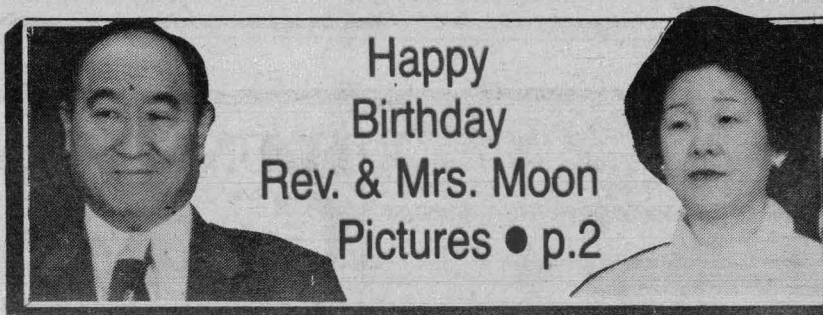
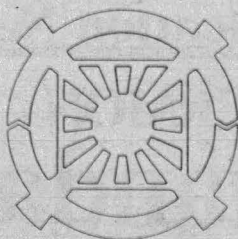


Reverend Moon is denied parole in 'hot potato' hearing before the parole board; incensed clergy make angry protest at injustice • p.4



Happy Birthday
Rev. & Mrs. Moon
Pictures • p.2

Unification News

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March 1985

First national conference of CAUSA Ministerial Alliance held in DC

By Joy Garratt

"Many of us, four days ago, descended from our planes with a hesitant step. I sense that most of us, if not all of us, will be leaving today with a firm step. We are leaving with a determined step, because of what has happened during these four days. We have come to a place where people have done their homework, we have come with questions, and many of our questions have been satisfactorily answered. Here we have a structure which allows us to go home and work in our communities. Now it is up to us to do our homework with wisdom and with creativity."

So commented one of the 300 ministers, lay leaders, and community leaders who gathered when CAUSA-USA sponsored its first national conference of 1985. Representatives from all 50 states

errors and its current manifestations.

CAUSA USA, a non-sectarian, educational organization founded by Reverend Sun Myung Moon and incorporated in 1983, seeks to systematically evaluate Marxism-Leninism both in theory and practice. Thus, CAUSA lecturers opened the January program with presentations on "Communist Expansionism and the West" and the "development of Communist Theory."

Later lectures addressed "Dialectical Historical Materialism", "Marxist Economic Theories", "Imperialism and the Third International" and "Confusion in the Western Value System." The final segment of the seminar addressed the CAUSA Worldview, a comprehensive, positive philosophy for God-accepting people to use as an ideological offensive to communism.

"I have never in my life seen a better program dealing with the subject of Marxism-Leninism. I am thrilled to be a



Dr. Bo Hi Pak speaking at the CMA banquet.

develop associations of concerned ministers and leaders who can educate their fellow citizens about both the international and domestic impact of Marxism. Through the lectures and materials provided at the seminars, individuals can increase their own awareness and understanding and equip themselves with the skills and knowledge to educate others.

Many participants felt that the

CAUSA Worldview provided a "unifying factor" around which people of diverse faiths could unite.

As one 76 year old minister observed: "Instead of trying to proselytize, this organization was really trying to convey help to all religious faiths. It's not a question of whether we are going to be able to maintain our positions as Bap-

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One of the group discussions at the CMA meeting in Washington DC.

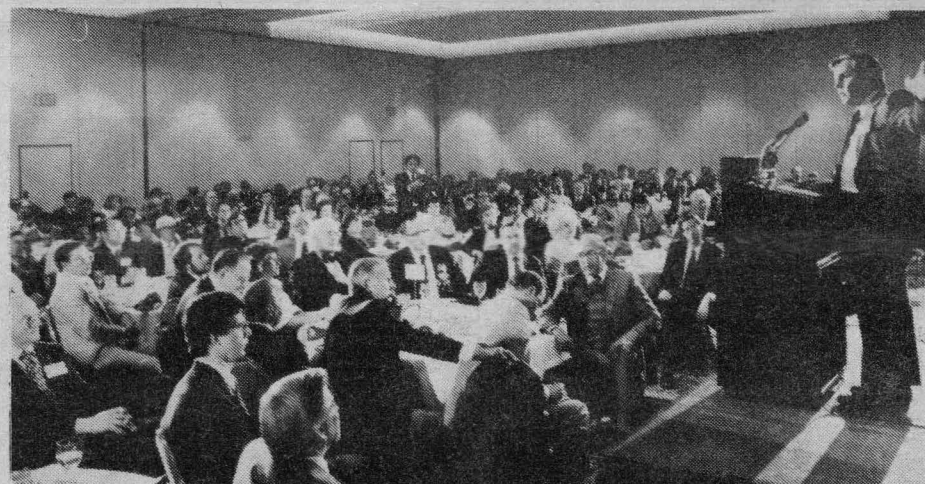
met from January 28 to 31 at the Crystal Gateway Marriott Hotel in Arlington, Virginia to attend lectures and participate in discussions on the history and development of communist ideology, its

Although many of the ideas expressed in the CAUSA Worldview are consistent with the theology of the Unification Church, the teachings and work of the CAUSA movement are unique and independent from the Unification Church.

part of this conference," explained one pastor from Seattle, Washington. "It has been my privilege to teach this very material in various cities throughout the Northwest. I assure you that it can be taught, and each one of you can teach it," he reflected during the closing plenary session of the conference.

Develop associations

One of the objectives of CAUSA in sponsoring such conferences is to



Joe Tully of CAUSA-USA addressing the participants at the CMA meeting.

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This is the second of two parts. This sermon is one of a collection of sermons published as "New Hope, 12 Talks", which is available from HSA Publications.

By Reverend Moon

If you are resolved to live for God you are transcending life and death. In that case you are on God's side and God is on your side, because God is also the being transcendent of life and death. God is our Friend and our Co-worker. Those who have God as their co-worker must be courageous. God is not only your friend, but your Father. You are going to be the incarnation of God. God belongs to those who work for the great cause and they who were killed and martyred. That means God's hands and arms and all limbs were cut off. He has been enduring pain all the way. But He is still intact from Satanic invasion; He is sane and whole and all-powerful and almighty. Would you not be proud and stand as firmly as He is standing? Then, with that quality, will you say you are tired after a year, after five years, ten years, twenty years? Will you be tired of doing this job? When will you be exhausted? Never? In a word, you must think you are born for this life and this is your destiny.

At your age I had accomplished much. But I thought there was a tremendous amount of work that I must accomplish during my lifetime. I knew that. I was never proud of my having done as much as I had. I was always anxious to accomplish more and more. I was in haste every moment. Do I look frustrated? Do I look tired? I am not tired. The farther I advance forward, the more strength is accumulated.

People think, "If I live this way or that, I will be happy." We think we are happy because we are living a certain kind of life. Then, who set up the standard? The definition of happiness -- can it be right? You must say, "I did not set up the standard of happiness like that, so it has nothing to do with me. I have to create a new standard or definition of happiness."

A glorious life

Longer life on earth does not promise you happiness. Even though your life may be a brief one, if you have worked hard and have been recognized by God, upon entering the other world you will be welcomed and you will enjoy the flourishing and glorious life there. So, in this life, the question is how hard you work and how much wholesome fruit you produce. So, you must work at the risk of your life and at the cost of your life. If you go on like that you are sure to achieve victory.

If you die without succeeding in your mission, God will be sorry, because He knows that you have been doing that at the risk of your life. Wouldn't God, in the position of Father, if He knows His son is going to die soon, want to give him something to help in any way possible? If you have that attitude, God is anxious and ready to help you. If you are confident enough to carry out 100 things, but you are qualified to carry out only 30, God is anxious to fill in the other 70. If you are doing this for your Father, wouldn't your Father be ready to help you? Our Father, with love, is, in a way, weak before His children. With love, He is ready to do anything you ask.

Then, what is the judgment of personality? If you are well-equipped and you are the incarnation of God's Word, then you will be intact from Satanic invasion. Satan would attack you on the individual, family, national and worldwide levels. If you are attacked on the individual, family or national levels and you do not fall, you can advance more rapidly. If you are always on your toes, going forward all the time, when he beats upon you, the moment his hand is gone you will dash ahead with even more speed. So Satan will have to give up. Then he has to retreat and leave you. He will say, "How-

FOUNDER'S SERMON

God's standard of True Love

ever hard I try I cannot defeat this person."

Are you like that? Would you want to be like that at least? If you want to be like that, can you accomplish it standing still? You must try hard. Satan will use on you the same cunning methods he has been using on our forefathers, past saints and martyrs. Now he is attacking you with that same power, but you must be more powerful and wiser. Then he will give up and leave you.

After going through all these difficulties, when you attain the goal, God will find you there and will tell you, "Now I have found one who resembles me. You have gone through all trials and are here intact from Satan. As the victor, you resemble me, and you are my son."

In that way you will pass the judgment of personality. That's the standard. God made everything a success, from the very beginning up to the present moment. If you resemble God, you will continue successes, and you must attain the goal and render glory to God.

You must have such a personality with which you can never fall prey to Satanic temptation. Before death, in the face of death, Jesus extended his arms and said, "Kill me," and at that instant he was not killed, and spiritually he was resurrected. If you are determined to lose your life for God, no Satan can kill you. You have eternal life there. Are you like that? If you are not like that, God cannot bless you. If He does, the blessing will be snatched away by Satan. But if you are so determined to face death without fear, then God will bless you and it cannot be taken by Satan. That is how to win in the judgment of personality. Win over all the temptations coming from Satan, and go to the standard where God can bless you. That's how it was with Jesus.

Judgment of Heart

The third judgment is that of heart or love. Have you ever loved a person in the true sense? Without that kind of love, you cannot be proud of yourself before God, before the past, present and future. You yourself must have loved to that extent.

The term "to love" means to love someone else in the object position. Love starts only when you have a person in the object position. What is the true standard of love? There are many kinds of love in the world: love between friends, between husband and wife, between parents and children. The question of love often



Reverend and Mrs. Moon blow out the candles on their birthday cake.

brings a quarrel in the family.

The wife may think her husband is loving her less than he used to, and that's the seed of the quarrel on her part. On the husband's side too his wife seems to be reserved in devotedness, and he is so greedy as to want utter devotion from her. Why is it so? It is because love should be unreserved. And if you are self-centered, if even a little bit of ego is there, we cannot call your love total. You must deny your whole being in loving your spouse. If a particle of you is left there, your love is not a wholesome one. Love must be like that. So if you find yourself self-centered, you must shake off that particle of yourself in your love.

How wonderful love must be if it is as pure as that. So true sacrifice of oneself must accompany true love. That sacrifice will be willing sacrifice. With this standard of love, you can win any individual, family, nation and the whole world. I must ask you again, have you ever loved a person with that kind of love? If not, you are not qualified to receive God's love. You cannot dream of receiving His love.

Before wanting to have God's love, you must practice loving other people to that standard. You must long for not only your sweetheart, your lover, but you must miss every lost child of God with love of that kind. Until you are worn out in tears, until your legs are fatigued, until your whole energy is exhausted in search of that person, you must long for him. You must invest your life in that person; and your life will be multiplied in that person. You must plant your soul in that person and your heart will be multiplied. You must be loving people with that kind of love. Have you ever loved God with that kind of love? Without that kind of experience you cannot call yourself a whole human being.

In that case, you must be very humble and say to God, "I am not qualified for your love. Please don't come near me. I am not pure." If you are self-centered in love, you will just want to have God's love for yourself, and you would want to possess love of others. Then you are a robber of love. In order to love in the true sense,

continued on next page

Church members gather at Belvedere to hear Reverend Moon give his Birthday Sermon.





Photos: New Future Photo

Reverend Moon gives Mrs. Moon a 'Happy Birthday' kiss at the end of his sermon on Feb. 25 (Jan. 6 lunar), their joint birthday.

TRUE LOVE

from page 2

you must purify your love. As Jesus said, if your eyes would sin, if your nose, mouth, ears and limbs are used for impure love, you must feel like plucking them out or cutting them off.

God betrayed

When I think of God, I am truly sympathetic with Him. Wholesome, perfect, absolute God always has to look at a world full of people who are spiritually disfigured, disabled, and crippled in heart. He is ready with beautiful, pure love to be poured down on us, but we are not ready to receive that kind of love. We are not ready vessels for the love to come. But He is ready to give us more and more love. Thus, He is a Being to be pitied. He has that pure kind of love for men; He is ready to save mankind despite all the

hardships and disillusionment.

For God to meet one man, the Messiah, to locate such a person as His true son, has been His desire throughout history. There have been multitudes of persons in the world who have been willing to receive God's love, but there has been no one ready to love God -- except the messiah. Our Heavenly Father has been betrayed even by the many saints He has sent to the world, and by individuals, families and nations -- by the whole of humankind, the whole world. His heart is aching and torn to pieces. We must restore Him to happiness. We must never cease to work until we return to Him with joy and happiness.

I would tell Him not to worry about anything. I am in His place to work for Him until the last one of all humanity has been turned back to Him. I feel that I am responsible for the totalization of all the betrayals committed by past humanity and all those saints who failed their

missions. Thus, I have to return glory to God, to clear away His resentment and sorrow and disillusionment.

All through human history, God has been planting His love in human hearts, on the individual, family, national and world levels. God has never been able to reap all those loves; but we are here to reap, and by harvesting them we can return all He planted. You must be awakened to the fact that you are the totalization of the fruit of history. When you are harvested into God's hands, with all the rest of humanity, God gains your fruit. You must plant the heart of God into many people and have them multiply it to embrace the whole world.

How many people have you been loving with true love? Have you ever loved people with the heart of the Father, in the shoes of a servant, shedding tears for the people, sweat for the earth, and blood for heaven? Do you really understand what I mean? You must ask yourself always, "Am I loving people with that kind of love?" With the love you have been receiving from God, you must go on loving all the rest of mankind. That's the heart of love. Unless you reach that standard, you are liable to the judgment of heart or love.

When you meet a person, you must think of the person like this, "I am here for this person." You must feel that what you have gone through, all difficulties and hardships, are for the sake of this person, will bear fruit in this person; and you will never let him go until he has returned to God. If you are in the position of absolute plus, then absolute minus will come about. So the question is always you, yourself. Have you ever awakened during the night, opened the windows and looking out in meditation, thinking of

your brothers and sisters, missing them and feeling compassion for them?

Have you ever climbed up a mountain in the early morning and prayerfully looked down at the whole world and asked God to save it, feeling that you yourself were responsible for all mankind? You must be ready to help the people, save the people, and die for the people.

Are you qualified heirs to God? Can God rely on you, to leave everything in your hands. That's the measure of love coming from God. It's a grave question. There is a set standard of love from God, and you must reach that point or go beyond it. Otherwise, you cannot come to God and embrace Him and call Him Father, and you cannot be received by Him. Unless you reach that standard, you are liable to judgment in the heart or love of God. Are you qualified to be received by God? He will wipe away your tears, your agony and the rest, and He will take you to the most sanctified place to change your clothes and give you all the glory He has. In the end, there will be a day in which the whole human family will be restored under God as the Parents.

The kingdom of heaven on earth is the dwelling place of those who have won in the judgment of heart. We will erect the heavenly kingdom on earth with our own hands. If we have that kind of love, God will come and abide in us and live among us. If every moment, in the process of loving, you feel that our love has not been enough, and if in repentance you want to have more love to be distributed to others, then the heavenly kingdom cannot but come through you. If you feel that our love is not enough, and you are tearful and struggle harder, then in the world of that kind of heart, the kingdom of God can come. □



Reverend Moon, above and lower left, giving his Birthday Sermon during his one-day furlough from Danbury prison for the celebration. Below, Mrs. Moon listening to the sermon.



Parole denied Rev. Moon; Clergy angered

By Robert Selle and Bill Gertz

Drawing bitter protests from the religious and civil rights community, the U.S. Parole Commission denied parole on Feb. 20 to Reverend Moon, saying it "saw no mitigating circumstances" to justify reducing Reverend Moon's 13-month sentence for tax evasion.

Justice Department spokesman Joe Krovisky said in Washington that the commission denied the parole and set a projected release date for Reverend Moon of Aug. 20, which means Reverend Moon will have spent 13 months and 1 day in jail.

His original sentence of 18 months had been reduced for good behavior.

The Rev. Joseph Lowery, president of the Southern Christian Leadership Conference (SCLC), said that in light of the fact that "Reverend Moon's conviction and imprisonment represents a serious threat to religious liberty in America and a gross violation of the separation between church and state, . . . the parole board failed to take advantage of an opportunity to at least alleviate some of the wrong that had been done Reverend Moon and the U.S. religious community."

Unification Church leaders expressed outrage that neither the church nor lawyers for Reverend Moon had been informed directly about the denial of parole, but instead received the news from a wire service reporter.

"The refusal of Reverend Moon's parole only heightens the disregard for the clergy in our country," said the Rev. Timothy Birkett, president of the City-based Protestant Conference of Churches and Clergy and pastor of a non-denominational church in Harlem.

Rapists set free

"While he is denied parole, hardened criminals who are let out continue to rape, murder, steal and abuse children," Rev. Birkett said.

Rev. Lowery said he is "very saddened by [Reverend Moon's] incarceration. 'I don't think he's any threat to society. His

continued imprisonment does not serve any good purpose."

Reverend Moon's case, he said, was a result of the "inextricable" combination of religious bigotry and racial prejudice. He recalled the words of Reverend Moon after his indictment 3 years ago that "If my skin had been white, if my faith had been Presbyterian, I would not stand accused today."

The SCLC is one of the oldest and most prestigious civil rights organizations in the nation.

The Rev. Greg Dixon, president of the American Coalition of Unregistered Churches, said sarcastically: "Oh, Reverend Moon's a dangerous criminal, a tremendous threat to society. I say that with tongue in cheek.

"It burns me up to realize the danger to America this kind of decision presents."

Reverend Moon began serving his sentence July 20, 1984, after being convicted of failure to pay taxes on \$112,000 of interest income on church funds held in his name from 1973-75. Tax lawyers have estimated that the total back taxes involved in the case came to \$7,300.

Reverend Moon claimed the funds were really owned by the Unification Church.

Krovisky said such tax offenders usually serve from 10 to 14 months and "they [the parole board] saw no mitigating circumstances to reduce the sentence in Moon's case."

No admittance of guilt

What is normally expected at a parole hearing by the one or two hearing examiners conducting it is admittance by the prisoner of his guilt and an expression of contrition for his crime. Sources reported that, at his parole hearing recently, Reverend Moon refused to offer such a statement of guilt, even though it might have assured him his parole.

The spiritual leader is being held in the Federal Correctional Institution at

Danbury, Conn. His sentence will not be up for parole again, though yesterday's decision can be appealed by Reverend Moon at the next meeting of the commission, probably in April.

Dr. Mose Durst, president of the American church, issued a statement, saying:

"We are shocked at the continual persecution by the U.S. government in seeking to continue the imprisonment of the leader of a worldwide religion. Reverend Moon's imprisonment has been decried by thousands of church leaders and civic officials and civil rights leaders throughout America.

"Regardless of the injustice of Reverend Moon's imprisonment, he will continue to suffer with dignity and love and serve as a model prisoner for the sake of the international religious community," Durst said.

Rev. Birkett said the decision "shows a trend to undermine all clergy, whatever the denomination. It shows irreverence."

"Whether they believe his teaching or not, his good works must be given credit and consideration.

"But there are some in the government who are afraid of his power and are trying to make him break. But see what happened to Dr. Martin Luther King. They [Reverend Moon's enemies] won't be able to cope with him."

Parole Commission

The U.S. Parole Commission was deadlocked over whether to release the Reverend Sun Myung Moon on parole after six of nine parole commissioners reviewed the case, a Justice Department spokesman said.

The final vote against the release was made under a seldom used rotational-case system for breaking split decisions, which sent the case before South Central regional parole Commissioner Victor Reyes who cast the deciding no vote.

"Mr. Moon was advised that due to the circumstances of his case, namely the notoriety of himself, that his case would be referred under the Commission's Original Jurisdiction Procedure," said Linda Marble, chief analyst for the U.S. Parole Commission.

The Original Jurisdiction Procedure is used by the Justice Department to determine parole for cases involving sentences of 45 years or more, or for "crimes of notoriety," Marble said. Normally, one regional parole commissioner renders a decision on an inmate's case after a hearing at the prison by one or two hearing examiners.

Under the Original Jurisdiction Procedure, four concurring votes are required to reach a decision on parole in an effort to spread the decision among several parole commissioners.

After interviewing Reverend Moon at the Federal Correctional Institution at Danbury, Conn., hearing examiners made a recommendation that was forwarded to Northeast Regional Parole Commissioner Dan Lopez, in Philadelphia, who did not rule on the case but passed it to the Southeast commissioner, Paula Tennant.

Tennant, in Atlanta, was the first commissioner to vote on the case. Then, the case was forwarded to Washington for a vote by three national parole commissioners, Cameron Batjer, Vincent Fectel and Jasper Clay.

"There was not total agreement there," Marble told a *New York City Tribune* reporter. Lacking the necessary four concurring votes, the case was sent before U.S. Parole Commission Chairman Benjamin Baer for the deciding vote.

Even then, "we still didn't have four concurring votes," Marble said. To break the deadlock, the case was routed to another commissioner under a pre-designated rotation schedule, she said.

The final decision was made in Dallas by Reyes, and the case was returned to Washington which sent out the notification.

"Mr. Moon may appeal the decision if he is dissatisfied with it," Marble said. "I presume he will do this."

The decision can be appealed to Chairman Baer within 30 days. A majority of the nine commissioners, all Reagan Administration appointees, can then vote on the appeal at the next quarterly commission meeting, now tentatively scheduled for the third week in April. □



HAL MCKENZIE

If you aren't already convinced that something is seriously wrong with the justice system in this country, consider the following scenario:

Scene 1: A religious leader, founder of a worldwide Christian-based sect, is jailed for 18 months for tax evasion in a case which brought heated protests and *amicus curiae* briefs from fellow ministers and representatives of other religious groups representing millions of Americans. His church conducts wide-ranging charitable activities. The jailed minister has a family of 13 children. He comes up for parole. His parole is denied.

Scene 2: You know the story — it is all too common in the newspapers. A vicious punk convicted of armed robbery gets a 15-year sentence. His parole comes up after less than five years. He receives his parole. A short time after he is released he kills a policeman in a robbery — or a young pregnant mother — or a child. Whichever victim you choose, it has happened often enough to be a cliché of "revolving door justice."

Why does the killer go free to kill again while the minister, who is no threat to society, remains in jail? To answer this question one must unravel the Gordian knot of a U.S. judicial system which has

A grave wrong left unrighted

been widely condemned as a crazy-quilt of conflicting policies and differing standards.

When one examines, however, the case of the Reverend Moon, the minister mentioned in Scene 1, the ugly stain of religious bigotry enters the picture.

The U.S. Parole Commission denied him parole saying that there were no "mitigating circumstances" that would convince them to reduce his 13-month sentence. Part of their rationale for this decision is a bureaucratic formula that the commission uses to protect itself from the sort of backlash that would arise from early parole of hardened criminals. According to this formula, tax offenders who owed between \$2,000 and \$20,000 to the government in back taxes serve 10-14 months in the absence of any "mitigating circumstances." Tax experts estimate that the amount Rev. Moon allegedly owed in taxes is a paltry \$7,300.

Rev. Moon already had his sentence reduced for good behavior to 13 months from the original 18 months. As a prisoner, therefore, his character has been impeccable. His case has been championed by thousands of ministers, many of whom have symbolically pledged to spend a week in jail on his behalf. His church is engaged in numerous projects of value to the community and society. He is a first offender and would certainly not repeat his so-called "crime," which

fellow ministers have insisted was not a crime at all. And last but not least, his family and his followers around the world certainly miss him and long for his return.

Then these are not "mitigating circumstances"? By denying they were, parole officers imply that Reverend Moon is nothing special — just another white-collar criminal, as the government prosecutors had argued in the trial. The way Reverend Moon's parole case was handled, however, shows that on the contrary Reverend Moon is a very special person to the commissioners.

Crimes of notoriety

His case was handled according to a little-used process called the Original Jurisdiction Procedure, used only for "crimes of notoriety," according to a government spokesman. In this procedure, four of the nine commissioners from around the country have to concur. The case was banded about from Washington to Atlanta to Dallas and back to Washington before the necessary number of "no" votes could be garnered, revealing a significant division of opinion even among the commissioners. In ordinary cases, parole is decided on a local level by one commissioner in consultation with two parole officers.

One wonders why this government agency considered Reverend Moon so "notorious" that his parole case was han-

dled like the hottest of hot potatoes and then denied. Among Reverend Moon's peers — other ministers — he is overwhelmingly considered not a figure of infamy, but a man of God and a martyr. The Parole Commission's view of what makes Reverend Moon special, therefore, is directly opposed to the view of the U.S. religious community.

Care not a whit

From the point of view of religious freedom in America, this is terrifying. It means that the bureaucrats who make life-and-death decisions over our lives care not a whit for religious values or their representatives. It means they consider bureaucratic rules more important than a man's family life, his good works and the sincere pleas of thousands of decent people in his favor. It means that a person's religion can damn him in the eyes of the U.S. government more surely than a record of robbery and violence.

As the Rev. Joseph Lowery, president of the Southern Christian Leadership Conference said, "Reverend Moon's conviction and imprisonment represents a serious threat to religious liberty in America and a gross violation of the separation between church and state . . . the parole board failed to take advantage of an opportunity to at least to alleviate some of the wrong that had been done Reverend Moon and the U.S. religious community." □

Mr. Ed Farmer of New York City spent three months in the Federal Correctional Institution in Danbury, Connecticut where he met Reverend Moon. There his opinion of the Unification Church changed profoundly. On January 4, 1984, he conversed over lunch with Angelika Selle of Today's World.

By Ed Farmer

I was fortunate: I only had to be in Danbury for three months. I knew I was going, and I knew Reverend Moon was there -- they had it in the paper every other day. I was curious. You can't help but be curious about someone who is known all over the world. As it turned out, I was in the cubicle right next to Reverend Moon's, five feet away.

The Reverend Moon has a very good sense of humor. It's hard for me to think of a person as being mean or brainwashing people with the sense of humor he has. He truly loves people. I mean, he likes being with them. He likes being kidded -- he likes being teased. I never saw a mean act on his part.

He never asked for special treatment. He mopped floors and cleaned tables, and he helped other people when he was finished with his job.

I used to play pool with him. He would react just as everyone else does when they win: he loved winning. He would react just as everyone else does when they lose: no one likes losing. I am a very poor pool player, and he used to beat me all the time. Even at that, he would encourage me, saying, "Someday better!" Kami [Mr. Kamiyama] used to laugh. He was trying to say, someday I would be better at it.

I have a weight problem: so the Reverend used to sit and keep count of the laps when I ran around the track. He'd sit there and hold up his fingers -- once around, twice around, I enjoyed it very much.

Something wrong

Only once was he deeply troubled for a while, and none of us knew what the reason was. We knew there was something wrong -- you could see that he was upset. Then the story came out in the papers about the kidnapping of Bo Hi Pak. For a while the Reverend had visits every day while the kidnapping was going on -- legal visits. It was a serious situation, and it was a very kept secret. The Reverend said nothing about it.

Otherwise, when you'd be down in spirit, he'd come along, pat you on the back, and smile and laugh. It would just give you such a warm feeling. It's hard to pick out a specific act because the man himself is the way he is all the time. He doesn't put on a face today, or put on generosity or kindness today -- and then not tomorrow. The Reverend Moon is the Reverend Moon -- a very steady, ongoing force.

Prison is a very easy place to spot a phony, because you're together 24 hours a day. No matter how good an actor a man is, his mask must slip sometime in that 24 hours. And if he's not acting, and he's not a phony, that shows up quickly also.

I didn't like having to go to prison, but just having the chance to meet, talk, and be with him made it worth it. I have no regrets. His being there made the time easier, and it was a very good experience. It's unfortunate that we had to go through that to meet, but I wouldn't change it.

Teaching by example

The prison has a system where you're allowed so many dollars to spend on commissary a month. Now the Reverend Moon doesn't bother with a lot of that stuff; he doesn't bother with candy. But there are people there that have no money; they are literally broke. The Reverend Moon used to buy at the commissary, and give it all away to people who didn't have money and couldn't buy anything. He would give cookies to this one, and candy to that one, fruit to this one and juice to that one.

Rev Moon was one of us

The Reverend Moon was generous and kind to everyone, not just to me. He was willing to sit down and discuss his religion, and compare it. We sat down with a Bible, and we were taught. Now he's the head of a church, and doesn't have to talk to anyone, but he sat down and explained where we agreed and where we disagreed, where the similarities were and where the differences were -- for hours on end.

The prison has a rule against him promoting his religion. That wasn't the case: we came to him because we wanted

owed the government \$150,000 in taxes. He had no hope of paying it. He even told the government he wasn't going to pay it. But he wasn't even in prison for that! He was in prison for stealing securities and selling them. He never served a day in prison for the \$150,000 he owed the government, and the government has never even attempted to convict him on that.

Sometimes people have the habit of sitting back and saying, "Well, it doesn't affect me if they put him in jail." But what happens if someone decides they don't like Catholics? What happens if

exactly the opposite, because what they did was to make him one of the people. He's not asking for any special favors; he does his time like a gentleman. However, he won't have to serve the full 18 months; I think he'll serve 12 months. I think you can get a third of your time off for good behavior.

The image of the Church

I will tell you, God's honest truth. People have this image that the New Yorker is a dungeon-like dormitory for followers of Reverend Moon and that every day they are sent out into the streets in the cold. Yet I look around; I see people working, I see their faces, the way they are, the way they talk together. Do they look unhappy? Do they look like someone is standing over them with a whip? No, it's completely different. There's no coercion; no one is being forced to attend. There's happiness there.

As far as the followers are concerned, no one forces anyone to leave his home. I believe that the Reverend Moon has given people a true religion, and a cause. Parents cry because their children joined the Unification Church; the fact of the matter is, they would have left home in any event. He didn't knock on their door and say, "Give me your children." For a father to say, "I failed you as a father" when his children left home, for example -- that's hard. It's a lot easier to say, "The Reverend Moon stole my children and brainwashed them."

The media sells it -- and I say "sell" because the media gets access to people who don't really have a valid basis for what they say. It's the media that has "sold the bill of goods" of bad publicity. I think it's a matter of unfair treatment. The amazing thing is that everyone assumes that if you see someone selling something on the street, he belongs to them! People are unaware of your other activities and projects; the media doesn't give proper coverage to it.

The scientists and the religious leaders who attend conferences with the Reverend Moon -- were they forced to come! People bury their heads in the sand and say, "No, the Unification Church is not a religion. It's phony. He's brainwashed them." They can brainwash themselves all they want. The fact of the matter is, it isn't so.

Anyone who really believes that all of the Reverend's followers are there because he brainwashed and kidnapped them is a moron. It's absurd. They go out into the street freely every day. They could leave; no one's holding them. When they walk out that door, they come back of their own free will they come back because basically the church is giving them something they need. For some people it might be a sense of love or belonging. For other people it might be a more accurate and comfortable definition of what they feel inside.

If other people find their choice uncomfortable, it's because they are insecure in their own religion. People may say that they're Catholic, for example, because it's a comfortable label for them, even if they haven't gone to mass for a long time as the Catholic Church requires. The reason "Unification Church" is an uncomfortable label is because people don't understand it. They don't want to open their minds to accept a different point of view or a different persuasion.

However, that is no reason to try and destroy that movement, and it's no reason to proclaim that it's false. You can say that you don't understand or that you don't believe in it, but you can't deny someone else the right to believe in it; you can't deny them the right to exist. Maybe that religion works for some people where no other religion could before.

The whole church is on the shoulders of one man -- the Reverend Moon. How

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Reverend Moon in Danbury prison.

© Hitoshi Nagai

to know. After having met him and joked with him and worked with him -- witnessing his generosity and the things he did to help people -- we suddenly saw that this man is exactly what he says he is, and that the movement he is running is exactly what the members say it is. There is nothing hidden behind it; there is nothing secret about it. It is very simple and the foundation of it is love. And he is a fabulous man.

I think his religion is wherever he is. I think that man could be happy wherever he went. He carries his religion with him. He doesn't need a book. Everyone feels it. It's very evident. It's that way with Kamiyama too.

Never complained

The Reverend Moon has never complained about what the government did to him. He has never accused the government of a witch-hunt, mainly I think because he refuses to dignify it. They had their day in court; they got what they wanted. Whatever he is going to do, he is going to do through his attorneys from a legal point of view.

I find it almost impossible to believe the stories that they spread about him after having met him. That man would not do those things; it's impossible. My own personal belief is that it was a witch-hunt.

There was a prisoner in the camp that

someone decides they don't like some other religion? No matter what religion it is that's involved, it's a bad precedent.

With regard to the charges and conviction, I believe they were politically motivated. There are people in the IRS, all the way up to the top, that were "nothing" people. They would never have been known their whole lives until they had a chance to make a scapegoat of the Reverend Moon and so, get their names into the history books. So they sentenced Reverend Moon. The IRS regularly picks a well-known person and nails him; that's their way of getting publicity. A little everyday person -- who pays attention if he's sentenced to jail?

If there is a crime -- and I'm not competent to say whether there was or not; I'm not a tax attorney -- the punishment certainly didn't fit. In fact, that punishment has never been given to anyone for the amount involved. You have to put the amount involved in the proper perspective. You have a movement dealing with millions upon millions of dollars, and the amount in question, relatively speaking, was miniscule. Then you use this as a vehicle to put a man in jail because you're afraid of what he's preaching.

Jail helped the movement. That's a hard thing to say. Authorities were hoping to crush the movement by putting the Reverend Moon in jail, but it's worked

CAUSA

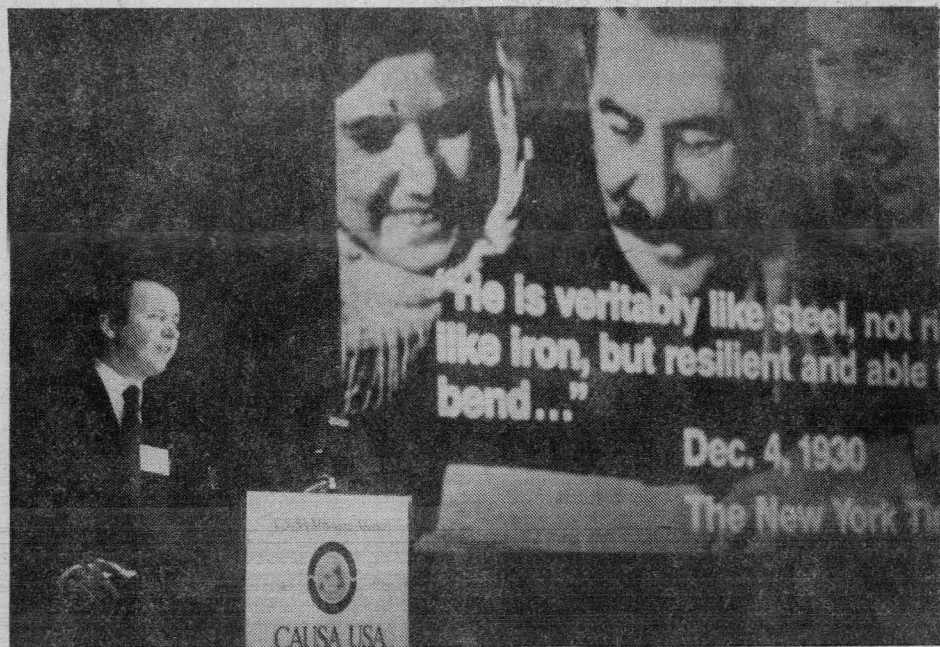
from page 1

tists, or Methodists, or Assembly of God or Catholics or whatever, but rather whether we are going to maintain faith in God in our world today."

A Georgia preacher added: "The practice of the CAUSA Worldview mani-

we can rally around a common cause, thus negating many areas of our differences. I have been encouraged, inspired and challenged."

A series of regional CAUSA conferences will be offered around the country during the next three months, starting with a March convention in San Francisco. □



CAUSA lecturer, Tom Ward, giving a presentation illustrated with slides to the CMA conference in Washington DC.



Conference participants examining the CMA display.

fest in love is something that continues to impress me. I have never experienced so much love in interpersonal relationships as I have here from CAUSA representatives. I feel this CAUSA Worldview is a solid program for the 'quiet revolution' in the direction of bringing individuals and societies together for one great purpose."

Another participant, a minister from Texas, remarked "The analysis of communism that CAUSA provides is unparalleled because it is not only historically relevant and ideologically compelling, it is compassionate and balanced as well."

The Publication of The CAUSA Lecture Manual was completed just in time to be used for the seminar. A complete outline of the material presented appears side by side pictures of the slides used by the lecturers to accompany each of their presentations.

Perhaps the written comment one pastor from Oregon offered following the seminar sums up the feelings of many of the diverse groups who attended the January seminar:

"I am most inspired by the spirit of optimism in the CAUSA staff, as well as the content -- a clear presentation on communism, and Godism as an antidote to communism. I especially appreciated the mind-broadening experience of sharing with men and women with such a broad divergence of thought and experience. The discovery of those areas of commonality which we have shows that

ONE OF US

from page 5

can everyone get to know him? It's impossible. The same is true of Kami.

We used to have a contest every week as to who had the cleanest cubicle. They were down on their knees, scrubbing the floor, the two of them. They always won the contest! Now when you see something like that, when you see them helping someone else to clean their cubicle, when you see them helping other people with commissary because they don't have the money to buy it -- how can you possibly say that this man is brainwashing people? It's absurd. He doesn't even think on that level. He's thinking so far above that!

If everyone suddenly came to know, to truly understand what the movement was all about, what the man is about -- objections would disappear.

Exposure to the Unification movement is a matter of intellectual curiosity. That's why we went to him and said, "Explain what it is you're saying".

People react hysterically because they're afraid. And they're afraid because they don't understand. The problem is one of understanding. Maybe the answer would be to have open houses, so to speak, in the New Yorker Hotel, or special programs to say, "This is what we do." I don't know. I'm not qualified enough to say. I know that it's probably

Home Church Song Contest

We would first of all like to thank everyone who participated in last year's contest. There were entries from all over the world and many different aspects of our church work, including missionary countries, Home Church members, businesses, and etc. It was a very moving and inspiring experience for me to receive and listen to the many songs. Thank you very much.

Last year's prize went to an English brother named David Earle. David wrote a very powerful and uplifting song called "Marching to the Promised Land." His song will go into the collection with past years' winners and eventually a final theme song will be chosen from among them.

The inspiration and direction for an annual Home Church theme Song Contest came from UTS President David S.C. Kim.

Here are some guidelines to help you catch President Kim's vision. Because Home Church is the final goal in God's providence of restoration and because we have now entered into that providence, President Kim is looking for a theme song about Home Church which can reflect and represent the worldwide movement:

First of all, therefore, the song should be of a universal nature. Such a song could be sung by brothers and sisters from any country or any culture. As President Kim said (and I wish you could hear his passionate voice!) "Black, white, yellow, doesn't matter. Everybody can sing!"

Secondly, President Kim is looking for a song which can be sung by any size group. Imagine a congregation of 10,000 brothers and sisters, he advised. For this reason the song needs to be simple and melodious.

Thirdly, although simple, President Kim is looking for a song with the deep message of our faith and hope as it is fulfilled through Home Church.

Hymns and Holy Songs generally have the qualities of universality, simplicity, and depth. Use such songs as your guideline as well. As you will discover, there is a lot of room for variety and character even within such specifications. (Compare "Song of the Heavenly Soldiers" with "Blessing of Glory", for example).

Based on his spiritual insight President Kim offered one more suggestion. It is good to end your song at least in the final verse with an ascending interval or phrase.

To clarify further, songs with a specific style such as Swiss yodeling, Islamic calls to faith, American Country Western or the like are very beautiful but require special skills and so are not suitable for large international congregations. Be sure your song is "singable" by everyone.

The specific requirements are:

- 1) To include the theme of Home Church in the words.
- 2) To submit a copy of all the lyrics.
- 3) To submit a tape recording of your song.
- 4) Optional (but desirable), to submit a written manuscript of the notes.
- 5) Be sure to include your address and mission so that you can be contacted in the future.

All entries will be kept in President Kim's archives to give testimony to God's Providence in this time. Let us remember that Home Church is our goal and destiny.

I almost forgot: President Kim is offering a \$50 prize to each year's winner. The deadline for your entries is May 15, 1985. Please send your songs to:

Home Church Theme Song Contest • c/o Andrea Higashibaba
10 Dock Road • Barrytown, NY 12507

the most misunderstood religion or movement in the country.

Some people in the prison are really hard-nosed, really skeptical. You know, it's funny, but he has even won them over! Bill Sheppard, who is the biggest skeptic in the world -- you have never met a more hard-nosed person in this life than him -- he came to love the Reverend Moon.

I think that for any religion that's going through its formative years, there's bound to be a lot of misunderstanding about it. Established religions are nervous, thinking, "What are they trying to do?" New religions upset what they consider to be the natural order of things. I think that it basically boils down to a problem of communication.

The Unification Church has to communicate and project its image of what it's really all about, and put to rest all the old wives' and witches' tales once and for all.

I believe in God absolutely. I consider the Catholic Church to be a translator or interpreter for me. I don't always agree with its interpretations, and when that happens, I follow my own conscience. I'm not a member of the Unification movement, but I'm not afraid of it anymore. I think that anyone who's met the Rever-

end Moon is no longer afraid of it anymore because they can see through his example that basically this man is heading a good viable movement, which is well-directed. I'm more afraid of the government not allowing him to preach than I am of what he's preaching. And I'm not afraid of what he's preaching. I'm not afraid of him as a preacher.

You know, I think that most people feel: "Okay, they took their shot at the Reverend Moon. He took his medicine like a man." And that's the end of it. I don't think there's as much objection as there was. Maybe I'm wrong, but I see people suddenly saying, "Gee, it's not the end of the world." They talk rationally about the church now.

I think that when time has given proper perspective to these events, people in general -- irrespective of whether they believe in the Unification movement or not -- will judge Reverend Moon kindly. I think they will judge him in his proper light, and judge the actions of the government as being a serious error -- as a serious miscarriage of justice. People will judge the Reverend Moon well in the future, and they'll judge the movement far better than it is being judged now. It's just going to take time. □

Reprinted from Today's World.

International Conference for Clergy

By Dr. Anthony M. Fox

Some 22 ministers and guests attended a two day introductory ICC seminar held in Manhattan's historic Old Tiffany Building on February 11 and 12.

Under the general heading, "Unification Theology: Implications for Religious Liberty and Christian Social Action", the conference dealt with such topics from the Divine Principle as the Creation, Fall of Man, Christology, Salvation, and the Second Coming. I had the privilege of making the presentation on religious liberty which was followed by the film "Assault on Freedom."

It was indeed thrilling to see these brothers and sisters from many different denominational backgrounds listening so intently to the really excellent lecturing of both Kevin McCarthy and Reverend Sudo.

The conference which was so well convened by Reverend Dr. Rudolph Griffith, Ph.D., D.D., was alive with expectancy, and positivity. During the question and answer periods the depth and sincerity of the questions left no doubt that they were intent on finding the truth about what we believe.

We expect to see many of these conferees, together with others from previous conferences, at the advanced seminar to be held at the Old Tiffany Building on March 25 and 26. □



Regional CMA leaders meeting in Philadelphia.

CMA clergy meet in PA

By David Cantrell

Regional CAUSA ministers met in February to discuss future plans and objectives. This meeting of local ministers from the Philadelphia area was a coordinating meeting following the January CAUSA conference in Washington, DC.

"We've got to alert our people to what communism is doing here in America, the way it influences our government, schools and churches," commented one minister from the Delmarva peninsula. Another brought out the perspective that the problem in Ethiopia can be traced back to a Marxist problem there within their government. "Our role in CAUSA should be to educate the public."

Following a general discussion of interests and possible projects, an official "brainstorming" session began. Some substantial ideas that came out of this dialogue were:

Lecture training programs for ministers who want to give the CAUSA pre-

By Dr. Anthony Fox

On Saturday, February 9, a tax seminar for ministers and church leaders sponsored by The New York Committee for Religious Freedom was provided at the Old Tiffany Building just off Manhattan's 5th Avenue.

The seminar was prompted, by the recent increase in the number of tax related cases awaiting court actions against churches and ministers, in the United States. It was attended by some 60 or so church leaders, ministers, and guests, all of whom through their interest, support, and questions proved that this type of seminar was long overdue.

After a prayer offered by Bishop Goodwin and a Bible reading by Reverend Dr. Timothy Birkett, Executive Director of the Committee, a lecture on tax return preparation, deductions, and Social Security deductions, employee withholding tax, and tax law, was presented by Howard Schwartz of the IRS Brooklyn office. It was an enlightening and in depth presentation followed by questions and answers after a buffet lunch.

Lewis Fink, Senior Partner of Fink & Nickl Certified Public Accountants spoke extensively on bookkeeping, tax requirements, and many topics concerning church finances. Mr. Fink also fielded questions and answers, which showed again and again the complexity of running even the smallest church.

The general consensus was that the day was both extremely productive and a credit to the farsightedness of the committee and Dr. Birkett.

On Saturday, March 23, also at the

sensation.

Developing good media coverage on the issues; writing letters to the editor, audio cassettes for radio and even video presentations on Cable TV.

Expanding to include personal contacts; teaching church congregations, friends and business acquaintances.

Teaching the college communities, professors and students.

Developing programs with local refugee organizations.

After these extensive and inspiring discussions, several committees were formed for state level activities. Philadelphia was designated as the central information clearing house for the regional CAUSA ministers. Preparations are now being made for the ministers to attend the CAUSA convention in San Francisco the first week of March. □

Although many of the ideas expressed in the CAUSA Worldview are consistent with the theology of the Unification Church, the teachings and work of the CAUSA movement are unique and independent from the Unification Church.

NEW YORK REPORT

Tax Seminar for ministers

Tiffany Building, The New York Committee for Religious Freedom will sponsor another seminar, this time concerning church law, malpractice, divorce, and tax

law. All mayoral candidates have been invited to attend, and state where they stand on the religious freedom issue.

At the time of writing, there is every indication that one of the Republican candidates will attend, and this leads to the question, will Mayor Ed Koch and former Congresswoman Elizabeth Holtzman allow him to appear by himself? I urge you to tell your friends about this event, and most importantly bring them.

For information, contact Dr. Fox at (212) 764-7238. □



One of the discussion groups in the ICC meeting in New York.



Photos: Ray Sabo

CHICAGO

Project Volunteer is very active in Chicago. In January of this year over half a million pounds of food was distributed to churches, nursing homes and other institutions. The PV trucks are used to help senior citizens in moving house and other community services. Above, the PV crew and, below, loading the PV truck with surplus food for distribution.



20th Anniv. celebration of church in Europe

By Christopher Wilkening

On December 11, 1984 the German Unification Church commemorated the 20th anniversary of its registration as legal association in 1964. Since the German church is the first one to start in Europe, its beginning is considered also to be the foundation of the European church. Elder church members and European Representatives of the church gathered in Camberg, Germany to celebrate this day.

Reverend Young Hwi Kim, leader of the European and German church, gave an opening address on "The Significance of the 20th anniversary of the German church." He said:

"When Mr. Peter Koch, the first missionary, came to Germany he suffered very much in order to lay a foundation to start God's church. We have learned from history that whenever something new is started, the initiator must pay a high price of sacrifice. The most important thing is to maintain the same spirit of sacrifice throughout one's mission. It is easy to start with a new determination and a good spirit, but to maintain this over a long period of time is extremely difficult. We are celebrating this day in order to renew our determination, to renew ourselves, and to restore the original spirit with which Peter Koch started his mission here in Germany. Each one of us must reflect upon this and restart our work in Germany and Europe. That is why we are here. We must examine our past way of doing things in our church."

The early times

In the morning and early afternoon of the 11th church members who had joined in the sixties and early seventies gave testimonies about their experiences during the early times of the church.

The roots of the European and German church go back to spring 1961, when Young Oon Kim started to witness in San Francisco. There, several Germans who lived in America, joined the church. After a few years some of them went back to their home country. The first one was Peter Koch, who arrived on June 11, 1963

in his hometown Muenster in Germany. Following him were Ursula Schuhmann, Barbara Koch (Vincenz), Paul and Christel Werner with their 11 year old son Klaus, Elke Klawitter and Peter Politzki. The first member who joined in Germany was Reiner Vincenz (Summer 1964).

The first German center was a small garden house in a backyard of another building in Frankfurt. During the day the members worked in different jobs and in the evening went out to witness until late. Peter Koch gave the lectures. Reiner Vincenz was the first one who witnessed on the street.



Above, Gertrude Koch, Rev. Young Hwi Kim, and Elke van der Stock with the anniversary cake. Below, the choir of the Frankfurt congregation performing at the celebration.



In 1965 Reverend Moon came for the first time to Germany and gave his first public speech in Frankfurt, August 1. In May 11, 1969 Paul Werner took over the mission in Germany, while Peter Koch took over the mission in Austria. In the following months many new centers were opened. Reverend Moon visited Germany the second time from March 23 to 31, 1972. He gave his second public lecture in Essen. Mobile witnessing teams travelled through Germany. During 1973 more than 130 German members, including Paul and Christel Werner, in September went to America to help in the IOWC work. On February 23 to 25, 1975, 80 German missionaries went to foreign countries. In September, 1975 120 members of the IOWC came from England to Germany.

From all over Europe

In October, 1975 Reverend Moon visited the German church in Camberg. 800 members from all over Europe came together. He had a difficult time to get across to the members, because of the many different European languages. In June 1981 Reverend Moon visited Germany for the fifth time. On June 13, he blessed 39 married couples and on the 14th and 15th engaged 150 couples in Camberg. In January 1983 Reiner Vincenz left Germany to lead an IOWC team. Until 1984 Ulrich Tuentje represented the German church. Since then it has been Karl Leonhardtberger.

Reverend Moon focused his visits in 1965 to strengthen the base for witnessing, in 1969 to build a foundation for families and in 1972 to increase the work on the national level. Since 1983 he wants Germany -- with its tremendous technological and spiritual resources -- to serve the less developed countries. In this way it can help to eliminate the most serious international problem: poverty.

The momentary focus of the German church is to strengthen its spiritual and material base to fulfill Reverend Moon's vision. In witnessing, education, public relations, organization, publications, etc., the members became more creative and hopeful. In the second half of 1984 the number of fully committed members increased by approximately fivefold. □

Ecumenical perspective on Northern Ireland

By Bernard Naughton

I recently went on a field trip to Belfast with some fellow students from the Irish School of Ecumenics. Our nationalities were American, Philippino, English, as well as Irish, and both Catholic and Protestant traditions were represented. Coming from the Republic of Ireland, I expressed a basic ignorance about the real social situation of people living in Belfast. This was more or less the basic feeling of the group, so, to that extent, we went with open minds and with a desire to understand the situation.

During our stay we lived with various individuals or religious communities as their guests, and each day we had meetings with representatives from different traditions, both religious and secular, who in one way or another are involved with promoting trust and breaking down barriers.

Constitutional proposals

One such group is the Consensus Group, two members of which we met -- Terence Donaghy, a Catholic and David Hewitt, a Presbyterian. Both are attorneys and one contribution which they have made is to identify what constitutional proposals would satisfy the desires of both traditions. The five points

which they came up with were:

1. No change in the relationship of the Northern Ireland state to Westminster, unless the majority want it.
2. The two traditions must have a share in the responsibility of government.
3. The institutions of the Government must reflect the different traditions.
4. Everyone must support the ordinances of the law, impartially enacted and administered.
5. Everyone must renounce violence as a means to a political end.

At the time of the hunger-strike they took out full-page advertisements in newspapers and collected two hundred signatures of prominent citizens in support of these proposals.

Bill Jackson, a Presbyterian minister, pointed out to us that on the Shankill Road, the working classes of both sides, where most of the violence emerges from, suffer from the same social ills -- such as unemployment, poor housing, lack of educational prospects, etc. He hoped for the day when these problems could be tackled in unison.

Forty percent of the people in his area, a Protestant working-class area, were out of work and all of the men in his mission hall the day we called were unemployed. Evangelization must take second place to catering for social needs, he said.

He also put paid to any lingering suspicions that the conflict may be due to religious differences by informing us of the fall in church attendance. In the Protestant Shankill area church attendances were as low as ten percent; while in the Catholic working-class area, the Falls Road, attendance was down to about fifty percent.

Both figures represent a falling away from religion, due to the inability to guide people in their real situation. So the lack of genuine religious values can be seen as a factor in the conflict.

Our next guide was Canon Bill Arlow from the Church of Ireland Cathedral, St. Anne's. Hew grew up in an environment where segregated schools contributed to prejudice. He frankly admitted that the churches must bear a large part of the responsibility for the present situation. Pointing at the terrorists as the source of the 'troubles' was incorrect; violence must be seen as a symptom, not a source of the problem, he said.

Canon Arlow organized a meeting between the para-militaries and Protestant clergymen in Feakle, Co. Clare, in 1974. This resulted in a truce which lasted for several months, and possibilities were high for a peaceful solution at that time.

In a sermon preached in St. Anne's in February 1980 called 'Overcoming Evil' and published in his book *Over to You*, he

identifies a self-centered lifestyle as the single biggest obstacle to a God-centered society. He further states that although the majority of us are not engaged in violence we are also culpable: "by refusing to understand the problem, or refusing to change our attitudes or by refusing to work for reconciliation and peace." He refers to Martin Luther King as one who practiced the principle of returning good for evil and his tragic death as a reminder of the dangers involved.

His personal motto is: "You must pray as if everything depended on God, but work as if everything depended on you."

Reconciliation

We had quite a full schedule for our stay and the next day we drove to the North Antrim Coast where we were introduced to a well-renowned center for reconciliation called Corrymeela. This project began in the sixties and involved a nucleus of Queens University students. One of the coordinators, Derek Wilson, took us around and described their activities while also showing us the beautiful landscaping.

Many community groups and, increasingly, schools, rent accommodation for a week and hold workshops and discussions; all designed to increase mutual understanding and the breaking of barriers. Although the basis on which

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By Donna Ferrantello

With the spirit of Paul Revere

I found that discovering God was also a personal search to understand history and my roots within that history. As a young woman, I longed to find a place to live where there was a sense of history, particularly our American heritage. I thought of the town of Gettysburg, Pennsylvania, home of Abraham Lincoln's Gettysburg Address. I thought of Washington, D.C., our nation's capitol. But more than these two, I felt very drawn to Boston, Massachusetts, birthplace of the American revolution.

In September 1975, at 26 years of age, I moved to Boston. Something like the sense of a homing pigeon pulled me to live in the historic neighborhood of the North End, just one block from the Boston harbor. The old red-brick buildings on the wharf used to hold ammunition from the revolutionary times. This neighborhood was now an Italian community -- Italian bakeries, meat markets, fish markets, etc. I also longed for roots with European tradition and the North End was the nearest to Europe I could get without having to cross the ocean.

As an aside, it was here in Boston that I met the Unification Church. It was in New York City 1979 that on Reverend Moon's recommendation I was engaged to Anthony Ferrantello, who is Italian by birth. God works on various levels. Like digging into a many-layered cake, we find on reflection and retrospect, deeper and deeper meanings in these life connections.

Historical work

So my journey to Boston and search to understand history brought me to serve God through the historical work of the Unification movement. Reverend Moon has said:

"We did not put ourselves in a public position. We must remember that we are placed in that position because we are connected with our ancestor's desires and circumstances and God's public benefit. Only if we put ourselves in the position of an offering with more public conviction and loyalty than our ancestors did, will all the good past historical and public connections reappear today." (The Way of God's Will)

Two blocks from my apartment on North Street stood the historic house of Paul Revere. Most Americans know who Paul Revere was. First of all he was a man of conscience. He was an engraver, a goldsmith and later, a dentist. In April 1775, he performed the "mission" of riding on horseback out of Boston to the neighboring villages, alerting them of the British invasion.

I like the story of Paul Revere as he represents a kind of "everyman" who responded to the call of the historical moment. He was asked to be a messenger in times of crisis as the community

respected him for being a hard-working conscientious citizen. He didn't have the stature or position of an Abraham Lincoln or a Thomas Jefferson. Rather, he was someone who did what anyone of us can identify with -- in the crisis he jumped on a horse and rode into the villages. I feel I could do that, too.

Revere's ride

Before Revere's famous ride, during the winter of 1774, for nine months the government almost stopped functioning. Any sheriff, jurymen, councilman, etc., ceased to work with the British General Gage. In every village, at evening time, yeoman drilled to prepare for war with the British. The British secretly planned to arrest Samuel Adams and John Hancock who were leaders of this passive resistance.

However, the countrymen heard of this plan. They agreed to alert the people

I felt a sense of timelessness. My mind recalled the lines of the poem, "The Midnight Ride of Paul Revere," written by Henry Wadsworth Longfellow.

*Listen, my children, and you shall hear
Of the midnight ride of Paul Revere
On the eighteenth of April, in Seventy-five*

*Hardly a man is now alive
Who remembers that famous day and year.*

Respond to history

The crossroads of history is a call to each person to respond to the historical moment.

In March 1983 Reverend Moon sent out the IOWC (International One World Crusade). I felt it was God's intention that the same spirit of Paul Revere's ride guide IOWC through every city to call a God-centered nation to consciousness.

In my mind's eye I could visualize the



An anonymous painting of Paul Revere's ride.

when the British troops arrived by lighting the lamp in the old North Church Tower. After the warships landed in the harbor, over 800 men were sent to Lexington. Paul Revere responded to the signal light and rode to Concord and Lexington to alert the villagers of the British invasion. Thus, the American Revolution officially began.

On July 4, 1976, I was in Boston for the Bicentennial celebration of America's Independence from England, 200 years after the day of victory for the American Revolution. I stood on the rooftop of my apartment building and viewed the entire harbor. I saw the black specks of the tall ships sent by the Queen of England to commemorate this famous historical day. The view was magnificent. As the tall ships came closer with their sails billowing, it was a splendorous sight.

image. I could almost hear the "bell ringing" as the church bells in Lexington and Concord rang in 1775. Now the threat is the loss of religious liberty and the encroachment of communism. Reverend Moon's direction is to go out to all the ministers in every church throughout America. Again, I feel the spirit of 1775 and Revere's ride. The ride is repeated.

The signs of Reverend Moon's call are deep and have been building for years. For example, before Reverend Moon's trial and imprisonment, there was a seminar in Barrytown for ministers and academics on the topic of Martin Luther King, Jr. After the seminar we shared more intimately with the moderator, Dr. Herbert Richardson, a theologian with New ERA.

As we sat in a circle together, Dr. Richardson described how the American

government had persecuted Martin Luther King, Jr. He said Martin Luther King, Jr. was a target for persecution, not just because he was a civil rights leader and a leader of the Black people, but because he was a deeply powerful religious leader. Dr. Richardson said that the way to preserve religious freedom in America was for us to work within the existing church structures.

"In almost every American town there is at least one church", he said. "If we can build a communication bond between the churches and denominations, a networking which will bind us together, this powerful unity could fight the forces of evil."

In that small gathering at Barrytown I felt the heart of God speaking to us. I felt the foreshadowing of the historical moment which we are now in: The imprisonment of Reverend Sun Myung Moon.

One of the members of CAUSA, Frank Maketa, wrote this "new" version of Paul Revere's Ride.

By one man's action a new nation was readied;

Now by the actions of many a new world is readied;

As the light shone out from that small church;

Giving the signal, cry the alarm;

So every church in every Middlesex village rang out;

Now churches must once gain warn the people;

"Beware, beware, ready yourselves, Armageddon draws near";

As dawn draws light, God's people must be ready;

To face the day, to fight the enemy and the evil he brings;

With truth, righteousness and true love

Your steed is readied, the night is clear;

The moon gives light to find the path

There!! The lamp has been lit, the signal is given;

From one small church the warning comes;

Ride you Reveres of the new age, ride with undaunted conviction;

Ride to awaken the churches to ring the alarm;

Ride through the night, swiftly, quickly;

Cold and damp, the night air maybe;

Tired and aching, the body maybe;

No time to rest, no time to sleep;

On, on destiny calls;

The hope of the future lies upon your ride;

Yea, even the hope of God. □

Donna Ferrantello is on the staff of CAUSA Ministerial Alliance. She did graduate work in American literature and in theology.

IRELAND

from page 8

things are organized is not overtly religious, a definite spirituality permeates the atmosphere and short prayer meetings are included in the daily schedule for anyone who wishes to attend.

Back in Belfast again, the smoke-filled atmosphere contrasted sharply with the crystal-clear air of North Antrim; yet the business of conciliation remained the same. This time the venue was Dismas House, a home for people on remand or just released from prison who were trying to find their feet. We were joined by two prison chaplains, who have the huge task of trying to extend a friendly hand to often-antagonistic prisoners. One who has been rejected by society, however justifiably, is not likely to respect a symbol of authority from that society; so any respect earned at that level of mission is truly earned as a result of humility and service.

Another educational venture of a

more academic kind was that pioneered by the Methodist College, Belfast. Its purpose is to serve as a means for inter-schools cooperation. A sixth former, Rachel Lieimann, was elected to take responsibility for organizing events such as inter-school debates. This provides an opportunity to mingle with different traditions and expose negative myths, in a way which the regular curriculum does not allow.

The last meeting I attended, at the end of a very busy week, was an interdenominational Bible study group organized by my hosts at Clonard Monastery. The Redemptorists have quite a tradition of ecumenical activities and this meeting proved to be very stimulating.

A creative environment

The final visit on our agenda proved to be the most exciting and hopeful. The project is called Farset Youth and Community Development Limited. Jackie and Raymond McIlwain told us, in their office in the Shankill Road, about the

services they provide and their purposes and goals.

Youngsters from any background who have been unable to find regular employment can join archaeological digs, learn about photography, do a course on computer operating and other related projects. The purpose, Jackie stressed, is not to train people for jobs, but to help the character of each individual to express itself in a creative environment. Ironically, many do find employment after being with the center, as a result of increased self-confidence and interest in life.

One of the most interesting schemes they organized was a city-farm project. North of Springfield Road and situated on the peace-line, this consists of a vacant plot now converted into a thriving farm. Vegetables, plants and shrubs, both indoor and outdoor, are cultivated and a number of animals are kept, including birds. A duck pond was also added, to the delight of the children who visit.

The 'peace-line' is a permanent bar-

rier, erected by the Army, to separate the two communities in troublesome areas. That the farm not only survives but thrives, in such conditions, is a sign of great hope for the future!

The Ecumenical Movement's main impetus came as a by-product of evangelical missionary work in third world countries. The scandal of disunity debilitated their missionary efforts. This was formally recognized at the formation of the World Council of Churches in Lausanne in 1948. With Vatican II, the Roman Catholic Church put ecumenical activity as a main priority in its concept of mission.

Conscientious Christians, all over the world, are more and more recognizing that barriers erected between people either through fear or prejudice is an indictment to the Christian community as a whole. Religious people must be able to lead the way in creating a more God-centered society. □

Bernard Naughton is a church member working with CARP in Ireland.

CAUSA WORLDVIEW

Section 2 • Part 1

When we speak of Marxism today, we must bear in mind that there have been numerous divisions in the Marxist "family tree," particularly since the death of Marx's close follower, Friedrich Engels, in 1895. At that time, there was a dispute between the German Marxist, Eduard Bernstein, and the Russian Vladimir Ulyanov (Lenin). Bernstein criticized Marx's economic theories and advocated non-violent reforms leading to socialism. Lenin, meanwhile, defended Marx's economics while doing his own rewriting of other Marxist doctrines. He eventually claimed, for example, that the stage of capitalism might be by-passed altogether.

Karl Kautsky, who had supported Lenin in the dispute with Bernstein, later disagreed with him over the issue of party membership. (Lenin favored an exclusive party of professional revolutionaries).

Lenin prevailed over Kautsky, but following Lenin's death there was another split between Trotsky, who advocated worldwide revolution, and Stalin, who held that the USSR must be strengthened and made a bulwark of communism before it could expand. Stalin prevailed, and Trotsky was later murdered while in exile.

When Stalin died, there was division between Mao Tse Tung and Nikita Khrushchev.

Although many of the ideas expressed in the CAUSA Worldview are consistent with the theology of the Unification Church, the teachings and work of the CAUSA movement are unique and independent from the Unification Church.

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 different 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 2 of the Worldview is "Marxist Ideology: Overview and Critique."

Marxist Ideology Overview and Critique

chev. As a world figure, Mao would have been the natural successor to Stalin as communism's pre-eminent leader. Mao was the "older brother" of the communist world and had brought China into the communist camp. He was rebuffed by Khrushchev, however, and this was in



part responsible for provoking the Sino-Soviet split.

This is by no means an exhaustive list of the divisions within Marxism, but it serves to illustrate why there are a num-

ber of differing interpretations of Marxist ideology today. The differences among them are primarily tactical in nature, however, concerning how most effectively to achieve the revolutionary transformation of the world.

All forms of Marxism are based on the theories of Karl Marx (1818-1883), who together with Friedrich Engels co-authored the Communist Manifesto in 1848. No Marxist ideologue or scholar will deny the fundamental aspects of his theories. Marx is the forefather of all

Contents

1. Influences on Marx's thought
2. Marx's theory of human alienation
3. Marxism and the Communist Manifesto
4. Communism: a social failure
5. The errors of Marxism
6. Ideology in practice: Marxism and the CAUSA Worldview

Marxisms, and whoever wants to understand them must begin with Marx.

Basic Marxism

As an overview and critique of basic Marxism, Section Two of the CAUSA Worldview examines:

- The person of Karl Marx, his environment and the trends of thought which influenced the development of his theories.
- Basic Marxist doctrines, including the theory of human alienation.
- The chronological development of Marxism, up to the publication of the Communist Manifesto.
- The failure of Marxism to solve the problems of human alienation, that is, communism as a social failure.
- The errors of Marxist doctrine in light of the CAUSA Worldview.
- Ideology in practice: Marxism and the CAUSA Worldview.

Influences on Marx

We find in the writings of Marx, the obvious spirit of rebellion against authority, particularly religious authority. In the introduction to his doctoral thesis, Marx honors Prometheus as the "most eminent saint and martyr in the philosophical calendar."

Prometheus, of course, is the mythological figure who stole fire from the gods and gave it to humankind. As a punishment, he was chained to a rock, and an eagle was sent every day to consume his liver, which grew back at night. He was then ordered by Zeus to repent, to which he replied, "I hate all the gods," and cried out that he would prefer to remain chained to the rock than serve the unjust gods. Marx echoed those very words in his doctoral dissertation.

Marx adopted Prometheus as the model of the philosopher in his challenge against the gods, and would later write that religion is the opiate of the people. What caused Karl Marx to adopt this anti-religious perspective?

The French Revolution of 1789 and the

Napoleonic wars which followed introduced a new liberalism into Europe. After a quarter century of tumult, Napoleon was finally defeated in 1814. When representatives of the victorious nations met in Vienna, they were determined to restore the order which had existed prior to 1789.

On the basis of the Council of Vienna (1814-1815), the Quadruple Alliance of Britain, Prussia, Austria, and Russia, was able, for a time, to reconstruct the old European order, but liberal uprisings broke out with increasing frequency. The reaction was often severe. The British Parliament passed the harsh Six Acts in 1819 against radical activities, and in France, the aristocracy inaugurated the "White Terror" against republicans. In the German Confederation, Austria's Metternich persuaded the Diet to adopt the Carlsbad Decrees, imposing stiff press censorship and curtailing academic freedom, in August 1819.

In 1832, in response to the activities of the radical student organizations known as Burschenschaften, Metternich introduced into the federal Diet six articles reaffirming that all power was in the hands of the princes and that parliaments had no power to impede the prince's judgment.

With participation in government and free expression denied, liberal and national aspiration broke out in the form of revolutions in Europe in 1820 (Spain, Portugal, Italy), 1821 (Greece), 1825 (Russia) and 1830 (France, Belgium, Poland). These were to be followed by another wave of revolutions in 1848-1849 in France, Italy, Germany and Austria.

The Industrial Revolution

Britain was the foremost commercial state at the outset of the 19th century, and it was here that the industrial revolution began, moving next to Belgium, northern France and eastward. As a result of industrialization, most people in the 18th and 19th centuries were able to live better than those of the 15th and 16th centuries.

However, there was still a great deal of human suffering. Individuals and families were uprooted from villages, farms and feudal estates and concentrated in urban areas. Working conditions in factories and mills were often poor, and wages were low. Women and children were employed in factories, mines, shops and fields. Poor health conditions led to increased disease and a higher infant mortality rate for infants born to working mothers. As factory weaving replaced home industry, family unity suffered. This was aggravated by the extended work hours of both men and women.

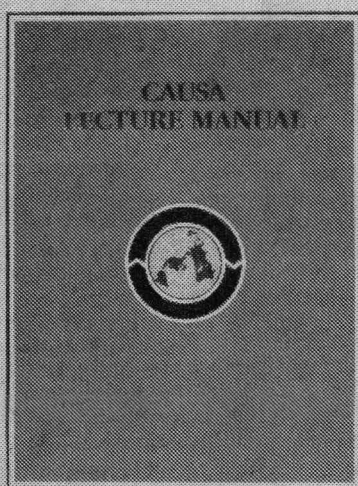
Crime and prostitution increased. Rapid industrial growth caused fluctuations in employment and a consequent increase in unemployment and job insecurity. Historian Harold Perkins states that:

"In much larger towns of the new age, distress was more concentrated, more visible, more vociferous, and, since it affected much larger numbers of the potentially disaffected, more feared as the detonator of revolutionary explosions than in the old society, where the bread riot was less likely to trigger off political discontent. In the first half of the nineteenth century every major slump produced its wave of political protest, every major political crisis coincided with a period of marked distress." (Origins of Modern English Society).

With improved economic mobility for many, there occurred a perceptible widening of the gap between the poorest and the richest elements of society. Additionally, as Perkins observes, there was the increasing segregation of urban society into different streets, districts or suburbs according to income and status,

continued on page 11

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THE DIVINE PRINCIPLE

Volume 3 • Part 2

Historically it has always been understood that Jesus came for the salvation of humankind. As Paul writes: "For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him." (1 Thess. 9-10).

Despite such understandings, the actual meaning of salvation has for many remained somewhat vague. Does salvation simply refer to the afterlife? Is it limited to individuals? What does it mean to be saved?

If someone who was dying were to be saved, we would understand that he was restored to life and health. The same is true of a person drowning; to save him would mean to pull him from the water and return him to the shore. In these instances "saving" a person means restoring him to his prior state of well-being.

By the same token, Divine Principle teaches that spiritual salvation means restoring fallen man to his original state of goodness and wholeness — the state he enjoyed before the Fall. This means restoring him to the position where as an individual he can fulfill the original purpose of life.

Must be perfect

When Jesus came two thousand years ago, he unequivocally stated the goal of the individual life: "You therefore must be perfect as your Heavenly Father is perfect." (Mt. 5:48)

In Greek, the language in which Matthew wrote his Gospel, the word "perfect" (Greek: telios) means "end" or "goal." It may be thus understood as describing one who has reached the end, or has achieved maturity in the image of God. For Divine Principle, such an ideal, challenging though it may be, reflects God's goal in His original creation and His goal in salvation. His first task is to create individuals who are full reflections of Himself.

Let us recall, however, that the process of salvation is meant to go beyond individuals. When John writes in his Gospel that "For God so loved the world that He gave his only Son" (Jn. 3:16), he was reflecting the ultimate extent of God's goal. God is not just interested in individuals; He also intends to save families, races, nations and the world.

If we think of what a saved world would be, we must think of a world free

In addition to the Old and New Testament of the Holy Bible, the theology of the Unification Church is the Divine Principle as revealed to Reverend Moon. The Divine Principle 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 Three is "Why Christ Came and Why He Must Come Again." If you have questions regarding any of its ideas, please don't hesitate to write in with your questions to: The Editor, Unification News, 4 West 43rd Street, New York NY 10036.

Mission of the Messiah

from what John F. Kennedy called the "common enemies of man — tyranny, poverty, disease and war itself." Speaking positively, we may envision a world where the strong are generous and the weak secure, where, in the words of Amos: "... justice will roll down like waters and righteousness like an ever-flowing stream." (Amos 5:24)

It would be a world in which humanity's ancient hope for peace was realized, and our desire for material well-being met. It would be in effect a Garden of Eden that had been restored on a global scale.

Of course one may wonder if such a world could actually be realized. The record of human history is not promising. Nevertheless, Divine Principle points out that such a vision relies not primarily on man — although man has his part to play — but on God. And for God to be God, He must one day realize His original ideal.

Those who have followed God have on occasion been blessed with insight as to His ultimate purposes. The Apostle Paul, for example, wrote of the day when God would "unite all things in (Christ), things in heaven and things on earth." (Eph 1:10). Similarly, the prophet Isaiah writes of the Lord's proclamation: "I have spoken, and I will bring it to pass, I have purposed and I will do it." (Is. 46:11)

In the fullness of time, God will surely accomplish his purpose. As the God of love, He could never leave fallen man in his current state, for man was created as His child.

By what steps would a restored world have to be approached? If Adam and Eve originally had managed to become marriage partners who reflected God's love, and if they had raised their children in this spirit, their family could have been the origin of an enlightened clan, society, nation and world.

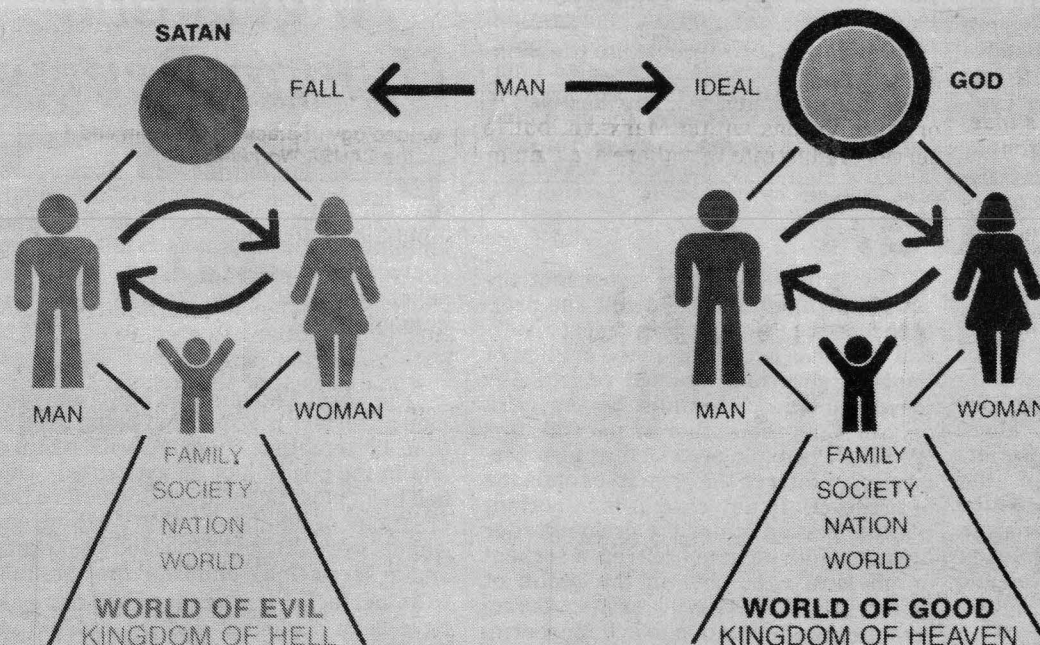
In other words, as the children of a perfected Adam and Eve matured and started their own families, their original family would have gradually expanded, finally developing into one world family. At the core of this global family would have been one set of true parents, perfected Adam and Eve, representing God's parental love to all their descendants. Centered on this family, the Kingdom of Heaven on earth would have emerged.

Divine Principle teaches that throughout history God's purpose and method are consistent. The goal of salvation is thus a restored world expressing God's original ideal and centered on perfected man and woman. It is for this purpose that God sends the messiah. He comes to stand before God as the true individual and to establish a true family — a family which embodies and expresses God's love. On this foundation the Messiah is to build an ideal nation and world, thus fulfilling the originally intended Kingdom of Heaven on earth.

For this reason Jesus came proclaiming the Kingdom of Heaven. Matthew writes: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom..." (Mt. 9:35)

In the next section we will look more specifically at what the Kingdom meant for Jesus. □

Next Month • Part 3 The Kingdom



Salvation = Restoration

Through the fall of man, a world dominated by evil came into being instead of the world intended by God. The goal of Salvation is the restoration of the world from evil to good, beginning first with a family, and on this foundation, progressing to a true nation and world.

CAUSA

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which broke it down into isolated and mutually hostile classes.

Nowhere was social dislocation and the sense of uncertainty more evident than in Germany where reforms in the years from 1807 to 1821 had altered the political and economic structure, but had been unable to establish a tradition of liberal government and national loyalty. The foundation of bourgeois consciousness and material prosperity upon which England and France had built their representative institutions was still lacking in the German Confederation at the time of the tremendous expansion of industry which took place between 1789 and 1848.

Conflict in Marx's family

Marx was born May 5, 1818 in Trier, in the German Rhineland, an area which had been annexed by France and held from 1795 to 1814. During this time period, the Rhineland had experienced economic, administrative and political reforms. The Rhineland was then occu-

pied by Prussia as a result of the Council of Vienna.

It would be hard to find a more traditional Jewish lineage than that of Marx. However, his father, Heinrich Marx (1782-1838), converted to Christianity in 1816, probably to facilitate the advancement of his legal career. In 1824, he converted his children including Marx. However, Marx's mother, Henrietta (1787-1836), resisted the conversion. She did convert in 1825, but returned to Judaism after her husband's death.

Marx's family must have experienced a two-fold discrimination. On one hand, they were discriminated against by the Prussian society for being Jewish. On the other, they were looked down upon as apostate by the Jewish community. In this situation, Marx may have had strong feelings of loneliness, alienation, inferiority, humiliation and defeat. Perhaps this lack of identity and self-assurance contributed to his transformation into an extremely rebellious and militant person, bitter toward the society around him.

These feelings would have been intensified by the oppressive actions of the Prussian government. However, very few of the leading radical intellectuals of that

time had seriously suffered at the hands of the European authorities, and most of them (including Marx) appear never to have even been inside a factory. It was a new vision, rather than old grievances, which was the force behind their revolt.

Break from God

In his early youth, Marx seemed to share his father's deistic views, although we find expressions of fervent Christian feelings as well. He wrote in an assignment submitted to the Gymnasium (secondary school):

"There stands man, the only being in nature which does not fulfill its purpose, the only member of the totality of creation which is not worthy of the God who created it. But that benign Creator could not hate His work; He wanted to raise it up to Him and He sent His son, through whom He proclaimed to us: Now ye are clean through the world which I have spoken unto you.

"Then, when by union with Christ a more beautiful sun has risen for us, when we feel all our iniquity but at the same time rejoice over our redemption, we can for the first time love God, who previously appeared to us as an offended ruler but now appears as a forgiving father, as a kindly teacher." (Collected

Works)

Perhaps it was a particular tragic or shameful event which shattered this Christian communion which the young Marx shared with God. It must have been something more abrupt and severe than a gradual diminishing of religious fervor, or a progressive estrangement from God, something more terrible and awful than doubt. The French writer Maurice Clavel speaks of a "counter-conversion" experienced by Marx. In the poem, "The Pale Maiden", Marx writes of one who has "lost heaven, this I know. My soul faithful to God was marked for Hell."

Another poem suggests that after his break with God, Marx felt cursed for eternity: "So a God has snatched from me my all in the curse and rack of Destiny. All his worlds are gone beyond recall! Nothing but revenge is left to me!"

It seems that Marx was unable to participate in the Christian experience of repentance. He eventually came to view God as the enemy of human progress, and committed himself to the elimination of religion. Later Marx would become an extremely militant atheist, regarding the Christian religion as "one of the most immoral there is." □

THEOLOGY: QUESTIONS & ANSWERS

This is a series of excerpts from "Christian Tradition and Unification Theology" prepared by Dr. John Andrew Sonneborn of the Unification Theological Seminary. This book is based on questions about the Divine Principle presented by theologians over the years at the many ecumenical conferences sponsored by the church.

Evil and the Interpretation of Genesis 2-3

• Q •

The Principle discusses the origin of evil based on the biblical story in Genesis 2 and 3. It takes the story literally in stating that humanity descended from one pair of ancestors -- which many modern Christians doubt -- yet interprets the story's serpent and trees as symbols. What is the basis for these choices? Also, is the story being treated as mythic or as revelatory?

• A •

God and the Origin of Evil: We study the origin of evil in order better to understand current evil, and to understand God's action in history to eliminate evil -- action which still continues. We study the origin of evil to understand the solution to evil. A further purpose in discussing the origin of evil is to defend God against the accusation that God is responsible for evil and has unnecessarily allowed evil to exist. It is our faith, in holding God innocent of original evil, that human existence began with uncorrupted humans and an optimal environment, with the real opportunity of perpetuating a human existence free from significant suffering. The story in Genesis 2 reveals such an original situation and prospect. Genesis 3 reveals, accurately we believe, the dynamics of the transition to our existence full of extreme suffering, especially spiritual suffering.

The Principle, as a religious view, holds that the essence of suffering lies not in relationships among humans or with our natural environment, but in our estrangement from God, the transcendent, loving creator.

The fundamental alienation from our origin -- and from our deepest nature, which is to give love freely -- poisons relationships among humans which in turn poison our relationship with our environment. The fundamental alienation has social consequences. Reflections on social evil and on the fundamental and internal alienation from God can be mutually informative. Genesis 3 reveals both the dynamics of the original estrangement from God and its extension in social conflicts.

Human Origins: According to the Bible all existing human beings are descended from one couple and all unnecessary suffering may be traced to their estrangement from God and corruption. Various alternatives to this faith are widely held today, even Christians, Jews and others. But they are problematic for religion (and any scientific support for them is quite unsure). If, for instance, we are descended from various sets of ancestors, the various races of humanity might be of intrinsically different quality and value, or even be different species. It could even be held that some peoples or races are more amenable to salvation than others. Such views are abhorrent to our hope. The Principle finds no reason intrinsic to the Bible to reject its teaching on our common origination; human reason confirms the value of the scriptural revelation.

From the biblical story we learn that it was the very first parents in the lineage of existing humanity who fell from God and became corrupted and alienated from themselves and each other before becoming parents. Their children could not live in the innocent relationship of love that Adam and Eve had enjoyed. The chain of parents falsely oriented and divided had to continue, to be broken only

by God giving new parents; hence the emphasis in Christianity (especially pronounced in the Principle) on rebirth. A focus on an original Adam help us understand Christ's role as another "Adam".

The principle teaches that the fundamental social plight of humans was always that they did not have true parents and could not become true parents -- parents who would fully mediate God's love and raise their children in union with God and in the tradition of divine love for others. The lack of true parents links estrangement from God to all other social problems. Jesus and the Holy Spirit brought salvation, rebirth. They are true parents. Yet there continued to be no true parents on earth, parents who were the kind of people and couple and parents intended by God, needed for the elimination of social evil and spiritual confusion.

The Spiritual Source of Sin: It is the prevailing Christian tradition that the fundamental source of human sin is spiritual, that is, immaterial; and there is a long-standing tradition that the original tempter is the immaterial angel, usually known as Satan, sometimes called Lucifer. Some Christians in this tradition have held, from the study of Genesis 3, that out of a serpent's mouth came words of temptation but that the words were actually spoken by an angel through the serpent.

The Principle simply states that the serpent symbolizes the angel. The preference in the Principle is to report historical events as occurring in the context of the laws governing created reality. Any unnatural miracles would be the work only of God, the author of natural laws (and the Principle sees God as also preferring to enforce the principles and laws of creation). In any case, it is important that the corruption of the created order did not originate in matter (eg. a serpent or physical need) but in the realm of spirit where free will exists. Correspondingly, the solution to evil must originate in spiritual transformation. After all, the enemy of God and humans from whom we must be freed is not any material serpent but is spiritual.

The Carrier of Sin: In addition to focusing on the spiritual cause of the fall, in its emphasis on the angel, the Principle focuses on the significance of the fruit of the Tree of the Knowledge of Good and Evil. It is of special importance that the tempting object, the violation of which would be catastrophic, be something essential in God's creation, without which the fullness of love could never be realized.

A God who created a tragically dangerous object not central to human existence, even extraneous to it, and made it even possible for humans to relate catastrophically to that object, would not be God our loving Parent. On this basis the Principle concludes that the tempting object was not a literal fruit, an unessential object. Further, in accordance with traditions in the Bible of the symbolic uses of fruit, trees of life, eating, and knowing (with the Bible's symbolic meanings evidently grounded in nature)

and in accordance with an analysis of the situation in Eden in light of biblical theology, the Principle reveals the fruit to symbolize love.

The full expression of love, in marriage, is essential for the fullness of mature human life but attempted full commitment of love prematurely (when love is "unripe") is unnatural and catastrophic. The Tree of the Knowledge of Good and Evil then symbolizes a human bearer of love, and trees of life in the Bible also symbolize humans, perfected or growing toward perfection (Prov. 13:12; Rev. 2:7, 21:6-7, 22:14).

Thus in the Principle interpretation, Genesis 2 and 3 contain a report of our actual first ancestors but do not report actual fruit trees, fruits and serpent. Even those who, holding that an angel used the serpent, find important the existence of two trees along with the two humans may appreciate and accept the Principle's revelation of the dynamics among the humans and angel, centering on love, faith, doubt, and disobedience. After all, the resolution of evil is not a

continued on page 13

Angels and Human Beings

• Q •

Please summarize the Principle's teaching on the nature of the angel, traditionally named Lucifer, who tempted the first humans to fall and who confronts us today as Satan. What are angels like and how do they relate to humans?

• A •

The angel who tempted our first common ancestors is a spiritual being. At the time of tempting them he was mature and in the position of an archangel, who had been most beloved by God before the creation of humans, God's children. Angels were created to be God's servants and to serve God's children; they are not to be perfected in stability until humans have been perfected and established in dominion over the whole creation. It is when a servant has a perfected lord and lady that he or she may enjoy perfect, enduringly faithful service in full contentment. Angels will participate in the glory of human dominion.

A human living on earth is constituted of spiritual self (spiritual mind and body) and physical self (physical mind and body). Angels, as spiritual beings, have spiritual minds and spiritual bodies. They do not have physical minds or physical bodies. Angels relate to humans spiritually. The Principle interprets Genesis 3 to reveal that the archangel, Lucifer, fell from God and became Satan through seeking Eve's love instead of God's and through winning her love against God's will. His fall was consummated by their spiritual union in love.

Christian tradition has considered the motivation of the fall of the angels, often pointing to their hubris and disobedience. The Principle, building on suggestions from some of the greatest early Christian theologians, reveals that improper love was the fundamental motivation, causing false pride and rebellion. Improper love, namely, lust, the cause of the fall, is spiritual. When the Messiah has established dominion upon the earth, in the purity of love, and when all humans will not yield to any angel, all angels will enjoy serving God and humanity. □

• Q •

Imperfection of Adam and Eve

Christian tradition has generally held that Adam and Eve were adults at the time of their fall from God, and the Bible refers to them as "man" and "woman". Then, why does the Principle teach that they were immature -- a position advanced by only a couple of the early church fathers?

• A •

The Korean term, miswansung, is variously translated in Principle texts as imperfect or immature; it also means incomplete, and its core meaning seems to be that a creation has not yet realized or embodied the creator's plan for it. The question here is not whether Adam and Eve were old enough to be called man and woman but whether they had grown to the full stature and humanity of Christ (Eph 4:13). This was God's destiny for them, as for us. It was upon becoming spiritually mature humans that they were to become "one flesh" (or, to use the metaphor of Genesis 1, to become fruitful, to bear ripe fruit).

God's principle of creation is that when a being is mature that God can fully use it for his purpose, uniting it with another being in a four position foundation to create new value. Our first ancestors did not attain that stature and sought unity in marriage before they were ready to give themselves wholly in love. In fact, they became parents while corrupted. At the Second Coming we shall be like Christ. Then only, we may attain our desire.

By perfect maturity, the Principle means the state in which a person is internally stable and disciplined and, more importantly, ready to embrace one and all with unconditional love. The perfectly mature person has an unbreakable relationship with God and is ready to enter into a permanent relationship of giving and receiving with another. This is an appropriate depiction of Jesus Christ. The perfectly mature person will never fall from God but will act always in union with God, for the joy of others, not their sorrow. The Principle affirms that God will bring about a world with perfectly mature humans raising sinless children and protecting them against falling from God. Tragic sin, once eradicated from the world, will never reappear.

The Principle further teaches that our first human ancestors were originally without flaw and with the full potential, possibility and opportunity for attaining perfect spiritual maturity by the time of their physical maturity. To attain this, they had only to maintain faith in God and follow God's way of principled love. It was through our human ancestors' growing through childhood and youth according to God's principle that they would best become qualified to raise their own children. They would establish the tradition of growing in divine love, and would pass on that tradition to their children whose own growth in faith and love would be greatly eased.

For us to realize our potential, faith in God is required, faith in God's word. In Eden the word was invisible; in Jesus Christ the word became visible giving us life. Yet, we do not see Jesus clearly, and Saint Paul shockingly wrote of some of the early Christians, "you are dead" (Col. 3:3). At the Second Coming, those with faith will see him as he is (1 John 3:2). Jesus, however, asked, "Will the Son of man find faith on earth?" □

WHAT'S IN A NAME? *Unificationist!*

By Joy Garratt

Newspaper editors frequently ask me what to call members of the Unification Church. They'll call me and sheepishly say, "I've heard you called 'Moonies' — is that what you want to be called?"

Frankly, on a personal level I don't mind what people tag me. I care more about what that tag means to them.

For instance, a minister who works with some of our members involved in food distribution in metropolitan New York commented, "Who are the Moonies? They are people you can count on. Why if they arrange to meet me they are on time — that's more than I can say for some of the people within my own church!"

Now, if I become upset with this individual for calling us Moonies, I will miss the point that he respects us as people of integrity and reliability.

Another woman pigeonholed her

brother at a family wedding, saying "You Moonies have got to let people know what you're about — why you are providing one of the major bridges for Eastern and Western people to understand one another!" You just don't interrupt acknowledgment of that caliber to explain, "Well, sis, that's very perceptive of you, but do you mind not calling me a Moonie?" Such a comment breaks the flow of enthusiasm.

Ugly stereotype

Unfortunately, though, many people use the word Moonie out of prejudice. Such unhappy individuals seek to deliberately perpetuate an image that members of the Unification Church fulfill some sort of ugly, religious stereotype, the classic hollow-eyed, cultic bigotry that has traipsed after Jews, Catholics and just about every denomination that has ever existed.

While we worship God as the source of our love and life, some of our detractors insinuate that we worship Reverend

Moon, and thus justify what they feel to be a legitimate reason for calling us Moonies.

Therefore, I prefer that the public called us "Unificationists." I believe that it most fully reflects the essence of being a part of the Unification movement.

The full name of the Unification Church is the Holy Spirit Association for the Unification of World Christianity. When Reverend Moon and five early disciples incorporated the Unification movement in 1954, they were concerned about unification. Korea had just passed through three years of devastating war that permanently divided the nation. While religious ferment ran high, and many religious movements were mushrooming, bitter conflict among and within denominations disheartened many Christians.

Thus, the Reverend Moon and his followers were concerned that the power of God, of the Holy Spirit, be the force to connect religious people, and especially Christians with one another, and to heal the internal conflict of the Korean Peninsula. As victims of the hazards of disunity (war, separation of families, death, spiritual isolation, etc.), they were acutely aware of the need for unity. They recognized the profound need to generate unity, to nurture the spirit of cooperation and fellowship at every level

of relationships in society. They felt that this could only happen where God was acknowledged as our common parent and source of life.

A common base

From the beginning, then, the Unification movement has sought to support harmonization between God and human being, husband and wife, parent and child, different races, different religious and philosophical outlooks, and different nations. We believe that there is nearly always a point where people can make a common base, a point where there is a shared or unified perspective that will allow us to work together on some level. When people can acknowledge those points of intersection, humanity can progress.

Because this central theme of unification has served as the core motivation of the Unification movement, its teaching and practices, I believe it is most fitting to call us Unificationists. I am very proud of Reverend Moon and the movement he founded. As I stated in the beginning, I personally am proud to be a Moonie and happy to be recognized as one when people know what it truly means. But I believe the word Unificationist conveys more accurately the depth, of what our movement strives to be and to give to the world. Therefore that's what I want to be called. □

MOONIE!

By John Biermans

Are you one of those people who always wanted to have a nickname? Well, to be entirely truthful ... I am. Maybe you can't really relate, but if you had a name as common and plain and boring as John you might understand.

What's in a nickname? Nicknames to me are a sign of affection. Now of course people sometimes create derisive names which are often cruel and hateful. But on the other hand, the fact that someone would even bother thinking of a nickname always seemed to me to show some kind of care. At least it is giving you some kind of attention. After all, the most cruel thing one can ever do to any human being is to ignore them.

So that leads me to the nickname I picked up when I joined the Unification Church — I became a "Moonie". At first this was rather disconcerting to me — I resented those who used it: "So you're a Moonie are you ...?"

However, over a period of a year or two, this all changed. I began to feel proud of this label, this nickname. So, even if someone called me "Moonie" with a sarcastic tone, I would proudly respond, "Yes I am". And somehow, this would often destroy any negative effect of their derision.

Even better were the occasions when I knew someone had a negative perception of the Unification Church. I would simply say "I'm a Moonie." Again, this would shock the person so much that their negativity would become confused! They were often so surprised that I would

call myself a Moonie with such pride. This would often have the effect of making them reconsider their opinion about the Unification Church "... perhaps these Moonies have something after all."

In other words, you might say the term "Moonie" grew on me. Now I find it the most natural thing to refer to myself in this way. It has become a term of endearment to me and especially so when I hear Reverend Moon talk so affectionately about us "Moonies."

I also find that, this is a disarming thing to say in conversation with any kind of person, whether negative, positive or neutral. People often feel much more comfortable around me — they lose their "uptightness" about the subject because they realize that I am not uptight about it at all. They are able to sense that I feel very good, very secure and very confident in my beliefs.

I guess you could say: "I'm a Moonie and I love it." □

GENESIS

from page 12

solution involving serpents and fruit but is completed only by the surrender of Satan and the restoration of love.

The Principle texts, grounded in clarifying revelation for our time, are not Scripture or a repetition of Scripture but seek through biblical understanding of God and human nature to point clearly to spiritual relationships and their manifestation in society, in order to be a guide for prayer and faith and for individual and corporate Christian life.

The Principle views the Bible as revelatory, not mythical. In the story of the Fall and apocalyptic predictions the Bible describes real events in history. "Symbolic" and "literal" values need not be mutually exclusive alternatives: no angel literally appears in Genesis 3; an angel is symbolized by the serpent, whether manifesting as or using a literal serpent or whether there be no literal serpent. The spiritual meaning is of far greater value than any physical meaning. Because humankind has been under Satan's dominion of false love, the original sin being the sin of false love, God has spoken to us through symbols.

We find many symbols in the Bible. Our search for a symbolic value may be triggered by statements elsewhere in the Scriptures which either point to a sym-

bolized meaning or appear to contradict literal interpretation; it may be stimulated when the thrust of the Bible's revelation of God and God's way with humans strongly suggests a symbolic meaning and/or casts doubt on the validity of a literal meaning. This hermeneutic also holds in the reverse situation. In such a case the plain meaning of a passage shows a spiritual event and the thrust of the overall scriptural witness and/or of relevant passages suggests the occurrence of a physical event.

Correct Interpretation: The process of weighing symbolic and literal values has been called "rightly dividing the Word." The determination of the correct symbolic meaning of a term may be handled based on corresponding and plainly symbolic uses of the term in the Scripture itself, or it may be based on the demands of the overall Scriptural witness, or on the logic of the dynamics of a story.

Biblical symbols symbolize truths. In the Bible God speaks to us in symbols which are not chosen at random but whose correspondents lie naturally in the human mind. The ultimate interpreter of the Bible is one who through leading the life of Christ and through prayer has learned precisely the relationship of God with humans and nature of every human and knows the true values of symbols. □

HSA PUBLICATIONS THE HOLY FAMILY OF FATHER MOON

Joseph Fichter

Published by: Leaven Press, Kansas City.

"American History provides some sad examples of bigotry, hatred and discrimination against religious minorities, and we are witnessing now a renewal of such mindless antagonism against the Unification Church. We generally pride ourselves on American fairness and religious tolerance which seems, however, to be applicable only among the conventional mainline religions.

"I have two objective reasons for making this study. The first is my deep desire to promote ecumenical outreach, and the second motive is my concern about the prevalent religious bigotry that is being expressed against the so-called cults."

— Joseph H. Fichter, Professor of Sociology, Loyola University of the South, New Orleans.

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BRUCE
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The God of True Liberation

Unification Theology emphasizes that Jesus' greatest desire was to build the kingdom on the earth. The very first words of Jesus as recorded in Mark run as follows: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1:15).

The cross has become the symbol of Christianity. This symbol has consequences at the psychological level. Is it any wonder that Christians tend to remove themselves from this world. If the message which often is transmitted by the cross is that this world is something that not even Jesus could overcome then how are we Christians to be effective in overcoming it? Unification Theology clarifies that Jesus came to build the kingdom.

Unification Theology deals in a liberating way with the issue of power. One of the core problems of oppression is the problem of the inability of those in power to share that power with the oppressed. The oppressive structure is buttressed by a theology which says that power is evil; that the oppressed person should be humble, quiet and accepting. This understanding of how persons should act is built to some extent on the notion of a God who does not share power, who gives man no "portion of responsibility" as Unification Theology claims. The power and responsibility which Unification Theology proclaims that God shares with man provides the foundation for a liberating understanding of power throughout society.

Many countries of the Third World have begun to develop indigenous theologies in an attempt to counter oppression and give meaning to their historical experience. The American Unification movement members experience of domination by oriental cultural expression in the North American and European Unification Church is perhaps a necessary

temporary penance for the much more devastating form of cultural imperialism visited upon the Third World by North American and European missionaries.

If we are to create a world of unity we must live with each other not merely read about or dialogue with persons of other cultures in our global village. This is something Unificationist in their communities around the world do as they live together. Until there is justice, there is never love. So to teach people to love without teaching them to establish justice is to turn them from God's kingdom and towards hell.

As God intends

Jesus' power, Sun Myung Moon's power, and our power lies in seeing things eschatologically: Not as they are but as God intends them to be. Living in that vision of what God wants to do here in the world gives power. God sees us and the world as we are to be with His grace. We need to live fixed on this glorious future not our sinful past or present.

Unification hymns, called "Holy Songs", are almost universally centered around the theme of suffering and hope. All Unification Church holidays are celebrations of liberation of God, parents, children, and the creation. There is even a Liberation Day (October 4) celebrating Reverend Moon's release from prison and God and mankind's liberation.

Unification theology provides a foundation for models for humanizing life. Only to the extent that we remain agents of liberation will God's spirit use us as His instrument. The God of Moses and Joshua, of Ruth and Esther, the God of our ancestors has revealed himself in the Christ. He has heard the cry of His people captive to sin at the individual and the institutional level. He has come to deliver us as the Divine Principle teaches He came to deliver Israel out of Egypt.

Increased interracial harmony and other positive developments in the twentieth century are seen as part of the restoration of God's blessings in the Principle:

"In this century there has been

unprecedented development among many peoples worldwide of tolerance and understanding of other people and of a spirit of love. It is God's dispensation to restore the Second Blessing that has given rise to such attitudes. It also led to the benevolent treatment of the defeated nations by the democratic victors after World War II and the granting of independence to colonies and territories; it has led to foreign aid programs, to increasing ecumenism, to intercultural exchange, and to interracial and international marriages and adoption of children. All of these show the trend toward the restoration of God's Second Blessing to man -- the blessing of true love among people and the establishment of one world family." (Divine Principle)

Why Evil

Unification Theology's emphasis on human responsibility leads to an essential agreement with Dr. Martin Luther King Jr.:

"But why is God so slow in conquering the forces of evil? Why did God permit Hitler to kill six million Jews? Why did God permit slavery to continue in America for two hundred and forty-four years? Why does not God break in and smash the evil schemes of wicked men? Perhaps if God dealt with evil in the overbearing way that we wish, He would defeat His ultimate purpose. We are responsible human beings, not blind automatons; persons, not puppets. By endowing us with freedom, God relinquished a measure of his own sovereignty and imposed certain limitations upon himself. If his children are free, they must do his will by a voluntary choice. Therefore, God cannot at the same time impose his will upon his children and also maintain his purpose for man" (Strength to Love).

The popular clergy person preaches on "How to Relax", how to look out for number one. As Martin Luther King Jr. says, "Some have been tempted to revise Jesus' command to read, 'Go ye into all the world, keep your blood pressure down, and lo, I will make you a well-adjusted personality.'"

The domination of women by fallen men is seen as being opposed by God's side in the last days in the form of the "demand for equality between the sexes," and efforts to end the "exploitation and suppression of women." This fallen nature of men has led to an image of God and Christ as masculine.

If God and Christ are seen as only masculine, then the feminine cannot have the same value. Unification Theology by describing God as masculine and feminine goes to the core of the problem of a male dominated world by showing that God is both masculine and feminine thus the universe is both masculine and feminine. Thus, the chains of male oppression are shattered at the deepest level in the psyche and spirit of humankind.

As this understanding takes hold and the false "macho" rule of men is balanced by the feminine, a new energy and drive for peace will be liberated.

By the fall, domination became the name of the game in relationships. No more "I-Thou"; the "I-It" relationship prevailed. "Your husband will lord it over you." (Gen. 3:16) Since the insides, the love in the relationship was not there, the outsides were all that could be focused upon. This domination of Satan over man, man over woman, Cain over Abel was multiplied, Unification Theology states, to a tribal, societal, national and international level.

The problem will never be solved unless the element of false domination is ruled out of human life at its core in the family. This is why I think that awareness programs such as the "McGinness's Parenting for Peace and Justice" are so helpful. The key however is in a revolution of love. We must be loved in order to love. We must open ourselves to love going beyond past traumatic experiences of domination to allow the love of God to break through to us.

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.

Dear Editor, Bruce Casino, in his New ERA speech, published in the Unification News as "Realistically building the kingdom" (part 1 - Dec. 1 1984) "Unificationism is true Liberation" (part 2 - Jan. 1985) shows evidence that he either succumbs to a temptation common among the "socially aware" minority of Unification Church members (to want to be everybody's friend) or he simply has adopted a new ideology which he is trying to rationalize in Unificationist terms. I suspect that in his case it is the latter.

In my opinion there is a fundamental chasm between the essence of Liberation Theology, Black Theology, Jesse Jacksonism, and other cognate "progressive" thinking and true religion (and I am charitably taking to be the case that the Unification Church is a true religion). Attempting to gain liberationist credentials for Unification teachings and practice involves more than finding instances of the use of the word "liberation" (or some similar word in Korean) by the founder of the church. Doing that is somewhat like trying to find evidence that the church supports "goodness" and then concluding that the church is the true fulfillment of any ideology that likewise claims to be promoting goodness.

By such a method it would be quite possible to write articles such as "Unificationism is true Fascism", "Unificationism is true National Socialism", "Unificationism is true apartheid", "Unificationism is true socialism", "Unificationism is true totalitarianism", and "Unificationism is true democracy."

Bruce Casino of course chose to identify with Liberationism because: a) it is



currently popular (whereas, say, Fascism is not) b) his constituency speaks in those terms and c) he probably now actually likes Liberation Theology.

But Liberation Theology is misguided at its core and is not something one should want to identify with. And even if a person does find himself resonating to its vibrations (as I think Bruce does), he should realize that he is under the sway of a "mythos" other than that offered by the Unification Church. Prometheus' suffering on a rock in the Caucasus mountains may seem to be similar to Jesus dying on the cross, but behind the outward similarities there is a world of difference.

Paul Bullen
Chicago

[We asked Bruce Casino to respond]

Mr. Bullen makes a number of incorrect assertions. The reason I chose to write about (not "identify with") Liberation Theology is not that it is currently popular. It is because it is an important theological development and must be explored from a Unificationist perspective. We cannot bury our head in the sand because we disagree

with something. To win people to the Unificationist perspective we must actively engage in a constructive analysis.

I find absurd Mr. Bullen's comment that I have adopted a new ideology other than Unificationism. I have been a full time member of the Unification Church for fifteen years. I joined the Unification Church when I was seventeen. The fact that my understanding of the insights Unificationism brings to the social arena happens to be different from Mr. Bullen's is no reason for him to imply a lack of faith on my part. I do not feel any need to be "charitable" when stating I believe Unificationism to unequivocally be true religion.

The larger issue here is whether or not Unificationism is open to searching inquiries into ways to relate its crucial understanding to the issues and theologies of these final days. Or are we to adopt a narrow and myopic view of the universal vision which God has given the world through Rev. and Mrs. Moon.

Surely this willingness to dialogue and apply the Principle, is one of the reasons that has led Reverend Moon to found our Seminary, send students to major seminaries around the country and initiate such dialogical projects as New ERA, ICUS and the World Professors Peace Association.

I do not believe that a balanced view of Reverend Moon's statements and the major texts of the Unification Church could lead one to believe we support apartheid, National Socialism, facism or totalitarianism. These are often specifically rejected. On the other hand, there is much support from these sources for some form of democracy, socialism and

Dear Editor, I was impressed with excerpts from Bruce Casino's speech reprinted in the December Unification News entitled "Realistically Building the Kingdom". I was struck by his explanation of how the kingdom is not going to come in any mystical, magical way (although sometimes I wish it would).

Rather, I believe that his realistic perspective is important to grasp. There are many practical aspects to building the kingdom and the quicker we become equipped to deal with them, the sooner the kingdom will come.

John Biermans
New York

liberation of oppressed people. Surely reasonable Unificationists can explore what a true Unificationist approach to these ideals would be.

The main thrust in my paper is that our Heavenly Father does love and care for those suffering in this world. He cares for them as whole persons meaning that he cares for their physical and spiritual well being. We as children of our Heavenly Father must have a similar heart of concern. The question is not whether Prometheus suffering on a rock is similar to Jesus suffering. The real question is whether we as Prometheus's brothers and sisters should strive to end his suffering.

The full sixty-five page text of my paper provide more detail than the excerpts in Unification News. Copies of the full paper can be had by writing me at 4306 17th Street, NW Washington, DC 20011.

Bruce J. Casino
Washington, DC

Unificationism: Response to Modernity

By Josie Lawson

This is the second of two parts. Josie Lawson is majoring in religion and philosophy at Boston University.

From humble beginnings in the Korean countryside in 1954, the Unification movement has grown rapidly into a worldwide movement amid controversy and attention from the media. What can account for this rapid growth and the Unification movement's appeal to so many young people worldwide? Certainly, the answer to this question is multidimensional, and any participant analysis can only represent an incomplete perspective.

I would like to consider this question in light of the problems which modernity has imposed on individuals' consciousness and the decline in the appeal of the traditional forms of religion.

Commenting on the modern world, Max Weber in "Science as a Vocation" observed that: "The fate of our time is characterized by rationalization and, above all, by the disenchantment of the world."

Attempt to cure it

The characteristics of the Unification movement, I propose, may be viewed as a response to modern secular culture and an attempt to cure it of the disease of disenchantment. I will discuss three aspects of the Unification movement which are essential to its response to modernity. These are: (1) a new form of institution; (2) insights from the East; and (3) Unification social vision.

Our first consideration is how to classify the Unification movement; is it a cult? a sect? a church? a crusade? One of the most difficult tasks for sociologists is to find an adequate category for the unification movement.

Viewed from a certain perspective, Unificationism is a sect — it has withdrawn from the church and the world in search of purity of rite and dogma, and has a voluntary membership which stresses individual perfection.

Viewed from another perspective, Unificationism is a cult — it is based on mystical experience: it does break with the dominant religious tradition. But which Unificationism is sectarian or cultic — Korean? Japanese? North American? West Coast or East Coast?

Quintessentially modern

Lonnie Kliever (in *Ten Theologians Respond to the Unification Church*, 1981), writes that Unificationism has appeared too lately, developed too rapidly and migrated too widely to be captured in either of these two classifications or their multiple permeations. Unificationism is a quintessentially modern religion in Kliever's view and, as such, the typologies developed to classify and explain pre-modern or early modern religious groups simply do not fit. "We need new categories for dealing with the institutional forms and societal roles of distinctively modern religious groups such as Unificationism?"

In his search for new categories more appropriate to modern organizational forms of religion, Kliever suggests using a term which originated with Harvey Cox — the metainstitution. Kliever believes that its description is suggestive of what might be emerging as a distinctively modern form of religious organization.

Cox (*The Feast of Fools*, 1977) calls for a special form of flexible institution which exists not for itself but to join the two worlds of fact and fantasy, or of culture and religion:

"This metainstitution must have a number of characteristics. In order to animate fantasy it must cultivate the symbols that opened men to new levels of awareness in the past. It must be in

effective touch with the most advanced artistic movement of the day and with historical and trans-historical images of the future. It must teach men to celebrate and fantasize. But above all it must provide a fertile field where new symbols can appear. Since man is body and heart as well as brain, it must include effective and ritual components. Finally, it must be a part of the culture in which it lives but sufficiently free so that its fantasies are not pinioned and ham-strung by present expectations."

The coming metainstitution

Is the Unification movement, then, such a coming metainstitution? Kliever believes that the possibility should not be dismissed lightly. "To be sure," he adds, "the Moonies all too frequently look and act like a church struggling for power, like a sect reaching for purity or like a cult searching for peace." But there are other indications that Unificationism may be part of the "coming metainstitution" that Cox envisions.

There are structures and ministries of the Unification movement that have a

cal and unique sovereignty of the transcendent Creator God that such rationalization becomes possible for whole masses of people rather than for a small group of intellectual elites."

Consequently, Rubenstein believes that the only way out of the "iron cage" is a transformation of consciousness originating in religion to overcome the present situation, but not a return to the past forms of biblical religion, since they were instrumental in the creation of the "cage" in the first place.

Spiritual renewal

Rubenstein is convinced that possibilities for spiritual renewal exist in the Orient, which, he says, may have an important long-range impact on the world as a whole. Any return to biblical religion, he argues, unless combined with some new spiritual element, can only have the long-range effect of further intensifying the rationality of the modernization process.

In his article entitled "Radical Secularization, the Modern Age and the New Religions," Rubenstein reviews certain

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In his article entitled "Radical Secularization, the Modern Age and the New Religions," Rubenstein reviews certain elements in the Unification movement which may make it an effective agent of spiritual renewal.

metainstitutional character — the International Cultural Foundation, the International Conference on the Unity of the Sciences, the New Ecumenical Research Association and others. What if these are not mere organizational fronts as opponents uphold? What if these are the Unification movement, Kliever asks, not serving or supporting its own institutional and doctrinal interests but providing a structural and symbolic context within which diverse individuals and groups, institutions and traditions can freely explore that "infinite-possibility thing" which is modern religion and life?

"Could this company of dreamers, seers, servants and jesters be a herald of the new church? Clearly the game is still too new to call. The odds are that Unificationism will in fact not dare the future as future but rather treat future as past. But the possibilities are there for the Unification Church to pioneer the way toward distinctively modern forms of religious organization."

Richard Rubenstein, a notable theologian, speaks of our era as being a "time of the death of God," by which he means that the thread linking heaven and earth, God and man, has been broken. He adopts a Weberian analysis of the roots of the "iron cage" of modern culture and sees it as an unintended consequence of the triumph of biblical religion. Rubenstein explains that: "In essence to modernize means to rationalize and to disenchant, but, as we have seen, it is only with the triumph of Protestant Christianity and its doctrine of the radi-

elements in the Unification movement which may make it an effective agent of spiritual renewal that will help mankind find a way out of the "iron cage." I will review them briefly:

Charismatic Leadership: According to Rubenstein, neither mainstream Jewish nor Protestant clergymen have effective value-defining authority. They are largely salaried professionals who know their social location and its constraints. Charismatic leadership can be derived from the office or the person of the leader. The leader of the Unification Church derives his authority from personal charisma, which largely stems from cultural inheritance. Says Rubenstein, "Insofar as the Reverend Moon is not cut off from the sources of inspiration present in indigenous Korean religious culture, he may be able to infuse his movement with a spirit of inspiration that is no longer possible in the secularizing and disenchanted West. That he has been able to inspire an impressive number of persons both in the East and West is evident from the growth of the Church."

The Asian Origin of the Church: Rubenstein believes that, both economically and politically, the center of gravity of world civilization is in the process of shifting from the Atlantic to the Pacific and find that the Asian origins of the Unification Church are a distinct advantage to it. At one level, he writes, the Unification movement has, almost single-handedly, reversed the historic role of the Christian missions. Until

its advent, Christian missionary efforts were almost exclusively those undertaken by Western churches to effect the spiritual transformation of the non-Western parts of the world. Concluding his article, Rubenstein writes:

"Perhaps the moment at which western religion had come to a dead end of the 'iron cage' was followed by the kind of shift from one civilization to another that makes a new beginning possible. In human history, every new era has witnessed its own characteristic spiritual response. It is doubtful that many moments in human history have been as laden with the potentialities for new material and spiritual beginnings as the inauguration of the Pacific era. With that new beginning the Unification Church has a unique and unparalleled opportunity. Hopefully, it will grasp that opportunity. Hopefully, it will give to humanity a new fulfillment for a very old idea: *Ex Oriente Lux*, Light out of the East."

Theological challenge

In his article entitled "The Real Threat of the Moonies," Harvey Cox reviews what he finds to be the real appeal and challenge behind the Unification movement. Says Cox, "I think this theological challenge comes at three levels, no one of which can be dealt with by attempting to reduce the appeal of Unification to behavioral control or political subterfuge."

According to Cox, these three levels are: Unification bid to transcend the particularism of historical Christianity and combine the great religious traditions into one; its programmatic effort to go beyond the dichotomy between religion and science; and its vision of a *novus ordo seculorum* (new social order) guide in its economic and cultural life by religious teachings.

The attraction of the Unification movement to many idealistic youth is not a result of sinister brainwashing, says Cox, but an inevitable consequence of the utter vacuum that now exists on what might be called the "Christian left." Many young people, he believes, are looking for a credible, religiously grounded social vision. But little is offered them. "I am convinced," says Cox, "that the only real 'answer' to the Unification religious/political challenge is to provide something better."

Cox concludes: "The real challenge is that unification presents to idealistic young people a social vision aimed at peace, racial amity, ecological balance and economic justice based on stories and symbols drawn directly from the biblical sources they have heard since they were young and from the American civil religion that still — despite Watergate, Viet Nam and all the rest — maintains a grip on their imaginations. Furthermore, this vision of a Heavenly Kingdom that will start in America is presented as something the members can begin to work and sacrifice for right now. And they do."

Coping with modernity

For anyone who wants to live a meaningful life, modernity is problematic. Whether we are orthodox Jews, liberal Protestants, devout Communists, or Navajo Peyote cultists, the quest for meaning ties all human beings together. This article raises questions about modernity from the perspective of the new religions.

The Unification movement argues that traditional religions are no longer able to protect us from the that of meaninglessness. Is it right? Can traditional religions adequately respond to the needs of people in the modern age? Are the new religions merely deviant cults, passing fads, or valid remedies for the ills of modernity? We are all inhabitants of this perplexing world; therefore, these questions are ours. □

From "New Perspectives"

Evolution and form, the hierarchy of Nature



RICHARD
L. LEWIS

I received an unexpected, and thereby all the more delicious, warm fuzzy the other day when a college evangelical asked for permission to reprint some of my science columns in a student publication. It could have taken no more than a picoseconds reflection before I acquiesced.

As an afterthought, he then asked if I could write some columns on the topic of evolution. He had found in his evangelical work on campuses that the materialistic, mechanistic perspective derived from Darwin's insights was a great block to understanding God. I gently reproached him as I explained that almost all of what I wrote was about evolution.

The reason why the focus of these columns is perhaps not so clear has been summarized nicely by Steven Jay Gould, professor of Geology at Harvard. In his February '85 "This View of Life" column in *Natural History* on the topic of "Nasty Little Facts" he noted that:

"We know ... ties of genealogy connect all living things on our planet, because these theories assemble and explain so much disparate and unrelated information."

The materialistic, mechanistic view of science, and particularly evolutionary theory, ties a lot of little bits of information and fact together in a nice neat package. If there is to be any hope of a new viewpoint catching on in a big way it had better tie the package together better and also include the little bits that refused to fit into the old package.

Dr. Gould also points out that: "In science, one little fact, like a single foot soldier, almost never decides a great battle." So in the historical battle of "God" and "No God" there is little point in looking for the 'fact' that will cause the collapse of materialism. Instead, there has to be an assault on many fronts.

As Dr. Gould encourages (I am sure unintentionally):

"Large numbers of little facts may eventually combine with other social and intellectual forces to topple a grand theory. The history of ideas is a play of complex human passions interacting with an external reality only slightly less intricate."

Thermodamnation

One of these 'foot soldiers' I discussed in last month's column was the fact of 'form.' It is quite clear from our daily experience that the simple laws of physics and chemistry are not enough to explain the world around us.

An excellent example is the newspaper you are reading.

I am not for one instance suggesting that it is a miracle (although the closer I get to deadline the more I wish it were) and is not a law-of-nature abiding entity. However, thermodynamically speaking, it is a highly improbable entity.

The journey from tree to pulp to paper to New York to printer to label-affixer to post office to you obeys every natural law, yet, just looking at the sequence that occurs, it is highly improbable. At each step there were many equally probable lawful events that could occur.

No less improbable is this very column you are reading. In it are about 9000 letters and characters. Now all the possible combinations of the 60-odd upper and lower letters etc. are energetically, equally likely. That this particular one is here is highly unlikely. Updating and disproving the old enough-monkeys-hitting-a-typewriter-for-long-enough-will-produce-Shakespeare idea: There

are roughly (according to my computer, another highly improbable aggregate of sand and plastic) 1-followed-by-15,250-zeros equally possible combinations. Even the most ideal sort of super miniature computer that could create and examine a billion billion billion billion combinations using only the energy obtained by the annihilation of a single subatomic particle would use up the entire mass-energy of the whole universe and still not have tried 1-followed-by-200-zeros combinations. Yet this particular combination is here. It only took 3 hours and a few watts to run my word processor and here it is.

Look around you, almost everything — the table, the chair, the lights — is most improbable from a laws-of-nature point of view.

One of the laws of physics that often pops up in the 'God' and 'No God' debate is the second law of thermodynamics. The first law is that energy is neither

If each thing has an invisible pattern associated with it and everything is made up of smaller things assembled together, there must exist a hierarchy of these invisible patterns.

The water molecule has a certain characteristic pattern which includes the pattern for hydrogen and oxygen molecules. However, just as the invisible character (idea) of paint and canvas are included in the idea of the Mona Lisa, there is more to the character of water than just the characters of hydrogen and oxygen.

In 'Unification Thought' — which like all philosophical works, delights in precise if mind-boggling titles — this 'russian doll within russian doll' situation is called "The stepped structure of sung-sang and hyung sang in existing beings" (sung-sang is the technical term for invisible character and hyung-sang for external form).

So exactly how complex can this inter-

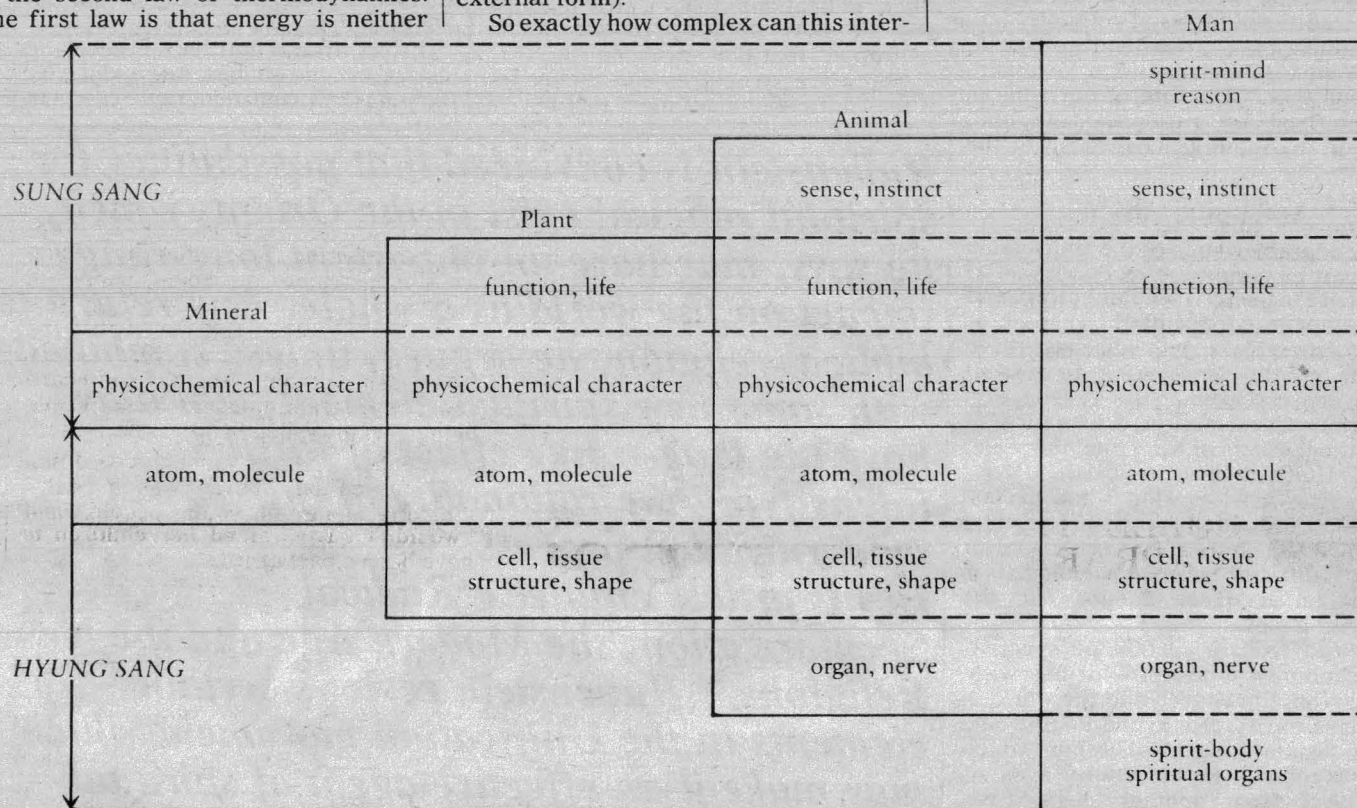
living and dead organisms.

"... every beast of the field and every bird of the air, and [God] brought them to the man to see what he would call them ... " Genesis 2:19. A clear claim for taxonomy to be the oldest profession.

The oldest profession

The cladists claim that all we can be sure about the various species are the positive and verifiable characteristics by which we can classify them and see how they all fit together into the patterns that exist in nature. They claim that it is not possible to show ancestral, evolutionary links between species.

Bethell interviewed a Dr. Nelson on the staff of the Natural History Museum in New York. He asked him about fossils: "Don't we know that evolutionary theory is true from the fossils? Like most people, I thought the natural history muse-



The hierarchical structure of the internal character (sung sang) and external form (hyung sang) found in nature. Each higher level contains all the elements of the lower levels. A human being encompasses the elements of the animal, plant and mineral kingdom while also having elements not found in the rest of the creation. The illustration is from *Explaining Unification Thought*.

created nor destroyed, the second law states that disorder (technically a concept called entropy) always increases.

An easy mistake to make is the claim that 'life' is incompatible with the second law as life promotes order. But if you look closely, we see that life promotes order in one place by increasing the disorder in others.

Looking at my balance sheet before and after — the energy in sunlight which was captured by the plants which were eaten by me to provide the energy to type this piece — a lot of general disorder was introduced to result in the localized order that is me typing. I assure you that I am a thoroughly law-of-nature abiding citizen.

The key point is that it is a very unlikely situation, and obviously it is the presence of 'mind' that makes all the difference. That is why these highly improbable chairs, tables and newspapers get to be here — the invisible, directive force of mind.

The Principle says that this is the case for all things — not just the things human beings create — which have an invisible 'mindlike' or 'idea-like' component as well as the visible expression. This corresponds to the 'morphogenetic field' concept of Rupert Sheldrake I discussed last month. Dr. Sheldrake postulated that this field acts by altering probabilities.

So, just as we experience in everyday life, the invisible is manifest in the visible by making highly improbable patterns and events actually happen.

nested pattern be? The answer that the Principle gives to this question is that the fullness of this pre-existent pattern that has been more and more expressed over time is the pattern of a human being. The diagram shows how the 'human' pattern encompasses all the others. This complete pattern — or Logos — is that which the Bible calls "the image of God," a topic I will pick up again in a later column.

At this point the 'God' and 'No God' perspectives have very different explanations for why the hierarchical pattern appears in nature:

The atheistic view states that this is because simple things evolve by chance and accident and their characteristics are included in more complicated and higher forms.

The theistic view states that the pattern already exists and more and more of it is being expressed over time.

Interestingly enough, this 'cosmic' debate corresponds to a smaller debate that is occurring in the halls of evolutionary science over the hierarchy in nature.

This debate is neatly summed up in a recent article by Tom Bethell in the February issue of *Harpers Magazine*.

In this article "The taxonomic case against Darwin," he describes the intense challenge posed to orthodox Darwinism by a group of scientists (labelled 'agnostic evolutionists' by the author) who extol the virtues of 'transformed cladistics', a new theory of taxonomy.

The purpose of life for a taxonomist is to classify and categorize the myriads of

ums had pretty much worked out the fossil sequences, much as in an automobile museum you can find the 'ancestors' of contemporary cars lined up in sequence."

Dr. Nelson replied: "Usually with fossils all you find are a few nuts and bolts, an odd piston ring, maybe, or different pieces of a carburetor ..." He claims that much too much importance had been attached to fossils.

As Bethell puts it, "To the cladists, the science of evolution is in a large part a matter of faith — faith different, but not all that different, from that of the creationists."

So what evidence is there for believing in evolution? Dr. Platnick, a cladist also with the Natural History Museum, told Bethell that:

"The evidence was to be found in the existing hierarchical structure of nature. All organisms can, as it were, be placed within an interested set of 'boxes.' The box labeled 'gazelles' fits in the larger box labeled 'ungulates' (animals with hoofs), which fits inside the 'mammals' box, which fits ... inside the 'vertebrates' box."

But as we have already noted, there is a totally different explanation for this hierarchical situation we find in nature. It is a reflection of the hierarchical pattern in the invisible, directive character that gives form to all things.

Perhaps other facts that seem to support evolution also have other explanations. □

JOHN
BIERMANS

Being a lawyer gives me an opportunity to learn all those very impressive words and that mystifying terminology which supposedly makes lawyers worth \$100 - \$200 or more per hour. My favorite phrase recently is one used by Harvard Law Professor Laurence Tribe in a case he recently argued before the U.S. Court of Appeals. He referred to the fundamental importance of "the rule of law" to our society. He was responding to a legal brief by attorneys representing one of the more notorious faithbreakers — Galen Kelly. He described people like Mr. Kelly as "vigilantes . . . who placed themselves above the law." He went on to say that "the rule of law itself requires the swift and certain repudiation" of this activity.

The recent case of Bernard Goetz in New York City has brought the whole issue of "vigilanteism" into the public spotlight. Many people have applauded Mr. Goetz as some sort of hero for taking the law into his own hands and shooting four alleged robbers on a subway train.

To compare this scenario to the actions of faithbreakers like Mr. Kelly who abduct and imprison the innocent adherents of various religious movements for indefinite periods is, in actuality, a bad comparison. The "victims" in the Goetz case were four youths who

By the rule of law

admittedly sought to rob Mr. Goetz, three of them having concealed, sharpened screwdrivers in their possession.

Nevertheless, there is a similar moral to the story. In neither case is any form of vigilanteism an appropriate recourse. A Brooklyn newspaper editorial opined that history shows us that the mother of vigilanteism is not a passionate desire for justice but a fear borne out of ignorance and usually hatred.

The editorial stated: "This fear can be most dangerous, as it can drive man to assume the roles of judge, jury, and executioner, and totally contradict the very principles of democratic law this country is sworn to uphold . . . As a Black community, all we have to do is to look at the history of lynching in this country. We all remember and recognize the scenario of the angry mob who has violently decided that they would 'set things straight once and for all.' There is little doubt that, historically, most lynchers and vigilantes feel that they are in the right in passing final judgment in order to make their community 'safe.' It is that lack of objectivity that makes the concept of the vigilante an outlaw in civilized society."

Speaking of the "rule of law," I am again reminded of Reverend Moon's experience. Recently, I had occasion to read the transcript of a conversation with one of the jurors in Reverend Moon's trial, a few weeks after the trial. As I read her comments, the scenario in the jury deliberation room became quite

apparent. In fact, it makes one wonder whether justice is possible, especially when the votes of jurors are so strongly influenced by their personal prejudices.

In this case, the juror who told her story described many instances of other jurors talking about all of the things they had feared about Reverend Moon through the media and through various rumors. This was particularly true of the forelady of the jury. For instance, the juror who told her story testified that she told the forelady she had never heard of Reverend Moon.

The forelady responded, "Oh, you must be stupid. He is the one that has this group and they brainwash kids." Others apparently repeated accusations such as: "He keeps children from their families", "He tells them their parents are devils", "They have to sign everything over to him."

During the selection of the jury (voir dire), other similar prejudice among those who ultimately became jurors was exposed. For instance:

One had heard that "some people think Reverend Moon is a god" and that the Unification Church "brainwashes" people. Another had heard that Reverend Moon "was brainwashing some teenagers" and "has children selling . . . things . . . to get the money to buy property." Another had heard that the "Moonies" "indoctrinate the young people in the church," and "are taking over New York City." Another had heard that the "Moonies" get members "by brainwashing them." Another had heard about deprogramming and young people being "brainwashed" and "used for selling things." The forelady had heard that the Unification Church was a "cult," "making money on young people," and "wouldn't have wanted her children to have been a part of it."

When it came to taking the final vote, intense pressure was placed on those who did not believe Reverend Moon was guilty. The woman interviewed said she was pressured to get it over with, to go home and yet, afterwards she said "Now I think maybe I did wrong."

Another juror couldn't believe Reverend Moon was guilty. He kept saying "If the man is that smart, he wouldn't be doing these things wrong, so he has to be right . . ."

Then there was the juror who was crying because of the pressure. She kept saying "He's a religious man, he's a religious man, he can't be wrong." But the others were saying "You know he's wrong." Ultimately, all of the jurors succumbed and Reverend Moon was found guilty by the jury.

This whole episode makes me wonder whether our nation truly operates under the "rule of law." When one considers that the prejudice of the public, fanned by a hostile media, was allowed to place the leader of a worldwide religious movement in jail, for carrying out his religious mission, according to the wishes of his church, we have run face to face into a most serious flaw in our legal system. In fact, such a system is not so far removed from the lynching mob vigilante actions that have taken place in this country.

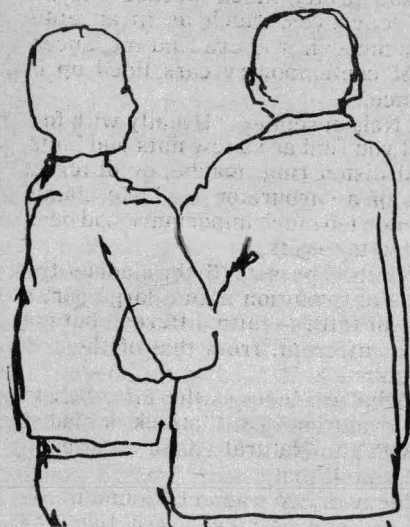
Many people have compared Reverend Moon's trial to the plight of an accused black man before an all white jury in the South during the 1960's. This is not vigilanteism but it is hardly justice.

The moral to all this is that "the rule of law," as an effective system, requires a people who have overcome such gross ignorance, bigotry and hatred. Many people would argue that this is simply naive and wishful thinking. Perhaps it is but, as Robert F. Kennedy used to say, "Some men see things as they are and say, 'why'. I dream things that never were and say, 'why not?'"

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COLLETTE
CAPRARA

It was the Thursday evening special at People's Express airline -- the Super-Saver-Cut-Rate to Chicago via New York. My reservation was as certain as it could be considering the circumstances. The passengers' lobby looked like a scene from a documentary on the bread lines in the Soviet Union. The announcement came over the buzzing intercom (the frazzled ticket counter girl may just have yelled it



to the rumbling crowd that was swarming just inches from her desk). "Any bags or luggage of 'questionable size' must be checked. This is a full flight."

I knew that to check my bag was to say goodbye to the dream of actually making my New York connecting flight to Chicago. I slung my bulging suitcase over my shoulder to camouflage its weight. (They could never approach an estimate of its density -- "neutron matter" compressed by a single zipper as I packed that morning.) I grimaced a grin to show

'AM I BLUE?'

how happy I was to be their customer.

I edged toward the boarding door, keeping my unburdened shoulder turned toward the luggage-checkers. Those boarding with small children and other difficulties were being ushered through. Just ahead of me a striking figure caught my eye; an older black man with sightless eyes, his head thrown back with a casual smile. The attendant took his arm, "Well I recognize your face!" The blind man's smile widened across his face and they slipped past the crowd through the door. I snapped back to the grim reality of the passenger lounge.

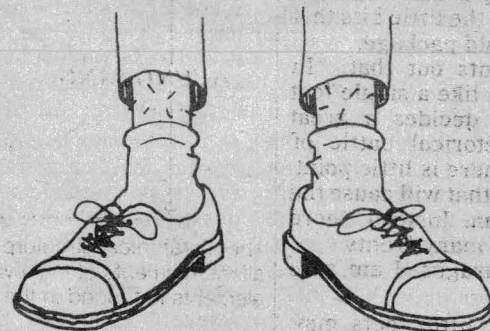
Finally it was time for numbers 1 through 140 to board. I looked down with some derision at the neon-green sticker that had labeled me as number 131 and kept me standing until my leather boots were pulsating with the feet they held captive. I side-stepped out the door, clenching my teeth with that grateful grin.

Inside the plane, the circus was still going at full pitch as boxes and overcoats and briefcases and knitting bags were being stuffed above and below as the stream of weary passengers waddled forward. I caught sight of an empty space just three rows into the plane and flung my suitcase over one passenger and onto the middle seat. The heavy-set woman, with her own personal stratosphere of intimate perfume, stood up and wished me luck.

I sat on the back of the seat and kicked the rock-hard suitcase bit by bit under the seat in front of me. At least two thirds of it found refuge in the storage space underneath, but that obstinate one third was proudly sticking its way onto the floor case.

Tension rose. The attendants were approaching, checking for luggage that did not meet the regulation. For the first time, I looked to my right and discovered

continued on page 18



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HENRY
THOMPSON

Part 2

A friend challenged me. He pointed out that in English translation, the words are quite plain. "The man is the head of the woman as Christ is the head of the Church." Yes, the words are plain enough. Even the plainest words, however, are subject to interpretation though the interpretation may be quite subtle at times so that the plain words are plain only to those who see it that way.

There are many plain words in the Bible that are not taken literally or are not put into literal practice. Psalm 18:8 says that smoke came out of God's nose. We do not ordinarily inquire into the brand of cigarettes smoked by God. We usually dismiss the verse as poetry or find some other way to interpret it.

Jesus said that if your hand or foot offend thee, cut it off. If your eyes offend thee, pluck it out. It is better to go to Heaven maimed than to go to Hell in one piece (Mt. 18:8-9). I find it difficult to believe that there is no one who has ever sinned with hand or foot or eye and yet I've not seen any intentionally one-handed or one-footed or one-eyed Christians, and hope that I never do. If someone did this, we would say they are crazy. But the words are plain enough. We just manage to ignore them or find some other interpretation for them. So plain words are not without their interpretation. We might rather ask, why the plain and not so plain words get their interpretations, or why some verses are lifted up as important while others are ignored or played down, like Col. 3:39.

The traditional interpretation on the plain words of wives be subject to your husbands, is acceptable to a male dominated society. It is not acceptable to the current movement known as the women's liberation movement. Such verses as these Pauline passages have led women to reject Paul, and for that matter the whole Bible, and for that matter, the whole of the Judeo-Christian tradition. However, the women (and the Christians) have not looked far enough in their interpretations.

The primary source of information about Jesus, his life and teachings, is the Gospels. In the Gospels, we find a picture of One who did not go around lording it

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Jesus: The Kingship of Service

over others. He was not concerned with being a dominant male. It is not clear that he was interested in being the head of anybody or anything. If he was, it is surely not a gentile kind of headship which is concerned with exercising authority.

He is quoted as saying that he did not come to be served, to be waited on, to be a ruler. He said quite the opposite. He came to serve, to minister unto rather than be ministered to. His plain words are that while the gentiles like to lord it

This is not out of line with a kingly interpretation of Jesus, unless one insists on kingship as a gentile lording it over others. In the ancient near eastern world, kings were servants of the gods, at least in the Asian part of the fertile crescent. Throughout the ancient Near East, when the question of a good king came up, the verdict turned on the same issue. The good king was concerned for the widow and the orphan, the fatherless, the poor and the powerless.

If Jesus is a king, one would like to



"If I then have washed your feet, ye also ought to wash one another's feet."

over others, it shall not be so among you. Whoever would be great among his followers, is told to be a servant. Whoever would be first must be a slave, even as the Son of Man came not to be served but to do the serving (Mt. 20:25-28).

This relates to a more general consideration. While not everyone agrees on the messianic significance of the Servant passages in Isaiah 41, it has at least been suggested that the Servant or the Suffering Servant is a messianic figure. It has even been suggested that Jesus consciously modelled himself after the Isaianic Servant. Jesus may have created the messianic nature of the Servant, creatively taking unto himself the role. (William Manson credits this to A. B. Macaulay, *The Death of Jesus*, 1938. cf. Manson, *Jesus the Messiah*; Philadelphia: The Westminster Press, 1946, p. 224).

think he is a good one. In the Christian tradition, he could hardly be considered anything else. But if he is a good king, then by the ancient standard of his people and his world, he was concerned for the widow and the orphan, the down trodden and oppressed, the poor and the powerless. His concern might be illustrated with the selection (yes, even Jesus was selective in his use of Scripture) from Isaiah when he went home to Nazareth.

He stood up in the synagogue and read Isaiah 61:1-2 (Luke 4:16-19). One wonders if he were to come and do that today, if his reception would be any different. However that might be, it would seem from his plain words that Jesus was not concerned with having authority over women, or dominating women, or for that matter, dominating anyone.

If this Servant Jesus is the Christ,

I said, inviting his story. A smile. He was a professor who split his time between Washington and New York and made the trip weekly. He taught a class of social work and was interested in showing his students the evolution of public policy decisions, especially concerning the handicapped.

He was happy that I swam as much as I said I did. He used to walk for exercise in New York. He hadn't found a "walking path" yet in Washington, but I might see him at the pool in the future. (I wondered what it would be like to swim in darkness).

The attendants shuffled through once more, this time with their robot-like ticketing machine. Dr. Jackson fingered through his wallet for his credit card, then asked if I had a pen. I pulled mine out, opened it and handed it to him. We both waited a moment -- until I dared take the risk to guide his hand to the line where his signature should be.

He sat back again -- and told me how he and a friend from Congress would always try to predict the exact three seconds before the plane would touch ground. They would count out loud, "one,

would it be so far out of the realm of possibility to consider an interpretation of man as head of the woman, more in line with the times in which we now live? If man is the head of woman as Christ is the head of the Church, and if the Christ is the servant Jesus, then the Christian man who is head of the woman, is that woman's servant! Such a Christ-like man is concerned to serve the woman rather than be served by her. He is concerned with ministering unto her rather than being ministered unto. Jesus noted the lording over others and said in plain words that it shall not be so among his followers. The one who is the head is the servant.

It is doubtful that this interpretation will be popular with males in or out of the hierarchy of the Church. I do not expect it to "catch on" and make big changes in the Judeo-Christian tradition. If it did, it is conceivable that we could find ourselves in a rowboat being rowed with the other oar. While the oar of male dominance has had the Church and society going around in a circle, the oar of female dominance would also have the Church going around in a circle, albeit in the opposite direction. If the "boat" is to go forward, it will need both oars going together.

Interestingly enough, Paul and Genesis both aid in this direction. Paul for his part noted that in Christ, there is neither male nor female for we are all one in Christ (Galatians 3:28). Genesis 1:27 tells us that God created people in God's image. The people God created are female and male. Both are in the divine image. A judicious selectivity of verses could suggest that the female lost the divine image while the male did not. Or, perhaps one could say that the male lost less than the female. That would be interesting considering Eve's resistance to temptation and Adam's open willingness to go along with it. But while we are being judiciously selective, perhaps it is time to be selective for our own time.

The Bible is a Living Book. It is living because it has been interpreted in each generation for the needs of the time. Perhaps the time has come for an interpretation that does not lord it over one another, but rather prefers one another in love in all things (Romans 12:10), an interpretation that honors the Jewish laws of love (Leviticus 19:18; Deuteronomy 6:5) quoted by Jesus who said that we are to do unto one another as we would have others do unto us (Luke 6:31), a minimalist ethic which the world has not quite achieved. Perhaps, I speak with optimism, the time has even come when the followers of Jesus might consider being like him, the one who came to serve. □

AM I BLUE?

from page 17

that fate had thrust me next to the older gentleman who had enchanted me just minutes before at the boarding door. "Hi! They're coming to check for luggage but I'm trying to hold onto this bag," I explained confidentially as if we were old acquaintances. Knowing he couldn't see, I felt somehow that it was my responsibility to inform him of the drama at hand.

The Long-Island lady on the other side emerged from her walkman for the first and only time of the trip to valiantly offer her assistance. "I'll help" she declared and with that she thrust her chunky leg forward and flung her imitation fur coat over her lap. We could have concealed a small dinosaur.

The attendants passed. But confusion reigned just one row behind: A young girl was hammering away at her luggage beneath the condescending and powerful faces of the two stewards who glanced knowingly at each other. "It always fits. It always fits," she chanted helplessly.

"What's happening?" asked my friend in his darkness. I explained the situation. He smiled compassionately and eased back, reminiscing aloud about the days when he played the saxophone. He had once been asked to check his "horn" as baggage. It arrived two flights later and he missed his gig. He recalled his story to me as if it should have sparked my memory too. "Ah yes, the time you checked your saxophone!"

Suddenly there a loud thump from behind. Nine rows of passengers applauded wildly. Our friend in the net row had managed to slam her bag into an overhead compartment. The red-faced stewards moved on. The engines whirled. I was happy that we had started to rumble down the runway. All the promising signs of a lift-off were underway. "They've turned out the lights" I reported to my new friend. A moment of uneasiness for me passed as I wondered exactly what that sentence and that sensation mean for him. There was a vague intuition about the delicate balance of conversation that lay in store for us.

"The attendant said that he recognized you. You must make this trip often"

two, three" (just a private little game of theirs.)

As I sat back, the song that had been drifting in the back of my mind for weeks now emerged once again, "Am I Blue?" I remembered that Dr. Jackson had played the saxophone and I remembered that the music was used in the movie "The Cotton Club". Now was my chance to learn the original vocalist of that haunting melody. I didn't think twice. "Do you 'see' movies?" I asked, startled by the irony of my question. "Why, yes I do." Did you see "The Cotton Club?" He hadn't. His friends didn't think too much of it. But he was sure that Billie Holiday did at least one rendition of the song. I thought about what the sound must be like in a movie you couldn't see.

Dr. Jackson sang, half to himself, "Am I blue?" To hear the song aloud again was liberating for me. It had been drifting around silently in my mind for so many days. I mused. He sang on.

Suddenly there came a "One, two, three, darn it!" A finger snapped in mock anger. I leaned over to the window. New York lay below. "You could always fly to Chicago and try again!" □

The real meaning of Easter's hope



KERRY POBANZ

For about one quarter of the world's population -- those one billion people who are Christians -- Easter is the time of remembering and celebrating the resurrection of Jesus Christ. St. Paul proclaimed that if Jesus did not rise from the dead, "our faith is in vain," (1 Cor. 15:17).

Today, virtually all Christians acknowledge the resurrection as the core of the New Testament faith. Why is belief in the resurrection so vitally important?

Traditionally, there are several ways of explaining this. First, the resurrection of Jesus is seen as representing the irrefutable proof that man has an immortal soul.

Second, the resurrection was appreciated as such a stunning miracle that it validated the divinity of Jesus. The empty tomb discovered by Mary Magdalene and "the second Mary" seemed to say that no tomb could contain the supernatural Son of God; that Jesus had conquered death. Christianity had been acclaimed supreme since, and while non-Christians revere a dead Buddha, Moses, Mohammed or Confucius, Christians worship an ever-living Christ.

Third, most theologians agree that nothing less than the resurrection could have been powerful enough to restore the dispersed disciples' faith in Jesus after the shock of the crucifixion. Indeed, only the event of the resurrection could enable Hebrew Christians, who had no traditional expectation whatsoever of a crucified Messiah to believe that Jesus was, in fact, the Savior.

Biblical maze

As much as we would like to grasp the mystery of the resurrection, a full understanding proves very difficult because, as Catholic theologian Hans Kung puts it, the Biblical sources on this matter reveal "insuperable discrepancies and inconsistencies."

The four Gospels agree on the fact that the resurrection did take place, but their accounts are otherwise so conflicting that they cannot be harmonized. If Jesus did really rise from the dead, how did he do so?

In order to answer this question, we need to distinguish between two basic interpretations of the Easter event. Traditionally, the great majority of Christians have believed in the seemingly unquestionable resurrection of the physical body of Jesus. The major evidence cited for this is the discovery of the empty tomb and the fact of "Doubting" Thomas actually touching Jesus' wounds. (This, however, is not to say that many devout Christians have not wondered about the apparent levitation of Jesus' physical body or its ability to pass through walls.)

Yet, there is clearly another and even earlier tradition of interpreting Jesus' resurrection, which is acknowledged if not propounded by many Biblical scholars. This older source, mentioned by Paul in 56-57 A.D., speaks only of the visions of the risen Jesus (1 Cor. 15:3-8). Paul does not refer here to the various stories of the empty tomb. Hence, one can accept the possibility that the disciples received para-psychological visions, without believing in an actual physical resurrection.

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

So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. (Luke 24:30)



This, however, does not mean or imply that the appearances of the risen Jesus were only subjective hallucinations on the part of the disciples. We now know enough about psychic phenomena to recognize that credible reports of appearances of the dead are fairly numerous.

Since this way of interpreting the resurrection is admitted amongst scholars, why then do so few theologians use legitimate parapsychology to explain the risen Jesus? One reason has been that to emphasize this interpretation would seem to deprive Jesus of his uniqueness. It would make it difficult for conservative Christians to assert what they are most comfortable asserting: That Jesus' resurrection was a supernatural event proving that he was not merely human -- not just any human ghost -- but divine.

Many Christians, especially Evangelicals, are not aware that it is permissible to interpret the resurrection as being other than a physical one based upon the "empty tomb" narratives. Yet, such a renowned theologian as Hans Kung, for instance, describes these empty tomb stories as "legendary elaborations on the message of the resurrection." Liberal scholar C. Guignebert, in his book, *Jesus*, states that the New Testament references to the empty tomb are "a mosaic artificially composed of contradictory fragments." Thus the empty tomb stories are not the rock-solid evidence that some believe them to be.

The theology of Unificationism strongly affirms the reality and profound significance of Jesus' resurrection. Like most liberal Protestants, however, Unificationists believe that his resurrection was spiritual, and not physical. In agreement with Scandinavian theologian Emil Brunner, Unificationism insists upon the resurrection of the body, yes, but resurrection of the flesh, no.

One should carefully note that there is evidence in the Gospels that Jesus' resurrected body was very different than his earthly one. For instance, when Jesus first appeared to the disciples, in their guest-chamber, they thought they saw a ghost (Luke 24:27), perhaps because he apparently walked through a closed door (John 20:26). Also, Jesus, who greets the two women disciples on the road to Emmaus, is only later recognized by them in the breaking of the bread, and then he suddenly vanishes (Luke 24:15-31).

How can we explain the nature of the resurrected body that Thomas touched? Unificationism offers that God has originally designed man in such a way that he possesses a physical self, which is temporal and fleshly, and also a spirit-self,

which is eternal and non-fleshly, and which co-exists with the physical self until death. Accordingly, Unificationism holds that it was not Jesus' physical body that was resurrected.

As surprising as it may sound to some, this writer would suggest that man may well gain deeper insight into the nature of the "substance" of Jesus' resurrected

body through future discoveries in the scientific field. Science, however, will never diminish the deep and wonderful religious significance of Jesus' resurrection. □

Reprinted from "World University Times".

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

OPEN LETTER TO PARENTS

Dear friends,

It is a little known fact the the majority of parents are supportive of their children being in the Unification Church. But in the past, the press only sought out angry parents for their stories. Many parents have been very upset by this and have asked for the opportunity to tell their own story.

This is your chance.

The UNews is starting a new regular feature — personal testimonies of people whose child(ren) or relatives joined the Unification Church. This is an open invitation for you to submit your story for publication.

The article should be 1500 - 3000 words and it should be accompanied by photographs (which will be Most Carefully Treated and Returned Unharmed).

I hope you will be able to participate in this new venture. If you have any questions, please contact me at the UNews office at 4 West 43rd Street, New York NY 10036.

Sincerely,

Richard L. Lewis
Editor

Church Centers

The church is active in every state. This is a listing of the State Leader with the address and phone number of the main state center followed by the cities in which there are pioneer centers. Information on church activities in each state can be obtained by contacting the State Leader. The • next to a state name indicates a change since last month's listing.

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Tucson, Yuma

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San Jose, Sacramento
Berkeley, Stockton

CALIFORNIA, SOUTH

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End their confusion
about the church.
Put them on the
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See back page for details.

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 Eight

We approached the city and it was possible for us to gather some idea of its extensive proportions. It was, I hardly need say, totally unlike anything I had yet seen. It consisted of a large number of stately buildings each of which was surrounded with magnificent gardens and trees, with here and there pools of glittering water, clear as crystal, yet reflecting every shade of colour known to earth, with many other tints to be seen nowhere but in the realms of spirit.

It must not be imagined that these beautiful gardens bore the slightest resemblance to anything to be seen upon the earth-plane. Earthly gardens at their best and finest are of the very poorest by comparison with these that we now beheld, with their wealth of perfect colourings and their exhalations of heavenly perfumes. To walk upon the lawns with such a profusion of nature about us held us spellbound. I had imagined that the beauty of the countryside, wherein I had had all my experience of spirit lands so far, could hardly be excelled anywhere.

My mind had reverted to the narrow streets and crowded pavements of the earth; the buildings huddled together because space is so valuable and costly; the heavy, tainted air, made worse by streams of traffic; I had thought of hurry and turmoil, and all the restlessness of commercial life and the excitement of passing pleasure. I had no conception of a city of eternal beauty, as far removed from an earthly city as the light of day is from black night.

Here were fine broad thoroughfares of emerald green lawns in perfect cultivation, radiating, like the spokes of a wheel, from a central building which, as we could see, was the hub of the whole city. There was a great shaft of pure light descending upon the dome of this building, and we felt instinctively -- without Edwin having to tell us -- that in this temple we could together send up our thanks to the Great Source of all, and that there we should find none other than the Glory of God in Truth.

The buildings were not of any great height as we should measure and compare with earthly structures, but they were for the most part extremely broad. It is impossible to tell of what materials they were composed because they were essentially spirit fabrics. The surface of each smooth as of marble, yet it had the delicate texture and translucence of alabaster, while each building sent forth, as it were into the adjacent air, a stream of light of the palest shade of colouring. Some of the buildings were carved with designs of foliage and flowers, and others were left almost unadorned, as far as any smaller devices were concerned, relying upon their semi-classic nature for relief.

This city was devoted to the pursuit of learning, to the study and practice of the arts, and to the pleasures of all in this realm.

Hall of Painting

The first hall that Edwin took us into was concerned with the art of painting. This hall was of very great size and contained a long gallery, on the walls of which were hanging every great masterpiece known to man. They were arranged in such a way that every step of earthly progress could be followed in proper order, beginning with the earliest times and so continuing down to the present day. Every style of painting was represented, gathered from all points of the earth. It must not be thought that such a

THE WORLD UNSEEN

A visit to the City of Light

collection, as we were now viewing, is only of interest and service to people who have a full appreciation and understanding of the painter's art. Such could not be farther from the case.

There was a goodly number of people in the gallery when we entered, some of whom were moving about wherever their fancy took them. But there were many groups listening to the words of able teachers, who were demonstrating the various phases in the history of art as exemplified upon the walls, and they were, at the same time giving such a clear and interesting exposition that none could fail to understand.

A number of these pictures I recognized as I had seen their 'originals' in the earth's galleries. Ruth and I were astonished when Edwin told us that what we

paramount difference. These spirit pictures must be seen to understand it. I can only just suggest an idea. These pictures, then, whether landscape or portrait, were never flat; that is, they did not seem to have been painted upon a flat canvas. They possessed, on the other hand, all the completeness of relief. The subject stood forth almost as though it were a model -- a model whereof one could take hold of all the elements that went to the making up of the subject of the picture. One felt that the shadows were real shadows cast by real objects. The colours glowed with life, even among the very early works before much progress had been made.

A problem came into my mind, for a solution of which I naturally turned to Edwin. It was this: as it would be undesirable, perhaps, as well as impracticable, to hang in these galleries every painting



One of Doré's illustrations for Danté's *Divine Comedy*.

had seen in those galleries were not the originals at all! We were now seeing the originals for the first time. What we had seen was an earthly counterpart, which was perishable from the usual causes -- for example, from fire or the general disintegration through the passage of time. But here we were viewing the direct results of the thoughts of the painter, created in the etheric before he actually transferred those thoughts to his earthly canvas.

It could be plainly observed, in many cases, where the earthly picture fell short of that which the painter had in his mind. He had endeavoured to reproduce his exact conception, but through physical limitations this exact conception had eluded him. In some instances it had been the pigments that had been at fault when, in the early times, the artist had been unable to procure or evolve the particular shade of colour he wanted. But though he lacked physically, his mind had known precisely what he wished to do. He had built it up in the spirit -- the results of which we were now able to see -- while he had failed to do so on the material canvas.

The pictures were alive

That was one major difference that I noticed in the pictures, by comparison with what I had seen on the earth-plane. Another great point of dissimilarity -- and the most important -- was the fact that here all these pictures were alive. It is impossible to convey any idea of this

that emanated from the earth-plane, any idea of preferential treatment based upon the judgment of others did not seem quite consonant with spirit law, insofar as I was acquainted with it. What system is used for the selection of paintings to hang upon these walls? I was told that it was a question that is frequently asked by visitors to this gallery. The answer is that by the time an artist, whether he be good, bad, or just commonplace, has adjusted himself to his new life, he has no further illusions -- if he ever harbored any -- of his own work. Usually an extreme diffidence sets in, fostered by the immensity and the superlative beauty of this realm. So that in the end the problem becomes one of scarcity rather than superabundance!

When we gazed at the portraits of so many men and women whose names had worldwide fame, whether they lived in distant times or in the present day, it gave Ruth and me a strange feeling to think that we were now inhabitants of the same world as they, and that they, like ourselves, were very much alive, and not mere historic figures in the chronicles of the earth world.

In other parts of this same building were rooms wherein students of art could learn all that there is to be learned. The joy of these students is great in their freedom from their earthly restrictions and bodily limitations. Here instruction is easy, and the acquisition and application of knowledge equally facile to those who wish to learn.

Gone are all the struggles of the student in the surmounting of earthly difficulties both of the mind and of the hands, and progress towards proficiency is consequently smooth and rapid. The happiness of all the students whom we saw, itself spread happiness to all who beheld it, for there is no limit to their endeavours when that bugbear of earthly life -- fleeting time -- and all the petty vexations of the mundane existence have been abandoned forever. Is there any wonder that artists within this hall, and, indeed, in every other hall in the city, were enjoying the golden hours of their spiritual reward?

To have made a really exhaustive study of all the pictures in the gallery would have taken us too long for our present purposes, which were to acquire as comprehensive an idea of this realm as we could, so that later we could find our way about more easily, and return to such places as had the most attraction for us. This was Edwin's idea, and Ruth and I were heartily in agreement with it. And so we tarried no longer in the hall of painting, and we passed on to another immense building.

Hall of Literature

This was the hall of literature, and it contained every work worthy of the name. Its interior was divided into smaller rooms than in the hall of painting. Edwin led us into one spacious apartment which contained the histories of all the nations upon the earth-plane. To anyone who has a knowledge of earthly history, the volumes with which the shelves of this section of the great library were filled, would prove illuminating. The reader would be able to gain, for the first time, the truth about the history of his country. Every word contained in these books was the literal truth. Concealment is impossible, because nothing but the truth can enter these realms.

I have since returned to this library and spent much profitable time among its countless books. In particular I have dipped into history, and I was amazed when I started to read. I naturally expected to find that history would be treated in the manner with which we are all familiar, but with the essential difference that now I should be presented with the truth of all historical acts and events. The latter I soon discovered to be the case, but I made another discovery that for the first moment left me astounded.

I found that side by side with the statements of pure fact of every act by persons of historical note, by statesmen in whose hands was the government of their countries, by kings who were at the head of those same countries, side by side with such statements was the blunt naked truth of each and every motive governing or underlying their numerous acts -- the truth beyond disputation. Many of such motives were elevated, many, many of them were utterly base; many were misconstrued, many distorted. Written indelibly upon these spirit annals were the true narratives of thousands upon thousands of human beings, who, whilst upon their early journey, had been active participants in the affairs of their country.

Some were victims to others' treachery and baseness; some were the cause or origin of that treachery and baseness. One was spared, none omitted. It was all there for all to see -- the truth with nothing extenuated, nothing suppressed. These records had no respect for persons, whether it be king or commoner, churchman or layman. The writers had just set down the veridical story as it was. It required no adornment, no commentary. It spoke for itself. And I was profoundly thankful for one thing --

continued on page 23

Best get rid of romantic falsies says sociol. prof



EUGENE CURTIN

"Preserving healthy families is far too important to put them in risk by continuing to fool ourselves about the language of love." — Professor Ray Short.

It took a while mind but now even the sociologists are beginning to realise that romantic love is not all the 50's, 60's and 70's cracked it up to be.

Being swept off one's feet is one thing, they're saying, but if you don't have two firm feet on which to land when *l'amour eternal* begins to subside a bit those feet might just find themselves being swept out of house and home.

Professor Ray Short, professor of sociology at University of Wisconsin-Platteville in southwestern Wisconsin, says that the language of love is full of "romantic falsies" and that romantic love "is nothing more than a quicksand which pulls its helpless victims down and snuffs out their resistance."

It's because of all these romantic falsies he says that "one-half of our marriages are going on the rocks."

What a grinch! With a perfect sense of timing the professor issued his statement on St. Valentine's Day, that monument to romantic inclination.

Short, one must concede, knows whereof he speaks. He recently celebrated his 30th wedding anniversary and has five children. Nevertheless, clearly he would be the last to attribute that longevity to any romantic infatuation (a derisory term he prefers to romantic love).

In Love

His primary complaints about the corruption of our love language center around three popular terms, "making love," "falling in love," and "love at first sight."

Taking the free-sex 1960's bull by the horns Short declares "Two people having sex are fond of saying they are making love. That's nonsense. No way a couple can make love by having sex. Not one iota of love is created."

"We use the term 'making love' because it makes what may be purely physical sound almost nice. It sounds blunt and sleazy to say 'honey, I want to have sex with you.'"

Perhaps suspecting he might have gone a little far here the iconoclastic professor was quick to point out that a sexual relationship, based on a developed love, is one of the best ways of expressing that love.

"You can share love through sex if you already have real love, but you can't make love if it's not already there," he said. Indeed, a real love situation without sexual activity can damage the relationship, "like termites."

And what is love?

Not infatuation

Well it's not infatuation and one doesn't fall into it.

"We grow into love, we don't fall into love," Short said. "True love develops slowly. It's romantic infatuation that starts fast."

"We sociologists know there is no such thing [as love at first sight]. You can't possibly know enough about another complex human being in a few minutes, days, weeks or months. There may be infatuation at first sight, but love develops slowly over a long period."

Short allows us to retain at least one of the romantic nuances we have grown up with. In real love, he allows, absence does indeed make the heart grow fonder.

"If [it is] only romantic infatuation, your main attraction is physical, surface and shallow feelings. Absence makes the heart grow fonder of someone else."

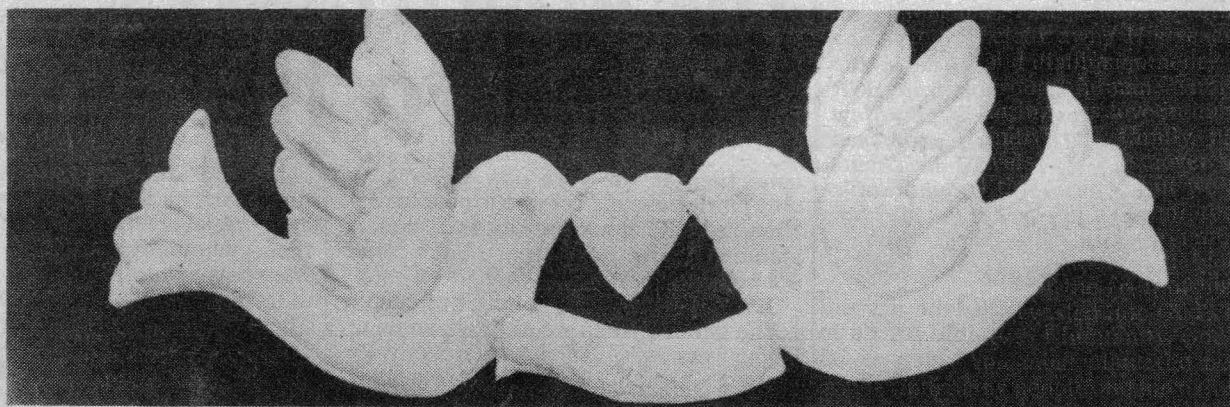
"But in real love, couples join their personalities so that when one of the partners is not there, you're not either. You long to be reunited."

Jealousy has no part

Jealousy has no part in the world of true love either he says.

"Jealousy is selfish. You want to fence in the other person. In real love, if your wife wants to join the church choir, and you can't carry a tune, you let her join. On the other hand, if the husband wants to go deer hunting, and she can't stand it, she lets him go."

Clear thinking is a prerequisite of clean living.



Communication between husbands and wives, parents and children, hinge on mutual understanding of a common language. In the realm of a family and all the complicated interaction therein, it is risky to leave room for ambiguity.

There is nothing more crucial to proper communication than the correct use of language. George Orwell in his classic 1984 premised his story on a contention that whole nations could be transformed by limiting and

redefining the use of words. He made a convincing case and Rev. Moon has been making a convincing case for decades about the fallacies, not so much of the role of romance in marriage, but of the dangers of shallow infatuation. I am relieved to know that we are not, after all, nuts. □

Eugene Curtin is National Editor for the New York City Tribune.



Goo Goo Goo

To share your delight with us, send a photo (those indoor-without-flash orange-colored ones will come out black!) 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. Bohdan and Birgit Faryma with daughter, Wira Da Bok, born 6/20/84 • 2. Pies and Evelyn and Désirée de Jong with son, Michael Emmanuel Hendrik, born 12/13/84 • 3. Paul and Barbara Stupple with son, Nam Sung David, born 9/19/84 • 4. Giafranco and Meare Tosto with son • 5. Edward and Mona Heinz with daughter, Joyna Rochelle, born 8/24/83, and son, Danwing Paul, born 1/7/85 • 6. Alan and Margaret Jessen with daughter, Amalea Alma, born 12/7/84 • 7. Giorgio (and Theresa) Gasperoni with son, Marco, born 7/1/83



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Unification News

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

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

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

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. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

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This letter sparked a response when we ran it a couple of months ago so Reverend Pierre has asked us to publish it again.

Dear Editor,
During a recent missionary tour to Canal-Bois, Haiti, I once more came across the indescribable reality of man's sufferings due to ignorance and poverty. I visited some Christian and secular schools where children came in the morning with absolutely no breakfast, and no hope for lunch or dinner. Some of them would just be crying all day refusing to heed any instructions. Teachers are not paid. Most could not even count on their next meal.

I am appealing to whoever can to help provide some food, shelter and education to these starving kids. They are as precious as anyone's baby. With just \$15 a month you can fully sponsor one of them. With a donation large or small you can help pay the teachers and provide at least one meal a day to them.

Should you desire to see the situation for yourself, please let me know and we shall arrange a trip to the mission field.

Please send your assistance or write for more information to:

Rev. Luc R. Pierre Haitian Relief Program, 241-18 145th Ave, Rosedale, N.Y. 11422 Tel: (212) 712-1567.

UNSEEN

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that this truth had been kept from us until such time as we stood where we were now standing, when our minds would, in some measure, be prepared for revelations such as were here at hand.

So far I have mentioned only political history, but I also delved into church history, and the revelations I received in that direction were no better than those in the political sphere. They were, in fact,

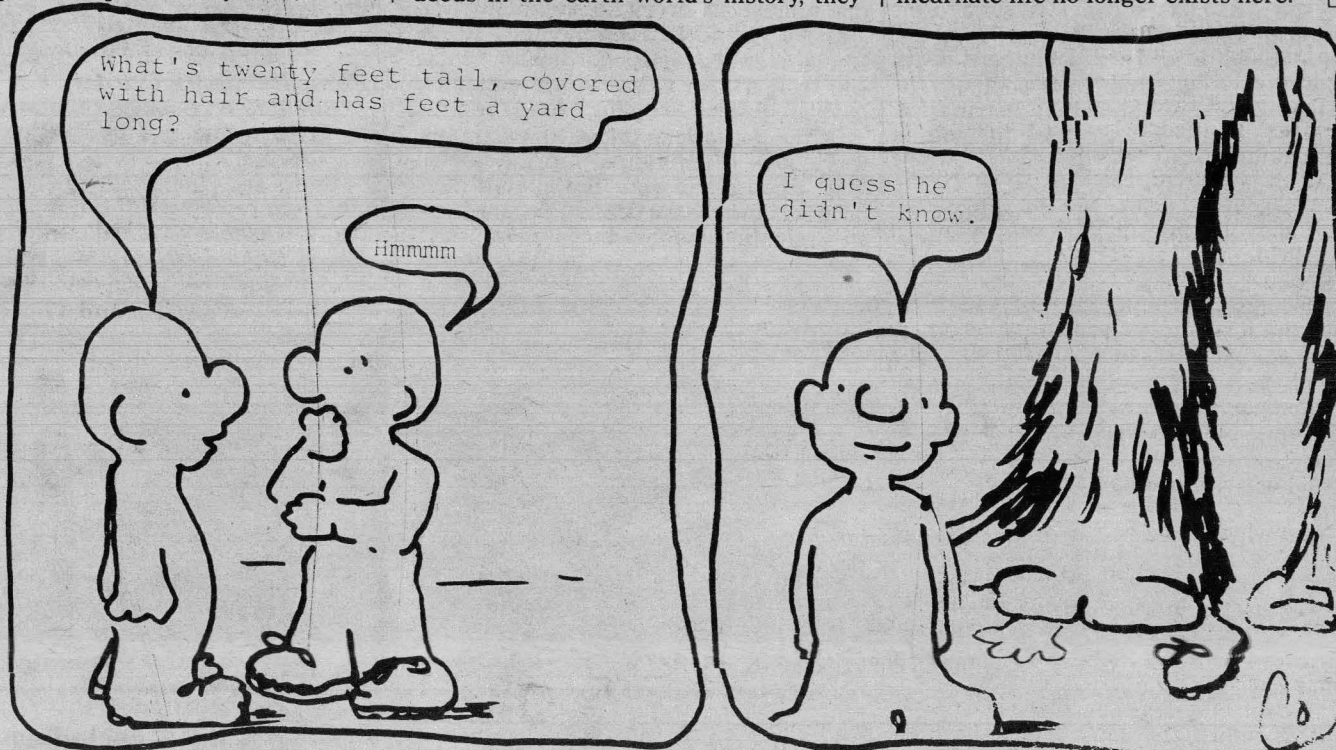
worse, considering in whose name so many diabolical deeds were committed by men who, outwardly professing to serve God, were but instruments of men as base as themselves.

Edwin had forewarned me of what to expect in consulting these histories, but I had never anticipated the degree of fullness I should find in the narration of the true facts. The supposed motives given in our earthly history books were wide of the mark of the real motives on so many numberless occasions!

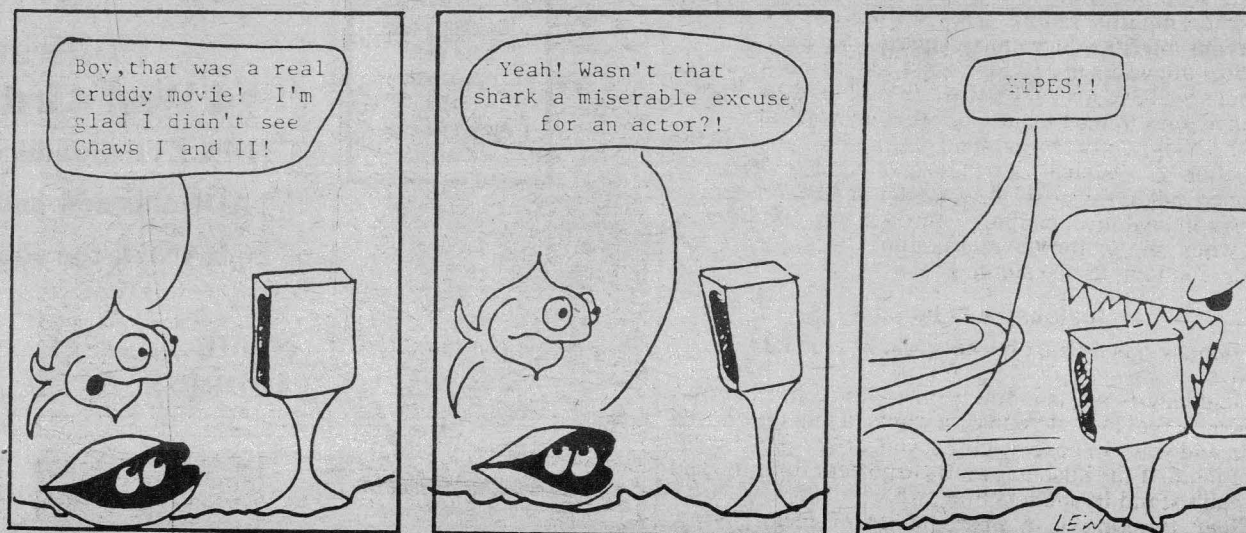
Although these books bore witness against the perpetrators of so many dark deeds in the earth world's history, they

also bore witness to many deeds both great and noble. They were not there specifically for the purpose of providing evidence for and against, but because literature has become part of the fabric of human life. People take pleasure in reading. Is it not quite in accord with this life that there should be books for us to read? They may not be exactly the same as the earth books, but they are in precise keeping with all else where. And it is found that the pursuit of knowledge is far greater here than upon the earth-plane, since the necessity of turning our minds to the pressing needs and exigencies of incarnate life no longer exists here. □

The Near Side



FLUKE by Lewis





Packing the tapes and books for mailing.



Unpacking the Divine Principle books.

Video tapes of the Divine Principle mailed to 300,000 clergy in America

By John Raineri and Laura Cipriani

Three hundred thousand ministers and religious leaders across the United States are now receiving a gift package from Reverend Moon and the Unification Church. Each package contains: a letter of introduction from Dr. Mose Durst, president of the Unification Church of America; three videotapes on which Rev. Tom McDevitt, one of the eleven regional coordinators, presents the Unification Principles; a brochure; a booklet about the Unification movement; *Outline of the Principle*; and a new book of Reverend Moon's speeches entitled *God's Warning to the World*.

The project, first conceived of by Rev. Moon in Danbury last August, involved an average of seventy volunteers in its final stages. A direct mail company in Virginia handled the actual distribution and helped to resolve initial difficulties encountered with the U.S. Post Office concerning rates and regulations.

"We had to hire 28 tractor trailers to ship all 300,000 packages to the mailing

location," says Laura Ortiz Cipriani, administrative assistant to the video project. "Five hundred pallets, each with an average of five to six hundred individual packages were sent out from here." A tractor trailer truck carries about twenty pallets each.

The lectures were videotaped, produced and duplicated entirely by in-house Unification Church departments. Labeling, packaging, inserting of the literature, and palleting all took place at the World Mission Center in New York City. Nine hundred thousand labels were made up by a local copy shop, the first thousand being typed by automatic typewriter. A box company custom-designed the mailing container.

"All the volunteers exerted themselves to the utmost in order to complete this massive project," commented Rasik Bhula, overall project coordinator, "but it was truly a labor of love — something we have all desired to do for a long time."

After the tape duplication, each tape was checked individually in the beginning, middle and end. Tapes were then brought down to the Orange Room where an assembly-line produced more than

In answer to hundreds of inquiries from ministers and media as to why the Unification Church sent out 300,000 packages to clergy, Dr. Mose Durst offered some of the following insights:

"During Rev. Moon's case before the U.S. Supreme Court, 40 individuals and groups representing every nuance of religious, philosophical and political outlook submitted *amicus* briefs in his support. Since that time, we have received thousands of requests for further information about the teachings and practices of our faith. Rev. Moon, deeply moved by such inquiries, suggested that we send out books and videotapes to religious leaders across the country for the sake of mutual friendship with the religious community at large.

"We want to communicate what our theology and projects are. People haven't really known what Rev. Moon is teaching, but have often based their opinions on rumors and third-hand accounts. We want to dispell any notions of secretiveness about our beliefs by candidly presenting them. We aren't trying to convert anyone, but simply letting people know who we are.

"Since many of the requests have come from seminaries, libraries, and ministers, we felt that the combination of videotapes and books would prove to be a valuable reference. Besides, it's far less expensive to produce these packages than to buy national television time!"

Dr. Durst adds that the packages sent back by disinterested ministers are recycled to those who did not receive them and have called in requesting one. ☐

3,000 sets of packages a day.

"One million pounds, in total weight was given to the U.S. post office," said Mrs. Cipriani.

Letters and phone calls are coming in daily from recipients of these gift packages. "Ministers have called to express

their gratitude to Reverend Moon for taking this step to share God's message with them and to show his love for America and Christianity in this way," she said.

Spanish and French versions of these packages will soon be available for distribution. ☐



Labeling the video tapes.



Loading up for delivery to the post office.

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