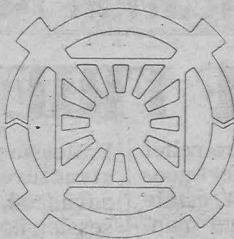


The development of atheistic thinking in the 18th and 19th century and its influence on Karl Marx and his ideology
The CAUSA Worldview • p.12



"Repent," said Jesus, "for the Kingdom of Heaven is at hand." The Messiah came to fulfill God's promise.
The Divine Principle • p.13

Unification News

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April 1985

INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION ANNUAL REPORT



This is an excerpt from the Annual Report for 1984 of the International Relief Friendship Foundation.

International Relief Friendship Foundation, Inc. (IRFF) is a public, non-profit agency dedicated to eliminating poverty, malnutrition, and disease from the face of the earth. IRFF was founded in 1976 by Reverend Moon to serve others in need and to motivate aid recipients to help others as they themselves have been helped in an effort to promote greater self-reliance in development aid projects.

IRFF creates and sponsors short and long term programs in agriculture and rural development, education and technical training, urban and community service, and emergency disaster relief.

In its decisions to support projects, IRFF is responsive to requests from its overseas representatives as well as from local institutions, rural cooperatives, and individuals seeking research grants, that will work to improve the living environment in developing countries. Projects or funds are not targeted by program area or country, but IRFF depends on research, planning, and evaluations made in conjunction with recommendations from its overseas representatives.

Active participation

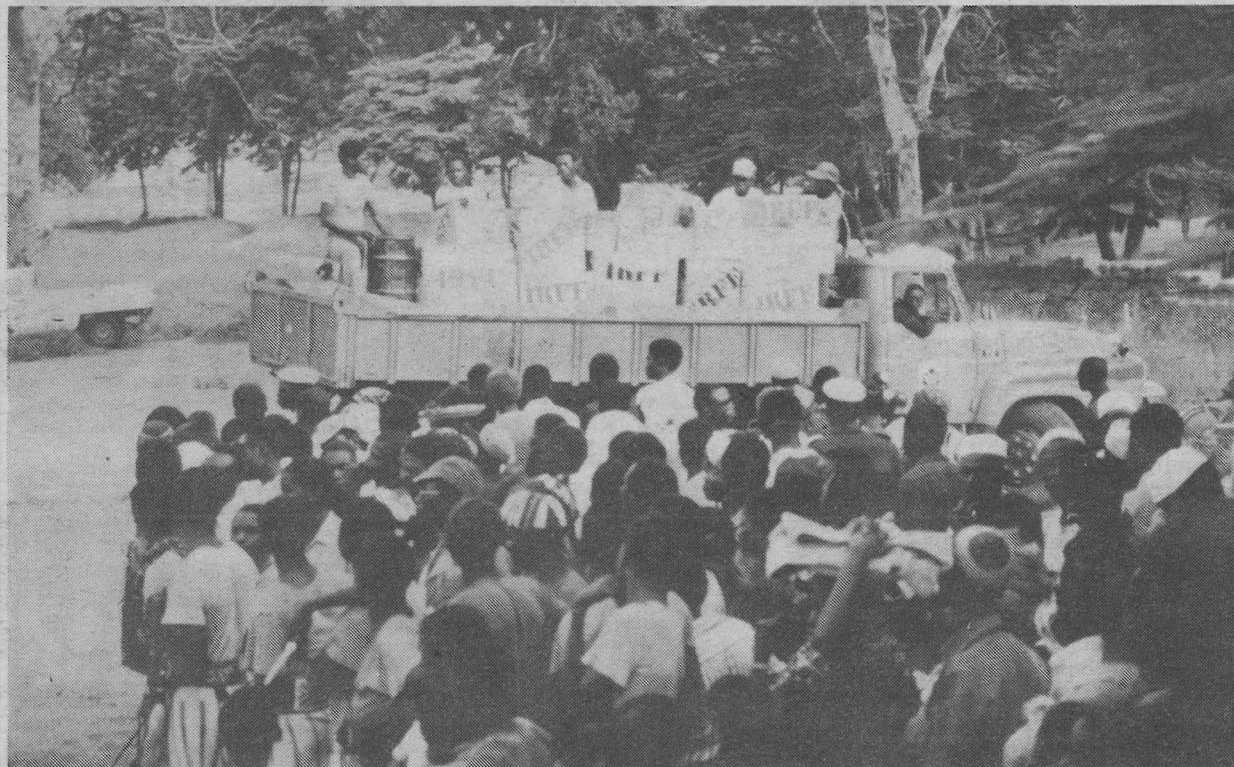
IRFF supports projects that encourage the active participation of the intended beneficiaries, who are expected to commit, as much as possible, their own time, energy, and resources to the achievement of a project. Annual grants are made for activities that are likely to be sustained beyond the period of assistance and offer promise for inspiration,

For information or to make a tax-deductible contribution write:

IRFF, 2 Penn Plaza # 1500
New York, NY 10001



IRFF clothes and food distribution at the Honduras-Nicaraguan border, Central America.



Donated IRFF medical supplies being delivered by volunteers to the Village of Po in Upper Volta, Africa.

expansion, and replication beyond the immediate project. IRFF supports projects designed as "models" that could be transported and duplicated in other areas with minimal capital or technical equipment aid.

Because its funds are limited, IRFF currently supports activities in only a few key fields and in a limited number of countries. These activities had as their objectives:

- Increasing food production and improving the health conditions of the rural poor.
- Expanding capabilities in education and technical vocational training.
- Targeting areas in critical need and implementing short term emergency relief programs.

Strategy

IRFF focuses its long term development programs primarily in education and training; formal primary education and training in agriculture and vocational skills.

External food aid is, by its very nature, *continued on page 2*

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INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION

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nature, incapable of solving the hunger and malnutrition problems in a recipient country. Also, large amounts of Western agricultural technology will fail or have harmful side effects unless they are redesigned to suit local rural circumstances. Developing new ways of utilizing energy and land resources are the primary goals of the agriculture education programs.

One broad goal of this work is the development of multiple-cropping systems for small farmers in the hope of increasing yields, reducing the need for fertilizer and pesticides, conserving soil and raising productivity on small plots of land. The technology required is labor-intensive and the results lead to greater community cooperation, a sharing of technical ability and financial aid, and greater opportunities for rural employment and development.

Other goals of the agriculture education programs include field training for young people in farm management, irrigation, animal husbandry, and fish farming, that will encourage more people to enter into the food producing system, be it on a subsistence level or toward large scale farming.

Malnutrition is a combined result of the lack of food and the dire health problems in developing countries. The frequent episodes of diarrhea and other infection diseases coupled with the high prevalence of internal parasites in poor countries decreases the value of the nutrients the people absorb. Malnutrition, lack of protected water supplies, poor environmental sanitation, and low levels of education all act together in a vicious cycle. Arresting the cycle and successfully treating these afflictions, requires health care that actually reaches down to the local community and helps individual poor families.

Medical teams

IRFF sponsors medical teams that work in refugee camps, local villages, and in crisis areas where famine, disease, and poverty are extreme. The teams are comprised of international doctors, nurses, and social workers, who volunteer their time and professional ability.

The teams are equipped for mobile work, enabling the medical service to reach rural communities where health care is virtually non-existent. They travel into the highlands or rural jungles providing free medical care and education for short time-periods. Basic educational programs about sanitation, water purification, and hygiene, are incorporated with the medical care.

The beginnings of health solutions start with the understanding and cooperation of each community, and it requires time and consistent services to implement a change. Through consistent health aid, and through education programs, local community health workers learn to maintain and continue the development of the health awareness and practice of their own community. Therefore, the short term aid has established a basis for growth into a long term solution. Aid that promotes community self-reliance and development is the main target for all of IRFF relief activity. Based on a community's success with the smaller rural projects, participation in the larger health programs; inoculations, disease prevention programs, etc., will have a greater and lasting effect.

Emergency relief programs are a result of tragic events; people are left devastated by natural disasters, drought, famine, wars, and immediate help is required. IRFF receives aid requests from all over the world and responds, as best it can, within its financial and organizational limitations.

To distribute the needed food, medi-

cine, blankets, clothing, and other relief supplies a full organizational effort goes into swing. Scheduling transport, establishing distribution networks and manpower, arranging community participation, and compiling necessary forms and paperwork all goes into acting to quickly transfer aid to a crisis area. The purpose is to allow people to get "back on their feet" again, to alleviate the immediate suffering and stabilize the situation so that people can live their normal lives. IRFF relief programs are designed to provide an unconditional service to the suffering people of the world.

The following is a summary of the various IRFF projects.

ECOPROF School, Zaire

In July, at the end of the 1983-84 academic year, six students received their graduation diplomas from the advanced second year agricultural program. Out of the first year program, 104 students completed all the courses successfully.

ECOPROF, (L'Ecole Cooperative

Professionnelle) has designed a dual structure, primary sessions and advanced, or second year sessions. Each session is comprised of a technical cycle and a vocational cycle. The technical cycle focuses on a range of agricultural studies; basic farming, multiple cropping, and fish farming. The vocational cycle teaches a general understanding of business administration, marketing, and auto mechanics.

The agricultural and fish farming instruction takes place in Nanenga, a rural community approximately 45km from Kinshasa. In 1984, the fish farming project completed the construction of a second fish pond and began the initial digging of a third. Both ponds yielded a combined total of 545 kgs of fish when harvested. The initial investment was 2,200 fingerlings (13kgs).

A field of 4 hectares was cleared and planted for manioc production. Estimated production of 40,000 kgs/year is expected. A 1.5 hectare field was cleared for planting fruit trees; 90 safo trees and 30 orange trees will be planted in 1985.

The curriculum for the 1984-85 academic year is broader and has expanded as over 400 students are now attending. The school offers an equivalency diploma, so that young people who have dropped out of high school can finish their education at ECOPROF. The director of the school, Ndulu Mudigwidj, sees the purpose of the school as a character builder, as well as training for future work. He hopes the success of the agricultural training will help the youth take greater responsibility in food production for the future of all African nations.

Farm Project, Zaire

The beginnings of a major farm project was started in this fertile region of Zaire, near the city of Goma. IRFF sent agricultural machinery, tools, and equipment to clear the wild land. Also, IRFF sent clothing and work boots for the villagers who are working on the land.

In 1985, IRFF plans include sponsoring a small medical infirmary and a primary school for the surrounding villages.

Farm Project, Zambia

A small 16 acre educational farm facility and a large 3,500 acre farm are operational in Zambia. IRFF donated equipment and agricultural tools for the educational facility. The program teaches young people the basics of growing vegetables, and raising chickens, pigs, and cows. A plot of land and the proper tools are issued to each student who "farms" his own plot under the supervision of various teachers.

"The practical in-the-field experience is the best education", says the director Otmar Graml. Throughout 1984 over 150 people have gone through the program. Medicines for livestock and instructional manuals on animal husbandry were also given to the project.

Rehabilitation Project, Senegal

In response to the problem of unemployed handicapped people in Dakar, the rehabilitation project was begun. Most projects that aid the handicapped do not take into account how the people will further themselves in a self-sufficient manner, thereby they are always dependent on aid.

The primary purpose of training the handicapped in sewing and making clothing is for their future employment.

The project teaches handicapped students the art and technique of making clothes and using sewing machines. Once proficient in this they will seek clothing contracts for stable support. The director of his project, Mr. Sayende Djimera, himself visually disabled, has been very active in procuring donations of material, sewing machines, and funds to make this project successful in its first year.

IRFF hopes this project will grow beyond the present 16 students and plans are being formed for a manufacturing plant to train more workers. The project has received high praise from the President and numerous government officials.

Medical Team, Thailand

IRFF-Japan sponsors a full time medical staff, coordinated by Dr. Shoichi Awata and Mr. Taiichiro Jonishi, at the Sikhui Vietnamese Refugee Camp in Thailand.

The Sikhui camp was opened in January 1976 to provide accommodation for Vietnamese refugees arriving overland from Laos. Before that time Vietnamese "land cases" had previously been sheltered in Bangkok or in the Refugee Centers in Nong Khai and Ubon.

The population of the Sikhui camp increased in 1980 with the transfer of Vietnamese "land cases" arriving from Kampuchea. Since September 1981, the Sikhui camp has accommodated all Vietnamese boat arrivals in Thailand under their humane policy.

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Dr. Ono, one of the IRFF Medical Team in the Makkasan slum in Thailand, preparing to extract a tooth.



The IRFF sponsored ECOPROF agricultural project in Zaire.



IRFF clothes distribution in the Makkasan slum in Thailand.

INTERNATIONAL RELIEF FRIENDSHIP FOUNDATION

from page 2

The IRFF medical team has worked at the Sikhui camp since December 1979 for the general health service, including sanitation, the supplemental feeding, counseling care of the rape victims and family planning. The UNHCR provides the provisions of food, household equipment, and assists in the medical and social service and donates much of the medicine supply.

In 1984, the population at the camp ranged between 4,500 and 5,000 refugees with 2,446 new arrivals and 4,474 people relocated to other countries. In addition to their work in the refugee camp, the IRFF team organizes a mobile service for rural Thai villages. The IRFF staff, Thai camp officials, and some Vietnamese hospital workers, all participated in the mobile service, which was conducted four times in 1984.

Mobile Medical Team, Peru

In November IRFF organized a voluntary group of Peruvian doctors and nurses and travelled to the mountain communities in the southern region of Peru, district of Puno. The conditions were extreme, and the suffering of the people severe.

Dr. Betty Cabrejos, Dr. Alfredo Mendiguri, and Dr. Lucinda Callenova -- the core staff -- were the key to the success of this project. Their endurance and high morale encouraged the entire team through some difficult times. The Juliaca Hospital provided the needed transportation and medicines for IRFF to serve in this capacity.

Food was distributed to over 1,500 families which allowed the mothers the opportunity to stop working and bring their children to the medical station. Medical care was given to 800 patients and lectures on health and child care were given to the local mothers group.

On the basis of the education and health service, proper instruction on sanitation, the building of latrines, and the start of construction on a community center were all possible. Three community leaders were trained in general principles to be health workers.

IRFF, also donated audio-visual equipment and materials to the social worker to assist her in continuing the education process. In gratitude to the Juliaca Hospital, for their help and assistance, IRFF donated sheets, mattresses, towels, blankets and medical instruments to the maternity ward. Plans are set for the mobile team to work in June and November of 1985 to continue and accelerate the development.

Medical Project, Zambia

A recently constructed medical clinic, the project of IRFF's Zambian medical team, will open this year in a small village outside the capital city of Lusaka. The clinic will provide health care to thousands of Zambians not already served by state or private medical facilities.

A main, 11 room building and several smaller buildings house the clinic, which will be staffed by a team of 10 doctors, nurses and medical assistants. Besides treating the patients at the clinic, mobile medical units will travel to nearby villages.

Simple education in hygiene and nutrition is often all that is necessary to prevent many diseases. "Of course, we have to treat the diseases that already exist, but at the same time, develop a system of education and prevention", explained Chantall Spilliaert, a physical therapist working with the clinic. The medical program hope to train health care workers from among the villagers to carry out the task of improving the health environment.

Medical Project, Bangladesh

IRFF sponsors a part-time rural health clinic in the Maipur region of Bangladesh. Two to three days per week,

one doctor and a nurse travel to the rural communities providing free medical treatment.

In 1985 IRFF will send a shipping container of medicine, blankets, and clothing to support and expand this program.

Education Projects

In addition to sponsoring a few projects in education, IRFF shipped education materials overseas to small community schools. IRFF sent art materials, paper, and pencils to the Ivory Coast; chemistry sets and microscopes to Peru; and funds were used to purchase desks, chairs, tables, and blackboards in Zambia and Zaire.

Prince of Peace School, Peru

The "Principe de la Paz" school in Lima, Peru has completed its fourth year. The school expanded this year to include a new 4th and 5th grade class and now is filled to capacity with 180 students, from

pre-school to 5th grade. The faculty and parents association work closely together to give the best education and environment to the children.

IRFF sponsors the school and hopes that in 1985 further expansion beyond elementary grades can be made and larger facilities can be found.

Student Scholarship Program

In the first year of IRFF's pilot program, three students were given scholarships to study in America, two from Africa and one from Southeast Asia. The goal of the project is to allow quality students from developing countries the opportunity of education in the United States so they can assist in the future development of their country.

IRFF receives applicants to the program through recommendations by its overseas representatives. The program will be expanding for more students to participate in 1985.



Dr. Lek, one of the IRFF Medical Team volunteers in the Makkasan slum in Thailand, with some of the 100 patients he treats each Saturday afternoon.



IRFF medicines donated to a clinic in Equatorial Guinea.



The third fish pond built at the IRFF sponsored ECOPROF project in Manenge, Zaire.

Ethiopian relief fundraiser

By Stefan des Lauriers

The February 8 issue of the World University Times featured a story of the famine in Ethiopia, and asked students to donate at least 50 cents for the paper, the proceeds going to Ethiopian relief.

CARP chapters on campuses across the country helped out, setting up booths, and asking students to help. The donation campaign ended on February 22, and the amount collected for Ethiopian relief totalled \$990.53.

Special thanks go to the students of Cornell University and the University of Tennessee, where donations totalled at least \$400 at both campuses. Honorable mention goes to the students at New York University, Northwestern University, Howard University, University of Maryland, and Duke University.

On March 4, W.U.T. editor-in-chief Jim Osborn presented the fund to Mr. Michael Giampaoli, executive director of the International Relief Friendship Foundation. The IRFF is sending a six-member medical team to the Sudan, where thousands of Ethiopian refugees have fled. The team is headed by Dr. Y. Takigawa.

Mr. Osborn said, "We are only sorry that we could not contribute more to such a noble cause."

Dr. Takigawa will arrive in Khartoum on March 18 to begin initial planning. The full medical team will be working in the refugee camps from April 1 through May 10.

Those still wishing to help may send donations in care of CARP, 481 8th Avenue, New York, New York 10001. □

Disaster Relief

DOMINICAN REPUBLIC • To aid victims of the massive riots and unrest in Santo Domingo, IRFF sent a relief shipment of medical instruments and medicines, primarily penicillin, ampicillin, and bandages. These supplies were used in local city infirmaries and emergency medical stations that were treating the injured. Air Dominica freely contributed the air freight expense.

HONDURAS • To aid refugees, specifically the Miskito Indians, fleeing Nicaragua into the remote jungle areas of Honduras, IRFF distributed medicines, blankets, food, and clothing. The women and children had not yet been placed into refugee camps, therefore they were without shelter or food. IRFF worked in conjunction with CAUSA who provided the air freight for the relief supplies.

PERU • Massive floods had devastated the rural areas in the southern regions of Peru throughout 1983 and early in 1984. The land, livestock, and homes of tens of thousands of people had been wiped out. IRFF targeted its aid for the rural highlands in the Puno region, where large amounts of relief aid from other international agencies were unable to reach. In the small rural communities surrounding Puno, Juliaca, and Desaquadero, IRFF distributed food and medicines. IRFF quickly organized free medical and dental care while the other supplies were being distributed.

ZAMBIA • In an effort to prevent future drought in Zambia, IRFF shipped agricultural equipment and animal medicines to farming projects. Also, the shipping container included medical equipment, x-ray machines and supplies for the hospital in Lusaka. □

For information or to make a tax-deductible contribution write:

IRFF, 2 Penn Plaza # 1500
New York, NY 10001

The San Francisco CAUSA conference

By Dr. Anthony Fox

'To fall in love with God is the greatest of all romances. To seek after Him is the greatest adventure. And to find Him is the greatest of human achievements. With God and our CAUSA movement let us have our romances, our adventures and our greatest human achievement."

With these words, Dr. Bo Hi Pak concluded the opening CAUSA-USA address of the First Annual National Convention in San Francisco from March 4 - 7.

In attendance were some 420 religious and civic leaders from around the country. Among them were Ambassador Philip V. Sanchez, President of CAUSA USA and former ambassador to Honduras and Columbia; Dr. Donald M. Sills, the executive director of the Coalition for Religious Freedom; Dr. W. Cleon Skousen, the founder and President of the National Center for Constitutional Studies; Eldridge Cleaver; Dr. Khalin Akram, the spokesman for Islamic Unity for Afghan and Mujahideen, and Pastor Everett Sileven -- among many other distinguished guests.

Dr. Pak's remarks came after the first

day's registration and banquet. Representatives from every state in the United States and also from Canada attended providing tremendous diversity and excitement.

On Tuesday morning, after a fabulous breakfast, each participant received a copy of the *Washington Times*, now published locally in San Francisco. In an after dinner speech that night, Dr. Sills challenged all present to join with him in a quest to have 300,000 letters from 300,000 ministers throughout the nation asking President Reagan for the release of Reverend Moon before March 31, 1985.

The proceedings and enthusiasm grew to a dramatic climax at the Thursday evening closing banquet, highlighted by eight very moving testimonies from the guests.

After a week of rainy weather, on Friday morning we were blessed with brilliant sunshine and, as this was the only time available for sightseeing, the ministers were happy.

Exchange of views

I made a trip to Fisherman's Wharf with Dr. Jeff Burnsed, Senior Minister of the Coral Ridge Baptist Church, Jacksonville, Florida. After lunch, we went on a tour of Alcatraz. We exchanged views on theological and philosophical beliefs, and

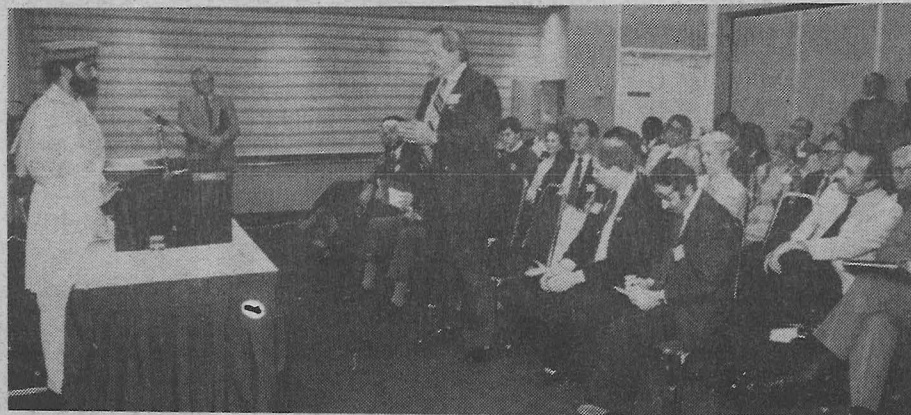
felt a mutual rapport in that we were truly participating in a significant historical ecumenical crusade.

In addition to his church, Dr. Burnsed, has an adjoining seminary, and is the producer of both radio and television programs. He has also sponsored foreign missions for some of his graduates. His attitude to the CAUSA conference can be summed up by his determination to present and utilize the material from the conference in his seminary curriculum.

CAUSA San Francisco for me will be long remembered, not only for the many

relationships that were developed, but because of the very evident new appreciation by the participants in recognizing both the vision and heart of Reverend Moon and the need for us to work together. □

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.



A question and answer period after a presentation by an Afghan freedom fighter at the CMA conference in San Francisco.



The final banquet at the CMA conference.



The CMA ministers join hands in prayer before dinner.

Photos: Hiroshi Nagai

Regional highlights of CMA programs

CAUSA, inspired by the vision and teachings of Reverend Moon, was founded in 1980. 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 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. The following reports are highlights of CAUSA Ministerial Alliance (CMA) programs which recently occurred.

Massachusetts

CMA held seminars in Lowell, Worcester, Springfield, Boston and New Bedford over the last two months. Those in Boston and New Bedford were particularly successful.

Over 100 people, including twenty ministers, attended the Boston CMA Seminar, held December 8 at a church in neighboring Quincy. The one-day program featured testimony from Rev. Bruce Williams, a former urban guerrilla trained in Cuba, Red China and the Soviet Union.

Rev. Williams moved the participants with his heart-wrenching expose on the ruthlessness of terrorists' training, and insight into how the free world is targeted for terrorist attacks.

The evening program was held at the Deliverance Church of the Living God in Dorchester, hosted by Bishop Clyde Hambee. Following the film "The True Revolution of Man", the Bishop told the audience about the need for believers to work together to overcome the problems facing free societies.

Many ministers, participants, and a sizeable group of Haitian community leaders attending expressed interest in helping organize future CMA programs in 1985.

Over 50 people, including six ministers and a Harvard University professor, attended the New Bedford CMA seminar, held December 3. The one-day program attracted several Bible study groups.

Pennsylvania

CMA of Pennsylvania held programs in Lancaster, Pittsburgh, Harrisburg, and Philadelphia.

Particularly successful were two one-day seminars held in Philadelphia. Over 50 people, including 18 ministers, attended the first. Reverends J. Packard and Margie Laird co-convoked the program, and testified to their experience at

a national CAUSA conference in Washington, DC and with CAUSA overall.

Sir John Noble was the featured guest speaker at both of the Philadelphia programs. He testified about the brutality of communism, having experienced it firsthand as an American in Soviet gulags for over 12 years.

Nearly 40 guests, including 10 ministers, attended the December CMA one-day seminar. Rev. Henry Thompson, a United Methodist minister and seminary professor, convened the program which featured Sir John Noble and a slide show presentation on the struggle against the Cuban-dominated Marxist regime in Angola.

Maryland

CMA of Maryland built a respectable foundation for future programs with an innovative public relations outreach to clergy and programs in Hagerstown, Frederick, Annapolis, Cabin John and Baltimore.

The Maryland CMA chapter employed volunteers to visit ministers to introduce CMA, its message and programs prior to inviting them to CMA seminars, utilizing videotapes and slides. This turned out to be an extremely effective method to ensure their seminars' success, particularly in the Baltimore area.

A total of nearly 75 guests, including 57 ministers, attended either the Novem-

ber 27 or December 11 CMA one-day seminars.

The Rev. Dr. George Crawley, Jr., a local Baptist minister, moderated the programs and gave a half-hour introduction on CAUSA. The Rev. Dr. O. St. Clair Franklin, a Methodist minister, gave the CAUSA critique and counterproposal to dialectical materialism. CAUSA Institute Director William Lay gave presentations on the CAUSA Worldview.

The programs pioneered a new one-day seminar format very successfully. The CAUSA Worldview on Man was presented first, followed by the Critique of Marxism-Leninism. It was considered better to "present the truth first - that God exists" in order to show the fundamental fallacy of Marxism: its atheistic basis.

Nearly 1500 Christmas cards were sent out to all ministers invited following the programs, with a brief report on each. Many ministers are already planning seminars for January and February for the public and their congregations.

Together with the 21 ministers who attended the national CAUSA seminar for clergy last summer, over 100 ministers from the Baltimore area alone have experienced a CAUSA educational

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Godism: Ideology beyond denomination

By Dr. Bo Hi Pak

This is an excerpt from the Opening Remarks of Dr. Pak at the First Annual CAUSA USA National Convention held in San Francisco on March 4, 1985.

It is most fitting and proper that we have chosen San Francisco as the site of this convention. It was here that the United Nations Conference on International Organizations convened on April 25, 1945, and drafted the Charter of the United Nations which was supposed to be a movement of peace based on the principles of equal rights and self-determination of all peoples.

It is a tragedy, however, that today the United Nations has become a platform for the propaganda of communist states which have no love for peace, and which deny human dignity, equal rights and self-determination to all people.

In the most profound sense, we are meeting here today to revive the original ideals of the United Nations of brotherhood, freedom and democracy under God for all people transcendent of color, creed and nationality.

The CAUSA Movement

The CAUSA movement is a movement of free, God-loving people. It was founded in 1980 by Reverend Sun Myung Moon in order to meet the acute need to fill the ideological vacuum in Central and South America. The word "causa" is the Latin word for cause. CAUSA stands for the first cause of the universe, God, and the primary work of CAUSA is to provide a God-centered worldview, and bring about a true, moral and spiritual revolution to America and the world. It is a movement of ideological offensive.

It is startling to compare communism with Christianity. Christ came 2,000 years ago and gave the world a powerful message of truth and love. Christianity has now become the world's largest religion and has been received by nearly one quarter of the world's population. But it took 2,000 years!

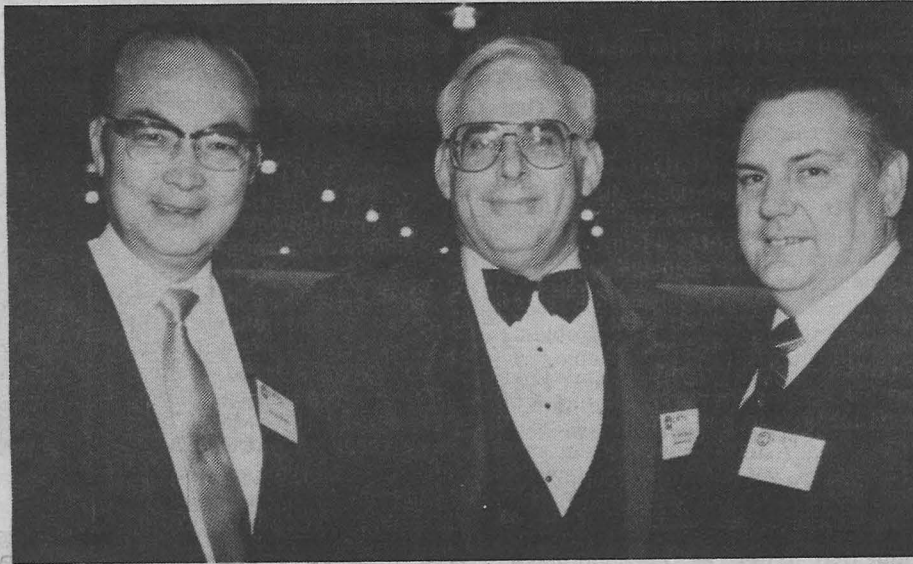
Communism, on the other hand, was only born in the last century, and yet it

has come to enslave more people than are now Christians. During a short span of little more than half a century, Marxism-Leninism has spread like a forest fire. In this time, it has engulfed more than one and a half billion people, taking one nation after another, and spreading over the entire globe.

Will our children live in freedom, or will they live under a totalitarian system? No one knows. Yet, one thing is clear: the

false promise have the power to conquer a man's mind so completely that he would give his life for the victory of communism. That is the power of communism. It stems out of the power of faith, power of ideology.

In order to combat communism, we must fight with the same weapon which they use: ideology. A false ideology must be subjugated by a superior one. There is no other way we can fight.



Dr. Bo Hi Pak, Rev. Donald Sills and Rev. E. Silevan at the San Francisco CMA conference.

problem of communism is not something that someone else should worry about. It is my problem, and it is your problem. Our destiny and our children's well-being are at stake. Furthermore, it is God's problem. The very existence of God has been challenged.

Communism is Ideology

To defeat communism, we must understand it. What is communism, anyway? Where does its power come from? Communism is more than a political system, more than a social system, and more than an economic system. Communism is an ideology.

Even though we know that communism is based on lies and deception, its

Mr. David Satter, special correspondent to the Wall Street Journal, wrote an article in the Wall Street Journal on May 21, 1983 entitled, "Soviet Threat is One of Ideas, More than Arms." I quote from that article:

"As absurd as communist ideology may appear, it provides a consistent view of history to adherents and makes even the simplest citizen feel as though his life has meaning. Communism cannot be defeated militarily, and its adherents cannot be bribed into giving it up. It can be defeated in only one way: by being confronted with an idea that is better."

Where can we find that better idea? That is the question. People say, "Well, today we have democracy." But democ-

racy is not an ideology, not a system of thought. Democracy is a system of government. "We have freedom," some say. Yet freedom is not an ideology either. It is a goal of ideology. Freedom is the fruit we enjoy when true democracy is practiced. Ironically, even Karl Marx started communism for the realization of freedom. Then, what do we have to combat aggressive communism?

Certainly we have Christianity and the other religions of the world. These religions are the God-accepting forces which oppose the God-denying forces of communism. But it is a painful reality that today's religions have demonstrated a lack of effectiveness in countering the spread of communism. One Christian nation after another has fallen into the hands of communism.

The Crisis of Religion

Today, clearly the religious world is in crisis. Religion seems to be unable to control the confusion of the world and elevate the human spirit. We can cite several causes for the collapse of the religious perspective, including the subtle intrusion of materialistic thought into all levels of society, as well as the subversion of the religious world by the forces of communism. But the greatest factor which is undermining the religious world today is the lack of a clear understanding of the reality of God.

The essential fact in our religious world today is that we are not sure about God. This is an honest statement. God has been progressively excluded from the life of modern-day man. Today, people are confused about the very purpose of God's creation, and thus man does not know what purpose he should live for. Out of this confusion, the "God is dead" philosophy emerged, and Liberation Theology became rampant in Latin America. Man is trying to take God's place, because he feels that God is either "dead" or helpless.

Today the struggle between communism and the Free World is really a struggle of ideas. It is boiling down to the question of God or no God.

If God does not exist, then communism

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CMA regional reports

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program, either from attending a conference, a seminar or on videotape.

District of Columbia

Over 60 participants including 22 ministers, attended a one-day CMA seminar for the DC metropolitan area held December 8 in Arlington, Virginia.

The program was convened by Reverend Ronald Winters, Pastor of the Shiloh Baptist Church in McClean. The program included a lecture on Liberation Theology by Father Enrique Rueda, a Catholic priest and exile from Castro's Cuba. He emphasized how "liberation" theologians have taken the traditional meaning of Christian terminology and changed them to emphasize a more Marxist meaning.

Georgia

The Georgia CMA reports that ministers who attended November and December state programs responded very favorably and are now proposing to set up a coordinating CMA Interfaith Council for Georgia and hopefully the whole Southeast Region in time.

One two-day and five one-day seminars have been held to date in Athens, Columbus, Savannah, Augusta, Atlanta and Covington. The most successful were in the latter three cities.

The CMA seminar, held December 1 in August, was convened by Rev. George Jackson, a local Baptist minister. Nearly

35 ministers heard CAUSA presentations and guest speakers Robert Miller, president and founder of SOAR (Spirit of America Renewed) and the LIBERTAS monthly newsletter, and Mr. Henry Rodriguez, Georgia chapter, President of the Cuban Patriotic Council. Both had been members of the 1500 man brigade at the Bay of Pigs in 1961. The men spoke of their personal experiences under communism, including testimony of their time spent in Castro's prisons.

The guests also appreciated a lecture by Mr. Ky Vu, Chairman of Georgia chapter of the NLFV (National Front for the Liberation of South Vietnam). A native of Hanoi, Mr. Vu spoke on the history of the communist takeover of Vietnam, his ordeal as one of the "boat people" who escaped, and efforts being made by the Vietnamese exile community worldwide to provide financial and other forms of support to the anti-communist guerrilla movement in Vietnam today.

Over 30 ministers attended the Atlanta CMA seminar, held December 3. Rev. Charles Carpenter, chaplain at Emory University Hospital, convened and moderated the event. Mr. Miller and Mr. Ky Vu were again the featured speakers.

Enthusiasm for the various seminars led ministers to request a more advanced, two-day seminar which was organized and held December 21 and 22 in Covington.

Illinois

One-day CMA seminars were held in Rockford, Champaign, Peoria, Springfield and Chicago during the last two months. Chicago featured one of the best-attended and most successful conferences in the nation.

Over 120 guests attended the Chicago CMA seminar, held December 4. The guests covered a very wide spectrum of ministers and anti-communists from all races and from many denominations -- Baptist, Mormon, Catholic, Presbyterian, Lutheran, Buddhist, etc.

Rev. M. Earle Sardon, President of the Illinois committee for Religious Freedom, convened the program, emceed by the Rev. Dr. Jackie Roberts of the Chicago United Congress of Churches. Five CAUSA presentations, including a showing of the film "The True Revolution of Man" were given, followed by a very enlightening testimony by exiled Soviet dissident Michail Makarenko.

Mr. Makarenko's testimony effectively exposed the reality of the Soviet regime, which has as one of its main goals the eradication of religious belief and the creation of the atheistic and amoral "new Soviet man." He told participants the Russian people still have an enduring faith in God, quoting actual Soviet statistics showing 49 million Russian adults to have openly declared their belief in God.

The Rev. Dr. Jackie Roberts gave the concluding presentation on "Christian Responsibility and Religious Freedom." His remarks captured the spirit of CAUSA as he encouraged participants to realize the threat of communism is not

only something "way across the ocean" but has "its tentacles right here at home."

Future meetings are being planned in the coming weeks for ministers who expressed interest in forming a local CMA chapter and for other participants who would like to work with CAUSA.

Utah

Seminars have been held in Salt Lake City, Provo and Ogden over the past two months. Participants at the Ogden one-day CMA seminar, held December 1 at Weber State College, were particularly inspired by the surprise appearance of Eldridge Cleaver as a special guest speaker. He shared his testimony concerning his odyssey into the Black Panthers and Marxism, his experiences with leaders and governments in numerous communist countries, and his rebirth as a Christian.

Texas

The South Central CMA region was the most successful in the nation during November and December. Over 65 "mini-seminars" were held throughout the region, usually 3 to 4 hours long, and nine seminars for church congregations were held, with between 20 to 80 people attending.

The state CMA coordinators felt the need for synthesized or "bite-sized" programs which would allow ministers -- busy with their other congregational activities -- the time to attend from start to finish. An "open-door" policy was employed to reach out to community leaders who were not clergy.

The pioneering effort worked well,

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GODISM

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nism may very well be correct. Once God is removed, communism does indeed offer a very convincing explanation of human life. However, if God truly exists, then there is no question that communism is false. Communism is based on the very denial of God. Since two contradictory beliefs cannot both be true, then there must be a showdown. Who shall win? Communism? The Free World? No one truth shall win. God or no God: One of the two must be a lie! Ultimately, lies will be defeated and truth shall prevail.

Crucial Questions

Therefore, today in the 20th century, now more than ever, the crucial question is the question of God's existence and nature. There are people today who are asking: Does God really exist? What is His purpose for creation? If God is of ultimate goodness, why does the survival of the fittest seem to prevail in our world? Why is there so much evil in our society, and why does evil seem to be winning? Unless reasonable and consistent answers are given to these questions, men of the modern age will not be willing to accept God as reality.

The CAUSA worldview is a philosophical framework that precisely deals with these very problems of the reality of God. The CAUSA worldview is a God-centered ideology which does two essential things: First, it totally exposes the lies and deceptions of communism. Second, it presents a clear counterproposal to the communist view.

For CAUSA, this is the beginning point of the solution to world problems. We are beginning from the ground floor. From the recognition of the Absolute Being, we come to the awareness of absolute value. This vantage point can be called the absolute value perspective.

From the absolute value perspective, we can make the decisions which will lead us to genuine progress. When a person achieves this perspective his heart starts to change. Once man's heart changes, everything changes. Yet, this change cannot be forced. Only through

an awakening into the absolute value perspective can you change man's heart. It is a quiet revolution, but a fundamental and most powerful revolution. This is the true revolution of man. This is the revolution that Jesus Christ brought to us 2,000 years ago. Now is the time to rekindle that spiritual revolution here in America.

Communist's Revolution

Communism has been trying to bring about a revolution too -- a violent one -- but without genuine success. Since 1917, and despite 68 years of total effort, the communist experiment has proven to be a bitter failure. According to the French magazine, "Le Figaro", it has cost over 150 million human lives in the name of revolution and the "worker's paradise." Many people say, "That paradise is lost." But we know that nothing was lost. That paradise never came in the first place. On the contrary, the Soviet economy is dying and corruption is rampant.

As a strategy for building a military empire, communism is successful, but in terms of improving the human condition, communism is a miserable failure. Why is this?

There are two fundamental problems with communism. One, their ideology is rigid and not scientific. It is based on lies and false assumptions. To maintain it requires the constant generation of more lies.

Two, communism misses the target in its diagnosis of social evil. It is not the free market system or any economic system that is evil, as the communists believe, but rather it is an fundamental defect in man which is at fault. Communism destroys the system and sets up a new one, but the result is always worse. Why? A new system based on false assumptions and run by people with the same corrupt nature will not work.

A truly revolutionary change in society must come from the ground floor, the individual man. This is the root, and this is where the CAUSA worldview is addressing the problem.

I must confess at this point, however, I know that it is not easy for us to speak about God when we are discussing economic and political problems.

Accepting the Templeton Prize for Progress in Religion, Alexander Solzhe-

nitsyn said bluntly, "If I were asked today to formulate as concisely as possible, the main cause of the ruinous Russian revolution that swallowed up some 60 million of our people, I could not put it more accurately than to repeat: 'Men have forgotten God;' that's why all this happened."

During the next few days, we are going to talk about "God" frequently and proudly. Yet, we speak of God not from weakness, but from courage. When we speak of God, we do so not out of ritual, but out of clear reason based on 20th century science and logic, and with sincerity and heart.

The purpose, then, of CAUSA is not to enter into a theological or sectarian debate, but instead to recognize the unifying strengths of all religions.

CAUSA recognizes that, among the most dedicated and effective enemies of communism, are those who feel the greatest loyalty to their own religious affiliations. Therefore CAUSA asks no one to compromise their theological doctrine in order to join this movement.

Instead, CAUSA encourages God-loving people of all faiths to cooperate in this pluralistic march against the common enemy of religious freedom.

At this point, I want to make it absolutely clear that CAUSA's purpose is not to change anyone's religion. Although I am a member of the Unification Church, I am not here to promote Unification Theology.

Instead, we are here to provide common ground for unity. That common ground for unity is God. To know about God more deeply is the only way we can unite.

When we recognize one common Heavenly Father clearly and unmistakably, then we all naturally become true brothers and sisters.

The spiritual way

CAUSA promotes a new way of fighting communism. People have been fighting communism in so many ways -- in a political way, social way, economic way or military way. None of these brought us victory yet. We must find a new way. That new way is the spiritual way.

We recognize communism as an evil religion or anti-God religion. You can only conquer it by spiritual power or by proclaiming the existence of God. Light alone overcomes darkness. God alone overcomes Godlessness.

Suppose that the communists took over the United States. According to their historical track record, they would probably attempt to reduce the American population by two thirds, because of all of us in their eyes are contaminated members of the bourgeoisie; particularly you and I as believers in God wouldn't have too good a chance. They look at us as rabid dogs. When they are ready to shoot us, they will not ask what church we go to. They wouldn't ask if you are a Jew, Catholic, Baptist, Methodist, Mormon or Moonie. Enemy bullets recognize no demoninational boundary. We call come under one common destiny.

Yes, we do have our differences. After all, that is the beauty of our pluralistic society. But this is no time to let our differences and petty bickering prevent us from uniting. When we reach eternity, we will have plenty of time to discuss our differences. This is the time to fight for our common survival.

The Manifesto

In 1848, Karl Marx and Frederick Engels wrote the "Communist Manifesto." This document has been the indictment of our Free World and the marching orders of Communism. It ends this way.

"Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win, so workers of the world, unite!"

At the end of this conference, we want to issue the CAUSA Manifesto. We will end our manifesto this way: "Let the Communists tremble before the march of the God centered ideal. 'Godism'. They have nothing to lose but their chains. With God we have a world to win. Believers of the world, unite!"

CAUSA does not hide its goals or its aims. We seek the end of Communism. We also seek to end, by a moral and spiritual revolution, corruption and exploitation of the Free World. We proudly proclaim our goal is to liberate Moscow! □

CMA regional reports

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with over 350 ministers and over 900 guests attending programs in the region over the two-month period.

Sixteen CMA programs were held in the last two months throughout the state, with some cities holding several. They included Harlingen, San Antonio, Austin, Amarillo, Ft. Worth, Dallas, and Houston with over 300 guests and 125 ministers attending.

Fifty-five guests attended the CMA program held November 13 in Houston. Dr. Bobbi Mills, CAUSA USA state chapter Chairman, convened and spoke at the event.

The Texas CMA are planning to host two back-to-back two-day seminars for ministers and professionals in the South Central region. Call (713)880-8579 for more information.

Arkansas

Nearly 40 people, including eight ministers, attended the November 20 CMA seminar in Little Rock. The program featured an address by Dr. George Benson, a Harding University professor, radio commentator, and syndicated columnist for 1100 newspapers nationwide.

Dr. Bales spoke about his experiences as a Christian missionary during the communist takeover of China. He is founder and president of the National Education Program.

Oklahoma

The Tulsa CMA chapter held a CAUSA

program November 25 for over 80 members of the Pentecostal North Side Christian Center church. Pastor James E. Hill convened the program, which focused on the atheistic nature of communism, its consequences, and "Godism" as an alternative counter-philosophy.

Louisiana

Nearly 40 guests, including 17 ministers, attended a November 13 CMA seminar in Shreveport. Rev. C.L. White, Pastor of the Star of Bethlehem Missionary Baptist Church, convened and emceed the program.

Another seminar, held December 3, had 36 guests, including 15 ministers. Efforts are being made to invite past participants and others to the regional two-day seminar in Dallas.

Minnesota

CMA one-day seminars were held in St. Cloud, Mankato, Duluth, Rochester and Minneapolis from November through December.

Eighty-two guests attended the Minneapolis seminar, held December 8. Reverend Walter Battle, Pastor of the Pentecostal Temple of St. Paul Church, convened the program, with 22 ministers attending. Two state representatives, one former state senator, and representatives of numerous anti-communist and ethnic groups also attended.

The CAUSA presentations were followed by guests speaker Geraldine Macias, former Maryknoll missionary

and wife of a former cabinet minister in the Sandinista government. Her testimony of their role in and disillusionment with the Sandinista revolution exposed the problems Christians in Latin America are facing today over resolving the confusion in faith fostered by Marxist-promoted "Liberation Theology."

As if to emphasize the point (that the confusion exists and is fostered even here), one Lutheran minister attending, who has helped organize tours of Sandinista Nicaragua for Americans, questioned her perception and criticism of the regime there, especially of the tours he had been involved with. This was followed by a debate between the minister and another Lutheran minister attendee who supported Mrs. Macias's views.

She finally ended (at least the public debate) by testifying she had been involved with writing the Sandinista's tour guides for Americans, and finally realized what the Sandinistas asked her to write and what they chose to show tourists was a hoax -- far from a true picture of the real Sandinista Nicaragua.

Wisconsin

The Wisconsin Ministerial Alliance held CAUSA one-day seminars in Appleton, Janesville, Racine, Milwaukee and Madison.

Public reaction to the December 17 CMA seminar in Madison lived up to the town's reputation as a hotbed for radicals. According to chapter reports, only seven guests attended throughout most of the day, including a few discovered later to be communists. Twenty-five more arrived in the evening specifically to badger the guest speaker, Dr. Alexan-

dro Bolanos, a noted authority on the Sandinista revolution and regime in Nicaragua.

Dr. Bolanos, a retired medical doctor, spoke of his experience there before, during and after the revolution, and what led to his disillusionment with the Sandinistas -- all much to the chagrin of their sympathizers in the audience.

When a leftist in the audience ridiculed the claims of Sandinista abuses, saying his reading of the newspapers there said otherwise, Dr. Bolanos didn't even have to assert the fact that the media there is government controlled or heavily censored. He simply asked him, slowly, in Spanish: "How can you tell me you read the newspapers down there when you can't even speak Spanish?" When the puzzled leftist asked the doctor repeat the question in English, because he couldn't understand, the doctor complied, embarrassing and exposing the propaganda claims of all the leftists there, and drawing the program to a close.

During and after the program, leftists were demonstrating outside against the CMA seminar, creating a news event for local television to exploit, in this case, rather negatively. However, they had provided publicity needed to inform the community of CMA's existence and programs, and numerous inquiries have been received by the chapter since.

Over forty attended the one-day CMA seminar held November 26 in Minneapolis. Twenty-seven ministers heard the CAUSA presentations, and many made written requests to be informed and included in any efforts to organize future CMA programs.

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By Fritz Piepenburg

During the first week of February, the Middle East division of the Professors World Peace Academy (PWPA) sponsored a regional seminar on the topic: "The Middle East City: a harmonious environment for modern man." Some 35 participants, including a few spouses accompanying their husbands, attended the seminar at the Montparnass Park Hotel in Paris, France.

The 22 different papers that were presented by their authors, discussed and commented upon in only two and a half days, demanded much concentration and punctuality from the participants. The very efficient and precise organization (something the Unification movement in all its activities can be proud of) and a week's preparation by the staff were decisive for a successful implementation of the program.

The seminar was chaired by the well known Egyptian professor and town planner Saad Eddin Ibrahim, who welcomed all participants and thanked the PWPA for making such a meeting possible. Thomas Cromwell, secretary general of the PWPA Middle East division, then read a message by Crown Prince Hassan of Jordan to the participants. Crown Prince Hassan originally had intended to participate himself and apologize for not being able to do so.

First two sessions

The first two sessions were dealing with "the Islamic city" and "the Middle East city" in more general terms. Five case studies followed next, describing the situation in five famous towns of the Middle East.

Two or three speakers would concentrate on Sana'a, Jerusalem, Cairo, Beirut and Istanbul. Two exhibitions of maps and slides illustrated the historic development and the challenges of the 20th century. The challenges usually stem from the sudden influx of Western style modernization that grossly overburdened the centuries-old dynamics of the classical "Madinah" (the Islamic city). All sorts of modern housing problems, such as piles of waste material, a wasteful use of fresh water and a successive overflow of the sewage system, pose serious threats to an old city. As a result, the original character of the Islamic city suffers greatly and former inhabitants tend to move into the suburbs.

One participant from Sana'a in fact stated that modernization was posing the

PWPA: Jerusalem, City of Peace?

most serious threat to the old Yemeni capital in her many centuries of existence. While people time and again rebuilt the city after destruction caused by war, now young people rather abandon the old houses out of a growing feeling that the old city just can't live up to the expectations of a modern world.

Future Metropolis

The last panel on "prospects of the future metropolis" -- shared by an Israeli professor at the Jerusalem University, a Palestinian professor from the Amman

the two Middle Eastern cities of Jerusalem and Beirut prove a different reality.

The most interesting and stimulating session was the one on Jerusalem and her status in the Middle East. Three papers were presented on this sensitive issue by Dr. Henry Cattán, a well known Palestinian activist currently living and working in Paris, Dr. Yitzhak Khayutman from the University of Tel Aviv, and Abdullah Schleifer, an American Jew who converted to Islam while on a trip through Morocco, presently teaching at the American University in Cairo.

Dr. Cattán first demonstrated with the help of statistics, how the policy of Judaization of Jerusalem has been

Dr. Khayutman made some very interesting statements of how Jerusalem in a few decades can live up to its second name: "the city of peace". In his view, the yearning of the expelled Palestinians to return to Jerusalem is equal to Jewish yearning before the foundation of the state of Israel. Judah is but one tribe of the original 12 tribes of Israel and does not have a greater right to the city than the other tribes. The heavenly Jerusalem described in the book of Revelation mentions 12 pearly gates, enabling people to enter the city from all different directions. Dr. Khayutman even went so far as to suggest the Palestinians could be viewed as one of the lost tribes of Israel.

That of course, led to a heated debate among the participants, who equally represented Israel, Palestine and other Arab countries from the Middle East. A Palestinian professor later on privately expressed his shock over Dr. Khayutman's theory on Palestinian roots: "I have been called many names, like refugee, a stateless person and so on. But nobody has ever called me a Jew." Another Arab countered by turning Khayutman's theory upside down. In his view, the Jews are originally Palestinians. Known as the tribe of Hebrews, they were living peacefully side by side with other Palestinian tribes in the valley of Canaan, the land of Palestine.

Abdullah Schleifer, who has the deep faith of a devout Muslim but never lost the eloquence of his native English tongue, explained the religious significance of Jerusalem to the Muslims. The famous Al Aqsa Mosque and the Haram Sharif (on the Temple Mount) make Jerusalem a Muslim sanctuary second only to the cities of Mecca and Madinah. A pilgrimage to Jerusalem, where the Prophet Muhammad is believed to have ascended to heaven, is of similar importance, as a pilgrimage to the Kaaba in Mecca.

Participants offered various proposals for the future of Jerusalem. Prof. Ben Dak from Haifa University suggested the establishment of an Interfaith University in the heart of the city. Others proposed the cantonization of the city, where each ethnic group, such as Jews, Christians, Muslims and Armenians would be represented proportionally in a joint parliament. Muslims, Christians and Jewish alike have deep feelings on

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A discussion group at the PWPA conference in Paris.

University and the noted British professor Dr. Kenneth Mellanby -- discussed their hopes and visions for the future Middle Eastern city. The city "as a harmonious environment for modern man" is still a dream, especially in our time of cultural and political conflicts. Chairman professor Ibrahim noted right at the very beginning and again at the end of the seminar that the vitality of the title yet needs to be realized. Especially

affecting the traditional balance between Jewish, Muslim and Christian inhabitants. Jerusalem was a town, Dr. Cattán stated, and existed in Canaan long before King David had captured it. Over the last 2,000 years, Jerusalem has been ruled by Arabs, Christians and Turks in sometimes rapid transition. Arabs and Israelis jointly administered the city until the Jordanian part was annexed by Israel in the 1967 war.

CMA regional reports

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Iowa

CMA seminars were held in Sioux City, Iowa City, Waterloo, Ames and Des Moines.

The two-day CMA seminar held in Des Moines, November 23-24 was attended by 50 guests, including nine ministers. A one-day seminar, held in Ames at the First Christian Church December 8, had nearly 50 guests as well.

Guest speakers included Humberto Belli, a former editor of "La Prensa" (Managua, Nicaragua) and author of "Nicaragua: Christians Under Fire", and Dr. Joseph Hrabá, Dr. Ted Solomon, and Antonio Ybarra, all Iowa State University professors at Ames.

Colorado

The Pueblo, Colorado Springs, Ft. Collins, Denver and Boulder chapters all held CMA seminars in November and December. Several cities held theirs as a joint effort.

Of note was a special program November 29 at the University of Colorado at Boulder. Sponsored by both CAUSA USA and the College Republicans, CMA volunteers organized an evening program titled "Nicaragua: A Look From the

Inside" with Geraldine Macias as guest speaker. Over 200 students attended, including members of the Marxist CISPES organization.

Testifying she was still a revolutionary in seeking social change, Mrs. Macias explained how and why she had become anti-Marxist and therefore anti-Sandinista through her experiences before, during and after the anti-Somoza revolution in Nicaragua.

Although many of the CISPES members took issue with and even ridiculed her claims that the Sandinistas were Marxists, and that that was necessarily bad, Mrs. Macias handled the very provocative question and answer session skillfully with effective facts, quotes, and personal testimony.

The program prompted efforts by a local CISPES leader to denounce CAUSA in the student newspaper, followed by excellent rebuttals by CMA and College Republican representatives. CAUSA USA state chapter Chairman Sam Zakheim helped to set up a 90-minute radio interview with Mrs. Macias on one of the largest talk shows in Denver following the interest sparked by the event.

Washington

The CAUSA Ministerial Alliance held seminars in Yakima, Olympia, Spokane,

Takoma and Seattle in November and December.

Nearly 100 guests attended the one-day CMA seminar in Seattle, held November 27. Included were many religious, political and educational leaders from throughout the area.

Guest lecturers and speakers included Rev. Dan Scalf, an Assemblies of God minister, evangelist and Northwest region CMA Regional Director. Rev. Scalf presented the first lecture on "Communist Expansionism and the West, and shared some personal experiences in having traveled to every Soviet-bloc country except Albania. He emphasized the threat to religious freedom and to America posed by Marxism and its variant philosophies.

The CMA has formed an Advisory Board, which includes representatives of the Vietnamese, Afghani, and Cambodian communities, and numerous clergy and lay readers, for coordinating activities and planning future events. One-day CMA seminars were held January 10 in Yakima; January 22 in Spokane and Takoma; and an evening program featuring an address by Admiral James Russell in Seattle, January 17.

California

CMA seminars were held throughout November and December in Anaheim, Burbank, San Diego, Santa Barbara,

Long Beach, Berkeley, Sacramento, San Jose, Stockton, Palm Springs, San Francisco and Los Angeles.

The December 15 Berkeley CMA seminar featured the Rev. Dr. Ralph Moellering, professor and Lutheran pastor, who spoke on the subject: "The Genesis of Liberation Theology." Dr. Moellering is known for having conducted one of the first Marxist-Christian dialogues in the United States. Nearly 40 people, including 23 ministers, attended the program.

Twenty-seven ministers attended the CMA one-day seminar held November 27 in Palm Springs.

Arizona

Over 40 guests attended the December 10 one-day CMA seminar held in Phoenix. Rev. Richard Wurmbbrand, author of "Tortured for Christ" and founder of the *Jesus to the Communist World* organization, was the special guest speaker. Rev. Wurmbbrand testified of his 14 years in communist prisons in Romania, the nature of communism regarding God, religion and man, and of his organizations outreach work behind the Iron Curtain. □

CMA programs are being held monthly in every state. For more information on those in your area, call National Conference coordinator Peter Steeghs at (202) 529-7700, ext. 38.

Reprinted from "CMA Report"

The third IMEA conference

By Wendy Herstein

The third International Middle East Alliance Conference was held from November 16-19, 1984, in Washington, DC.

33 participants attended the conference. The countries of Afghanistan, Egypt, Iran, Israel, Jordan, Kuwait, Lebanon, Pakistan, Saudi Arabia, the Sudan, Syria and Turkey were represented. The religious faiths were Judaism, Catholic and Coptic Christianity, Sunnite and Shi'ite Islam, and Zoroastrianism. It was recognized by the conference's end that Godism embraces and inspires all of these.

On Friday, November 16, the participants were warmly received at a reception and dinner. Then each participant had a chance to introduce himself personally. Mr. Jahan Shahi, the Executive Director of IMEA, read the opening address. After this, Dr. Richard Rubenstein, the Robert O. Lawton Distinguished Professor of Religion at Florida State University, spoke of his experience with the Unification movement and of his inspiration from the activities of the Professors' World Peace Academy and the Washington Institute. He told the conferees that he felt if any group can tackle the problem of the Middle East, this one can.

Saturday began with a reading from Zoroastrianism and a traditional prayer offered by Dr. Ali A. Jafarey, Professor of Persian Literature and Director of the California Zoroastrian Center.

Godism

Saturday morning lectures, given by Mr. Shahi, introduced the philosophy and worldview of Godism. These first lectures included material on the existence and attributes of God, the nature of man, and the process and purpose of creation.

For an hour before lunch, the conferees met in four groups to discuss the contents presented. These groups were moderated by four participants: Dr. Alexander Bardosh, Professor of Philosophy at Queens College, SUNY; Dr. Hamid Zahedi, professor and administrator at the University of Southern California; Dr. Farhang Mehr, professor and former Chancellor of Pahlavi University in Iran; and Dr. Jacques Srouji, Professor of Psychology at Vanderbilt.

In the group in which I participated, moderated by Dr. Zahedi, the question was raised, "What should we do to restore peace in the Middle East?" Many opinions were offered by the group as to ways to promote morality and love, attention and commitment to and within the region, through interaction and cultural exchange.

Parallels in History

After a luncheon and free time, Mr. Shahi and Dr. Tyler Hendricks, Professor Church History, Unification Theological Seminar, spoke on principles of history. His lecture covered the parallels of Judeo-Christian-Islamic history, which is new in its approach to history. It took a Godism Ideology approach, putting God's purpose as central throughout history. It explored the theory that history is moving, with God's intervention, toward His ideal as God works together with man in daily life. This stimulated much discussion.

After dinner, Mr. Shahi spoke of Reverend Moon's life, particularly of his past imprisonment, and of his court case and imprisonment now, with implications for religious freedom in America.

Sunday began with a beautiful slide show and musical presentation entitled "On Hope", compiled by Dr. Srouji and offered as a morning service.

The morning's topic of discussion was "Unity of Religions: Challenges and Possibilities." Four papers had been prepared prior to the conference by four of

the participants, and these were presented, showing four different religious views on the topic.

Dr. Farhang Mehr presented a Zoroastrian view on the unity of religions; Dr. Josef Hausner, Associate Professor of Biblical Literature and Judaic Studies at Unification Theological Seminary gave a Jewish perspective; Dr. Alexander Bardosh gave a Christian view, and Dr. Wadi Z. Hadad, Professor of Islamic Studies at Hartford Seminary, spoke of Islamic perspectives. Dr. Haddad is himself a Christian, but his paper was so excellent that several of the participants were impressed and proposed that next time they write papers from a religious perspective different from their own!

The four papers were delivered well and of excellent content. For example, Dr. Haddad presented three different Muslim perspectives on the unity of religions: That of an orthodox view of one

Monday proceeded with IMEA's Open Forum, where participants could express in which directions they would like to see development. Two groups were formed, one to discuss the Middle East situation, moderated by Dr. Mehr; and one to discuss religious and cultural aspects, moderated by Dr. Abdo Elkholy, Professor and Head of the Department of Sociology, Northern Illinois University.

A close bond of caring

Dr. Elkholy's group stressed the need for deeper understanding of each other's cultures. They felt that the most important function of conferences is the opportunity they give to allow participants to come together and experience resolution of conflict, and then to publish and teach with this understanding. We witnessed examples of this kind of resolution in this conference. For example, a heated dispute arose among some of the partici-



Godism in action: IMEA conference participants representing Syria, Israel, Iran, Lebanon, Turkey and Afghanistan.

God with one true religion, a Sufistic perspective that all religions are an expression of God, and a third view including the idea that God makes no distinction between prophets, and that only He can judge right and wrong.

Discussions by the four groups formed the day before continued over lunch. Then during the afternoon break, Mr. Morteza Fadavi, industrial planning consultant to the Islamic Republic of Iran, gave a well-received slide show presentation of the impact of language on character-building.

Sunday afternoon's lectures explored "Communism in the Middle East." Dr. Taher Hashemi, President of the Afghan Mutual Association and Professor of Political Science and International Relations, delivered on paper on "Communism: Purpose, Activities and Tactics." He spoke of Soviet political strategy in the Arab-Israeli conflict, in the conflict between Iran and the USA, and in the invasion of Afghanistan, in order to create strategic military bases near the eight countries sharing the Persian Gulf.

Finally, a presentation was given by Mr. William Selig of CAUSA International, a worldwide group committed to offering alternatives to Marxist ideology. He offered a slide show to demonstrate how CAUSA's presentations on Communism could be used by the participants to illustrate basic concepts of Communism and the alternatives to its ideology.

On Monday, November 19, the day started with a morning service by Mr. Ghazi Khankan, Director of the Voice of Islam Radio, and member of the Executive Board of the National Association of Arab Americans. He read of the attributes of God, which explain God's nature, from the Holy Qur'an. He later said he had been inspired by how Godism Ideology also explains knowing God through His attributes, and said he would like to see an Islamic-Godism Ideology dialogue in the future.

pants over the Palestinian homeland question, but by the end of the conference, those same participants had developed a close bond of caring. This phenomenon can be spread on a larger level through intercultural communication made possible by the IMEA's publications and education seminars, said Dr. Elkholy and Mr. Fadavi.

Dr. Mehr's group discussed problems within and between Middle East countries of an economic, political and religious nature. They recognized the complexity of such problems, and concluded that Godism and the IMEA could be of immense help in restoring peace to the region. Godism is an ideology that relates to all religions and encourages them to see their common roots, while the IMEA can be a valuable forum for the resolution of differences.

In summary, it was felt through this conference, where people could freely express their own diverse views in an environment of friendship and mutual respect, that peace in the Middle East can be built and problems resolved. The friendship created through gatherings such as this are the actual beginnings of peace. More conferences can expand the web of brotherhood and understanding.

Publications of the content and inspiration of such conferences can be of great value. Furthermore, the economic needs of people must be met through social action programs. The potential was felt to be enormous as all the participants were very enthusiastic and eager to take further steps. The encompassing vision of the third IMEA conference kindled a flame in the hearts and minds of a very diverse group with a common desire for peace.

Wendy Herstein is the Assistant Director of the International Middle East Alliance. More information can be obtained from: International Middle East Alliance, 481 Eighth Avenue, New York, NY 10001, (212) 279-6766.

Middle East Trade & Peace

By Louise Strait

'Trade and Peace in the Middle East' was the topic of an exciting Professors' World Peace Academy (PWPA) seminar held in Pomezia, Italy, August 1984. The forty participants included leading academics from fourteen countries, twelve of them in the Middle East.

The countries represented were: Egypt, Jordan, Israel, Lebanon, Bahrain, Yemen, Sudan, Algeria, Morocco, Tunisia, Greece, Turkey, England, and the United States.

Professor Joseph Ben Dak of Israel set the stage for the discussions with a paper proposing a scenario in which trade ties could be used to build broader cooperation. Professor Abdul Aziz Asqqaf of Yemen gave a detailed presentation on trade relations of the Arabian Peninsula.

One participant wrote in response to the conference: "I would like once more to compliment you and your team for the work of organizing the conference, in the framework of which the participants on both sides of the political arena succeeded in creating a fruitful professional dialogue and establishing personal ties that perhaps may provide the basis for peace in this disrupted region."

Preparation for publishing the papers and summaries of the discussions is well under way. The book is expected to be available in 1985.

Eager to continue the dialogue, the participants have drawn up a proposal for a subsequent meeting to be held in Paris in February, 1985. The topic will be "The Middle East City: A Harmonious Environment for Modern Man."

Information on PWPA activities can be obtained from: PWPA, 481 - 8th Ave, New York, NY 10001

Reprinted from "ICF Report."

JERUSALEM

from page 7

Jerusalem, the "city of peace". Many hurt emotions make it difficult -- especially for Jews and Arabs -- to discuss this issue in objective terms.

At the end of the seminar, Chairman Saad Eddin Ibrahim summed up "what we have learned from the seminar". In his words, "the classical type of the Madinah is still alive and needs to be protected against forceful modernization. "We do not need to repeat the mistakes of the West."

And of the trouble cities of Jerusalem and Beirut, he suggested pluralism as the most proper way of running the future city. An urban environment, where a great variety of ethnic groups can co-exist peacefully and share in the decision-making process, "Peace means justice for all people in the Middle East", he concluded.

Similar to last year's PWPA seminar in Rome, all papers, comments and discussions of the Paris meeting will be published in the form of a booklet and made available to libraries and institutions throughout the Middle East and beyond.

National level PWPA meetings are planned on the Greek island of Crete on "the Greek view of man through history" and in Sana'a, the capital of North Yemen, on "comparing the Korean Sea-Maul movement with the Yemeni development associations and their impact on development." Both seminars are planned for the first half of the current year.

The next regional seminar will convene in Istanbul in February 1986 on the subject: "Education for the 21st century; the way to a better future for the Middle East."



FOUNDER'S ADDRESS Challenge and Victory

This is the first of two parts of a sermon given by Reverend Moon. It is published in the book "New Hope: Twelve Talks" which is available from HSA Publications.

By Reverend Moon

Within the life of any individual, there is a difference between his childhood, youth, middle age and old age. Not only in human life is this true, but also in nature. We see four seasons coming one right after the other. If you were to insist that you would always live in summer, and if you never prepared for the winter, you would have a problem when winter arrived. In the winter, those who don't think of the coming spring and confine themselves in snug, warm rooms will be uncomfortable in the spring. Can you insist on wearing winter clothes when summer comes? No, you need to change your clothes to suit the season.

This is exactly how it happens in our lives. Those who belong to the summer of life -- which is the prime of youth -- want to have eternal youth. But that is not possible. It's natural that there must be change. But are you not inclined to insist on remaining the same age? You are afraid that by changing, you will somehow decline. You know from experience that you don't always go up. Every day your mood has ups and downs. After having passed through the day, if you find that you have had more ups than downs, then you can safely say that you have had a good day. If you have had more downs in a day, you will say that you have had a bad day. You may think that you want to have no downs at all in your life, but that cannot be.

In the world of change, how to digest what we encounter and make it something good is always the question. More than anyone else, young people are faced with constant changes, because their dispositions are like that. You seek stimulating things, and you want to have variety all the time.

Digest the problems

If you can digest the problems and changes and still want to have more, that's all right. But if you don't have this digestive power and yet desire to experience new things every moment, that's not possible. You as young people must learn to manage your own problems. You do not know the future before you, so you need to learn how to go through the path of life in such a way that you will be able

to think of every event positively, so that you can continually grow.

If you say you hate to undergo disciplined training because you don't like it, or that you just can't stand it, you have been defeated already. You must have the attitude that you want to face whatever comes with great expectation and interest. You must not look through just one point of focus, but look around at your situation in all four directions.

Deep water runs silently

Looking at the Hudson River, you know the deep water runs silently. But upstream there have already been many events: sometimes the water swirls in a deep eddy; sometimes it pounds down on the rocks, as in the waterfall; sometimes it rushes past big rocks or runs over small pebbles to be gathered into the ocean.

As you may have seen in the movies, if you are faced with a very rough current when in a boat, you cannot just look immediately in front of you, but you must set your gaze far and wide, and you must be quick to manipulate the boat. Otherwise it will be wrecked on the rocks right before you. In your life, too, there are waterfalls; sometimes the water will even form walls or cliffs in front of you. So you must dodge quickly past one place or steer directly through the waves in another.

You must be prepared for the wave. If you are riding the wave, however hard you may struggle not to be carried on the current, you cannot resist it. If your destiny is to float on the current of the Hudson River, you must flow as it does. You may very possibly be like the waterfall or the water running past the rapids, but you must not become discouraged by the roughness of your course.

If you are trained on this course, things to come will become easier for you to handle. If you take interest in what you are going through, and if you are thrilled to find new adventures, then when you are faced with even greater difficulties, you can tackle those with more zeal and capability. But if you are unwilling to confront the problems occurring around you and are afraid of them, then you will not be able to turn the experience into training to face new problems. Only by having gone over the rocks and waterfalls can you lead yourself to the heart of the ocean.

There are many ways of life: the life of an ordinary man, the life of a sacred man, and the life of a great leader. When you are asked which one you want to

continued on page 10

A letter from Danbury

By Reverend Moon

This letter, written for clergymen across the country, explains, in the Rev-

erend Moon's words, his understanding of the issues involved in his celebrated conviction and incarceration stemming from taxation involving Unification Church funds.

My sincere greetings to you from Danbury, Connecticut. This may be the first time you've ever received a letter from a minister in jail; therefore, it may take all the forbearance you can muster to even finish reading what I have to say when you realize this letter is from Sun Myung Moon.

As you may be aware, I was incarcerated here last July 20 for allegedly trying to deprive the U.S. government of less than \$14,000 in taxes. I can assure you that nothing could be further from the truth. The Unification Church has brought millions of dollars into the United States from other countries for charitable projects. We have no reason to deprive the IRS of such a small sum of money -- not for any reason.

In 1972, when God called me to America to start our ministry here, our members chose -- because we were just beginning -- to place international church funds in a bank account under the name of their pastor, Reverend Moon. I was to assume responsibility, as trustee, of these church funds. This is a procedure and practice at least as old as John Wesley, and is still being practiced today by leading Catholic bishops and other esteemed members of the clergy.

We went out of our way to conduct our affairs as good Christians should. I did, in fact, pay income tax on all of the funds that were withdrawn for my own living expenses. But this common procedure of church practice evidently made us vulnerable to the secular forces in the IRS who decided it was time to "get Moon."

They set a dangerous precedent in church-state relations in this beloved land by insisting that I personally owed income taxes on the interest that our church's funds accrued in the years that the funds were held under my name. Rather than giving me the chance to explain or even pay what taxes I allegedly owed, the IRS decided to make an example of me because of the controversial nature of our church.

By forcing me to accept a trial by jury instead of a judge -- a jury that had been barraged with anti-Moon disinformation from the media and who were not prepared to understand the complexities of this tax case -- the Justice Department knew full well that they would have little chance losing this historic case.

Furthermore, the trial judge aggravated the situation by instructing the jury not to give primary consideration to the fact that I was a minister. They decided this matter simply as a secular tax case. In the opinion of many knowledgeable sources, this was grossly wrong! By working in this way, the IRS has succeeded in getting around the restraints placed on them by the First Amendment in the Constitution. And they have set a dangerous precedent that may place the freedom of any religious group in the United States in serious danger.

If they can place the leader of a new and controversial church into prison for conducting the financial affairs of his church with the same time-honored procedures used by older and well-established groups, then the day is not too far distant when they can do it to the leaders of other religious movements -- including yours! We must not allow this to happen.

Now this brings me to the purpose of writing to you. I don't know what you've heard or read about me, or what preconceived opinions you may hold about Sun Myung Moon and the Unification movement. If you mind is closed and you believe that I am a sinister Korean "crook" who came to convert Americans, to "brainwash" young people in America into becoming religious "zombies," that I reject Jesus Christ as being the true Savior, or that I am out to destroy traditional Christianity... If you believe these things and don't want to hear what I have to say, then there's nothing I can do but love you in spite of these false assumptions and continue to pray for you and this beloved America.

But if you are a pastor who is willing to show Christian compassion, I feel we can build upon the precious things we share and believe in common and work together to raise up the standard of morality and justice in America and drive back the forces of communism that are trying to eradicate faith in God from this planet.

We are not out to change anyone's personal religious views. We feel our primary calling is (1) to promote love and unity in the Body of Christ around the world, (2) to restore the family, and (3) to counteract atheistic materialism with a God-centered viewpoint. We want to lay to rest once and for all the cruel and malicious rumors that have caused our members to suffer much the same persecution that some other groups have faced in the past.

Writing to you from prison like this reminds me of the great Apostle Paul, who wrote much of the New Testament while in prison for his faith and was often misunderstood. I have felt the presence of God in a mighty way while here. And I now understand more deeply the words that Paul wrote in Phil. 4:12-13: "I know both how to be made low, and I know how to abound: Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me."

You see, Pastor, after my encounter with Jesus Christ on a mountain in Korea when I was a teenager, I had to face nearly three years in a Communist death camp -- a ghastly place where few escaped with their lives. As a minister, I was able to lead many dying Koreans to realize the compassionate heart of God and Jesus and to be a comfort to these suffering people.

My faith in Christ sustained me through the horrible ordeal until I was rescued by United Nations soldiers and that faith still sustains me today. I know that time will totally exonerate me, and I have tried to be a model prisoner while serving out my sentence in this prison.

But until that day of exoneration comes, I ask that you pray with me, and that you speak out for and defend religious freedom for all God-loving people in America. For if God-denying secular forces are given free rein, all religions will have their blood-bought freedoms eroded. And the vacuum of faithlessness and immorality that will ensue will ultimately lead to communism. It always has -- and always will.

So, as one who has survived through the experience of living under the ruthless, godless system called communism, I feel I have been given a mandate by our creator to help strengthen religious faith in America, so that ultimately America can rescue the hundreds of millions of innocent men, women and children "who" are enslaved by the Marxist-Leninist atheistic system of communism.

I am eternally grateful to the many religious groups and others who filed amicus briefs with the courts on my behalf. Whether you agree with us or not on every single point of doctrine really doesn't matter. What really matters is that we try to respect one another's positions and work together to build a God-centered America. □

Clergy suffer together

Since its inception, the Common Suffering Fellowship Seminars (CSF) have hosted over 780 ministers and laity who are concerned about religious freedom in America. The seminars are coordinated by Levy Dougherty and convened by Dr. O. St. Clair Franklin. Among the are many who had committed themselves to in some way share the incarceration of Reverend Moon, Reverend Sileven and other victims of current religious persecution and who have found this seminar a means of expressing their solidarity.

The seminar series is multi-purposed. In terms of education, the participants are provided with an understanding of current threats to religious liberty in the United States. Historical, legal and the-

ological perspectives are presented through guest speakers, video and printed material. In addition to the scheduled program, an audio-visual and publications library is provided for the participants use.

Skilled practical training is also offered through the CSF seminars. Several "How To Do" and "Where Do We Go From Here?" presentations are offered concerning interaction with government representatives, local church community and the media. A visit to Capitol Hill, a religious liberty rally and a prayer vigil are included in the schedule. In addition CSF provides information for participants to take home with them.

The seminars also provide a unique opportunity for spiritual renewal

through ecumenical fellowship, group discussions and personal reflection and study.

For the ministers who come to the seminars with questions concerning the Unification theological perspective on religious liberties, two additional presentations are offered. Presentations also include "Religion and Politics" by Dr. Sulayman Nyang of Howard University

and "Psychological Effects of the Religious Liberties Struggle" by Dr. O. St. Clair Franklin.

Testimonies given by participants at each seminar "graduation" echo the feeling that the CSF seminars have fulfilled their declared hope, "to provide education inspiration and guidance for the vigilance necessary in today's religious community." □



The March CSF seminar in Washington: Left, the midnight prayer vigil at the Lincoln Memorial and, above, the demonstration outside the White House.

SHAWN
BYRNE



"By Your Endurance You Will Gain Your Life" (Luke 21:19)

Recently something happened which could be interpreted as a failure for me, a dislocation in terms of my mission. I felt that I had lost something vital, like a woman might feel when she's had a miscarriage. It's easy in such situations to feel hurt, wronged, unappreciated. It's easy to become afraid and doubt oneself or to blame others. My commitment in mission is strong enough that anything that endangers it feels like a threat to my very life.

Jacob's trial at Jabbok has been a source of inspiration to me (See Genesis 32:22-28). He sent away all that he loved and owned. It was night. He was alone. A man attacked and fought him all night. What are we to do, what believe in when all our security falls away and we are left alone with our real or apparent failure? At that moment there is only oneself and God. but, if I cannot believe in myself, I have no real ground to believe in God.

It is by endurance we gain our life

The central question becomes: "Can I believe in myself or not, in my ability to do the job whether I have support or not?" If I can say "Yes" to that -- and I have done so -- then God has grounds to believe in me. I can look real or imaginary failure in the eyes (and the truth of the matter will not be decided until the end) and say: "I may have failed but I am not a failure." What counts is not the ups and downs of life but what I become as a result of them.

Do not change

In this connection Reverend Moon has often talked about gold and explained that people like it because it does not change its color even in thousands of years. Diamonds are also loved because they are hard and solid. And pearls too, because their pure, soft, glimmering whiteness does not change in quality or color. (See sermon on "I", page 4, delivered on July 13, 1975). He adds that "we must be able to find the purity of ourselves, the trueness and realness of our own beings." That's what it's all about. In the end it's what I am rather than what I do that determines the value of my life.

Adversity or failure can give us an insight into God's situation. Amazingly, through the dark night of pre-history,

God has been alone and through the eons of history He has been search in anguish for a beloved son and daughter. He must often have felt like giving up, deciding that it wasn't worth the effort and anguish.

But He persisted. Jacob also persisted. He did not surrender to his attacker even though injured. The attacker had to beg for mercy, for he could not remain beyond daybreak. But Jacob hung on and insisted that the man bless him. He did, because Jacob endured to the end. He acknowledged Jacob to be the winner and called him Israel.

Refuse defeat

It seems to me that there are two ways to succeed. We can either win outright or we can refuse to be defeated. As with Jacob, we are not tried for the sake of defeat but that we may have the opportunity to overcome. I wrote the following five years ago:

"One night I dreamed I was a runner in a marathon race. There were all kinds of challenges, and sometimes mishaps; on the way. I had to run through water. Sometimes I went astray and had to retrace my steps. There were holes in the path that I could fall into. At times the

way was slippery. Occasionally, the path became barely wide enough for one person to pass through. Once, amazingly, I skidded and was swept high into the air. How could I return to the ground without being smashed? I did plummet to earth, but in some way I didn't understand, I was not injured and I continued onwards, running, feeling good. I saw people being seduced from the race. In my dream I did not get to the end of the marathon, but I understood that what matters is the quality of the effort. I could reach the goal if I was tireless in my effort."

The Pilgrims come to mind. Their was a story of being harrassed, of conflict and quarrelling, of ineptness and mistakes, of failures, frustrations, disasters and deaths. They truly sowed in tears. But, they had a dream and they endured in pursuing it. Because of their faithfulness, God did a mighty work through them. If the grain of wheat remains alone, it does not bear fruit. But if it is planted in the darkness of the earth and dies, it bears much fruit. It has been so for our Father. We can expect no different for ourselves. □

This article is derived from a sermon delivered at Boston Unification Center, March '85.

CHALLENGE

from page 9

become, all of you, I am sure, will answer, "I want to become a great leader." But a leader cannot be made overnight. Such a person has to endure many trials, and with often desperate effort he must persevere and be ready to face still more.

Those who have been faced with life-and-death situations -- not once but continuously -- know how to give themselves in everyday life.

Suppose there is a great general. Looking into his past, we find records which show that he fought in many battles, was sometimes defeated and sometimes victorious. As many experiences as possible would be important to his record. But if that general in time of peace would not be willing to live sacrificially for his nation, his fame would quickly fade away. His attitude must be that of a patriot; he must always be ready

to give his life in the face of need.

We must look at how the water runs down from the mountaintop. It will encounter many obstacles. If we compare our lives to that stream of water, where are we? When we look at the world as a whole, the world situation is somewhere in mid-course -- not quite reaching the deep ocean. Before its coming to the ocean, the world may one day be at Niagara Falls.

Can the drops of water say, "I hate to pound down the cliff?" At the top of the cliff, you must get ready and say to yourself, "It's thrilling, and I want to jump down from this cliff and reach the ocean as soon as possible." If you are eager, then you will succeed and attain your purpose.

When you survive having gone over a Niagara Falls, then every other person who is faced with the waterfall will come to you. Many people may try to give the new ones advice, describing how difficult a job it is to crash over the cliff -- but you with experience are the only one

qualified to do so.

In the world under the Roman Empire, Christians were faced with iron bars when they tried to advance. But if Christianity had not been persecuted by Rome at that time, I don't think Christianity would have progressed to today's level. If there is only a low dam, then a strong current of water will overflow it. Because early Christians had more onward determination than the stopping power of Rome, Christianity overflowed and flooded the Roman nation and the world.

When you are tired you doze off, but you yourself are not aware of that. You may try hard to resist your sleepiness, and you may mean not to fall asleep, but you do so just the same. If these two small openings for your eyes close, then all the rest of your body will come into harmonized action, and you fall asleep. Every cell of your whole body will cooperate with that one action. When you doze off, all the parts of your body do so.

In order for you, one individual, to

survive adversity, you must feel that the whole universe, not just your relatives and neighbors, will come to your aid.

If someone pulls out one hair of your head, does that part alone feel the sting, or your whole body? Every human being is a part of the universe, so if one part fails, the whole universe will ache over that failure. If you succeed in a mission, you must not think that the success belongs to you alone. A river is the accumulation of raindrops, though out of the water some portion must evaporate.

You must want to ride the current that beats against the rock, and with that force you can go ahead, joining the mainstream until you reach the mouth of the river; then you can join the ocean.

In God's providential course of restoration, there is also a mainstream. Would you join that great river, or one of the tributaries? Everyone will answer, "The mainstream." But unless you can flow past all the obstacles in the tributaries, you cannot meet the main river. □

Speaking out to the New York City police

By Jerry Heying

Last fall I received a phone call from the Police precinct (mid-town South) around the corner from the World Mission center. They asked if I would like to come over some morning and talk about the church to a few of the police officers. It isn't often that you receive an invitation like this.

Sensitivity Training

It was explained to me that because of racial tension between the Police Department and certain neighborhoods, especially black, that Mayor Koch and the Police Commissioner initiated a program called "Sensitivity Training" where each precinct weekly invited a guest speaker from the community to speak to the police officers.

For most police officers, the only contact they have with the community they patrol is responding to problems. And they usually deal with the lowest elements -- criminals. Sensitivity Training will inform them of what community groups are doing and that there is more going on in the community than crime. It also gives an opportunity to represent different viewpoints so that each other can understand the other better.

First experience

I don't think I was quite ready for my first experience of speaking publicly to police officers, especially New York city cops. In the half hour given I tried to give an overview of things and allow time for questions. I didn't prepare any format so I just talked about this and that. Finally it was time for the questions. I was asked questions covering the whole spectrum of our movement, the Blessing, fundraising, our faith, brainwashing, etc. When the session was over I was very relieved as I felt I had just come out of a washing machine.

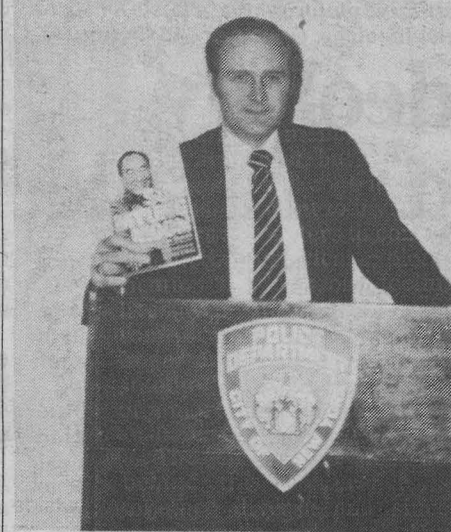
New York city cops are very frank, honest and straightforward. They tend to be a bit cynical but you can't really blame them. They deal with mostly the most difficult kind of people -- criminals, drug addicts, bums, etc. They really see the worst part of man.

At first I was somewhat angered by their attitude, but as I got to know many of them through my Auxiliary Police work and going to many precincts, I

realized that it's sort of a protective shell, a defense system designed to prevent themselves from being affected by what they deal with. They also test you somewhat to see how you stand up.

My own speaking tour

A few weeks after I gave my first talk I received another invitation to speak. Although I was a little reluctant I knew I couldn't refuse. I explained that I usually didn't do PR work but because of my experience being an auxiliary police-



Jerry Heying.

man, I at least had a better understanding of police and police work.

I began to receive more and more invitations as other precincts heard of my talks. They had all heard they were quite stimulating with a lot of "give and take". I put together a basic format which explained how I came to be invited, auxiliary police work, a brief history of our movement, present day situations and a little about our beliefs. As the tax case progressed I talked more and more about it too.

Law Enforcement Liaison Office

In meeting with the police and hearing their concerns towards the church, it became clear that we needed an official liaison office to deal with church-police situations. Under Reverend Kwak's guidance, the Department of Security-Law Enforcement Liaison Office was created. One function of this office will be to convey the concerns of the police to the

church as well as the concerns of the church to the police.

Most police officers are generally concerned for the safety and well being of church members especially when they are out on the street fundraising or witnessing. They brought up many good points which we should follow, especially for our foreign members who often don't understand the language or the danger of a big city like New York. I will be reporting more on this new department in future issues.

Police-Clergy Meetings

Several times a year the Police Department sponsors meetings especially for the clergy, inviting ministers of all faiths together to meet with all the highest level of police commanders of a certain area to discuss problems in the communities. I had attended several of these meetings when I was asked to be a guest speaker at a police-clergy meeting in Staten Island.

I thought that there would be many speakers so I decided to share some of my experiences with the sensitivity sessions and encourage other churches to participate also.

When I got to the meeting, I found that I was the guest speaker. This was at the time we were just beginning to get involved in the joint effort on the religious freedom issues. Fortunately for me, there was one minister there who was working together with us to organize banquets, seminars, etc, for religious freedom. Being unprepared for being in the spotlight, I was very relieved when someone else began explaining what we were doing and how great it was.

A real learning experience

Quite often in other sessions, the room would divide over a question and sometimes I would just sit back and watch what was going on. I also found that usually the person or persons that gave me the hardest time would generally come up to me afterwards and convey some praise or encouragement or at least express that they weren't being personal.

I also learned not to judge someone by their looks because so many times as I was talking, I would begin to evaluate who was religious, who was listening, etc. Then it was usually those who I thought were not listening at all, would express a very positive comment. On one occasion

a young officer came up to me afterward and expressed his sorrow about the death of Heung Jin Moon and said the world needed more people like us. He also said he had been reading the *New York City Tribune* for five years and felt it was the only paper that offered any hope.

Letters from the Mayor

After my first few sessions, I received some form letters from the Mayor's office asking how were the sessions. So I replied and especially mentioned how I felt that they were a God-send. I also suggested that the program be developed and continued.

I then received a personal letter from Mayor Koch asking me if it would be okay if he shared my letter with the Police Commissioner. Well you can imagine how I thought that would be just fine.

After speaking close to 40 times, I felt that I would like to meet with the Police Commissioner to share directly some of my experiences. I also had a few suggestions which I thought would be helpful, especially for the police officers. After writing to the Commissioner, I received a reply from the Deputy Commissioner for Community Affairs, Wilhemina Holliday, inviting me to meet with her.

Joy Garratt of Public Relations and myself met with Deputy Commissioner Holliday and the Captain in Charge of Community Affairs and discussed the sensitivity training sessions and their future. We had a very honest and frank discussion about the police and our church. I was very moved with the effort and concern they had and how well they received both of us.

Future seminars for Police

While I will continue to go out to the police precincts all over the five boroughs of New York City (over 75 precincts), I am also planning to have some introductory seminars, especially for the Police. We are not only concerned with external crime but that of the spirit and heart. And we actually know the origin of crime and the course of restoration to overcome it. These future seminars should be quite stimulating.

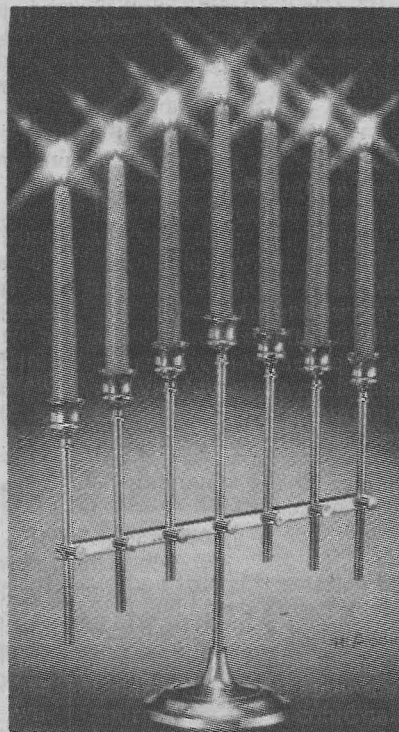
If anyone would like more information about the Police or this work, please feel free to contact me: Jerry Heying Director, Department of Security-Law Enforcement Liaison, 481 8th Avenue, New York, NY 10001. □

Ode to the Statue of Liberty

This lady standing majestically in the harbor on Ellis Island
With a torch held high in her hand
To light the way for immigrants from distant lands
There were times in years gone by
When they would crowd the rails of ships as they sail into the harbor
But now from the windows of airplanes they look
To get the first glimpse of the lady and call her by her name
Some cry shamelessly and tell her of their love
They were overjoyed to get ashore . . . to try their hands
At the dreams that they brought in their hearts
From other lands
The torch she's holding is beckoning to you one and all
Because here there is freedom and hope
That no man can take away
It still remains so until this day
This lady standing majestically in the harbor on Ellis Island
Is depending on us today to restore her back to her beauty
So she can continue to carry out her duty
By holding high her golden lamp
For all the world to see her opening door
She is a statue that's made of copper and steel
That's true
There is a secret that I must tell
within her breast as deep as a well
Beats a heart not made of steel
If God would grant her permission to speak with her mouth she'd say
"I love you too" to all that pass her way

Bunny McCall
Long Island City

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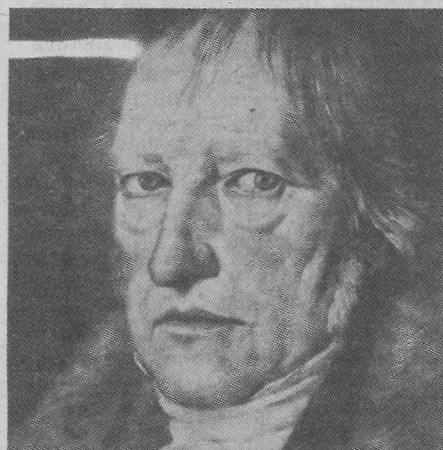
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CAUSA WORLDVIEW

Section 2 • Part 2

In his university days, Marx was strongly influenced by the work of Georg Hegel (1770-1831), the most revered German philosopher of that time. Marx utilized the main themes of Hegel's thought, including development through contradiction (the dialectic), the eventual establishment of an ideal society, and the realization of freedom. Furthermore, he adopted Hegel's description of man as "alienated," and the solution of the problem of alienation came to be the apparent motivation of Marx's work.

In the preface of his book, *The Philosophy of Law*, Hegel stated: "What is rational is actual, and what is actual is rational." After Hegel's death, those who considered themselves his followers split into two camps. The conservative, or Right Hegelians, put greater emphasis on the latter half of this statement, that



Georg Hegel (1770-1831).

"What is actual is rational." They reconciled his religious views with Protestant Christianity, and accepted the supportive view of the Prussian state. For them, since the Prussian government was actual, it was rational.

This orthodox school of Hegelianism produced no major thinkers, and after maintaining for some years the status of a semi-official philosophy in Berlin, it declined so rapidly that by the 1860's, Hegel's philosophy was totally out of fashion in Germany.

The Left Hegelians

Left Hegelians, however, consisted of young men with radical leanings. They claimed that because he was too intent on showing that history matched his rational scheme, Hegel had failed to recognize the implications of his own basic ideals. By doing this he proved merely a justification of the actual state of affairs. They felt that the task is not to interpret history in a rational way, but rather to make history rational by bringing, for example, new institutions into being which will be more rational than those already in place.

In considering Prussia, they saw a society filled with contradiction and injustice. They scorned the idea that this could be the fulfillment of the promise of Hegel's philosophy. In place of Hegel's predominantly speculative and theoretical attitude toward history and social life, they felt that a practical and rev-

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

The following is an excerpt from the "CAUSA Worldview for True Peace." This Worldview critiques Marxism, and offers an alternative philosophy as a basis for social betterment. Section 2 of the Worldview is "Marxist Ideology: Overview and Critique."

Marxist Ideology Overview and Critique

olutionary attitude was necessary.

It has been suggested by persons such as the Italian philosopher Benedetto Croce (1866-1952) that Hegel's philosophy represents a serious threat to religion because it seeks not to destroy religion, but to substitute itself for religion. The Left Hegelians appear to have pursued this objective, and progressively made their hostility toward religion more apparent. Among the most prominent of the Left Hegelians were Ludwig Feuerbach (1804-1872), Arnold Ruge (1802-1880), David Strauss (1808-1882) and of course, Karl Marx.

Marx came to the University of Berlin some six years after Hegel's death. He soon attached himself to the Young Hegelians (as the Left Hegelians came to be known) and joined in the prevailing criticism of religion.

Bruno Bauer, a Young Hegelian lec-



turer in theology, espoused the idea that the Christian Gospels were not historically accurate, but were a fantasy related to men's emotional needs. He taught that a new social cataclysm "more tremendous" than the advent of Christianity was in the making. At one point, Marx and Bauer intended to collaborate in producing periodical entitled "The Archive of Atheism." This plan was abandoned when Bauer's political activism exceeded official University tolerance. He was dismissed from his post in 1839.

Feuerbach's critique of Hegel

The essence of Marxism is a transformation of Hegel's philosophy from idealism into materialism. That is to say, Marxist philosophy is the Hegelian scheme of history restated in explicitly materialistic, atheistic terms. Marx said that he found Hegel "standing on his head," and put him on his feet.

This transformation owes a great deal to the development of the anti-religious, anti-God trend which gained strength in the Enlightenment and reached a high point of expression in the thought of Ludwig Feuerbach.

The French philosophers of the Enlightenment challenged both religion as a social institution and the traditional view of God as a personal being able to intervene in man's life, accomplish miracles and guide the history of Providence.

Hegel believed that although there is constant conflict between individuals in civil society, the State offers the possibility of resolving these through a higher form of unity. In other words, the State is able to mediate the disputes which might arise between the self-interested individuals in the society by calling them to participation in the political realm.

In the ultimate sense, this mediation is the result of the action of the Absolute, realizing itself dialectically in history. That is to say, according to Hegel, the complete freedom of man and the solution to selfish human conflicts would come about through the work of God, using the State as a means.

For the Left Hegelians, however, God does not exist. There must then be a different method to attain human freedom.

In trying to solve this problem, the most effective critique used against Hegel was that of Ludwig Feuerbach. Feuerbach had written *On Philosophy and Christianity* (1839) and *The Essence of Christianity* (1841), in which he criticized the Christian view of God and Hegel's view of the relationship between thinking and being.

Creating God

Feuerbach prepared the way for revolutionary atheism by explaining religion, especially the Christian religion, in psychological terms. He inverted the Hegelian notion that God created man out of His spiritual need to overcome divine alienation. Feuerbach suggested that, on the contrary, man had created God out of man's material need to overcome human alienation. That is, faith in

God owes its existence to the needy, miserable, battered state of the human psyche. In the early stage of development, human beings saw themselves as small and helpless in comparison to the forces of nature which threatened them and which they could not control. In this situation, people created the myth of a benevolent power behind the universe: God.

Feuerbach contended that the God of Christianity is an illusion. He claimed that God is not the creator of man, but rather it is man who has created "God." To create God, man has projected his own nature into an imaginary being. Spirit, according to Feuerbach, is the product of matter, and God is simply the objectification of the essence of man.

Concerning God, Feuerbach wrote: "(God) is . . . the human nature (human reason, feeling, love, will) purified, freed from the limits of the individual man, made objective . . . The divine being is nothing else than the human being."

Having created God, man is then oppressed by his creation: "Religion is the separation of man from himself: he sets God over against himself as an opposed being."

Feuerbach stressed that the confusion in society can be settled by denying God and improving human relationships. He exalted human virtues such as love, friendship, and compassion, and did not advocate violence.

Reading Feuerbach gave great satisfaction and hope to Marx. Concerning Marx's jubilation upon encountering Feuerbach, Engels later wrote: "One must himself have experienced the liberating effect of this book to get an idea of it. Enthusiasm was general, we all became at once Feuerbachians. How enthusiastically Marx greeted the new conception and how he was greatly influenced by it."

In essence, Feuerbach allowed Marx to substitute materialism for idealism while retaining a monistic, deterministic view of history. (Monism is the view that all of reality is composed of one substance. For Hegel, this substance was

Ludwig Feuerbach

(1804-1872)

The Essence of Christianity—1841

Man created God

"The Divine Being is nothing else than the human being"

"idea." For the Marxists, this substance is "matter".)

Feuerbach may be regarded philosophically as an atheist and materialist. Marx utilized these elements of Feuerbach's critique of Hegel, but later criticized Feuerbach's humanism. Feuerbach believed that people could be exhorted to be good, that they could be inspired to change themselves. Marx said that people and circumstances could only be changed through revolution.

In his *Theses on Feuerbach* (1845), Marx would write, "He does not grasp the significance of 'revolutionary', of 'practical-critical', activity." □

Heaven's New Age Pioneers

For you are truly heavens new age pioneers
For you dare to reach the stars, you dare
to touch the clouds, you dare to walk the
waters, you dare to free all men . . .
For you can see from every hill from every
star. Men who like you will be free because
of you. Men who like you will dream of better
things to come and you dare to do what others
say is impossible . . .
But you don't listen! For what do they know
for it is you who know God and true peace of
mind. For it is you who dares to be different
who dare to climb who dare to walk where no one

can walk but you . . .
You open the gateway to the stars, to the clouds
to all the universe. For you have opened up
Heaven's gateway in our time in our age.
You have opened up Heaven's gateway to free all
men to free our God . . .
And
And deep in the minds of all men, and deep in
the heart of God it is you who we will remember
forever and forever.
For it is you who sought a quest who followed

your dream. It is you who are the new age
pioneer . . .
So never give up, never give in . . . never let
anyone stop you for God is with you.
So reach for the stars and you will free
all men as our father has freed our age
and all generations.
For we as His children are the new age pioneers.
Let us follow our father's heart. Let us follow
His ways. Let us free ourselves
so in turn we can free all mankind.
For what we are doing is making God's dream
a reality. For we truly are Heaven's pioneers.

THE DIVINE PRINCIPLE

Volume 3 • Part 3

Jesus' work on earth is dominated by a central, all-pervasive theme: the Kingdom of Heaven. "Repent," Jesus says, "for the Kingdom of heaven is at hand." (Mt. 4:17)

In proclaiming this message, Jesus is announcing the fulfillment of a hope which God had long instilled in the Jewish people. At least since the seventh century B.C., the Hebrew people had looked forward to the arrival of the millennium, a golden age of peace and well-being for all. This Kingdom was to be inaugurated by the Messiah.

"For unto us a child is born, unto us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there will be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and forevermore." — Is. 9:6-7

Isaiah's view is that the Messiah was to govern his people with justice and righteousness. From the throne of David, he was to reign with wisdom, as Wonderful Counselor, with power, as Mighty God, with love, as the Everlasting Father. In his Kingdom, peace would endure. And not only the Messiah's human followers, but all nature was to dwell in his peace.

Isaiah writes: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the water cover the sea." — Is. 11:6-9

Glorious Days

Isaiah further prophesied the glorious days the Israelite people would see in the Kingdom of the Messiah.

"Arise, shine; for your light has come, and the glory of the Lord has risen upon you . . . Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried in their arms . . . Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise . . . The least one shall become a clan and the smallest one a mighty nation; I am the Lord; in its time I will hasten it." — Is. 60

In the Hebrew mind, this is the glory and joy that the Israelites were to share upon the establishment of the Messianic Kingdom. Their blessing would reach throughout the world, and earth would be the Garden of Eden.

"He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation neither shall they learn war anymore." — Is. 2:4

In all these passages we may see the promise of God's ideal being realized. The world was to be restored and the Messiah was the catalyst.

An urgent message

Anointed by God for the mission of restoration, Jesus was consistently concerned to teach others of the coming Kingdom. His moral and ethical teachings, his exhortations, even his prayers all relate to this topic. His Sermon on the Mount, it has been said, may be likened to the Constitution of the Kingdom of God.

The Kingdom is also the subject of many of Jesus' parables. He compared the Kingdom to sowing good seeds in various soils; to tiny grain of mustard seed which would grow into a large tree; to leaven hidden in a meal; and to a

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



Jesus spoke of the coming kingdom often. "And he told them many things in parables, saying: 'A sower went out to sow.'" Matt. 13:3.

its establishment was imminent and urgent. Therefore Jesus directed his followers to seek his Kingdom and righteousness first, without giving undue thought to what to eat or wear. His disciples were told to announce that the Kingdom of Heaven was at hand.

Some of the passages from Luke vividly illustrate just how urgent matters were. To a man who wanted to follow Jesus but first wanted to go bury his deceased father, Jesus retorted, "Leave the dead to bury the dead; but as for you go and proclaim the Kingdom of God." (Lk. 9:60) On another occasion he said, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God." (Lk. 9:62) In teaching his disciples how to pray, Jesus' first petition to God was "Thy Kingdom come."

Finally, as we have indicated, Jesus made the point that to enter the Kingdom, one had to be spiritually mature. In his words, "You, therefore, must be perfect, as your Heavenly Father is perfect." (Mt. 5:48)

A Kingdom on Earth

An important distinction must be drawn here between the earthly nature of the Kingdom, as conceived by prophetic Judaism and early Christianity, and the spiritualized, ethereal version envisioned by the later Christian Church.

In proclaiming the Kingdom of God (or the Kingdom of Heaven which was substituted because of Hebrew restrictions on the use of the word "God") many Christians believe either that Jesus was referring to the fate of his

followers after death or their individual spiritual fulfillment. However, this cannot be the case. As God envisioned a Kingdom of Heaven on earth in the beginning, starting with Adam and Eve, He would naturally envision a Kingdom of Heaven on earth in the end. His intent and will are constant.

Most scholars would agree that envisioning a purely spiritual or personal Kingdom entirely misrepresents the intent of Jesus' message, ministry and mission.

Professor Frederick C. Grant typifies scholarly opinion: "Jesus' conception of the Kingdom of God is absolutely and unequivocally and exclusively a religious conception: pure and simply religious, but religious in the sound ancient sense, as embracing all of life, society, politics, the labor of men, as well as their inner feelings, attitudes, and aspirations." — *The Gospel of the Kingdom*.

The early Christian Church, being closer in time to the earthly life of Jesus, knew that Jesus envisioned an earthly Kingdom and eagerly awaited Jesus' return to complete his work.

Reflecting this fact, the Apostle Paul is on occasion at pains to placate the early Christians who were hoping for a quick return of Jesus.

"Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not to be quickly shaken in mind or excited, either by spirit or by word . . . to the effect that the day of the Lord has come." — II Thess. 2:1

It was only later that the return of the Lord would be viewed as indefinitely postponed. With this postponement, the concept of the Kingdom was gradually deflected away from earth and toward heaven.

We may say in summary that the kingdom that Jesus attempted to bring was a literal, physical kingdom, a restored world based on God's original ideal. Jesus was to become the spiritual and ethical archetype, the model individual of the Kingdom. Achieving this himself, he was to show all people the way to individual and collective maturity. Based on the example and the inspiration he furnished, an ideal family, society, nation and world would have come into being. In this way, the long-sought Kingdom would be established.

Clearly, however, the ideal of the Kingdom was not realized. "What happened?" In the next section, the Principle will pursue the answer by first looking at the work of Jesus' forerunner. □

Next Month • Part 4
John the Baptist

SPRING

Nature stretches
her sleepy bones,
She's been asleep so long.
Her opening eyes bring,
shades of hue.
She yawns the bluebird's song.
She breathes the air,
of newborn hope.
That her new life will bring.
Let's be renewed
by nature's love,
Arise, and welcome Spring!

Rori Burke

ALL ABOUT EVE

Dear Editor,
This letter is to announce that we are holding a one day Unification Church "Conference on Eve". The event is planned for Saturday, April 13 (9 a.m. through 10:30 p.m.) at Unification Theological Seminary, 10 Dock Road, Barrytown, New York.

All Church members are welcome to attend at no cost, but will be required to pre-register and contribute in the group sessions. We want to invite all interested brothers and sisters to come and participate in this historical exploration of Unification theology, our feelings and our lives. While this Conference will have some academic dimensions, it will, more importantly, seek to embrace understandings, viewpoints, and experiences of a more universal nature.

The inspiration for and purpose behind this Conference is to bring together diverse and sincere Church members in order to share personal insights and collectively begin examining aspects of our perceptions, which can empower us more fully through the restoration of Eve and ourselves. By looking at Eve, original womanhood, and the Fall itself for one focused day, and relating it to our lives, we feel that the Principle can be experienced as a creative, dynamic, liberating reality.

Saturday will begin with an early morning service, breakfast and opening remarks. The morning sessions will feature two stimulating presentations which will open up several untapped considerations on Eve. They will be followed by questions and discussion until lunch.

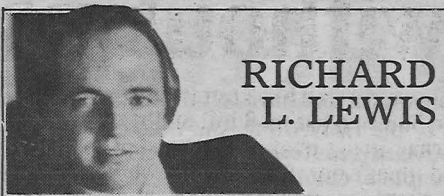
The afternoon should be the most exciting portion of the day, because all participants will meet in small group sessions. With the aid of group facilitators, everyone can here make their contributions on related topics they have chosen to examine in greater depth. Reports from all the group sessions will be shared with the Conference as a whole so that everyone can be enriched by the total sum of the parts.

Late afternoon schedule includes a video Hollywood version of the Garden of Eden (from John Huston's "The Bible"), a slide show on "Images of Eve in Art" and a prayer walk on "Mother's Trail". The day will climax with a meaningful talk by an elder sister in the evening, speaking on "True Mother as Restored Eve."

All transportation to and from Barrytown will be the responsibility of the participants. People travelling from New York City may want to coordinate vehicles and passengers. If you have a ride to offer you may contact Leslie Holiday, evenings at 279-1146, WMC, New York. Participants will be welcome to stay over at UTS on Sunday as guests if they indicate that need such accommodations on their pre-registration forms.

The sponsors of this event are the Women's Group (UTS), the Holy Spirit League (NY City), and UTS Student Activities Program. If you have any questions or need more registration materials, if you have any suggestions or would be able to help us in some small way put on this Conference, please contact Erin Bouma, 10 Dock Road, UTS, Barrytown. (914) 758-6881 or from NYC (212) 695-4498.

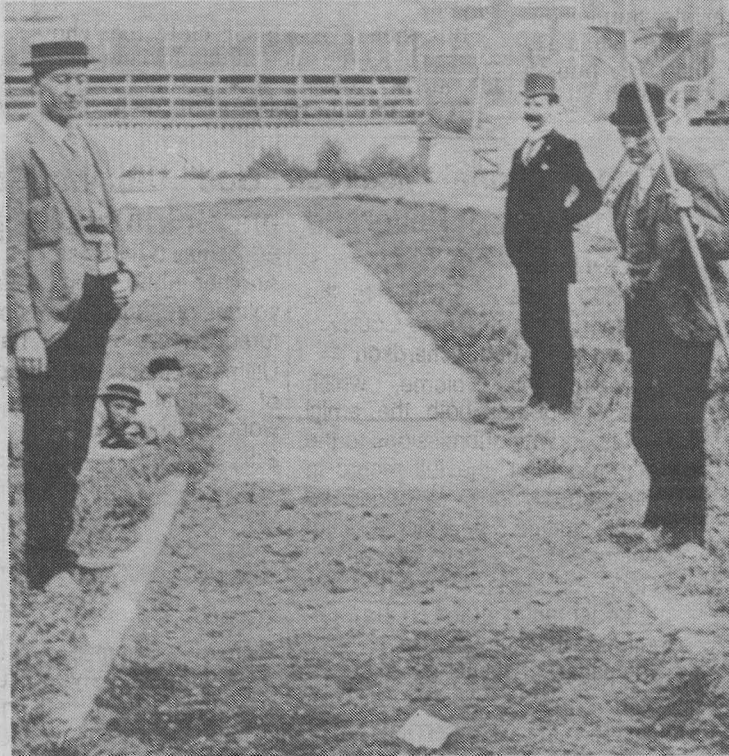
Sincerely hoping you can come,
Erin Bouma



RICHARD L. LEWIS

If, as I discussed last month, the hierarchy that we see in nature is not such good evidence for evolution as it is generally understood -- the gradual transformation of a population of one species into another -- then why do so many scientists believe in evolution?

One answer to that question is found in an article in the February issue of *Harpers*. In his article "Agnostic Evolutionists," science writer Tom Bethell



"Don't worry, it's OK. He's a quantum jumper. He'll reappear after his quantum leap any moment now."

interviews Dr. Richard Lewontin, Agassiz Professor of Zoology at Harvard. He asked Professor Lewontin the same question and this was Professor Lewontin's reply:

"There is a vast weight of empirical evidence about the universe which says that unless you invoke supernatural causes, the birds could not have arisen from muck by any natural processes. Well, if the birds couldn't have arisen from muck by any natural processes then they had to arise from non-birds... Either you think that complex organisms arose by non-natural phenomena, or you think that they arose by natural phenomena. If they arose by natural phenomena then they had to evolve."

It ain't necessarily so

But is that right? Are there really only two alternatives to choose from? I recall that recently the Pope visited South America and was, in a sense, asked to choose between right-wing oligarchy and left-wing totalitarianism. His answer was that there is a third alternative.

Our answer to the choice between random chance-and-accident evolution and supernatural abracadabra is the same: There is a third alternative. This alternative, for lack of a better label, I will call 'quantum evolution.' As the relationship between quantum evolution and 'classical' evolution is similar to that between quantum and classical physics, I will now take a pertinent detour into physics for a moment.

Quantum physics

Classical physics, as one of its basic assumptions, saw energy (the basic 'stuff' of reality) as being infinitely divisible. If you took some energy (eg. a Calorie that was too much for your anorexic diet) you could halve it and then halve it again and again and just keep on going as far as you had the desire and patience to continue.

This assumption worked very well for 'classical' (often called Newtonian) physics

Quantum evolution, the real leap for faith

such as describing the collision of billiard balls and other such esoterica I studied in 6th form (12th grade to you non-Brits) physics classes.

Now if you do the same thing to material -- eg. keep chopping at a piece of cheese long enough (and a sharp enough knife) -- you eventually get down to the graininess of matter that is the molecule and the atom. American cheese only seems smooth and homogeneous (ugh) because the atoms are so very, very small.

birds; humans from non-humans?" -- stated that:

"Those statements flow simply from the assertion that... all living organisms have living organisms as parents [and]... there was a time on earth when there were no mammals... the claim that mammals arose from non-mammals is simply a conclusion."

Fine, so far. There is much evidence that there is inter-relationship and organic continuity between all living things -- a topic for later discussion.

However, Dr. Lewontin, as a classical evolutionist, would assert that as a lineage of parent/child parent/child was followed through time, we would find a very gradual change occurring over the eons. Another lineage in another sub-population of the same species, when followed in a similar way, might stay basically the same or very gradually change in a different way. Eventually, given enough time, the two populations would be different enough to be called different species.

This gradual transformation is the key element in what I choose to call 'classical evolution.'

Classical (or Darwinian) evolution theories allow infinitely small gradations from one species to another.

Hop, skip and jump

A quantum evolutionist on the other hand -- I'm one, I don't know if there are any others yet -- would see things differently. Instead of a gradual transformation of one species into another there are discreet 'jumps' between them. The transitions are not necessarily large, but the gap is very real -- an organism can be on one side or the other, but there is nothing in between. A quantum jump if ever there was one.

In previous columns I elaborated on the concept of an invisible pattern that guides the visible form of things -- the "inherent directive nature" or what Dr. Rupert Sheldrake calls the 'morphogenetic field'. This invisible pattern is the key to understanding quantum evolution. (Which is why I spent the last two columns elaborating on it.)

So in this quantum theory, how does a new type of organism appear? During the process of reproduction the genetic material of an organism goes through a most complex process -- bits get broken off, switched around, sorted this way and that. Normally, the end product -- eg. the fertilized egg -- reflects the same basic pattern as the parent. It is possible, however, for the genetic material to end up in a new arrangement that is guided by and reflects a new and different pattern. Such a happening is highly improbable, but, as discussed last month, that's exactly how the invisible becomes visible.

So the progeny that grows up from the egg is different from the parent and, if successful, becomes the first in a new lineage. As we are talking about a species beginning with one, we could also call this theory 'mono-genetic' evolution. Mind you, as Marvin Gaye was wont to insist before his departure into eternity, "It takes two" so the theory will have to take this fact-of-life into account.

This points to another key difference between quantum and classical evolutionary theory. In classical theory, change occurs on the level of populations and takes a long time; while in quantum theory the change occurs on the level of the individual and happens abruptly.

As is to be expected, this way of looking at evolution is already beginning to appear in scientific circles. These ideas go under the name of "punctuated equilibrium" and "hopeful monsters" and these will be the topics for next month's column. □

The garden is a jungle without us humans



EUGENE CURTIN

I have always felt that one of the greatest teachings imparted to me as a follower of Rev. Moon is the idea that I, with God, am a co-creator.

The idea reminds me of that lovely little tale about the nineteenth century Church of England vicar who visited one of his parishioners one pleasant summer afternoon and commented on the beauty of his garden.

"Isn't the Lord a genius at creation," the good clergyman noted as he admired

his host's finely manicured lawn, vibrant rose bushes and pleasant little goldfish pond.

"Yes, indeed he is, rev'rund," said the gardener, "but you should have seen the mess it was before he gave it to me."

We think of the Garden of Eden as a synonym for perfection, as a rural idyll in which all beauty is present and all peace ever regnant. I think the great English poet/dramatist John Milton was closer to the mark when in the ninth book of *Paradise Lost* he has Adam and Eve beating back the overgrown weeds trying to forge a home from the wilderness that surrounds them.

Adam and Eve too were meant to be co-creators. God gave them everything they needed, raw materials, human initiative and a sense of beauty. Then He watched in delight as they, free human beings, manifested His own creativity in their own co-creativity.

How would God have felt if this primal couple had just sat on a hill and watched the grass grow over their heads? How indeed does any father feel when his child displays no initiative and just comes running to him for direction all the time? Is there not indeed a sense of indescribable pride in the heart of the father whose child tells him in the confident tones of maturity "Don't trouble yourself about me. I am going out to find fame and fortune. You will not hear from me for five years but I will do what I say. And I will do it my way."

It would be a poor father who would say, "No. Don't be adventurous. Just do everything that I have done precisely the way I have done it. My way is the only way."

But then it is a poor child too who would reject the accumulated wisdom of his father's years.

It is in the merging of these two

natural tendencies, of the parent towards guidance and of the child toward adventure, that I find the essential beauty of the idea of "co-creatorship."

God cannot, should not, and would not dictate to us how our lives should be lived. It is in his granting to us of creative and intellectual freedom tempered by the claims over our actions of His loving guidance that allow us to be free and fulfilled sons and daughters of God. A democracy, and indeed a happy people generally, cannot long exist unless both these principles are present.

The question then, "Do you want to live your life your way or God's way? Do you want to do your own thing or God's thing?" begs the secondary question, "In which way are they separable?"

We are, after all, partners in the co-creation of our lives. He gets a say, we get a say and everyone, one hopes, will live happily ever after. □

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THEOLOGY: QUESTIONS & ANSWERS

This is the third in 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.

The Fall of Love

• Q •

Christians have generally emphasized that the Fall occurred through lack of faith in God and disobedience of God. Thus they have emphasized the intellectual and volitional factors in the Fall from God. The Principle presents the Fall as most importantly the formation of illicit love unions -- between the woman and the tempter and between the man and the woman -- and further describes these as sexual unions. Why is there this emphasis in the Principle?

• A •

FAITH, DISOBEDIENCE AND LOVE Even when faith is broken and disobedience disrupts a relationship, if love remains then repentance and apology may readily follow, and full relationship may readily be resumed. It is when love has deviated and commitment is broken that mediation and profound reorientation are required. The act of the Fall, discussed in the Principle, is the act of the original sin -- a sin so profound that only through the advent of the Messiah might it be undone. Not only did the fallen man and woman not return to God but their descendants were so affected that even when God accepted their repentance or other offering, God would grant them at best to become God's ser-

vants. Only by being reborn through Christ might they come to the original relationship between God and humans, standing as God's children.

Our responsibility as humans is a responsibility of faith and obedience, to have faith in God's word that God gives us and to live according to it. If we do that, we manifest love properly, and God will give us increasing love, in order to raise us to perfection. The first human parents, however, had faith in Satan's word and obeyed him; had they retained faith in God's word they never would have disobeyed God. So, for humans to prepare for salvation they need faith; then they may assay obedience. Losing faith, our first parents disobeyed God. The specific sin lay in a specific act of disobedience. Through the Principle's identification of that act as an act of illicit love we can realize that it is true love which needs to be restored. We need to receive God's love through Christ for the restoration of such faith that not only may our thoughts and conduct be purified, but especially that we truly love God as God's children.

THE COMMANDMENT The Bible tells us that God gave the first human ancestors a commandment. The Principle teaches that it warned against false love for the angel. The angel wanted them to

love him and his word. He told them that they could obtain the consummation of love and be like God. Our ancestors, immature in love and intellect, surrendered to the angel and united with him. They established the angel, not God, as the source of love.

The union of human and angel was no transient union but a long-enduring bond, a union of mutual love. This spiritual union was a union not just of spiritual minds but also of spiritual bodies. The Principle texts, when correctly translated from the original Korean, call it a union of unchaste love. Early English editions have described it as a spiritual sexual union.

Further, centered on the angel, our ancestors entered into a marital union. They united their minds and then their bodies in love without God's blessing. Principle texts call this adultery. The first fruit of this union of unchaste love was Cain. Humans were born through unchaste, adulterous love and unchaste, adulterous unions.

ADULTERY Adultery occurs when one partner of what should be an inviolable union of love enters into an active union of love with a third party. The Bible describes as adultery Israel's active union with false gods, Israel who was to love only the Lord. The union of God's children with the angel was adulterous and their marital union, centered on the angel rather than on God, was adulterous. We tend to think of adultery as a bodily action, as illicit sex, the misuse of sexuality; but the action is a symptom of unchaste love, of lust, a spiritual dis-

order. The essential crime of adultery is a spiritual action, the misuse of love. Jesus taught that if we lust after a person we have already committed adultery in our heart. It is in our emotions that Satan's way is anchored. Material need is never the fundamental cause of disbelief in God.

THE FALL AND SALVATION With faith in Satan's word our ancestors committed themselves to Satan's love. But in greater love God gave God's word of commandment to fallen people, that through their determined faith in that Word their loving might veer from Satan toward God. As faith increased and love was purified God gave God's word of commandment more sharply.

Radical faith in God became possible only when God's word became incarnate in Jesus, and only by God's love through Christ might we be reborn in eternal love for God. Jesus gave a new commandment, "That you love each other as I have loved you" (John 13:34), but warned that many would not observe it (Matt. 25:31-46).

Even though our faith in God through Christ is fundamentally unchangeable and our love eternal, we daily waver in faith and our loving is not whole and not pure. Sin and offering continue. Fortunately, we live in hope. Satan seduced our ancestors with false hope, offering his word as substitute for hope in God. We are reborn into a living hope (1 Pet. 1:3). Revelation 21-22 promises a future with Christ living with us on earth, with no suffering, where our loving will be whole and clear. We shall be perfect as God is perfect (Matt. 5:48), for God and Christ will be wholly visible (1 Cor. 13:12; 1 John 3:2).



KERRY POBANZ

A few years ago I was camping out in the greenery of a beautiful state park in upper Massachusetts. One morning I slowly awoke, half in a blotch of sunlight, listening to leaves rustling around approaching footsteps. When I rolled over, I saw a young all-American looking guy, obviously a college student, aimlessly stabbing bits of paper off the ground with his trash-poker.

"Hello" I hailed, "beautiful day isn't it?"

"The woods are nice," he answered, "Didn't you get up a tent or anything?"

"I like the open air." I paused, "Say, this is a pretty good job you got, walking around in the woods."

I like it. He explained proudly, "pays \$5.00 an hour and all you have to do is just walk around out here for the summer."

"Are you going to college somewhere?" I asked.

"Georgetown University in D.C."

I thought to myself that Georgetown University was clearly one of the best schools in America. Surely this guy was somehow talented and fortunate to be able to attend such a school with its excellent faculties in the humanities, arts, and sciences. What a great opportunity!

I continued, "That's a great school. What are you majoring in?"

"Money," he asserted with blunt confidence. "I'll see you later."

Attitude toward college

Though this encounter was very disappointing to me, I have found, in talking with many students on many campuses, that their attitude toward college education is not so different than the attitude

On the higher purpose of education

of the aforementioned student.

In other words, it seems today that a considerable majority of students think of college just as the place to acquire career skills so that they can get a good job and make a lot of money. Such an attitude has been noticeably predominant throughout the 70's and into the 80's -- often expressing only expediency and a small-minded pragmatism.

Certainly if we ask the question "What is the purpose of education?" we have to distinguish between lower purposes and higher purposes.

The lower purpose bespeaks itself as technical and mechanical education. One has to be taught to learn how to speak

recognize that we have a qualitative, value-oriented, as well as a quantitative dimension to our lives. The higher purpose of education is to realize our potential for qualitative intelligence. The qualitative questions are the "why" questions, which many people choose not to grapple with, but which are, nonetheless, most real and finally irrepressible.

Qualitative education

"Quality" and "value" are intimately related. I attended the University of Michigan in the 60's (1966-70). I found, and it has been generally agreed, that a majority of students then, during this markedly idealistic counter-cultural era,

in fact, what finally enables us to stand as whole persons. The qualitative education of the whole human being is most essentially an education of heart and love. It is in the experience of giving and receiving love that people find their highest value and happiness.

Such heart-education for personal wholeness naturally begins in our own families. We find the first and most powerful prototypes for loving in all the familial relationships of parent and child, husband and wife, and brother and sister.

A prime characteristic of love is in learning how to act unselfishly. Our capacity to act unselfishly, to care for the needs and desires of others before our own or, in other words, to accord priority to the more public or holistic purpose, depends crucially on our early heart-education in the family.

Fully loving people

In this light we can understand that the ongoing higher purpose of education, in college and throughout life, is to produce fully loving people. Certainly the transmission of social and cultural values and the development of personal, intellectual abilities are also higher purposes of education.

For instance, learning how to think correctly, as taught in philosophy, has everything to do with creating correct relationships between ideas. But what meaning can this have, if it does not finally enable us to create correct and wholesome relationships between people? Thus, even the final purpose of thinking is to learn how to love more completely.

It seems clear to me that the lower (technical) purpose of education is exactly that: it is a means to a higher end and is not meant to be taken as the end in itself.

Reprinted from "World Student Times"

What is this higher purpose of education? As I have considered this issue over the years, I have come to believe that love is the highest quality of our humanness and is, in fact, what finally enables us to stand as whole persons.

grammatically, drive a car, program computers, wield mathematical equations and carry out statistical studies, combine the right chemicals to make plastics, learn how to swim or play basketball, utilize national resources and to participate in all kind of cultural and technical systems. Thus, this technical education trains our quantitative intelligence in order to make the system work.

The higher purpose of education is to be discovered when we ask the question, "What is the purpose of education?" as a legitimate philosophical inquiry. In other words, we phrase the question in a higher octave: "What are the higher purposes of the lower purposes of education?"

We can be led directly from here to

were looking for meaning in the more philosophical sense. They were involved in a major re-evaluation of values.

The spiritual revelation that love was the ground of all true values manifested itself as the external revolution of forest communes and other alternative community structures. When these collapsed, as they did almost everywhere entering the 70's, many of us, myself included, stubbornly guarded the vision of qualitative education.

Then, what is this qualitative education, this "higher purpose" of education, which cries out to be pondered? As I have considered this issue over the years, I have come to believe that love is the highest quality of our humanness and is,

JOHN
BIERMANS

I recently became known to me that leaders of the anticult organizations read my column. I must say I was quite flattered to learn this! I certainly hope they find my research to be instructive. I certainly try to tackle all of their vicious allegations against the Unification Church and new religious movements and explain why they are wrong.

Of course, it isn't nice to be told that one is wrong, that one's facts are incorrect and that one's allegations are misleading and downright destructive. Thus, I am under no illusions that the so-called "anticult" people are becoming converted by the things I write in this column.

Nevertheless, I sincerely hope it gives them food for thought and perhaps another perspective. For so long, the media in this country used every opportunity to mock and diminish our movement. However, now that so many objective clergy, scholars and researchers have taken a close look at what we are all about, there is certainly

Anticultists revisited

plenty of material available to debunk all of the myths of the past. And so, in case you didn't know, this is the purpose of my column here in the Unification News.

Given such interest (the editor informs me he has been receiving subscription requests for Unification News from deprogrammers), this month I would like to elaborate on the anticult (or "nego") movement.

One of the more infamous individuals is Dr. John Clark. He is a psychiatrist who has testified at numerous trials and other types of hearings. On a number of occasions, he has stated that various individuals were mentally incompetent, without ever having examined them. Of course, this is nothing novel for members of the anticult crowd because they do it frequently. However, it is a very serious breach of their professional positions nonetheless.

In fact, in a recent case in California, a Superior Court Judge strongly chastised two psychiatrists for this practice. In this case, which involved a lawsuit by two former members of the Unification Church, Dr. Margaret Singer and Dr. Samuel Benson testified that the two plaintiffs were recruited through "systematic manipulation of social influences" or "persuasive coercion". These terms, of course, sound very technical

and professional but the Judge was not so easily beguiled. In his opinion which ruled that the case had no merit, Judge Pollak stated: "But these are not statements which are either true or false; they are veiled value judgments concerning the entire outlook of the Unification Church."

Further, he added: "Both doctors examined the Plaintiffs long after the events in question. They did not reach their opinions concerning Plaintiffs' state of mind based upon a contemporaneous examination independent of their views of Unification Church methods, but seem to have reasoned backwards from their disapproval of those methods to the conclusion that Plaintiffs were not thinking freely because they were persuaded by them."

A few years ago, a complaint was filed against Dr. Clark on this basis to the Massachusetts Board of Registration and Discipline in Medicine. The Chairman of the Complaint Committee responded to the complaint by stating that "there is no recognized diagnostic category of mental illness of 'thought reform and mind control.' Moreover, the basis on which this 'diagnosis' was made seems inadequate, as mere membership in a religious organization can never, standing alone, be a sufficient

basis for a diagnosis of mental illness...

"In summary, it is the Committee's opinion that it is not good medical practice to certify a patient as mentally ill and dangerous without setting forth the factual bases of these conclusions. It is also improper and unlawful to base a finding of mental illness solely on membership in a religion, regardless of one's personal opinion as to the merits of that religion."

Dangerous Encroachment

Dr. Clark did not leave a much better impression on a number of other experts in this area. In particular, Dr. Clark has frequently attempted to establish himself as an authority on "coercive persuasion and thought reform techniques" which he strongly implies involved "brainwashing."

One military officer who was closely associated with brainwashing techniques as practiced by the Chinese and North Koreans (where the theory originated) had some harsh words to say about Dr. Clark's allegations before the Special Investigations Committee of the Vermont Senate. Lt. Col. Ralph C. Wood USMC (Ret.) stated that the techniques, as described by Dr. Clark, "are not brainwashing and to label them as such is a dangerous encroachment on basic liberties."

Furthermore, Lt. Col. Wood charged "that Dr. Clark broadly concluded, with-

continued on page 18

Daddy's coming back

It was one of those rejoyable days on the verge of spring. Tiny buds bobbed with promises from the trees and the smell of the air revitalized memories of old excitements. As I padded on the grass of the Smithsonian, a beaming face came bounding toward me. His middle-aged legs bounded in delight -- finally, the kite that trailed behind him was being tugged upward by the wind and was laughing in dips and turns across the blue sky.

I could see, by the expression on his face, years of kite-flying attempts that were flipping through his mind: the brown paper, balsa wood, rag-tailed kites of days gone by. Although his effort was all for his children nearby, my hero's euphoria was personal, exclusive and sudden. And the effects of what it meant to those on "the outside" were clearly visible. An eight-year-old son, puzzled and perplexed by his dad's ecstasy scampered behind him. Revolting against the victory-of-the-kite, he called his father



back with a myriad of ad hoc rules that debunked the success. "You can't go outside of the circle!" he yelled, racing behind, "You can't go off the grass!"

My grin widened when just ten yards further I encountered the rest of the family, a mother kneeling down to comfort a wailing three-year-old who also could not cope with his father's excitement. "Don't worry, Arthur," she soothed, "daddy's coming back."

Suddenly, I remembered an article I had once read that investigated different types and techniques of humor. One of the species was the juxtaposition of two perspectives on one reality, (a la Arthur and Dad). And so, as I continued my museum tour, my "antennas were up" for more of the same.

I couldn't help but overhear one of the humor-of-perspective comments from a teenaged art critic. Her bright pink cheeks pouted above her robin-egg-blue-ski jacket as she tugged at her boyfriend's sleeve. The boredom in her voice was clear as she pleaded, "Let's go see the real art." I presume the little lady

COLLETTE
CAPRARA

wanted color.

Further on in the gallery I happened upon a special exhibition -- three rooms lined with Da Vinci's "horses" I stood, entranced by his painstaking measurement and detailed study of anatomy combined with the freedom and power of his penstroke. I mused about the scope and speed of Leonardo's mind, thinking of the inventions and creations he had touched upon, many of which only came into fruition hundreds of years after his lifetime. My revelry was broken by a comment pouted by another bored museum visitor. From behind, the lady with the fur coat condescended, "I certainly feel sorry for anyone who would spend his whole life drawing horses." So much for one concept of Da Vinci.

It was only last week that I was to understand on a more personal level, the tentative existence of this type of dual-perspective humor. It maintains its identity of "humor" only to those who view it from the safety zone of the objective observer. When one's "foot is on the stage", such as daddy with the kite or Leonardo, (had he been able to hear his critic,) the duality of humor transforms itself into a mixture of chagrin and frustration, what a dear friend of mine would refer to as "litost".

Litost

My taste of litost emerged from my final figure drawing class last Wednesday. After weeks of the art course had been filled with laborious drawings of unexciting tubes and circles ("to capture the thrust of the human form") and sketch of chairs laying on their side, and attempts to draw my left hand without looking at the paper, my one shining moment finally blossomed. Totally engrossed in the subject, my pencil soared and dipped across my newsprint pad. The joy of creation exploded. The energy was intense. My heart pounded as I left the room during our five minute break. I turned at the door to see the class and the instructor gathered around my "masterpiece."

Now, this feeling of engrossment and victory is not easy to communicate. The next morning, I sought out a person who

would have the patience to listen to a detailed description of this "birth of the drawing". Intuitively, I sought out a co-worker from Minnesota who loved story telling and whose office door was always open for visitors.

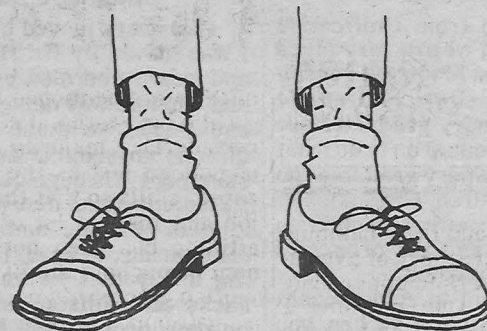
I waved my hands, telling of each step in the creation. I included the little Oriental man at my left who kept inspiring me, repeating, "That's incredible!" "That's incredible!" I told of the woman on my right with the horn-rimmed glasses who exclaimed, as I flipped to a

new sheet of paper, "You mean, you mean that you're going to draw another!"

To capture the essence of the energy involved, I explained that it just wouldn't fade, and that, just to calm down when I went home, I washed and waxed the kitchen floor.

There was a moment of silence. Then my friend from Minnesota, that avid birdwatcher, said slowly, "I think I know how you felt. I saw a loon this weekend and went home and washed my car."

A jump in perspective. Litost. □



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The spirit of the Seminary

To inaugurate the 1984-85 academic year, the Unification Theological Seminary student body and staff gathered on the evening of August 30 for a formal dedication ceremony, pledging a commitment to moral and spiritual development as well as academic excellence. The Dedication Address was given by senior student Henri Schauffler. The following is a transcript of that sermon.

By Henri Schauffler

I think whether we've been here already one year or two, or whether we've just arrived, there's a very important question in all of our minds and hearts and that is, "What am I doing here at UTS?"

Most of us have our own goals and our own reasons for being here. Those who didn't have clear goals when they first came often got many inspirations after they had been here awhile. Usually within a short time, one way or another, each of us has found some very clear reasons why we are here. We know what we want to accomplish and what we want to gain from this experience.

But I know I always have a question that kind of hangs around in the back of my heart which is, "Why has God sent me here? What is the purpose God wants me to be here for? What is it that God wants me to gain? Why did Reverend Moon establish this seminary, and why did he send me here? What motivations does Reverend Moon hope I will have? And what does he want me to accomplish when I graduate? What kind of person does he want me to be? What kind of missions will he want me to take up?"

Front line

When we graduate from Unification Theological Seminary, we are very much connected to Reverend Moon; he considers seminarians like his own children. He really feels that seminary graduates are the people that he can count on to do what needs to be done. Seminary graduates go everywhere in the Church. Graduates of this seminary are frontline people, to develop the projects and the programs which must be accomplished.

Reverend Moon said to some recent graduates of the seminary, "When you graduate from the seminary, your training hasn't ended; when you graduate from the seminary, your training has just begun." He sees that the 2 or 3 years of academic study here at the seminary is just a beginning of a series of training courses through which he wishes us to go.

As you know, many times seminarians go through, Ocean Church, IOWC or State Leadership. And he's continually saying these are all training courses. We are to be national leaders and go out on a

worldwide level. The very foundation of all of that is the UTS experience.

First Doctorate

A good example of Reverend Moon's heart and desire for seminary graduates can be seen in his relationship with Dr. Tyler Hendricks. Dr. Hendricks is the first graduate of UTS to complete his doctoral dissertation and earn his Ph.D.

Dr. Hendricks visited Reverend Moon just after he received his doctorate to explain his plans and inspirations. He had been offered a position on the faculty of Vanderbilt University and was slated to begin in several months. As a Unificationist, the position seemed very important to Dr. Hendricks and to others.

Reverend Moon surprised everyone by asking Tyler to go to Ocean Church. Three months later he asked him to go to CARP. Two months after that he asked him to go to IOWC and then to do church evangelism, and during all of this Dr. Hendricks held a teaching position here at UTS part time!

To go to Ocean Church Dr. Hendricks had to give up his position on the faculty of Vanderbilt University. There may have been a number of people who would have had a lot of problems with that. "Reverend Moon, how can you possibly be passing up this chance? Here is a chance for our movement to get into the academic world. Now I'm being asked to just throw it away. I mean, lots of people could lead Ocean Church. I spent the last seven years getting this Ph.D. and now I'm going to throw it all away and go fishing?"

But Dr. Hendricks didn't say that. He went out and went from mission to mission, and one year later is still not working in the academic community.

Making a Statement

I was very moved by this whole story. I was moved by Dr. Hendricks' attitude and heart, and also by Reverend Moon and what he was doing. I felt that Reverend Moon, without saying anything directly to seminarians, was making a statement through Dr. Hendricks, a statement about the kind of heart, the kind of attitude and spirit he wishes seminarians to have. I think he was trying to say that he wants us to become Jacks and Jills of all trades, and to become people that can go anywhere, anytime, and accomplish any mission that needs to be done.

I felt very much when I came here last fall that God was giving me a chance to establish my own personal foundation, much like Reverend Moon established his personal foundation in Japan in the very, very early days of his ministry. Many of us know the stories.

Finding out

He studied his Bible so much that it was worn out. The pages were so under-

lined and overline that there they were beginning to fall apart, so some of his friends there bought him a new Bible because the one he had was literally worn out. He studied science to try and gain an understanding of the universe. We know that he tried to gain an understanding of people. He worked at hard labor for 6 months and saved a lot of money and with that money he did some interesting things. He met a prostitute one night and just asked her to give her testimony to him. He listened to her all night. She cried, and he cried, and he learned so much.

Then he got scissors and a razor and comb and he went down by the docks, where the bums were, and he gave haircuts and shaves, and he talked to the down-and-outs. He wanted to learn what their experience was. And with the rest of his money, he bought a fancy suit and hired a limousine, and he crashed a rich people's party. By the way he came, everyone figured he was just someone that should be there. He hob-knobbed with all the rich, famous people at this party. He spent time and made contacts, and learned how those people live and what their experience was.

We know that the little apartment he lived in with the thatched straw floor was soaked through with tears many times and that the people who lived underneath him often wondered if there was a leak upstairs in the sink, or if some water had spilled. He cried so many tears as he prayed in desperation to know and to understand and to prepare himself to go out and to save the world.

Many times I've felt that that is the situation that we are in here at UTS. This is the way Reverend Moon wishes we were approaching our time at the seminary, with such an eagerness to learn everything we possibly can.

We are here to establish our own personal tradition. Reverend Moon often talks about his tradition. His tradition is a way of life that he established, which he lives. It's not something that's written in a book. We have four volumes of *The Way of Tradition*, which are trying to express, somehow, what that is. But it's something beyond words; it's his life. Reverend Moon would wish that here at UTS we establish our own tradition. His tradition becomes ours.

At the same time we develop ourselves, we develop our personality and character. We develop our knowledge, our creativity, our abilities, our speaking ability, our writing ability, our modes of expression, all of those things. Ultimately then, when we graduate from here, we really can be those frontline soldiers that he spoke of in the reading tonight, those people who can go out to America and to the world and bring that tradition and that Principle that is not just because it's theories, or because



Henri Schauffler.

we've seen it in Reverend Moon so we're inspired about it, but because we even have some element of it within our own selves.

Ultimate Moonies

I believe Reverend Moon wants us to become "Ultimate Moonies." The most exemplary Moonies. The people who can really call on to go out and represent him as state leaders or national leaders or world missionaries, or whatever it is he needs.

I'd just like to run some catch words across your ears. Perhaps you can think a little about what they mean to you. "Prayer ... repentance ... humility ... dignity ... respect ... righteousness ... knowledge ... wisdom ... service ... sacrifice." In my reflection, I felt that these were a few descriptive words that I found which somehow express the traits and kinds of people that Reverend Moon is praying we become.

Tonight let us make a commitment to rise to the occasion and use this precious two or three years to overcome all of our limitations, or should I say, as many as we can, and develop as many traits God needs as we can. Tonight we are pledging together that we will do everything we can in this academic year, and in our seminary experience, to live up to God's expectations, and most of all, to live up to God's needs. He so much needs people who can do what needs to be done. Don't you think so?

Most of the time I feel very incapable of doing what needs to be done, but many times I think, "If I'm not willing to try, then who has God got? Who has Reverend Moon got?" If I step down, if I say "Heavenly Father, I'm sorry but I just don't think I'm good enough and I just don't have any energy left any more," then who will He have? In that sense we are qualified. Because God has called upon us and Reverend Moon has called upon us we are trusted and loved, and Reverend Moon's hope, indeed God's hope is in us. □

For information on the Seminary write: Unification Theological Seminary, 10 Dock Road, Barrytown, New York 12507.

ANTI-CULT

from page 17

out a single statistical example, that cult membership is hazardous to health, but that this conclusion is contrary to available public data."

Among many other criticisms, Wood also stated "that Dr. Clark has associated normally acceptable, even rather common, actions with unsavory terms to make the acceptable actions appear to be unsavory also. By doing this he attempts to justify invalid conclusions."

Another viewpoint about Dr. Clark's use of the term brainwashing is expressed by Dr. James F. Newell, a psychologist in Riverside, California: "Brainwashing is a weak theoretical term, and if it actually does mean something beyond a kind of hypnosis, it means something rather extreme which

includes terror and physical imprisonment... If it is said that a simple conversion to another belief is evidence of "brainwashing" and "mind control" then that is simply a misuse of the terms... One can of course call anything, anything one wants, but that is hardly professional and scientific..."

Psychiatry Abused

There are numerous psychiatrists who are alarmed by the misuse of their profession to impose unscientific and misleading labels upon religious groups simply because the psychiatrist disagrees with their beliefs and/or practices.

One of these is psychologist Dr. Sanford Rosenschweitz who testified before the Vermont Judiciary Committee that members of his profession sometimes misuse the power of their profession "in areas where they have no expertise, and they use it for purposes which are very well-intentioned, but they're erroneous."

Another practicing psychiatrist and professor, Dr. Kaufman, testified before the Vermont Special Senate Committee "that this matter has become increasingly serious, and I would say, as is frequently true in medicine, the cure is worse than the disease... the intimidation of people through deprogramming and the assumption that something is wrong with somebody who doesn't believe what you believe in, even if it happens to be your own child, is one that is degrading to the child and obviously not in accord with the mental development of the child and actually violates the First Amendment of the Constitution in such a grievous way that the mere consideration of it suggests something that I think is very wrong in the land."

One final opinion on this subject comes from a frequent critic of the mind control-brainwashing myth, Dr. Thomas Szasz, who wrote an article entitled, "Some Call It Brainwashing."

After debunking the validity of the brainwashing theory, Dr. Szasz went on to write, "if there is no such thing as brainwashing, what does this metaphor stand for? It stands for one of the most universal human experiences and events, namely for one person influencing another. However, we do not call all types of personal or psychological influences "brainwashing". We reserve this term for influences of which we disapprove..."

It could be reasonably said that Dr. Clark and his cohorts like Margaret Singer, Samuel Benson, Jolly West and numerous others have simply allowed their personal religious biases and bigotry to prejudice their professional work. Fortunately, many other psychiatrists are willing to speak out to expose them for what they are. The trouble is, the media is not so interested in vindicating the Moonies or any of the other new religious group. But then, there is always the Unification News... □

By Marilyn Morris

I recently attended a church conference, sitting in for the Education Director of Ocean Church. Many of the church leaders were friends of mine from past seminary days. Some of them had not seen me for almost two years and were curious as to what I was doing.

When I replied that my present mission was Ocean Church, I was met with quizzical looks as if to say, "Why is anyone from Ocean Church at a meeting such as this?" After all, most of the talk is focused upon conferences, ministers, churches, social-action programs, van insurance, house payments and monthly reports, as well as all the other things that concern church centers. I felt out of place not to have a briefcase stuffed with packets of information and requests. Worse yet, I didn't even have a swarthy tan or sport a beard to make up for the fact that I was not an ecumenical evangelical weekly-meetings-on-the-calendar type of church leader.

A C-H-U-R-C-H

However, Ocean Church, while it is indeed intimately concerned about and active with fishing, is also a c-h-u-r-c-h. As such, we share Reverend Moon's dream and vision for America's future and its role in serving the entire world community. Our resources may be unique to Ocean Church, and as such, our approach to problems are specifically aligned to the task that we have at hand. Just as CAUSA has to confront the problem of Communist ideology or CARP has to deal with the difficult issues that perplex college students, so it is with Ocean Church. That is, we must face the problems of fishing industries, coastal communities, fishermen and their families, and provide them with a vision that can help to sort out the complex situations that now confront them.

For example, how shall we address the needs of hungry people in the world, given the potential of the ocean that is now largely untapped? Or, how can we interest young people to remain in their local areas and join in ocean related enterprises, thus insuring a future for the fishing communities that now struggle for mere existence? Or, how can we create a better form of communication and cooperation amongst the different nations that are most actively involved in fishing and fish processing? These are just a few examples, but they reflect how large each area of concern is and just how difficult it is to offer a solution -- let alone work towards one.

HSA-UWC was founded to take care of the Christian community, to heal the wounds of 2,000 years of infighting and separations. After 31 years, the American movement has finally emerged amongst Christian ministers and begun to accomplish its original task. Again, so it is with Ocean Church. The foundations are just now being laid. The structure is coming alive, but it will take time and effort for it to unfold, binding together fishermen and fish businessmen, marine scientists and community political leaders, different sea-going cultures and nations.

And again, this only indicates a few areas into which Ocean Church must move and create an overall vision. But we must move now, lest we lose sight of this vast and sensitive entity which unites all lands and people as one body of water. We are truly a church with a unique vision and concern.

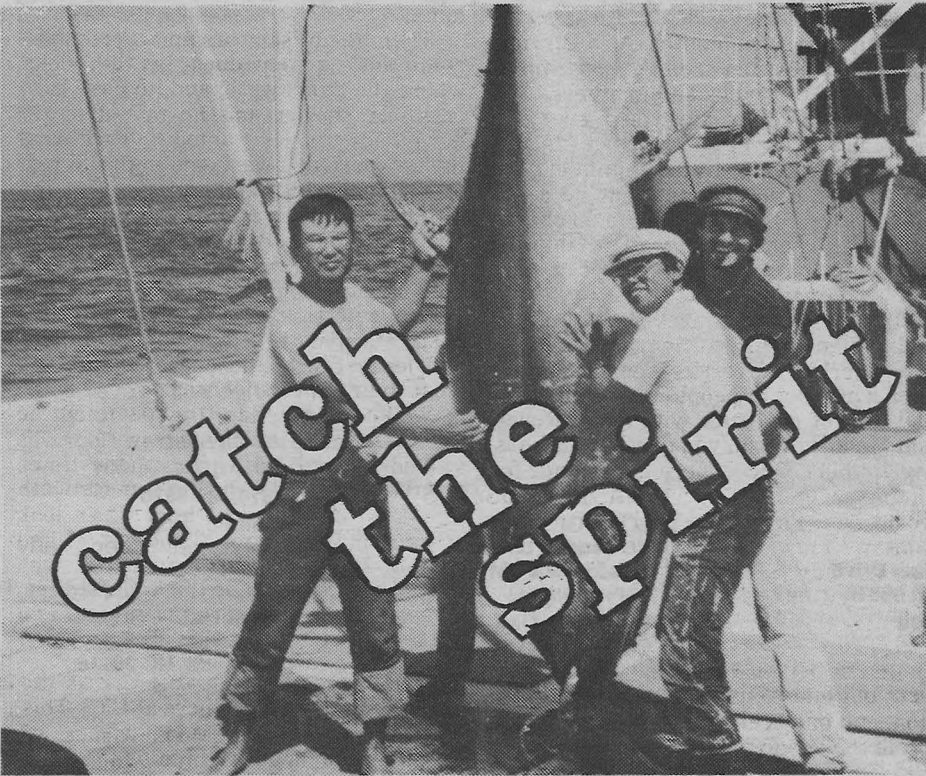
We perceive that God's nature is most intimately revealed through the ocean, being that it is the original source for all living things. Thus we believe the ocean can, if properly cared for, provide the world with tremendous resources in food, minerals and even a place to live, work and play. The ocean itself is a constant drama. It touches all people with a similar sense of awe and mystery.

For this reason, the ocean can bring people together, uniting them in a natural context. Truly, whoever is concerned

with the future of humankind, either internally or externally, must consider the ocean.

Local work

What then are we really doing as a church to realistically and responsibly work towards such vast, idealistic goals? As a church (officially a project of Unification Church), we are first of all vitally concerned with the people and situation of our local area. Ocean Church members actively meet ministers, attend church services, and volunteer their time to help in social services when the occasion arises.



JULY • AUGUST • SEPTEMBER • JULY • AUGUST • SEPTEMBER • JULY

TAKE THE CHALLENGE THIS SUMMER

Gloucester Mass. is where it's at.

For information concerning this Ocean Challenge program, contact:
OCEAN CHURCH HEADQUARTERS 212-736-3925

For example, we have distributed fish from our catches to needy people. We are also working with local churches and their youth groups in a cooperative fashion, allowing them to use our boats in a special way. Youth groups are invited to attend seminars in an "open house" atmosphere. What happens is that Ocean Church members are responsible to work with the youth leader, taking care of teaching the boating and navigational skills, while the youth leader is responsible for the spiritual side of things -- the bible lessons or group discussions.

In San Francisco, many new members of the Unification Church often receive a similar Ocean Challenge seminar and are introduced to Reverend Moon's vision in a direct and dynamic way. They discover what it is like to awaken before daylight, witness an ocean sunrise, work hard all day and then bring home the catch as an offering for their brothers and sisters.

These are the seeds that Ocean Church members are now sowing, in order to actually fulfill their overall purpose. The first seed itself, Reverend Moon's own time and effort, was certainly sown in the past decade. Every summer he has concentrated upon tuna fishing in the Gloucester, Massachusetts area. Tuna fishing is not a vast fishery. However, the motivation behind the Gloucester experience is not to solve all the problems from that one aspect of fishing alone.

The Gloucester experience is special because it is where almost every member now connected with the ocean "providence" received his or her first taste of the ocean via Reverend Moon's tutelage and personal care. In a sense, the summer "Ocean Challenge" of Gloucester has been the womb of the ocean move-

ment. It is Reverend Moon's hope that those who "catch the spirit" -- indeed the fever of the ocean life -- will take their initial experience and expand it into the areas that we have mentioned beforehand.

The ocean is a school of hard knocks, endless effort, constant investigation and infinite inspiration. Although the fisherman's life is often harsh, it is also one of immediate encounter with the earth's most mysterious and wondrous creation -- the ocean herself.

Men of sensitivity and insight have known the awesome qualities of the ocean for thousand of years. Upon read-

poignant, being that they are new insights from one who has spent great deal of time on the ocean.

But, let me allow his words to speak for themselves -- they are far more eloquent than any attempt to explain them:

"Since being in Ocean Church I've had a strong sense that we must fish, and in fishing our often cloudy mission would become clear. At least for me, this is becoming the case."

"Each trip seems to offer new challenges. Sometimes they may be to go beyond physical limitations, or more often they are challenges of relationship(s) in a relatively difficult environment. In any case, gradually I sense this tremendous vision our founder has for the ocean coming close to home."

"I used to think this whole ocean providence was already laid out and God and Reverend Moon were just waiting for us to discover 'the plan'. Frustration inevitably comes from such an attitude when answers and results don't come easily or instantly."

"But now, from a new perspective I am seeing the ocean as a vast, relatively untapped resource; a precious gem that God has hidden for this time in history. Just as America was for our Christian forefathers, so the ocean is for us today. We must have the same pioneering spirit."

"I'm beginning to see that it will take a united effort from our entire movement to effect real change. And I truly see that Ocean Church must play a significant role in all of this."

"As I pray about Reverend Moon's vision for the ocean, I feel that we must first become fishermen and then quickly we must become involved with research, producing, distributing and leading the local communities to regain their influence within America as a whole."

"So now, the struggles that I encounter upon the ocean are understandable, given the scope of the mission. If I am to become any of the above, I must first develop myself as a true person, a true son of Heavenly Father."

"I'm finding that each trip has some very clear lessons with an internal and external aspect."

"In the midst of this new growth came an intense confrontation with my captain. At one point his mood changed in a sudden manner. It came in such an unexpected way that my heart closed off every feeling towards him. We had just picked up the gear and he jumped all over me for every little thing, right or wrong, important or trivial. It shut me down for almost two days."

"Finally I prayed and was led to a passage in the 'Way of Tradition', about uniting with someone through service. I knew what God was trying to tell me."

"I felt I couldn't do it. I was very surprised by how reluctant my heart was. I just sat on the deck and filleted a flounder. I then prepared some sashimi and eventually got enough together to offer him some. Later that evening, we spoke for over an hour together. I shared my heart and he shared about the pressures of running a boat and missing his wife and newborn baby, the common lot of all fishermen. He apologized and I was able to respond likewise."

"Our relationship went to a new level. Like untangling gear, I felt we were untangling relationships and inherited attitudes from our ancestry. And so it is that I continue to discover that life on the ocean is much more than catching fish or shrimp."

And so we are all discovering that life on the ocean is indeed, learning about life itself. It is as great and grand as that. It is also as sure and simple as that. □

Marilyn Morris is a staff member of the National Ocean Church Headquarters in New York. For information on Ocean Church programs, please write: Ocean Church, 481 8th Avenue, New York, NY 10001, or call (212) 736-3925.

Ocean cathedral

Every day, in my quiet line of work, I receive many reports from Ocean Church members on all ocean sides of America; from the Pacific, the Atlantic and the Gulf areas. The more they fish, the more they have to witness about, the more substantial and real their vision grows. One brother in particular recently sent in a letter which testifies succinctly, if not even poetically, must how it is that the ocean is his "classroom" and his "cathedral," bringing him to a better understanding of himself and to a closer relationship with God.

His name is Mitch Hull, and like so many, he began his Ocean Church experience in Gloucester. However, Mitch was an officer in the U.S. Coast Guard and so his internal discoveries are even more

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.

ALABAMA

WAYNE HILL
1108 - 10th Place S.
Birmingham, AL 35205
(205)326-0405
Montgomery, Tuscaloosa
Mobile, Anniston

ALASKA

BENJAMIN O'SHEA
205 E. 4th Ave #312
Anchorage, AK 99501
(907)563-5521

ARIZONA

VIRGIL FARLOW
30 West Willetta Street
Phoenix, AZ 85003
(602)253-6387
Flagstaff, Prescott
Tucson, Yuma

ARKANSAS

RICHARD PANZER
2824 S. Taylor Street
Little Rock, AR 72204
(501)664-9528
Fort Smith, Texarkana
Pine Bluff, Fayetteville

CALIFORNIA, NORTH

JOHN DIDSBURY
1153 Bush Street
San Francisco, CA 94109
(415)673-4040
San Jose, Sacramento
Berkeley, Stockton

CALIFORNIA, SOUTH

MARK ANDERSON
411 S. Gramercy Place
Los Angeles, CA 90020
(213)480-8075
Long Beach, San Diego
Santa Barbara

COLORADO

JOHN BELLAVANCE
1430 Race Street
Denver, CO 80206
(303)320-0132
Boulder, Colorado Springs
Fort Collins, Pueblo

CONNECTICUT

ALLAN BALLINGER
750 Elm Street
New Haven, CT 06511
(203)562-8370
Brigdeport, Hartford
Waterbury, Stamford

DISTRICT OF COLUMBIA

HENK DIJK
1611 Upshur Street NW
Washington, DC 20011
(202)726-4700

1610 Columbia Rd. NW
Washington, DC 20009
(202)462-5700

DELAWARE

KIYOSHI NISHI
2600 Baynard Blvd.
Wilmington, DE 19802
(302)652-9180
Newark, Dover

FLORIDA

PAUL YASUTAKE
5625 SW-62nd Ave.
Miami, FL 33143
(305)665-0559
Tampa, Tallahassee
Orlando, Jacksonville

GEORGIA

JOSHUA COTTER
490 N. Highland NE
Atlanta, GA 30307
(404)521-0700
Savannah, Augusta
Athens, Columbus

HAWAII

YUTAKA WADA
1330 St. Louis Drive
Honolulu, HI 96816
(808)735-3982

IDAHO

JIM COMEY
1221 N. 15th St.
Boise, ID 83702
(208)343-2301
Pocatello, Twin Falls
Lewiston, Idaho Falls

ILLINOIS •

SHERI REUTER
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Chicago, IL 60626
(312)274-3448
Rockford, Urbana
Springfield, Peoria

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ED TAUB
404 E. 38th Street
Indianapolis, IN 46205
(317)283-1358
Gary, South Bend
Fort Wayne, Muncie

IOWA

NIKLAUS GUBSER
1367 E. 9th Street
Des Moines, IA 50316
(515)262-6753
Iowa City, Sioux City
Ames, Cedar Falls

KANSAS

BRUCE GRODNER
7101 Mission Rd.
Prairie Village, KS 66205
(913)362-7066
Topeka, Lawrence
Wichita, Manhattan

KENTUCKY

NICO WEALER
1402 Cherokee Road
Louisville, KY 40204
(502)452-2577
Lexington, Owensboro
Frankfort, Bowling Green

LOUISIANA

BILL GAILEY
4411 Canal Street
New Orleans, LA 70119
(504)486-5804
Baton Rouge, Alexandria
Shreveport, Lafayette

MAINE

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62 Grant Street
Portland, ME 04101
(207)761-0677
Lewiston, Augusta
Bangor

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Baltimore, MD 21218
(301)235-7050
Annapolis, Hagertown
Frederick, Towson

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46 Beacon Street
Boston, MA 02108
(617)227-2305
Springfield, Lowell
Worcester, New Bedford

MICHIGAN

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21635 Ryan Road
Warren, MI 48091
(313)755-7090/7
Battle Creek, Kalamazoo
Grand Rapids, Lansing

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Minneapolis, MN 55408
(612)824-2621
Rochester, Mankato
Duluth, St Cloud

MISSISSIPPI

ENRIQUE LEDESMA
3437 West Capitol St.
Jackson, MS 39209
(601)969-1208
Meridan, Hattiesburg
Vicksburg, Columbus

MISSOURI

CARL SWEARSON
1435 Bremen
St. Louis, MO 63107
(314)436-7122
Kansas City, Springfield
Columbia, Cape Girardeau

MONTANA

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420 East Broadway
Missoula, MT 59801
(406)721-6445
Helena, Billings
Bozeman, Great Falls

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4915 Cass Street
Omaha, NE 68132
(402)556-4664
Grand Island, Kearney
Lincoln, Hastings

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4835 South Pearl St.
Las Vegas, NV 89121
(702)458-1148
North Las Vegas, Reno
Henderson, Stateline

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69 Brook Street
Manchester, NH 03104
(603)669-8577
Concord, Nashua
Portsmouth, Dover

NEW JERSEY

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Newark, NJ 07104
(201)485-7179
Trenton, New Brunswick
Atlantic City

NEW MEXICO

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214 Morningside NE
Albuquerque, NM 87108
(505)268-6063
Santa Fe, Farmington
Roswell, Los Cruces

NEW YORK CITY

KEN SUDO
4 West 43rd Street
New York, NY 10036
(212)997-0050
Long Island City, Bronx
Flushing, Brooklyn
Staten Island, Harlem

NEW YORK STATE

TIM HENRY
47 Orchard Ave.
Albany, NY 12203
(518)489-8828
Buffalo, Troy
Rochester, Schenectady

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Charlotte, NC 28216
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Raleigh, Wilmington
Durham, Greensboro

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Grand Forks, Bismarck
Jamestown, Minot

OHIO

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Cleveland, Columbus
Dayton

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Enid, Tulsa
Lawton

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Portland, OR 97202
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Austin, Dallas
San Antonio, El Paso

UTAH

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(801)539-8431
Provo, Ogden
Logan, Cedar City

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Montpelier, Rutland
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WYOMING

PETER GIOSSI
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Laramie, Casper
Sheridan, Gillette

End their confusion
about the church.
Put them on the
Unification
News
mailing list
See back page for details.



BRUCE CASINO

This is the fifth in 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. Copies of the complete paper can be had by writing to: 4306 17th Street, NW, Washington, DC 20011.

There is an inherent interdependence between the family structure and all other social relationships and structures. Liberation however, must be sought at all levels. Were we still in the garden, the family level would be enough, but this is not true in a society of sin that exists at so many levels. The Divine Principle text illustrates this need when it points out that Abraham could not be successful in making a foundation to receive the Messiah unless his "Descendants multiplied in the land of Canaan, thus forming the foundation on the national level to receive the messiah."

Thus work on all levels is crucial. Reverend Moon encourages a God-centered individual, family, community, city, nation, and world. At the community level for instance the home church service programs, at the international level the International Conference on the Unity of the Sciences.

We seek justice but beyond justice we seek a world of loving familial relationships, a world of unity -- in this setting the need for justice is encompassed as man and woman lives in a world of divine harmony. Laws or rules have a certain functional value as in providing for the smooth flow of traffic. A child may need to be guided by laws in being forced to share. But a fully mature human being as defined in Unification theology would have an innate sense of justice. There is always a limit to externally enforced justice.

The limits to the external pursuit of justice can be seen in the failure of various civil rights, equal employment opportunity and affirmative action laws to end racism in America. It could be argued that those laws in the first place resulted from a stirring of the conscience of America.

Divine Principle indicates that physical happiness is a necessary part of true spiritual fulfillment. "Neither can there be a spiritual world apart from true physical happiness." This means that man's physical needs are a God given part of this life and to work for total spiritual salvation means to work for physical liberation. Unification theology is a theology of hope.

"Human history, woven of the lives of men who are inclined toward both toward goodness and evil, is filled with the story of struggle. These struggles have been external battles over property, land, and men. But today the external fighting is diminishing. People of different nations live together without racism. They strive to realize a world government. War victors seek to liberate their colonies, giving them rights equal to the rights of the great powers. Once hostile and disharmonious international relations are harmonized around similar economic problems as nations move toward the formation of common market systems all over the world. Meanwhile, culture is freely circulating, the isolation of nations is being overcome." (Divine Principle)

Our work

Unification theology stresses the need for persons to fulfill their portion of responsibility in order to make a good world or a good life. "God created man so that man could reach his perfection only by accomplishing his portion of responsibility. God does not interfere with man in this regard."

God and man as co-liberators

There is a revolutionary insight which occurs when a Unificationist realizes that God needs him or her; that only through his or her 100% effort can the kingdom come. This is akin to the Marxist insight when the Marxist realizes that history is in his or her hands.

Unification theology holds that the potential for building the kingdom existed in the primeval time of Adam and Eve. "Had Adam attained the Tree of Life, all his descendants also could have

unification being that in which the whole of mankind should rejoice, will never be realized by subjugating the enemy only externally by the use of weapons. The second way this war may be fought is to subjugate and unify the satanic world directly by a wholly internal fight through ideology without any external fight by weapons. Men are rational beings. Therefore, the world of perfect oneness will be realized only when they are subjugated and united by reason. The



Jacob meets Esau: He could not bring about unity with Esau by conquering him physically. He had to serve, love and interact with his brother.

attained the Tree of Life and thus they could have realized the Kingdom of Heaven on earth." This is still God's and mankind's goal.

Unification theology advocates non-violence as the primary way in which God is working to overcome Satanic structures of sin. If a violent confrontation occurs after attack by the satanic side, ultimately a non-violent victory of love and reason must occur for there to be restoration. Unification theology rejects violence as an ineffective, ungodly way to achieve restoration.

"First, there is the way to subjugate and unify the satanic side by weapons. However, the ideal world to come after

question of which kind of war will actualize one world will be decided according to the success or failure of man's carrying out his own portion of responsibility." (Divine Principle)

Reverend Moon himself refused to kill and did not enlist in the Korean army after his liberation from the concentration camp during the early part of the Korean war. According to Unification theology, one reason that King David's mission to build the temple was not fulfilled by him was the amount of blood he had shed. "After he had conquered all enemies, David wanted to build a temple to God. However, since he had shed so much blood, God did not permit him to carry out this wish."



HENRY THOMPSON

Jean Piaget (1896-1980), the Swiss child psychologist, studied children for over six decades. Specifically, he was concerned with how thinking develops. He saw emotional development as paralleling how thinking develops. He saw emotional development as paralleling the thinking process but his focus was on thinking.

Recently a clergyman friend reported that some of his church members thought his sermons were over their heads. I thought of Piaget, for he saw mental development in four periods: The Sensorimotor (ages 0 - 24 months), the Preoperational (2 - 7 years), the Concrete Operational (7 - 11) and the Formal Operational (11 - 15). The ages are approximate and vary with the individual, the culture, the socio-economic group.

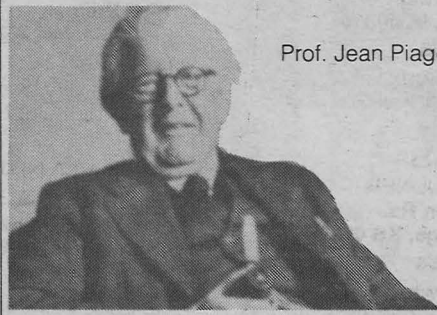
While all children develop in the above order, some cultures neither demand nor expect the last, and many people do not reach it. That includes our own culture as well. It should be noted also that as we develop through these periods, we do not leave the earlier ones behind so much as we incorporate them into the later, normally with due modification.

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

Piaget and communication

The Sensorimotor Period is just what it says -- it is the time in which the child is coordinating its motor activities with sensory input. Thinking is clearly present as Piaget makes clear through numerous observations. But it is non-verbal for the most part.

An "operation" is an action that has become mental and reversible. In the Preoperational Period, action is all one



Prof. Jean Piaget

way. "You promised" is a common observation of the child who does not yet realize that new circumstances have intervened. In the Concrete Operational Period, actions can be mentally abstracted, but they remain tied to specific, that is, concrete objects or persons. In the Formal Period, this is transcended. In theology, philosophy, logic, mathematics, the abstractions become complete.

My friend was in the Formal Period of intellectual development. His church members were probably in the Concrete stage. Investigation might show their problems are nameless (Sensorimotor --

In the Cain/Abel or Esau/Jacob model of unity non-violence is a basic premise. Jacob could not bring about unity with Esau by conquering him physically. He had to serve, love and interact with his brother. This non-violent model of transformation is at the heart of Unification understanding of unity as necessarily being something brought about humbly and non-violently through giving when no giving could be expected. This has much to say concerning how black-white, democratic-communist, and north-south unity can occur.

The question of non-violence seems within Unification theology to be generally acceptable as the most efficient means for eliminating resentment. To deal with a Hitler however, would require more than non-violent means.

Liberation occurs when sin is overcome and resentment no longer exists. Violence can only lead to further resentment, therefore, it is never a final solution to anything. The unity of Cain and Abel is the liberating action.

Unification theology does not advocate class hatred or violence as a means to bring restoration.

"With the 1980's we move to the national level dispensation. People need to acquire a cosmopolitan world ideology. Neither communism nor democracy have manifested this cosmopolitanism. Democracy is failing America and communism has exposed its lack of respect for human life. In the communist world people are eliminated for the sake of ideology. Democracy is fittest for 'high-class' people and has failed to embrace the 'lower' classes... Communism sympathizes with the lower classes and their struggles but makes enemies with the upper classes, cutting them off completely. From God's point of view, there is a better possibility in working through democracy, because the democratic world makes information available, while the communist world makes clandestine decisions. God favors the way of openness. A new thought must absorb and digest these two ideologies.

"In this new approach, the upper class should come down and be a servant of the lower class." (Reverend Moon) □

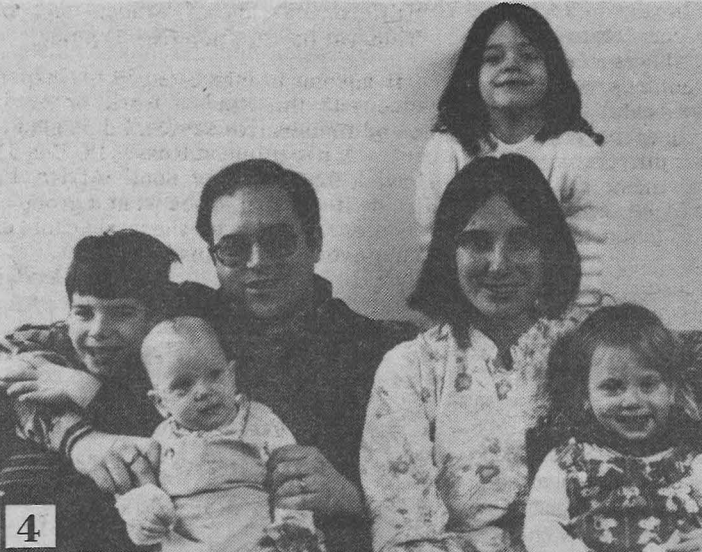
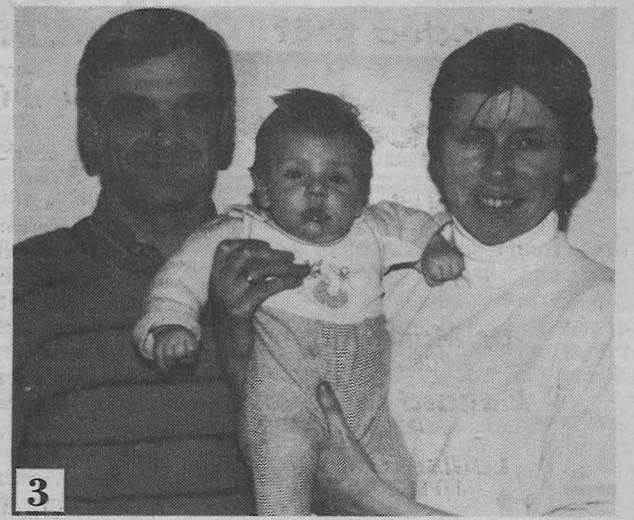
pre-language) or that they have a "one way street" concept of sermons or ministers. Note that this is in no way a putdown of the people. Piaget emphasized that the periods are actual developments. They grow out of an interaction between the genetic inheritance and the environment but cannot be instilled in advance.

My point is that awareness of this kind of development can enhance our communication. The effectiveness of Jesus' teaching in parables, or of a good sermon illustration, or of teaching through stories, may come from the Concrete period in which many people find themselves. Even where people have reached the Formal stage of intellectual development, they retain the earlier periods as part of their mental equipment.

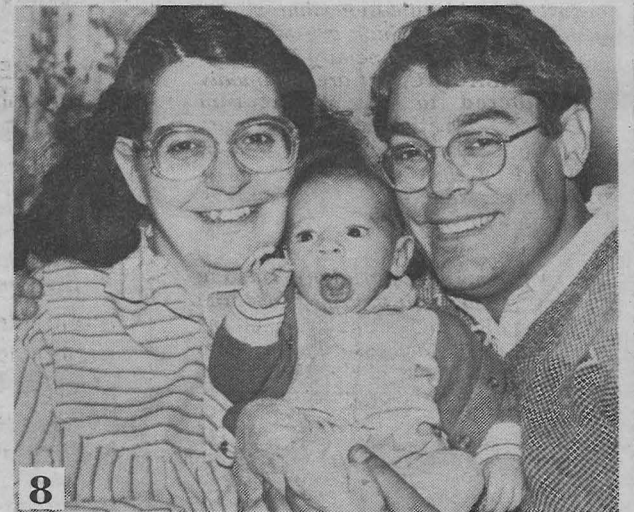
People can understand concrete examples even when they have a Ph.D. or advanced formal education. Therapists commonly find their counselees with nameless fears which may go back to the Sensorimotor time of life.

Knowledge of this development can help us be better communicators and to understand communication gaps. Piaget's concepts also include the scheme or the schema, an organized set of actions or images, that can be generalized and repeated. The infant develops a grasping schema, a looking schema, and so forth. By assimilation, the child changes the environment to itself, for example, by digesting food. By accommodation, it changes itself to the environment.

continued on page 22



To share your delight with us, send a photo of your family, with the names and the birthdate to: Unification News, 4 West 43rd Street, New York NY 10036. This month we are proud to present: • 1. Ron and Judyann Paquette with son, Nathaniel Robert, born 2/25/85 • 2. Robert and Sydelle Enyeart with daughter, Han Ja Rose, born 7/5/83 and son, Hanson Royse, born 2/7/85 • 3. Yohann and Madeline Hobl with son, Samuel, born 10/5/84 • 4. Gil and Franette Roschumi with son, Michael, born 4/12/79 and daughters Celeste, 7/15/80, Alice, 8/8/82 and Hana, 7/10/84 • 5. Rodney and Susan Edwards with daughter, Victoria, born 9/4/84 • 6. Ivon and Ineke Leger with son, Vincent, born Aug. 83, and daughter, Mathilde, born Oct. 84 • 7. Masahide and Chantal Masuda with son, Hiromitsu, born 12/19/84 • 8. Kerry and Carol Pobanz with son, Solomon Michael, born 2/11/85 • 9. Reinhard and Kaarina Jager with first son and son, Austhan James, born 9/7/84 • 10. Michael and Arlene Candelaresi with daughters Milene, born 10/1/83 and Arael, born 1/16/85 • 11. Seichi and Mikiko Ohkawa with son, Kohshu, born 11/30/84.



THOMSON

from page 21

ment, e.g., in crawling after a block it cannot reach. These two -- assimilation and accommodation -- interact to achieve a balance called equilibrium. The balance is seldom perfect, one might note.

If we present a child many things, some the same as it has had, some moderately different, some completely different, the child tends to go for the

second. It assimilates the first to the schema it already has. It accommodates its present schema to the second. The third is avoided for there are no schema to match or accommodate. It goes for the second because, according to Piaget, the second is more stimulating than the first.

If we want to communicate, in the sermon, the study, in teaching, in conversation, in writing, or in any other phase of life, our best bet is the second type of material, illustration, example, and so forth. The first is old hat, eg. a writer's article was rejected because the editor

found "nothing new" in it. The third type of example is strange and avoided. An article was rejected because it was "too far out."

A missionary was believed when he talked about Jesus rising from the dead. That was no problem. But when he talked about life in his country where the rivers froze solid and you could walk across, the people threw him out of the country. In their tropical land, such a thing was too weird to even consider.

The second type of example or suggestion stimulates and can be accommo-

dated to the listener's or reader's schema. So Jesus of Nazareth told people that "The Kingdom of Heaven is like . . ."

Emerson Colaw noted that "ministers are not trained to be communicators" (The United Methodist Reporter, Oct 7, 77). Neither are most other people. Our educational system is not set up for this type of thing. Here, in the findings of Piaget, is an approach that can help us cross the communications gap, to communicate between generations, to talk to people, to preach the message of religion, to share that helpful word. □

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

Getting a degree in South Africa

Dear Editor,
The articles by Garratt and Garland in your November 1984 edition, "Getting that first degree" caught my attention. In South Africa we have a correspondence university, the University of South Africa, which caters for students around the world. A number of U.S. students study there as well — the total number of students is 40,000.

It strikes me that this method of learning might suit many church members: it allows you to move; study is in your own time (you do not proceed "at your own pace" because assignments have deadlines); there are five examination centers in the U.S.: New York, Washington, Chicago, Houston and Los Angeles. The teaching language is English and their degrees are recognized worldwide.

The University of South Africa offers the kind of degrees you get at most universities; there are restrictions in Fine Arts, Social Science and some science courses for overseas students, because of practical work. Otherwise all courses are open to everyone. There are faculties of Arts, Theology, Economic



and Management Sciences, Law, Education and Science, in which Bachelors, Masters and Doctors Degrees are offered, as well as certain diplomas.

Registration occurs in November and December of each year. Overseas school-leaving certificates are accepted if you apply to have them recognized, and there are conditions under which you can register if you are over the age of 23, even if your school-leaving certificate is not of very high standard. This is a conditional certificate which requires you to pass your courses, so it does catch up with you if you are not up to standard. If you have courses from another university you can also apply to have these recognized. These matters should be cleared up as soon as possible; it isn't wise to wait until November to do this.

Fees are very reasonable. In 1985 a "course" (e.g. English I, or Linguistics

III) costs around 80 U.S. dollars (approximate present exchange). At the moment I am a Masters student in Musicology. This costs me the price of 2 "courses" for my year's work. I had a Bachelor's degree prior to joining the church. I wanted a Masters degree and was obliged to do the interim course, the Honors degree first. Because my thesis discusses aspects of Unificationism's Theory of Art I did two courses in Philosophy along the way too. These I highly recommend if anyone is interested in getting into Unification Thought. It is also possible to study courses for non-degree purposes.

The University would send free information anywhere in the world. Write to *The Registrar, University of South Africa, P. O. Box 392, Pretoria 0001, Republic of South Africa* and ask for the booklet on "Different Fields of Study" and the "General Information (No. 1) guide."

If anyone is interested in my experience with this kind of work, or needs non-administrative advice, I'd be glad to give it. My mailing address is PO Box 31, Howick 3290, Rep. of South Africa. I'd also be interested to see what a group of Moonies from all over the world could do to a university like this!

Sallann Goodall
South Africa

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 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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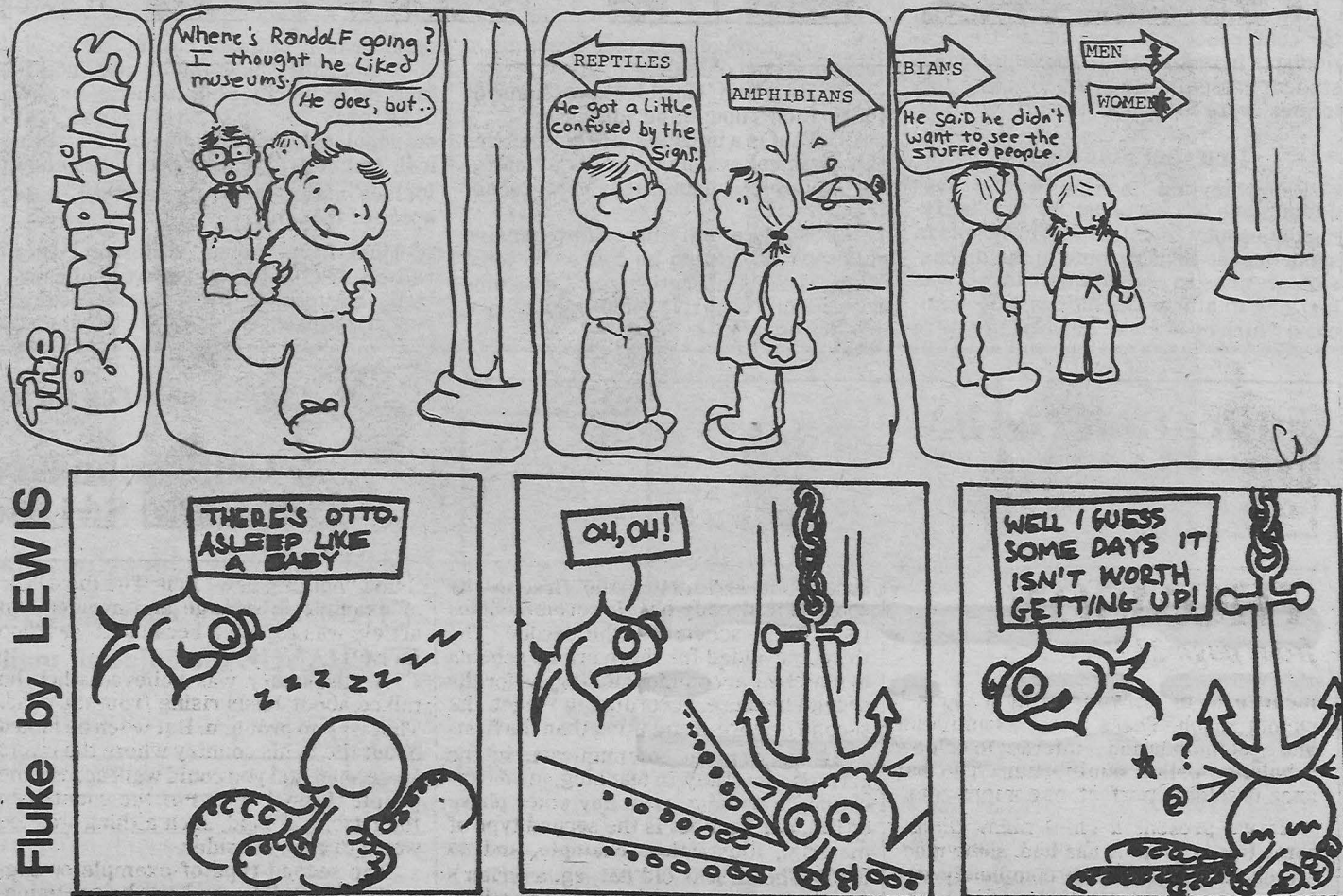
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New ERA seminars in the Caribbean

By Kerry Pobanz

New ERA held its advanced winter seminars event (February 5-10) in the wonderfully warm and idyllic Martinique, one of the southernmost of the islands in the Caribbean. Leaving the six degree temperature of New York City behind us, we flew directly to the seventy five degree tropicity of Fort de France, Martinique, and, after a quaint, ramshackle bus ride around the island coast, we arrived at the oceanside Frantel Hotel in time for dinner.

Somewhat noteworthy was the fact that the very evening we arrived the hotel staff went on strike and continued for the next three days or so. And even though the usual hotel services and conveniences were somewhat curtailed, they did not really detract very much from the conference experience, itself, mostly because the attending professors struck up almost right away a rather avid camaraderie. In any case, the overall conference coordinator, Jonathan Wells, together with his many conscientious New ERA staff, including his wife, Lucy, Herb and Shizuka Mayr, and Angela Kingalahua, were able to make everyone feel at home.

Four meetings

The conference itself consisted of four separate seminar meetings, each composed of a group of 15-20 professors as well as 3-4 Unificationists, focusing their respective discussions on the following topics:

(1) "Towards A Unifying-Unificationist Philosophy" moderated by Professor James Duerlinger; (2) "Are Unificationism and Socialism Compatible?" moderated by Professor Richard Quebedeaux; (3) "Eastern Interpretations of the Christian Scriptures" moderated by Professor Frank Flinn; and (4) "Nurture and Mission" moderated by Professor Susan Hodges Bryant.

Altogether about 50 professors and 16 Unificationists participated in the conference, which was organized with opening and closing plenary sessions, leaving each seminar to carry out their particular schedule of paper presentations and dialogue.

One of the special aspects of the winter conference was that other Unificationists, in addition to those graduate student presently studying for their doctorates, were invited to attend.

Unifying philosophy

Being invited in this way, I was delighted to write a paper for the "unifying philosophy" seminar and to be able in some degree to contribute to the discussion sessions in Martinique. Since I was not able to attend the other three seminars, which by the way, I heard later were

provocative and insightful, I would like to simply share some of the philosophical issues that arose in my seminar.

First off, the seminar on "Towards a Unifying-Unificationist Philosophy" was not primarily concerned with critiquing Dr. San Hung Lee's Explaining Unification Thought, although that did happen in some small degree. Rather, this seminar addressed itself to more general issues which I can list here briefly and which represent the topics discussed over the four day period (eight two-hour sessions). These might be summed-up in the following questions:

(1) What is the meaning and degree of the interpenetration of religion and philosophy? To what extent should philos-

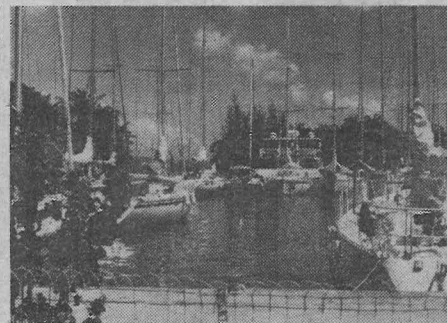
(5) How can we determine what the first principles or fundamental axioms of Unification Thought are?

(6) What are the most influential sources in the formation of Unification Thought?

(7) What social political philosophy is already implicit in Unificationism, and does Unificationism need a more explicit social-political philosophy?

Unifying conceptuality

While the dialogue tended to unfocus at times into abstractions, it was illuminating overall in terms of clarifying some of the enormous realistic problems involved in trying to create what Professor Durwood Foster refers to, rightly I



The harbour at Martinique.

to construct such a unified view. In particular, he acknowledged as one of the foremost contemporary efforts to design a unifying conceptuality that of Dr. John Cobb, whose California Institute for Whiteheadian studies is seeking to show how Whitehead's religious philosophy can substantially contribute to harmonizing Christianity, Mahayan Buddhism and Indian Vedanta, as well as indigenous religions of Africa and native Americans.

Durwood Foster, Professor of Christian Theology at Pacific School of Religion in Berkeley, California, has a very strong belief in the possibility and necessity of creating a unifying conceptuality.

Other professors in our seminar were: Baine Harris, a foremost Neoplatonic scholar; Thomas Harris, who noted at one point that the EUT book seemed to have been "wrung out as a labor of love, from a love for unity"; Joerg Salaquarda, a profound and friendly Hegelian scholar; Geddes McGregor, who admonished against the possible danger of creating a "religious esperanto" instead of a living, unifying thought; Peter Phan and Phillip Hwang, two brilliant Asian scholars who balanced the whole discussion with their understanding of eastern philosophy; Fahrang Mehr, Zoroastrian philosophy professor from Iran; and Unification doctoral candidates, Anthony Guerra and Jim Baughman who articulated many fresh insights as well as apologetics.

The lighter side

Aside from the multifarious celebrations and cogitations, on the lighter side, the afternoons were devoted to playing tennis, and to swimming and snorkeling about in the delicious aquamarine ocean. While diving amidst schools of brightly colored fish, to a depth of about 15 feet, Jim Baughman, and I both found beautiful conch shells. While some professors baked on the beach, other frolicked in the surf. As the strike was ending, so also were we departing, but with very grateful memories of this advanced winter seminars conference. □

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



A question and answer session at the New ERA seminar.



The discussion group "Nurture and Mission" at the New ERA seminar.

ophy be involved in constructing a "unifying conceptuality"?

(2) To whom should expressions of Unification Thought be addressed?

(3) What is a unifying, comprehensive philosophical system? Also, is a "unifying" philosophy necessarily comprehensive?

(4) Should a unifying comprehensive philosophical system be conceived for a religion? For Unificationism? Can a unifying, comprehensive philosophical system be conceived?

believe, as a "unifying conceptuality"?

A unifying conceptuality may not, in fact, be primarily philosophical, or theological, or psychological, or anthropological, or sociological, or political, but it will undoubtedly somehow include major elements from all those areas of thought.

Thus, in his paper, Professor Foster recapitulated a whole spectrum of especially western, and also some eastern, past and present thinkers who attempted

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