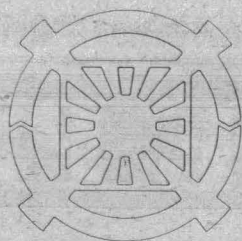


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Unification News

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November 1984

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THE DIVINE PRINCIPLE

Volume 2 • Part 8

Though free will did not cause the Fall, Adam and Eve lost their freedom because of their sin. The reason is that freedom exists only within the confines of God's law. Outside of God's law, there is no freedom.

To understand this apparent paradox, think of the freedom which we enjoy in our society. This freedom exists only so long as we abide by the laws of the nation.

To take a simple example, if one chooses to run a red light, he may lose the privilege of driving. Similarly, our freedom of motion exists within the law of gravity. If one tries to walk out of a fifth story window, he will quickly find the limits of his freedom! When such limits are ignored and freedom is misused, disharmony, chaos and destruction result.

In the case of Adam and Eve, the illicit love of Lucifer shattered God's law and destroyed the freedom of man. Because of this, man has lived under a Satanic bondage.

Spiritually man does not have complete freedom to do what is right and good in God's eyes. He is inextricably enmeshed in voluntary and involuntary captivity; this has been brilliantly analyzed by such thinkers as Augustine, John Calvin and Reinhold Niebuhr, as well as portrayed through our greatest novelists.

On this point the apostle Paul lamented:

"We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate...Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:14-15, 25)

Hence it is necessary for man to restore his original liberty before he can build the Kingdom of God in his midst; though man may have free actions, those actions may not be the result of inner freedom. One of the signs, it is felt, of growth in the spiritual life of mankind is that in present times there is a universal demand for liberation on every level, whether it be in racial, national or theological terms.

In history, free will from a religious perspective is best illustrated in the lives of those who chose God and spiritual liberty at great risk or even at the cost of their lives, for example, Joan of Arc, Martin Luther King, Cardinal Mindszenty, and numerous Christian martyrs.

God Restrained

By and large most believers assume that God knows everything and can do anything; there are no restrictions on His power and no limitations on His knowledge. He is seen as omniscient and omnipotent.

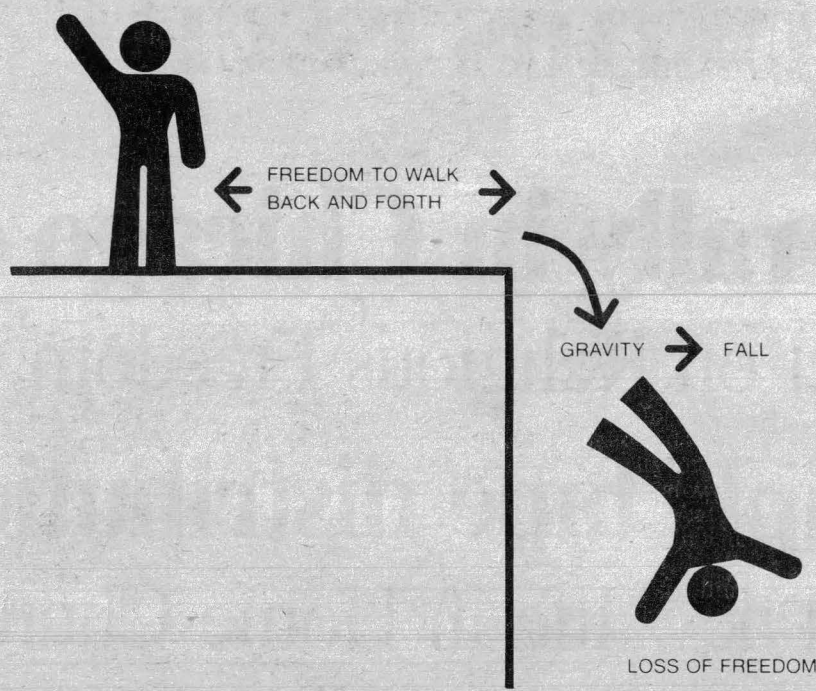
On the basis of such belief it follows that God could foresee the possibility of the Fall of man. Actually, some traditional Christian theology goes even further, arguing that God knew that the serpent would seduce Eve and that she would successfully tempt Adam even before these events took place. In such theology God is said to see in His mind past, present and future as an instantaneous "now."

According to such thinking God knew beforehand of the coming Fall with its calamitous effects on human history yet did not prevent the monstrous transgressions. Whenever this sort of theology is taught, sooner or later some genuinely troubled believer will ask, "Why did not God intervene? Why didn't he prevent the Fall?"

Confronted with this kind of dilemma, many sensitive and thoughtful people have concluded that God is either not all good or He is not all-powerful; with our kind of world as evidence of his work-

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.



manship, He cannot be both.

This problem has been struggled with before. For example, when the devout Christian philosopher Leibnitz sought to defend God, he argued that ours was the best of all possible worlds; Voltaire demolished the argument with ridicule in his novel *Candide*. The classic Book of Job wrestles with the problem of God and the existence of evil without coming to a generally accepted solution. This is where the situation remains. Within the Christian faith, many theologians have been content to declare that Christianity did not come to solve the problem of sin

but rather to overcome the fact of sin.

Why then did God allow the Fall? In the Divine Principle view, God created man as His child to whom He could send His limitless love and from whom He could receive a full response. Thus God wanted man to live in the highest expression of love. If God's principle controlled man's love, then it could not be absolute. After reaching the state of perfection, man is no longer under God's principle, but under His direct dominion, where the bond between them is unconditional and inseparable.

Divine Principle suggests that God could foresee the possibility of man's fall; but though almighty and all-knowing, He would not intervene directly in Adam and Eve's affairs until in accordance with His principle they had grown to perfection. Adam and Eve, though warned, fell when they were immature. Had God intervened, He would have violated His own perfect system and usurped his children's responsibility.

Furthermore, God created man to be lord of all creation. To assume that position, Adam and Eve had to pass through a process of maturation; in this they were given a large measure of responsibility to develop self-initiative and self-discipline. They had to grow to a state worthy of trust by God, by their children, as well as by creation.

For this reason, God did not explicitly forewarn Adam and Eve of the archangel's temptation. They had to use their judgment in all situations. If God had exercised direct dominion over Adam and Eve, He would have been recognizing them as mature, which they were not. Also, it would have been an indication that Adam could not be trusted to reach perfection.

God's integrity

For these reasons God sought to preserve the personal integrity of man. However, there is another side also, having to do with God's own integrity. Christian theology has always been determined to avoid a dualistic world view in which God and Satan are co-creators and co-rulers of the universe.

As a Being of perfect goodness and utter holiness, God could not recognize evil as part of His plan of creation. Therefore neither the sin of Adam and Eve nor the non-principled act initiated by Satan could be related to His divine creation. The Fall was man's affair alone. God is in no sense a responsible participant. If God had interfered with the Fall, He would have been automatically recognizing it as part of His creation. Since the Fall was initiated by Satan, He would in essence be recognizing Satan as another creator, virtually the equivalent of Himself. This God could not do. □

Next Month • Part nine
The Promise Lost

Reverend Song is a longtime member of the church who joined in the early days in Korea. This is the final excerpt from his testimony about those early years.

By Reverend Moon Kyu Song

I really received many blessings from my parents. I belong to a group which was helped a lot by good ancestral foundation. At the time of the Blessing, I was only a few months over 21 years old, really too young to be married. I asked Father Moon how come I was blessed so early. "You don't know now," he replied, "but later you will understand." It was as he had told me on the mountain in Pusan. "You don't know how, but later you will."

For that, Father Moon recommended the sister whom I think is the most beautiful sister among the 36 couples. (In Korea you are considered stupid if you propagandize about your wife, so I would be considered stupid for talking about her like this.)

At one time, I thought Unification Church members never would get married, because there was so much work to do. I never thought about a wedding. Our church training was so strict; the brothers didn't know the sisters very well at all.

The first sister

The first sister Father Moon recommended to me had worked together with

THE EARLY YEARS I meet my bride to be

me on student activities for almost five years, but I didn't know anything about her. I was so dumbfounded. So he asked me to suggest someone, and I mentioned one sister who was teaching at a school founded by a cousin of Colonel Pak.

Father Moon kept asking me to make a decision quickly. But for one week I couldn't decide which one to choose. It was like having two rice cakes and having to throw one away.

"You should make a decision tonight," he finally said. It was so difficult: one was recommended by Father Moon, the other was chosen by me. I didn't know how to face those two sisters. I was very

miserable.

One brother knew the sister Father Moon had chosen for me very well and told me she was a genius at witnessing. She had shaken up the entire country while witnessing. She has a very small nose, but has strong leadership capability. He had been her leader and thought she should be included in the 36 couples, so he wanted to do something to help me decide.

"Somebody is waiting for you outside," he told me. Then he went to the sister and told her, "Your fiancé is waiting for you outside."

continued on page 3

At one time, I thought Unification Church members never would get married, because there was so much work to do. I never thought about a wedding. Our church training was so strict; the brothers didn't know the sisters very well at all.

This is the third part of a sermon given by Reverend Moon.

Wherever we go, we are looked at scornfully and persecuted. Why do we have to live such a peculiar way of life? When you do something for the sake of others, ultimately others will do the same for you. Thus when you move in a complete circle for the sake of America, eventually the entire country will join in that effort.

Reverend Moon is following this principle exactly. I have been doing things for the sake of America, even though Americans seem to be misunderstanding and persecuting me. Eventually, however, this internal giving will become external.

At this time the dawn has begun. No matter how dark the night, the dawn heralds to the world that the sun is rising and once it does, all darkness vanishes. Reverend Moon has been giving light in the darkness, just as the moon gives light in the night. When the morning comes the Moon is replaced by the Sun which gives the light.

Front or back?

You are heading for true love. will you try to enter by the front door or by the back? Those who proclaim themselves proudly saying, "I did it myself. Look at me!" are the front door people. But the person who just quietly and humbly feels that he is not deserving, that he has not done enough, is the one who goes to the back door. And God will be there, urging such a person to come in. God will receive the people coming in the front door with His left hand, but He will receive the back door people with His right hand.

Even the Unification Church has people on the left hand and on the right hand side. Those who always want to receive the glory, credit and recognition will be received with me with my left hand. But those who always want to give more, are humble and unassuming and meek, are received by me with my right hand. Which would you rather be? Therefore, you must never try to take the easiest way. You must voluntarily take on the toughest course.

Normally one would describe the tail of a snake as the farthest point from its head, but that is not so. The closest part to the head of a snake is its tail because of the way its body coils around. Thus the eyes see the tail first. Likewise in relationships, the head should always make a

REVEREND MOON Heading for true love

All my actions were motivated by this principle of meeting the highest and lowest. Reverend Moon would like to be in the tail position in our movement. Wherever I go, I want to do the worst and most difficult things, the things which all the other members hate to do. That is my precise position today. By this principle, the Unification Church will have to prosper; there is no other way.



Reverend Moon speaking earlier this year.

everyone in between. When he loves the least, he loves them all.

I have been practicing this way of life. I do not usually pray for the best people in America but for people who are suffering the most in the world, such as those in communist concentration camps. I also pray for the most suffering members of the Unification Church. In that way, I am praying for all of humanity.

I just returned from Colombia. Rather than meeting with the President or heads of state there, I preferred to see our unassuming and poor members and encourage them. I am constantly teaching our national leaders that instead of seeking to reach only the top people in government and such, it is far more important to go to the far corners of the nation and meet with the most humble, suffering members. They should shed tears with them, pray for them, take out their own money and buy little things for them. That is more precious. By doing that, a leader is setting the condition of loving everyone in between the top and bottom.

Showing my love

Before I came to stay in America, I showed my love for the things of creation by establishing the holy grounds in every state. I wanted to love this land and its terrain more than anyone else in its history. Thus I rode in a car, day in and day out at top speed, travelling to every corner of the country and stepping on the land there. I ended up way down south in Key West, Florida, arriving at 3 o'clock in the morning. There were two drivers taking turns in our Plymouth station wagon and they were constantly dozing off; that was very dangerous. I never dozed because I felt almost like I was meeting my new bride. How could I not stay awake to love this land?

I certainly visited with people at the top levels of this country, from the President on down, but I was more interested in visiting the humble and poor people. All my actions were motivated by this principle of meeting the highest and lowest. Reverend Moon would like to be in the tail position in our movement. Wherever I go, I want to do the worst and most difficult things, the things which all the other members hate to do. That is my precise position today. By this principle, the Unification Church will have to prosper; there is no other way.

There are businessmen who are able to amass fortunes from the humblest beginnings. Such people feel that no matter how much money they make, even one penny is precious. That is the way for a businessman to be successful. By the same token, when you work hard with the same attitude, valuing every penny you earn and spending it for the sake of God and humanity, it is forever protected and no one can take the value of it away from you. But those people who work hard to make money only for their own selfish purposes will not earn anything of lasting value. □

EARLY DAYS

from page 2

I went outside and found her. Being an impatient person, I told her frankly what kind of things I like. And I asked her, "Do you like what I like?" Then I said, "Do you love me the most in all the world?"

She tried to fight me with her eyes, but she lost, "Sure," she replied.

Whatever I said, she kept answering, "Sure, sure," so I was very pleased.

A spiritualist?

Then she gave me a slight scare. She said she had many dreams. Heavenly Father came to her in her dreams and told her she should be included in the 36 couples. She also mentioned hearing a voice in the wilderness about the Blessing.

So I asked her, "Are you a spiritualist? I don't like anybody who is much involved in the spirit world." If she could perceive what I was thinking and start giving me a hard time, what kind of life would that be? I don't like anybody who can read my mind. Well, I was only 21 years old, and that was as far as my thinking went.

But I did not avoid asking the most important questions: "Will you like me the most in the world, and will you follow me in the Unification Church under all

circumstances, in spite of all hardships?" She said, "Yes."

We walked back to the church building along a road with some potholes. I saw a pothole ahead and expected that she would avoid it; now I understand that she doesn't have good eyesight.

I could feel her getting anxious as we got closer to the church. She wanted to ask, "Do you truly...?"

I told her, "You know one word of a man is weightier than the earth! Once I've said it, that's it. Perhaps she was asking me again because she really wished to join the 36 blessed couples.

It was about midnight. In Father Moon's room at Chung Pa Dong, he was seated and other people were seated around him. The one sister I had asked for was between Father Moon and me, but I decided not to look at her.

"Have you made up your mind?" he asked me.

"Yes!"

"Who?"

I shouted out the name of the one Father Moon had suggested.

She was participating in a 40-day workshop at that time. Immediately he called her inside. Around midnight that evening the Blessing was held. After I made up my mind, my wife looked like the most beautiful woman in the world. I could see only good things about her. I thought her small nose was really most beautiful. □

Reprinted from "Today's World"

relationship with the tail and thus make a loop. The "tail position" is not worthless at all; quite the contrary.

Within a family with many children, it is normal that the youngest child will receive the most attention from the parents. Even a king of a great country will want to pay attention to the little children, who are like the "tails" of the country. As the king loves and cares for the smallest child, he is already loving



Reverend Moon praying in the late 1950s.

MINISTERS

from back page

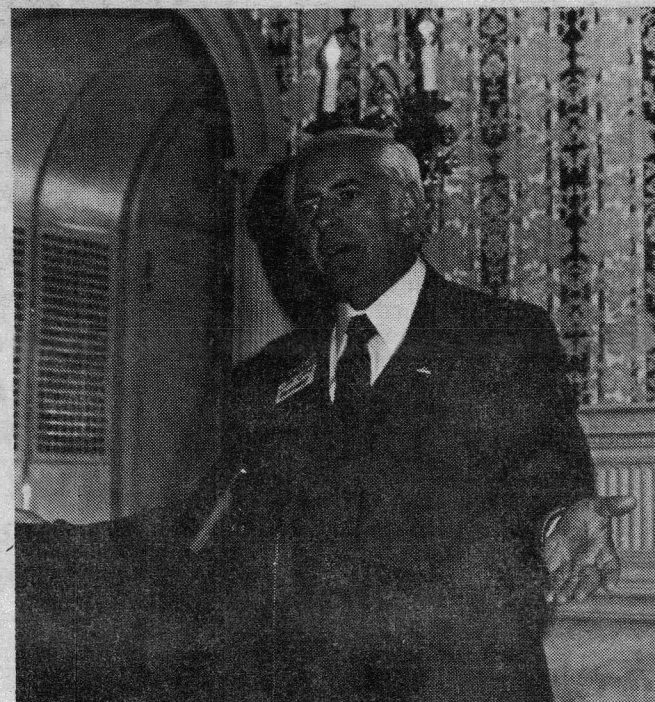
rally and some other rallies was that this time the ministers from Dr. Dixon and our Chicago ministers from the south and west sides were really committed to this effort. Their commitment was built on the foundation of the last Chicago rally as well as a number of breakfasts that were shared on religious freedom.

For this rally, a coalition of south side ministers held a special meeting at which Harry Gibson spoke. The West Side Coalition held a meeting that was addressed by Ed Rowe.

Despite heavy traffic, the Opening Session was packed and very enthusiastic. The 300 odd ministers then picked up placards and marched proudly through the downtown streets to the rally. Their determination and unity was a deeply moving sight.

Buses only brought a few hundred people, but together with the 340 ministers it provided a core group at the rally that drew a couple of thousand more together. The downtown leafleting and bullhorn announcement, aimed at the usual lunchtime crowd, were effective in bringing many office workers from the surrounding skyscrapers. The outstanding performance of the Thompson Community Singers, one of the most popular gospel groups in Chicago, drew hundreds of people. By the time the ministers marched in, it was estimated that 1500 people were there. Towards the end of Dr. Lowery's powerful speech, about 3,500 people had gathered.

The rally featured three speakers: Dr. Joseph Lowery, president of the Southern Christian Leadership Conference and



Dr. Lowery and Dr. Don Lyon, speakers at the Chicago rally.

This event brought unity between conservative and liberal, and between black and white ministers, as well as opening up new relationships and leaving lasting impressions on all involved.

SEMINARIAN

from back page

and the results were astounding. Over 100 ministers from the 5 state region attended. The mixture was multi-racial and covered the educational spectrum from storefront preacher to Harvard and University of Chicago Doctoral graduates.

What moved me the most during the conference was the incredible love and unity expressed from such a diverse conglomeration of men and women of God. I was moved to tears so many times from the struggling testimonies of many a minister of Christ. And the Gospel Choir which began our daily morning worship set a daily foundation for Christ to come into our gatherings and into our lives everyday. "Amen" and "Praise God" became our common language.

NCCSA

In the midst of preparing for the ICC conference there were a few other things going on as well. Reverend Vesta Dixon is heading up the 93 member Chicago chapter of the National Council for Church and Social Action. Besides distributing 500,000 pounds of cheese, butter, milk, honey and corn flower monthly, Reverend Dixon is determined to not let the council just be a food distribution network. Throughout the summer a network was begun to set up a 24 hour hotline for senior citizens. This program will be administered through the local churches.

In the midst of the summer after spending 9 hours straight unloading a trailer-truck full of foodstuffs, Reverend Dixon stopped to spend 2 hours with another seminarian and I to share his

vision for NCCSA on a videotape which was made during the summer. I was moved to tears by his vision of the future which transcended race, denomination, or nationality.

The Seminars

The seminars consisted of 5 workshops held simultaneously, and the entire

session was repeated so that the participants could hear another topic. The workshops were as follows:

1. "Christian Involvement in the Political Process" Dr. Don Lyon, president, Christian Schools of Ill., Rockford, Ill.
2. "Working Effectively with the Media" Dr. Don Sills; United Community Churches of America; Board of Directors: Christian Voice, Los Angeles
3. "Church Schools vs. The State" Dr. Everett Sileven
4. "Civil Rights and Religious Liberty" Dr. Walter Palmer; International Church of Human Liberation, Philadelphia
5. "Should your Church Be Incorporated" Dr. Joe Lutz, Oregon Coalition for Christian Liberty, Portland

The main speakers, and many others, expressed their feeling that this was the best religious freedom event we have held so far.

Media

We were fortunate to have good ministers (like Dr. Sills) who could answer questions from the media. Sills did an excellent interview that was broadcast citywide. We held a very successful press conference and several other inter-

views after the rally. The media contact was well-planned and fruitful. Our event was covered by 2 television stations, 5 radio stations, and 10 newspapers and magazines. Excellent articles appeared in the two major Chicago dailies on the same day. (One was on the front page).

Of course, the Unification Church members' diligent efforts, in cooperation with the ministers, were so important in making it all work.

In Chicago alone, ministers and members together made a total of 15,000 phone calls in the 13 days prior to the rally. The phone calling organization was a central reason why ministers came. Technical work with the hotel, the stage, and the other general affairs could not have been done if we had relied only on hired people.

This event brought unity between conservative and liberal, and between black and white ministers, as well as opening up new relationships and leaving lasting impressions on all involved. Our hope is that this will develop a foundation of relationships between as many ministers as possible, and through this association, build Christian coalitions that will fight for freedom and unity. □

Brooklyn Council for Church and Social Action

INAUGURAL SYMPHONY CONCERT

DATE December 16, 1984

TIME 5 p.m.

PLACE Boy's & Girl's High School
Fulton Street & Utica
Brooklyn, NY

TICKETS \$10.00

INFORMATION Rev. Jones
(718)453-2466

So my summer was filled with a vision of the future taking place in the present. In the midst of everything else we worked on a religious freedom rally in Dallas. The entire 5 state area membership, under the supervision of Reverend Kim was attending a 7 day internal guidance workshop over a 3 week period (13 of each state per week) and as I left for Washington DC 15 minutes after the final luncheon at our ICC conference, plans were going full tilt for a religious freedom rally and the next ICC conference (both of which have been completed at the time of this writing).

Traditionally the summer field experience has been the deepest aspect of the third year program at the seminary. For me, the experience allowed me to realize God's vision (and action) in the front line of our movement's work. I am deeply grateful to the leadership of the Chicago Church (whom I did in fact get to finally meet and come to know and love) for exemplifying Reverend Moon's vision in word and deed throughout the course of the summer. The summer ended much too soon, but I left with a deep feeling of gratitude and a deep sense of what I had learned during my summer in the city. □

Aid to King charges 'racism' is behind the jailing of Rev. Moon

By Robert Selle
New York City Tribune

The "racism" inherent in white-dominated America was behind the government's prosecution of the Reverend Sun Myung Moon, according to a minister who served as chief of staff to the late Martin Luther King Jr.

"There is no reason to believe that Sun Myung Moon would have been indicted, let alone convicted, if he had been white, Anglo-Saxon and Protestant," said the Reverend Wyatt Tee Walker, now pastor of the Canaan Baptist Church in Harlem.

In the keynote speech at the first annual awards dinner of the New York Committee for Religious Freedom (NYCRF), Reverend Walker said the conviction of the Korean evangelist on tax-fraud charges poses a "dangerous" threat to all U.S. clergymen.

Also addressing the gathering on October 9 at the New York City Holiday Inn, Johnny Ford, mayor of Tuskegee, Alabama, and former president of the National Conference of Black Mayors, said that the conference had passed a resolution during the summer supporting Reverend Moon in his legal battle against the "persecution" of the U.S. government. The resolution had received no publicity at the time.

Will back 'persecuted'

"I do not hesitate to stand up for Reverend Moon or for any brother who is being so persecuted -- be he black, white,

yellow, brown or whatever color," Ford said.

Ford, founder of the World Conference of Mayors, which includes mayors from Asia, Africa, Latin America, North America, Europe and the Caribbean, conveyed the group's "greetings" to the NYCRF, saying: "I want you to know that there are political leaders across this nation and around the world who stand with you."

Reverend Walker described how he first became acquainted with Reverend

Moon's came through watching the Phil Donahue Show last July around the time of the Korean evangelist's incarceration.

"On the show there were Joe Lowery (well-known civil rights activist and president of the Southern Christian Leadership Conference) and Jerry 'Right-wing, Fundamentalist' Falwell," said Reverend Walker. "And they were in fundamental agreement!"

"This began to give me a clue that this business with Brother Moon was dangerous."



Two of the speakers at the New York banquet: above, Rev. Wyatt Tee Walker and, top right, Denise Richardson.



Reverend Walker said after personal investigation he became convinced that the case was such a "flagrant abuse" of religious liberty that the only explanation for the charges was "racism."

"He [Reverend Moon] became a target for the racist tendencies inherent in America," the Harlem preacher said. "Whether he was targeted unconsciously or consciously -- and I think it was the latter -- it was because he was Third World, colored, and non-English speaking."

Reverend Walker recalled that the "first problem" Martin Luther King Jr. faced as a burgeoning civil rights activist was "income tax." He was hit with a U.S. government lawsuit alleging he evaded payment of federal taxes.

"He came out smelling like a rose,"

continued on page 6

By Peggy Yujiri

When I first heard that 30,000 videotapes of the Divine Principle lectures were available to distribute to ministers across the United States I thought it was a very exciting idea.

Although Reverend Moon has been working and teaching here in this country for over 12 years, ironically, very few clergymen have ever had the opportunity to hear him speak or to study his teachings first hand. The media has been so successful in their misrepresentation of the Unification movement that most churches had kept their distance.

However, Reverend Moon's trial and imprisonment had brought an outcry from the religious community, awakening many to the fact that the persecution of Reverend Moon is nothing other than the persecution of religion. Today I see Christians and other religions coming to support religious freedom and opening their doors to welcome Unificationists as brothers and sisters of God for the first time.

In sharing the tapes, we hope to receive in return the opinions, comments and criticisms of the clergy, to open the way to greater communication, cooperation and understanding. Never before did we have the opportunity to be accepted and understood by the religious community. Now the barriers were coming down and we wanted to make the first steps toward building a lasting relationship.

Working on the religious freedom campaigns during the past weeks and months I had the opportunity to meet and speak with many local ministers. I wondered how they would respond to the tapes.

We had the inspiration to wrap the tapes in gift paper and present them to the ministers as a personal gift, an addi-

Ministers receive Divine Principle tapes



A minister's family receiving the Divine Principle study tapes from a Unificationist, center, in the Bronx.

tion to their libraries. In this way we also felt we were showing respect towards them as the spiritual leaders of the community.

As the first tapes were well received, we gained confidence and began to distribute more, even to ministers we didn't know well and even to those who had been negative toward the Unification Church in the past. We found, to my surprise, that very few refused our gift. Most were grateful and very curious to see what was inside. It was almost as if they had been waiting for the opportunity to hear and study this new teaching. It was not with reluctance but rather with eager anticipation that so many of the tapes were

received. I could feel the barriers between us coming down!

A gift received

My most precious experience was bringing the tapes to Bishop Goodwin, one of the pastors who has been working actively on the religious freedom campaign. When we rang his bell early one Sunday morning he popped his head out the door, still clothed in his bathrobe and stocking cap.

His face lit up when he saw us at the door. He invited us into the living room at once and went to call his wife and mother to participate in the unwrapping of the tapes. "There's a lot of knowledge in here, I can feel it" he proclaimed intuitively, as he held the package up to

his ear and gave it a shake.

When the box was opened he excitedly called his wife over and they studied the titles together, "Spiritual Life", "Working Together With God", "Good and Evil."

"This is just what we need" she said. "We need knowledge about God. We'll watch the tapes and show them to the people at church too. We all need to see this." I was speechless. How well Heavenly Father had prepared them to receive this gift!

Bishop Goodwin went on to share that some people in his church think that if others don't worship as they do that they're not of God, but that he feels that in the present day we have to pray and keep a wide open mind, expecting the spirit of God to be working in all religions.

It takes courage

As the positive response came we found ourselves "going crazy" in distributing many video tapes. In the final tally we went far over our original goal of 300 and by October 9 we had delivered more than 700 sets of tapes!

Through my experience with the tapes, I gained hope and the vision to unite 30,000 ministers of all denominations here in America. Through sharing the truth of God with each other we can finally break down the walls of ignorance which divide us. It takes courage to share one's beliefs with those who may be less than receptive, a courage which Unificationists know well. It takes a certain boldness to live as God asks us to live but it will take that kind of courage and boldness to give new direction and virtue to today's fragmented and corrupted society.

It is with this courage that America was born. I feel that through distributing the tapes we were taking one step on the way towards America's revival. □

By Karen Morris

NY teenagers like Home Church idea

June Watson, who is 23 and a 6-year member of the church, has recently taken on a great challenge and responsibility -- that of working with teenagers from the Flushing area in New York City. A year ago, June began working in earnest with a group of youngsters from such diverse countries as Vietnam, Ethiopia, India, Peru, Argentina, Germany, Puerto Rico, Italy and China, as well as Americans.

During her time working as a volunteer in the Home Church program in Flushing, June realized very quickly that city kids have special and pressing needs. "Many times we focused on mowing people's lawns," June said, "when what they really needed was help with their children." Those of you with teenage children probably understand the special types of frustrations and anxieties that suddenly face you when you children arrive at that difficult and confronting age.

Thanks to the support of Dr. John Didsbury and Reverend Sudo of New York Church, and due in part to the energy of one of the parents, Nina Shahani, who envisaged the youth group and encouraged the church leaders to allow June to work with her, the group began to go on outings, and watch various video tapes.

After a short time, June felt that the young boys especially lacked a sense of direction for the lives. Seeing how enthusiastic they became after her sharing her tales of learning and practicing martial arts for many years, she decided that this was the medium through which she could best teach internal values, and ideals such as "becoming a responsible member of society." At the same time she wanted to expand the potential of the life of the boys, by giving them a more positive picture of themselves.

God worked quickly, sending them someone who, for a minimal cost, allowed them to use his gym to work out. At the same time, a civilian patrol was set up and each night, June and one or two of the boys would patrol the Flushing area, with another boy keeping watch on the CB Radio back at the Queens center. One of the most exciting thing during that time was saving the life of a person being threatened at knife-point, only to find out later that he was the uncle of one of the boys involved in the youth group!

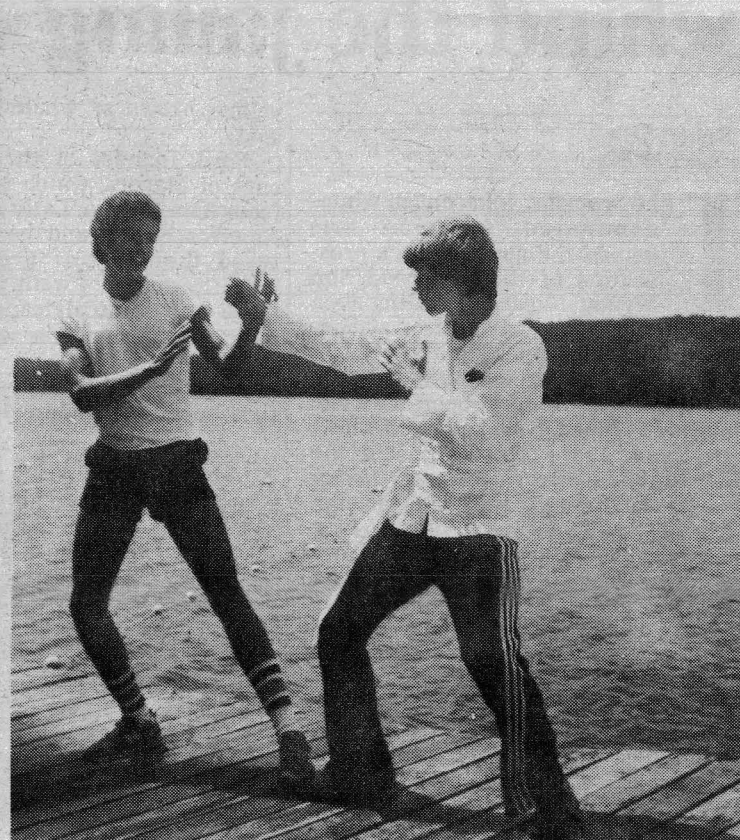
School

June also realized that no amount of physical training would truly help the boys unless they also became good students and learnt how to prepare themselves for later in life.

She began to visit their schools, talking with teachers about how to help the kids with their studying techniques, and what were the teachers special problems. A direct result of this interest has been that June herself has enrolled in college and is now studying for a degree in education and child psychology to enable her to be better equipped to handle the responsibility of running such a group.

She explained, "I found that studying is so important because it helps the boys realize their own largeness of mind."

At present, she continues to tutor the boys in a local Flushing library each day, from 4 - 7 or 8 p.m., focusing especially



Some of the activities of the Home Church project in Queens, New York: above, restoration of a local house and martial arts at the summer camp and, below, lectures about God at Camp Westhill.

on improving their English. Most of the boys' grades have gone up, and all seem pretty excited by this development.

When we discussed the problems she encountered, June told me that a big problem was that many of the boys had come from war-torn countries or had grown up in a violent city, therefore a belief in a loving God had been difficult to develop for most of them.

In a time where family breakups and drugs are rampant, and materialism is alive and well and living in New York City, some of the children's greatest fears were "Am I loved?", "Does God really exist?", and "Is there value beyond the dollar?"

Through experimentation, June found that being able to take the boys out of the city environment and into the country

helped them to develop their "original nature", brought out a care and respect for living things, and fostered a sense of comradeship between the members.

West Hills

For 3 weeks over summer, a group of about 10 boys and June were guests at the Church's summer camp in West Hills, Connecticut. They raised the money needed by spending many weekends doing odd jobs such as housepainting and renovating. Afterwards, they went to Gloucester where they were able to take part in the Ocean Challenge -- although June admitted me that keeping lunch down on the boats was the greatest "challenge" to them all!

Future plans include a youth center in Flushing, where volunteers would be able to study and help others study.

Although finance is a problem at pre-

sent, a suitable site is still being sought. June is involved in researching other youth groups in the city, seeking to involve a mixture of different projects -- Christian ideals, nature retreats, studying and martial arts are all necessary elements to teaching the boys to be responsible people of integrity.

Special thanks have been extended to Reverend Sudo, of New York Church, who has shown a deep and genuine concern for the Flushing area and has wanted to help in some substantial way. Also to Russell Allen for providing transport to and from the camp during the summer.

"One thing Reverend Moon has taught us," June said, "is that we see the highest reflection of God's love in parental love. God truly want to see the broken hearts of parents be healed, in an age where it is often too common to encounter children's rebellion against their parents. I feel that this problem is as much for the parents' benefit as it is for the children's. We are going to make a family out of kids with integrity, who want to make being good more popular than being bad!" □

Volunteers are needed who would be willing to assist June in her group, or to consider beginning a group in their own Home Church area. If you have even 2-3 hours a week to help in tutoring, or as little as \$5 per month to help sponsor the group, you could contact June. As she is now studying herself, she has less time to raise money. Perhaps you would like to invite the group over to celebrate a birthday party in your house. Or if you have any projects the boys could help with, that could also be considered. Please write to June Watson, co Unification News, 4 West 43rd Street, New York, NY 10036.



JAILING

from page 5

Reverend Walker said, "but we spent a small fortune defending him."

However, using leads in Reverend King's records, the Internal Revenue Service went to the SCLC, founded by the late civil rights leader, and, Reverend Walker said, caused "trouble" there.

The IRS, he said, learned that the

organization had paid for the Walker family's moving from Atlanta to a Virginia town. It then caused Reverend Walker to be indicted on four counts of willful failure to file tax returns and four counts of failure to pay income taxes. The "harrassment" finally ended, he said, with the courts finding that the IRS actually owed the young minister a bit over \$36.

With a mix of seriousness and humor, he said that a multitude of churches

choose to give their clergymen a great many necessary benefits, such as housing, a car, clothing, work-related travel expenses and an annuity, in addition to a nominal salary.

Stating that his annual wage was \$12,300, Reverend Walker said, "You know I can't make it on 12 3!"

He said that the result of Reverend Moon's case could mean "federal prison for me and all other clergymen" who are beneficiaries of church-sponsored tax-

deduction plans.

The banquet concluded with presentation of three awards: the Clergy Commitment Award to Reverend Walker; the Community Commitment Award to WOR-TV anchorwoman Denise Richardson, who was the mistress of ceremonies for the evening, for her work with children in Yonkers; and the Corporate Commitment Award to Robert Wllington, president of Piser Furniture Co. in the Bronx, for his financial sponsorship of the event. □

YOUTH SEMINAR ON WORLD RELIGIONS 1984

An experience that changed my life

Denis Beaufore, from Canada, wrote this letter after participating in the 1983 Youth Tour. She is not a member of the church.

By Denise Beaufore

What I want to say is not so easily said in words, but I want so much for you people to know how much the trip meant to me last year. The experience was tremendous; the impact has remained. As time goes on the essence of the trip (a kind of crystalizing process one might put it) surfaces.

The snarls and snags of the trip -- the diarrhoea, the lack of sleep, the long waits at airports -- disappear (and did from my memory very quickly) and what remains is a beautiful memory of harmony and joy -- and perhaps even more important the desire and incentive to continue to live for such goals.

I honestly cannot believe that I was able to experience such a trip. It opened my eyes to other religions, and even more so I find I have developed interest in those people who live those religions.

I remember sitting in a pew -- a United Church pew -- back in September in the quaint little university town of Kingston and felt, while looking around, at the congregation that something definitely was amiss.

I wanted them all

I thought, well gee, everyone looks okay, the sermon has a bit of bite, that's good, but my goodness everyone is the same. Not only were they WASP, but all upper middle class intellectuals. How boring. I wanted the Hindus, the Buddhists, the Jews, the Unificationists, the Mormons, the Muslims -- I wanted them all around me because that and only that would give me security. I felt insecure sitting in a church that was homogeneous. I didn't trust it for some reason. I realized that the battle within me had just begun. How does one survive after a trip of such nature? (You guys should write a survival kit!) -- I quickly found myself sinking again into a humdrum existence.

I wanted to much to live the experience that I had and show my husband how it changed me -- my gosh I want my life to be full of meaning. Well, very painfully, I realized that meaning was going to come from the little moments.

One day, while skating at the campus indoor rink, I spotted a Muslim woman learning how to skate. She had her veil on and that gave me the first clue that she was Muslim. I was just ecstatic to see this individual and in a few minutes I was introducing myself and learning about where she was from and what she was studying, etc. I found this really invigorating -- the excitement from this one conversation stayed with me for about a week.

**DON'T LEAVE THEM
WONDERING --**



From the tour: Above, participants frolic in the Sea of Galilee and, below, at the farewell talent show in Seoul.



The end of the journey

This is the third, and last, excerpt from the Youth Seminar on World Religion (YSWR) newsletters sent from each city on the tour, authored by Herb Richardson, chairperson; Joseph Bettis, tour director, and John Maniatis, Prospect Coordinator. This covers excerpt covers the tour in Peking and Seoul.

Peking

After a brief stopover in Hong Kong, we boarded the train for Canton. The three hour ride took us through rice paddies and small villages, providing a glimpse of agricultural life in rural Southern China before we arrived at the bustling city of Canton.

We stopped at the Six Pagodas Temple where Bhidshu Sudarshan, Professor Blofeld, and Buddhist monk participants met with Chinese monks over tea. Soon after, the group boarded a plane and flew onto Peking.

One of the purposes of the tour has been to experience first hand some of the diversity of culture and religions contained within the Earth's "global village" and to see how each country works out its destiny according to its own light. In Peking, we were housed comfortably in the State Guesthouse for visiting foreign dignitaries, observed the philosophy of collectivism in action as well as studied Buddhism, Confucianism, and Taoism.

On Sunday, we went to the Lama Temple (Yung Ho Gung) where several Buddhist participants talked with resident monks. Many continued on to visit a nearby Confucian temple. At dinner all

were treated to a vegetarian banquet of several courses, including a tasty imitation "shrimp meat" dish. The first of two lively and informative lectures on Confucianism and Taoism, given by Professor Blofeld, followed.

An interview on Monday morning with a representative from the Chinese Buddhist Association produced a number of questions from participants. "Many people in China still believe in Buddhism, including Tibetans, Mongolians, and others," the representative said.

The Buddhist Association, an organization bringing together the many different Buddhist groups in the country, has been working to restore old temples, buildings, and images destroyed during the Cultural Revolution; to publish material on Buddhism and promote academic research; and to locate older monks and train new ones. Since 1980, the Association has greatly expanded the scope of its activities, and members have attended international conferences on peace and Buddhism.

"During the Cultural Revolution, temples were destroyed, and religion suppressed," he explained. "The culture of the whole country including religion suffered. The Cultural Revolution was an abnormal period in Chinese history. To cut off Buddhism, which has deep roots in Chinese life, is to cut off an important part of culture."

Participants asked questions about the quality and time allotted for monks' study and spiritual activities, and also

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Just one night in Calcutta

By Debra Kabbabe
UTS Divinity Student

Sometimes the most unforgettable experiences come when one least expects them. Travelling around the world as part of a large group is no exception to this general observation, I discovered this summer.

A one night stopover in Calcutta afforded myself and three friends such an experience. Determined not to spend the night in the hotel we took a taxi ride through the city to the Siva Temple, where the great Indian saint Sri Ramakrishnan had a vision of the Goddess Kali. According to his testimony The Mother Goddess held him in her arms and wooed him into a state of rapturous love for the whole cosmos, while he was praying at dawn.

We arrived just in time for the Friday evening service. A dozen people were sitting cross-legged and meditating around the bed of Ramakrishnan and his wife. We joined them in their devotions. When the time had come for them to end a man played some haunting strains on a small keyboard. People either harmonized with him in a low-pitched droning hum and bowed and left or they stayed on to meditate in a smaller group.

The temple compound

We left to visit the rest of the temple compound. In one section Brahmin priests were collecting offerings from the faithful and making prayers to the Gods on their behalf.

One entire side of the temple, which was built around a huge open courtyard, was studded with small enclaves. In each enclave was a holy Siva linga.

In another section of the temple I found a group chanting and singing. After some time they broke into the chant of the Hare Krishna movement, familiar to many Westerners living in large cities all over the world. Delighted, I joined in. Some young girls joined in with me and it felt for brief moment that two very diverse worlds had become one, at least on the level of heart.

My friends "rescued" me, however, and we walked together down to the Ganges. In a symbolic gesture, we went in up to our knees as thunder and lightning resounded and flashed across the Calcutta skyline. Another eternal moment! It seemed as though my adolescent fascination with India was at last being fulfilled.

The taxi ride back to the hotel was an experience in itself. As if by magic, the traffic flows with an internal harmony that would send most New York traffic cops running for cover because its so bewildering by western standards.

Cows, street markets, bicycles, pedestrians and trucks seem to merge into the total scene as if by no other rule than intuitive understanding; the understanding which is the trademark of Indian spirituality. □

Debra Kabbabe is a third year divinity student at the Unification Theological Seminary. This is a report she wrote while on the Youth Tour.

**PUT THEM ON THE
MAILING LIST FOR THE
UNIFICATION NEWS**

By James Carlton Hughes
I.B.S.A.

Black churches affirm religious liberty

Black clergymen have been quite conspicuous these days, marching and speaking out on behalf of religious liberties. The imprisonment of church leaders, including the Reverend Sun Myung Moon and the Reverend Everett Sileven of Nebraska sparked scores of rallies and demonstrations across the country.

In May, over 300 ministers, a majority of them Black, gathered in the Hyatt Regency Hotel in Washington, D.C. to pledge their solidarity against government interference in religion.

Again in July, a religious freedom rally of 5000 ministers drew a disproportionately high number of Black clergy. Out in front of this march toward religious tolerance is the Reverend Joseph Lowery, close associate of the late Dr. Martin Luther King, Jr. and president of the Southern Christian Leadership Conference. Dr. Lowery offered insight into why Blacks are playing a major role in this religious struggle -- at one rally he called racism and religious bigotry "twin plagues."

"If a man discriminates against me because I'm ignorant or rude or unclean," Lowery said, "it's my fault. I can deal with that. But if a man discriminates against me because I'm Black, there's nothing I can do or want to do about that.... If a man discriminates against me because of my faith, he also discriminates against God, because God called me to my faith, and there's nothing I can do or want to do about that."

Those statements reveal something of the close tie between two struggles faced by the Black people against racism and against religious intolerance. The connection between these "twin plagues" becomes even clearer when one considers that such great leaders against social injustice as Nat Turner, Frederick Douglass, Martin Luther King, Jr., Richard Allen, and Ralph Abernathy have all been ministers.

The pulpits

On the whole, the pulpits of Black churches have served as platforms for the advocacy of social change. Of course, this was partly necessitated by socioeconomic conditions. Another factor has

James Carlton Hughes is Educational Director of the International Black Student Alliance.

been the particular nature of the Black churches an institution developed beneath the shadow of religious oppression, an underground religion.

At the outset of their arrival in America in the early 1600s, Blacks faced imposed restrictions on their religious lives as most slaveholders prohibited the open practice of any traditional West African worship.

Up until the early 1700s Blacks were generally barred from formal instruction in Christianity, since the conversion of a Black man would have

ters on religious matters."

Henry Miller, in his book *Black Relief*, writes that it was in 17th century colonial America that "Slaves, not masters took the initiative to translate their African beliefs into English and into inescapably Christian terms.... By the time the masters were willing to concede souls to slaves, satisfied that the Christian faith could be used to enforce obedience and increase market value, the slaves had long since established their underground version of the true faith..."



Black conventions, such as this one in Washington, DC, met in most of the states of the North during the slave era to protest the bondage in the South and second-class citizenship in the North.

proved he had a soul. The acceptance of Blacks having souls eventually worked to undercut one popular justification for slavery -- that Blacks were less than human.

Peter Kalm, a Swedish visitor to America from that period found the opposition to Christianizing Blacks arose "partly by the conceit of its being shameful to have a spiritual brother or sister among so despicable a people; partly by thinking they would not be able to keep their negroes so subjected afterwards; and partly through fear of the negroes growing too proud or seeing themselves upon a level with their mas-

The underground religion included the fundamental belief in a supreme God, His son Jesus and the Holy Spirit, which was active in the lives of believers.

Underground religion

Meetings were nightly celebrations of life, including group dances and "shouts" (the precursor to gospel music). Slaves gathered in empty cabins or open fields without their masters' permission, with a few exceptions.

The Great Awakening of American Christianity in the 1740s brought with it weakened clerical control as evangelists

proclaimed the priesthood of all believers. Critics of the awakening expressed indignation upon finding women, children and even "Negroes" preaching the gospel before large crowds. With financial and political support of White enthusiasts, small Black churches began to appear in the South. The first opened in 1773 in Silver Bluff, South Carolina and was pastored by the Reverend David George. Soon famous Black preachers emerged who ministered to White as well, including Josiah Bishop of Virginia, Lemuel Haynes of Connecticut and others. Some, like Haynes who studied in Princeton, were extremely educated.

While many White ministers were willing to preach to slave audiences, Black ministers remained outside the mainstream of American Christianity. The ideal for slaves was the meekest form of subservience, according to the mainstream. This led to the founding of Black denominations such as the African Presbyterian and the African Methodist Episcopal Churches.

Uplifting its communities

In the last 150 years, the Black church has served the vital function of uplifting its communities. They received a great dose of persecution for about 30 years following Reconstruction after the Civil War from those who resented Black advances. Another reason Black churches were targets of bigotry was that they were the only institution Blacks could wholly claim as their own. Mutual Aid societies were formed to support Black businesses and to provide a financial cushion for members of the congregation in times of distress. In fact, the oldest Black publishing company in America was started by the A.M.E. church.

From the beginning, the Black church in America has provided the training ground for all facets of community life, and has been intimately involved in the uphill climb of Blacks into the larger society. The Black community, in view of the leadership role its church have played, has more at stake with every shred of religious liberty that is lost. Therefore, as government encroaches upon churches, Black ministers and their congregations will naturally become more conspicuous -- and thus it should be. □

Reprinted from World University Times

WORLD

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about the admission of Western Buddhists. The Buddhist Association representative said that monks do have a schedule of classes and evening meditation, and it is hoped the quality of the study program will improve. Following the interview, Bhikshu Sudarshan presented gifts to the Association on behalf of the Youth Seminar.

During their stay, several of us visited several temples and monasteries including the Temple of Heaven, the Jade Cloud, Fa Yuan Si, and Bai Yim Guan monasteries. The Forbidden City, the Ming Tombs provided glimpses of China's long imperial past, while at the Summer Palace, we enjoyed a boat ride across the Empress Dowager's lake.

The group was entertained one evening by a splendidly mounted danced ballet, "The Silk Road." Lavish costumes, stage settings, and dramatic choreography combined to tell a melodramatic tale of villainy, friendship, and father-daughter filial piety along ancient China's colorful Silk Road.

Following Wednesday's excellent Peking duck banquet, many went on an evening stroll in Tien An Men Square, where there was much excitement and celebration over China's gold medal victories in the summer Olympics. During

our entire visit, in fact, the Summer games were a lively topic of conversation and television coverage.

Early Thursday morning, half of the group departed for Seoul. Those remaining enjoyed a day of sightseeing, bicycling and last minute shopping before taking off for Korea on Friday. By Friday night, the entire group was happily reunited at the Plaza International Hotel in Seoul for the final remaining days of the Seminar tour.

Seoul

By the evening of August 10, all participants of the YSWR had arrived in Seoul, South Korea, for their final days together.

The first schedule event was a shared opening ceremony with the 4th Conference on "God: the Contemporary Discussion," where among the conferees were many theologians and professors of religious studies who had sponsored Seminar participants. Dr. Joseph Bettis, tour director, introduced the Seminar and its participants to assembled "God conference" members.

During our stay Dr. Phil Ho Hwang presented an informative lecture on Confucianism especially in Korea. Professor John Blofeld presented a talk on Taoism.

"Taoism offers spiritual and psychological nourishment and insight," Professor Blofeld noted. "Following the Tao, or

the way, can help to gain equipoise based on inner serenity. It is aimed at integration of body, mind and surroundings to achieve peaceful serenity." Professor Blofeld also provided a talk on the "I Ching" for interested participants.

Besides attending various religious services of their choice on Sunday, many visited Bongseunsa Buddhist Temple. Tours to Kyonbok Palace, the National Museum, the 38th Parallel and Panmung-jong, Namsan Park via cable car were also offered. Several evening round-table discussions ranging from Sufi teachings to religious music were well-attended.

Following Monday morning's explanation of Unificationism by Reverend Chung Hwan Kwak, participants spent the afternoon visiting the Korean Folk Village, where replicas of Korean village houses and markets gave some idea of traditional Korean architecture and folk life.

Seminar participants met once again with God Conference participants at the Little Angels School for closing remarks by Huston Smith and Reverend Kwak. A banquet and enchanting performance Korean dance by the Little Angels' dance troupe rounded off the evening.

Wednesday was devoted to reflection

and evaluation of the tour experience and program before departure on Thursday. Wednesday evening featured the popular talent show by participants who demonstrated impressive musical and dance skills.

The sense of imminent departure grew throughout our stay in Korea as participants both looked forward to returning home to relatives and friends and grew sad at the thought of parting with new, but very dear friends.

As one participant from Egypt, Hatim Salem, wrote: "Now the time of departure but not farewell, has approached. Oh, how much departure is beautiful and hard. Its beauty resides in the union with loved ones and our homelands; each will reunite with their loved ones after long days. I could almost see the tears of happiness in their eyes."

"Our departure after getting used to each other is hard. We got used to one another to the point where we melted in the beauty of union -- the union of religion, history, and humanity. No need to be sad; we will not part. Our memories will remind us of each other. Our letters will carry peace and love over the continents."

On Thursday participants boarded buses to begin the journey which would take them home again. With smiles, tears, hugs, and much waving of hands, the 1984 Youth Seminar on World Religions came to a close. □

By Sara Saberan

Shortly before entering prison, the Reverend Sun Myung Moon founded a new organization to be known as The International Middle East Alliance (I.M.E.A.).

The first conference of the I.M.E.A. was held at the Americana Resort Hotel, McAfee, New Jersey from July 18-20, 1984. Mr. Jahan Shahi, the director of I.M.E.A. presented the Founder's Address. Mr. Shahi shared about Reverend Moon's deep concern for the people of the Middle East and the future role of the I.M.E.A. to foster harmony in that region.

"The Middle East has always played a central role in world civilization, through art, culture, science and most importantly, religion. What happens in the Middle East today will surely affect the destiny of the world tomorrow. The people of the Middle East are deeply religious, and that religious fervor has been the source of inspiration and hope for mankind all throughout history.... It is only appropriate to begin this urgent task of realizing One Family in the Middle East where Judaism, Christianity and Islam find their common source in Abraham, the Father of Faith...."

"I.M.E.A. is an alliance dedicated to finding new possibilities for peace in the Middle East and beyond."

Four lectures were given: "God's Ideal for Mankind Through the Ideal Family," "The Breakdown of the Ideal, and Historical Consequences," "The Need for a New World Vision," and "Godism versus Communism".

Middle East Alliance holds its first meeting



Some of the participants in the meeting of the IMEA.

During the conference the participants discussed such issues as religious freedom, and expressed their views and concerns about the Middle East.

Professors, religious people and professionals were among the participants. Realizing the potential difficulty in gathering people from different religious and nationalities, participants did their best to go beyond these historical barriers.

At the close of the conference everyone expressed a sense of close brotherhood and a desire to continue working with each other.

Second Conference

The second conference of I.M.E.A. was held from August 30-September 2, 1984. Some of the first conference participants along with newcomers, met

again in the Americana Resort Hotel. The twenty-three participants were from Afghanistan, Egypt, Iran, Israel, Kuwait, Lebanon, Pakistan, Sudan, Syria and Turkey.

The conference format was designed to allow for different religious views on the same topic to be heard and discussed.

The topics were: "God and Man," "Family and Society," "Living in Two Worlds" and "Man's Separation from God". "Dialectical Materialism" was the topic of lectures and discussion on the final evening.

Some of the participants shared their personal experiences of tragedies in the Middle East caused by the communist Soviet Union. The participants shared freely their religious views. The alchemy of give and take worked harmoniously. We could all appreciate each others' beliefs and receive the wisdom that each had to offer. In the atmosphere of worshipping God as one family and studying together, we were stimulated to learn more about the way God is working with different religions. Unity of religions seemed a possibility as we were able to share common truths about God and appreciate and respect each other's differences.

As the result of the conference we found new hope, knowing that the conference was God's tool to push us one step further toward the ideal of unity of all mankind. □

For more information on the I.M.E.A. and its activities please contact:

Mr. Jahan Shahi, I.M.E.A.
481 Eighth Ave. New York, NY 10001
(212) 279-6766.

By Dale Garratt

When I joined the Unification Church in 1972, I was a junior at the University of California, Berkeley. At that time I dropped out of school, feeling that my spiritual life was so corrupted I needed to give it some full-time attention! In my heart, I always wanted to eventually go back to school and finish my degree. I feel that God has answered that desire in me and in many others, through the "alternative" college degree programs.

Not a "Diploma Mill"

Many people suspect that alternative programs (such as the New York State Regents) are not "really" accredited. They ask, "Is this degree accepted by good graduate schools as a legitimate BA or BS degree?"

Of course, that depends on who is

Getting that degree

The Unification Theological Seminary has recently initiated a program to help church members complete their first degree. These are two testimonies from this program.

offering the program. There are places (so-called "diploma mills") that will mail you a diploma if you send them \$50. Such a "degree" will obviously not get you into the Unification Theological Seminary or into any other respectable graduate program.

Credit by Examination

The New York State Regents program is offered by the top educational policy-making body in New York State. They are the ones that grant charters to all colleges and universities in the state. There are other alternative programs that are equally well accredited.

Then, the question is, what are some of the alternative ways you can get a legitimate college degree?

The Regents program stresses getting credit by examination. (In fact, they offer no courses of their own, but do accept course credit transferred from any accredited college.) If you pass the "toughest" exam, the Graduate Record Exam in a given subject, say history, you can get up to 30 credits -- a full year. Both Jim and I did this, in fact. The philosophy is that, if you know as much as 50 of all college graduates on a given subject, you should get credit for it. There are some

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By Jim Garland

Ever since the seminary opened I had wanted to attend. From the time when I was working on the Barrytown workshop staff in 1975, until my most recent mission with CARP, I felt that a seminary education would enable me to be a much more effective representative of our movement.

My big problem was that I had only 41 credits toward my undergraduate degree, and to finish school, I would need two and a half more years of classes and God knows how many thousands of dollars. And both money and time are extremely rare commodities! In spite of Reverend Moon's clear explanation of the seminary's importance for the future of our church, I could not see leaving the "frontline" to take care of my education.

A crazy suggestion

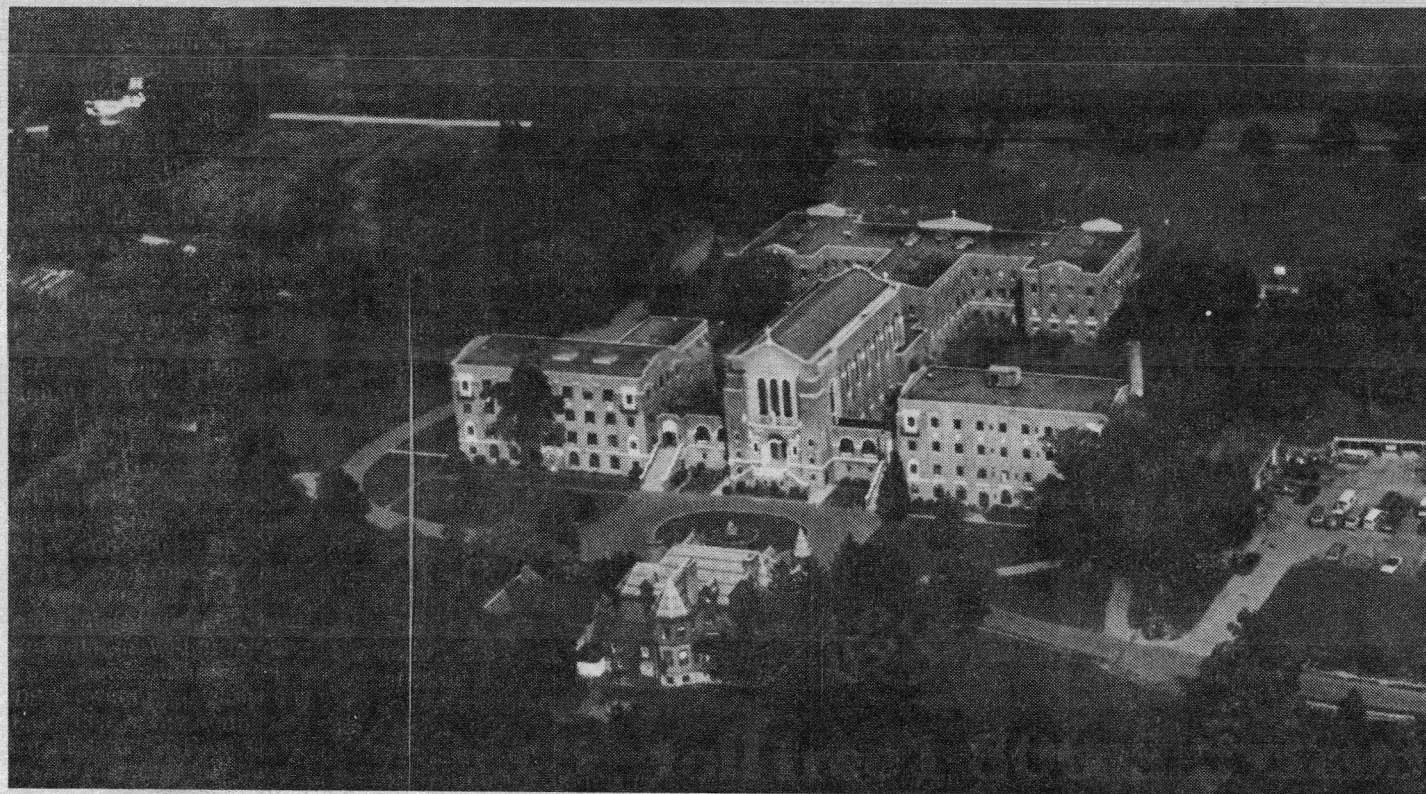
In 1983, Dr. Seuk asked me to come to CARP national headquarters. He also suggested that I could use this opportunity to complete my schooling saying that I should finish in one year and then go to the seminary in the fall of 1984. I cannot describe how crazy I thought that suggestions was! Where do I go to school? How do I get enrolled? When will I find the time? Where will I find the money? In other words, "Where's the beef to this idea?"

But my attitude eventually changed from amusement to a more investigative approach. That was in September 1983. One year later I was attending my first class at UTS. Through the New York Regents External Degree Program I had received 87 credits, enough to finish my degree while I had continued working full time in my mission field and the whole experience cost under \$300.

The scoop: The New York Regents offer an external degree program through the University of the State of New York. I discovered that I could get credit by taking various exams which I could study for at my own pace and take at various times during the year.

I began in November of last year when I took a Graduate Record Exam (GRE) in Political Science. The GRE exams are administered nationwide to college sen-

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The campus of the Unification Theological Seminary in Barrytown NY.



**KERRY
POBANZ**

One of the central themes of physicist Frijof Capra's fascinating book, *The Turning Point* (1982), is the idea that holonomy, manifested as the whole being somehow contained in each of its parts, seems to be a universal property of nature.

For example, physicist Geoffrey Chew's bootstrap philosophy, thought to underlie quantum physics, directly suggests that subatomic particles are composed on one another in such a way that each of them involves all the others. Physicist David Bohm, in his book, *Wholeness and the Implicate Order* (1980), conceives of the universe as structured through an "implicate order," according to which all reality is enfolded in each of its parts.

Revolution

These theories and others, especially in biology, indicate that science is being led to formulate a revolutionary viewpoint about the nature of the universe and man himself. This viewpoint is being formed through the scientific understanding of the nature and importance of "wholes," that is, experimentally speaking, of "fields."

The universe is unified (whole) through its field properties. Thus, the new scientific viewpoint is holistic (or "holigraphic"). Michael Talbot in his book *Mysticism and the New Physics* (1980) presents this with great clarity: "It concerns the shift in the scientific world view from 'casuality' to a more holographic (holistic) or 'teleological' approach. Webster defines 'teleology' as a belief that natural phenomena are determined not only by mechanical causes but by an overall design in nature. In classical physics the teleological aspects of the system were virtually ignored.

Hesitant

"Understandably, a teleological view of nature is very slow in coming. Only since the advent of quantum theory has the scheme of isolable units acting in one way casuality proved unsatisfactory. Von

Kerry Pobanz is a staff member of the Unification Thought Institute.

The return of teleology to science

It concerns the shift in the scientific world view from 'casuality' to a more holographic (holistic) or 'teleological' approach. Webster defines 'teleology' as a belief that natural phenomena are determined not only by mechanical causes but by an overall design in nature. In classical physics the teleological aspects of the system were virtually ignored.

Bertalanffy points out that notions of teleology and directiveness are being considered by physicists hesitantly because they previously appeared to be outside the scope of science. He further observes that such notions were commonly held "to the playground of mysterious, supernatural or anthropomorphic agencies."

It should be pointed out that in translating the above quote, to grasp a whole, one cannot help but comprehend the inherent ordering of relationships among the particular parts in the whole. In that case, one is led to observe an overall design, and thereby to wonder, "Why this design, and not another? What is the purpose behind this design?"

Teleology has to do with design or purpose in nature. Such a profound point has been one of the most urgent concerns of the Unificationist movement. Unificationism, in giving birth to such a teleological scientific world-view holds that human civilization can only realize its highest potential through being willing to

acknowledge that there is purpose underlying the universe.

Blueprint

Purpose exists in the cause of the universe (i.e., in God) and determines the blueprint for the harmonious relationships among all things and human beings. The issue of purpose and values is always the central theme of the Unification-sponsored International Conference on the Unity of the Sciences. This remarkable and distinguished annual conference makes the unspoken suggestion to the hundreds of attending scientists that if they are willing to acknowledge a dimension of purpose in the universe, then they will be among the first to catalyze the kinds of scientific breakthroughs that need to be made at this point in history.

At the Eighth Annual Conference on the Unity of the Sciences (1979) these issues were directly highlighted in the opening address by the founder:

"Natural science has uncovered many facts and accumulated an astonishing body of knowledge. But these are hardly intimate solutions to man's questions.

Purpose exists in the cause of the universe (i.e., in God) and determines the blueprint for the harmonious relationships among all things and human beings. The issue of purpose and values is always the central theme of the Unification-sponsored International Conference on the Unity of the Sciences.

Even though quantum physics affirms that the true ground of material is energy, we do not know from where energy comes, what the previous stage or state of energy is, or why and how energy transfers from its previous state to the existing state. Why does each molecule have its characteristic pattern of positive and negative charge? And so on....

"The unexplored problem in the question, 'What is the true nature of material?' is that of the reason for its existence, and again the untouched problem in the question, 'What is the true nature of life?' is the very reason for life itself. I propose that, in clarifying reasons, one must first admit purpose, and before admitting purpose, one must first recognize the will that made the purpose, namely, the cosmic and universal will that transcends all things. When you call this cosmic will 'God,' then the initial step in clarifying unsolved questions is to first apprehend God's purpose of creation, and second to perceive that along with the physical or chemical factors in all material and life phenomena there exists a causal motive directing each thing towards a purpose."

'Whole of wholes'

Unificationism appears at this point in history as the major systematic philosophy of wholes (revealing purposeful design). The value of this kind of philosophy is not only that it can provide us with a theoretical means to advance scientific understanding, but that it can clarify for man his own greater purpose for existence. In other words, man is striving for understanding of, and relationship with, greater and greater wholes (family, nation, world, etc.) until he can finally return to God, the Whole of wholes.

Frijof Capra has proclaimed in his new book that civilization is currently undergoing a revolutionary "paradigm shift" away from the Cartesian-Newtonian world view (characterized by reality analyzed into independent parts) to the relational world view of quantum physics, focused not only in the sciences but in the entire culture.

Hence, the "quantum leap" we are taking is one where man can experience a dynamic expansion of his awareness of true relationship (holisms), thereby leading him to see how to create a legitimately loving society. □

GARRATT

from page 9

people that have gotten their degree simply by taking four GRE tests.

Credit through "Life Experience"

Thomas Edison State College, in New Jersey, specializes in this approach. The philosophy is: If you've learned in real life what someone else learned in college, you should get a degree. For instance, if you've learned to do bookkeeping, you can get 3, 6 or more credits for the courses you would have had to take to

learn that at college. This approach is somewhat well-suited to many of us Moonies, who often learn to do something by the "jump in and do it" technique.

Henri Schaffler, a senior now at UTS, got more than 20 credits for his life experience, and graduated from Thomas Edison.

Where to get more info

Here are the addresses of the two places I've mentioned.

University of the State of New York
Regents College Degree
Cultural Education Center
Albany, New York 12230

Thomas A. Edison State College
101 W. State St.
P. O. Box CN 545
Trenton, NJ 08625

Finally, I want to say that I really feel that these alternative programs have really been established by God's providence and grace -- they just started in the early 1970's.

If you would like to get more information you can write to me care of Unification Theological Seminar, 10 Dock Road, Barrytown, NY 12507. □

Dale Garratt is a first year student at the Unification Theological Seminary.

GARLAND

from page 9

iors in particular fields who are going on to graduate school. One month prior to the exam I studied a number of books on various political science topics. One week prior to the exam I cut my workload to half time at CARP in order to get more time in preparation.

After passing that test, I realized that if I could pass another GRE it would be possible to finish my degree requirement within one year. I formally applied to the

Regents Program in January 1984 and made plans to take the GRE in History as well as two other tests I needed for the distribution requirements for a Bachelor of Science. I received 39 credits for each GRE (students now get 30).

The advantages of this program for church members are numerous:

1) It is not restricted to residents of New York state, 2) It can be done by mail, 3) You can take the standardized tests at most schools across the country, and even overseas, and 4) you can study independently planning your tests around the particular situation you are in, and not to

mention the costs which for me was computed at a rate of \$3.50/credit hour. This is compared to \$60-200/credit hour at most universities.

I believe that many church members are in a similar situation that I was in. Like learning Korean, martial arts, or any other new skill, completing a college education requires a plan, a commitment, and a desire. For me, through the Regents External Degree Program, a college degree that had only been a dream has now become a reality. □

Jim Garland is a first year student at the Seminary.

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This is the fourth 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.

To obtain a wider view, we walked to some higher ground, whence a clear panorama unfolded before the eye. Before us the countryside reached out in a seemingly unending prospect. In another direction I could clearly perceive what had all the appearance of a city of stately buildings, for it must be remembered that all people here do not possess a uniformity of tastes, and that even as on earth, many prefer the city to the country, and vice versa, while again some like both.

I was very keenly interested to see what a spirit city could be like. It seemed easy enough to visualize the country here, but cities seemed so essentially the work of a man in a material world. On the other hand, I could advance no logical reason why the spirit world should not also build cities. My companion was greatly amused by my enthusiasm, which, he declared, was equal to a schoolboy's. It was not his first acquaintance with it, however; most people when they first arrive are taken in the same way! And it affords our friends a never-ending pleasure to show us around.

I could see a church in the distance built on the usual lines externally, and it was proposed that we might go in that direction, and include other things on the way. And so we set off.

Sparkling water

We followed a path that led for part of the way beside a brook, whose clear water sparkled in the light of the heavenly sun. As the water pursued its course it gave forth many musical notes that constantly changed and weaved themselves into a medley of the most dulcet sounds. We drew to the edge that I might look at it closer. It seemed to be almost like liquid crystal, and as the light caught it, it scintillated with all the colours of the rainbow.

I let some of the water run over my hand, expecting it, by its very look, to be icy cold. What was my astonishment to find that it was delightfully warm. But still more it had an electrifying effect which extended from my hand right up the arm. It was a most exhilarating sensation, and I wondered what would it be like to bathe fully within it. My friend said that I should feel myself being charged with energy, but there was not a sufficient depth of water to immerse myself in it properly. I should have the opportunity, soon as we came to a larger body of water, to indulge in a bath. When I withdrew my hand from the brook, I found that the water flowed off in flashing drops, leaving it quite dry!

We resumed our walk, and my friend said he would like to take me to visit a man who lived in a house which we were not approaching. We walked through some artistically laid out gardens, crossed a well-turfed lawn, and came upon a man seated at the outskirts of a large orchard. As we drew near he rose to meet us. My friend and he greeted one another in the most cordial fashion, and I was introduced as a new arrive.

It was explained to me that this gentleman prided himself upon the fruit in his orchard, and I was invited to sample some of it. The owner of this pleasant retreat seemed to be a man of middle years, as far as I could judge, though he could have been much older than he appeared to be at first sight.

Prime of life

I have since learned that to try to guess the ages of people here is a difficult and almost dangerous task! For you must know -- to digress a little -- that it is the law that, as we progress spirit-

LIFE IN THE WORLD UNSEEN Walking through the Spirit World

ually, so do we shake off the semblance of age as it is known on earth. We lose the wrinkles that age and worldly cares have marked upon our countenances, together with other indication so the passage of years, and we become younger in appearance, while we grow older in knowledge and wisdom and spirituality.

I am not suggesting that we assume an exterior of extreme juvenility, nor do we lose those external indications of person-

I fully expected to spill an abundance of it upon my clothes. To my amazement, although the juice descended upon me I could find, upon examination, no traces of it! My friends laughed uproariously at my astonishment, and I thoroughly enjoyed the joke, but I was much mystified. They hastened to explain to me that as I am now in an incorruptible world anything that is 'unwanted' immediately returns to its own element. The

inquiring into how they come about, and we know that those things provide a never-failing supply because they come from a never-failing source. There is no real need to delve into such matters, and most of us are quite content to enjoy them with heartfelt thanks.

As to the actual supply of fruit, our host said that all he knew was that as he picked his fruit other fruit came and took its place. It never over-ripened because it was perfect fruit, and, like ourselves, imperishable. He invited us to walk through the orchard where I saw every kind of fruit known to man, and many that were known only in spirit. I sampled some of the latter, but it is possible to give any indication of the delicious flavor of them because there is no earthly fruit that I know of with which comparison can be made.

We can only, at any time, give such an indication to the senses by comparison with that which we have already experienced. If we have not had that experience then we are at a complete and absolute loss to convey any new sensation, and nowhere is this more appreciable than in the sense of taste.

My friend explained to our genial host that he was escorting me round to show me the land of my new life, and the latter gave us many good wishes to speed us upon our way. He repeated his invitation to visit him whenever I wished, and even if he were not about at the time of any call I might make, I was to help myself to the fruit to my heart's content. He said I should find that the fruit trees would perform the duties of a host as well as -- even better than -- he could! And so with further expressions of thanks and goodwill, we again set forth.

More People

We returned to our former path beside the brook, and continued our walk in the direction of the church. After we had proceeded for a little way, I noticed that the brook began to broaden out until it expanded into the dimensions of a fair-sized lake. We could see many groups of happy people gathered at the side of the water, some of whom were bathing. The lake was bounded by an encirclement of trees, and there were flowers in abundance arranged in such a way that although a certain orderliness was observable, yet there was no hint of distinct ownership. They belonged to all in equal right, and I observed most particularly that no attempt was made by anyone to pick, or root up, or otherwise disturb them.

One or two people were to be seen with both their hands placed round some of the blooms in almost a caressing manner, an action which seemed to me so unusual that I asked my friend for enlightenment on the matter. He replied by taking me over to a young girl who was thus curiously occupied. I was rather diffident of so intruding, but I was told to "wait and see."

My friend bent down beside her, and she turned her head and gave him a friendly word and smile of welcome. I concluded that they were old friends, but such was not the case. In fact, he told me afterwards that he had never seen her before, and he explained that here in spirit we need no formal introductions; we constitute one large united gathering in the matter of ordinary "social" intercourse.

After we have been here a little while, and become accustomed to our new environment and mode of living, we find that we never intrude since we can read at once the mind of a person who wishes for a period of seclusion. And when we see people out in the open -- in garden or countryside -- we are always welcome to approach and hold friendly conversation with them. □



Illustration for 'The Divine Comedy' by G. Doré.

ality. To do that would make us all of a deadly uniformity, but we do, in truth, return -- or advance, according to our age when we pass into spirit -- towards what we have always known as 'the prime of life'.

To resume. Our host led us into the orchard where I beheld many trees in a high state of cultivation, and in full fruit. He looked at me for a moment, and then he took us to a splendid tree that looked strongly like a plum tree. The fruit was perfect in shape, with a deep rich colouring, and it hung in great clusters. Our host picked some of it, and handed it to us, telling us that it would do us both good.

The fruit was quite cool to the touch, and it was remarkably heavy for its size. Its taste was exquisite, the flesh was soft without being difficult or unpleasant to handle, and a quantity of nectar-like juice poured out. My two friends watched me closely as I ate the plums, each bearing upon his face an expression of mirthful anticipation.

A the juice of the fruit streamed out,

fruit juice that I thought I had spilled upon myself had returned to the tree from which the fruit was plucked.

Our host informed me that the particular type of plum which I had just eaten was one that he always recommends to people who have but newly arrived in spirit. It helps to restore the spirit, especially if the passing has been caused by illness. He observed, however, that I did not present the appearance of having had a long illness, and he gathered that my passing had been fairly sudden -- which was quite true. I had had only a very short illness.

In response to my question as to how they grow, he replied that like so many other questions in this land, the answer was only possible from those of the higher realms, and even if we were told that answer, there is more than a strong probability that we should not understand until such time as we, ourselves, went to dwell in those realms. We are quite content, he said in effect, to take so many things just as they are, without

This is the second of two parts.

By Robert Beebe

In the Parable of the Laborers in the Vineyard, those hired at the "eleventh hour" are paid the same amount as what the laborers who worked all day had agreed upon. Did they begrudge his generosity to the latecomers?

Again, the tendency was to view such a story merely as a gross infringement of justice. ON the basis of merit and worthiness, the first laborers were justified in their complaint.

It is often thought that opposition to Jesus arose solely out of base motives, but Nygren notes that "it was not merely 'miserable jealousy', but also purer and loftier motives" that caused the contemporary Hebrews to react against such teaching."

What Jesus was trying to do, however, was to elevate the thinking and behavior of the people to an even loftier plane. He wanted them to transcend the level of reward and punishment, to transcend the Mosaic Law. In fact, the parables opposed "every attempt to regulate fellowship with God by the principle of justice." The Law had come to stand between the Jews and God. Jesus wanted to thrust them into a personal relationship with God as their Father. The Law was no longer enough. A the Parable of the Unprofitable Servants expresses (Lk 17: 7-10), adherence to the Law was only a minimum duty.

Contempt for the sinner

Yet, the mentality at that time was expectation of reward for being loyal to the Law and contempt for the sinner (e.g. Lk 15:29-30). In the teachings of Jesus, God was clearly asking more of them.

Using familiar situations, Jesus deliberately fashioned unfamiliar behavior in

The Parables teach Love over Law

which justice was violated in order to reveal a more noble way of acting, which he identified with God's way. Such behavior was not explicable according to the Jewish custom of reward and merit. That God should act this way could not be logically proven. Jesus was saying that, nevertheless, God in fact does act this way. As I wrote in my first article, the parables are not rationalistic proofs, but revelations. They proclaim a different kind of God than the Jews were accustomed to (for this Jesus would be charged with blasphemy) and a new way of living.

Love supercedes justice. It seeks no reward. As such, according to traditional criteria, it occurs without motivation and, hence, doesn't make sense. But it does have a motivation. It arises out of a concern for others. And there is a reward, which is happiness at seeing others benefit from receiving love.

Thus, in the parable of the Prodigal Son, the celebration was justified because all hearts were gladdened by the

return of the son. In the Parable of the Laborers in the Vineyard, the householder was justified in giving equal payment to all because it gladdened his heart and the hearts of the latecomers without violating his agreement with the earlier laborers.

The agape motif also operates in other parables. In the Parable of the Sower (Mt. 13:3-23, Mk. 4:2-20, Lk. 8:4-15), the sower scatters his seeds indiscriminately. Only a few land on good soil where they bring forth grain. In the Parable of the Lost Sheep (Lk. 15:3-07), the shepherd leaves ninety-nine sheep in the wilderness to go in search for his lost one. In the Parable of the Good Samaritan (Lk. 10:30-37), a man stops to care for a person stripped and beaten by robbers after a priest and a levite have ignored him laying by the road. He binds his wounds, puts him up at an inn, and leaves money with the innkeeper to take care of any further expenses, with a promise to repay the innkeeper if he has to spend more.

These parables demonstrate the unconditional nature of agape love. No amount of sacrifice is too great. It is not motivated by the degree of the return.

Tied to this is the subtle and persevering nature of agape love. In the Parable of the Mustard Seed (Mt. 13:31-32), it is compared to a mustard seed which starts out as the smallest of all seeds but grows to become the greatest of shrubs. Other parables like agape to a hidden treasure (Mt. 13:44,45).

Unconditional love

Many of the parables speak of agape's demands for changing ourselves. We are expected to love and forgive others as unconditionally as God has loved and forgiven us. Indeed, filled with these heavenly gifts, we should feel a new capacity to love and forgive others. Such is the infectiousness of agape. This is the theme of the Parable of the Unmerciful Steward (Mt. 18:23-35).

Another parable exhorts the recipient of God's love to be "the light of the world" and to let that "light so shine before men" (Mt. 5:14-16). Upon hearing the message of agape love, we are responsible to change ourselves. We must take on new garments or fresh wineskins (Mt. 9:16, 17). We must be like good soil where the agape seed can take root and grow (Mt. 13:3-23, Mk. 4:2-20, Lk. 8:4-15), or like the wise man who built his house upon the rock (Mt. 7:24-27, Lk. 6:47-49).

The blessings of agape love are available to all. God distributes His love freely and indiscriminately. The Parables of the Importunate Friend (Lk. 11:5-13), the Unrighteous Judge (Lk. 18:1-8), and the Great Supper (Lk. 14:16-24) amply demonstrate this. In the Parable of the Unrighteous Judge, Jesus says: "And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who sees finds, and to him who knocks it will be opened."

The parousia parables, usually considered as dire warnings about the coming day of judgment, take on new meaning when seen in the light of agape. Servants are told to be "watchful" or "prepared" for that day. In these parables it usually means to carry out some responsibility they have already been given, such as taking care of the household (Mt. 24:45-51), Mk. 13:32-37, Lk. 12:42-48) or investing property (Mt. 25:14-30).

Jesus has already given us the message to "love one another", so already we can begin to live our lives this way. To be watchful and prepared is to place our hearts in the right place as to be doing what we should be doing, i.e., practicing agape love. Otherwise we will never know when the day of judgment has come nor see the kingdom of God: "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (Lk. 17:20-21).

However, there are other parables in which God's harsh judgment is portrayed. In the Parable of the Wicked Tenants (Mt. 21:33-43), it is intimated that the owner of the vineyard should put to death the tenants who have beaten and killed his servants and son. In the Parable of the Rich Man and Lazarus (Lk. 16:19-31), the rich man is condemned for "sumptuous" living. Where is God's forgiveness, generosity, and compassion now? Where is agape love?

Perhaps we can discover the answer by examining parables where both God's forgiveness and condemnation are present. In the Parable of the Two Sons (Mt. 21:28-32), Jesus says that the tax collectors and harlots will go into the kingdom of God ahead of the righteous. In the Parable of the Marriage Feast (Mt. 22:2-10), commoners off the streets enjoy the feast while the king kills the originally-invited guests who refused to



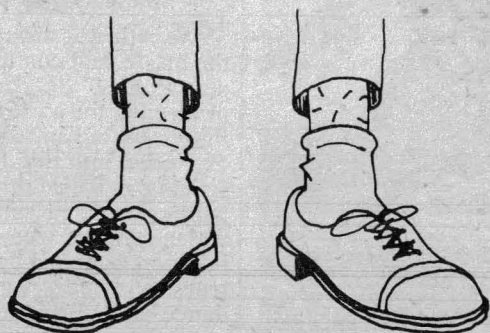
The Prodigal Son returns

come. In the Parable of the Pharisee and the Tax Collector (Lk. 18:9-14), the latter is "justified rather than the other."

In every case the recipient of generosity and forgiveness had a sense of repentance and gratitude. Those who were cast out were self-righteous and arrogant. "For every one who exalts himself will be humbled, but he who humbles himself will be exalted" (Lk. 18:14). There can be no forgiveness and no agape without repentance, gratitude, and humility.

Jesus embodied in himself all the elements of agape love. Despite the hopelessness of his situation, he persevered. He never gave himself up to despair but always kept the candle of hope burning within him. This was the way Jesus lived his life unto the very end. He loved unconditionally and there was nothing which could stop that love. And he wanted the world to know and experience this kind of love.

The mark of this love has been carried down through the centuries in his parables. The purity of his heart lives today in them.



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Salvation, purpose of the Messiah

By Bo Hi Pak

What is salvation? What does a doctor do for his patient to save his life? He brings a cure to the patient, to bring his health back to normal.

What would you do if you saw someone drowning? You would pull that person out of the water and bring him back to dry land. You would rescue him, save his life. So in other words, salvation means restoration — to restore the original, wholesome state from an abnormal, unhealthy or deviated state. Salvation means returning to the normal state. Therefore, salvation is equal to restoration.

God's salvation has been the work of restoring this world from the Kingdom of Hell into the Kingdom of Heaven. For that reason we read in Isaiah 46:11, that God says, "I have spoken and I will bring it to pass; I have purposed, and I will do it." God has spoken of the ideal world, so He will bring it to pass. God has purposed the Kingdom of Heaven on earth, so He will do it. God did not say "I might do it." He said "I will do it!"

This is the basis of our hope. Indeed God has been doing it. How? By sending His son, Jesus Christ to this world as a Saviour, as the messiah.

Therefore the purpose of the coming of Jesus Christ 2000 years ago was to restore this fallen world of death, to bring it back to the world of life — the Kingdom of Heaven on earth.

Why is Christ coming again?

It is only because a part of this mission was left undone that he is coming again to resume and fulfill his mission of bringing down the Kingdom of God to this earth, to restore this world into perfection.

When Jesus was brought before Pilate, the Roman Governor, Pilate wanted to release him. He could find no fault in Jesus but the people surrounding Pilate's court — Jesus' own people — shouted out saying, "No! Let him be crucified!"

Jesus died not of his own will but because of the will of disbelievers. Jesus did not come to die, but was killed by the will of others!

Jesus already had the authority to forgive sins — he himself said in the Bible, "The Son of Man has authority on earth to forgive sins." (Matt. 9:6).

If we receive him as the Son of God, then we have already passed from death to life. This is the power that Jesus brought to earth. He can forgive sin, cleanse sins, totally liquidate sin and make us whole, make us new people.

All that we have to do, and it is all that the chosen people of Israel had to do, is to accept the Lord. If they had done that

then the Kingdom of Heaven would have been a reality at that time.

During his ministry, Jesus healed many people. When he did, he did not say, "You will recover your sight Your leprosy has gone." He did not say that. Instead he said, "Your sins are forgiven."

If every single one of the people of Israel accepted Jesus Christ as the Son of God, what would have happened? Their sins would have been completely forgiven. Then Jesus would have indeed become the King of Israel, as predicted in Isaiah 9:6-7. He would have come. "Upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore."

salvation and are still sinners. We still give birth to sinful children. This world of ours is anything but the Kingdom of Heaven. Our world is very far from ideal.

We must still pray, "Thy Kingdom come. Thy Will be done on earth" because the Kingdom is not yet here. Why is this the case?

Three Witnesses

The testimony of three most powerful witnesses in Christian history can help us to answer this question.

First Stephen. The setting was in Jerusalem. He was surrounded by an angry crowd of priests, elders and scribes. And Stephen was speaking to them without fear.



AND THEY STONED STEPHEN, CALLING UPON GOD

— THE ACTS 7 : 59

With the coming of Jesus Christ, this Kingdom of Heaven on earth was knocking at our door, the day of fulfillment was at hand.

We are now living in the year 1984. The perfection of Jesus Christ dwelled among us nearly 2000 years ago. Let us ask ourselves this question: Do we have that Kingdom of Heaven on earth here today? No, this world of ours is still desperately ill, ever more paralyzed. We are still living in the Kingdom of Hell. We still need a Saviour. We still cry out for

He says to them in Acts 7:51-53. "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have betrayed and murdered."

He was saying "You have betrayed and murdered the Messiah." The truth is painful. Those people could not stand hearing this truth from Stephen. They



Bo Hi Pak.

stuffed up their ears, picked up stones and stoned him. Stephen was martyred right there.

However, just before he died, he looked in to heaven and he saw the heavens open and Jesus standing on the right hand side of God. Usually the Bible depicts Jesus as sitting on the right hand side of God. But when Stephen suffered in this way, Jesus stood up ready to support and receive the soul of the martyred Stephen. This was an act of approval of Stephen's courageous protest.

The second witness is Peter, the chief disciple of Jesus Christ. In Acts 3:13-15, Peter says, "The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant, Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life."

One of the greatest men in human history is the Apostle Paul. He is our third witness.

While travelling to Damascus, on the way to kill more of Jesus' followers, the spirit of God struck him. His eyes were opened and he saw the truth. Then he realized what a terrible crime had been committed against Jesus. His heart was broken. In repentance he said, in I Corinthians 2:8, "None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of Glory."

This is why the Kingdom of God is not here yet. Because of that tragic error, Jesus Christ could not fulfill the Kingdom of God on earth. That is why Jesus Christ promised in the latter part of his ministry that he would come again. □

Reprinted from "Vision"



HENRY THOMPSON

The Global Congress of the World's Religions and the Unification Theological Seminary co-sponsored a conference on Buddhism, 12-15 October 1984. The conference was held at UTS in Barrytown, New York, overlooking the Hudson River. The Hudson Valley is known for its beauty in the Fall and the foliage was magnificent. The weather

Dr. Thomson is Associate Professor of Religion and Society at the Unification Theological Seminary.

A discussion on Buddhism

cooperated with beautiful sunshine for the length of the conference.

The conference theme was "Man's Search for Meaning in a Fragmented Universe." The sub-title was "A Buddhist Dialogue with Contemporary Thinkers." There were 12 presentations and discussions over a three day period. The convener, Dr. Padmasiri de Silva of Sri Lanka, is a Buddhist philosopher, psychologist, and ethicist. We introduced the sessions with "Some Polarities in the Disenchantment Scene: An Overview." He noted that the Buddha struck a middle line between those who searched for an absolute order in the universe and those who upheld the dominance of chance, accident and chaos. De Silva went on to outline the major sections of the conference. The three days were

divided into metaphysical and epistemological analysis, practical applications in aesthetics and ethics, and the human psychological sense of fragmentation. One focus of the latter section was the overcoming of this fragmentation.

Varieties of metaphysics

The first section was considered by Stephen Kaplan, Philip Novak and Bibhuti Yadav. Kaplan approached the subject through the work of Vasubandu (4th century A.D.). He used a modern holograph light box to illustrate the way Vasubandu saw the "Metaphysical Puzzlement." The latter comes from the varieties of metaphysics and the need to identify the true understanding. Vasubandu and the holograph illustrate the relationship between the one and the

many, between that which is and that which is not, but appears to be. Novak worked on "Buddhism and the Problem of Identity or on the Virtue of Not Knowing Who You Are." We are continually reminded of our potential nonbeing so we set out to prove we are somebody and not a nobody. In our clinging, we set up boundaries between the self and the not-self but from a Buddhist perspective, the self has no boundary.

In his "Ontology and Self-certainty," Yadav, a Buddhist of the Madhyamika ("Emptiness") School, focused on Chandrakirti (7th Century) and others. Chandrakirti discovered that philosophical problems are neither empirical nor logical. They are psycho-semantic. Yadav ended on the note that the Buddha did not speak a body of true or false sentences,

continued on page 15

By Simon Herbert

Treatment of nature reflects belief

Men of other religious and cultural backgrounds have their own special expressions for their relationship to the environment. Arnold Toynbee points out that a big difference between Western and Eastern views of the earth and man's relation to it was that belief in one God, monotheism, took away an age old restraint which was placed on man's greed by his awe of nature. Man's greedy impulse to exploit used to be held in check by his pious worship of nature, but upon removal of the numerous "gods" who represented most kinds of natural phenomena, and the centralization of belief, man gained his one God, but failed to remember the sanctity of the earth. For God this must have been, and still is, a sad frustration.

Zen Buddhism remains mainly untainted by these strong Western influence, although in Japan itself great damage has been incurred by the exploitation of nature. In contrast to the aggressive approach to nature which the West has adopted, other cultures could be termed "passive", such is the practices engaged in the Shinto and Zen Buddhist beliefs. Above all, these beliefs incorporate an inclusive and caring attitude to nature stemming from the view that there is no antithesis between man and nature, they are one, "nature lives in us, and we in nature." This attitude exemplifies itself in many traditional forms, such as the laying out of gardens and the careful

consideration of environmental features from the largest mountain to the placement of a few grains of sand.

This duality certainly reflects the subject and object theme in Unificationism, and a constant merging and interchangeability. Professor Suzuki, in his book 'Zen and Japanese Culture', states that "the appreciation of the beautiful is at the bottom religious, for without being religious one cannot detect and enjoy what is genuinely beautiful." Nature is seen as a constant friend and companion, as a giver and benefactor. Zen Buddhism is our quiet brother religion patiently showing us that there is an alternative to the Hellenistic idea in which the earth is man's servant, and nature is an opposing power, like an enemy which should be brought under hand.

American Indian

For the American Indian, the world is a place of spirits in which even the rocks, the trees, the buffalo and the woodchuck deserve a reverend respect and are each endowed with a unique value. The interconnectedness of the Indian's lives with each other and nature form a very solid "theology" from which there is much to learn.

It is perhaps one of the biggest tragedies of American history, that the white settlers were unable to embrace the Indian culture with humility and openness. Had this happened, how different

would our outlook on nature alone be today?

Despite the primitive appearance of the Indian to the white European settler, he carried himself with respect for himself and the earth which provided him with his needs from birth until death, and above all a respect for the "Great Spirit" under which all things were eventually to surrender to.

We can also journey north into the land of the Eskimo, who shares so much with the American Indian in terms of cultural and spiritual heritage. It is perhaps strange that in a land so inhospitable and harsh we find a people much at countenance with the environment, whose elements at times are so severe that it forces man into a largely objective position. It should perhaps be noted that such environments of severity ensure the correct behaviour of man within it, for death is a constant companion, where delicate environmental relationships and stupidity do not mix.

Survival requires avoid respect of all that nature can offer and the "Great Spirit" of the American Indian becomes the "Helping Spirit" of the Eskimo. Every life-giving element from conception and birth to the availability of food is considered to be a gift, something to be grateful for and certainly not taken for granted. One can only feel a certain sadness that modernity may be diluting the spiritual character once dependant

on God for interaction with the environment.

While looking back however, we must also look forwards and remember the necessity of plotting our future with the good maps from the past. It would be unrealistic to assume that we could revert back to such times when man led uncluttered lives, such as the preceding examples suggested. Urbanized man lives in a totally different environment who must and cannot help being affected by science and technology.

For example, in Farley Mowat's famous story "Never Cry Wolf", the Eskimo son stands in cold contrast to his traditional father, who is at one with nature. The son has drank in bars, dated girls and wants more material and luxury goods in his life. He kills two wolves being studied in the wild by a research scientist in order that he might use the money from their fur to buy these things, and has no compunction about using natural resources for his own ends.

The important question is, being no longer a primitive man, what are the good yardsticks to carry with us into the future? Clearly one of the most important is to remember the intimate scale of man in the vastness of creation, and that human scale in our habitats allows for increased spiritual and intellectual activity which we often so sorely lack. □



HAL
MCKENZIE

For every communist, there are probably 10 times as many anti-communists and people who couldn't care less about communist theory. Nevertheless, as pointed out in the first column in this series, communism has spread with terrifying rapidity throughout the world and is now poised for the final siege against the United States and its allies.

The fact is that anti-communism by itself is and never has been sufficient to defeat communism. It is well said that "nothing can stop an idea whose time has come." Marxism-Leninism, for all the glaring flaws that are so obvious to us today, was such an idea in the late 19th and early 20th centuries, and still is for underdeveloped countries where conditions are similar to the early days of the Industrial Revolution when communism was spawned.

Not for nothing have anti-communists been looked upon as "reactionaries," no matter how just their opposition to the evil of communism. They know from experience or moral conviction that communism is wrong, but have no counter-ideology which can capture the popular imagination in the same way. All they can do is express opposition or try to prevent the spread of Marxist revolution with brute force, usually in vain.

Pillars are crumbling

But as the world moves into 21st century, communism's time has come and gone. It is still accelerating from the momentum built up over a century of revolutionary development and the sheer mass of Soviet arms and propaganda churned out by what Solzhenitsyn called "the greatest concentration of evil" the world has ever known. But its basic premises have been proven false, its solutions to human problems shown in practice to be inadequate if not disastrous.

Hal McKenzie is the Senior Editor at the Tribune.

Use ideology to combat Communism

Communism is like a giant machine gone out of control. Its original purpose -- the realization of social justice -- forgotten, it continues to spread death and destruction in the name of a disproved theory. It will continue to do so until it is either stopped dead by a superior force -- or until leaders with sanity grab the controls and divert it from its destructive path.

The latter solution at this point seems to be the only alternative. Although it is

Does this mean, then, that I am advocating surrender? No. When I say "grab the controls" of communism, I am talking about an ideological offensive which would divert the popular imagination of the world away from the false solutions of communism, and ultimately convert the leadership in communist countries themselves.

Beyond dogma

The problem is, as always, that Americans are distrustful of ideology or any-

for these atrocities?

And then, while we're about it, it is logical to provide the alternative. After exposing the fallacies of Marx's labor theory of value, for example, we can present as an alternative the basic principles of free enterprise, emphasizing how government policies can direct them toward a better way of life for all.

While showing how the communist philosophy of dialectical materialism justifies contempt for human life, for human rights and for truth characteristic of communists, we can show how basic religious precepts, as well as new discoveries of science disproving materialism, uphold human dignity and human rights while more accurately reflecting human nature and the universe as a whole.

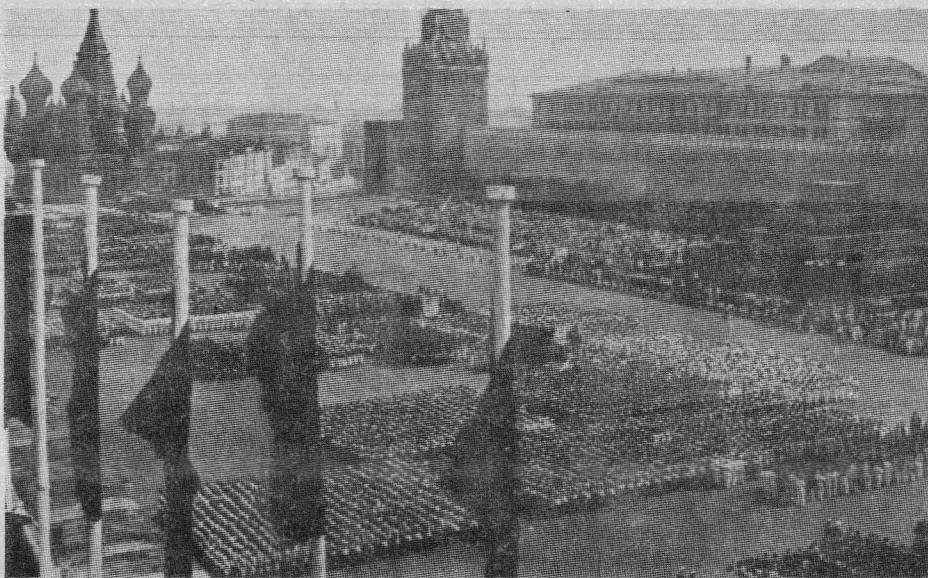
And while exposing the fallacies of communism's deterministic view of history, we can show that human will does have a role in historical development -- that violent revolution is not always inevitable and that peaceful change is far more likely to improve the human condition.

Using the communists' own dialectical terminology, we can say that every major thesis of communism has an antithesis which, in negating Marxism-Leninism, reveals a higher truth. Communism will no longer be able to call itself "progressive" if the West adopts this strategy for ideological victory.

If that happens, the tide of revolution will reverse. The courageous dissidents behind the Iron and Bamboo Curtains and the unknown millions of others who suffer silently in opposition will be fired with a cause to inspire them and armed with the arguments they can use to drive their point home. Intelligent young people, the future leaders of communist countries, would be convinced of the destructive fallacies of their elders and begin agitating for change, as well as making changes when they rise to influential positions.

Communism has had its day. Now it must make way for a new global outlook. The United States, which has been the seedbed for so many revolutionary changes in human life, is the logical place for such an outlook to begin. □

Reprinted from the New York City Tribune.



Red Square in Moscow.

necessary to try and match the Soviet Union's military buildup throughout the world, as the Reagan administration is trying to do, this will at best serve only to temporarily brake the rampaging Soviet war machine even if Reagan can get Congress to agree to the funds necessary. At worst, the Soviet military may take total control of Kremlin policies and launch an apocalyptic blitzkrieg to dominate the world, employing its vast arsenal of nuclear, chemical and biological weapons. I leave it to the reader's imagination to foresee the human consequences of that development.

thing that smacks of dogma or fanaticism. But I am not talking about dogma -- I am talking about truth.

The Reagan administration has already made a good start in trying to disseminate the truth about Soviet and Cuban involvement in El Salvador and Nicaragua, Soviet use of chemical and biological warfare against tribesmen in Afghanistan and Indochina, and support of world terrorism. But why not take this a step further and expose the truth of why communists do these things? Why not expose the fact that Marxism-Leninism itself is the ultimate motivation

By Robert Selle

The question of how religions begin fascinates historians. Naturally, then, any red-blooded investigator of history would give his right arm for an opportunity to monitor in person the birth of a new religion.

Dr. Mose Durst, in his book *To Bigotry No Sanction*, has gone far to fuel scholarly delight by giving a literate yet highly readable insight into the birth of an incipient new religion, the Unification Church.

Dr. Durst, the president of the American church, paints an absorbing picture of the church's origin, activities and goals which is a far cry from the impression ordinarily conveyed by the press -- heretofore virtually the only window on the Unification Church for the American public. With energy and warm candor, Dr. Durst corrects the "misunderstandings" about the movement.

Yet this book is no doctrinal work. The Unification Church president speaks colorfully of his personal history and how he joined the movement, of the life and personality of the Rev. Sun Myung Moon, founder of the church, and of the work of "Unificationists," or members of the religion, in the world today. He makes only a brief, non-technical excursion into the ideals of the movement.

In addition, Dr. Durst devotes some space to discussing the controversy surrounding the Unification movement and the challenges and threats it now faces.

Birth pangs

In all this he portrays in fascinating form the birth pangs of a young denomination as it struggles in the face of the hatred, persecution and vilification that bedevil all emergent religions.

The book begins with Dr. Durst as a

Robert Selle is a staff writer with the New York City Tribune.

A revealing portrait of our church



Dr. Mose Durst.

boy being educated in the sacred traditions of Judaism by his parents and grandmother in a Brooklyn neighborhood. He writes that this education about God and the spiritual community was what brought him to join the Unification Church, which he sees as the fulfillment of all the ideals instilled in him through his early religious tutelage.

Later in his life, resonating with the anti-establishment, idealistic drumbeat of the '60s and early '70s, Dr. Durst joined the staff of an inner-city college in Oakland, California, as a professor of English literature.

While there, he joined the Unification movement out of admiration for what he saw to be the intensely religious, sacrificial lifestyle of members he came to

know and after being profoundly impressed with the "lucidity and consistency" of the church's teaching.

Dr. Durst fleshes out what have, through repetition, become the somewhat caricaturish representations of Reverend Moon in the press. Dr. Durst describes the church founder as a human being of great vitality, humor, righteousness and compassion.

"I can't imagine anybody talking more about God, feeling more about God, than Reverend Moon," Dr. Durst writes. "I can see him in my mind's eye now, praying at his prayer rock for hours. I can hear him in my mind's ear, speaking for hours on end of the love of God. I know he drives himself. I know he feels the suffering heart of God and longs to comfort Him."

Good works

Concerning the work of the Unification Church -- "service to God and humanity" -- Dr. Durst ticks off an array of social-improvement and cultural projects that is quite startling to the ordinary reader unknowledgeable about the movement. Startling, that is, in light of what appears to have been a media blackout on the subject of the church's legitimate "good works."

The roster of such works ranges from Project Volunteer, a food distribution program in California based on gleaned farmers' fields for surplus produce, to the Minority Alliance International, an organization devoted to ending all forms of racism and bigotry, from L'Ecole Cooperative Professionnelle (ECOPROF), an agricultural and technical school established in Zaire, to the Professors World Peace Academy, which supports academic research, conferences and publications treating the theme of world peace.

Religious bigotry

In two of his later chapters, Dr. Durst shifts focus and puts the current wide-

spread antipathy toward the Unification movement in the context of the religious bigotry which has plagued civilization for ages. Systematically, yet, surprisingly, without rancor, Dr. Durst indicts the various sectors responsible for the hostility the church often faces: vindictive parents of church members, Christian "heresy hunter," Jewish "anti-conversionists," mental health "experts" who abridge religious freedom, and the "sensationalist" media.

The church leader also bares the ugly reality of "deprogramming," and its trappings of abduction, forced imprisonment and emotional and physical harassment. He decries the practitioners of this activity, which so blatantly violates individual civil rights -- not only those of Unificationists but increasingly of evangelical Christians, Catholics and those holding what some consider unacceptable political beliefs.

Dr. Durst concludes by summing up the vision of the Unification Church as a world of peace based on universal love.

"The prophet is always rejected, always stoned," he writes. "But the prophet, if he has the spirit of God, is also always proved right. Love, God's love, can and will conquer all." □

Reprinted from the New York City Tribune.

**'To Bigotry, No Sanction'
can be obtained
by sending \$8 to
HSA Publications
4 West 43rd Street
New York, NY 10036**

BUDDISM

from page 13

nor did he make any claims to what is and what is not.

Art which should not be

In "The Art-Language of Bharhut," Prithwith Neogy answered the theme with 2nd century B.C. art which logically should not be. The old forms of Hindu art with yakshis and yakshas were used to express Buddhist thought. One would not expect sensuous dancers to be representative of the royal Prince Gautama who gave up such concerns when he sought enlightenment. Gradually, the old gave way to the new in Buddhist art, but at Bharhut, old and new are still flowing together.

Steven Piker illustrated Buddhist ethics with his work on the plains of Thailand. Buddhism has a two-tiered ethics -- one for the monks and another for the laity. People live and move on the Middle Path, largely focusing on a relatively narrow portion of the total Buddhist tradition, at least in part planning for a better life in the next reincarnation even as they live this one.

In my presentation on "Value Orientation, Self-Deception and Social Commitment," I commented on the split between the meditative path and the social concern expressed by the Buddha. The Buddha sent his monks out into the world to live with the common people, to help them find joy (muditha) and equanimity (upekkha). The latter is the stereotype of traditional Buddhism with its emphasis on meditation. Both the monastic body, the Sangha, and the laity of Buddhism, however, have always been involved in the social fabric -- in teaching, in politics, in concern for others. The Sri Lankan lay movement, Sarvodaya Shramadana, a self-help movement raising living

standards in the villages, and the Japanese lay movement, Soka Gakkai, illustrate this. Meditation and close attention to the scriptures and Buddhist principles keep these movements centered on the ancestral faith.

Feminine perspective

In her concern for the feminine perspective, Anne Bancroft of England, pointed out the way in which women were given new options by the Buddha. They could become nuns and have a choice other than marriage, a status other than motherhood. In Theravada, southern Buddhism, that choice has been dormant for a thousand years, but it remains very much alive in northern or Mahayana Buddhism. The world continues to distinguish between women and men, to the detriment of the women, but the essence of Buddhism overcomes this fragmentation for enlightenment is no respecter of the sexes.

Reverend Beverly J. Farrell presented "The Therapeutic Quest and Buddhist Healing Techniques." The Middle Way is a balanced approach based on reincarnation and the Law of Karma. It leads to harmony rather than disharmony. The latter causes "disease." Mind and body, including the body of society, can live in health (holeness, holiness) through right living, right thinking, and the rest of the Eightfold Noble Path.

Mokusen Miyuki is a Jodo Buddhist priest and a Jungian analyst. He shared portions of Jung's experience and thought as an example of the "Fragmented Universe." Jung noted, for example, that "Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth."

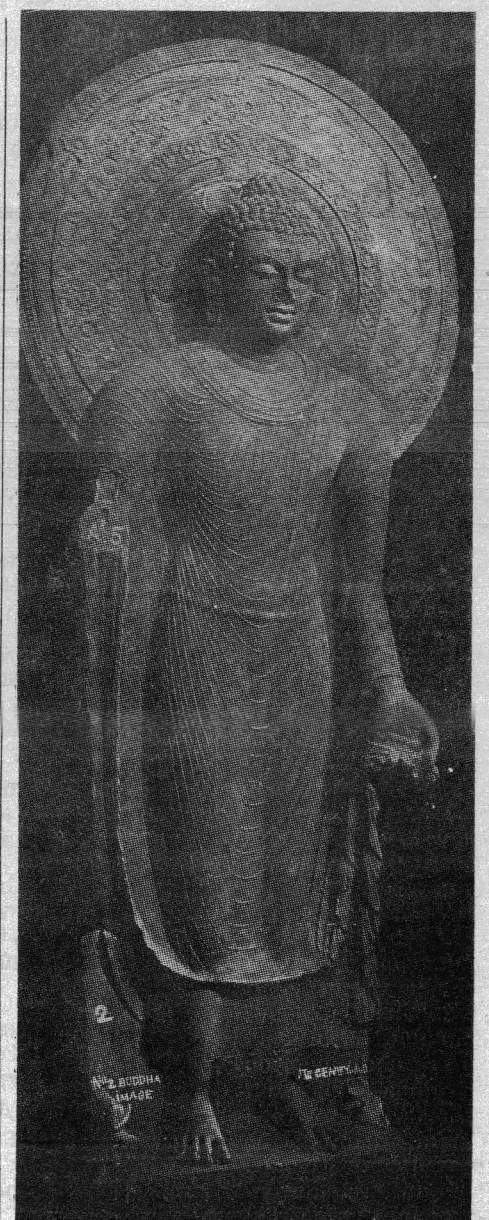
Miyuki went on to note the growing sense of "unreality" in the vast, complex, artificial structure of technology which leaves us fragmented, oscillating

between omnipotence and impotence (Sam Keen). But the dualistic, separating consciousness is not the only way for humans to function. We can live in a participatory way with an emphasis on "heart-thought." For the latter, Miyuki quoted Nakagawa Soen Roshi, a Rinzai master quoting his master. "When you sweep, you should do it as if you were saying to the dust, 'Pardon me, but you happen to be in the wrong place' -- and to do it efficiently."

Ashok Gangadeen theorized that the mind of identity has dominated human reason and experience. Even the person who identifies with society or humanity is still hung up in identity. This is the life of division, strife, ignorance, fragmentation. The holographic mind originates in the Original Holistic Word which is the Principle of Universal Relativity. This Original non-dual Word is prior to any division of identity. With the holographic mind, there is a new holistic understanding of meaning, knowledge, science, experience, rationality and religious life.

Dr. Zwi Werblowsky noted the fragmentation of much of life, such as the division between modern science and the mystical tradition. At the same time, he cautioned that some of the fragmentation in life is a figment of modern imagination. There is no single East and West, but many, which merge and re-emerge through history. Buddhism is an example of the one and the many for it is different in different countries and different times. It is one of the most adaptable of religions.

Conference participants were amazed at how the thought flowed from one perspective to another though most of them had not met before the conference. The purpose of the conference, to develop deeper understanding of Buddhism, was amply fulfilled. The proceedings will be published in the near future. □



Church Centers

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

• indicates a change this month.

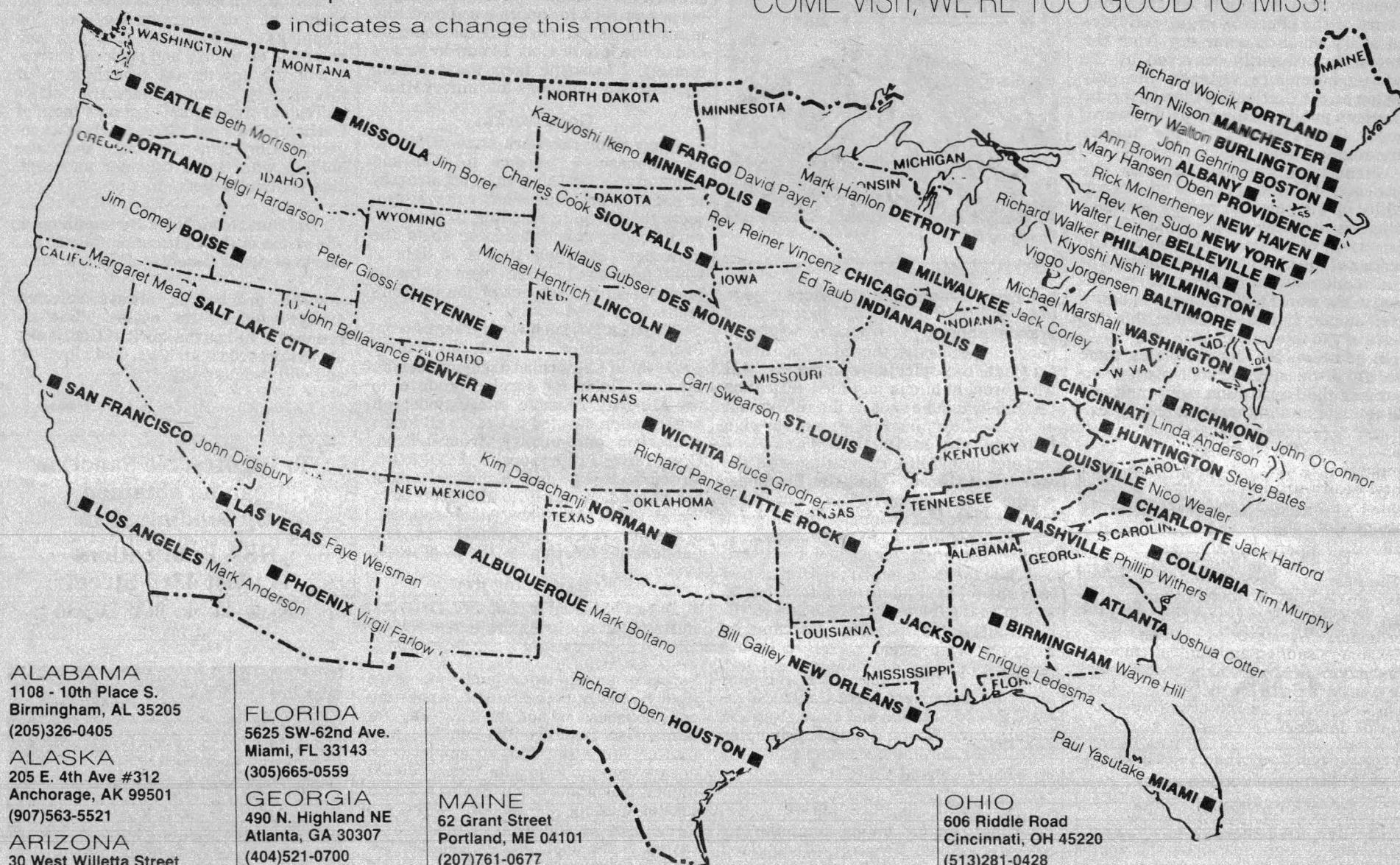
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**JOHN
BIERMANS**

One of the most significant ways the anti-cult movement has sought to attack the Unification movement and others is to introduce various types of legislation at the local, state and federal levels that would allow sanctions and severe restrictions to be placed on "the new religions." In some cases it involved ordinances to eliminate or severely restrict street solicitation. In others it involved attempts to define some religions as fraudulent. None of these have achieved any level of success. In particular, the restrictive fundraising ordinances have been overturned in virtually every case as being a violation of free speech and the free exercise of religion.

The most dangerous legislation that has been proposed in some eleven state legislatures is known as the anti-conversion legislation which would allow parents legal custody over their adult son or daughter who has joined one of the new religions. The premise of such custody is that converts to new religions have been "brainwashed". In effect, this would allow the state to take a giant step into the domain of religious practice by making an evaluation of the religious conversion process. In effect, any religious conversion would be subject to examination by the state. In effect, the mental health profession would become empowered to pass judgment on the legitimacy of religion.

Basis for Treatment

The basis for custody and treatment under these bills revolves around religious conversion that is "considered" unorthodox. Whenever a person "has undergone a sudden and radical change in behavior, lifestyle, habits and attitudes," according to the proposed Lasher bill in New York state, this constitutes the basis to appoint a temporary guardian and to impose a "plan of treatment" which often involves the practice of deprogramming or faithbreaking.

The reaction of religious leaders such as Bishop Paul Moore, Bishop of the Episcopal Diocese of New York, was as follows: "The Lasher Bill would have afforded comfort to the parents of Francis of Assisi and provided a means to subvert the mission of St. Paul."

Importance of Conversion

The radical conversion experience has always opened individuals to a new view of self, of society and of God. The consequences of conversion have been significant, not only for the individual but also in terms of the reaction from others -- a reaction often based on ignorance. The very beginning of Judeo-Christian culture provides the archetypal model of conversion and the anti-conversion response: Abraham's father could not understand why Abraham chose to abandon his lucrative idol-making business to worship an ethical, monotheistic, loving, yet invisible God. Thus, it is also understandable that Haskell Lazere, representing both the American Jewish Committee and the American Jewish Congress of New York wrote in a "Joint Statement of Opposition to Lasher Bill" on May 27, 1981: "Under the standards adopted by these bills, the transformation of Moses upon seeing the burning bush would have been grounds for the appointment of a temporary guardian by a court, since that experience was not a 'gradual change' resulting from 'maturation or education.'"

The responses of both Bishop Moore and Mr. Lazere, a Christian and a Jew,

John Biermans is a member of the HSA-UWC legal staff.

DEBUNKING THE FAITHBREAKERS Attempts at anti-conversion legislation

neither of whom may be sympathetic to the new religions, take on great significance in their recognition of the primacy of religious freedom for an individual to experience a true conversion.

It is the conversion experience which opens an individual to that moment in which everything seems to take on new meaning. It is a moment of new possibilities and it is, therefore, one of the most vital moments because within it lies the limitless possibilities of human creativity and "divinity."

William James, in his book *The Varieties of Religious Experience*, writes about conversion as a moment that opens a person up for the possibility of fulfilling an internal urging towards a fuller or deeper meaning, a desire which lies below the conscious and below the sur-

brainwashing theme. Since brainwashing as the anticultists describe it is a myth, the criteria by which the presence or absence of mind control is established must logically be false. The criteria by which brainwashing is demonstrated are based partly on simplistic stereotypes or gross exaggerations, such as allegedly dilated pupils, wooden mask-like expressions, inability to think for oneself, cessation of facial hair growth in men and of menstruation in women. There is no evidence to support the present of such bizarre, vague, and unmeasurable characteristics in converts to most new religions. Such telltale marks, therefore invite discrimination. Other criteria refer to qualities possessed by almost any group that is organized communally, from monks to Marines. If

I say this as someone who has spent several years studying psychiatric practices in the Soviet Union. Our system is far better than theirs and the possible passage of this bill brings ours closer to what they have."

Thomas Robbins, Post-doctoral Fellow at Yale University, wrote: "The Soviet Union has a well-developed system of coercive therapeutic intervention against religious dissidents based on psychiatric mystifications. Will we go in that direction?"

A letter sent from the New York State Psychiatric Association to then Governor of New York, Hugh Carey, stated that they were "gravely concerned that this legislation dramatically alters the present function of psychiatry in the courts, enhancing the potential for the misuse of psychiatric expertise."

Given all of these ominous warnings, it is indeed fortunate for all of us that the anti-cult movement has not been allowed to have their way in any state. Bromley and Shupe argue that the public, through their elected representatives, has been asked to risk this kind of discriminatory treatment for a much larger number of religious groups now and in the future -- just so those anti-cultists can apply their personal bigotry to solve their personal family problems.

Bad gamble

Bromley and Shupe conclude, "It is a bad gamble if there is to be justice under law. Furthermore, under at least some of these legislative bills, deprogramming is permissible once custody has been granted. At this point, the government -- acting in the name of all its citizens -- may well be in the position of supporting individuals who are paid a fee to find a way of inducing converts to the new religions to repudiate their faiths. No matter how one feels about the new religions, this seems to be a dangerous precedent to set if freedom of religion is to be preserved. From a democratic as well as a scientific point of view, it would be nothing less than a pernicious travesty."

We can be grateful that the dangers of this legislation have thus far been recognized. However, if it had not been for the courage of New York Governor Carey in twice vetoing this legislation, it would have been the law of New York State today. Thankfully there are no such bills under consideration at this time. Nevertheless, it is important that a vigilant attitude be maintained to prevent any future encroachment of the "psychiatric state." We only need to ask the Soviet dissidents to know what that's like. □

The most dangerous legislation that has been proposed in some eleven state legislatures is known as the anti-conversion legislation which would allow parents legal custody over their adult son or daughter who has joined one of the new religions. The premise of such custody is that converts to new religions have been "brainwashed." In effect, this would allow the state to take a giant step into the domain of religious practice by making an evaluation of the religious conversion process.

face of life's daily activities. Unfortunately, to a large extent, society is built upon habit, cliché and old images that do not necessarily deal with new possibilities; so there are often is a reaction from those who find the new experience of the other threatening.

Unequivocal Conclusion

In their book *Strange Gods*, noted sociological researchers David Bromley and Anson Shupe provide a careful analysis of this issue. Their conclusion is unequivocal. They believe that such legislation is "not in the public interest" because of its enormous potential for discrimination and violation of religious liberty. In their powerful exposition of this subject, they write as follows:

"All pious talk about respect for religious freedom aside, these bills are aimed at religious groups. However, due to constitutional prohibitions on legislation in the area of religion the bills refer only to recruitment tactics and do not mention religion or churches. Naturally such bills rely heavily on the

passed, such legislation could be used in conflicts involving groups of no particular interest to the anticultists or in future disputes long after the current cult controversy has subsided."

Abuse of Psychiatry

This grave concern has been echoed by many others, especially those concerned about the use of psychiatry as a weapon in a modern age holy war against certain religions. The Lasher anti-conversion bill in New York prompted Dr. Martin S. Begun, Associate Dean of New York University Medical Center, to write: "This law unwittingly has an unfortunate similarity to the system that is applied in the Soviet Union which uses psychiatric terminology to control social dissidents."

Bertram Brown, former President of the National Institute of Mental Health and former Assistant U.S. Surgeon General, similarly wrote: "After careful review, this bill makes no sense from a psychiatric scientific point of view or from the political freedom point of view. In fact, it is a dangerous violation of both.

Violin

This is Winter and the trees are webs
Spun across a curtain; ghostly white
They wave and wink while the ocean ebbs
And the silver god sends away the night.
Now a tune drifts in the silence-soft
Round, clear, like a minstrel bribing children out
Drifts, lifting years and holding them aloft
And we are caught between day and night, without.
Another note-now even the god obeys,
Steps his silver foot lightly with the wind
Across our hill; I look up and it is day:
I see a hand . . .
on a bow . . .

on a violin.

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RICHARD
L. LEWIS

SCIENCE AND UNIFICATIONISM

The invisible plan

The Divine Principle asserts that all things have a visible structure -- the "hyung sang" -- and an invisible nature -- the "sung sang" -- that is therein expressed. In the inanimate realm this invisible character is called the "inherent directive nature" (IND), in the animate realm it is the mind.

At first glance, this IDN might seem to be something entirely novel in the realm of scientific thought. But, as is true in many other areas, the Divine Principle is only clarifying through revelation what is being uncovered by investigation.

These days we find that some scientists are grappling with the question: Just what is it that gives form to the energy out of which all things are made.

A book for burning

One scientist who is exploring this area has recently become so controversial that Nature, the most prestigious scientific journal in Britain, decided that his latest book was "the best candidate for burning there has been in many years."

The book is "A New Science of Life" and the author is Rupert Sheldrake. (Pub: J. P. Tarcher, Los Angeles, 1981; ISBN 0-87477-281-8)

In his book Dr. Sheldrake introduces the concept of the "Morphogenetic Field" to explain many of the outstanding enigmas that do not fit at all well into modern scientific thought.

Great breakthroughs

The great break-throughs in our understanding of the world often occur because someone takes the time to more closely examine a natural phenomenon that does not fit too well into current ways of thinking. Who would have thought that the concept of the "quantum"

-- one of the foundations of modern physics -- would spring out of Einstein's chewing over the fact that the actual energies of photo-emission electrons did not fit well with calculated values using Newtonian formulations.

In the same way Dr. Sheldrake takes a look at the fuzzy edges of modern biology and proposes this new concept of the morphogenetic field -- which corresponds to the IDN of Unificationism -- to explain what he discovers.

He writes (p.114):

"But although these aspects of form and energy can be separated conceptually, in reality they are always associated with each other."

Now if you have ever read the Divine Principle, this will probably seem familiar. It is. Look on page 22:

"Internal character" and "external form" refer to the two characters which are the two relative aspects of the same existence.

"How is that for the convergence of spiritual revelation and scientific exploration."

At a loss

Dr. Sheldrake lists some of the areas in which current scientific thinking is at a loss for workable theories:

-- Morphogenesis: the development of the complete organism from the egg/seed, and the existence of genetic programs (which brings up the related question of the Great Genetic Programmer in the Sky, a question Dr. Sheldrake leaves for later exploration).

-- The related field of the breakdown of development such as cancer.

-- The intricate behavior patterns of organisms.

-- the relationship of micro-evolution (the well-documented development of variation within a species through mutation and selection) and macro-evolution (the development of new species, genera, families etc. (The question of how a Fish becomes a Philosopher). It



Big or small, ancient or modern, each building starts with a plan.



is becoming clear to more and more scientists that they are not the same thing.

-- Most puzzling to the mind is the mind itself.

The Blueprint

If you have ever attended a Divine Principle lecture I am sure that you have heard the three stages of growth illustrated by analogy to the building of a house many times. So the following example that Dr. Sheldrake uses will be very, very familiar (p.71):

"This idea [of the non-energetic, causation of form] by this field is easier to grasp with the help of an architectural analogy. In order to construct a house, bricks etc. are necessary; so are the builders who put the materials into place, and so is the architectural plan which determines the form of the house. ... Thus the plan can be regarded as the cause of the specific form of the house, although of course it is not the only cause: it could never be realized without the building materials and the activity of the builders. Similarly, a specific morphogenetic field is a cause of the specific form taken up by a system, although it cannot act without suitable 'building blocks' and without the energy necessary to move them into place."

Force

It seems beyond common sense, but science says that our world is the result of the interaction of only four basic forces. These are gravity, electro-magnetism, the strong and the weak force. These four seem to have an intimate relationship with each other and, at conditions of infinite energy and zero space -- what some people think the universe looked like at time zero -- they seem to merge together into one "superforce."

In the more mild conditions to which we are accustomed, however, they are quite distinct.

The strong and weak force determine the structure and breakdown of the atomic nucleus, so they rarely impinge on our daily lives -- in radium watches, nuclear power and (hopefully not too many) nuclear explosions.

Gravity, the least understood, keeps us and the heavenly bodies in their places.

The electromagnetic force is responsible for the rest, all that is familiar in the way that energy presents itself to us -- touch and the myth of solid objects, color, sound, taste, smell, most of physics, all of chemistry and biology.

What Dr. Sheldrake is pointing out is that the interaction of these four "energetic" forces is not enough to explain the reality we inhabit. There is another 'non-energetic' force that determines the actual form and behavior of entities.

I shall continue my discussion of the ideas in this heretical book-fit-for-burning next month. □

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. Eizo and Marie Kubo with son, Mitsunaga Christopher, born 2/26/84 • 2. Takao and Marilyn Onoda with son, Omata, born 1/17/84 • 3. Edward and Patricia Hartley with daughter, Natasha Miyoun, born 7/9/84 • 4. Paul and Christine Rezsnyak with daughter, Naomi June, born 5/27/84



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Dr. Mose Durst
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COLLETTE
CAPRARA

Having completed a long-standing project with relative success, some friends and I were exchanging sighs of relief and "it's all over now" handshakes when, from deep within, a little sentence bubbled out of my lips, "Our heads are bloody but unbowed." "Well, not all that bloody!" declared a friend with a smile...

Hmmm, I pondered as I went back to my desk, where did that quote emerge from? And I sat ... and probed all the minutia tucked away in my cerebral convolutions to find its source. For a while, nothing came. But then suddenly -- there she emerged -- like a genie from the lamp of my memory. Gladys Chapman! The foremost Latin teacher that Elmira New York had to offer in 1966.

Mrs. Chapman. There she was in my office. In living color; the dark red rim of her lipstick did not quite make it as far as the inner ring of her mouth, the slightly sagging neck above the brocade dress that was reminiscent of antique upholstery and the round, silver oversized beads that sat proudly (and defiantly) on her chest. Gladys Chapman.

Suddenly, I was there again. Rows of little white formica and chrome desks. Notebooks stacked high. There was Captain Gladys at the helm, perched and ready for any volley, fully aware that she had the wisdom of a veteran of life to impart to us.

Roll call

The first roll call of that autumn was underway. Gladys was peering above her bifocals, matching names and faces. I was sitting across from Robin Williams, complete with her Cotton Candy pink Cutex lipstick, and overly-blond hair that had been set the night before on empty orange juice cans for the bouffant look.

Robin pulled slightly on her mini-skirt as, with obvious boredom, she shifted from side to side. A little dot of that pink

nail polish spotted the back of one calf, valiantly stopping a stocking run in mid-progress (as we all had learned it would in the September issue of Glamour magazine).

Mrs. Chapman had been reading methodically, piercingly and authoritatively through her list. Then, peering above the 'butterfly' frames of her glasses, she repeated the name "Robin". "Is that your given name?" Robin smirked. A pregnant pause followed, filling the room with the electricity of anticipation. "Robin." "Very nice now, but when you are fixed, fat and forty it might sound a bit ironic."

"Fixed, fat and forty" still ringing in my ears, a great 'leveler' that echoed a constant reminder that time would inevitably sort out the true from the feigned.

That was Gladys "forte" -- those pearls of wisdom, potently delivered, and lodged in your memory bank to emerge and re-emerge in the future. She had a spotlight of reality that flashed through and debunked our teenage images and pseudo-prestige. It was gradually, through the years, as Gladys' words did emerge that I began to recognize her real value as a teacher, for much of that year in Latin 101 was spent with some obliviousness to the treasure chest of wisdom that she offered. I preoccupied myself, and the friend who sat at the desk behind me, with lesser, but interesting, musings about the Latin language...

Gladys pierced through our fads. She had the stern but delightful wisdom of one who could have sat with Socrates himself, under the trees of the Academy.



When she wrote fiercely on the blackboard her arm jiggled beneath the cuff of her sleeve. But when she turned to face us, those eyes and that mouth were the epitome of the concept of the captain.

Her 'no-nonsense' stance was more than a straight-laced attitude. She wanted us to concentrate on and to realize the things that had true and lasting value. She kicked at cogs of our minds to loosen them from the stifling glue of adolescent peer pressure and to push us to the precipice of sincere questions about value and purpose in life.

She knew that for each of us these might have been momentarily buried by our frantic highschool activities, but she knew too that she could resurrect them and help us to discover that deeper part of ourselves. This, after all was the content of those works of the ancient philosophers whose structure we were dissecting. And Gladys treated this eternal content with all the respect that it deserved.

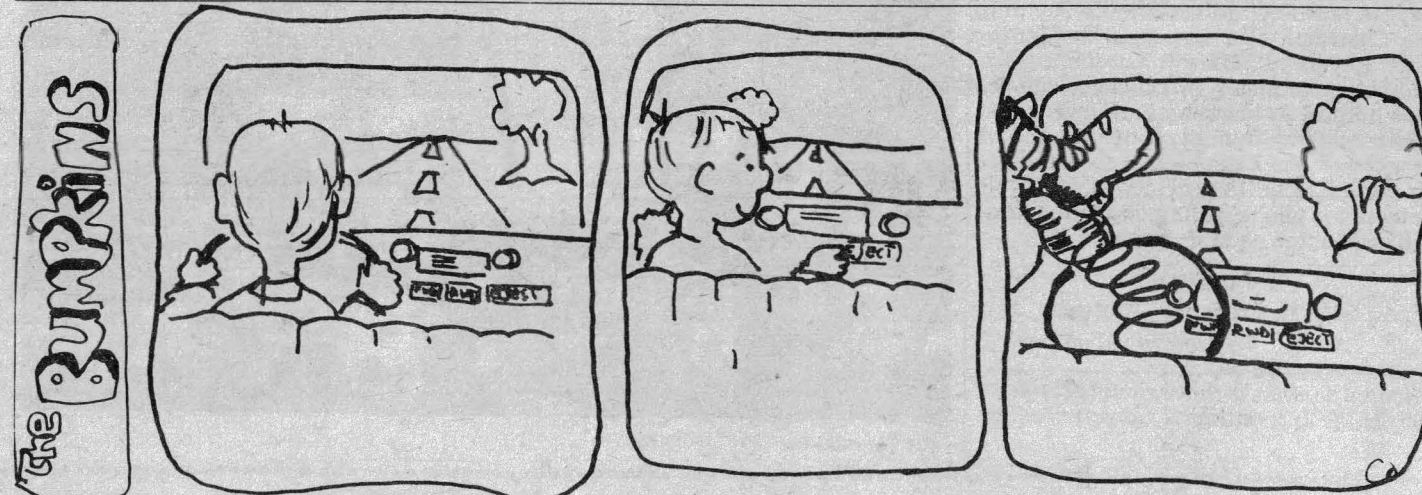
Like Socrates himself, her questions proved not for programmed answers, but for thought itself.

A sacred totem

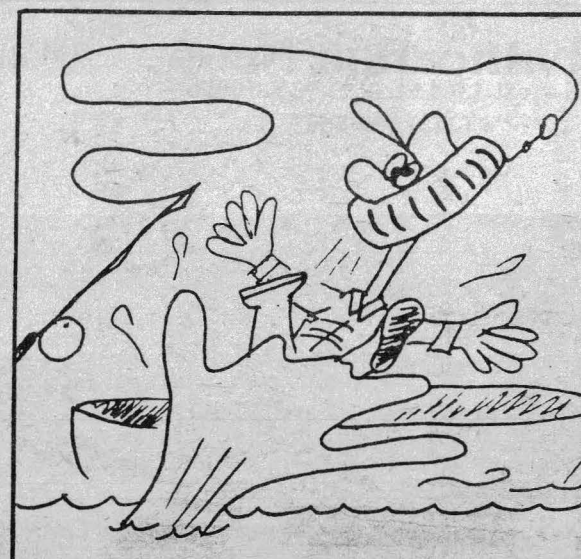
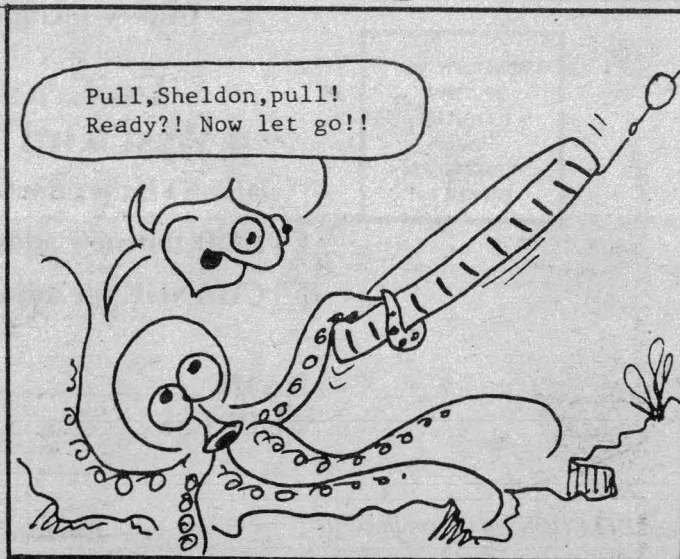
To this day, I remember what that Latin book looked like, with its faded grey frescoes marching proudly across the cover. The book was special. It represented so much; a sacred totem of knowledge and discipline. My formica desk in Room 117 was transformed to a cross between a homestead and a shrine. It was safe, with the security of Gladys' certainty. But it offered a gateway to a realm of thought and heart that rose from within and touched the masters of the past.

In that little room, smelling of chalk dust and floor wax, the seeds had been planted for a yearning to study and to know, for a discontent with the mundane and the trivial, for a desire to unearth and discover.

Not so many of those declensions can come to mind now. I squint to translate 'ipso facto' for a friend who is reading an article in a news magazine. But that attitude of respect for knowledge and truth has moved my life along its course and will remain for a long time to come. That, for me, is the legacy of Gladys Chapman. □



FLUKE by Lewis



Ministers rally to learn about their rights

By Reverend Michael Jenkins

On September 18, an estimated 3,500 people attended the Rally for Religious Freedom in Federal Plaza in downtown Chicago. Afterwards, an overflow crowd of 340 ministers came to a luncheon and seminar in the Palmer House hotel.

The event was different from previous religious freedom rallies, in that it was an all day seminar, with the rally being only part of the entire program. No ministers were encouraged to come to just the rally.

The event began at 10 a.m. with an Opening Session at the Palmer House. At 11 a.m. the ministers marched to the Federal Plaza rally, only several blocks from the hotel. The rally lasted from 11:30 till 1 p.m. Next, there was a luncheon and an afternoon of workshops aimed at minister education in religious freedom. The event concluded with a Plenary Session from 5 to 6 p.m.

Preparations

We began the preparations about one month before the event. The ministers led the event with their own hearts. This was one of the most important factors contributing to our success. They were able to carry out the rally, luncheon, and seminar in such a way that they know it was their event, representing all of Christianity in a common struggle for freedom. Also, they were most happy to receive the help of the Unificationists.

The religious freedom coalition was very strong, as we had many supporters from Greg Dixon's group. Dr. Ed Rowe of the Church League of America wrote the invitation letter and helped greatly with the media work. Mr. Lynn Buzzard of the Christian Legal Society, who is well known as a religious liberty authority, signed the letter along with Earle Sardon, Dr. Dixon and Dr. Rowe. (Reverend Sardon is our coalition's Illinois Committee Chairman) Dr. Lowery's brother-in-law Reverend Harry Gibson, is a Methodist minister in Chicago, and he was helpful in bringing Dr. Lowery and others. Many ministers helped in all aspects of the campaign. For instance, Dr. Jackie Roberts provided several volunteers for phone calling, including himself, and acted as M.C. for the rally.

Committed

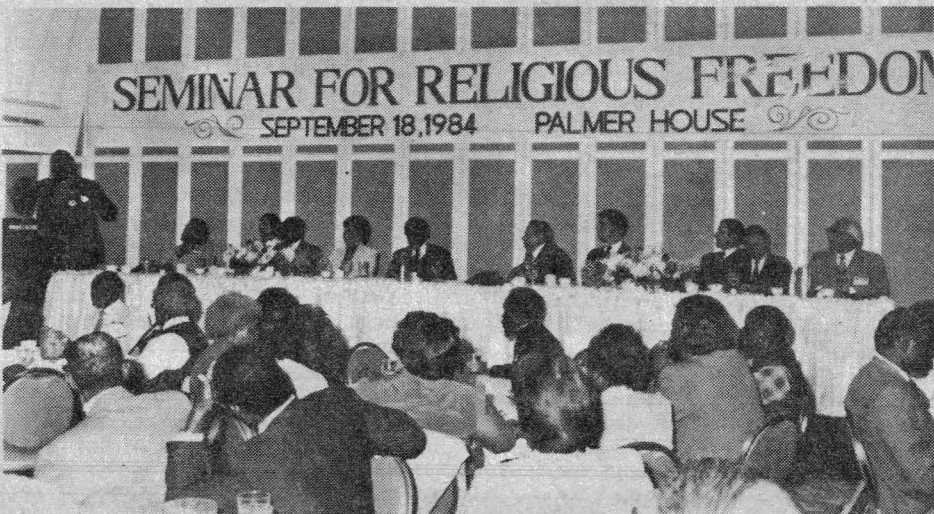
A critical difference between this
continued on page 4

Michael Jenkins is the regional coordinator for the International Conferences for Clergy.

CHICAGO, CHICAGO



Three of the participants in the Chicago programs: the Reverends Barnes, Sileven and Dixon.



The head table at the seminar luncheon in Chicago.



The rally in downtown Chicago.

Seminarian in city for an active summer

By Bruce Sutchar

Iknew the city was unique when I arrived in early July and none of the 4 regional directors of the church was in town. I had spent the first 21 years of my life in Chicago, but had not been back for any length of time during my 8 years in the Unification movement. Now I was excited to return to spend the summer working with ministers, on religious freedom rallies and the Chicago Council for Church and Community Change.

Chicago has a unique structure in that Reverend Do Won Kim (a 72 blessed couple) is the regional director, Reverend Michael Jenkins (from the first seminary class) is the regional coordinator, Reverend Reiner Vincenz (from the European movement) is the state leader, and Pastor Sheri Rueter is the city leader.

Yet when I arrived, knees slightly trembling as I anticipated the possibility of preaching at my first church during an upcoming revival (and I had been promised the probability of this event occurring) there was not a leader to be found. It seems that they were all traveling over the 5 state region (Michigan, Indiana, Missouri and Kentucky) of which Chicago is the regional headquarters. Three days later I met with Reverend Jenkins for 5 minutes as he flew from one state to the next, and I began to realize that if I were to succeed in Chicago, possibly my biggest challenge would be just to (literally) keep up with the leadership.

In all honesty, there were times when all four leaders sat down to breakfast to meet at the same table at the same time. And for me, a seminarian-in-training these were often some of the deepest times of learning some of the many qualities which involve great leadership. So often I felt that Reverend Kim was passing on the example of Reverend Moon in his daily staff breakfast meetings. In fact, I was to learn a tremendous amount from each of these leaders. I had a certain hesitation about going so far away from New York, but believe me, Chicago is where it's happening, brother! I hardly had time to catch my breath all summer, and before I knew it September 1st was upon me, and I found myself at the Science Conference in Washington, DC. So what happened during those 8 weeks in the midwest?

I.C.C.

First of all, I worked with Michael Jenkins to coordinate the Midwestern Interdenominational Conferences for Clergy (ICC). This was a constant project

continued on page 4

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