute truth. I had the unpleasant knowledge that I could never destroy what I had thus done.

There was, at no time, any sense of condemnation over this. On the contrary, I could feel a distinct atmosphere of intense sympathy. Whence it came, I knew not, but it was real and concrete nevertheless. I turned to my friend, who, during my inspection and discovery, had been standing discreetly and understandingly at a little distance apart, and I asked for his help.

My first question was to ask him how I could put this matter right. He told me that there were several ways in which I could do so, some more difficult — but

LIFE IN THE WORLD UNSEEN

The vitality of spirit life



An engraving by G. Doré

more efficacious — than others. I suggested that perhaps I could go back to the earth-plane and tell others of this new life and the truth of communication between the two worlds.

Going Back

Many, many people, he said, had tried, and were still trying, to do so, and how many were believed? Did I think that I should have any better fortune? Certainly none of those who read my books would ever come within miles of receiving or crediting any communication from me. And did I realize, also, that if I were to present myself to such people they would at once call me a 'devil', if not the very Prince of Darkness himself!

'Let me', he continued, 'place a few considerations before you concerning this subject of communication with the earth world. You know full well that such is possible, but have you any conception of the difficulties surrounding it?'

'Let us assume that you have found the means to communicate. The first thing you will be called upon to do will be to furnish clear and definite identification of yourself. Quite probably, upon your first declaring who you are, there will be some hesitation at accepting your name simply because it carried weight when you were incarnate. However important or famous we happen to be when upon the earth-plane, as soon as we are gone to the spirit plane, we are referred to in the past tense!'

'You will be commanded, then, to provide a deal of identification. That is quite proper in such circumstances, provided it is not carried to extremes, as so often it is. After fulfilling this condition, what next? You will wish to intimate that you are alive and well. If the people with whom you are communicating are no mere dabblers, no doubt will be placed

upon your statement. But if you wish to send such news to the world in general through the customary channels, those who believe it is really you who have spoken will be those who already know of, and practise communication with, the spirit world. For the rest, who will believe it is you? None — certainly none of your former readers. They will say that it cannot be you, but that it is a "devil" impersonating you. Others will quite probably take no notice whatever.'

'There would, of course, be a number who would imagine that, because you have passed into the world of spirit, then you will at once have become endowed with the profoundest wisdom, and that all you say will be infallible utterances. You can see some of the difficulties that will confront you in this simple matter of telling the truth to those who still sit in the darkness of the earth world.'

My friends forecast grieved me considerably, but I appreciated the extreme difficulties, and I was persuaded to leave the project for the time being. We would consult others wiser than ourselves, and perhaps some course would be outlined where I could achieve my desires.

Time to Rest

His advice was that I should have a thorough rest, during which time he would leave me. If, when I was quite refreshed, I would send out my thought to him, he would receive it and return to me at once. So, making myself 'comfortable' upon a couch, I sank into a delightful state of semi-sleep, in which I was fully conscious of my surroundings, yet at the same time I could feel a downpouring of new energy, which coursed through my whole being. I could feel myself becoming, as it were, lighter, with the last traces of the old earth conditions being driven away for ever.

How long I remained in this pleasant state, I have no knowledge, but eventually I fell into a gentle slumber from which I awoke in that state of health which in the spirit world is perfect. I at once remembered my friend's proposal, and I sent out my thoughts to him. Within the space of a few seconds of earth time he was walking in through the door. His response was so bewilderingly rapid that my surprise sent him into merry laughter.

He explained that in reality it was quite simple. The spirit world is a world of thought, to think is to act, and thought is instantaneous. We think ourselves in a certain place we shall travel with the rapidity of that thought, and that is as near instantaneous as it is possible to imagine. I should find that it was the usual mode of locomotion, and that I should soon be able to employ it.

Really Alive

My friend at once noticed a change in me, and he congratulated me upon my regaining my full vigor. It is impossible to convey, even in a small measure, this exquisite feeling of supreme vitality and well-being. When we are living upon the earth-plane we are constantly being reminded of our physical bodies in a variety of ways — by cold or heat, by discomfort, by fatigue, by minor illnesses, and by countless other means. Here we labor under no such disabilities.

By that I do not mean that we are just unfeeling logs, insensible to all external influences, but that our perceptions are of the mind, and that the spirit body is impervious to anything that is destructive.

We feel through our minds, not through any physical organs of sense, and our minds are directly responsive to thought. If we should feel coldness in some particular and definite circumstances, we undergo that sensation with our minds, and our spirit bodies in no way suffer. We are never continuously reminded of them.

In the realm of which I am now speaking, all is exactly attuned to its inhabitants — its temperature, its landscape, its many dwellings, the waters of the rivers and streams, and, most important of all, the inhabitants one with another. There is therefore nothing that can possibly create any unhappiness, unpleasantness, or discomfort. We can completely forget our bodies and allow our minds to have free play, and through our minds we can enjoy the thousands of delights that the same minds have helped to build up.

At times we may feel saddened — and at times we are amused — by those who, still upon the earth, ridicule and pour scorn and contempt upon our descriptions of the spirit lands. What do these poor minds know? Nothing! And what would these same minds substitute for the realities of the spirit world? They do not know. They would take away from us our beautiful countryside, our flowers and trees, our rivers and lakes, our houses, our friends, our work, and our pleasures and recreations. For what? What conception can these dull minds have of a world of spirit? By their own stupid admissions, no conception whatever.

They would turn us into wraiths, without substance, without intelligence, and merely surviving in some dim, shadowy, vaporous state, dis severed from everything that is human. In my perfect health and abounding vitality, and living among all the beauties of this world of strict reality — a mere hint of which I have only so far given you — I am forcibly impressed by the magnitude of ignorance shown by particular minds upon earth.

The time had come, I felt, when I would like to see something of this wonderful land, and so, in company with my friend, we set forth on what was, for me, a voyage of discovery. Those of you who have travelled the earth for the sake of seeing new lands will understand how I felt at the outset. □

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 Seven

The question may be asked: How could God's plan go wrong like this? He created the universe. He must be almighty. Lucifer, Adam and Eve were all His creatures. They must have existed in accordance with His plan. How could things turn out so badly?

In the view of Divine Principle, God created in such a way that His universe may be compared to a train running on a track. The train represents God's creation and the track is comparable to His law. As a train is guided by the track, so God's creation develops automatically within the context of His law. But if the train is struck by another power greater than the holding power of the track — for example a landslide or an intersecting truck — the train will be derailed.

Similarly, if some power in the universe greater than law struck Adam and Eve, then they could be knocked off their original course. Such a power — greater than all the law and principle of God — is the power of love.

Love, Not Law

As was explained in the Principle of Creation, God created to experience the give and take of love. His ideal is not a world of law or regulation, but a world of love. Therefore, God made the power of love greater than every other power. Love is the supreme force in the universe. God made the power of love so absolute that even His principle does not preclude expressing love in a way which violates His will. Adam, Eve and Lucifer fell because of the power of love.

Literature and history alike pay tribute to the omnipotent reign of love over the human heart. Freud and other psychoanalysts point out that in this fallen world the erotic impulse by itself is strong enough to disregard all the moral conventions which society and conscience ascribe to the will of God. Shakespeare has immortalized how love drove Romeo and Juliet to suicide, how Hamlet's uncle was driven by passion to kill his brother in order to marry his sister-in-law, and how Lear became literally insane because he made a mistake about how much his daughters loved him. In our time, King Edward VIII abdicated the throne for the sake of love.

Love of God, love of man

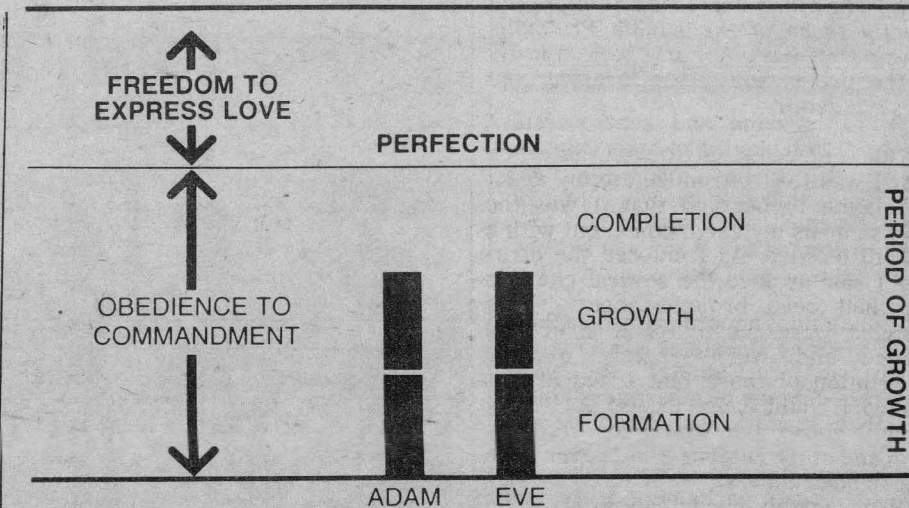
Since God created love supreme once man attains maturity and becomes united with God in love, nothing can break this relationship. In perfection, no corruption is possible because a person is one with the love of God. However, before man reaches perfection, his desire may be misdirected. For this reason, according to Divine Principle, man and woman should experience a full union of love with each other only after their love for God has crystallized. To achieve this, God knew Adam and Eve needed protection and special guidance. For this purpose, He gave them the commandment:

"You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat." (Gen. 2:16-17)

Through the commandment, God's children were directed to center their affection beyond themselves.

The sexual interpretation of the Fall has signal merit precisely because it points the finger at the one sin which is rooted in the biological structure of man. In one sense and apart from details of his theories, Freud correctly traced the human tragedy to the sexual drive.

As long as our ancestors had faithfully kept the commandment, they would not have become over-involved with the archangel. Under these circumstances the love powerful enough to cause Adam and Eve's deviation would not have come into existence. However, since they did not keep the commandment and instead formed a close reciprocal relationship with Lucifer, an immoral love developed



and caused them to deviate from the track of God's principle.

How long would God have required Adam and Eve to keep the commandment not to eat of the "fruit"? If Adam and Eve had perfected themselves they would have entered the direct dominion of God's love. Then with God's blessing they would have been free to develop their love with each other as husband and wife. If they had done so, there would have been no possibility of their love being broken. Having perfected themselves individually, they would have been capable of developing a mature love with each other. Accordingly, obedience to God's commandment was necessary only as

long as Adam and Eve were still growing toward perfection.

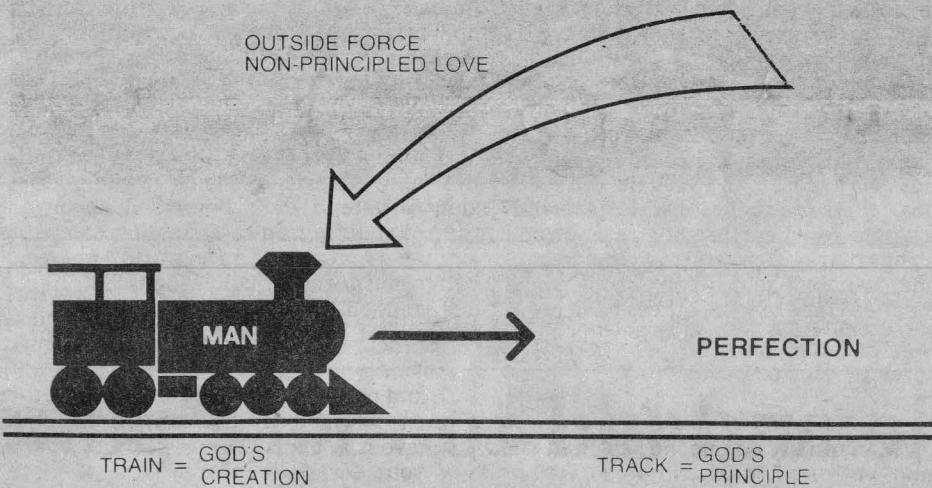
Free Will and the Fall

In the Principle of Creation it was shown that God gave free will to man to allow us to participate in His creation, thus becoming a co-creator with Him. Therefore, God's giving a free will to man was necessary and good, as traditional Judeo-Christian theology has asserted. Free will is the highest gift God gave man.

If man were simply forced to serve God, there would be no beauty or life in man, and no joy or glory for God. It is most beautiful and precious when man serves God voluntarily and loves Him wholeheartedly, in free will. The flower turns its face to the sun because there is no alternative open to it; man's free will gives his existence a special dimension. From this man is supreme in all creation, validating his lordship.

Some believe that Adam and Eve fell because they had free will. Of course, their free will made it possible for them to fall. If they had fallen because of their free will, however, there would always be the danger of falling, even after they had become perfect. Insecurity would exist even in the Kingdom of God where man is to have complete freedom. Such insecurity would then exist forever, and the promised attainment of perfection would be impossible. □

Next Month • Part Eight
The Loss of Freedom



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ERIN BOUMA

A stirring and controversial film playing in American theatres has variously been called "fantasy", "macho epic", and "heroic". It's all a matter of perspective when you're viewing the new John Milius epic, "Red Dawn".

The opening is a more plausible 1980's version of "The Russians are Coming! The Russians are Coming!", the 1960's Alan Arkin comedy of a harmless "invasion". The scenario set could be the headlines for the three-five years: USSR wheat harvest failures, Greens take over the West German parliament, Cuba and Nicaragua build up their military forces to more than half a million, El Salvador and Honduras yield to them and Mexico suffers a revolution, while NATO falls apart and Poland is invaded.

Perhaps this is a "worst-case scenario", with Murphy's Law at work ("everything that can go wrong does"). But seldom in the history of the world communism has there been a running "best case scenario" played out.

Nevertheless, I guess many Americans and reviewers are unable to even get past this basic premise to experience the film itself. The picture painted is one of an isolated -- and vulnerable United States. And, just as with Pearl Harbor in the last World War, our nation is unprepared and stunned when assaulted directly. But what if Pearl Harbor had been followed by a surprise landing and enemy occupation? It seems to me this World War III drama, follows this line with a non-nuclear invasion set in middle America, focusing on a small town in the Colorado Rockies.

Conventional struggle

In contrast to such Hollywood "fear films" as "The Day After" and "Testament", Milius portrays a conventional war struggle between the communist forces (a combination of Cubans, Nicaraguans and Soviets) and U.S. armed

If war came to America



Soviet troops capture an American town in Red Dawn.

forces; "Red Dawn" focuses, however on civilian resistance, armed and unarmed, in the specific local of the story.

While some reviews claim that this movie "glorifies" war and violence, it rather "horrifies", rather than romanticizes. Like The Red Badge of Courage (Stephen Crane novel of the Civil War), it is a painful, sickening, and ugly experience to kill and be killed in war; the young men and women turned guerrillas struggle with their consciences, their fears, and their own survival rather than trying to "prove" their courage or prowess. One boy asks, "Are we doing right?" and while there is no answer given in the script, each person in the audience is confronted with the same question.

Neither is this a morality play. It is not full of preaching, of pieties and philosophical discourse on the nature and duty of man, but rather a three dimensional study of a dozen individuals (on both sides), their feelings, struggles and limits. Some can bear to shoot a comrade who has betrayed or who is wounded, and some cannot; some can shoot their "enemies" face to face, others have great struggle in their hearts over this task.

Some are fighting out of ideological conviction, some for revenge, some for professional pride, and some because they were caught in the circumstance of war.

Contrary to the Christian Science monitor review, I found the portrayals of the invaders anything but racial stereotypes and communist "caricatures". I felt there was an unusually sympathetic characterization of different personalities, though they weren't as lovable as Alan Arkin was with his merry band. But to accuse the film of presenting a "spiteful view of Soviets and Hispanics", provoking hates and hostilities to poison human relations seems extreme; the oppression of foreign occupation on American soil hardly makes the communists into heroes and liberators.

The real heroes

The real heroes and liberators are the everyday Americans rising to the occasion to defend their homeland as best they can: defiant in re-education camps, singing "America the Beautiful" before being murdered in cold blood, and, like our youthful teenagers and downed Air Force pilot, running guerrilla resistance

for several months out of the mountains. But America also has her collaborators, who do not have the character or will to fight; since the invading officers have no respect for the small-town mayor who is too agreeable, how can the viewer be expected to like him (even though we all have that possibility within us).

Milius, an unorthodox director who also produced "Apocalypse Now" and "Uncommon Valor", approaches issues of war and courage from very personal premises. In all, they prove to be studies in American character under challenge. I believe his underlying faith in the American value of freedom is the most "patriotic" inspiration of all. He has stated that rather than be conquered, Americans would "resist with a ferocity that is almost unknown..."

But the tragic flaw in the American character, that requires such inordinate courage to salvage and guard its democracy, is what Milius calls our "blind spot". In a recent interview he spoke of the American concept of war as "either wars overseas, or a Third World War in which there's a blinding flash." Since we have never directly experienced war, its devastation and humiliation, on our national soil, we tend "to put war away" as "an unpleasant subject."

It is an unpleasant subject, for sure, but that's all the more reason to be educated about its possibility and preventative strategies such as the Strategic Air Command's "the price of peace is eternal vigilance." He points out that he believes that the U.S. must remain strong for the next ten years to hold our own against the Soviet threat. The reason for this is positive. "Human beings do not want to live under totalitarianism. They may live in oppression for a long time, but eventually they're going to find their way out of it."

The film ends on a hopeful and thoughtful note: America survives somehow, and some carry on the memory of those who once again sacrificed for freedom. I see this film in a hopeful way myself: if young Americans can still sincerely be portrayed as champions of freedom and if contemporary young Americans can fill theatres to see these "lessons of history" and what will be required of them if we ever fail to value the potential and vision of a free nation such as ours, then maybe "Red Dawn" will eventually be hailed as a most remarkable film about peace. □

A useful guide and aid to more power for living

The Power to Change Your Life: A Step-by-Step program for Planning your Future, by Kathryn Jason and Joe McMahon, Ph.D. Doubleday, 1982

By Erin Bouma

Although in the realm of self-help publications, this book stands out because it goes far beyond the momentary, standard "pep talk." *The Power to Change Your Life* is much more serious, and therefore more deeply and realistically raises fundamental issues that can unleash personal inner forces of reflection, decision and the courage to act.

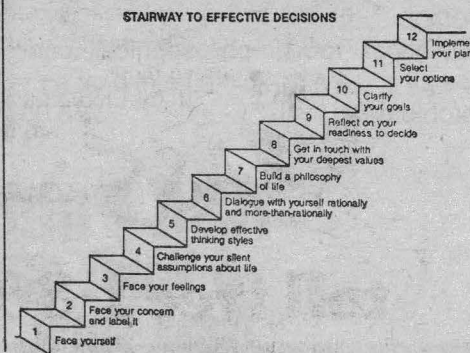
The authors, Jason and McMahon, are both experienced counselors. Dr. McMahon, a professor at Unification Theological Seminary, brings his philosophical and psychological insights from the classroom as well, and outlines a process for each person to take charge of their own life.

This process of responsible decision-making and acting is posited in opposition to more popular "defensive psychology" which advises people to stop their feelings, to win at all costs, and to intimidate others to protect themselves. These approaches, as this book explains,

"can never lead to the true nourishment of the human spirit that brings real growth and fulfillment."

Instead of easy answers, the reader is here challenged to "discover the issue" (identify fears and weaknesses), "discover yourself" (understand your own motivations, intentions and values) and "discover the system" (learning to take responsibility for where you are, and moving toward positive change).

Realistically, say Jason and McMahon, "we are left with the responsibility to shape our lives based on the cards that destiny has dealt us... Our salvation seems to be, that by taking responsibility for who we are today... we do have the power to decide about our lives."



They encourage the reader to question the whats, hows, whys and wherefores of the points of dissatisfaction in their lives.

The rational and supportive tone throughout the book does not compromise with honest truth. For instance, the authorities point out that spending one's life not making major decisions is another form of passive decision-making: "you have decided not to decide. Even your indecision is a decision."

The Power to Change your Life also encourages individuals to not only face their feelings, but also to understand their sources as well: "Rage is uncontrolled anger turned outward while depression is uncontrolled rage turned inward." These insights are helpful.

Dr. McMahon, in his previous book, *Between You and You*, introduced a "Human Tendencies Profile" used again here. Three tendencies of decision-making, according to this construct, are the Irrational (leading to self-destruction), the Rational (leading to self-profit), and the Supra-Rational (leading to genuine growth). The steps in the Supra-Rational mode are vision, freedom, change and creativity, taping at each point the highest human potential and responsibility.

In "Discovering Yourself" each per-

The POWER TO CHANGE YOUR LIFE

A STEP-BY-STEP PROGRAM FOR PLANNING YOUR FUTURE

KATHRYN JASON
JOE MCMAHON, PH.D.

son is directed to form their personal philosophy. The concluding section of the book asks the reader honestly if they are ready to change. The three-prerequisites needed, according to the authors, are emotional readiness, courage, and creative openness. Now the "system" entails planning your goals and implementing them. □

Human beings: The center of value for Creation

By Simon Herbert

In describing man, Teilhard de Chardin poetically emphasizes man's central role in creation; "Man is the peak toward which all biological efforts on this earth have been aiming, and without which the biosphere would have remained a headless body, a mere torso. Man is the flower of evolution, aspired to from the first, and slowly and methodically prepared for billions of years."

In a hierarchy of values, it is man and the world, not the world and man to whom our primary concerns should be focused. By helping our fellow humankind to foster their innermost ideals which are based on the love and goodness derived from God, we help them also to build a physical environment to reflect and grow within. We must share what is good, with each other — on the local and world community level, and by so doing, aid those less developed to gain control of their own lives.

Just how insensitive man can be to his own earth is well described in the following excerpt from "Design with Nature", made all the more poignant because the changes the author describes were in themselves not bad goals. The Scottish landscape architect Ian McHarg grew up in the 1930's outskirts of Glasgow, and well remembered his childhood days experiencing the nearby Black Woods, an area of solitude and natural beauty. Following a period of war time service, he returned home to find the favorite place of his youth in entirely changed circumstances, he describes:

"I came expecting to see it shrunken, for this is the lot of the place revisited, but not to find it obligated. Yet the City of Glasgow had annexed this land and made it its own. Each hill had been bulldozed to fill a valley, the burn was buried in culverts, trees had been felled, farmhouses and smithy were demolished, every tree, shrub, marsh, rock, fern and orchid, every single vestige of that which had been, was gone. In their stead were uniform four-storey walk-up apartments, seventy feet face to face, seventy feet back to back, fifteen feet from gable to gable."

The reasons for living in this place were manifest. It held much offered variety and delight. It could well have been marvelous but the results were otherwise.

Looking back into history, it appears that man at some point lost his intimacy with his surroundings with the result



"Hatford Mill" by John Constable.

that there was severed both a sensitivity to nature and a spiritual awareness associated to that.

Worship of nature

While man's worship of nature might be termed animism, from the beginning of time all over the world, man's relationship to nature transcended the simple direct experience of objective reality. Primitive people for example, are inclined to endow creatures, places, and even objects with mysterious powers; seeing gods in everything and everywhere. Eventually, man came to believe that the appearances of reality were the local or specialized expressions of one universal force, so from belief in gods, he moved up to belief in one god.

Prior to the Industrial Revolution man cannot be said to have been wholesomely religious, or to have lived an ideal life. He did not enjoy pastoral bliss nor was he unselfish about what he took from the land. However, we can perceive that a balance did exist if nothing else than because of a scarcity of more men to disrupt the balance.

It would be wrong to blame the Industrial Revolution for today's environmental problems. This would be both shallow and untrue, although this cornerstone in

mankind's development does serve as fertile soil for a variety of human weakness; selfishness and greed being the two worse. Egged on by promises of wealth and fortune, many sought enrichment at the cost of other men, and the environment.

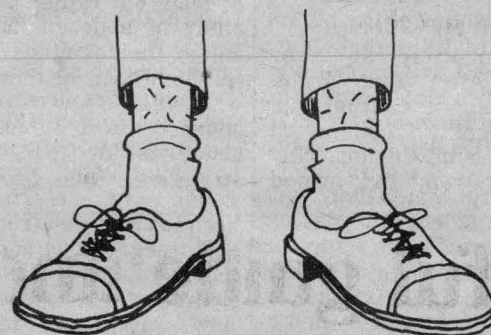
The British biologist Sir Julian Huxley remarks about a psychological revolution within man, "The fact that man incorporates part of the universe in his being provides a scientific basis for his feeling of reverence toward the earth."

Unfortunately the fact also that he can act on the external world often makes him behave as if he were foreign to the earth and her master — an attitude which has become almost universal during the past two centuries.

Human and environmental damage occurs when we ignore certain ethical and moral standards which have otherwise been handed down through history. For western man, these have been rooted in the Bible and the Judeo-Christian tradition. Likewise, the problems of poverty, disease and environmental decay cannot be solved merely by the use of more and more scientific technology. Technological fixes usually turn out to be a jumble of procedures that have unpredictable consequences and are often in conflict with natural forces. The better we understand our relationship to the earth, the more we can protect it.

Science is at present evolving from the description of concrete objects and events to the study of relationship such as are observed in complex systems. Authorities like Rene Dubos are convinced that we may be about to: "recapture an experience in harmony, an intimation of the divine." A truly ecological view of the world, he continues, always has religious overtones.

With this in mind, universal values must be centered on the proposition that man is a creation of God and that the earth is also a gift which man can use freely provided he does so with responsibility. Full awareness of this responsibility comes as we earnestly seek to know God, eventually to become one with Him in a cooperative union which embraces man, earth and creature. Fortunately we are not without our models in this union and next month's article will present some historical examples of this relationship. □



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A helping hand to my fellow man . . .
to lend an ear when it's needed and try to understand
The pain that some in their life time have endure
When it seems to them that it is their lot to be poor
God knows their need to be
Because a man without a dream, his road leads downward to him it seems
But if he just hold on a little longer
He will come to the light at the end of the tunnel
Then he will that his prayers was answer
God has seen his need to be
To be a man who can walk tall, never again on his belly to crawl
Because in his heart he has been through it all
Now that his victory is won, he can get on with living and having fun
For he has found the golden key, that helps to set him free
He knows God is on his side, for his sins he was crucified
Because he knew of his need to be
Now he can help others along the way, until they find the strength to say
That I love God because I know that he first love me
He proved it beyond the shadow of a doubt
That a man has a need to be

Bunny McCall
Long Island City

Dr. Huston Smith was the Chairman of the Fourth International Conference on God: The Contemporary Discussion. This is an excerpt from his welcoming speech to the conference in Seoul, August 11.

By Dr. Huston Smith

Those of you who are with the God Conference will recall that its letter of invitation said that the Reverend Moon would be with us this morning and included the hope that His Holiness the Dalai Lama would be present as well. A conflict has prevented the Dalai Lama from coming; his message will be read by his delegate immediately following these remarks of mine. As for our host, the Reverend Moon, it is common knowledge that he is not at liberty to join us here in his homeland.

This is not the place to retry the case that the IRS brought against Reverend Moon, but as his imprisonment has deprived us of his scheduled presence, to pass over it in silence might raise questions that could unsettle the atmosphere of our discussions. So I shall give you my reading of the matter, asking you to keep in mind that what I say here, in this first half of my talk, I say not as a member of the Unification Church — which I am not — nor even in my capacity as chairman of the God Conference. What I say on this subject I say as a citizen of the United States.

As we know, America was initially settled by men and women who braved the perils of an ocean and an unknown continent for freedom to worship God as they felt called. The memory of the persecutions that had driven them to those lengths was fresh enough in the minds of the Founding Fathers to cause them to build into the United States Constitution safeguards for religious liberty that are one of the glories of history — untold millions have drawn hope and inspiration from their ringing words.

So much greater the tragedy, therefore, that the practice of the States has fallen far short of its preachment. Anti-Catholic sentiment was part of our history until Kennedy's election, and to some degree anti-semitism is part of it still. We hounded the Quakers, the Shakers, and the Amish. We drove the Mormons into an empty state that was worthless until they made it otherwise.

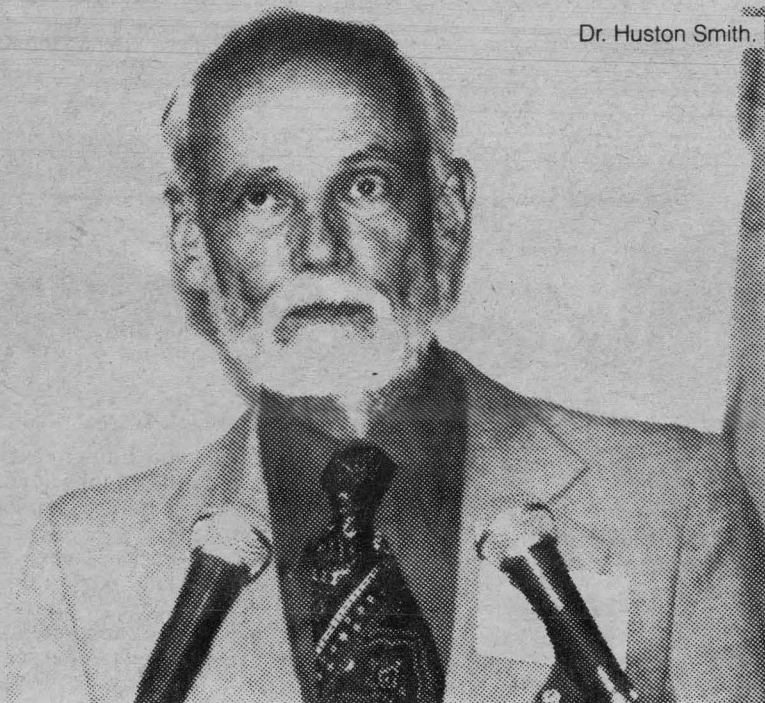
As recently as six years ago a special act was required to bring religious freedom to the American Indians, and in places it is still, today, honored only in the breach. The record of the United States on religious liberty is not a pretty one.

Senator Orrin Hatch is conservative, so I was surprised to find him convening on June 26 his Senate Subcommittee on the Constitution to hear charges that a number of recent court decisions have violated the First Amendment. I was even more surprised to hear him say outright at those hearings that in the case of Reverend Moon, justice had (in his opinion) seriously miscarried. As I say, I was surprised by his courage in those respects until I realized that as a Mormon the memory of the mob that stormed a prison to murder Joseph Smith is probably always with him, honing his conscience where religious freedom is in jeopardy.

I attended those hearings of Hatch's committee, and out of what I heard there, as subsequently published in the Congressional Record, I want to set before you my understanding of why Reverend Moon is not with us this morning.

The IRS charged that in addition to taxes that Reverend Moon paid on his salary he should also have paid taxes on certain sums that he deposited in trust for his Church but which the IRS claimed were actually his. As it is perfectly legal and common practice for priests and ministers to hold funds for their congregations in trust, many civil libertarians are disturbed right here, at government arrogating to itself the right to determine where religion may and

The struggle to do good



Dr. Huston Smith.

may not draw the line between the public and private roles of its leaders. For the sake of argument, though, let us grant that in his no-man's land there is room for differences of opinion.

A Vendetta

Where Moon's case took on the clear guise of a vendetta was in what happened after his indictment. When 60 of the respondents to a public opinion poll reported that if they were on his jury they would vote for conviction no matter what, Moon elected to be tried by the judge instead. That right was denied him. Commenting on this at the hearing, Senator Hatch said that in his entire legal career he had never heard of another plaintiff who was denied his right in that regard; the choice was built into the law precisely to protect defendants from public prejudice, not subject them to it.

Then, when the case did go to jury, the judge instructed it to disregard its religious aspects entirely. At the hearings, Laurence Tribe, Professor of Constitutional Law at Harvard University, branded this "endrun around the Bill of Rights egregious and horrendous," forbidding the jurors (as it did) to accord the Church any religious rights at all. The jury was forced to consider it just another corporate body.

As a result of these abuses, Professor Tribe continued, Reverend Moon "will be not only the first religious leader sent to prison largely because of the tenets of his faith and the way it chose to organize its affairs. He will also be the first American in at least a quarter century, religious or secular, to be sent to jail for an alleged tax violation where the appellate judges could not even agree among themselves as to the tax standards applicable."

Are we really to believe — I am speaking for myself now — that it is simply a chance or impartial turnings of the wheels of justice that "the newest kid on the block," religiously speaking, got hit with these two punitive "firsts"? "By almost any standard of justice and fair play," John McClaughry wrote in his column for The New York Times on May 20, "Mr. Moon was railroaded for his unorthodox religious beliefs."

Meanwhile, "even the wrath of man shall praise thee" (Psalms 76:10). Moon is behind bars, but his presence there has, along with other recent governmental moves, alerted America's conscience. Forty organizations ranging from the National Council of Churches and American Civil Liberties Union to the National Conference of Black Mayors, a coalition as politically diverse as can be imagined and representing a combined membership of 120 million Americans, entered briefs urging the Supreme Court

to review Moon's case. The court declined, but we can take hope from the words with which Professor Tribe closed his testimony to the Senate Committee: "The books of history," he said, "close very slowly on cases of great moment. The last words on matters of this kind have not been written."

Both the God Conference and the Youth Tour are international bodies, so perhaps I should apologize to those of you who are not citizens of the United States for devoting half of my time to an issue for which you are nowise responsible. I may be unusually sensitive to this case because thirty-four years ago something very much like this happened to my parents in China. When the Communists took over the Shanghai area, my mother and father were as missionaries placed under house arrest, in their case for nine months for refusing to surrender a gun that in fact they had never possessed.

But it is not from the irony of the present reversal — now my country is doing the imprisoning — or from remorse over my government's behavior and the need I feel to apologize for it that I have gone into the matter considerably. Reverend Moon's case turns out to relate more to why we are here than at first appears.

Increasingly the operative religion in the modern world is coming to be nationalism. The only force that has the power to check unbridled nationalism — the insatiable claims of the nation state — is religion.

Because of science's astounding accomplishments we look to it for truth. But scientific truth must establish itself through controlled experiments. It follows that nothing superior to ourselves can ever turn up in a scientific worldview, for we can control only our inferiors. So our cognitive deference to science saddles us with an inferior world. The world which used to be an "enchanted garden," to invoke Weber's memorable phrase, has had the enchantment drained from it, with alienating results.

Existentialism and phenomenology responded by setting out to reclaim territory the human was losing to science, but they made a serious mistake. Assuming that metaphysical objectivity is of a piece with scientific, they turned their backs on both varieties and launched the "post-Nietzschean deconstruction of metaphysics."

A surprising variety of schools joined this project: Anglo-American philosophy with Wittgenstein, Continental philosophy with Heidegger, Deconstruction with Derrida, the advocated of narrative over formal discourse, and theologians as well. "The Bible does not give us a world view," we now read. The disclaimer goes back to Schleiermacher who broke with

metaphysics to found religion on experience. The movement has left us sloshing in the historicism, relativism, and subjectivity of a single-storied universe where time reigns supreme. In Walker Percy's current title, we are Lost in the Cosmos.

God has difficulty entering lost lives — or to change the metaphors, lives that have gotten themselves into the box of the modern Western mindset. But there is no logical reason to stay in that box; only psychological ones which, though they are powerful, though can dispell.

Those of you in Asia and Africa who have not been driven as deeply into the box as the rest of us can help us here. I speak not hypothetically but in testimony, for if I at least see the box — I struggle as much as the next Westerner to stay out of it — this is only partly because fifteen years at M.I.T. showed me how science can skew our sense of reality when overemphasized.

More important were three decades of tutelage under masters of the Vedanta, Buddhism, and Islam who, as learned as they were holy, brought me to the Jewish and Christian mystics as well and showed me that their worlds are as accessible today as they ever were. Reality hasn't changed — it is we who have closed important doors to it.

To reopen those doors we need to stop railing indiscriminately against metaphysics, objectivity and hierarchy, reserving our fire for instances where these have miscarried. With these conceptual tools restored to us, we can reopen ourselves to the world — in which the invisible and immaterial — Spirit if you will — is not only as real, but more real, than matter; — in which the positive attributes of being — power, wisdom, beauty, love, duration — increase in concert as they ascend being's golden chain to culminate in an absolute perfection which many call God; — in which causation is more downwards, from superior to inferior, than the reverse as science postulates; — and in which human life is indefinitely open to divine incursion to its eventual eternal beatitude.

You will see that I have not used this occasion to mold consensus; I know that many of you disagree with things that I have said. What I hope you will sense is the deep respect I have for you in admitting you to my personal times on what our times require. I have been able to do this because I feel comfortable with you, sensing you to be friends, and also because I see you as a priceless resource for setting me straight where I may be mistaken. It was an opportunity I could not resist.

So now to my coda: Having joined the two previous Youth Seminars in their final week, I have some sense of the pride of achievement, the joy in new friendships, and the poignancy over immanent separations that will attend these final days for those of you who are in that group. A for the God Conference, though I have not read all of your papers, I have read enough to sense the excitement that is in store for your groups here.

One of your papers captures the intent of these conferences so well that I cannot do better than to borrow it for my close. "The reconstruction we need," Henry Ruf writes, "never can be carried out by isolated individuals. It must be realized in dialogical communities. Today [these] are being distorted, undermined, and systematically blocked from coming into existence. There is no 'Logic of history' that must inevitably lead to communities that embrace all humanity and in which rational persuasion flourishes. Such a movement gains reality and power only if we dedicated ourselves to the practical task of furthering the type of solidarity, participation, and mutual recognition that is founded in dialogical communities."

Having quoted that passage from Richard Bernstein's Beyond Objectivism and Relativism, Prof. Ruf adds, "I assume that this is exactly what this conference is all about."

I agree. □

This is an excerpt from the testimony of one of the first members of the church in its early years in Korea.

By Reverend Mon Kyu Song

Part Three

Father Moon moved to Seoul when I was still in my second year of junior high school. I wanted to go out with my friends and have fun on Sundays. But every Sunday my elder sister insisted that I follow her to church. After saying no so many times, I finally decided to follow her.

There I saw Big Uncle and Small Uncle welcoming me very warmly. The church was a very low-ceilinged house located in Bu Ga Ja Dong, Seoul. About 50 people attended the service in a very small room. Once you kneel down and remain there for a half hour, your legs lose their feeling, because the blood cannot circulate.

I didn't know the Divine Principle, but when the sermon was over and the hymns were sung, I liked the mood. Standing up, I could feel the blood beginning to circulate again, which felt very good. It was over. Another thing I liked at that time: as soon as the service was over they brought in Korean cake and kimchee. To me, it felt like we were eating in Heaven.

As I followed my sister to the church for six months, I understood little by little what the Divine Principle was. Chil-

THE EARLY DAYS Establishing the church



Pusan during the Korean War.

dren may not realize the meaning of the Divine Principle immediately. It takes time, but they come to understand.

A Divine Principle test was announced, and I studied hard. Forty-eight people took the test, and I got the 18th place. There were college students who flunked, who had no correct answers at all. It was the first Divine Principle test in the Unification Church, and I was the only junior high school boy.

After that, when I started praying, I could feel that God is a God of sorrow.

Prayer and stones

I was in the third year of junior high school, in 1955, when the first serious persecution came. We would sing loudly,

and people who didn't like it would throw stones and other things at us. Our church had to change its worship location twice in six months.

Because we were very successful in witnessing, and our building was too small to take care of all the newcomers, and because we sang and prayed day and night, people started persecuting us.

Our third place of worship in Seoul was near Nam San Park, in the south of Seoul. At this third place, the persecution became worse. The church building was a Japanese-style house. We had a big, wide yard, but the roof was not very strong. We had to remain outside in the yard, since it was already crowded inside, I usually stayed out in the yard.

One day, members of other churches made a plan and came to our church while our worship service was going on. Suddenly, the roof got very dark. Yet the darkness was not caused by clouds, but by stones the people had thrown. The window panes were all shattered. Stones falling on the roof broke through and fell down to the floor.

The photograph of Father Moon praying was exactly from that time. "Heavenly Father, please forgive them," he prayed, "They do not know what they are doing!"

The stones which fell in among us did not hit members whose faith was strong. But people who were scared and tried to escape were hit, sometimes in the face. The people who stayed calm were never hit.

I was in the third year of junior high school, about six feet tall, weighed 150 pounds and was a welter-weight boxer. I had been boxing and practicing judo for three years, even with prison guards and police captains.

I was also protected and defended by the power of justice. When Father Moon was praying inside the church, and the stones were falling, I couldn't waste even one second. So I jumped over the fence and ran towards the people who were throwing stones.

Arrested

On July 4, 1955 Father Moon and three other members were taken to the police station: Reverend Won Pil Kim; the first president of HSA-UWC, Hyo Won Eu; and

continued on page 18



JOHN
BIERMANS

One of the things that bothers me about the popular use of the word "cults" is the way the word has come to be used as simply a derogatory term to refer to religious movements one does not like! Harvard Theologian, Dr. Harvey Cox writes that these religious movements "differ from each other so fundamentally that stuffing them all in the cult basket makes no sense whatever."

I am sure most Unification Church members have been accused of a myriad of strange and bizarre practices, most of which stem from the current confusion that exists about all of the new religions classified as "cults." Accusations range from shaving of heads, promiscuous and perverted sexual practices, suicide pacts, lavish lifestyles by their leaders, all-night chanting sessions, etc. Most of these alleged practices can be traced to one or other of the so called "cults" but none to the Unification Church. Nevertheless, since the term is used so loosely and carelessly, the perception of the general public is that all "cults" carry on such bizarre practices.

Nothing in Common

As Dr. Cox further explains: "A glance at some of the groups usually included in the cult category should raise questions right away about the category itself. The Hare Krishnas represent the coming to America of Vaishnavite 'bhakti,' a centuries-old Indian devotional tradition. The Reverend Moon's Unification Church blends elements of East Asian folk religion with entrepreneurial energy, American civil religion, and latter-day Calvinism. Scientology is the imaginative invention of an ingenious science fiction writer. People's Temple had almost nothing in common with any of the above."

Responsibility for this rests largely with the faithbreakers or deprogram-

John Biermans is an attorney and a member of the HSA legal staff.

DEBUNKING THE FAITHBREAKERS Where the strange stories come from

mers who hire themselves out indiscriminately to rip out the most cherished beliefs and ideals of religious adherents. A deprogramming "Manual of Technique" describes the process: "Deprogramming is the skilled application of any technique necessary to bring about in a subject the total rejection by him of those attitudes, beliefs, ideals and loyalties which are considered undesirable. In addition, their replacement by those qualities that are considered necessary."

Based on this underlying perspective, any religious belief which one disapproves of is lumped together with every other belief system which one dislikes. To be sure, there are many of the so-called "cults" with which I find much to disagree and some which I find repulsive. However, this is no excuse for carelessly and irresponsibly dismissing a religious belief system as something as derogatory as the term "cult" has come to mean without first doing objective study and investigation.

I can't begin to recall all the times I have had to defend the Unification Church from the hysterical allegations that have arisen from this problem. On the other hand, very few people are aware of the numerous scholarly discourses on the theology and principles of the Unification Church. Many renowned theologians and scholars have described the Divine Principle of the Unification Church as a truly legitimate Christian theology. Some (like Dr. Herbert Richardson) have even gone so far as to say that the Divine Principle is the most significant theology of the twentieth century.

Role of Media

However, this sort of story has not been sensational enough to deserve widespread attention by the mass media. Instead, the media has played a key role in disseminating the atrocity and horror stories. A recent book by Anson Shupe, David Bromley and Donna Oliver entitled "The Anti-Cult Movement in America" states that the human drama of these atrocity stories is "the stuff that press and electronic media features are made of, and there soon grew up a natural symbiosis between the two institutions.

By the mid 1970's a media-prompted stereotype of heartbroken families, manipulative cult leaders, blissfully naive young cult members and rapidly increasing cult or sect growth filled press and television coverage."

The media has been especially receptive to stories by ex-members or what scholars call "apostates". In another book on the subject called "Strange Gods", David Bromley and Anson Shupe describe the "apostate phenomenon." They refer to an autobiography by a former Unification Church member, Chris Edwards. He called his book, "Crazy for God". Bromley and Shupe comment as follows: "Aside from demonstrating a remarkable memory for details and events that allegedly occurred while his brain was being washed, Edwards' account of his indoctrination at the hands of the Unification Church's Oakland family is a modern illustration of a literary genre as old as the anti-Mormon and anti-Catholic movements of the early nineteenth century... With a literary style and deliberate melodramatic construction reminiscent of the script for a made for TV movie, Crazy for God makes one feel as if the ghost of Maria Monk, that self-proclaimed ex-nun from a nineteenth-century Montreal convent, had reappeared to promote another potboiler tract, this time substituting the Unification Church for the 'Papistz Roman Catholics.'"

Absolves Responsibility

The conclusion of many researchers is that the horror stories of such apostates are necessary for at least two reasons: "to provide fuel to attack unpopular movements" but more importantly, in the opinion of Bromley and Shupe, "to absolve families (and themselves) of any responsibility for their actions."

A recent paper by James Lewis of Syracuse University states: "it is all too clear that former 'cultists' who affiliate with the anti-cult movement are encouraged to reinterpret their membership in the worst possible terms."

Psychologist Trudy Solomon made the same point in her study of 100 former Unification Church members. One

respondent said: "I felt a compulsion from deprogrammers, family and friends to categorize the Moon experience as bad, negative, what have you, even if unconsciously. I resented this and it made it more difficult to find a balance."

A powerful summary of the "apostate phenomenon" is given by Bromley and Shupe in their book "Strange Gods": "The similarities in horror stories told by apostates, or ex-members of new religions are not the result of their all having experienced the same brainwashing processes; rather, their stories are so similar because the need of both families and individuals to deflect responsibility for joining a strange religious group away from themselves are the same for most persons. Many anti-cultists claim that brainwashing and mind control must be real processes because so many deprogrammed ex-members repeat the same accusations and stories.

This is specious logic, however. We argue that the family situation puts pressures on ex-members to reinterpret their cult experiences in the same self-serving way, and that after deprogramming became a more widespread practice, a folk-lore of deprogramming developed. Deprogrammers themselves implanted interpretations in the midst of new religions' members. Deprogrammers are like the American colonials who persecuted 'witches': a confession, drawn up before the suspect was brought in for torturing on the judges' fantasies about witchcraft, was signed under duress and then treated as justification for the torture.

In the end, the similarity of ex-members' stories is not the result of similar experiences but rather of artificial and imposed reinterpretations by persons serving their own needs and purposes."

This is a very serious indictment of deprogramming. It was published more than three years ago in a book that was described by Dr. Harvey Cox as a very "balanced, impartial and scholarly work." I wonder why no one ever read about this in the newspapers? □

By Mr. J. H. Choe

Seminars for Korean American leaders

The Korean Evangelical Association (KEA) sponsored its first introductory seminar for leaders of Korean communities in America May 21-27, at Nassau Beach Hotel, in the Bahamas. Lectures on the Divine Principle were delivered to 155 Koreans who had come from Seattle, San Francisco, Los Angeles, Chicago, Houston, Boston, Washington, D.C., New York, Atlanta and Tampa.

One session consisted of VOC theory. Rev. Sang Ik Choi gave a testimony of his own experiences of pioneer witnessing in Japan. Dr. Eun Woo Kim made a presentation about Reverend Moon from his own point of view, and Prof. Han Shik Park, of the University of Georgia, talked about the Korean residents in Manchuria. Several films were offered to show the recent activities of our movement.

The final session consisted of questions about Reverend Moon. Rev. Chung Hwan Kwak answered each question, speaking deeply about Reverend Moon's life history, a large part of which had not even been heard by Korean members.

The second introductory seminar was held June 23-29, at the Sheraton Hotel in

Miami, Florida. More than 180 Koreans came from major U.S. cities. Each morning they listened to three lectures on the Divine Principle, and afternoons were completely open for swimming, sightseeing and shopping. After dinner they watched videos or listened to special lectures.

Dr. Young Oon Kim, of the Unification Theological Seminary, talked about her own experiences with Reverend Moon in the mid-1950s in Seoul, and compared modern Protestant theology and Unification theology. Among the video tapes shown were Col. Bo Hi Pak at the Fraser Subcommittee hearings in 1978, the 1976 Washington Monument rally, the 1974 Day of Hope rally at Madison Square Garden, and the 1982 Wedding of 6000 Couples in Seoul, Korea.

Most of the participants in these two seminars had never had firsthand experiences with our movement. But, after the last sessions, they came to see the tremendous difference between the reality and the false image of our movement created by irresponsible media.

Following are some of the statements made by seminar participants:

I thank God for this chance. I am a Protestant, but now I better understand the Unificationist viewpoint of the Bible. I agree with them. I thank God again.

This seminar was very useful. I praise Rev. Moon's exciting activities. I praise again his ideal of unifying the various denominations and his worldwide projects, and I would like to help him.

I cannot help but be surprised. I realized it was the same as committing a serious sin to criticize anybody without firsthand knowledge. From now on I will live my life as a proud Korean. Thank you for this program.

I was deeply moved. I was born in Sun-chun, Pyonganbukdo, and my ancestors were Presbyterian. A lot of people around me considered this church a heresy, but I was really moved by the Divine Principle and the Unification doctrines.

From my childhood I used to have a question: Why mankind could not be free

from the threat of nuclear weapons and why the crime rate was increasing around the world, even though we could find churches everywhere in the world. Therefore, I always felt that something new should appear in order for mankind to be saved and to survive. Now I am happy, for I got an answer to my question.

The Unification Church is different from what I had heard, and the Unification movement is genuinely Christian. The lectures gave me the feeling that I was born again. I realized that God was alive and was working amidst us.

I will help you and actively follow, because I was so moved by the lectures on the Unification Principle. I used to be proud of Korea as the fatherland of Tae Kwon Do, of which I am a teacher. Now I am even happier to see that the fatherland of the Unification Church is also Korea.

A third introductory seminar is scheduled to be held in the Virgin Islands July 24-30. □

Reprinted from Today's World

By Laurent Ladouce

A new kind of seminar

From June 2-6, 120 distinguished citizens of France and other French-speaking nations attended the first CAUSA French-language seminar in Washington, D.C.

Among the guests were some notable people: a former Mayor of Paris who is now the chairman of the Association of Former Members of French Parliament; an international adviser in economics and military affairs; a man who worked with General De Gaulle during World War II; a former minister of education under the Shah in Iran who is now a professor of economy in Paris; a renowned physicist and author; and the president of the Vietnamese Community in Europe; many journalists, lawyers and teachers.

In preparing to meet the greatest challenge of the conference — winning the respect of this distinguished audience — CAUSA lecturers were reminded of the advice Reverend Moon gave them when CAUSA began its work in 1980. He emphasized that the CAUSA staff should not concentrate primarily on acquiring academic knowledge. Rather, he said, the key to success lies in prayer. Therefore, members of the CAUSA staff pray three hours for every one-hour lecture. People pray throughout every lecture and there

is a prayer vigil at night.

On the first day of the Washington, D.C. conference, lecturers gave a series of VOC lectures in French. The second day marked the beginning of Col. Bo Hi Pak's lectures, called "Godism," which demonstrate Reverend Moon's teaching as the foundation for a moral world. The climax of that day was reached when we showed "Truth is My Sword" in French. Col. Pak then gave a vibrant testimony about Reverend Moon. Upon this foundation, the people on the next day felt moved to sign a declaration of sympathy and support for Rev. Moon and his family.

On the third day a closing banquet marked the end of the conference. Several people then expressed deep admiration for CAUSA and willingness to support our activities. Mr. Nahavandi said he had been impressed by the high intellectual and moral level of the conference. Abdel Khader Rahmani, President of the International Third World College, congratulated CAUSA for its remarkable organization and kindness, also expressing his gratitude for the intellectual quality of the lectures. Mr. Ruggero Battaglia, a Ph.D. in law and in literature as well as a journalist in Rome, felt so enthusiastic that he begged Col. Pak, "Can I start CAUSA in Italy?"

The most prophetic and spiritually significant testimony, however, was surely that of Jacques Forestier, a physicist and journalist:

"CAUSA appears to me as a modern and necessary crusade to counter that perversion of modern thought which communism is all about. You embrace man as a whole, i.e., man as a vertical and horizontal being. As a journalist and writer I see two ways to help you. First, I want to restore the calumnious image of Rev. Moon in our country. A man who aims at [Godism] and fighting communism won't get only friends. Secondly, I want to help you formulate the CAUSA world view in a way that can be better received by our country, unfortunately wounded by two centuries of humanistic rationalism and irreligious thinking."

A New Normandy Landing

On June 6th, we celebrated the fortieth anniversary of D-Day. After a short visit to the Washington Times, the French delegation attended the celebration of the Normandy landing at the White House Ellipse where they admired the perfect discipline of the different honor guards of the five branches of the U.S. Armed Forces.

At the White House Mrs. Faith Whittlesey, President Reagan's director of Public Affairs, gave a speech. She emphasized that America has entered a new era of prosperity with a determination to solve the problem of communism on a worldwide level.

In the afternoon, we visited the Tomb of the Unknown Soldier at Arlington, Virginia, where another ceremony commemorating D-Day was underway. A small delegation of French veterans brought a wreath. As the mournful notes of taps filled the atmosphere with the deep presence of the other world, I'm sure that the veterans could recall that day, June 6, 1944, when they were in their twenties.

In the evening, a closing banquet was offered by the Veterans' Committee for French-American Friendship in the Potomac Ballroom of the Key Bridge Marriott Hotel in Washington, D.C. It was particularly moving to listen to Ambassador Douglas MacArthur II, the nephew and namesake of the great General. Speaking in perfect French, he said that on the day he entered Paris in 1945, his joy was so deep that he could not help crying. Col. Pak, in presenting closing remarks to the participants, said that a new Normandy landing is needed today to battle atheistic materialism. □

Reprinted from Today's World

EARLY DAYS

from page 17

Mr. Eu's cousin, also Mr. Eu. The holy song, "My Promise," was written by the late President Eu in prison with Father Moon. "I pledge I will go, go as my Father has gone." They were handcuffed and led together to prison. Mr. Eu wrote this song, promising in his heart that he would never, never change.

In the early stage of the Unification Church in Korea, we sang this song over and over. We could feel our skin shiver as we promised to ourselves that under no circumstances would we change.

On October 4 Father Moon was found innocent and released, after 100 days in jail.

Our church then moved to its fourth location in Seoul: Chung Pa Dong. This is the old headquarters of the Unification Church. From that place, the providential work of Heavenly Father really grew and gained momentum.

Pioneering

The first summer pioneer witnessing campaign began in 1957. Members went out in pairs to 120 cities throughout Korea. I went out together with the Rev-

erend Do Wan Kim.

My parents still lived in the village near Pusan, and I would return home for summer vacations. I was always close to Mr. Choi, a friend from the village, even though he persecuted me for going to the Unification Church. "They are no good," he told me. He used to tempt me and talk about the wonderful and exciting things I could find at his church.

On such occasions I would fight him with my eyes. I would ask him, "How can you try to give me advice?"

That kind of relationship continued for three years. We always stayed good friends, however. Perhaps I can explain our friendship this way: I was given money to travel to Pusan for vacation. The train fare was 1,200 won which is about \$20. It took about 12 hours to reach Pusan from Seoul.

When I returned home, none of my family members came to the station to greet me, but Mr. Choi, because he was a member of my gang, was there to welcome me. He would wait for me by the passengers' line, but I didn't wait there. I jumped over the fence, sneaked up behind Mr. Choi, and asked him, "Who are you looking for?"

Mr. Choi was really good at Korean wrestling and had a special talent in

painting, but he could afford only low-class paints. I wanted to see what kind of painting he could produce with expensive paints. Therefore I bought him first class watercolors. Also, he had a sharp mind, but not enough money to buy books. So I bought him an English grammar written by a Japanese man. After all that we still had some money left. And since I hadn't eaten in the past twelve hours (being on the train), we went to a restaurant and ate Japanese noodles. We went around Pusan and spent all my money.

After Mr. Choi finished junior high school, he could not move on to high school. So he became a factory worker. I heard that news in Seoul and felt very sorry. By that time, all my family members were in Seoul. I still had the spirit of being a boss, a leadership spirit. I wanted to bring him up to Seoul and go to school together with him. I knew he was such a smart boy, and I wanted to see how good a student he would be if I brought him back to school.

At that time my father was in charge of finances for the church. So I told him I wanted to bring my friend Mr. Choi to Seoul to study with me. I knew that the church's finances were tight, but still I asked him.

The response came easily: "Yes."

I wondered if I heard correctly. To make him give me a clear answer, I repeated the question, saying that I wanted to bring Mr. Choi from Pusan to Seoul and give him an opportunity to study in Seoul.

"Sure, sure. You are welcome to that."

Then I asked if I could send a telegram right away. "Okay." My father agreed with me on all points; he really trusted me.

The next morning he got the telegram, and by the following night he was in Seoul.

"Are you going to persecute me here also?" I asked him. This time he let the eye fight. The next Sunday, he automatically followed me to church. He lived at my house, we studied and went to school together.

Father Moon asked my father's opinion about including Mr. Choi in the 36-couple Blessing. My father answered with a clear yes. "He is a very good guy!" So he joined me in the 36-couple Blessing. Father Moon made him a representative of people who had a hard time as children, i.e. being an orphan, but who overcame all difficulties. □

Next Month • My Blessing

COLLETTE
CAPRARA

I'm sure that each of us has had the experience of picking up a photograph, studying how our own face or the face of someone we have loved looked years ago and mused, "So much has happened since then." A certain sensitivity awakens when we hold the snapshot; a recognition of the purity and lightness in the face of someone who has not yet undergone what was "to come." A strong but quiet arises for that person, a subtle sorrow for that innocent one.

Recently, I picked up a photograph of Reverend Moon which was taken at a science conference last year. At that time he and his wife had visited where I had lived and they brought with them some of their children. One of their sons would celebrate his birthday during the conference. They would have an intimate party of him in their hotel room. In the photograph Reverend Moon's face beamed

He is always uplifting

with a warmth and love that reflected these happy times.

So much has happened since then. Only two months after his birthday celebration his son was involved in a tragic and fatal auto accident. This spring, through failure of justice, Reverend Moon himself was wrongly accused and convicted for tax violation regarding the interest of a church bank account that was held in his name.

Now, a year later, I was holding that photograph taken before so much had happened to the Moon family. Yet that feeling of sorrow did not arise. I had seen Reverend Moon during both of these misfortunes, and I had felt that same smile and warm confidence permeate the room even in the midst of these misfortunes.

Down the rapids

One of the first writings of Reverend Moon that I read was "New Hope", a compilation of speeches that gave guidance and encouragement to the members of his newly founded church. Certain passages in that book have remained

with me ever since that first reading in 1973. One especially comes to mind in which he used a metaphor of going down the rapids of a river. His guidance stressed the importance of keeping a broad view, of feeling at one with the largest movement of the river, and of anticipating things to come in its course. He warned of the dangers involved if one were to focus only on the rapid that one was immediately encountering.

Now, ten years later, I could see that guidance substantiated in Reverend Moon's own life. With an unshakeable large perspective, he could endure the greatest of tragedies. Yet, more than endure or tolerate them, he could digest and transform them.

I remember so clearly the evening of January 1, 1984. The new year is one of the most revered holidays of the Unification Church. The title of this celebrated day is "God's Day". It is a time of evaluation of the passing year and a time of new commitment for the upcoming year; a time of dedication of new goals and resolutions to God.

But on God's Day 1984 a hush fell upon the celebration. All the church members were aware that Reverend Moon's son was in a coma following his car accident in upstate New York. It seemed so unlikely that Reverend Moon would be able to come to meet with his member.

His eyes were bright

We sat quietly vigilant waiting for news of his son. Suddenly, the silence was broken. Reverend Moon walked to the front of the room in which we had gathered. He offered with us a prayer of dedication for the new year. His face was confident and compassionate. He encouraged us with hopes of what could be possible in the next 12 months. He shared that his private prayer for his son was that God would be able to use this situation for the fullest accomplishment of his will.

He prayed, not that his son must live, but that God's plan, whatever it may be,

could be fulfilled. His eyes were bright. He was not alone. His vision was focused much further than these rapids. The pledge that he had made 50 years ago, never to burden God with his own troubles, and to use all that is his for the betterment of the world, had never changed.

I also saw Reverend Moon on the eve of the second hardship, his imprisonment. Many of the church members gathered together at an estate in upstate New York to offer their support. Again, there was a vague hesitancy in the gathering, an uncertainty of exactly what should be said. Then a message came. Reverend Moon would not be coming, but, instead, he welcomed us to his home nearby. The soothing coolness of the evening was settling as we walked to the house. Again, as we settled on the lawn, any uncomfortableness was melted by the vibrant appearance of Reverend Moon.

The same self assurance and peaceful warmth permeated the atmosphere. This was the strength and tranquility of one who could offer any personal misfortune as a willingly taken step to the fulfillment of God's plans. Already, since the first accusations against Reverend Moon, representatives of a broad spectrum of religions had joined together to offer their support. He knew that even during this time of suffering and separation a precious unifying power was at work and that a revitalization of the Christian spirit in America was at hand. If his situation could catalyze this revival, he was grateful to pay the price.

His voice flowed with warmth and comfort. He urged the members, in his absence, to work for unity on all levels, unity of their own mind and body, and unity with each other. In the background, the voices of his children and grandchildren could be heard from his home. Shortly thereafter, wearing a brightly colored sports shirt, he waved to those who had gathered and, with a smile, entered the car that was to drive him to his internment.

Holding the year old photograph, I did not feel sorrow, but pride and encouragement with this life in which word and deed were truly one. □

FUNDRAISING TESTIMONY

Standing there, waiting

Have you ever been driving your car along the road and having stopped for a traffic light, been approached by a member of the church attempting to raise money? If you have, have you asked yourself the question "Why do they do it?"

The answer to this question will be obvious to members of the church, but what about the non-members? I would like share some of my answers to this question.

Standing at a light for almost two hours without receiving one donation, and to make matters worse, haven't even been accused of being a Moonie. When this happens things are really bad. I am at the point at which I start to do what every member has done at one time or another, that is ask the question, "What am I doing standing here?"

Here I am, new to the church in my mid 40's, having gone through four years as a pre-med student, four years as a medical student, two years as an intern, and four years as a resident, followed by a number of years in practice as a general surgeon.

I always ask the question every time I have a spell when things were going slowly.

Saturday afternoon and I am standing at a different light, one thing however that is not different is the fact that no one is giving!

I've been here well over an hour and have accomplished nothing. I've prayed, sung from memory all the songs I know, and now I'm back to my favorite question, why do we fundraise? What am I doing here?

Little did I realize at this time how soon the Heavenly Father was going to answer this question.

It was now about thirty minutes later and still I am waiting when a car driven by a smartly dressed man in his early thirties, approached and stopped. At last I thought, but how wrong I was. The occupant of the car informed me that he had a question he wanted to ask me. I informed him that I would be happy to answer it if I could, and he asked me why I was following the world's number one Communist. I asked him to repeat the question, just to make certain that I had heard correctly.

When I was sure there was no mistake and having the assurance that he was in no hurry, I proceeded to discuss Reverend Moon's stand on Communism, and his reasons for them, after which the listener, whose name I learned was Peter,

commented, "Why is it that we read nothing of this in the media?" I informed him of the reasons.

It was at this point that Peter inquired as to whether there was any way he could learn more about the Unification Church, and I informed him of the Video Center, and he agreed to go the following Monday. After a few moments of conversation he drove off.

At this point I now stood contemplating what had occurred and I remember thinking that even if I received no donations, the time had been well spent, and not wasted.

About half an hour passed before any car showed any interest in me. At last a car did stop, and the driver, who I soon discovered was a Roman Catholic priest, informed me that he had some questions he wished to ask me. To put it mildly, I was in a state of shock. Yes, I had asked Heavenly Father to show me the reason for fundraising, but this was unbelievable, and to say the least unexpected.

Father John proceeded to inquire, if before joining the Unification Church, I had been a member of any Christian church. I replied that I had been a member of the Baptist Church since childhood. He asked why, at this stage of my life, I decided to join our church.

I told him a little about the work of the church and explained to him that since coming in contact with the church and studying the Principle, my life had changed, and my outlook on life was very different from what it was before. Father John told me that he had read parts of the Principle, and had an interest in learning more about it. Once again, I informed him of the Video Center, which he in turn promised to visit. Once again after a few moments of further conversation he departed.

By this time I was feeling elated, and spent the rest of the time at the light thanking Heavenly Father for sending these people to me. Oh, yes I did receive many donations that afternoon.

At the start of this article, I asked the question "Why do we fundraise?" We fundraise, not just for the money, which of course we need, but for the fact that we are there for the purpose also of witnessing to our fellow brothers and sisters. Every time someone sees you perhaps he thinks to himself "Why do they do it? What's in it for them?" The seeds are sown, and only time will tell if this seed will bring forth fruit. No matter how slow and frustrating things may be, we are there for a purpose.

Keep smiling, and hang in there! □

'Life' is more than DNA

KERRY
POBANZ

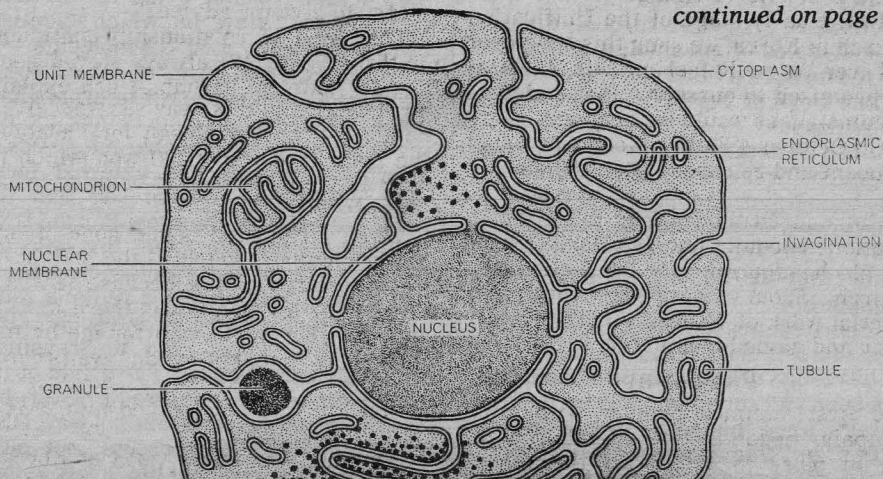
In the creationism vs. evolutionism controversy, the one thing clearly defended by Biblical literalists is the idea that life can only be created by God. Unificationism, which promises to bring some significant degree of integration between the spiritual and materialistic (evolutionary) viewpoints, may be able to offer several fruitful distinctions. First, we need to consider some background.

Unificationism conceives of God as the Original Being, who is like a person, and whose original self ("life") or inter-

nal character, is expressed in His whole outer creation, or external form. God is the creator of all life and all beings, who are designed in God's image, possessing different degrees of internal character expressed in different kinds of external forms.

Proteins, which include enzymes and many of the important structural components of the cell, are created by the work of genes or DNA (deoxyribonucleic acid). The DNA is formed of four chemical bases, aligned in pairs: adenine and thymine, guanine and cytosine. It is the arrangement and sequence of these bases that will instruct the cell to manufacture proteins. The arrangement is the genetic code, stored in the DNA, which will determine the specific characteristics of every living being. This code is transferred from parent to offspring. At this time, we know that the arrangement of the four bases can be altered, thereby changing the genetic

continued on page 20



The thought of totalitarianism



HAL
MCKENZIE

President Reagan has said more than once that communists have a different set of moral values than we do. It is more accurate to say they have a theory about the world and how it works — a theory that is fundamentally opposed to what we consider the true philosophical basis of Western civilization — and the unity between theory and practice is very important to them.

The theory of Marxism-Leninism is therefore the ultimate source of the communist actions Americans find so abhorrent, from Lenin's terror to Stalin's purges to the Gulag Archipelago to the Cambodian holocaust to the current chemical warfare against Afghan and Indochinese tribesmen and the genocide against the Miskito Indians in Nicaragua — not to mention terrorism, imperialism, and the trampling of human rights in general. Western leaders, if they had bothered to gain a more than superficial understanding of communist theory, wouldn't have said as Churchill did that communism is "a riddle wrapped inside an enigma."

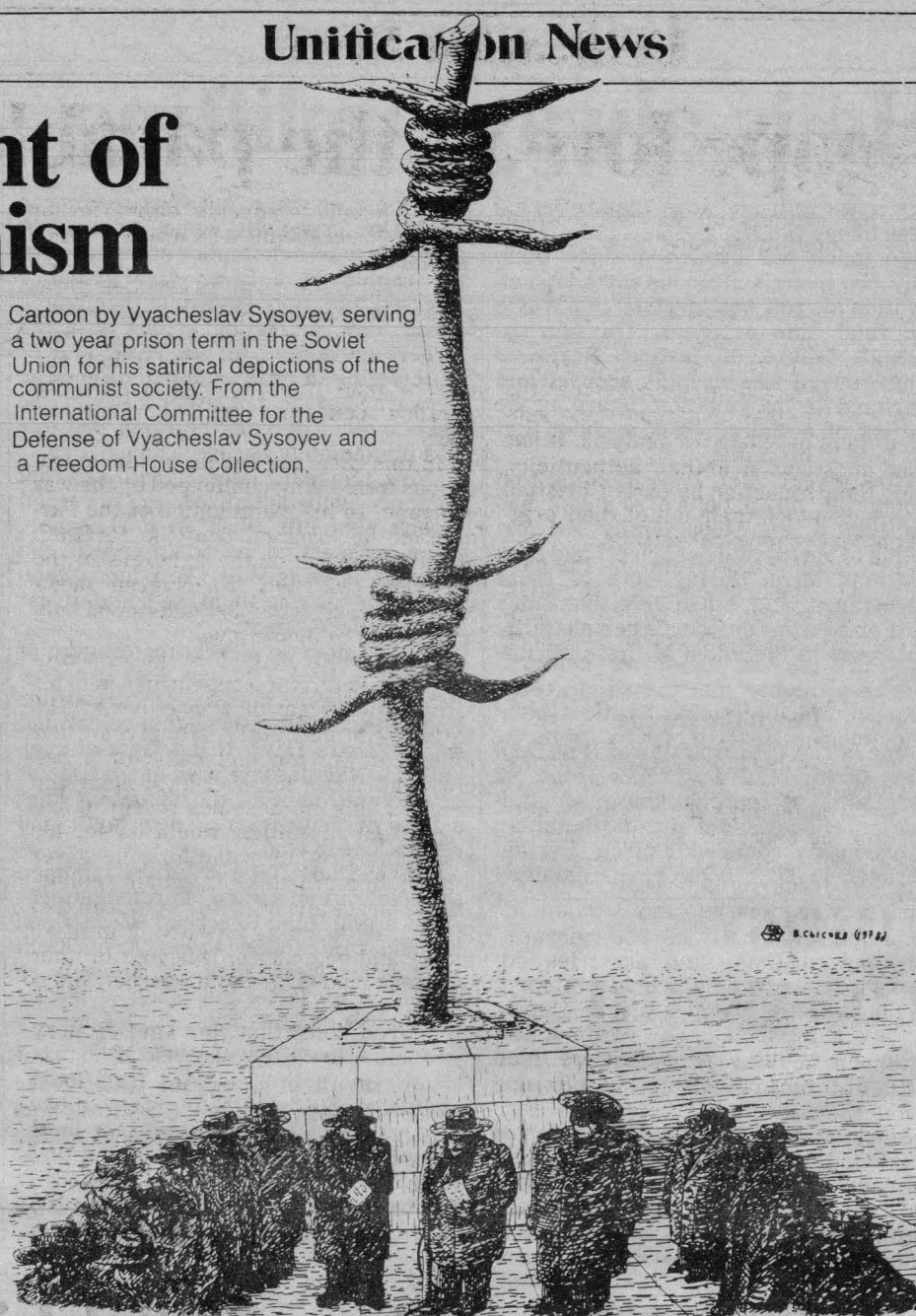
The role of theory

Probably because education in the Anglo-Saxon tradition has always emphasized the pragmatic over the theoretical, Americans have never appreciated the role philosophy plays in history and in society. This is unfortunate, because the theories one lives by determine one's reaction to events, daily conduct, goals, values — indeed one's entire behavior and course of life.

In previous columns I demonstrated how Marx's labor theory of value led directly to the universal economic failure of communist countries. The other worse horrors of communism flow from the basic philosophical premise of Marxism-Leninism, which is called Dialectical Materialism.

"Dialectical" means seeing conflict and contradiction as the energizing force of history — indeed, the source of energy and movement in matter itself. "Materialism" means that it denies the existence of God or any spiritual world and that matter is the primary reality.

Cartoon by Vyacheslav Sysoyev, serving a two year prison term in the Soviet Union for his satirical depictions of the communist society. From the International Committee for the Defense of Vyacheslav Sysoyev and a Freedom House Collection.



In short, Dialectical Materialism holds that man's mind and character are products of material conditions (the economy); these conditions dominate the course of history and the formation of religion, philosophy, law, morality, and ethics; and conflict is the dynamic of social development, as it says in the "Communist Manifesto": "History is the history of class struggle."

A key characteristic of communist philosophy is its stress on the partisanship of philosophy. This means that philosophy, rather than being just a means of understanding truth, is both a means of social change and an instrument of state power, depending upon the class who wields it. Marx believed that the role of philosophy was not to understand reality, but to change it.

What this adds up to is a philosophy in which human beings are thought of as only evolved animals, or as Stalin said,

"nothing more than matter in motion"; in which struggle, warfare and conflict are necessary preconditions for social advancement; in which class origin or participation in so-called "social labor" (which includes revolutionary violence) determines a person's character and value as a human being; and in which the search for truth and the formulation of values are forever prostituted to the task of obtaining and keeping power.

The hideousness of communist practice is a direct result of its hideous theory. Dialectical Materialism is justification for murder on a mass scale — not only the murder of people, but the murder of truth.

Violence is the norm

Believing that violence is the rule of human progress, rather than the exception, communists invariably resort to arms, even where peaceful change is

possible to solve social problems. Believing that humans are not more than advanced animals, communists consider those that stand in the way of "progress" as deserving of extermination, hence the slaughter of hundreds of millions in various communist revolutions throughout the world. Believing that there is not ruth other than that which brings about revolutionary change or maintains the power of the revolutionary class, history is rewritten and the Big Lie technique used over and over.

This may conflict with the popular image of communism as depicted in the movie "Reds" and may brand me as a McCarthyite. In "Reds", the known horrors of communism are only hinted at and the supposedly "uncorrupted" idealism of communist revolution stressed. In the same way, leftist intellectuals and churchmen in the West condemn oppression in Poland, but support communist revolution in El Salvador without realizing that the two situations stem from the same root.

Only a few American intellectuals have had the courage to point the finger at communism and proclaim that the emperor has no clothes. One who did so is writer Susan Sontag, who at a leftist rally in New York repudiated communism and excoriated American intellectuals for ignoring its falsehoods, amid the hisses and boos of the leftist audience.

It is not enough, however, to merely say that communism is wrong. Too many people have at stake in the communist philosophy, either out of mistaken idealism or out of greed for power, to be swayed by mere criticism, no matter how well-founded. Besides, the influence of communism has grown so pervasive in Western society that attacking it always carried with it the stigma of "right wing" fanaticism.

Counter-offensive needed

Ultimately, the only thing that can defeat the false ideas of communism is the spread of superior, more convincing and more relevant ideas. Unfortunately, Americans are so suspicious of government-backed ideologies of any kind, because of the traditional separation between church and state, that the U.S. government has never been able to play much of a role in mounting the kind of ideological offensive that would be a precondition for defeating communism, in contrast to the Soviets' massive propaganda and disinformation assault on the West. It is up to private thinkers and activists, therefore, to do the job.

In my next column in this series, I will present some ideas as to how the weapon of ideas can be turned against communism. □

Hal McKenzie is The News York Tribune's senior editor.

LIFE

from page 19

code and the whole functioning of the cell.

Biologists can also explain how the information is transferred from the DNA to the specific area of the cell where protein are produced, through the world of molecules of ribonucleic acid (RNA). Based on such a thorough understanding of the work of the DNA, those who are, by philosophy, materialists conclude that life can be totally explained by physico-chemical processes alone. Moreover, it has been reported that scientists are now able to synthesize simple DNA, or part of DNA. Consequently, materialists conclude that we no longer need God to explain life.

There seems, however, to be a jump of logic here. It is up to the scientists to say "The results of the scientific experiment are such and such," and it is up to philosophers, upon this basis, to say, "So, God exists" or "God does not exist."

As yet, science has been unable to

verify the existence of God; nevertheless, we cannot deny the possibility of such verification in the future. Materialists deny the existence of God, whereas Unificationism affirms it, on the basis of identical scientific explanations.

With regard to reports that scientists can synthesize simple DNA — what do they actually mean? From the Unificationist point of view, that which scientists can synthesize — the DNA molecule — is only the external form of DNA. There must also be an aspect of internal character, because all existing beings, including DNA, have the dual characteristics of internal character and external form. Accordingly, one cannot say that life itself has been synthesized. For the DNA molecule is not life itself, but only the base for life, or that which carries life.

We can liken DNA to a radio: a radio is merely a device to intercept electromagnetic waves, and to transform them into sound waves. The origin of the sound waves is not the radio itself, but the radio station. In a similar way, DNA has the ability to intercept, not electromagnetic waves, but life. From among

the immense variety of electromagnetic waves, the radio picks up only those that are suitable; similarly, DNA picks up a suitable life form from a life field.

The whole universe is diffused with life, which comes from the original internal character of God. We can say that God created DNA molecules, which pick up life, just as engineers make radio sets, which pick up electromagnetic waves. The DNA molecule is the external form which "captures" the internal character-life.

If the behavior of DNA, were regulated merely by physico-chemical laws, it would be entirely mechanical. It is scientifically acknowledged, however, that DNA manifests selectivity and purpose. Enzymes themselves manifest selectivity and purpose. This indicates that behind the DNA molecule there is something doing the selecting and purposing, that there is reason and will. According to Unificationism, life is reason and will, latent in the physical body. We conclude, then, that there is life behind the DNA molecule, and life gives it selectivity and purpose. Actually, a

considerable number of scientists are now ready to include the life-factor in their theories connected with DNA behavior.

Can life, then, be synthesized under laboratory conditions? As we know, every created being has internal character and external form, whose origin lies in God's united internal character and external form. Recent experiments in the field of genetic engineering indicate that scientists can manipulate the DNA molecule to a degree never thought possible before. Any such manipulations, however, are only dealing with the external form of DNA. So scientists cannot synthesize life, even if they can synthesize a DNA molecule.

The Genesis account of the creation highlights this point in a particular metaphor: "... then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living body. (Gen. 2:7) We can think of life entering the DNA molecule in a similar way: the molecular structure, once prepared, can receive life, which comes from God. □

This is the first of two parts. Mr. Beebe is a student at the Unification Theological Seminary.

By Robert Beebe

Jesus Christ remains today the most influential, yet enigmatic, figure in history. Belief in his teachings and faith in his personage have transformed the lives of generation upon generation since his crucifixion nearly two thousand years ago.

His influence can be felt in practically every corner of the world today. Yet, perhaps no more lonely, miserable, and misunderstood life could be found than his. "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." (Mt. 8:20).

Jesus lived poorly. He associated with some of the lowliest elements of society and was roundly denounced by the authorities. He was called a bastard son, a glutton, and a drunkard. He died alone, abandoned by his followers, driven to the cross by an angry mob after being publicly ridiculed and scourged. His public ministry lasted three years, if that.

The next 1500 years

Nevertheless, less than four hundred years later, Christianity was to become the official religion of the Roman Empire. All of Western philosophical thought would be embroiled in questions of Christian theology for the next 1500 years. Art would be dominated by Christian themes for just as long.

Why should such a seemingly insignificant life have this kind of impact on world history? Jewish history of the Christian era recounts several "messiahs" who were able to garner a much greater following than Jesus ever did, but how many non-Jews would recognize the names Bar Kochba, David Reubeni, or Shabbetai Zebi today?

If the story of Jesus had ended with the crucifixion his life and teachings would have had much less impact on the world. It was the epiphany of his resurrection which inspired his disciples and others to go out and evangelize the world — even to the point of martyrdom. But who would have listened and been moved to change their lives without something more substantive than talk about some mysterious figure who had been raised from the dead?

His Teaching

The substance was to be found in the teachings of Jesus. There the living reality of what he had introduced into the world could be felt. His teachings bespoke an entirely new way of living and relating to God and others. It was the way of agape love and it had the power to radically transform the lives of those whose hearts were open enough to receive it. "He who has ears, let him hear." (Mt. 13:9).

Ancient Israel was a story-telling culture. It didn't much go for the logic and abstraction of the Hellenistic world. It had an oral tradition that stretched back to the time of Abraham — a tradition at whose essence lay the "story." Judaic teaching, rather than assuming an orderly, logical level of discourse as in Greek philosophy, commonly employed figurative language and concrete terms that drew upon everyday life.

The parable personifies this type of teaching. Its use came to occupy a central place in Jesus' ministry.

In succumbing to his impulse to classify things, Aristotle had strictly defined what should be a parable, as against an allegory, maxim, proverb, similitude, etc. No distinctions were made in the Jewish tradition, however, where the form would be altered to accommodate whatever was trying to be expressed.

Thus, a Jewish parable might contain one or more rhetorical forms. This mixing of forms has caused numerous headaches for those persistent Aristotelians who would like to number the parables of Jesus. The usual count is thirty to forty for those who restrict the parable to story

Agape love in the parables of Jesus

form, but running up to eighty when maxims, similitudes, and the like are included.

The Parables

In the score of centuries which have passed since the time of Jesus, there has been no dearth of written material on the parables. Biblical criticism has subjected them to extensive analysis. It has raised questions as to their authenticity, noting their redaction by early Christian authors who took them out of their original context or physical setting.

In matters of interpretation, the parables (at the prompting of such interpretations in the gospels themselves) were almost always read allegorically until the late nineteenth century. Then, A. Julicher interpreted them as simple moralizing stories without allegory. Subsequent writers have come to see in the parables a mixture of forms, including allegory.

The parables take their subject matter from the everyday world of ancient Israel. Jews could easily recognize the situations Jesus would present: relationships between master and servant or father and son, laborers in the vineyard, lost sheep, etc. Using familiar stories and settings, Jesus communicated profound teachings to the people. In one sense, they are quite varied. The Westminster Dictionary of the Bible lists more than thirty different topics covered in the parables.

Joachim Jeremias reduced the topics to eight major themes: 1) approach of the kingdom; 2) present arrival of the new age; 3) mercy of God for sinners; 4) imminence of judgment; 5) need for immediate personal response; 6) conditions of discipleship; 7) the passion; 8) the consummation.

At the base of all these themes is the message of agape love. It is the core of Jesus' teachings. It is what makes Jesus' life a watershed in human history. The advent of agape was no mere development in philosophical thought or ethics but represented a whole new way of looking at life and of living. It had the force of something which transcended everyday reality, yet wanted to imbed itself in, and thereby transform, that reality. It made the life and teachings of Jesus a world-event of profound implications no matter what the nondescript appearance of that life.

Agape declares war

According to John Dominic Crossan, they are not just "weapons of warfare," as Jeremias called the parables, nor are they Julicher's timeless moral truths. Rather, they are "the cause of war." Agape declares war on the ways of the world.

The parables speak with authority and power. "And when Jesus finished these sayings, the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes" (Mt. 7:28-29).

Their message does not rest on a rational "It must be so" but on an authoritative "I say unto you." The parables were not means of proof but means of revelation. "This was to fulfill what was spoken by the prophet: 'I will open my mouth in parables, I will utter what has been hidden since the foundation of the world.'" (Mt. 13:35).

The notion of agape love was something which had been completely alien to the world until that time. It was not a matter of proving something, but of revealing something new, whose existence and attractiveness, when perceived, could not be denied.

Two books offer special insights into the subject: *Agape and Eros* by Anders Nygren deals with Julicher's legal interpretation of the parables by plainly calling the agape motif the principle theme. Edward Schillebeekx's *Jesus: An Experiment in Christology* talks about the confronting nature of the parables which

forced people to decide either for or against Jesus and his new world of grace and love.

Central to the parables are their paradoxical nature. As Schillebeekx wrote: "A parable often stands things on their head; it is meant to break through our conventional thinking and being." The paradox confronts one's conventional ways.

In this case, the Judaic juridical traditions were being challenged by the way of agape. In his examination of the Parable of the Prodigal Son (Lk. 15:11-32) and the Parable of the Laborers in the Vineyard (Mt. 20:1-16), Nygren shows how the paradox can be understood only in the light of agape love.

The Parable of the Prodigal Son concerns the return of a repentful son to his father after years of "loose living." His father immediately forgives and embraces his son and calls for a celebration. When his ever-loyal elder son hears of this, he becomes resentful and angry that his father would do for his profligate brother something he never did for him. To this his father replied, "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found."

Nygren notes that this kind of story ran counter to all Jewish sense of justice. A story more in line with traditional teaching would have had a stern father close his house to his returning son until he could earn a place for himself and make amends for his wrongdoings. The son then goes out and changes his ways. Upon his return he is thankful for his



The Prodigal's Return (W. M. Hunt)

father's severity. A weaker and softer father would have allowed him to continue his wasteful living. That Jesus should compare such a father's actions to God's ways was difficult to digest.

As Nygren noted: "for the traditional Jewish outlook there could not be a more unacceptable and shocking idea than that of God's love for sinners." It was bound to appear "to anyone brought up and rooted in Jewish legal righteousness, as a violation of the order established by God Himself and guaranteed by His justice." God loved the righteous and took them to Him, while sinners were an abomination in His sight. □

Next Month • Part Two

Thoughtful birthday cards



MARK PALMER

It wasn't quite as awful as I had imagined but it was nevertheless a bitter blow from which I may never recover.

What makes it all so utterly hopeless is that there is nothing I can do about it and without finding an entirely new attitude the dilemma will worsen every year. And in some strange way, I was fool enough to think it would never happen to me.

It's not easy growing old.

"You're growing up not growing old," chirped a friend as she helped me celebrate (a most inappropriate word) my 30th birthday.

"Anyway, you're as young as you feel," she went on, meaning well but obviously embarrassed by the cliché.

Of course, it's at times like this when one needs friends. People to tell you how their life only really began once they reached 40, or reassurance that one's 30s are the most thrilling years of all, the bridge between youth and middle age, the gateway to wisdom, and more.

Or that the flecks of gray around the temples and ever so slightly receding hairline — which I refused to acknowledge a year ago — are mere touches of finesse, or something like that.

But no one said anything helpful. In fact, most comments were at best, commiserative, at worst, downright depressing.

Now, I know it's the thought that counts and one should be grateful when people remember one's birthday. But there are limits. Believe me, the card I received

from my colleagues at the *New York Tribune* — many of whom I used to hold in high regard — was a cross between a get well note and a sympathy card.

"You have just turned 30," the card announced — factually — on the its front cover. "The good times are over," it said inside. Thank you.

But there was more.

"All is not lost," wrote some kind soul, reassuringly, as if I had just survived a major operation but lost several limbs and vital organs in the process.

"Mark, old man, don't be depressed, you've got a good year or two left, maybe — condolences," was another winner.

But both the above were nothing compared to this morbid suggestion:

"It's all over now. No hope. Doomed. Downhill from here on," wrote one fatalist, clearly exposing himself as a fellow sufferer of encroaching middle-age disenchantment.

Oh dear. And it seemed like only yesterday that, aged 16, I was trying to persuade unfriendly bartenders that the friendly little nipper peering up at them from the other side of polished bars was 18 and therefore eligible to purchase a half-pint of Guinness.

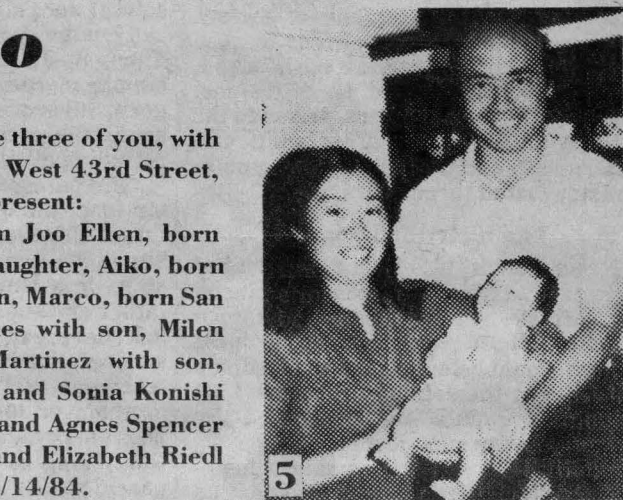
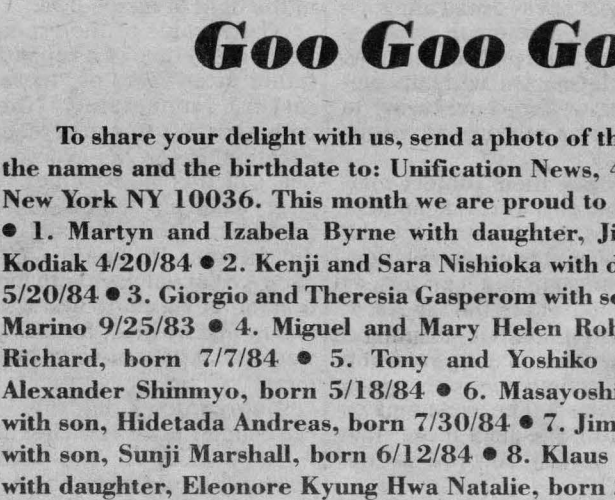
Doubtless my malady can be explained in terms of some horrendous pre-birth experience or by the fact that, as a child, I was dropped over the bannisters by a 30-year-old cousin and have hated the number 30 ever since.

"Definitely an insecurity somewhere," remarked a friend who reads self-help books by the dozen.

But there was one comment on that fearful card that did make sense, albeit a trifle chilling.

"You are now one of the people you said you could not trust when you were 18," it said.

Precisely, and worthy of thought. □



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. Martyn and Izabela Byrne with daughter, Jim Joo Ellen, born Kodiak 4/20/84 • 2. Kenji and Sara Nishioka with daughter, Aiko, born 5/20/84 • 3. Giorgio and Theresia Gasperom with son, Marco, born San Marino 9/25/83 • 4. Miguel and Mary Helen Robles with son, Milen Richard, born 7/7/84 • 5. Tony and Yoshiko Martinez with son, Alexander Shinmyo, born 5/18/84 • 6. Masayoshi and Sonia Konishi with son, Hidetada Andreas, born 7/30/84 • 7. Jim and Agnes Spencer with son, Sunji Marshall, born 6/12/84 • 8. Klaus and Elizabeth Riedl with daughter, Eleonore Kyung Hwa Natalie, born 2/14/84.

By Marilyn Morris

Romance is in: sexual revolution out

This April *Time* magazine boldly declared that the Sexual Revolution was over. NBC aired a documentary showing that single women in their 30s have discovered that what they really want is a family and a lifetime partner. College campuses around the country are reporting a trend towards commitment in relationships rather than the free sex that dominated campuses only ten years ago. Why this trend towards marriage and commitment?

Specialists have cited many reasons, including the fear of venereal disease, which is now at a record high, or an economy that demands more commitment to careers, or simply that people who are getting older and more mature need a steady partner with whom to share their lives.

While these may all be good reasons for this new trend against casual sex, Jack Reynolds, producer of the NBC documentary *Second Thoughts on Being Single*, says simply that many people have begun to discover that "junk sex is no more satisfying than junk food."

The women of the 1960s learned this the hard way. They have discovered that the constant pursuit of the self has resulted in loneliness and isolation. According to Lonnie Barback, a San Francisco sex therapist, "We've been going through the Me generation and

now I see people wanting to get to the We generation."

Even Helen Gurley Brown, who parades the sexually liberated woman on the covers of *Cosmopolitan* magazine every issue, declares that "sex with commitment is absolutely delicious. Sex with your date for the evening is not so marvelous — too casual, too meaningless."

On Campus

Somehow this realization has filtered down to the 1980s generation. For college students the sexual revolution has slowed since the mid-1970s. A survey taken at Ohio State University in Columbus in 1975 revealed that 80 percent of its female students had premarital experiences. A similar survey taken last year, indicated that this had declined to 53 percent and the trend shows signs of continuing in that direction.

A University of Kansas study of college women over the past decade found a significant increase in sexual activity during the years 73-78 but almost no increase in the last five years.

Sex is by no means dead on college campuses, but the trend is towards monogamy. According to Louis A. Pyle, director of university health services at Princeton, "Students today are more monogamous. There's not a lot of promiscuity. This is substantiated by the fact that we see very little gonorrhea and no

syphilis."

What this data seems to suggest is that love, commitment and cultivating relationships has become more of a priority than feeding the sexual urges. More and more young people are searching for life-long relationships in less frantic ways. The idea of the monogamous marriage, once touted as old-fashioned and restricting is once again becoming fashionable. And the statistics prove that marriage is on the increase. In 1980 only 11 percent of new American households were started by married couples, but in 1984 the number has risen to 71 percent. In 1982 there also a slight decrease in the divorce rate.

Biological Clock

The marriage rate for women in their 30s (the sixties generation) has also risen by 20 percent. One aspect of nature that these women hadn't counted on when they were in their twenties was the "biological clock."

According to Dr. Pepper Schwartz, a sociologist at the University of Washington, the "biological clock is a very real phenomenon for women." It's the very real feeling that one's fertility is limited and the urge to have children becomes very strong.

According to the National Center for Health Statistics, women between the

ages of 30 and 34 are responding to the biological clock and the birth rate for this group has risen 13.5 percent since 1920.

What all this means is not that women have opted for life in the home as opposed to life as a career woman. What it does mean is that many women who had previously pursued only a career and casual sexual relationships are finding a need to grow through a permanent relationship and the raising of children.

As one San Francisco career woman in her thirties points out, "No matter how nice unmarried people are, there's a certain softness and roundness in the personality of someone who has raised children and lived for more than just themselves." She claims that she desperately wants to experience the personal growth that comes from raising a family in the same way that many of her generation wanted to experience personal growth through "freedom and liberation" only twenty years ago.

Now, that same generation is discovering that freedom and liberation come through loving relationships and caring for larger needs than oneself. Fortunately, the campus generation of the 1980s is discovering this sooner than their sixties counterparts and could well be part of another revolution that has been a long time coming — the "true love" revolution. □

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It's that ol' love love love in China



EUGENE CURTIN

The omnipotent rulers of Communist China are apparently worried that too few comrades are falling in love. Romance, which under Chairman Mao was lower on the "capitalist decadence scale" than even Coca Cola, is now officially back in.

The concern seems to orient primarily around unmarried over-30s who were sent to work on farms during Mao's Cultural Revolution (1966-76) and were too busy tending crops to worry about tender hearts.

A commentary in *People's Daily*, the official newspaper of the Communist Party, said that in the Peking area, which has a total population of around nine million, there are 74,600 people over 30 who want to get married.

The Party, therefore, is running a campaign to marry them off, preferably to each other. The problem is that most of the over 30s aren't interested and the Party has taken to demanding that they stop being so choosy about prospective mates.

"Almost all the men insist that their wives have the face of an actress, the figure of an athlete, the attitude of a waitress, the voice of an announcer and the culinary skills of a chef," *People's Daily* said.

Now there appears to be a drastic shortage in the Middle Kingdom of over 30 Chinese actresses who, when not enjoying track and field events, spend their time cooking, waiting on their betters and intoning dulcid tones into microphones.

This rare situation has the men understandably annoyed. But the women are not much happier.

Women, the commentary said, also set their sights too high, wanting "tall, edu-



Collette Caprara

cated, talented professionals." Such men, the paper solemnly lectured the ladies, "can only be found in some dreamworld."

"I want to urge all of these older girls

and boys to come down from their high horse back to the real China — you mustn't be overly subjective and you've got to have a sense of flexibility," the commentator said.

Well now, older girls and boys, Big Daddy has spoken. And what's more he is doing something about it. In a move that must have the earthly remains of Mao spinning in horror, China's Communist sages have established dance halls, where the unmarried meet.

One is tempted of course to dash off a letter to China's president, Chairman Deng Hsiao Ping, suggesting that a certain Grand Ballroom in a large New York City hotel has a much better track record of bringing couples together both under and over the age of 30. And it is certainly more elegant than a Peking dance hall.

There is however the matter of finding the proper matchmaker but even there one suspects the problem could be solved easily if the Chinese authorities would care to issue the requisite visa to a certain Korean cousin of theirs.

After all, the problem of bringing thousands of couples together in marriage might have one of the world's great nations confused and desperate, but for the founder of the Unification Church it's as natural as falling in love. □



Dear Editor
 Thank you and your staff for producing a very informative newspaper. Being in just a small "pioneer city", it's so important for us to be able to keep a vision of the whole picture.

It's also enjoyable and educational to read your other articles. Being a European in America, I was particularly inspired and encouraged to read Kerry Pobanz's article "Pacifism: Wrong Response to Evil" in the August edition.

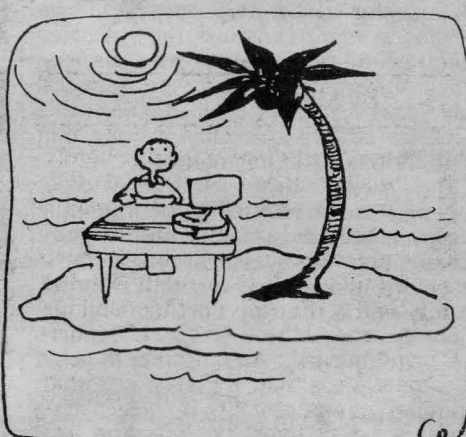
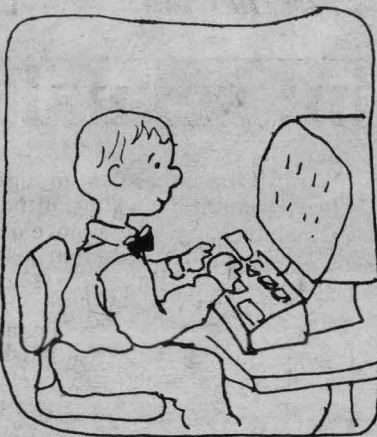
I have personally experienced the leftist backing of the so-called "peace movements" in Britain. Why are the Communists so concerned about the preservation of the lack of deterrent in Europe? For the sake of peace? (Ask an Afghan his opinion!) Why are the Soviets promoting Mondale for president and not Reagan? Are they so concerned about the well-being of America — or might it possibly have more to do with their own plans of world domination and giving America "enough rope to hang themselves"? It doesn't take long to realize the truth.

I would also like to say a special "thank you" to Mark Palmer. I always look out for and read his articles — he has such a special entertaining style of writing. "Thank you Mark, keep 'em going!"

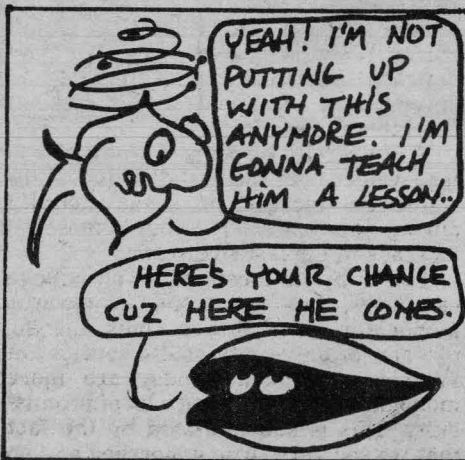
Once again, thank you and your staff for such a good newspaper.

Andrew Perkins
 Oregon

the bumpkins



FLUKE by Lewis



Youth Tour on World Religions 1984

THE FOUNDER'S ADDRESS

By Reverend Moon

This is an excerpt from Reverend Moon's Founder's Address to the conference "God: The Contemporary Discussion" and the "Youth Seminar on World Religions" at the Hotel Lotte, Seoul, South Korea, August 15, 1984. It was delivered by Reverend Kwak, president of the International Religious Foundation.

It is natural and appropriate for the Conference and the Seminar to be convening together here in Korea. Korea has historically been a unique meeting-place of the world's religions. Here, Buddhism and Confucianism took deep root, maintaining harmony with each other in the context of the native Korean Tan-gun tradition and the Korean folk belief.

Christianity has flourished in Korea: 1984 marks the 200th anniversary of the arrival of Catholicism, and the 100th anniversary of the arrival of Protestantism. Within our culturally homogeneous society, religions have co-existed and cross-fertilized one another, and the precepts of these diverse religious traditions are embedded together in the people and society of the "hermit kingdom."

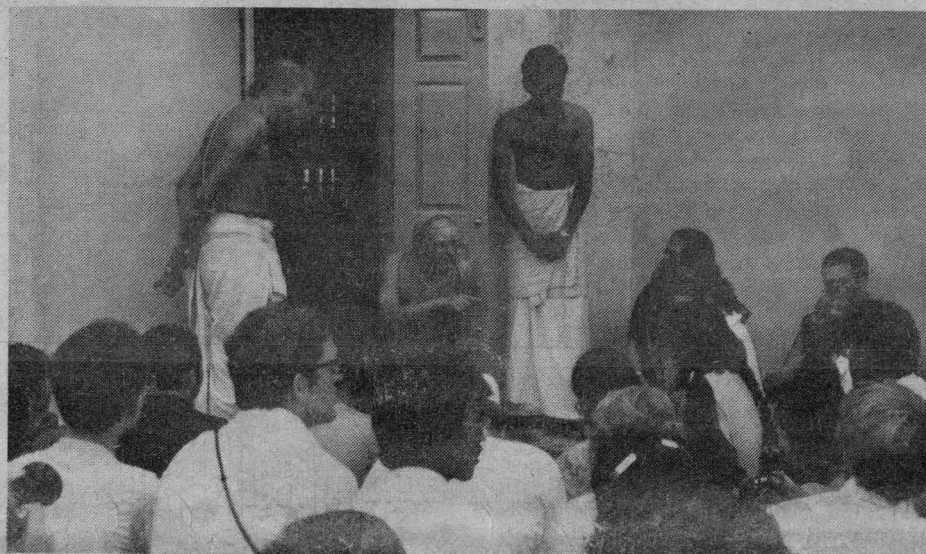
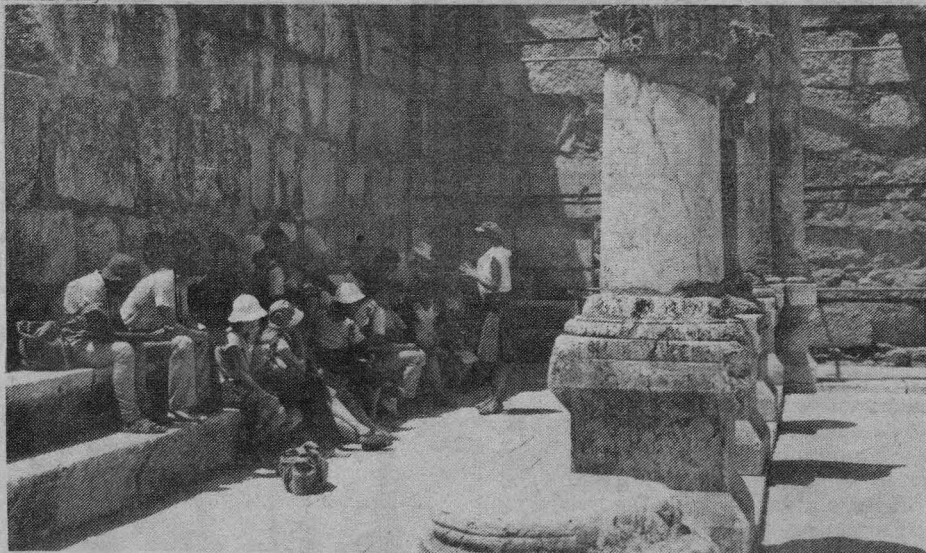
From this soil has sprung the Unification movement, a movement seeking unity-within-diversity on the worldwide level, and striving to establish a world of love, sympathy, and harmony based on the religious affirmation of the familyhood of all people under our common parent, God.

To create this ideal world we must have an overall model or blueprint. An important Unification image is that of a mature or perfected person, with mind and body united. From the mental and spiritual life of a person, centered on God, spring ideals and purposes. The nervous system transmits the resulting directives of the mind to the cells, and relays information from the physical body back to the mind. When this exchange occurs smoothly we say that the individual is in harmony.

The mental and spiritual life of humanity can be likened to the mind, the economic life of humanity to the body. The spiritual ideals, aspirations, and love of God are manifested through religion, around which theology, philosophy, art, and all culture revolve. Religious leaders and theological and philosophical

continued on page 6

Photos: Larry Parker



Top, one of the YSWR groups is given a overview of Judaism at the temple in Capernum where Jesus taught. Middle, Sri Jayendra Sekarendra Saraswati, acclaimed as one of the holiest men in India, speaks on Hinduism to the YSWR. Bottom, a question and answer discussion with Jesuits Fr. Frank de Grace and Francis Clark on Christianity held at the Tivoli outside Rome.

India to China

This is the second excerpt from the Youth Seminar on World Religion (YSWR) newsletters sent from each city on the tour, authored by Herb Richardson, chairperson; Joesph Bettis, tour director, and John Maniatis, Prospect Coordinator. This covers the tour from Madras to Bangkok. Peking and Seoul will be covered in the November Unification News.

Madras

India — land of contrasts, legends, and spiritual searching. Participants in the Youth Seminar on World Religions touched down in Bombay on July 22 to begin their exploration of India's great spiritual wealth. India is the birthplace of Hinduism, Jainism, Sikhism, and Buddhism. Bombay is also a center for the Parsees, or Zoroastrians.

After a short tour of Bombay, we continued on to Madras in southern India where we were greeted at the airport by a festive local reception. The sounds of Indian traditional music and the smell of flower ties placed around each neck made us feel welcome and at home.

The next day, Dr. Seshegeri Rao presented the opening lecture on Hinduism before the group departed to see the Parthasarathi Vishnu Shrine and the Kapal Iswar Shiva Temple. Informal group discussions were held in the evening.

On Tuesday the buses left for nearby Kanchipuram where a rare audience with the three Saukaracharyas, heads of a mission established by Sri Sankara in the 7th century, had been arranged. The eldest, now 92 and retired, received us. We then went to a roof-top terrace to meet with the present Saukaracharya, Sri Jayendra Sekarendra Saraswati.

"Collect the essence of each religion in your travels," he counseled, "and publish these together. This would be most helpful."

Midway through the interview, the Saukaracharya passed a tray of rock crystal sugar. "Take one," he smiled. "Life should be sweet, like these candies."

Following luncheon set out on the beach at the Seaside Hotel and a refreshing swim in the Bay of Bengal, we went on to the city of Mahabalipuram to explore the Shore Temple, an old shrine, now museum, set against an ocean backdrop.

The public program, centered on the theme "World Peace through Religious Dialogue and Harmony", was held on Wednesday, July 25. Several speakers were featured including a keynote address by Sri R.R. Diwakar, Honorary Chairman of the Gandhi Peace Foundation.

continued on page 6

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