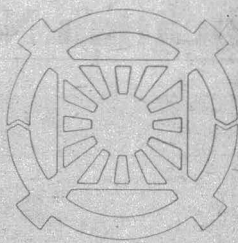


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Unification News

Volume 4, No. 1

The Newspaper of the Unification Movement

January 1985

By William Haines

The First CARP Convention of World Students on "The Student's View of Value in Creating World Peace" was held in Seoul, South Korea, from the 2nd to the 4th of November.

The Collegiate Association for the Research of Principles (CARP) invited representatives from over 40 different nations to join in the formal constitution of the World CARP. Its president is Hyo Jin Moon, Reverend Moon's eldest son.

On the first day of the convention the CARP presidents gave a brief report about their activities and the development of CARP in their countries.

Japanese CARP

The Japanese CARP president gave a precise report on the numbers as well as on their activities on the university campus.

The Japanese CARP (J-CARP) has 1,000 staff members, 2,500 committed students and 300,000 associate student members.

At each university, where CARP is represented, a weekly newspaper is produced. The staff publishes a monthly student magazine as well. Its main aim is to write on issues which represent an alternative to the Marxist viewpoint expounded by the student unions.

Recently J-CARP initiated the "Class Church Movement" whose purpose it is to create a good standard in classrooms.

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World CARP Convention



The first World CARP Convention in Seoul, Korea.

Today's World

By Franco Famularo

Throughout the spring and summer of 1984 the Unification Church of Canada underwent a dramatic change. Through our witnessing campaign 4300 new associate members joined the church. What took place was due to a series of events that prepared us for this avalanche of success.

When Reverend and Mrs. Paul Werner came to Canada in September 1983 as the national leaders a great change took place in the Canadian movement. Until then we were as children in our understanding of God and His principle, but through the Werner's exemplary leadership and guidance we were able to gain many valuable insights for leading a life of faith.

Although success has not always come easy, Reverend Werner had the faith and trust in God and the full conviction that results could come and would come. The

Revival in Canada

basis for success he says stand upon Reverend Moon's teaching of being intoxicated with the love of God.

Intoxicated with God's love

Reverend Moon has said: "When you speak from the central point where God is your words no longer come from you but from an unlimited reservoir, and you are intoxicated with love. In that particular position you live and act and speak out of ecstatic joy with an elevated sense of accomplishment. Nothing that you do is your own deed or your own word; every thing becomes a messenger or bridge for the love of God. Once you taste the love of God, then human life, human contact is a joy and stimulation.

Eventually our members came to be infused with enthusiasm and when this circuit of unity was completed on a rudimentary level God worked miraculously.

It was in March that Reverend Werner received the inspiration to initiate an associate membership drive and by the 8th of April we began the first 40 day campaign.

In approaching people we introduced ourselves as members of the Unification movement, founded by Reverend Moon and we spoke about Reverend Moon's vision, the Unification Principles, the ideal and purpose of our movement and the variety of activities we are involved in.

Change of attitude

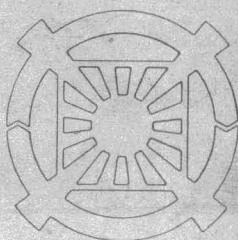
Upon hearing these things many people were genuinely moved, as they had never heard before what we are substantially doing. Many people thus wanted to give us their support, be associated with us, and receive information on a regular

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Rev. and Mrs. Paul Werner, national leaders of the church in Canada.

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Reverend Moon giving his God's Day Address on Jan. 1, translated by Dr. Bo Hi Pak, in the Grand Ballroom of the World Mission Center in New York City.

New Future Photos

REVEREND MOON

Religion: The way of love to God's Heart

This is an excerpt from a sermon entitled "May God Protect Us" published in "New Hope, 12 Talks" available from HSA Publications, 4 West 43rd Street, New York, NY 10036.

Part Two

Without God as the center point or starting point, we cannot make our relationships unchangeable and eternal. There must be a person with a central mission as the agent of God's love, around whom all these relationships will be restored to their desired form. He must become the mediator between God and man to make that relationship a oneness between Father and son. The relationship must be restored between the parents and the children, between brothers and sisters, between husband and wife, to the original form which God intended at the time of creation.

We are in pursuit of this relationship and to fulfill this relationship is the ultimate destiny of our lives. An ideal relationship of true love cannot be an ephemeral one, but is unchanging, unique and eternal.

Any relationship of love must exist by the relationship between subject and object -- you cannot enjoy love all by yourself. That is to say, everyone needs someone to love and protect him in an ideal environment provided by that person. Then alone can we be really relaxed in an environment which we trust will never change. However hard we may try, we will not find that stability in human society. Everything in human society is temporary and changeable.

We need someone absolute and unchanging. He must be an omnipotent one. Therefore, throughout history, man has sought to find God through religious belief. In true religion, we should be able to restore the true relationship between parents and children, brother and sister, and husband and wife.

Religion

With this knowledge, would you want to reach God through the mediator, the one who is the perfect object to God, the perfect Subject: Or, would you want to go straight to God? Which would you prefer? You are far below the standard at which you should be, and so you must go through the way, and the mediator is this way.

In a sense, a religion is the mediator,

because every religion teaches about God. You know that God exists, but in what relationship to God would you want to put yourself? The relationship which is primary and also the most desirable one is the parent-child relationship. So, we want to serve God as our Parent with Him in the subject position, and with ourselves in the object position. Sometimes we want to make God our friend; sometimes we just feel like having Him as our brother.

In an absolute love, He can be just anything to us. In that love, a father would not complain if his son would rule

over him, although he is still in the position of the father. In the relationship of such love, a husband would never complain against his being dominated by his wife and vice versa. Love alone and nothing else makes it possible.

Even God

Love is the highest law and the sacred bond bringing any two or more beings into harmonious oneness. However high in authority or in knowledge or wealth we may be, we all become tender and obedient like lambs when we feel such a love. There is no one in the whole world who

would refuse this love or look down upon it.

Is there anyone who is not willing to be dominated by that kind of love? Even God is willing to be dominated by that love, not just man. Love is great. God is the very core of love, which makes Him the greatest of all. Love is the power that motivated God to create man, and love alone is what makes God absolute. Centered on love, even the absolute and supreme Being is willing to be at the disposal of one who is the incarnation of His love.

To such a man, God is the Father who is willing to become everything else for him. God is the Parent of all parents to man. He has the absolute love that surpasses the love of even model parents. With that love He can embrace all the parents of the world. In fact, God created man from His parental love. Without that love we die.

God is always ready to give the type of love which is best suited to and most wanted by the person seeking a relationship with Him. If we wanted parental love from God, He would be prepared with it; if we wanted brotherly love or conjugal love, or the love of a friend from Him, He is ready with these. He is also the symbol and reality of national love and universal love.

In our church, we allow people to understand and feel God's love in such a dimension. Isn't it wonderful that the God of love is protecting us in every possible relationship? We, as the incarnation of His love, can in turn protect others and even ourselves along the way of fate, with this power of God's love.

Gladly endure

When we pinch ourselves it hurts. But if we are assured manifold benefits after the pain, will we not gladly endure it? With this confidence, we can dash forward on any path of misery and hardship.

Everyone is uneasy and insecure on the way of fate, without knowing what our future has in store for us. If, in this dark situation, we find a light giving us the full and clear picture of where we are bound, how are we going to march forward to the goal where the new world of God-centered love and harmony waits for us? Would we not abandon our old way of life and join the new one?

Because of the evil entity, Satan, we have to make the way smooth and straight by repelling the satanic power as we go

continued on the next page

We need someone absolute and unchanging. Therefore, through history, man has sought to find God through religious belief. In true religion we should be able to restore the relationship between parents and children, brother and sister, husband and wife.



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Reverend Moon and Dr. Pak at the Danbury Correctional Institution.



Reverend Moon receiving a 'Welcome home' from Mrs. Moon and the children at the start of his Christmas furlough from Danbury.



New Future Photos

If your wife died long ago, and after you had died this kind of invaluable death you joined her in the spirit world, would she not respect and love you more than she had on earth? If you died for the sake of someone, and that person later comes to the spirit world, would he not love and serve you? Their love in the spirit world must be of higher dimension than their love on the earth.

In the Bible we read many paradoxical things. Jesus said, "If you love me, you must deny yourself and bear the cross and follow me." (Luke 17:33). He also said that, "Those who want to gain their lives will lose them." These words encourage us to win the love of highest dimension at the cost of everything else.

Happy to see each other

If you loved me so much as to die for me, and I met you later in the spirit world, how happy we would be to see each other! If you truly love someone, you will always gladly die for him. Even though you might die, it would not mean the end, but it means new life. By this kind of sacrificial death, we pass through the toll gate to reach the world of love, which is eternal and of a higher dimension. Then we are not afraid of love. Are you willing

to die that kind of death? When we know what is coming after death, we are happy people, even though we may have to die.

We have all discovered great things. I have gone through untold difficulties, but I am sure I am the happiest man in the whole world -- am I not? I am a happy man because I know how to overcome unhappiness with love. I am the type of person who hates to be sympathized with, but I love to sympathize with others, and I feel immense happiness in making others happy. When I want to sympathize with others out of my own accord, can I complain about what I have to do? In this way, I can enjoy the real taste of love. When I am sympathized with, I can only taste passive love, which is not what I want.

Some may think that our faith forces us or drives us on the painful way. But I hope most of you can overcome the pain by digesting it with the power of love, because happiness and love are promised at the end of hardships. As our subject indicates, we want someone to protect us on the way of fate. That someone must be God. But even God cannot protect or love us when we don't deserve it -- that is, when we don't set up the condition to receive that love.

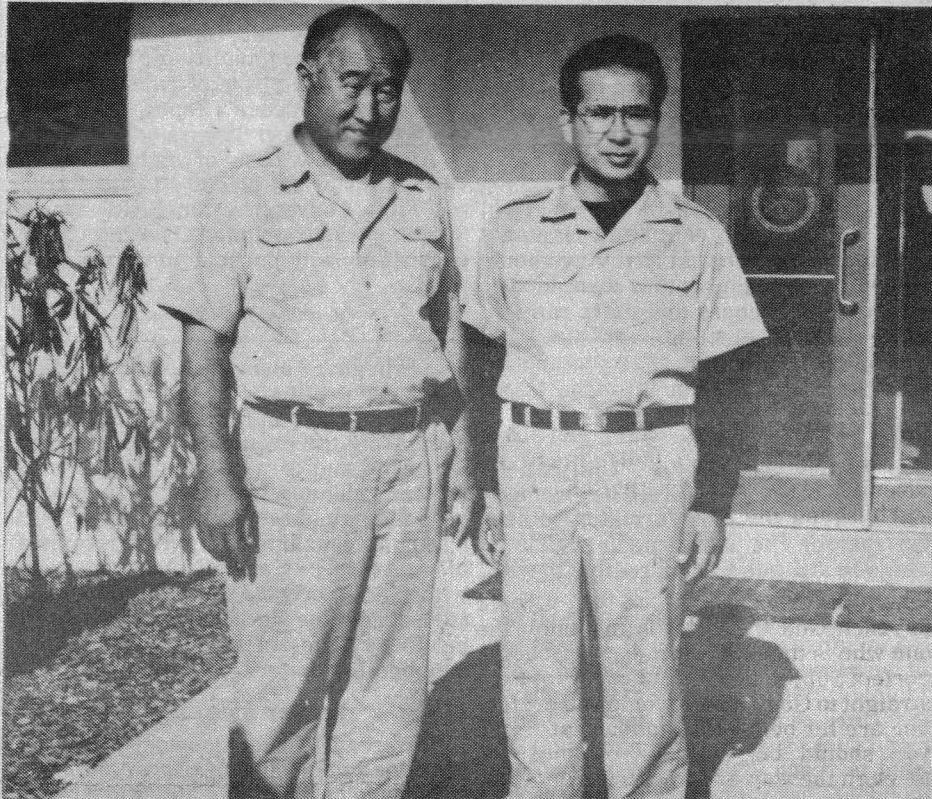
God is not in need of money, position or knowledge. What He needs is love. And we need that love too, because by true love we can enjoy the privilege of controlling Him. If we can do that, we can control our own fate, because we can control God who controls our fate. God would not leave those who truly love Him on the path of unhappiness and misery. God will help His people to overcome the miseries caused by Satan.

Ardently in love

Those who are ardently in love with God can easily overcome unhappiness, because the way of unhappiness will lead them to happiness. When I was in prison in North Korea, I went through severe torture; the more severe the torture was, the stronger I would become. Every cell of mine was mobilized to fight against the pain. I would fancy that with every blow God's blessing would be multiplied. Because of this, I was not afraid of the torture, and I could easily endure it.

If we have this attitude, we can make the crooked way straight and the bumpy road smooth. Even though our path of life may be an uneasy, insecure, ephemeral one, full of misery which is more than death, we know that through God's love for us and our love of God, we can go through the path without difficulty.

When we are ready to live and die in the love of God, we deserve God's protection. This is the way every human being has to go. May God protect us on our way of destiny.



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Reverend Moon and Mr. Kamiyama at the Danbury Correctional Institution.

From page 2

along and by building the kingdom of God in our hearts and sharing it with our fellow men. God is the ultimate subjective Being, and we as His objects want to work for His sake and ours, and finally find Him and join Him in perfect oneness.

Strong conviction

If we are confident of God's love, we can overcome any difficulty, however uneven the road may be. The more difficult the road is, the stronger our conviction is that this is the short-cut through which we reach the goal at the earliest possible date. There we can meet God who is anxiously waiting for us, full of blessing to give those who dash forward with all their knowledge and understanding.

Once we do this, misery and unhappiness cannot dominate our lives. Through our everyday experience, we know that without love we cannot overcome the miseries on our way of fate.

Let us suppose that a man died through misfortune on the way of his search for the ultimate objective Being. However, his death does not mean the end, but the beginning of his life. Then, in the spirit world, this man could tell God even that he died in order to live in the spirit world, to more fully enjoy God's love.

We must be ready to die, but to die with God's love in our hearts. If we imagine that we are going to die in the bosom of God's love, then we do not die a miserable death at all. In this case, a man's death could be of higher value than any other death, because he died with the best attitude.

Communism and the failure of believers in God

By Bishop Jackie Roberts

This is excerpted from the closing remarks of Bishop Jackie Roberts of the United Congress of Churches at the CAUSA Conference in Chicago on December 4, 1984

We've heard of the expansion of Communism in the West. We've heard of the values of the western system being confused and failing. We have heard of the secular and atheistic idea of Communism. And now we must ask ourselves a question, because all of the information becomes meaningless unless we realize that we have a responsibility. That responsibility is more than just to be informed, but it is to do something.

We must be the light that Jesus was talking about when he said "Ye are the light of the world." Light serves no purpose at all if it does not shine in darkness and succeed in abolishing the darkness. The church's responsibility is to take Christianity and put it into practice. Because of the failure of Christianity to do this, because of a failure on the part of God-fearing, God-believing, upstanding Christian people, Marxism-Leninism and atheism is permitted to grow.

How could Marxism survive?

How could Marxism survive if the church was feeding the hungry and clothing the naked? How could Leninism prosper if the church was housing the homeless? How could Communism thrive if the church were showing the love of God, not in word but in deed? But because of the failure on the part of those called to be Christians, this kind of ideology is permitted to prosper.

When we see our brothers hungry, as long as we are filled, we are content to be full. When we see our brothers naked, as long as we have clothing, then we are satisfied. When we see our brothers out-

side or without a home, as long as there is a roof over our heads then we say to the church: "God has smiled on me. God has blessed me. Too bad for them." And it's because of this attitude, or if you will, because of this irresponsibility, that Communism grows at such a rapid pace.

The interesting fact quoted by one of

nity Change is about -- the helping of us to help ourselves; the taking of responsibility of feeding the hungry; of clothing the naked; of helping to house the homeless. There are various ministers of various denominations, beliefs, and backgrounds in the Chicago Council for Church and Community Change, and we

freedom. The first thing that Communists choose to fight is the church. I listened to the presenter who came from Russia and who said that it is the church and not the nuclear bombs, not weapons, not the guns, not the tanks that Communism fears. It is the idea of God. It is the spirit in man desiring to be like his creator.

I saw something in the movie regarding a padlock being put on the door of a church in Russia. To us that was an atrocity; that was a shame; that was a terrible thing. And then we sit by and right here in Nebraska churches have been padlocked.

I saw in Russia where families were separated, where the children were taken away from their parents because of their belief in God. And I saw another film called "Assault on Freedom" where a mother lost her children because of her faith in God. And while we're sitting in our stained glass windows and praying with our eyes closed, while we are sitting and singing "Nearer My God to Thee", the enemy is already standing at our backs. When we look at the decaying morals in this country, when we look at the things that are going on around us, we dare to talk about Communism way across the ocean and ignore its tentacles right here at home?

Someone said something fascinating to me and it was regarding how all of the immigrants from all of the other countries will leave their countries and come to America. But what happens if Communism takes over in America? Where are we going then? If it succeeds in taking over the world and surrounding us, finally taking over America, where do you go then? Do we look for colonies on the moon?

Our job, our responsibility is through loving one another -- not by word but by deed. It is through our caring enough for each other to help each other, and when we begin to help each other, then we can help the world. When we become concerned about others, the concern will show in our deeds. □

Dr. Jackie Roberts,
Bishop,
United Congress of
Churches, speaking
at the CAUSA
seminar in Chicago.



the presenters was that in 67 years, Communism has made such a major advancement, and yet Christianity in almost 2,000 years has been moving along at a snail's pace.

We must ask ourselves, ladies and gentlemen, and especially those of us who are ministers of the Gospel, as people who love God -- we must ask ourselves: "What do we do from here?"

God or No God

One of the main things that impressed me regarding CAUSA is that the bottom line is: God vs. No God. If you would look at it as a prize fight -- we're in the 14th round and the only way we can win is by a knockout; a complete knockout. And the knockout blow must be: Love one another. If we are to save the world, we must first save ourselves. How do we save ourselves?

This is one of the things that the Chicago Council for Church and Commu-

ignore our doctrinal disagreements.

We overlook our theological disagreements and we come to one specific decision and that decision is that we are all God's children -- not evolved from apes, but creatures of God, the sons and daughters of God. And if we are all the sons and daughters of God, we must be concerned about each other.

It is impossible to be concerned about yourself without being concerned about your family; it is impossible to be concerned about your family without being concerned about your community; it is impossible to be concerned about your community without being concerned about your city; and it goes from city to the state, from the state to the nation and finally to the world. But it starts out with a concern about yourself and your family and it goes up the line.

Communism fears the church

The other issue is that of religious

CARP

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In addition to those activities, CARP is sponsoring four other activities:

1. to improve Korean-Japanese relations.
2. to educate students about morality and marriage.
3. to raise funds for food and clothes for African nation in need.
4. to clean the campus areas.

As a conclusion to all the reports the CARP students made a resolution to become the spearhead of a movement for absolute values so as to solve present day problems caused by a loss of God-centered values.

First Hanmadang Games

The following day the "First Hanmadang Games", initiated by Reverend Moon were held. The games main focus is meeting in oneness and unity rather

than just competition.

There were an African, a Korean, a Japanese, an American, an Oceanian and a European team meeting each in football, relay race and volleyball. The opening ceremony was of Olympic style with a sacred flame carried from Pusan to the stadium in Seoul.

On the third day the CARP members split up into three groups for seminars held in three different universities of Seoul city.

The subjects were: "The ideology of modern society and the student movement," A new community for a peaceful world", and "The role of campus life in creating world peace". Papers were read followed by a short discussion.

After a few days of sightseeing to various historical places all over Korea the First Convention for CARP World Students was concluded. The 2nd CARP convention will be held in Japan next year. □

Reprinted from Vision.



CARP national presidents.

CANADA

from page 1

basis in the way of the "Unification News" and other literature. They wanted to have a source of information other than that of the mass media. Such a change in attitude was incredible to witness.

Over a period of 40 days we aimed for 1200 members. At the end of 40 days we had surpassed that goal and had an overall total of 1556 members. On the basis of the victory of the first 40 days we had a second 40 days witnessing campaign. We aimed to reach 4000. At the end of the second 40 days we had over 4300 associate members. Seeing such visible suc-

cess brought us an overwhelming feeling of joy and gratitude.

They key to our success definitely came from the exemplary leadership of Reverend and Mrs. Werner. Continuous talks of guidance, teaching our members to do things such as "leave the house with a song on your lips for God", "become a magnet for God", and "live each moment with Christ" created the fuel that generated a genuine enthusiasm among the members to go out in full force for this membership drive.

Prayer meetings

Reverend Werner constantly emphasizes the importance of prayer and educates us to become men and women who truly walk with God and pray constantly.

Prayer meetings in our centers last for hours. As we prayed many tears were shed for the nation and the world, and as we witnessed much sweat was shed for the lives of our new members.

Every evening we met to reassess our witnessing situation. During this time Reverend Werner gave us very insightful advice on how to effectively fulfill our mission. As our unity grew so did the external results.

The internal commitment to God, Christ and each other was the decisive factor. Associate members have been found and have been fired up by the vision so now the fires must be stoked up, maintained and developed through much love and wisdom. This is our real mission and challenge -- bringing people to God.

To set people on fire for God, we ourselves must be on fire. Herein lies the secret to the revival and pentecost in Canada. Only through deep prayer and connecting to Heavenly Father's lonely and grieving heart can we become people of love and spiritual authority. Only through the foundation of many selfless tears can this world be turned around and saved.

When God's vision becomes our vision, when we take initiative and lead a life of uncompromising sacrifice, prayer and love, and when we trust in God mountains can be moved. One mountain has been moved in this nation. The pentecost which has taken place here is the natural outgrowth of the initial pentecost, that of our hearts and spirits. □

CAUSA Ministerial Alliance Seminar, Chicago

By Jenny Fendley

A CAUSA Ministerial Alliance Seminar was held in Chicago on December 4, 1984. The 120 guests were from all races -- black, white, Hispanic, Oriental -- many denominations -- Baptist, Mormon, Lutheran, Catholic, Presbyterian, Buddhist, etc. -- and many captive nations -- Russia, Poland, Cuba, Czechoslovakia.

The Marxist menace was skilfully explained by Reverend Michael Jenkins in a way to embrace the widely divergent experiences and viewpoints of the participants. Reverend Reiner Vincenz punctuated the CAUSA message with his personal experiences behind the Iron Curtain.

Life in Soviet Russia

A guest speaker, Mr. Michael Makarenko, a Soviet dissident, gave a very educational testimony about life in Soviet Russia. He also showed a movie entitled "Remember", which he made from film smuggled out of Russia. The movie depicts a secret funeral ceremony conducted for the millions who died in forced labor. At the risk of death, ex-prisoners disinterred a sampling of bones and carried out memorial services in different religious traditions, later burying the remains in Leningrad, in a place reserved for Communist party patriots.

Mr. Makarenko's testimony effectively showed the reality of the Soviet regime, who have as one of their main goals the creation of "the new Soviet man." From his personal experience Makarenko testified: "I was 100% Soviet. I hated and despised everything that was not Soviet. I was taught and trained in such a way as not to feel anything -- even to kill. My eventual goal was to make those who were different into someone like me, a Soviet."

In spite of such overwhelming religious oppression, the Russian people have enduring faith in God. Makarenko quoted statistics from Soviet research that showed 49 million adults openly declared their belief in God. His presentation stimulated many more questions that time permitted to be answered.



Reverend Michael Jenkins giving a slide presentation on Marxist theory at the CAUSA conference.



Participants in the CAUSA seminar in Chicago.



Michail Makarenko, Russian dissident (left) and his translator, Walter Kulakoff, a radio missionary to captive nations, at the CAUSA conference.

Land without God

A film produced by the Slavic Gospel Association entitled "Russia: Land Without God" reinforced Makarenko's testimony. The "militant atheism" of Communism was clearly portrayed in shocking scenes of padlocked churches, children being taken away from their parents because of a Christian upbringing, and preachers and their congregation struggling to study the Bible by listening to Christian radio broadcasts from the Free World.

The seminar concluded with the spirit of God-centered harmony as the participants joined hands in singing "Amazing Grace" led by Reverend Walter Butts, of the Mt. Carmel Children of God. □

By Dr. Edward Rowe

This is an excerpt from a talk given by Dr. Edward Rowe, Director, Church League of America, at the Midwest Parents Meeting on October 20, 1984 in Chicago.

There is one area in which perhaps the Unification Church is miles ahead of even the Evangelicals and the Fundamentalists, and that is their awareness of Communism. This is because of the experience of the founder who was a prisoner in North Korea, rescued by Americans, and he knows Communism first hand.

As I understand it, Mr. Moon never planned to start a religion. But he found in presenting an anti-Communist position, that he would have to have a value system with it. Now this is true. You see, Communism is a religion; it's a false religion, a satanic religion, a murderous religion. It's a man-centered, humanistic religion. And it's very difficult to counter that without a system of values. So that was the beginning of what came to be called the Unification Church.

Resist tyranny

Now I'm going to begin by saying that the opposite of freedom is tyranny. When and how should churches resist tyranny?

I am not a member of the Unification Church and I would probably have never met a member of the Unification Church had it not been for the imprisonment of Mr. Moon in Danbury. And the way it

Churches should resist tyranny

came about was this:

Going back to September 1982, a pastor in a little 1,000 persons town in Nebraska was arrested and jailed. His crime was running a Christian school along with his church. His name was Pastor Everett Silven. When I heard about this, it didn't sit well with me, so I made a trip out to Nebraska and became involved in a resistance movement which was, to say at the least, a very active moment.

We found that Nebraska had become a tyrannical state in which the court system, the executive branch and the legislative branch were all one unitary whole instead of three branches of government with checks and balances. The same situation had existed in Alabama in the 1950's when all the way from the local courthouse to the governor's offices, it was strongly believed that if you were black you had to sit in the back of the bus. That certainly was a violation of people, of their human rights, of their dignity under God, and that is what tyranny will do.

So even in a so-called free country like the United States, you can experience tyranny. In my opinion, Mr. Moon is experiencing tyranny because he has been imprisoned for administering church funds in the very same way that almost all mainline denominations do, including missionary organizations and black churches.

It's almost universal that there are discretionary funds available to the pastor or to the bishop, and so long as the church recognizes these are discretionary funds and have empowered either by silence or by an actual vote, the pastor has the right to handle the funds in that way. And yet, Mr. Moon is in prison today for handling the funds according to the desires of the people of his church. Let me tell you, that if this can happen to him, it can happen to anybody.

Now we can disagree theologically, but I'm sure that if we were to poll this group, there would be a lot of differences on certain theological points. But even if your religion denies some basic truths that I hold to be dear and biblical, still if that's your religious faith, you have the right in America to practice it.

So the fight in Nebraska brought a lot of people together. We did end up with a sweeping victory, although I expected personally to go to jail four different times. I stated publicly that if they jailed me for a crime I would eat all the food they bring me. But if they jailed me for serving my God, then I wouldn't eat their food and within 40 days they would have a body on their hands. I would not ask any quarter nor give any quarter -- to me it was an absolute case of not only my freedom or the freedom of this particular church, but the freedoms of future generations of America.

There's one thing about freedom: We fight for freedom not out of selfish motivation only, but out of a motivation to serve the God of freedom; the Originator of freedom; and to perpetuate freedom in human society so that people are free to serve God and to enjoy that human fulfillment that only comes from feeling that one is living for God and one is serving God.

So out of the victory in Nebraska where we had very little help, came the group called the Coalition for Religious Freedom. This new group is developing very rapidly and is growing. One thing we'd like to do the next time they jail a pastor is to get 100,000 people together and take them to that little town for a protest. We found it's very difficult for the bureaucrats to deal with human bodies which occupy space.

As far as I'm concerned, if they want to get 100,000 people together and go to Danbury, I want to go with them. But I have talked to some of the Unification people about this and they say that Reverend Moon believes it's God's will that he be in prison at this time. So he's not favoring this type of protest. But I believe the time is going to come in which the abuses coming down from various governmental entities are going to have to be confronted. We have a responsibility of preserving freedom through our active participation as citizens and as Christians. □



EUGENE CURTIN

It is a small thing, a year, in the large expanse of time. Six years then are probably no more than a collection of six small things. But they can add up to something much larger.

This past September, after an absence of such six years, I finally got around to downing my tools and going home to visit my friends and family. In this dazed, madcap, frantic movement where there is always something to do which is invariably more important than what we were doing previously but never quite as

Welcome home to Wales, 6 years on

and had never travelled outside the USA unless you count Guam, which you can't because it's a U.S. territory.

And then the sights and sounds of Wales, to me so familiar, to her, so foreign: An involuntary yell of delight as she saw her first live "British bobbies" walking towards us while we were shopping downtown. Judging by their extremely cooperative attitude, British policemen must be used to tourists pleading to have their picture taken alongside them. They smiled, she smiled. And, later, the photo didn't develop.

The ancient castles, desolate but humming with a silent presence of the centuries; the dank thousand year old dungeons and the soldiers quarters. The

for the city and you might get lost." Always the diplomat.

Ynysyawl

Later, we drove to the little Welsh valley town of Ynysyawl, nestling in the heart of the Clydach Valley, to visit my aunt, uncle and their three children who had grown impossibly since last I saw them. I sat in quiet devastation as my cousin Christopher — now 18 and living in this charming house in this lovely Welsh valley — sat and watched the LA Raiders play the San Diego Chargers in NFL action. "Watch it all the time we do, Gene" he said in his lilting Welsh accent. "It's a great game, American football." And this heresy deep in the heart of the citadel of world rugby.

The passing of the years was illustrated too by the new generation I saw springing up around me. My brother, now 25, has a son and a daughter; my cousins have several children too. And, of course, Mum and Dad are now "Granny" and "Grampy." My sister, Georgina, now 23, is "Auntie" and I am an uncle.

We were only there 11 days, ridiculously short and one day we will return and stay longer; but in that whirlwind trip we saw aunts, uncles, cousins, friends and neighbors in the dozens. Grown up cousins, little children, husbands and wives I never met, uncles and aunts who no longer seemed quite so much older than myself. Perhaps this is the heaviest price that our work requires of us when we work in foreign countries: To miss being intimately involved in the maturing of our families. The sacrifice, one trusts, is being noted somewhere.

Friendship, the unconditional caring of one person for another, which in its highest, most penetrative form survives separation, ideological and religious



Eugene and Lynelle Curtin, adopting, at the doorway to a dungeon in Castell Coch (The Red Castle), a rather more relaxed pose than could have been expected of the cell's historical residents.

upheaval, aging and even dying, is not something that grows easily. The cliché is that a man is lucky to find three true friends during a lifetime. It may be so. But even one friend is worth taking care of. How much more then we should hold close to our families, to those who nurtured us and instilled in us the values that made it ultimately possible for us to recognize the value of the ideals of the Unification Church.

For myself, the days of such long separations are over. In this modern world we are never more than a few hours away from our families wherever we are. A year may be a small thing when held against the clock of history but in our finite lives there are very few of them. If I am not home for Christmas 1985 there will be a tremendously good reason why not and if I am home, no better reason than that I simply want to be. □



Eugene, with Lynelle looking skeptical, regales the new generation with tales of how Superman gives him hot tips in his work at the New York City Tribune.

urgent as that which lies just ahead, it is sometimes difficult to find the time to say "Enough! I'm going home to mum."

But home to mum I went — after an absence of six years spent in Canada and the United States. Home to Wales, — "Cymru" as they say in the native tongue — home of choirs, coal miners, socialists, rugby players and poets. And, in tow, an American from Omaha, Nebraska, a pretty young lady who has the lamentable misfortune of being my wife.

My brother Jesse was to meet us at the airport in London together with my cousin Michael. They would drive us the 200 miles or so to Cardiff, my hometown and the capital city of Wales.

"There he is! Hey, Gene!" boomed a voice behind me suddenly. Two strapping, musclebound linebacker types bounced toward me. "Losing a bit of hair then?" observed my brother, perhaps a ¼ inch taller than me now and busy wringing the blood from my hand in a vice grip handshake. I gawked. "Hi Jess," I squeaked, weakly. "Mike?" I asked, disbelieving. Well over six foot, trim, and every inch muscle, he was looking at me with what I thought was pity. Barely 5 foot 10, 150 pounds (11 stone as they like to say) and tired after a six hour flight, unshaven and bedraggled I must have cut a tragic figure.

Introductions taken care of I searched for a trolley to carry our weighty luggage to the car. "Don't worry about that" chuckled Mike and picked up the lot. "It's quicker this way" I carried my coat.

I immediately slid, as I knew I would, into the background, while Lynelle took center stage. There were the traditional linguistic idiosyncracies to dispense with first of course. No, dear, my mother patiently explained after offering her "a glass of orange squash," it's not vegetable juice, but orange drink. And so on.

My wife, as readers who have come this far deserve to know, is Lynelle Kisicki, now Curtin. Presently busy (very busy) in Champagne, Ill., she was previously for about 7 years on national MFT

primitive kitchens where open fires and dangling cauldrons once issued forth the day's gruel; the luxurious quarters of the castle's lord. All this, once the hub of vibrant feudal communities, now laid waste by the years, summarized by the crumbling walls and dry moats around us.

Food of the Welsh

Cardiff Market, which demands a mention. If the castles were the center of medieval life so now is the marketplace. Pork pies, pasties, black pudding, pork dripping, cockles, laver bread and a peculiar meatball and peas dish called "faggots and peas" were all available in abundance and, to us, accustomed to outrageous American prices, at a remarkably small cost. The foods of the Welsh that for too long had never had occasion to pass my lips could now not pass them fast enough.

Jewelry stores (always a magnet for Lynelle), record stores, books, pets, carpets, rugs and flowers. All under one roof, people milling around busily going about the commerce of life with a flat capped, cheery intensity. The market, I suspect, doesn't have long left. It is an old, 19th century building that even as we shopped was progressively being surrounded by the glittering shopping malls of the year 2000. But I hope they have the compassion to preserve it. It is an image of an honest past.

And, of course, can there be any experience more peculiarly British and more amusing to an American, than driving on the left.

"Let me drive," she begged my father. "I can drive. Been driving for years," she insisted. "O.K." he sighed, giving in. After she had raised her right hand to adjust the non-existent rear view mirror about three times, Dad got nervous. "The mirror's on the left, love" he said. "How's she doin' Dad?" I chirped cheerily from the back seat. Something about doing quite well came back from clenched teeth. "Watch the right!" he half yelled as we hit merging traffic. "Slow down!" And then, finally, "pull over to the side here lovely. You did well but now we're heading

FRIENDS DON'T LET FRIENDS DRIVE SLEEPY!

And the one who knows God's Love, loves his own life and doesn't treat it carelessly.

PULL OVER . . . USE A CO-DRIVER . . . SAVE A LIFE!

This is the last excerpt from a testimony given by President David S.C. Kim of the Unification Theological Seminary on May 1, 1984 at the World Mission Center. Reprinted from Cornerstone.

By David S.C. Kim

On May 1, 1954, Father Moon called some of us together and explained to us the need and purpose of starting an organization even in the midst of continuing persecution. We agreed to adopt the present name which is made up of eleven Chinese characters. We translated these characters into English as "The Holy Spirit Association for the Unification of World Christianity (HSA-UWC)." The objectives of the HSA-UWC were:

a. Our movement should unite all scattered Christian denominations throughout the world without initiating a new Christian denomination.

b. Based on the Unification of World Christianity, our movement should bring unity among all major religions of the past and present in order to build the Kingdom of Heaven on Earth.

Although the sign, written in both Chinese and English letters, was hung out on May 3, the Association was officially inaugurated retrospectively on May 1, 1954, 30 years ago today.

We translated Shil-Ryung (two of the Chinese characters) as "Holy Spirit", but it actually means "spiritual." This name is sometimes confused with the Holy Spirit (one of the 3 persons of the Trinity)

By Reverend Shawn P. Byrne

The Creation Waits with Eager Longing for the Revealing of the Sons of God.
Romans 8:19

God, the creator, is the great artist. The movement of creation, as in Genesis chapter I, is from chaos and formlessness to order, development and increasing harmony. Creation continues. And now we humans play an active role as collaborators and co-creators. We till the soil, we manufacture things out of the natural elements. We change landscapes, move mountains, are beginning to make deserts blossom. We are already co-creators with God in the physical realm.

This is even more true in the specifically human realm. For we cannot be created as human beings without our active collaboration. The essential task of history is the creation of men and women, that is, of sons and daughters of God. Space and time are simply the womb in which the sons and daughters of God can develop. That process has a past, and present and a future; it will never be entirely complete. It proceeds from level to level.

Abraham

One of the key persons in the process is Abraham. In his story we can see the two sides of the process, that is, the "moving from" and the "coming to". He realized who he was not; he smashed the idols and left his father's house and land. He "moved from": "Go from ... your father's house" (Genesis 12:1). He was saying what God is not and what he (Abraham) was not. He was defining himself, identifying himself, co-creating himself. This movement "from" is the first conscious step in the co-creation of ourselves.

The second step is to "come to", to declare what we are for, who we are, through determining what is of paramount importance in our lives. As for Abraham, would his life be for himself, his son or what? His answer to this question would be the declaration or defining of his identity. Abraham declared -- by offering his son -- that God is paramount. God is highest and greatest.

THE EARLY DAYS A missionary to Welsh evangelicals

by outsiders and theologians, but no other translation was adequate at the time. The name actually means "spiritual association to unite all Christian churches."

The house in Seoul that Father Moon and a few followers resided in had only two small rooms: the one for Father Moon had barely enough space for one person; the other, a little larger than the first, was where Mr. Eu lectured and stayed. There was also a small kitchen. This house was called "House of Three Doors."

In contrast to the great name on the sign, the house was small and miserable looking to the outside world. Now it is the origin and very root of our worldwide movement.

An intensive witnessing campaign began right after the May 1 inauguration. These witnessing activities went well in three locations -- Pusan, Taegu and Seoul. In August of the same year, I received a United Nations scholarship representing the Korean government to go to England for two years.

In the 1950s Father Moon and the early followers were receiving serious persecution from established churches which were supported by Syngman Rhee's regime, especially in connection with Ewha Women's University's expulsion of our members. Eight students and

several professors were expelled. At that time, I was in England enrolled at the Swansea University college, one of the constituent colleges of the University of Wales. From time to time heaven gave me revelations about the difficult situation in Korea and told me not to worry too much and to do my best in my mission in England.

While I was in England as a UN scholar, I never neglected my heavenly mission and duty. Whenever I had spare time, I visited many churches and small groups to look for people and spoke many times at the churches as a guest speaker, introducing our Korean group and preaching based on the contents of the Divine Principle which was available only as handwritten notes exchanged among the early members.

As my stay in England came near its end, I was able to speak about our movement to the International Convention of Apostolic Churches held in South Wales in 1955, which is a very fundamentalist Christian church denomination, having missions throughout the world, except in Korea.

I spoke for 25 minutes to the annual general meeting of nearly 3,000 attending participants and delegates from all over the world, appealing to them to establish an apostolic mission in Korea to help our young Christian movement centering on the church leader named Sun

Myung Moon, to study this new revelation and to protect it from the established church and government persecution.

This speech inspired the key leaders of the Apostolic Church. In the summer of 1956, they sent an official messenger, Pastor McCabe from the Australian Mission headquarters to investigate our two year old movement.

Pastor McCabe

Pastor McCabe stayed 80 days, studied the Principle and helped Miss Kim with the English translation of the Divine Principle. Seven hundred copies of this English edition of the Divine Principle were published by Professor Kim even before the Korean edition.

Mrs. Won Pok Choi, Miss Kim and I worked together to teach the depth of Divine Principle and entertained Pastor McCabe as a special guest of the church in 1956. He accepted most of the contents of Divine Principle, had spiritual experiences and went back to Australia inspired. However, the Board of Mission Headquarters of the Church failed to carry out the original plan to set up a mission in Seoul to help our movement at that time.

So our hope in England failed and so, in 1959, Father Moon sent Miss Kim and myself to America to spread the message there. □

Creating ourselves as God's children

It is by our "moving from" and "coming to" that we co-create ourselves, define who we are. Each one of us, in some form or other, has "moved from". We have left our homes and ways, perhaps our lands, our previous ways of life. Now, through what we offer, we "come to". It has been so with all who pioneered the human way. Not only Abraham but Noah also, Jacob, Moses, Jesus and others have "moved from" and "come to". Through what they offered, they "came to".

Moses

Moses, for instance, took that formless, chaotic band of ex-slaves and through his investment of heart, prayer, energy, organization, faith and suffering, he kneaded them as a woman kneads dough for bread, shaped, formed and molded them into a nation, an offering acceptable to God. The nation was Moses offering to God. The molding of the nation over forty years in the desert was the defining of a people as God's nation and represented the consolidation of God's existence, in a sense, at the national level. It was a work of co-creation, of men and women coming to know themselves as the servants of God.

Jesus

Similarly, through his life, death and resurrection and over a span of two thousand years, Jesus has invested himself in a people worldwide who are his people. He has made them his own. They are his offering to God. They are a global spiritual offering. They have inherited somewhat Jesus' perception of himself and of God. They have come to know themselves as adopted children of God. The world of co-creation of men and women precedes; there are levels beyond.

Today

Now, Reverend Moon is making an offering of us on the worldwide level. He is like Abraham and we are like Isaac, voluntarily collaborating with him in that offering. We are a global people who have "moved from" and through the investment of his heart, spirit, vision, energy we are being kneaded out of

chaos and molded into a global people of God. Not only spiritually but substantially too. Our activities embrace all aspects and dimensions of human life.

And this is happening over a span of forty years (1945-1985), which soon will come to an end. We are his offering. Through this offering, like Abraham and Isaac we are declaring on a substantial global level that God is and that we are His sons and daughters. We are co-creating ourselves as sons and daughters of God.

Whether it is Abraham, Moses, Jesus or Reverend Moon, we are not dealing merely with events or deeds or offerings. But these things are the vehicles for the transformation of the human heart and psyche. With all of these, something positive and definitive has happened in the emergence of humankind out of chaos. These are historic, even cosmic events. After each of them people can never be the same again. At each of these stages in human development, something has happened which can never be reversed.

The new definition of humankind which each of them represents has entered into the very psyche, heart, spirit of men and women thereafter. With our blessing, we can say that this new consciousness, perception and reality has entered into the very bloodstream and flesh of men and women. To the very core of our beings, in the cells of our bodies, the marrow of our bones, we know ourselves to be, have defined and co-created ourselves as, the sons and daughters of God.

This is a new reality in humankind. God has become real as parent on a global scale and in a substantial sense. It is a new creation. This consciousness will beget a global civilization unrivaled in its beauty and achievement. It will indeed be like "a bride adorned for her husband" ... the "new Jerusalem", "God's dwelling place" with men and women, "coming down out of heaven from God" (Rev. 21:2-3).

We may think of ourselves at times as unimportant or insignificant, but in reality we are giants. This is the people who are giving birth to humankind as sons and daughters of God. Future gen-

erations will look back to this pivotal one and call us blessed. We may be tired at times and weary from so many campaigns, but we must know that we are not just carrying out projects; we are active participants in a cosmic event; we are giving birth to the sons and daughters of God.

We are not just doing ICC's and distributing tapes. We are not merely rallying on behalf of Religious Liberties or holding CAUSA seminars to critique Communism and present a counterproposal. We are not merely organizing for NCCSA or doing CARP activities on campuses or developing an economic foundation.

What we are doing is reaching out through these and all our other activities to embrace every aspect of human life, to knead and mold it and make it our offering to God, an offering which He can accept for the transformation of ourselves and our world into the Kingdom of Heaven on earth.

Since we are co-creating the perfect, our offering should be perfect, "a fragrant offering" (Eph. 5:1). It should be done right offered correctly, without blemish, as Abraham's original sacrifice was not (Gen. 15:9-11) and as his second one was (Gen. 22:1-13). Every part of our offering should represent our total investment. We ought to be as exact with it as the Hebrews were to be with the construction of the tabernacle (Ex. 35-39).

In practice, that means that our relationships, our "style" be always appropriate. There is no place for carelessness or sloppiness in our persons, our clothes, our rooms, work spaces or environments. We are called to always retain the dignity of the sons and daughter of God. Then the "glory of the Lord" will fill us as it filled the tabernacle (Ex. 40:34). God will look on us and our work of co-creation and say, "This is my beloved son or daughter in whom I am well pleased" (Mt. 17:5). □

This was excerpted from a sermon delivered in Boston, November 18, 1984. Reverend Byrne is the Regional Coordinator for the International Conference for Clergy in New England.

Each age is captured by its great artists

By Tim Folzenlogen

Often times people will ask me what I do and I tell them that I paint. "I am an artist." Invariably the person will come back with, "my brother's wife is an artist", or some such remark which always leaves me feeling that this conversation is going to go nowhere.

Problem is that "art" or "artist" is such a broad general kind of a term that for 100 different people probably 100 different images would come to mind.

I'd like to take this opportunity to say a few words about painters and conclude with a few words about a recent showing of my work which was entitled *Christy's Wedding*.

Fine art

Now from the start I would like to narrow the subject down to the "fine art" category which would exclude designers, illustrators and the like whose work must fit a format of someone else's choosing. We're just talking individual personal expression here.

It is my observation that concerning the vast majority of people, if it were up to them to determine who is a "good" artist, they would probably use as their sole reference the artist's ability to draw a horse, or barn, that looks just like a horse or barn. How good the artist is is determined by how photographic of an image he can reproduce.

For this reason many people think that I did my best work in high school and have gotten progressively worse ever since.

Probably this same majority, when considering art for their own homes, will apply an equally fundamental principle. That being "what will go good with my rug and new couch?"

Since we live in a democracy we could



Dear Editor,
Two points by Lind Joyce Forristal's article "Evolution" (December 1984) need correction. First, the reason why the coelacanth is still considered transitional forms is because their unchanged condition is no anomaly, much less an embarrassment. In a system of lineages split by geographical separation, one expects and regularly finds species unchanged for long periods of time, that are also remote ancestors of greatly changed species. Finding the reason why these creatures did not change would certainly be useful, but their unchanged condition poses no paradox.

The second point was the often ill used argument about the second law of thermodynamics. The so-called ordering energy (not force) needed for evolution on the open system earth, comes from the sun. It is the same energy that is used for the ordering of molecules in all newly forming cells of life. In the former case, Natural Selection is usually considered the mechanism by which energy is used constructively in the latter case, DNA is.

I don't think that making long-resolved points in evolutionary theory sound like huge unsolved mysteries is the least bit constructive. Incorporating a deity into a scientific model will necessitate questions which will either be considered distasteful or unanswerable.

Sincerely,
Walter Preissler
Electrical Engineering Graduate

reasonably conclude that the "best" artist would be an interior decorator with a realistic bent. That argument could be made, but not by me.

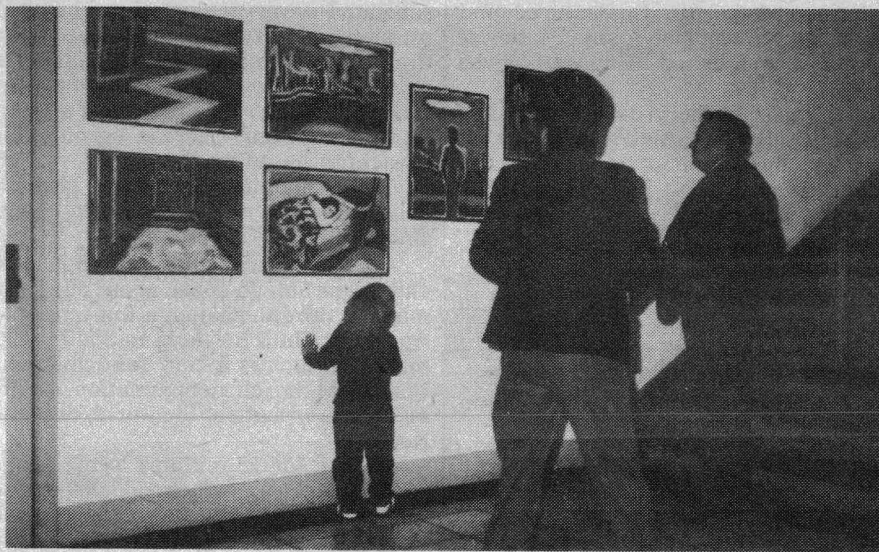
Absorb the flavor

From my point of view the best artist, the greatest artist, the artist that is going to make art history is the one who is most intimately in touch with the times in which he lives, who can accurately absorb the flavor, and then channel it out

celebrity.

Why is it changing so fast? I think because of satellites, television, the media. We're living during fast times. Anything could happen anywhere in the world and within a half hour everybody knows about it. We are becoming so saturated with events, happenings, that the powers that be must begin to sensationalize their wares in order to compete on the market.

Enter the age of hype.



The exhibition.

into aesthetic expressions which will allow others to share in his vision.

Most people think that what is going on in New York, Soho, is the crazies (again, we're talking really general terms here, but you know what I mean). How many times have you heard the analogy between modern art and deranged chimpanzees? However, I think there is a more rational and understandable explanation. Simply look at the times in which we are living.

Flavor of an era

Let's say that you wanted to study a past civilization or time period. I would think that the area which would provide the most accurate insight as to the flavor of that era would be the art of the time.

Ancient Egyptian art tastes a whole lot like ancient Egypt. Likewise, there are real concrete reasons why the abstract expressionists appeared when and where they did. They would have looked completely out of place in Czarist Russia.

A thousand years from now when people look back at the artwork of New York, 1984, I'm sure they will understand a lot about New York.

So what is going on in New York? What is the breaking edge of art history?

I don't claim to be an art historian. Nor am I an authority on contemporary art. But for what it is worth I do live in New York and I've been involved with art for about 14 years now. These are my observations.

From the time of the first cave drawings art has been evolving, changing as civilizations came and went. One school of thought would be gradually, sometimes abruptly, be replaced by a new movement, a new way of seeing the world.

Speeding up

At first the change was ever so subtle, ever so gradual. I mean there wasn't a whole lot of difference between living in 3452 B.C. and 2631 B.C. But as the pace of civilization picked up movements would come and go in 100 years, 50 years, 10 years, until today when they usually last about 2 and a half years to 6 months. The sixties are now ancient history.

The "New Realists", the rage of the seventies, now look like something out of the distant past. Today, the kid from the Bronx who was spray painting subway cars last month is now an international

Much is being said these days about all the hype which seems to necessarily precede and surround each new face that comes on the scene. So much so that I don't know which I am more tired of hearing, the hype or the hype about the hype.

The whole phenomena has at its root the competition for attention. The big push to be a little bit (or even better a whole lot) more outrageous than the last guy. Where do we go after Boy George?

In the never ending quest for sensationalism the world is becoming 99% hype, 1% substance. Like the New York Post, today's screaming headline won't make tomorrow's page ten. Art celebrities come and go faster than the newest styles in Macy's window.

Where will it go? What's next? Andy Warhol says that in the future everybody



will be famous for 15 minutes. At the pace it's going I'd say that that is entirely possible.

But rather, what I see as happening, the next major movement will be a leaning away from image consciousness and toward content. I predict the "anti-nuke" person will evolve into the "what is the root of the conflict?" person only to become the "what is the nature of good and evil" person later to blossom into the "what is the nature of God and what is my true purpose" person.

My, what a refreshing change of pace that would be.

Now, if I may, I'd like to say a few words about a subject of which I am the highest authority: my work.

I received the greater part of my art education at Moeller High School (surely

you have heard of Gerry Faust of football fame -- it has nothing to do with art, only that I am very proud) and the Cincinnati Art Academy from which I graduated.

Probably due to the influence of the times (New Realism was in) and the schools (which emphasized figurative work) my work at that time was very realistic.

Since I seemed naturally capable (people told me that I was good) I considered art to be my purpose in life. I must say, I took my work rather seriously and produced a sizable number of major paintings during my final years there. It was my determination to become the best.

But a year or so after I graduated I burned out on the whole idea. It was like I just decided "so what?" So what if I became famous and hung my work in museums? It didn't seem like something worthy of spending my entire only life doing.

So I started asking a lot of questions. Did a lot of searching. I met and joined the church.

Eight years later I picked up the brush again. Only this time my attitude was different. My goal is no longer to become the best. I think I already am. Rather my goal is to use my art to intrigue people, to get them to ask questions, to create dialogue, to bring about interaction.

Of course there are many levels, many subjects about which I would like to create interest and dialogue. With each series I try to cover new ground.

The Christy's Wedding Series

This December/January I had the opportunity to return to the Cincinnati Art Academy to have a showing of recent work. Last summer when I was in Cincinnati for my sister's wedding I went and checked out the space in which I was to have my show. I decided at that time to create a series specifically for that time and space.

I call it my Christy's Wedding Series because it has as its inspiration, for the most part, my trip home, with my wife, seeing the whole family together for the first time in nine years, on the occasion of my sister's wedding. The paintings and text are about Cincinnati, family and friends and then back to New York, me and my wife, and finally, the 30th

painting is about Reverend Moon at Danbury prison.

I have enough history in Cincinnati that I knew people would already respect me as a painter. However, and it's understandable after all the bad press, I know they would have apprehensions about my coming back as a "Moonie". For that reason my paintings spoke mainly about normal things everyone experiences. Home town, family and friends. The subtle message I wanted to come across with was that, hey, "Moonies" are people too. Myself I'm tired of the mindless zombie image.

The 31st and final painting in the show was entitled "When I think about God". You figure out what I wanted the viewer to think about. □

The Making of a Moonie by Eileen Barker, Basil Blackwell, hardback, \$19.95 + \$1.80 pp from HSA Publications, 4 West 43rd Street, New York, NY 10036. 1-800-634-4600.

By David Frazer Harris

Can any science really claim to explain religion? Of course in this century we have come to look for a scientific explanation for everything, including God's creation. Religious people may be loath to quantify or classify spiritual life, yet our secular society has come to require explanations in its own terms. It is in this light that we must view "The Making of a Moonie", by Eileen Barker.

This book, a sociological study of religion, was published in October. Blackwell calls it "the most thorough investigation ever made by an outsider into the Unification Church". It is both thorough (including 40 pages of notes) and scientific: Cramming years of research and statistical analysis into a comprehensive, if not entirely conclusive, answer to the question which so many have agonized over: "How could anyone become a Moonie?"

The book's strength lies in this determination to be objective. Faced, on the one hand, with parents and a wide section of the public who believe that Moonies must be brainwashed and, on the other hand, with church members who explain the sudden change in their life as their own decision, Mrs. Barker uses a socio-

Putting us under the microscope

logical approach to assess to what extent personal choice is actually involved.

Eventually it all boils down to people and workshops. How important are the character, upbringing and future hopes of potential Moonies? And how significant as factors are the church's teaching and atmosphere and environment created at the workshops? Mrs. Barker rapidly dismisses any hint of physical coercion (food or sleep deprivation, bodily constraint or brain-control).

She describes a typical workshop in detail and points out that only 5 of the participants will still be associated with the church two years later; thus effectively dismissing much of the

THE MAKING OF A MOONIE

— BRAINWASHING OR CHOICE? —



The book's strength lies in this determination to be objective . . . Mrs. Barker uses a sociological approach to assess to what extent personal choice is actually involved.

An excellent new aid for learning to speak Korean

By Professor C. L. DeFanti

English-Korean Practical Conversation Dictionary (All Romanized), B.J. Jones and Gene S. Rhie, Hollym International Corp., 1984, ISBN: 0-930878-22-1, \$12.50 + \$1.50pp from HSA Publications, 4 West 43rd Street, New York NY 10036. 1-800-634-4600.

Students of Oriental languages have strong new allies in B.J. Jones and Gene S. Rhie, who have produced Hollym International's brilliant new English-Korean Practical Conversation Dictionary. The authors have done uniquely fine work in providing fully "user friendly" tool for the study of the language of the most rapidly advancing industrial nation in the world.

In most conventional approaches, the learner must come equipped with a working knowledge of the Korean alphabet-syllabary (Hungul) before using a dictionary as language guide. Jones and Rhie, however, provide romanized equivalents alongside the Hangul, a practice which aids learning while Korean script is being mastered.

The problem of romanization is still less severe than with Japanese, where many Chinese characters (kan-ji) are still used along with the Japanese syllabaries (nonetheless, students of Japanese will be delighted when a comprehensive guide such as this becomes available to them).

This dictionary/conversation guide does not stop at simple word definitions. Contents are provided, together with 20,000 examples of the most often-used

expressions in Korean, and also a "Hangul-in-a-hurry" chart to accelerate mastery of the written forms, which are essential for any traveller to Korea. Hangul writing models are also provided for students of calligraphy (written Korean is mercifully less complex than either Chinese or Japanese).

One of the shorter, though relatively complex, entries in this book may serve to illustrate its sophistication. "Discipline" is not a concept which transfers easily between the two languages or cultures. In contending with this problem, Jones and Rhie first approximate the idea with the noun *hullyon* (also written in Hangul), or as a verb, training (*hullyonhada*), punish (*chingyuehada*, or military discipline (*kun-gi*). Official discipline, on the other hand, may be rendered as *kwan-gi*, while "Your child is well-disciplined" would be expressed "Aiege kirul chal turyotkuno." Such subtle nuances must be available if the novice is to chop through the thicket of linguistic and cultural incongruities between English and Korean.

More than five years in production, the English-Korean Practical Conversation Dictionary is learning breakthrough for lovers of Korean in particular and Eastern languages in general. Attractively printed on sturdy paper in pocket-sized format (app. 4 x 6 1/2), this book promises years of service to students and travellers alike. Perhaps Jones and Rhie will see their way clear to favor us with a second volume a Korean-English Practical Conversation Dictionary to aid in translation from Korean. □

Professor Charles L. DeFanti teaches at Kean College of New Jersey.

brainwashing argument as "little short of fatuous".

But she does dwell for some time on questions of deception and so-called "love bombing" and concludes that "friendships formed at the workshop can play a role which is crucial to some conversions". But later: "the persuasive techniques of the workshop are not such as to prevent most people from making a choice."

This leaves us with the idea of "suggestibility" that certain people are particularly vulnerable to the Moonies. "Love bombing", i.e. passive types who might join to escape from life. Yet few of these join and fewer still stay.

In fact it is a different character type -- Mrs. Barker herself was surprised to discover this -- which seems particularly predisposed to the Unification Church: The "seeker" with the happy, often quite religious, family background, the "doer" not the "drifter". And, contrary to many parents' fears, "Moonies do not appear to be rejecting the values that were instilled into them during their childhood; they appear, on the contrary, to have imbibed these so successfully that they are prepared to respond to an opportunity . . . to live according to those very standards and ideals."

Mrs. Barker has "not been persuaded that they are brainwashed zombies and believes "Moonies are no more likely to stagnate into mindless robots than are their peers who travel to the city on the 8.23 each morning.

But she also believes "most will have been swept along by the excitement of having discovered what seemed to be the very answer that they had always been looking for, and they will commonly give non-rational (which is not the same as

irrational) reasons for their decision to join", such as "I could see God was working through these people," or "God guided me to the movement."

Work of God

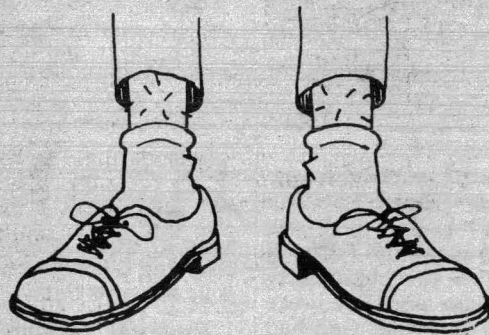
At this point science seems to require quantifiable evidence of the work of God. Mrs. Barker records that "over half the Moonies claimed that they had had a conversion experience of a deeply religious or spiritual nature" and allows them to recount some vivid examples even adding her own observation of a sudden conversion taking place.

But, while not questioning that they have "had an unusual experience", she seems to allow either the fact that some later changed their minds or the fact that others didn't experience God at all to cast doubt on the claim that the conversion experience really was God's intervention.

At the turn of the century William James wrote in "The Varieties of Religious Experience": "To say that a man is converted means . . . that religious ideals, previously peripheral in his consciousness, now take central place". He also recorded the words of a French Jew describing his conversion to Catholicism: "Without having any knowledge of the letter of religious doctrine, I now intuitively perceived its sense and spirit. Better than if I saw them, I felt those hidden things . . . I express myself badly . . ."

The conversion experience has not changed over the years. Nor has the convert's difficulty in explaining his awakening to a new life.

A useful book, yet as we seek to understand the experience of church members, we need examine with spirit as well as science.



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THE DIVINE PRINCIPLE

Volume Two • Part Ten

Many people acknowledge the fact of individual sin, but they are reluctant to trace it back to a primal source. Both theologian and lay Christian alike have wondered how a single sin, whatever its gravity, could corrupt the entire human race.

To answer this question, different analogies have been offered. The original sin has been compared to one puncture of the eye which causes permanent blindness or to a single perforation of the heart which brings life to an end for the whole body. Several rabbis compare it to a poison whose effect is passed on from one generation to another.

Psychoanalysts have often traced severe mental disturbances back to a single psychic shock. One could further say that it is like the contamination of a water supply at its source which inevitably affects an entire city, or like a disease that enters the roots of a tree and gradually infects every branch and leaf. In the family tree of mankind, Adam and Eve were the roots.

In addition to original sin, we may mention hereditary, collective and individual sins. Hereditary sin is passed on from our ancestors and is conveyed to us, the descendants, through our blood lineage.

Collective sin is neither one's own sin or hereditary sin, but it is the sin for which all members of a particular group are responsible; for instance if a group of people lynch an innocent man, every member in the group is responsible for the action.

Finally, individual sin is the sin committed by each individual in his daily life. For Divine Principle, it is God's will that we ultimately be liberated from all sin, even while we are on earth. However, we cannot be cleansed of sin without first removing original sin, the root. Such a task is one aspect of the mission of the messiah, a mission that will be discussed in the next section.

Fallen nature

God created everyone and everything to be good, including Adam, Eve and Lucifer. While Adam and Eve were still growing to fulfill this ideal, the fall took place. Through the fall, the personality and character of Adam and Eve were corrupted, changed from what God had originally intended. In a word, Adam and Eve inherited a fallen nature. Throughout history, this fallen nature, or, as it is termed in Roman Catholic thought, "second nature," has been passed on to Adam and Eve's descendants.

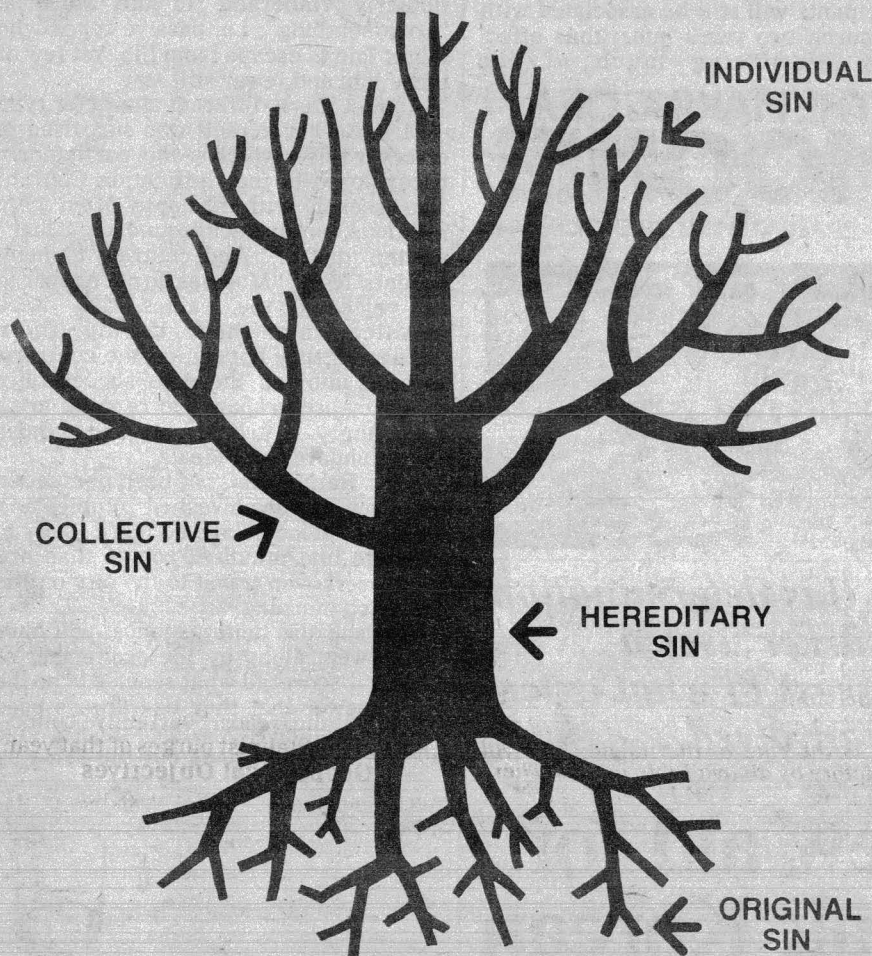
Divine Principle identifies four major aspects of humanity's fallen nature. Let us look at them briefly.

God's viewpoint, our viewpoint: One dynamic contributing to the fall was the failure to see things from the standpoint of God. As we have said, before the birth of Adam and Eve, Lucifer was the major recipient of God's love. If, after their arrival, Lucifer had loved Adam and Eve in the same way as God loved them, he would not have fallen. If he had struggled to stand with God, loving what God loved instead of submitting to his own self-centered feeling, he could have overcome his jealousy and avoided his tragic error. Instead, however, what God loved, Lucifer hated. This tendency to see things from one's own self-centered perspective was transmitted to Adam and Eve, and this nature has been passed down to us throughout history.

A well-known example of this inherited tendency was displayed in the lives of the twelve sons of Jacob. Of all his sons, Jacob favored his eleventh son, Joseph, which the ten older sons knew. Had they truly loved their father, they would have struggled to see his point of view, accepting Joseph and remaining

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.

THE FALL OF MAN



confident that their father loved them, too. Rather than striving for this response, however, they became jealous of Joseph, hated him and sold him into Egypt.

We may see something of this same tendency in our own lives today. Students may feel jealous of another student who because of his diligence seems to be the teacher's favorite. In a job situation, people may feel jealous when a co-worker gets a raise or promotion for excelling in his work. In these instances, we may say such jealous individuals, like Lucifer, have failed to appreciate things from God's point of view. The task is to appreciate people for their own merit, regardless of how their position relates to one's own personal status.

Improper position: We have also inherited the tendency to leave a position that has been given us. In God's original creation, a position was ordained each creature. Angels, for instance, were created as servants of God while Adam and Eve were created as His children. If these positions had been maintained, order and harmony would have emerged. Sadly, they weren't. Reflecting this, a New Testament author writes: "And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal judgment..." (Jude 1:6)

Similar phenomena occur today. In each of our lives there are proper roles which, when fulfilled, lead to happiness and satisfaction for ourselves and for God. When the proper relationship is established between parent and child, or student and teacher, or husband and wife, for example, both parties can be pleased and contented. Apart from working out these roles, however, no larger order or individual peace is possible.

False dominion: Another aspect of fallen nature that we inherit today is the tendency to reverse dominion. As was previously indicated, there was a certain order of authority in the creation: God,

continued on next page

How well do you understand the Divine Principle view of the Fall of Man? To test your knowledge, answer the following questions by choosing the most correct answer. Check your answers below.

1. From the viewpoint of Divine Principle, which of the following statements about the Biblical fall of man story is true?

- A. It is a story that is literally true in virtually every detail.
- B. It is a story that is a symbolic representation of an actual event.
- C. It is only a story and has no significance whatever in our lives.

2. From the viewpoint of Divine Principle, the Tree of Life represents:

- A. One of two trees that stood in the center of the Garden of Eden to provide food for Adam and Eve.
- B. A symbolic tree whose meaning has no particular significance.
- C. A man of perfected individuality.
- D. None of the above

3. God gave Adam and Eve the commandment not to eat of the fruit:

- A. To test Adam and Eve to see how loyal they would be to Him.
- B. To prevent them from eating a poisonous fruit that God had created for another purpose.
- C. As a warning for them to focus their love first on God.
- D. To keep them from overeating.

4. Why did God not interfere with the Fall?

- A. The fall came while Adam and Eve were still imperfect. If God had interfered He would have been violating man's portion of responsibility.
- B. If He had interfered He would have in-

Divine Principle Quiz

effect been taking responsibility for evil as part of His creation.

- C. Upon reaching maturity Adam and Eve were to be lords over the creation. If God had interfered He would be recognizing them as being mature enough to take this position, which they were not.
- D. All of the above.

5. Which of the following statements about free will is true?

- A. Free will was the cause of the fall. Adam and Eve freely chose to disobey God and go the way of death.
- B. There is no such thing as free will. God predestined the fall, and there was nothing that Adam and Eve could do about it.
- C. God gave man free will to allow us to participate in His creation. Free will provided room for the possibility of man's fall, but illicit love was what caused the fall.
- D. Free will had nothing to do with the fall. God gave man free will, so he can do anything he pleases as long as he doesn't hurt anyone else.

6. From the viewpoint of Divine Principle, what is it that determines whether our action is good or evil?

- A. If an action involves money it is evil, because love of money is the root of all evil.
- B. Any expression of desire or ambition is evil.
- C. Good and evil are determined by the motive and purpose behind the action.
- D. Any determination of good and evil is impossible, because standard of good and evil are relative.

7. According to Divine Principle, what is an angel?

- A. They are the spirits of people who have died and gone to heaven.
- B. They are servants of both God and man.
- C. They are spiritual beings who were created before man.
- D. Answers B and C.

8. What did the fruit of the Tree of the Knowledge of Good and Evil represent?

- A. An apple.
- B. Eve's love which would be good if centered on God or evil if centered on Satan.
- C. A literal poisonous fruit which would kill Adam and Eve if they ate it.
- D. It is not known what the fruit is since the story is symbolic.

9. What was the nature of the serpent who tempted Adam and Eve in the Garden?

- A. It was a real snake that tempted Adam and Eve to eat a poisonous fruit.
- B. It was a spiritual being able to communicate with man, who knew of God's commandment, and who was able to tempt man.
- C. It is a symbol and thus has no factual or historical meaning to us today.
- D. Answers B and C.

ANSWERS

- | | |
|-------|-------|
| B — 6 | C — 5 |
| B — 8 | D — 4 |
| D — 7 | C — 3 |
| C — 9 | B — 2 |
| | C — 1 |

CAUSA WORLDVIEW

Section One • Part Two

Nazism while criticizing social injustice ultimately killed millions. What is the fruit of Communism? Communism in the Soviet Union have provoked nearly seventy million senseless killings or approximately one million per year. In China, it was no different. When Mao Tse Tung was able to occupy Tibet, his forces gathered and tortured Tibetan monks pounding nails into their eyes. Because religion is mythology, it had to be eradicated. In total the Red Chinese murdered at least sixty-seven million in the course of their short history.

Everywhere that Communism has established itself there has been genocide and terror. In Korea, there was over 1 million deaths due to Communism. The Soviet invasion of Hungary in 1956 cost tens of thousands of lives. Events in Prague in 1968 led French philosopher Bernard Henri Levy to refer to Marxism as "barbarism with a human face."

The recent events which occurred after the Communist takeover in Indochina likewise reveal the true nature of Communism. In Cambodia people were executed simply because they spoke English or French or had been a teacher under the former government. For such "crimes", the Cambodians succeeded in exterminating between three and four million of their countrymen.

Since the fall of Saigon, a repressive

Human Cost of Communism

U.S.S.R.	70,000,000
China	67,000,000
Cambodia	3,000,000
Others	10,000,000

Total150,000,000

Communist government precipitated the deaths of at least one million Vietnamese. What then is the real fruit of Communism? According to the November 18, 1978 edition of the prestigious French magazine "Le Figaro," the fruit is 150 million deaths.

In addition to a mechanism that extinguishes life, the Soviets have also developed a system to intervene in the affairs of other nations. Under the guise of the "Brezhnev Doctrine" the Soviets have added international legitimacy to their foreign policy of military expansionism. The Soviets declare they can march into any socialist nation in the world in order to "protect" socialism from collapse. It was under this tactic that the Soviets acted in Afghanistan.

Words and Deeds

Some people say, however, that this is not real Communism, such killing was the product of Stalinism. They maintain that actually Stalin took Communism, and abused it. Revolutionaries often maintain: "Here in our country, Communism will be different. Here we are going to build true Marxism. We are going to have what has not existed anywhere else. We will build a just, Marxist, utopian society."

And yet all Marxist takeovers have resulted in the same barbarism and economic failure.

We must learn a lesson from the Holocaust. Hitler's intentions were clearly expressed in *Mein Kampf*. But people either failed to read Hitler's works, or they did not take them seriously. What happened in Nazi Germany, was an application of Hitler's worldview. What happens in Communist countries is the application of Marxism-Leninism.

What, for instance, are the ideological and moral parameters of Marxism-Leninism? It is naive to think that they are the same as our own. Commenting on this in Jean Kirkpatrick's *The Strategy of Deception*, Charles Burton Marshall

CAUSA, inspired by the vision and teachings of Reverend Moon, was founded in 1980. It operates with headquarters in New York and currently is active and has representatives in 21 countries in the Western Hemisphere.

CAUSA is a movement of the highest ideals, it is an ideological rather than religious movement. Therefore, it is transcendent of denomination and difference of religious persuasion. It unites all religious people as one God-accepting force against the God-denying forces such as communism. CAUSA promotes a moral renaissance for the survival and prosperity of Western values.

The following is an excerpt from the "CAUSA Worldview for True Peace." This Worldview critiques Marxism, and offers an alternative philosophy as a basis for social betterment. Section 1 of the Worldview is "Communist Expansionism and the West."

Communist expansion and the West

observed:

"In the language of game theory, Communists and non-Communists are like opponents playing different games by different rules on the same board. The United States, the nations of Western Europe, and many other countries are involved in a game which looks toward the resolution of conflict by the partial accommodation of the interests of all parties. The achievement of a stable equilibrium -- called peace -- is its goal. This game conceives the opponent as a fundamentally reasonable man with limited objectives, oriented to compromise, ready to discuss issues on their merits, to play by rules, and to obey the referee. Communist leaders, on the other hand, play a game which looks toward the resolution of conflict by the defeat and absorption of the enemy. This game conceives the opponent as a mortal enemy, bent on annihilation, eternally aggressive and treacherous. The only rule of this game is the rule of the jungle: survival and victory by all available means. There is no referee. The world is the board."

The Communists do not act from a Judeo-Christian perspective. Their moral system is different from our own. Vladimir Lenin contended that the Communist should be ready to resort to any trick, ruse or illegal method in order to advance certain Marxist objectives.

Commonly used expressions or terms have quite esoteric meanings for the Communists. For example, what is "peaceful co-existence?" According to Leninist thinking, "peaceful co-existence is a revolutionary line, a revolutionary strategy. The purpose of the strategy of peaceful co-existence is to assure the conditions favorable to the victory of world socialism."

The Soviets often speak of "peace" but what is the peace being addressed here? Lenin declared that "the policy of the Soviet Union is a policy of peace. It is merely another form under the present condition, to fight against capitalism."

Power

For the Soviets, real peace can only come about when the entire world is communized. In 1930, three-time Lenin prize winner Dmitri Manuilsky propounded:

"War unto the death is inevitable between Communism and Capitalism. At the present time, however, we are not strong enough to attack them. Our time will come within 20 or 30 years. In order to win we will need the surprise factor. We must put the bourgeoisie to sleep. For that reason we will begin the most spectacular peace movement that history has ever seen. We will make proposals, and concessions, as have never been seen. Because the capitalist nations are stupid and decadent, they will assist in their own destruction. They will do everything possible to have us as their friend. And as soon as they drop their guard, we will smash them with our closed fist."

In the ultimate sense, what Marxist-Leninists respect is power. This was revealed in a debate between Leonid Brezhnev and former Premier Ulbricht

of East Germany. Ulbricht felt that it was not wise to pursue a policy of detente. However, Brezhnev assured his other comrades:

"Trust in us comrades, because by 1985, as a result of what we are accomplishing through detente, we will have accomplished a major part of our objective for Western Europe. By 1985 we will have consolidated our position. We will be ready to exert our will wherever we wish."

More recently when Yuri Andropov came to power, the press presented him as a "closet liberal." Yet serious investigation into Andropov's life has shown this to be a deception. Andropov rose to power in the Communist Party in 1937. According to Andropov -- *New Challenge to the West* by Arnold Beichman and Mikhail Bernstam, Pravda's biography on Andropov was filled with lies. Beichman and Bernstam point out that those who rose to power in 1937 (which Andropov did) most certainly collaborated in the Stalinist purges of that year.

Geopolitical Objectives

The weakness of the West lies in its failure to respond to the Soviet threat globally. Instead we react on an episodic or regional basis. The Soviet Union has a global strategy to advance the cause of Leninism. Their main focus of interest is the Persian Gulf. If they can control the rich oilfields, they can then intimidate the free world to their own liking. As

diversionary tactics they are feeding the revolutionary fires elsewhere.

There are three main areas of interest to the Soviets -- the Middle East, Iran-Iraq and Central America.

Noticeably the Soviets are dedicating attention to the Caribbean region. Central America and the Caribbean are of great strategic importance. Besides Cuba, already Nicaragua and Surinam have fallen under Communism. Today we find that El Salvador is tremendously threatened.

El Salvador is a densely populated nation. At the same time, it is a nation known for having the hardest-working, and most ambitious people of Central America. Armed with Marxist ideology, such people could feel ideologically justified about the need to expand their national territory.

Furthermore, we should recall that in 1821 Central America was one nation. For many people, a return to the former union remains an ideal. With Nicaragua and El Salvador under their control, the Communists could revive the call for a unified Central America and they could proceed in their work for the sovietization of Guatemala and Honduras. Finally there will only remain "neutral" Costa Rica, a nation without an army. Costa Rica is available whenever the Soviets choose to act.

According to the most recent edition of *Defense and Foreign Affairs Handbook*, the Central American nations have the potential of forming an army of up to 3 million men. Marxists can easily exploit the historical resentment of this region in order to create what could be a second Soviet proxy force.

Look at the damage that Cuba, the first Soviet proxy, has done in Mozambique, Angola, Guinea-Bissau, Ethiopia, Somalia, and Nicaragua. While Cuba has a population of eight million, Central America has a population of twenty million.

By gaining control in Central America, the Communists will also have access to the United States, more immediately

continued on page 12

DIVINE PRINCIPLE

from page 10

Adam, Eve, followed by the angels, and finally the things of creation. When the Fall took place, this order was reversed. The archangel successfully enticed Eve to sin, bringing her under his servitude, and Eve, in turn, led Adam to sin. Ultimately God was left entirely out of the picture.

The tendency to reverse dominion has been passed on to us, often originating in a Lucifer-like desire to receive more love. We tend to want to climb over others, even those who are properly in authority over us. We may pursue a false ego trip, seeking to subjugate others to our own desire for glory and recognition. Ultimately, of course, such efforts are doomed. We need to remember that the only way ultimately to receive love is to give it first.

Multiplying Evil: A final quality we tend to inherit from the original dynamics of the fall is the tendency to want to get other people involved in the wrongs that we have done. Eve appropriated to herself the archangel's unrighteous desire and then further multiplied her wrong by tempting Adam. If Eve had not multiplied her crime Adam could have remained pure and ultimately could have restored his mate. However, Eve multiplied her wrong in Adam and the fall was completed.

Our tendency today is also to get others involved in our wrongs. In this way we seek to protect, support and justify ourselves. Perhaps in gaining the external support of others, we seek to defend

ourselves against our own internal sense that what we have done is unacceptable. As we do, however, we spread the evil we have done. The fact that in our present world evil is more rapidly multiplied than good is a manifestation of the reality of this original fallen nature.

Throughout modern society all of these fallen natures have practically become a way of life. It is common to feel jealous of someone who receives more love than we do, and common to see disloyalty in families, betrayal among "friends", and grabs for power and recognition. Finally it is common to see evil passed from person to person more rapidly than goodness. The entire society has become a reflection of the fallen nature that originated with Lucifer, Eve and Adam.

Afterword

Adam and Eve were meant to be the link between God and all of their descendants, up to the present day. Thus, through our first parents a world of happiness and joy was to have come about -- the Kingdom of God on earth. However, because of the fall, Adam and Eve were disconnected from God, severing the link between God and all their children. Ever since the fall, both God and mankind have been seeking happiness and peace. Yet apart from each other there has been no way for either to reach these goals.

To solve this problem, God's strategy has been to establish a mediator between Himself and mankind. This is the role of the Messiah. This is the focus of the next section of the Divine Principle Home Study Course. □

This is a series of excerpts from the book "Life in the World Unseen", an account of a revelation received by Anthony Borgia about what life in the Spirit World is like. (Available from HSA Publications, 4 West 43rd Street, New York, NY 10036). 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.

Part Six

Ruth espied a rather stately building set among some well-wooded grounds. Edwin told that it was a home of rest for those who had come into spirit after long illness, or who had had a violent passing, and who were, in consequence, suffering from shock. We wondered if it would be possible to peep inside, without appearing to be curiosity-seekers.

As we drew near I could see that the building was in no sense a "hospital" in outward semblance, whatever its functions might be. It was built in the classical style, two or three stories high, and it was entirely open upon all sides. It was white in color as far as the materials of its composition were concerned, but immediately above it there was to be seen a great shaft of blue light descending upon, and enveloping, the whole building with its radiance, the effect of which was to give a striking blue tinge to the whole edifice. This great ray was the downpouring of life -- a healing ray -- sent to those who had already passed here, but who were not yet awake. When they were fully restored to spiritual health, there would be a splendid awakening, and they would be introduced into their new land.

I noticed that there was quite a number of people seated upon the grass in the grounds, or walking about. They were relatives and friends of those who were undergoing treatment within the hall of rest, and whose awakening was imminent. Although doubtless, they could have been summoned upon the instant when necessary, yet, following their old earthly instinct, they preferred to wait close at hand for the happy moment.

Spirit robes

I observed that most of the people waiting in the gardens were not habited in their earth clothes, and I assumed that most of them had been in spirit for some considerable time. Such was not necessarily the case, Edwin told us. They had the right to wear their spirit robes by virtue of the fact that they were inhabitants of this realm we were now in. And the robes they wore were eminently suited to both the place and the situation.

It is difficult to describe this costume because so much rests in being able to give some comparison with a particular earthly fabric. Here we have no such materials, and all outward appearances are produced, not by the texture of the material, but by the kind and degree of light that is the essence of a spirit robe. Those that we now saw were in "flowing" form and of full length, and the colors -- blue and pink in varying degrees of intensity -- seemed to interweave themselves throughout the whole substance of the robes. They looked very comfortable to wear, and like everything here, they require no attention to keep them in a state of perfect preservation, the spirituality of the wearer alone accounting for that.

The three of us were still wearing our earthly style of raiment, and Edwin suggested that, for our present purposes, we might change to our natural element in the matter of clothes.

Possibly there are people on the earth-plane who are willing to believe that such a situation as this would involve the ceremony of being formally presented with a spirit robe in the presence of a goodly gathering of celestial beings, who had come to witness the bestowing of our heavenly reward, and to be officially invited to take our "eternal rest"!

Let me hasten to say that such was

THE WORLD UNSEEN

A visit to the Halls of Healing

most emphatically not the case.

What did take place was very simply this: Immediately I had expressed the wish to follow Edwin's suggestion of discarding my earthly style of clothes, those very clothes faded away -- dissolved -- and I was attired in my own particular spirit robe -- of the same description as those I could see about me. Edwin's had changed likewise, and I noticed that his seemed to send out a greater strength of color than mine. Ruth's was the same as



mine, and needless to say, she was full of joyful delight with this new manifestation of the spirit.

As we entered, Edwin was greeted as an old friend by one who came forward to meet us. He briefly explained his mission and our presence there, and we were made welcome to see all that we wished.

An outer vestibule led into a lofty hall of considerable dimensions. The space that would ordinarily be devoted to windows was occupied by tall pillars set some distance apart, and this arrangement was carried out through all four walls. There was very little in the way of interior decoration, but it must not be supposed from this that the apartment had a cold, barrack-like appearance. It was anything but that. The floor was carpeted with some very soft covering in a sober design, and here and there a handsomely-wrought tapestry was hanging upon the walls. Occupying the whole of the floor space were extremely comfortable-looking couches, each of which bore a recumbent form, quite still, and obviously sleeping profoundly. Moving quietly about were a number of men and women intent upon watching the different couches and their burdens.

I noticed as soon as we entered this hall that we came under the influence of the blue ray, and its effect was one of pronounced energizing as well as tranquility. Another noticeable quality was the entire absence of any idea of an institution with its inevitable officialdom. There was no question of patronage, nor did I feel the least shade of being among strangers. Those in attendance upon the sleepers did so, not in the attitude of a certain task to be done willy-nilly, but as though they were performing a labor of love in the sheer joy of doing it. Such, indeed, was precisely the case. The glad awakening of these sleeping souls was an ever-recurrent joy to them, no less than to the people who had come to witness it.

Healing

I learned that all the "patients" in this particular hall had gone through linger-

ing illnesses before passing over. Immediately after their dissolution they are sent gently into a deep sleep. In some cases the sleep follows instantly -- or practically without break -- upon the physical death. Long illness prior to passing into the spirit world has a debilitating effect upon the mind, which in turn has its influence upon the spirit body. The latter is not serious, but the mind requires absolute rest of varying duration. Each case is treated individually,

thereto, is looked upon as of the very first importance, and the spirit world is regarded as something dim and distant. When a soul finally arrives there, it is quite time enough to begin thinking about it. Until that time comes there is no need even to bother about it. That is the attitude of mind of thousands upon thousands of incarnate souls, and here, in this hall of rest, we witnessed people awakening from their spirit sleep. We saw kind and patient spirits trying so hard to convince these same people that they had really "died". And this hall of rest is but one place out of many where the same service is being carried on unceasingly, and all because the earth world is so very superior in knowledge!

We were shown another large hall similarly appointed, where those whose passing had been sudden and violent were also in their temporary sleep. These cases were usually more difficult to manage than those we had just seen. The suddenness of their departure added far greater confusion to the mind. Instead of a steady transition, the spirit body had in many cases been forcibly ejected from the physical body, and precipitated into the spirit world. The passing over had been so sudden that there seemed to them to be no break in their lives. Such people are taken in hand quickly by bands of souls who devote all their time and the whole of their energies to such work. And in the hall of rest we could now see the results of their labors. Had so many of these souls had but a small knowledge of spirit matters, these awakenings would have been so much the happier.

I do assure you it is not a pleasant sight to see these gentle, patient helpers wrestling mentally -- and sometimes almost physically -- with people who are wholly ignorant of the fact that they are "dead". It is a most saddening sight, which I can vouch for from first hand evidence, for have I not seen it? And who is to blame for this state of affairs? Most of these souls blame themselves when they have been here long enough to appreciate their new condition, or alternatively, they blame the world they have but recently left for tolerating such blindness and stupidity.

Edwin hinted that perhaps we had seen all that we wished, and truth to tell, both Ruth and I were not sorry to leave. For it must be recalled that we were both comparatively new arrivals, and we had not yet sufficient experience to be able to withstand sights that were in themselves distressing. So we passed out into the open again, and we took a path that skirted a large orchard of fruit trees, similar to, though much more extensive than, that wherein I had had my first taste of celestial fruit. It was close at hand for the use of the newly awakened -- and, of course, for anyone else who wished to partake of the stimulating fruit. □

CAUSA

from page 11

they will have access to the Panama Canal. Through MiG jet bases in Central America and Cuba, they will also be able to block the United States from shipping or receiving strategic goods via the Caribbean in case of war.

Communism has its eyes set on larger goals as well. Communists are already working to build a Chicano movement calling for the independence of Texas, Utah, California, Nevada, Arizona, and Colorado.

And would it stop there? Shortly after World War II in an interview with U.S. reporter Richard C. Hottelet, Soviet chief negotiator Maximov Litvinov

affirmed that genuine reconciliation between the USSR and the US was absolutely impossible. Richard C. Hottelet asked Litvinov "What would be the Soviet reaction if the West were to assent to all Soviet demands?" Litvinov responded that "it would lead to the West having to confront, after a period of time, the next series of demands."

With this attitude, the Communists would not be content even with these states.

Already the Soviets are backing a "New Afrika" movement which calls for the independence from the United States of Mississippi, Louisiana, Alabama, Georgia and South Carolina. Communists proclaim that through the secession of "Occupied Mexico", New Afrika and the Native American nations, they will "defeat U.S. imperialism." □

This is the first in a series of articles on the Moslem faith. Fritz Piepenburg is the church missionary in the Yemen.

By Fritz Piepenburg

How does anyone become a prophet? And how do the others know that he is a prophet? It is an intriguing fact that the lives of the prophets -- no matter what religion or time they belong to -- follow that same unchanging pattern. The courses of the Old Testament and the New Testament prophets (New Testament prophets being Christian reformers, great monks and mystics), if studied carefully, show remarkable parallels.

Childhood and adolescence are periods of preparation and development. At a precise point, God gives His clear calling becoming His instrument and voice. With the beginning of the public mission, the difficult period of misunderstanding and persecution begins as well, until the new tradition has firmly taken root among society. The life story of the Prophet Muhammad follows exactly the same pattern, even though the cultural sphere he represents may be foreign and unfamiliar. Yet, if examined closely enough, Muhammad had to struggle with the same difficulties, like his Jewish and Christian colleagues.

Mecca, the Birthplace

The market buzzes with intermingling merchants and customers. Sabeen traders from Yemen offer frankincense and rare metals. Businessmen from Gerrha near the Arabian Gulf carry spices and textiles originating from India across the Arabian desert, hoping to sell them at the famous Oath market at Mecca. Dark skinned Ethiopians offer precious woods, hides and ivory. Merchants from the Sham (Syria) choose the best from the great variety of goods for retraining them with the Persian and Byzantine empire. Sooth-sayers, witch doctors and eloquent poets demonstrate their special skills for little money.

It is the year 570 A.D. Mecca has become the meeting place of traders from all over the Arabian Peninsula. it



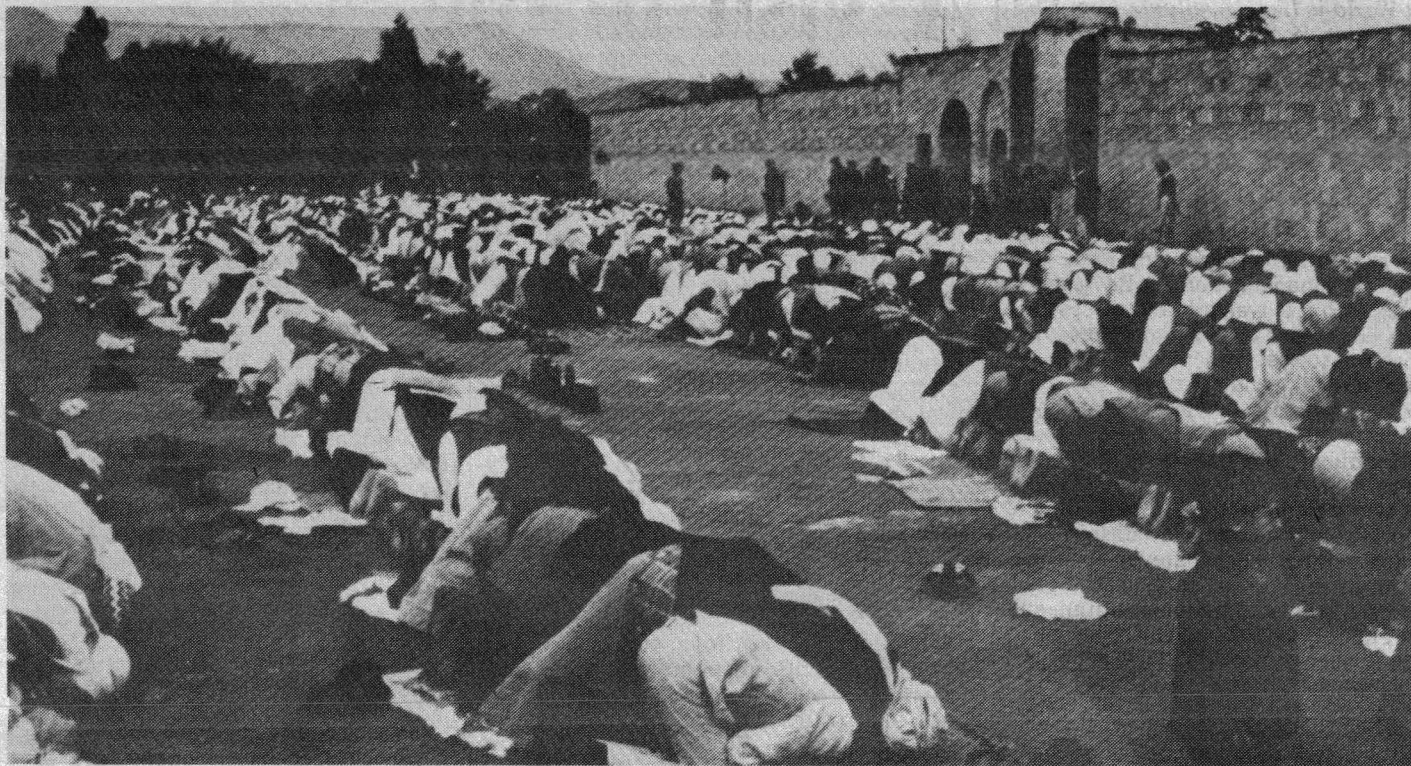
Author, Fritz Piepenburg, with friends from the Sana'a police force.

lies at the cross-section of trade routes coming from Asia and Africa. However it is not only the business aspect that makes Mecca an international metropolis. The temple of Mecca, the Ka'bah, has become an important place of worship, visited each year by thousands of pilgrims, who come from far to worship their gods.

The Meccans, who are the custodians of the Ka'bah, maintain that the black stone inside the Ka'bah was put there by Abraham. Now it has become the sanctuary of idols in stone and wood. Mecca is a sanctified city. Enemy tribes, who elsewhere only meet in bloody clashes, work side by side in Mecca in an atmosphere of guaranteed safety and even trade among each other.

The well respected tribe of the Quraysh are responsible for keeping the Ka'bah. Within the tribe, the clan of the Banu Hashim has been granted the privilege to take immediate care of the sanc-

Muhammad, the Prophet of Allah



Community prayer at a religious holiday in Sana'a, 1984.

tuary. The position of the high priest is being passed from father to son since generations.

Shortly after Abdul Mutallib has handed over this high and honorable position to his son Abdullah, the latter dies and the priesthood falls back to his father. Yet, in spite of Abdullah's early death, Aminah, his wife, gives birth to his only son. Aminah sends a messenger to her father in law, who carries the newborn baby.

People around the grandfather advise to give the boy a name common among the Quraysh. Yet, the old man, in a sudden flash of inspiration, decides differently: "God, who created this child on earth, shall be glorified in heaven. To honor

prophet. When not accompanying his uncle's caravan, Muhammad herds the sheep and cattle of his tribe. There, between the sparsely overgrown hills, away from the noise and excitement of the busy city he has ample time to reflect on the meaning of life and its very source.

As a young man, Muhammad has himself become a successful merchant, working for the rich widow Khadijah. At the age of 25, he marries her. His stout physical stature makes him rise one head above his contemporaries. All of Mecca knows and praises his straight and unswerving character, and calls him by his nickname Amin -- the honest.

In the eyes of his fellow tribesmen, Muhammad is a fortunate and happy man. He has become a successful businessman and a happy husband to Khadijah. They do not know Muhammad's true heart and mind, filled with deep thoughts about God and the cosmos.

Beginning of revelation

Muhammad always felt pulled towards the movement of the Hanif. The Hanif are people who reject the worship of idols and the belief in spirits and demons. They recognize only the one God of Ishmael and Abraham -- Allah. Followers of the Hanif would retreat for many days in the hills surrounding Mecca for gaining deeper insights by meditating and fasting in solitude. Muhammad himself would set aside a certain time each year to meditate in the mountains.

When he is 40 years of age, Muhammad has an overwhelming experience during one of his mountain retreats. An experience that transforms his entire life decisively and the lives of millions of people, following his path.

During the month of Ramadhan (the month is later to become the fasting month for all Muslims), Muhammad sees a dazzling, white shining being moving towards him, while lying in a cave in a state between wakefulness and dreaming.

The light being demands with a clear voice: "Read!". Muhammad can only answer in utter surprise: "But I cannot read". Again the thundering voice commands him: "Read!" And again Muhammad's helpless answer is: "I can't." But when the being calls upon him a third time to read, Muhammad repeats with a trembling voice the words he hears: "Read: in the name of the Lord who createth, createth man from a clot. Read: And thy Lord is the most bounteous, who teacheth by the pen. Teacheth man that

which he knew not!" (This first revelation is now Surah No. 96 of the Quran).

Upon regaining his full consciousness, the words seemed to be engraved in his heart and memory. Once more he sees the light being at the entrance of the cave and the same voice says: "Truly, you are the prophet of Allah and I am the angel Gabriel!"

Overwhelmed by this intense encounter with the archangel, Muhammad returns home, his whole body still trembling. His wife Khadijah and close friends wrap him in blankets and stay with him, until he calms down. Internally Muhammad is fighting a terrible battle with himself. Can he believe his own vision, or was it merely the result of solitude in the wilderness? Maybe he is even mentally ill and can no longer trust his own senses? When he tells his story to his closest relatives, it is first of all his wife Khadijah, who is convinced of the truth of Muhammad's experience. She encourages Muhammad to follow the call of the archangel and live up to Allah's expectation to become His prophet.

Other friends follow, like Abu Bakr (who later becomes the first caliph, Muhammad's first successor), his cousin Ali (the later fourth caliph) and a former African slave by the name Zayd. Finally Muhammad accepts his heavy mission. Even a keen presentiment of the troubles ahead cannot change his decision to follow the call and become Allah's first and foremost servant.

Early Persecution

Three years after his powerful experience at Mount Hira, Muhammad is called upon in a new revelation to commence his public mission. Without a moment of hesitation, he begins to proclaim the oneness of the true God and the falsehood of the idols on public squares, crowded streets and the markets.

People, made curious by his mighty word, gather round him. Muhammad teaches that the idols are stone and wood, while there is only one living God, Allah, the creator of heaven and earth, worshipped by their common ancestors Ishmael and Abraham.

The news of the fiery preacher, who happened to be a well known figure among the Meccans, spread soon in all directions. Opinions are divided. Many feel the truth of Muhammad's words and silently sympathize with his teaching. Others, especially his own kinspeople of the Quraysh tribe, see in Muhammad a dangerous threat for their privileges as keepers of tradition. They decide to stop Muhammad at any cost. □

JOHN
BIERMANS

One of the major ways that anticultists have been effective is through the propagation of false information about the new or unconventional groups which they readily label as "cults." Prejudice towards those who seem different in appearance, behaviour or beliefs has been a tremendous historical problem. Why? Because it seems that people fear what they do not know or do not understand. It is somewhat like fear of the dark. However once we are able to see and understand, the fear dissolves.

My own experience in dealing with my family's reaction to my involvement in the Unification Church is a case in point. Initially, they simply didn't understand what I had become involved in. To choose a belief system and lifestyle different from my Roman Catholic heritage was rather frightening to them. The reason is because this was essentially the only lifestyle they knew or had experienced. Thus their initial reaction was one of concern. However, this all changed after they had been contacted by anticultists. Suddenly they became terrified that my life was in danger. I found it ironic to read a speech by anticultist Dr. Jolly West who lamented: "What is gone wrong in a society where parents must rescue their own children out of a desperate desire to save them and then, be accused of kidnapping?"

The answer is often that if people like Dr. West and others would stop spreading fear, hatred and outrageous falsehoods

Misunderstanding breeds fear

about the new religions, this kind of terror that incites parents to abduct their own children and then attempt to rip out their cherished beliefs would never exist in the first place.

In the hate literature about the Unification Church, I found an article by William Hendricks for the "Citizens Engaged in Freeing Minds." Some of his allegations include the statement that the "Moon group" perpetuates hate for others within the Christian community. From my personal experience in the Unification movement, there is nothing that could be further from the truth. The efforts of Unification Church members to dialogue with and serve the larger Christian community is unprecedented. The very name of the church is the Holy Spirit Association for the Unification of World Christianity. Thus the teaching and belief of the church is to love and serve all Christians so that unification can come about.

Mr. Hendricks continues with many additional accusations which have no basis in fact. In most instances, his allegations are simply his misunderstanding of the Unification movement and its teaching. This in itself is not such a problem -- many of us misunderstand many things. However, it does become a serious problem and a great disservice to the larger community when such views are advanced as being accurate statements about the movement.

For example, in listing all of the reasons why Reverend Moon's teaching is heretical, Mr. Hendricks says that "Moon is heretical because he is a dualist, and because he asserts that the evil one is stronger than God." This statement is simply false. The teaching of the Unification Church rejects the dualist theory

because there is only one Creator, one source of all life. Evil did not exist in the beginning of time -- it is a misdirection of man's potential for goodness. Further, our belief is that, compared to God, Satan is a minuscule being whose power can be defeated as soon as man decides to do God's will. Our motto is: "One plus God is a majority."

To return to the story of my own family, their fear that was instilled in them by the anticultists led them to take the drastic step of kidnapping me and holding me in a motel room against my will in an effort to break my faith. When this didn't work, the passage of time gradually helped to reduce their fears.

Eventually they made effort to investigate what I was doing and upon attending various church activities, they were quite surprised by what they experienced. After hearing a day-long introductory presentation about the church, my dad remarked that people back home were going to think they had been brainwashed!

Why did this transformation take place? It was possible because what they had previously misunderstood now became understandable. By making the effort to understand, their fears were rapidly dissolved. They do not embrace the teachings of the church as their own, but they now realize that there is a tremendous amount of common ground between us.

Psychologist Margaret Singer is another vocal anticultist who makes all kinds of allegations to discredit religious groups that are new, small and unconventional, from her viewpoint. She ridicules spiritual experiences by certain religious adherents as some sort of hyper-ventilation -- "a very dramatic and

frightening and life-threatening experience." Her theories are so bizarre that they are almost laughable but unfortunately many people accept such explanations as accurate and use them as a way to justify their prejudice and bigotry.

However, the reality would often become clear if the critics would simply take time to try to understand the religious experience. Among some members of the mental health profession such as Dr. Singer and Dr. West, there appears to be a desire to place society in a religious straight jacket. They would seek to define what types of religious activity are "normal" and which are not. But "who are they to decide?" is a question that is asked by others like theologian Dr. Herbert Richardson.

Nevertheless, Dr. West mocks those who advocate that individuals have the right to choose the particular lifestyle and belief system they find most fulfilling. Instead he refers to the growth of new religions as an "epidemic" and states as follows: "Obviously the single greatest factor perpetuating this epidemic is protectionism under ... freedom of religion, freedom of speech, freedom of assembly, freedom from government interference."

Of course this is shocking but it is upon this kind of basic belief that the anticultists have suggested a plan whereby they would rid society of religions which they view as undesirable or "malignant." If one were to place individuals like these anticultists back in the time of Jesus Christ, it doesn't take much imagination to figure out what they would have said about the early Christians.

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

COLLETTE
CAPRARA

Puffs of white, cold December air appeared and dissipated with each step I took down the gravelled sleepy street that took me to the Winter-still playground nestled under a tiny knoll. I had spent five of my summers at the swimming pool in this park, wearing my black elastic lifeguard suit and coated with layers of baby oil. Before that career began, I had spent 15 years as one of those who was "guarded" at the pool; one of those countless little bright pink bodies that hurled themselves with uncommon valor into a splash of chlorinated water, and who spent days floating, hunched and curled into a little ball, practicing the "jelly fish float."

It had been years since I had revisited the pool, and now, back in town for a Christmas family reunion, I felt the thrill of the expectation of reawakened memories as I neared the little iron gate to the playground. Yet, as I passed the gate, these expectations jolted. Aside from the unchanging knoll, little else in the scene even vaguely resembled what it had been those twenty years ago.

The swingsets had disappeared. A "McDonald's" genre playground set loomed with its rough timbers and aluminium over the plot of land that used to house a little refreshment stand. The pool itself had disappeared. Truck loads of dirt had been smoothed over its last vestiges, leaving only the structure of the reception area standing without raison d'être. It was gone, but still I yearned just to feel the spirit of the park once again.

As I trotted down the knoll, I could see another figure rounding the corner of

Going back in time to my home



the old pool building -- the welcomed sight of my brother who was also back in town for a brief holiday visit. Surprised, a little embarrassed, and grateful to meet in this echo of our past, we greeted each other. He waited as I squinted through the building's windows to see if the murals I had painted decades ago were still intact.

We sat on the timber climbing-structure of the playground set. I thought of a world long ago where the "big kids" were in seventh grade, and when it took courage to walk past the part of the pool's deck that they had claimed,

and when my name, to some, was "Sy's sister". I climbed the timber slats to the platform of the slide.

Such a huge trek

So much had happened in those years. Standing on the platform, I could see a different neighborhood, just over the hill; our "old neighborhood". Another shock. It had seemed like such a huge trek when our family had moved from our little white bungalow to our new house with four bedrooms. To a third-grader, those houses had been miles and world apart. Now, from the top of the slide, both were clearly only four blocks from the playground.

We wanted to see the old house. I slid down the slide and we started to mount the little hill. The basketball courts came into view; courts that my brother and his friends had shovelled out from the winter's snow, courts where the pounding of their basketball could be heard long after the street lights went on. (Clippings from his high school victories are still sitting on the bookcase at home. I'll look at them later).

We borrowed a basketball from the pink cheeked sweatshirted boys that were scampering around the court. We both took a turn, lobbed the ball toward the backboard and missed. We laughed and walked on across the street to the old neighborhood. The first neighborhood. We passed Dana Carpenter's house, little Dana who had been the brunt of the neighborhood's tricks and jokes, little Dana who is now playing professional football. We laughed.

Our little bungalow is yellow now. When my brother saw the back porch he looked again at the scar on his wrist that had resulted from a childhood spat when I was five and he was seven. His hand had hit the porch window. He had been rushed to the hospital in our family car. I

sat on the porch alone. I had taken my bicycle across the street to the playground's knoll, and prayed in sincere repentance for "killing" my brother. I guess that he had never known. There is so much, that we never venture to share ... or time goes too fast.

We passed the walnut tree from which we used to scurry back home with green-stained hands filled with bounty.

The evening blues were settling and we made our way back to the "new" house.





**BRUCE
CASINO**

This is a series of excerpts taken from a speech given at a New ERA conference held at Barrytown in April, 1984. Bruce Casino is Executive Director of the NCCSA.

Part Two

The Unification Theology emerges from a third world nation much oppressed by colonialism. It is not a product of a white imperialist mind. If it has any color (and I do not believe it does), it could be described as "yellow" in its use of traditional Confucianist and Buddhist understandings as it looks at the Bible.

The Church in the United States has been persecuted for many reasons. Beyond a general lack of information and the problem of a sensationalist press is the problem Reverend Moon creates in American society. American (and European white) middle and upper class parents cannot stomach the notion of their sons and daughters following a man of color. Orientals are supposed to run Chinese laundramats and restaurants. Billy Graham is supposed to convert the heathen in Africa and Korea. The heathen are not supposed to convert us!

The inclination of the church towards interracial marriage is another factor which moves American parents to pay out tens of thousands of dollars to have thugs "deprogram" their children inquisition style, even though many of the victims are over the age of 30.

Economic power

For those in power in America, there is a further problem. That is the problem of the economic power of the church. One

Unificationism is true Liberation

of the great problems of the Civil Rights movement in the Black Church and the social gospel advocates is their lack of a comprehensive economic program to give independent clout to their efforts.

Without this they are doomed to a marginal existence, one which has increasingly relied on tenuous government funding. The Unification Movement is developing its own economic base -- the only hope for true liberating work. It is no wonder the media have such a problem with the Unification Movement.

The lifestyle of the Unificationists is one of poverty similar to that describing the early Christian community in the Book of Acts. The pedagogy of suffering is at the heart of Unificationist lifestyle -- Unificationists talk often of and pray deeply to connect with God's suffering heart. What critics claim to be poor meals and humble clothing can be seen as training for life in a more equitable world or for work in establishing that world by sending 80 of American youth to work to serve in the third world as Reverend Moon has suggested he would like to see happen.

I believe that Unification Theology mandates a movement to make this truly God's world. As Reverend Moon puts it, "Do not speak of the Unification Church! The Unification Church is nothing; it must die! Speak only of God and of one world under God!"

To quote Reverend Moon: "What are the four steps left to go? First, the liberation of the free world, and then the liberation of the communist world. After that we will liberate the spiritual hell and then we will liberate God. The important thing is whether you are able to say to God at the last minute, 'God, I am dying for You and for Your liberation, the liberation of hell, the liberation of the communist world, the liberation of the free world.' Before you die your final words

should be, 'Liberation, liberation, liberation.'"

God is the most oppressed in history by the actions of oppressive human persons in oppressing others. Therefore, to liberate God, God's children must be liberated for that is what God is most concerned about. We can be motivated deeply to do this by understanding God's heart.

This is practically speaking much more effective than some existential sense of wanting to do good.

The understanding of God's suffering -- the feeling of the suffering -- provides an energy and drive of enormous dimensions for the task of liberation. This helps resolve the liberals need to care with the fundamentalists need to unite with God.

With this heart, Unificationists can become Heavenly revolutionaries. This understanding gives the strength and motivation necessary to engage in sacrificial acts of love to liberate humanity and thus God.

Feed my sheep

When Jesus asked Peter if he loved him and Peter responded, "Yes" three times Jesus said "Feed my sheep." This is what liberates God. However the personal relationship and understanding of God's love and heart brings the proper motivation which can accomplish the mission.

Unification theology goes beyond the prophetic which speaks of the things to come and what should be done. It also goes beyond the bandages of the priestly dimension of ministry and introduces a new ministry -- that I refer to as the "adamic ministry" or "messianic ministry" -- this is the ministry of actually building the kingdom of heaven on earth by sons and daughters of God.

This is no mere call to the kingdom or comforting of those in this world who hope for the next -- this is the building of

the physical (economic, social, political) kingdom on earth. This is the urgent ministry of this time in God's providence.

As Reverend Moon put it: "We are the handpicked champions of God who are called to the mission of liberating not only ourselves and not only this world and mankind: Our mission includes the liberation of God Himself. Don't you feel good when you hear this? Actually doing this is not easy. Truly it is even harder than dying, because you have to go down to the bottom of human misery to live. I have been walking that path for thirty years."

The defeat of the most demonic is God's primary concern, thus Nazi Germany's defeat had to come before the liberation of those under totalitarian rule. The demonic must be restored -- ultimately they also will unite with God. We must work to end all oppression but where the suffering is greatest is where the most energy must go.

The co-opting of liberation movements motivated by God and the God instilled desire to fulfill the first blessing of freedom by totalitarian communist movements are matters that must be of grave concern to God's children in this world. One of Democracy's main advantages is the freedom it gives to true revolutionary movements to begin in its midst.

Historically those at the center of power have controlled Christian teaching and bent it to their oppressive uses. This was true in Constantine's time and is true today. It can be seen in the religious and theological sanction for the oppression and persecution of Jews, in the destruction of ancient civilizations, in taking the land from its original inhabitants, and in black slavery.

Unification theology, however, has its origins in the powerless -- poor third world Koreans and outcasts (Moonies) in societies everywhere. □

N C C S A

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Mother

Every child to whom you gave birth
A child of hope, a child of mirth
And then you watched with woeful eye
Each child was sent to war to die
Every child was stroked and loved
And every crib by which you hover'd
Held dreams of greatness, dreams of glory
Never thought you one sad story
How did you come to ache and cry
To brood and think and wonder "why?"
How did the tale begin to twist
How changed the face you once had kissed
Now dreams are shattered, dreams are broken
A nightmare grim to which you have woken
Your face is worn with tears you have wept
And old with nights you have not slept
Oh, Mother, Mother, tenderest one
This child has heard your longing call
This child is small, the heart is young
But old enough to know the sun
Each step, a milestone, history's start
Each tear an ocean to heal your heart.

Vanessa Ann Nishikawa

Love

Sun sparkling on the water, hinting of dreams
Early morning mist, lifting, unveiling secrets
And the whispering breeze, shshshshshsh . . .
Plays a melody in my heart.
And darkness is on tip-toes, a quiet hush
And the first rays, like a gentle smile.
Land beside me, warm and laughing,
And a red rose blooming.
Recites a poem of love in my heart.
Melting, melting, melting . . . me.

Daryl Manson

Oh My Friend

*Oh my friend, we sang such silly songs, so long ago.
Oh my friend, we were so callous in our ways, we did not know.
Oh my friend, you are still now what I was then — Oh my friend.
Oh my friend, we were without a care
we laughed, we danced, we tossed our voices in the air
And we would cry but when it ceased
again we'd grasp at Life's great feast — Oh my friend.
We dreamed, oh how we dreamed of better days
of finer things, of nicer ways.
Our dreams they brought us up so high
veiled in glory, we thought they'd never die — Oh my friend.
One autumn night we looked around
we saw our songs upon the ground.
"Oh must it be this way," we cried,
too late it was, our songs had died — Oh my friend.
Those silly songs we held so high
the times we laughed, the times we'd cry
Lay crushed and shattered at our feet
we could not stop their final beat — Oh my friend.
We could not live on with callous ways
with silly songs that filled our days.
We tried to keep them, we held them tight
but they slipped away into the night — Oh my friend.
The years have gone, I think of you
my life is different now, it's true.
Though still you are what I was then
still, I love you
Oh my friend.*

By Deanna Cooper

POETRY

These are a selection from the numerous poems recently submitted to the Unification News. Our regrets for those we had to omit for lack of space.

The Rapture of God

To rest beside a shady nook under a weeping willow tree
To breathe the fresh clean air that comes to us from out of nowhere
that's the rapture of God
To know what it is to stand on a mountain top with arms outstretched to heaven above
To feel the pure assurance of God's love
That's the rapture of God
To feel the pains of childbirth when it is over and you feel numb
Then you hear your baby's first cry and behold that precious face
The love that floods into your heart
That's the rapture of God
One day you do not know from where, somehow in your heart you hear a prayer
A song seems to linger there
That's the rapture of God
When you hear the music of a flute that seems to remind you of your youth
You also find pleasure in seeing a young tree take root
A falling leaf, a drifting cloud . . . listening to an old lady praying out loud
That's the rapture of God
After seeing and hearing all of these things . . . knowing in your heart that there's more
to see
Roads unmapped, more mountains to climb, songs unsung
For all men tries, he can't keep up with God's pace . . . for God planned it so long ago
Even though he gave them dreams to dream, there will always be mountains to climb,
rivers to cross
He wanted man to know that over all of these things that there is just one boss
That's the pure rapture of God

Bunny McCall
Long Island City

Beatitude

For all my failures I repent
For it is liberation
To receive the one God sent
To offer restoration.
Freedom to forget, he gives
Our faithlessness and greed
Freedom to remember is
To fill God's lonely need.
He needs our humble, willing hearts
As every lover longed
For what redemptive love imparts
To heal a heart so wronged.
So God came down as one of us
Outstretching heart and limb
To prove no price would be too much
To bring us back to Him.
From the Father, through the Son
Came love we lacked so long
But no one realized what he'd done
'Til after he was gone.
How can I relieve the pain
Betrayal caused my Lord?
By only letting his love reign
Until the world's restored.
To him I give all gratitude
And pray I can deserve
The blessing of beatitude
To sacrifice and serve.

Doug Bates

Beloved God

Thy will, be it ever with me
Thy nurturing presence protect my gaze
That it see Thy handiwork

In all seasons
In all encounters
In all circumstances.

Thanks to Thee
For Thy protection each day.
Thanks to Thee.

For Thy peace
from sleeping to waking.
May Thy glory
shine upon me.
From everlasting
to everlasting.

Barbara Callen

Year of Being

During the summer of my living dreams
I realized deep inside that still I was not me
So changing autumn came
Blinding eyes with the bright memory
of a contrasting space and time
Later on in the year
Once numb, chilled with fear
My heart freely warmed
by the sheltering spirit of winter
I realized so deep inside that my dreams
were softly beckoned by the eternal rebirth of spring
Forever now
Revolving with "How's?"
My mind accepts joyfully the metamorphosis of me

Kevin Kent

POBANZ
from page 19

that human beings are made in God's image, Barth believes that this primarily refers to the fact that they are created male and female with the purpose to fulfill themselves through loving relationship. It is in this way that we essentially resemble God, whose nature is one of total harmony, unity, and love.

Unification view

Unification theology also teaches that the image dei (image of God) text in scripture has to do, most of all, with the fundamental relationship between men and women. In this way, the polarity, or complementarity, of man and woman serves as the major clue for understanding the basic nature of God, which is love.

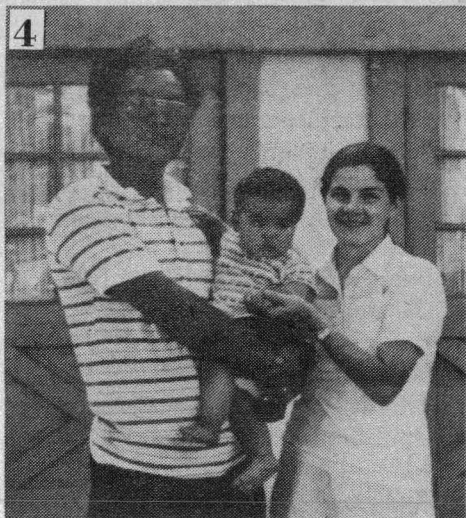
Thus, God as the most all-embracing masculine expression of love is as a Heavenly Father, and the most all-

embracing feminine expression of love is as a Heavenly Mother. True love, complete love is then the product of True parents within God.

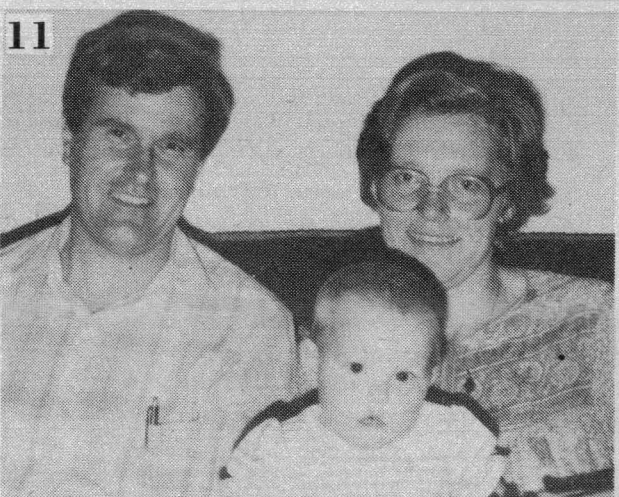
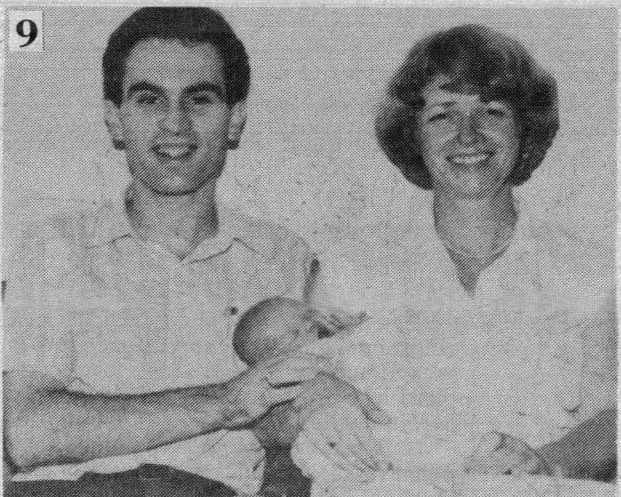
Unification theology, as a unique relational theology, understands reality as a knitting together of the fundamental complementarities of masculine-feminine, "positivity" - "negativity", and "subject" - "object". The purpose of polarity is to enable relationship to exist. The ideal of love can only be realized through relationship; the ultimate purpose of relationship is to generate the fulfillment of love amongst God, people and nature. Human beings are meant to achieve their highest development in love, finally standing as True Parents resembling God.

Considering these things, the doctrine of divine polarity taught by Unification Theology should not be seen as an eccentric novelty but rather as a reaffirmation of a valid theological insight.

(Note: Much of this article has been adapted from the research of systematic theologian Young Oon Kim).



To share your delight with us, send a photo of your family, 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. Mark and Yong Ja Tobkin with daughter, Jennifer Song Hea, born 12/16/83 • 2. Michael and Helen Litwin with son, Robert Harmony • 3. Vincent and Judith Hunte with daughter, Bora Shanon, born 9/1/83 • 4. Yoshio and Kathy Tsutomu with son, Yoshio Jin, born 10/28/83 • 5. Tom and Julia Ward with son, Alexander Heung-Sook, born 8/29/84 • 6. Greg and Sumiko Davis with daughter, Miyo Yaleen, born 8/23/83 • 7. Peter and Antonella Perry with Grandma and sons Daniel, born 8/10/84, and Joshua, born 8/6/83 • 8. Stephen and Libby Henkin with son, Levi, born 11/26/84 • 9. David and Christa Rennie with son, Inroot Michael, born 9/1/84 • 10. Timothee and Dec Bai with daughter, Il Hwa Gallo, born 9/24/84 • 11. Reinhold and Elizabeth Heil with daughter, Bok Hi Ruth, born 12/21/83 • 12. Jim and Linda Howell with daughter, Dasha Ann, born 10/27/84 • 13. Mark and Kim Barry with daughter, Jennifer Kiaba, born 10/30/84 • 14. Ray and Mariko Brogan with daughter, Erina, born 10/1/83



Founded 1982

Unification News

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—EDITOR—

Louise Zontek
—TYPESETTING—

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

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KERRY POBANZ

Everywhere we look in nature we find the fundamental polarities of positivity and negativity, masculine and feminine. But where does such polarity originate? What purpose does it serve?

Ancient Chinese culture, with its Confucianist philosophy, proposed that the cause of the universe was Tai Chi (the Absolute Origin) or Taishyuer (the Great Void) both of which represented the union of Yin and Yang ("negativity" and "positivity", roughly translated). This is not strict dualism, however, since yin and yang were originally conceived as interacting complements. From earliest time yin was associated with the feminine aspect of reality and yang with the masculine.

Turning point

More recently, physicist Frijof Capra, in his book, *The Turning Point* (1982), has dramatically suggested that the yin-yang model of reality is the best model we have for understanding not only many phenomena of quantum physics, but also the whole current transformation of civilization.

The two opposite, archetypal poles of yin and yang do not belong to different categories, but are the extreme poles of a single whole. In his view, yin is best understood as identified with the feminine contractive, conservative, responsive, cooperative, intuitive and synthesizing aspects of reality; whereas yang is identified with the masculine, expansive, demanding, aggressive, competitive, rational, and analytic aspects.

The rhythmic interplay of yin and yang underlying the universe is dynamism, consisting of both yin action, conscious of the environment, and yang action, conscious of the self eco-action and ego-action.

In addition to Chinese yin-yang philos-

God: Father and Mother

ophy, other major ancient cultures have acknowledged original polarity. For instance, Indian Hinduism expresses divine polarity in the romantic union of Lord Krishna and the cowgirl Radha, the consort of Krishna, who is praised as the Mother of the worlds, the supreme Goddess, Krishna and Radha embrace, eternally, becoming the parents of all mankind.

Christianity of the late Middle Ages brought forth the great humanist and theologian Cardinal Nicholas of Cusa (1401-1464), who reaffirmed a bipolar concept of God. He defined God as the "coincidence of opposites." Thus, the transcendence and immanence of God are not contradictory, but united within God's nature. God is the polar relationship between His absolute inwardness (inner nature) and His absolute vitality (outer expression). This notion was also later adopted by a number of late 18th century German romantics.

Emmanuel Swedenborg (1688-1772), brilliant scientist and Christian mystic, taught that God's polarity consists in the dual essentialities of Divine wisdom, masculine in character, and Divine love,

feminine in character. Further, man and woman are created to exist for each other, finally entering into the oneness of a happy marriage, which would then constitute the highest and most complete expression of God's nature.

The bipolarity of God has, for whatever reasons, never been seriously considered as part of orthodox Christianity. As recently as the 19th century, both Mother Ann Lee, founder of the Shakers, and Mary Baker Eddy, founder of Christian Science, were denounced as heretics for asserting the bisexuality of God.

Yet, modern day women's liberation movements have served to highlight the restrictive nature of an exclusively male concept of deity. As theologian Mary Daly insists modern theism must go Beyond God The Father (Daly, 1973).

Karl Barth, perhaps the greatest Protestant theologian of the 20th century, in his *Dogmatics* (1957), has emphasized to Christianity a highly fruitful interpretation of the polarity mentioned in the Biblical Genesis. When it is explained

continued on page 17

PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. Address to: Unification News Classified, 4 West 43rd, New York NY 10036.

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United Native American Council: Vision of unity for American Indians

By Linda Lucero Cornier

The United Native American Council (UNAC) sponsored its first intertribal conference from October 18-21, 1984, in the historic town of Albuquerque, New Mexico, at the Indian-motif Regent Hotel. Fifty six participants attended coming from as far away as Alaska, California, and Florida.

All were distinguished leaders serving the needs of American Indians: tribal chiefs, directors of organizations, chairpersons from tribal councils, as well as medicine men. The purpose of the conference was to establish cooperation among native American leaders based on commonly held spiritual values, as well as to introduce them to Unificationism.

Presenting lectures on Principle were Linda Lucero Cornier, executive director of UNAC, who spoke on "God's Ideal for Mankind," and Reverend Ken Sudo, who spoke on "The Breakdown of the Ideal of Man."

Christian teachings

Many participants had difficulty with the lecture on the Fall, primarily because it stems from Christian teachings. Along with many other people around the world, native Americans associate Christianity with the suffering they have undergone. For American Indians religion is very personal and sacred. There is only one Great Spirit; it is therefore confusing to see so many denominations of Christianity. Each person is responsible to God and is encouraged to establish a relationship in which he or she becomes sensitive both to God's creation and to other people.

UNAC provides a vehicle for professional, scholarly and tribal American Indians to get acquainted, deal with common problems and issues, and stimulate and exchange knowledge, skills, and services for American Indians. Each participant spoke about the situation and concerns of his or her reservation, and possible solutions.

Among the conference highlights were a discussion of land rights and a slide presentation on the plight of the Mesquito Indians in Central America given by Vernon Bellecourt, executive director of the International American Indian Treaty Council; a presentation in pictorial form on Navajo Traditions by educator Eddie Tso; a lecture on the implications of religious values by Dr. Cathleen Dugan, from the faculty of the University of San Diego; expositions on religion and politics by Robert Gopher, a medicine man and director of the International Pow-Wow Society.



Denise Waterman, councilwoman of the Onondaga Tribal Council, with other participants in the United Native American Council meeting.



Closing picture with Rev. Chung Hwan Kwak, who delivered the Founder's Address from Reverend Moon.

Chief Shanendoah of the Onondaga tribe spoke on the traditional Iroquois way of life. Ethel Krepps, director of the National Indian Social Workers Association, spoke on new laws dealing with the placement of children outside of their natural families. Harry Command, Michigan's director of American Indian Services, dealt with the problem of alcoholism. Bob Hosick, director of Ohio's Indian Center, spoke on utilizing non-Indian funds to help in the area of unemployment.

Each speaker's presentation was unique and informative. The situation of American Indians is most difficult. Even today there is much suffering on reservations in the United States.

Original owners

In his 1979 speech, "Abel's Path from the Providential Point of View," Reverend

Moon had this to say:

"What about the Indians? They are the original owners of this country. The Indians are said to have come originally from the Orient, so I am their cousin. They have no reason to hate me. I am helping Americans to value the Indians."

It is Reverend Moon's desire that not only North American Indians, but Central and South American Indians come to know the Principle and understand the love and heart of God. Their response will not be automatic, but Reverend Moon's path has always been that of going in the shoes of a servant and with the heart of a father. It is only then that people can begin to trust and are able to receive.

Through work such as Home Church on the reservations, doors can be opened for these people. The only compassion and creative solutions that American

Indians have been offered have come from communist programs and functions.

We hope to help these people understand the true spirit of Christianity -- its spirit of love and service -- through our activities. At the conference, Bruce Casino spoke about NCCSA and six participants were inspired to include their reservations in the work of that organization.

Through future conferences we hope to become people the participants can trust. Reverend Chung Hwan Kwak shared deeply about his early experience in our movement, and the love and character of Reverend Moon as well as about our lifestyle and our sincere motivation to serve God and humanity. Everyone was moved.

Interchange of ideas

The variety of philosophical, religious, and political persuasions among the participants led to an interchange of ideas often characterized by lively debate. Nevertheless, the overall atmosphere was one of mutual respect and sharing, and many of the participants grew to care deeply for one another as friends despite disagreements.

Although many walked into the conference scared and skeptical of the Unification movement, by the end they expressed gratitude to Reverend Moon for sponsoring the event. Some comments by participants follow:

Reverend Deane Y. Allen, Peace Corps: "I have learned far more from this experience than I can express here. I have felt the love created and trust just beginning between the Indians and the church."

Ethel Krepps, Choctaw Tribe, Oklahoma City: "I think the Unification Church took a big step in meeting with the Indians and I hope the dialogue developed at this conference will continue to guide future seminars sponsored by your organization."

Mary Ann Walt, Chippewa: "I was apprehensive and wary, but getting to know many of the people I felt very at ease and nothing was forced on me. I would personally like to thank the Unification Church for this opportunity to meet them and my people."

Doris Renick, chairwoman, Coyote Valley Tribal Council: "Reverend Kwak's testimony was excellent. If we all practiced the philosophy of our teachings we all would find complete joy and fulfillment. God bless you on your journey!"

The conference overall was a very exciting and educational experience that reached into the hearts of all the participants. □

Reprinted from Today's World

Unification News

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