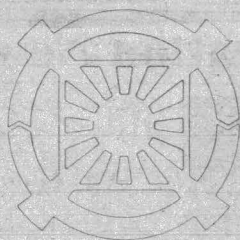


Rev. Moon's sermon on
'Love Forever.' Knowing
God means knowing God's
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Rev. Kim's testimony of his
experience as his family left him
one by one to join the church in
the early days in Korea • p.11



Unification News

Volume 4, No. 11

The Newspaper of the Unification Movement

November 1985

Video biography of Rev. Moon released

Major new sources tapped by
research project in Korea

By Richard Lewis

HSA Communications announced this month the release of "Faith and Reality" a new video "Biographical Survey of Reverend Moon and the Unification Movement". This major addition to the documentation on the Unification Movement was completed in a breakneck schedule of only three months to be available for this period of 'mobilization' when so many church members are actively witnessing their faith.

Earlier this year, Rev. Chung Hwan Kwak, director of the International Religious Foundation and executive producer of the video biography, commissioned Ronald Paquette -- already widely acclaimed for his video and film documentations on the movement such as 'People of the Quest', 'Word and Deed, and 'Pilgrimage of Peace' -- to initiate the research for this ambitious new documentary.

Valuable documentation

One result of this research effort was that Mr. Paquette -- producer, director and writer for the project -- uncovered a series of slides stored in the HSA headquarters in Seoul taken by a church member in the 50's that provides valuable documentation of the early years of the movement heretofore unknown in the West.

While in Korea, Mr. Paquette and Larry Parker, the camera man, also interviewed Chung Hwa Park. He was a prisoner with Reverend Moon in the Hung Nam concentration camp run by the communist authorities of North Korea. Together they escaped and Mr. Park, whose legs had been broken, reveals his thoughts and feelings as Reverend Moon carried him and pushed him on a bicycle over the mountains and miles from North Korea to safety in Pusan in the far south of Korea.

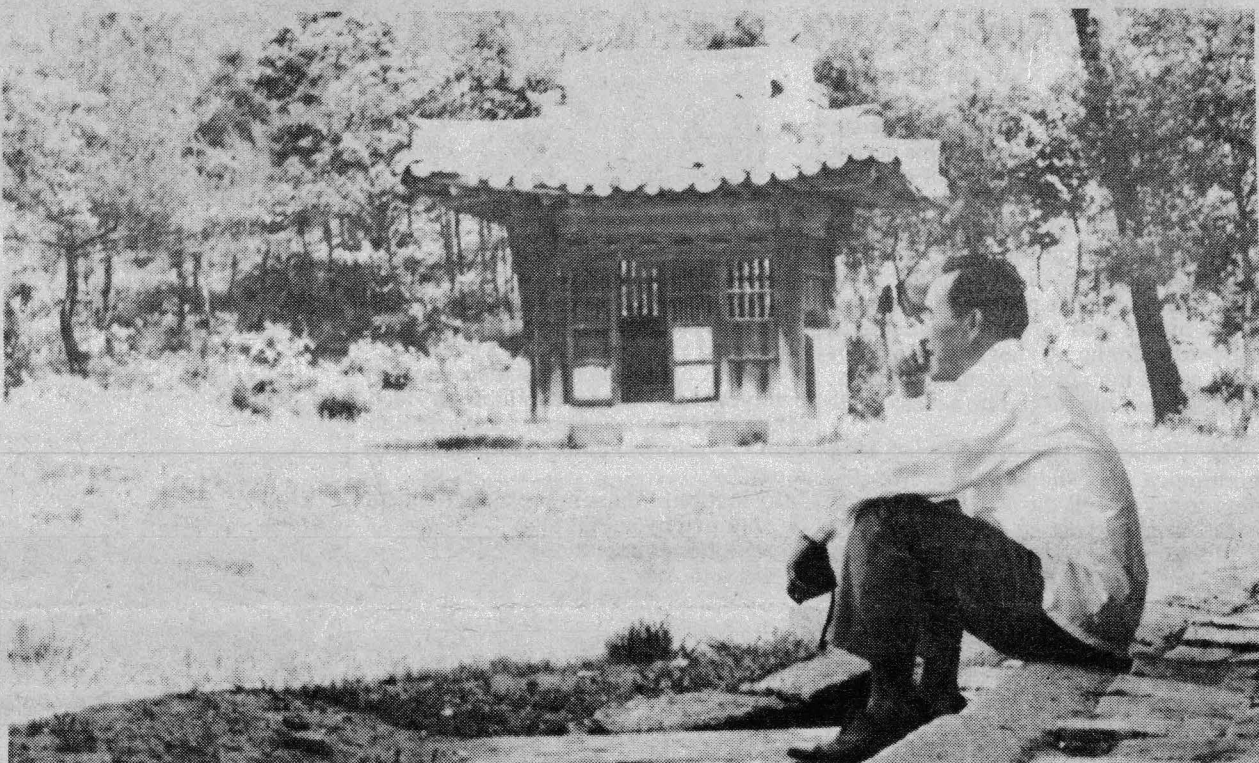
The documentary spans the time from Reverend Moon's birth in 1920 to his 'welcome back' banquet celebrating his release from imprisonment, on trumped-up tax charges, on August 20 this year. The program was kept to 58 minutes in length -- necessary for airing on television -- and the documentary deals primarily with events surrounding the early church in Korea up to the end of the 60's and then shifts its focus to developments in America to the present day.

Saying it all

The biography was created with a Western audience in mind: "I made no attempt to hide the negative perceptions people have of us," Mr. Paquette said in an interview with the Unification News, "I tried to cover all the difficult topics that Americans have problems with -- brainwashing, fundraising, the Watergate Statement, the marriages -- and to put them in their proper perspective."

One of the major problems was making a manageable length movie out of the vast amount of material. "From

(see BIOGRAPHY, page 2)



HSA COMMUNICATIONS

These photographs of Reverend Moon and members of the church in 1958 are two of the many discovered in Korea by researchers for the video biography just released.



INSIDE

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celebrates recent
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BIOGRAPHY

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1970 on,"

said Mr. Paquette, "just tracing the development of the activities and programs initiated by Reverend Moon makes it very difficult not to appear as just a didactic listing of facts as so much has happened. So I buttressed everything with people's personal reminiscences of their involvement in the events."

Reminiscences

For instance, Mrs. Won Bok Choi, personal secretary to Reverend Moon for over 20 years, tells of the time when, as a professor at the Ewha University in Seoul, she was sent by the president of the university, Maria Pak, to bring back the students who had joined the fledgling Unification Church. Instead she also joined. Mrs. Choi then recounts how Maria Pak then began a campaign of slander against the movement to which many of today's misunderstandings can be traced.

Miss. Young Oon Kim, the first missionary to America, recounts the difficulties and hardships the movement faced in the early days in this country. This period is illustrated in the video with clips of quite unique 'home movies' taken in 1963 at David Kim's center in Portland, Oregon. Doris Orme, Miss. Kim's first convert, also appears to add her vivid impressions of those pioneering years.

The movie will be made available in VHS format for home viewing and also for rental as 3/4 inch professional broadcast cassettes suitable for public access cable television.

Mr. Paquette, the director of HSA Communications, added that "We are going to try to sell the VHS tapes at the lowest possible cost so as to discourage people from copying the tapes on their home equipment. We would like to see everyone using the highest quality mate-

rial as it really effects the way people are able to receive the program's content."

HSA Communications also recently completed a film (also available on video) of the 1984 Youth Seminar for World Religion, 'A pilgrimage of Peace and Harmony.'

Information of these new productions can be obtained by contacting:

HSA Communications
481 - 8th Ave
New York NY 10001



HSA COMMUNICATIONS

Reverend Moon with members of the Ewha University who expelled for their faith. One of the photographs unearthed in Korea by research for the new video biography.

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58 mins

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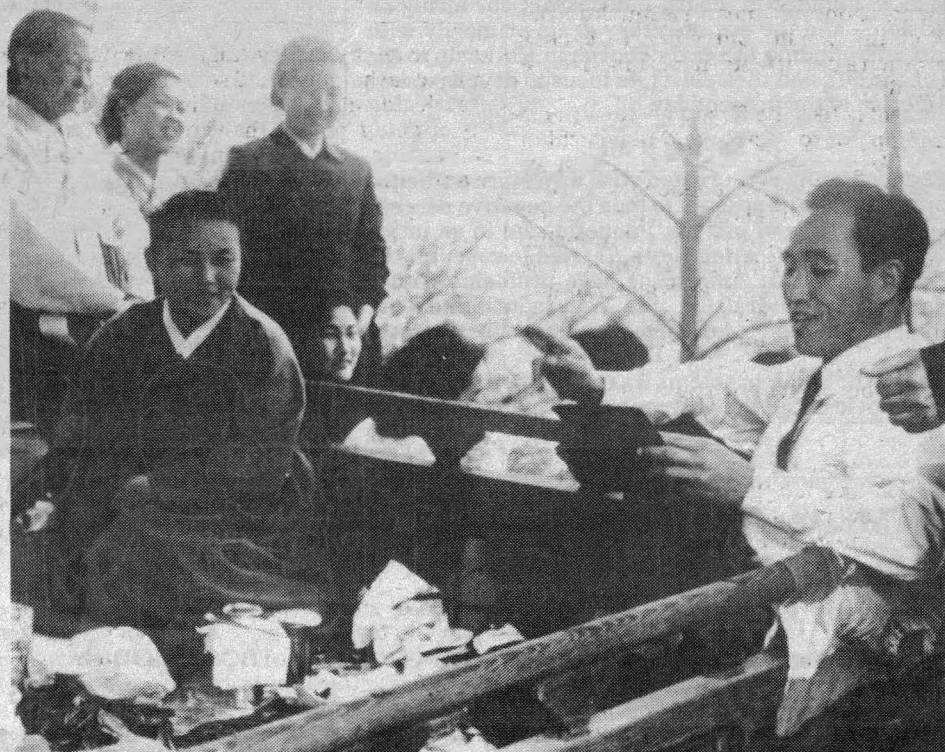
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Reverend Moon and church members in the late 50's.



FOUNDER'S SERMON

Love Forever is God's most precious gift

This is the first of two excerpts of a sermon given on January 22, 1984 at Belvedere, Tarrytown, New York, and translated by Sang Kil Han.

By Reverend Moon

Even though you can say that God exists, perhaps you feel, "So He does, but what does He have to do with me? And what do I have to do with Him?" The relationship may seem to be distant to you. You might think about God's qualities, such as His omnipotence and His omnipresence. Those are qualities which people often think of first when they think about God. But just knowing these things does not make us feel closer to God. In fact, some people think, I don't particularly like the fact that I have no privacy before God and that He has power over my life!

There is one quality of God, however, which automatically draws us closer to Him and that is His true love. Don't you feel good when you think that God loves you?

Many times young people think, My parents are the ones who always tell me what to do and what not to do. Especially in America, the relationship between parents and children is often strained. However, we have to realize how important our parents are to us, particularly their love. Even though as children we were spanked and disciplined, we feel grateful as adults for their care and concern for us. Children want to tag along with their parents, even though they may have just been spanked and are crying. They feel they cannot live without their parents.

Study hard

What about school? Is there anyone who enjoys having to study hard and take examinations? Even though such things are difficult, they help to prepare us for the future. A good teacher will always push his students to apply themselves and study hard, yet the students do not hate their teacher. They know that he is trying to guide them toward a good relationship with society and the world. Thus, students feel a bond of love with their teacher, even though he may punish them if they don't study.

The love of a teacher and his guidance can in fact serve as a bridge to connect us with the world. The certificate of graduation from the teacher becomes a token of his love. In that sense, the teacher is in a special position, one which is different from the parents. If a parent signs a paper testifying that his child is a good student, it doesn't mean so much to the rest of the world. But when a teacher signs such a certificate, it has much more credibility.

School is like the first gateway or connecting point to society and the world at large. We go to school and do the best we can to conform with the teachers' expectations. Through that experience, we find a new kind of love, a type of relationship which is not found within our family. The love between students and teacher is a different kind of love; it represents the love within the community, the society, and the world. That is the way schooling ought to be. A student ought to be motivated and inspired by the care and concern of his teachers. Through our schooling, we should grow in our own concern and love for the society and world. This is how beautiful and how valuable school is meant to be.

National love

Are there many schools like that in America? No matter how well-educated a person may think he is, if he does not feel any love towards his country, then there was something deeply lacking in his education.

The American citizen who loves his country will be concerned about what the President says and does. Whenever the President makes an announcement, he will want to hear it because he knows that whatever the President does has a direct connection with him. That is a noble way to feel. We should feel close to the President because both he and we, as citizens, are very concerned about this country. We always hope that whatever the President does or says will make a contribution of love for the country.

any worldly or temporal matter. Knowing God is the most important of all our activities.

If it is really true that knowing God is the most important activity of our lives, then the most important kind of understanding is religious understanding. If this is true, how much tuition are you willing to pay for that kind of training? This question can be answered by each individual: How much are you willing to pay for the course that will teach you about God? Suppose you owned all the land in

ambition, needs and desires. That's the way people are made, so don't you think God knows it?

When a little baby is crying, his mother can give him a bottle and he will quit crying because his needs are satisfied. By the same token, don't you think God knows what is needed to satisfy you when you cry out? God knows that you won't be satisfied by any amount of money, knowledge, or power but only by the milk bottle of true love. Once people are fed by that, they are fulfilled and they quiet down.

This is a serious point. Do you really know that this is true, or is this still just a concept to you? If God is omniscient and omnipotent, He knows that people do not easily succumb and become obedient to anyone. Thus, don't you suppose that God has already thought out how He could receive the full response from mankind, as His object? He has thought, What can I give to people so that they will be only too happy to obey me? Can He give people golden nuggets or diamonds and say, This ought to make you completely happy? No, God knows better than that.

God's love is as real as a diamond. Is that true to you? Certainly the knowledge which you gain through the Principle is special; through that understanding, you gain new power in your relationships with other people. But beyond that realm you must experience God's true love. Until and unless you experience that, you cannot say, "I know who God is."

Jesus' Words

From this perspective, the teachings of Jesus become very clear. He taught a lot of seemingly paradoxical things, especially in regard to love. On the one hand, he said: You must follow me and love me more than anyone else. On the other, he said that there is no more valuable love than for one's neighbor. He also said, If you want to live, then you must give up your life. All of Jesus' words have one basic teaching: love is of the utmost value. That is why Jesus' teaching was so meaningful and had such historical impact. Love is also what you are learning from me.

Are you determined to invest your entire self for this one goal of experiencing God's love? Are you really willing to give everything, including your time, your money? On a purely personal level, what are you willing to give for the purpose of finding God?

Living for others

You must ask yourself very seriously, What have I got to invest? What does God need from me? Before God can give His approval to our creativity, we must ask God what He needs. The most important thing that we can give to God is our love. Will God be interested in any sort of false love? Will He say, Well, since there is no true love, I will accept false love? No, not at all. Have you reached the level of true love yet? If not, when are you going to?

This is a very serious question indeed. How do we distinguish between false love and true love? We can observe whether someone is motivated for himself or for the sake of something larger. False love is self-centered whereas true love is public. This is the reason God has always taught mankind to give love and live for the sake of other people.

This has been God's endeavor since his dispensation of restoration began -- to teach mankind true love. True love is more than just one's thoughts or one's feelings. True love is living for and even saving others. That is the only way true love can be found. In that endeavor, God himself can be found. You will never find God in any other place; but wherever a person is working for the sake of others, God will be working there, too. God works through such a selfless individual, family, or country. □



New Future Photo

Reverend and Mrs. Moon with their eldest son Hyo Jin at the Phoenix House last August.

By loving our country, we can eventually be qualified for a certificate signed by the President declaring us a patriotic citizen of America. A teacher cannot do that. It takes the head of the country to sign such a declaration of patriotism. Isn't that true? The teacher sends us on to the level of the nation, and the national leaders send us on to the level of the world.

Eventually the world will have one leader, like a world president, instead of the current situation with so many countries divided against each other. Without a doubt, history is moving in the direction of one united world and one world president. Such a world leader might sign a

the United States -- would that be enough to pay for such a course? NO, that wouldn't be enough. How about the whole world? Even if you owned the whole world and were willing to give that, it still wouldn't be enough. The truth is that this kind of training is priceless, beyond anything in the world.

Your experience

Can you Moonies say that you know God exists, without any doubt? How do you know that you know God? Just saying that you have some feeling about God is not enough of an answer. The only sufficient answer to that question is this: I

There is one quality of God, however, which automatically draws us closer to Him and that is His true love. Don't you feel good when you think that God loves you?

certificate to testify that a particular individual has loved and served the world, thus declaring that that individual is worthy of going beyond the world. We would call such a person a saint, since he had reached that high level of worthiness.

Knowing God

Many people are not so certain that God exists since they can see so much evil in the world. Many people think, I don't really know whether or not God exists, but if He does, what has He got to do with me? This is a very basic point, philosophically, politically, socially, as well as religiously. Whether or not God exists and what He has to do with each of us is a very important question.

If there were some certificate which a person could receive, showing that he knows clearly that God exists, it would be much more valuable than a certificate issued by any university on earth, more valuable than any Ph.D. Although people often do not realize it, there is nothing more important than knowing whether or not God exists and how to relate with Him. This is certainly more important than eating, loving our spouses and families or

know it by my own experience. One's own experience of God is the key -- thus your mind, your heart and feelings as well as your five senses must all know God by experience. Do you really know God in that sense?

Which is more likely: That we can relax in bed and think about God and through that come to know Him? Or to work with great pain, balanced on the edge of failure and success, gaining the victory and through that coming to know God? Certainly in the second situation you will be able to know God because you will be able to experience His reality directly. Knowing God requires going beyond one's physical limitations.

Can each of you say that you have had these kinds of experiences of going beyond your body and soul? Do you pray to God for success and lots of knowledge and power? Once you know that God exists and you understand the power of prayer, then you must humble yourself and obey God.

Do you like the idea of obedience? Normally people do not like that. God understands; He knows human beings. He knows that people have tremendous

ISUM gathers friend and foe

By Fritz Piepenburg

This year's Introductory Seminar on the Unification Movement (ISUM) for the Middle Eastern region took place in Athens on September 1, 1985. Forty five participants from eleven countries were eagerly following the various presentations on the movement for five consecutive days beginning with August 5.

The attending professors and academics (most of them previous PWPA contacts) went beyond their political and religious differences and took the chance to get an insider view of the movement's main teachings and its founder.

Greeks and Turks sat side by side with Israelis and Arabs. Maronites, orthodox and protestants intermingled with Muslims and Jews. One participant turned out to be an interesting blend between Arab and Israeli. Arab and Muslim by birth, he continued living in his native Palestine as an Israeli citizen. He speaks both, Arabic and Hebrew, with the fluency of one's mother tongue and is an Arab and an Israeli with only one skin. There are a few thousand Arabs living like him now in Israel.

Thomas Cromwell, secretary general of the ICF/Middle East welcomed everyone who had the courage to obtain some first hand information by attending this seminar. "You will discover the Unification movement to be greatly diversified, but always open and easily penetrable. We have no secrets!"

A maximum of time was to be given to

the discussion groups following each presentation. A slide show following the next morning gave an overview of the various religious, cultural, media related and business activities of the movement. Especially impressive for everybody were those rare slides on the early days of the movement and its founder, who began working on his worldwide mission literally from scratch.

World of Islam

Muhammad Yahya, an American born Muslim and long time member of the movement lectured the Divine Principle in ten sessions. Because of his insight into the world of Islam, he was able to explain many points in the Principle by drawing analogies with the teachings of the Quran. Jewish, Christians and Muslims are members of brother religions, whose differences mainly center on explaining the nature of Jesus and the concept of the trinity. Both subjects were responsible for dividing much of Christianity in itself.

Especially Islam and Christianity are closer than many people may think. Both religions benefit from the new realm of spiritual enlightenment opened by Jesus' resurrection. Muslims and Christians are like the two sons of Jesus, who, if they unite, will erect a worldwide and interdenominational foundation of substance for the coming messiah.

Historic opportunities for lasting reconciliation among the two quarreling brothers existed since the time of Moses, who married Zipporah, the daughter of an Arab chieftain in Midian. Charlemagne and later Richard the Lionheart both claimed the friendship of their Islamic

Fritz Piepenburg
Participants of the
ISUM seminar at
the Acropolis in
Athens.



counterparts, Harun al-Rashid and Saladin. It is now through an understanding of the Principle that Christians and Muslims are given a new opportunity to fulfill this historic task.

Unification alternative

Participants were also thrilled by Thomas Cromwell's lecture on the Unification Alternative to Communism. The two pillars of the counter proposal, the existence of God and the independence of man's spirit, were easily accepted by Christians, Jews and Muslims alike. Copies of the CAUSA Worldview, brought all the way from New York by Dr. H.

Spurgin, were eagerly picked up at the publication desk.

Other activities of the seminar included video presentations on the Youth Seminar on World Religions, the Holy Wedding at Madison Square Garden and People of the Quest.

On two afternoons, everybody was invited to join a guided tour to the Acropolis and the Athens National Museum. The seminar ended with the traditional last dinner performance by professors and staff members. It is always an amazing experience how well some of those sharp thinking intellectuals can also recite love poetry or sing traditional folklore! □

The Golden Sun: Master Marine's 275th vessel

By Lindy Denham

The Pilgrims who came to America were pioneering people, otherwise they would not have crossed the Atlantic Ocean, especially during the stormy months. They realized that an uncertain destiny lay ahead of them, and that few people had ever safely arrived in the New World, but they started anyway. They overcame by their faith and hope in God.

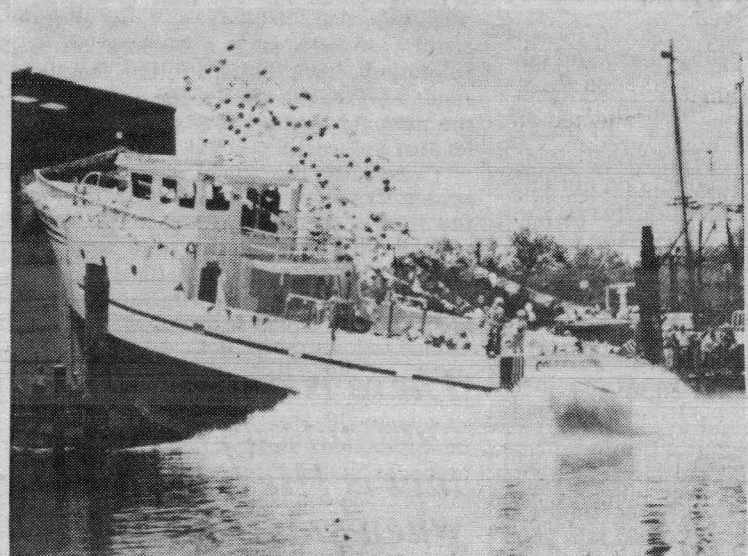
Now in the twentieth century we are still forging ahead, like a boat in rough ocean. The future economy of the world will depend upon the vast resources of the sea. The future will belong to the person who, with faith in God, pays more attention to the oceans of the world." Reverend Sun Myung Moon.

The heart and vision behind these

words inspired the creation of Master Marine, Inc., a ship-building company in Bayou La Batre, Alabama, on January 31, 1978. Master Marine, Inc. is incorporated separately from the church and is a tax-paying business entity.

This year, on May 18, Master Marine marked the gala launching of its 275th ship, the Golden Sun. The Golden Sun introduces an entirely new design to Master Marine's long line of traditional fishing vessels. Unlike most other boats of a similar size, the pilot house is raised above the main deck, which not only affords the pilot greater visibility, but provides a much larger working deck area. This also allows more room below for living quarters, and a larger fish capacity.

The 77-foot steel multi-purpose fishing vessel is constructed to American Bureau of Shipping Standards, and affords greater stability and



Golden Sun is
launched in
Bayou La
Batre,
Alabama.

manoeuvrability than similar ships due to its modular design and computerized hull. It can adapt itself to any type of fishery, climate, or ocean conditions in the United States or the world.

Anchors Away

The Golden Sun slipped into the waters of the bayou with a brass band rendition of Anchors Away, a refreshing splash of champagne, and the cheers of nearly 500 guests who attended the ceremony.

Mr. Martin Porter, president of Master Marine, Inc., expressed the spirit of the occasion in his speech: "Built into this vessel, the Golden Sun, is a part of each one of us... from our skilled craftsmen to the engineers, office staff, and those suppliers of the marine industry involved in its outfitting. Master Marine couldn't stand without every other related part in the industry, which is what makes this community continue to survive and grow even through difficult times."

Dignitaries who joined in the celebration included Congressman H.L. Sonny Calahan, who sent his congratulations for our success now and in

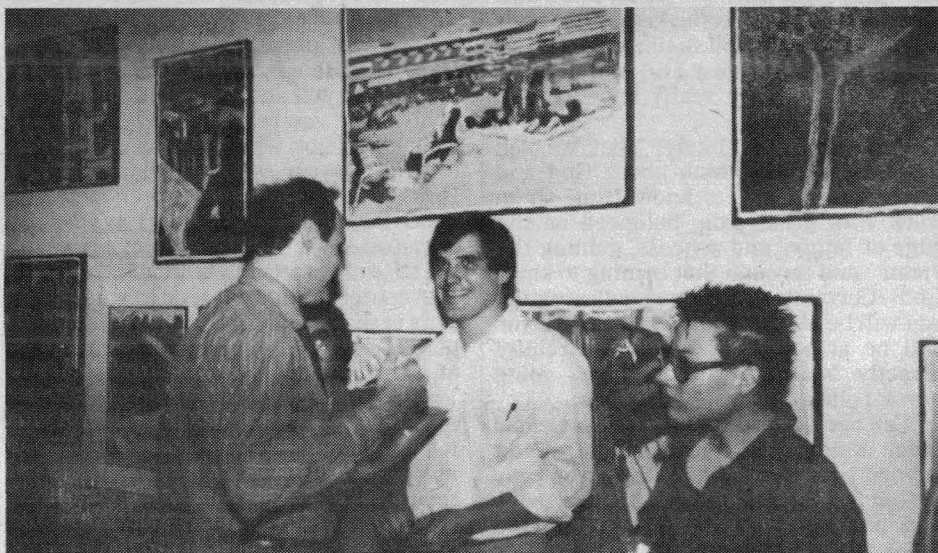
the future. Alabama Senator Bill Menton applauded the work and commitment of Master Marine for support and stimulating the ship-building industry. The mayor of Bayou La Batre, Mr. M. G. Temme, awarded Master Marine a certificate of excellence for its outstanding progress and its contribution in providing employment for so many people in the community.

Following the launching, everyone was welcome to board the docked vessel and inspect the new design. The brass band played Dixieland music while a delicious barbecue was served under multi-colored tents set upon the shipyard.

Embarking on its maiden voyage, the Golden Sun joins Master Marine's fleet of commercial shrimp trawlers working in the Gulf Coast.

The gala affair was broadcast the following evening on the local Channel 10 news. The newscaster hailed the launching as not only an inspiring event but as a much-needed boost for the entire fishing industry. Appropriately, he entitled that portion of his newscast 'New Hope.' □

Reprinted from Today's World



Richard Lewis
Tim Folzenlogen (center) at a public exhibition of his paintings at the Eastman - Wahmendorf Gallery in Greenwich Village, New York. The works on show included "The Tim & Masako Show" (oil on canvas, \$275), "Going Up & Down Really Fast" (oil on canvas, \$550), "One Night I Got Out Of My Body And Flew Out Of The Window" (oil on canvas, \$275) and 40 others.

By William Chasseaud

September 15, scholars from seven European countries took part in a conference in Holland on the theme of 'Religious Minorities: Freedom, Toleration and Repression.'

The meeting was organized by the new Ecumenical Research Association (New ERA), which is an international academic body with the purpose of promoting progress in interreligious understanding and dialogue.

New ERA, as part of the International Religious Foundation, is funded by the Unification Church, but has an advisory board and consultants who are not Unificationists.

Scholars discuss religious minorities

The scholars, who came from Britain, Switzerland, Belgium, Holland, Germany, Italy, and Austria, were specialists in ecumenics, philosophy, sociology, law, and other fields relating to religion.

Their papers, beginning with an overview of tolerance in Europe since the 15th century, concentrated on events and attitudes in the 19th and 20th centuries.

New religious movements

One historical pattern which emerged from the presentations was how the hostile polemics used in the past against 'new' religious groups were being repeated today.

Dr. J. F. Mayer, a Swiss historian, said, The case of the Salvation Army is very similar to any one of today's cults, and he described the ordeal of the newly-arrived Salvation Army in Switzerland in 1883. It met with accusations such as constant pressure upon, and hypnotizing of, potential converts, causing ruptures with parents, and interest primarily in financial gain.

The different attitudes that governments might adopt today towards new movements were discussed by Dr. T. Witteveen, the author of the 1984 report on new religious movements published by a subcommittee of the Dutch parliament. He said that the reason for differences

in the measures recommended in politically-initiated reports was the difference of attitude shown by the various investigators -- those who were already convinced of the harmfulness of new religious movements, or those who did not have an outspoken view.

A large section of the papers dealt with the present religious situation in West Germany, covering subjects like religious freedom and tolerance, law and the constitution, and the substantial Moslem minority.

Steps are being taken to publish a book of the proceedings in German. □

Reprinted from Vision

God blesses food distribution efforts in Florida

By John Inomaki

In January 1985, Florida church members traveled to Atlanta, Georgia, to pick up four new trucks to help in food distribution in four major cities of Florida: Tampa, Tallahassee, Jacksonville, and Orlando. In Miami, where I work, we had already begun food collection and distribution using one Chevy truck since September 1984. Having learned from these experiences in Miami, four of our brothers took the trucks out to pioneer the other cities of Florida.

The Miami area is a rich truck farming center, and during the winter months it provides the Eastern seaboard with agricultural products. During the winter we received abundant donations from the fruit and vegetable packing houses and the local food bank in Miami, so we were able to share with the other four cities as they were getting their programs started.

As spring arrived the harvesting began in more northern areas of Florida, so each city could share with the others in turn. Each program developed its own specialty. All together we collected and shared muffins, tomatoes, green beans, green peppers, yellow squash, watermelons, potatoes, and other vegetables. Most of the distribution was done through churches, through NCCSA chapters, or through other charitable organizations. One key to our success has been the sharing and open cooperation between all the members working throughout the state.

The Right People

In Miami we operate as Shared Action, Inc. As in the other four cities in Florida, we deliver food to local churches each week. Unification Church members contact ministers and introduce the food program to them. The membership of our organization has been growing at a fast clip, so it is very important for us to diversify and find more and more food sources. Sometimes at the beginning of the week we don't know what we can give, but somehow each week Heavenly Father guides us to good-hearted people who provide the necessary food donations.

In Jacksonville, one brother did food collection work alone for the first six months. With a letter of explanation written by the church director, he would go out with the truck to possible food donors, present the letter, and occasionally receive a few boxes of this and that. Then one day we were all surprised when he returned with a 40,000-pound donation of potatoes, which we shared among the five cities. That was just the beginning. Once the packing houses got to know him, he became Mr. Potato for all our distribution programs in Florida.

At the beginning of the summer, all the members, working with Shared Action from the five cities in Florida met together for our first quarterly meeting. We wrote a manual explaining our activities and created a communications system designed to help each other obtain, share, and distribute food. More impor-

tantly, we discussed our vision, the purpose of our work, and our united determination to serve other Christian churches.

Keeping Our Faith

The following morning all five trucks set out to collect food from the Orlando area packing houses, which were at their peak harvest time. Three trucks picked up donations of sweet corn, carrots, and celery, while my truck and another went north looking for watermelon. Usually this type of donation is not difficult to receive, but neither the brother who came with me nor I could get a donation for our truck. Two, and then three hours went by, rejection piling upon rejection, and then sun began to set.

We couldn't go back empty-handed after we have traveled so far. I kept trying to convince myself that God must have prepared something for us. Neither of us were tired, and we determined to go on to the next place, when suddenly along the way we were shown a sign, literally. In front of a countryside church was a sign that read, "God Bless John." Since my name is John, seeing that sign energized me and gave me confidence. Sure enough, at the next packing house, we received a 1,000-watermelon donation. I realized once again that God will help us if we keep our faith until the last moment.

We find that through our weekly food distribution we are building warm and trusting relationships with many ministers. In Miami there is a Hispanic church whose membership had dwindled to 17, due to a split in the congregation. At our last Shared Action meeting, the pastor of that church, Rev. Martinez, was very happy to share his testimony that, since he began distributing food and reaching out to his people, his congregation has increased from 17 to 52 members. He was very grateful to be a part of our program.

Reaching Out

The president of Shared Action, Inc. in Miami is Rev. Don Olson, a Lutheran pastor. He was one of the ministers who greeted Reverend Moon on the morning of his release from Danbury prison. His sincerity, open-mindedness, and experience have given us the support and guidance we need to build a strong organization. In the future we plan to expand our work in two ways.

First, we have found a goldmine of goodwill in the ministers and young people from the more wealthy churches, who have expressed the desire to participate in our programs to help congregations in need. We want to begin working with these helpful people as soon as possible.

Secondly, we see many possibilities of receiving grants from individuals and foundations which will enable us to establish a warehouse, cold storage facilities, and salaried staff.

We feel deeply grateful to Rev. Olson, our state leader Mr. Yasutake, and all the city leaders in Florida for their support and guidance. □

Reprinted from Today's World.



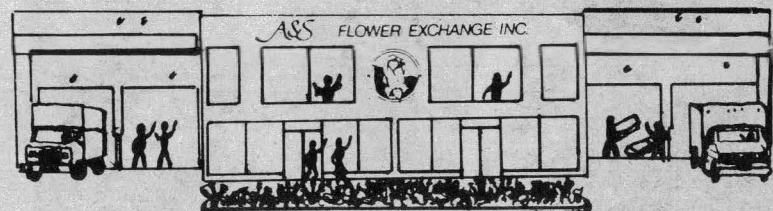
The trucks and food distribution workers in Florida.



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Dr. Carr is a minister in the Washington DC area. He has attended a few Unification Church sponsored events and this is an excerpt from a paper he presented following his attendance at the Advanced International Conference for Clergy in Korea and Japan in April, 1985.

By Dr. Ronald L. Carr, A.P.C.

In the summer of '84, I received an invitation to an Interdenominational Conference for Clergy (I.C.C.) from the Unification Church headquarters in Washington, D.C. The subject of the Conference, or Seminar, was Unification Theology and Christian Renewal. The site of the Conference was the Bahamas.

Knowing full well the controversy around Rev. Moon and his movement, especially the claims of brainwashing youthful converts, I did not discuss my proposed trip with very many members of the congregation. I mentioned it, however, to the Chairperson of our Administrative Council and she advised against my going. She said, The people in this area are very conservative and it might return to haunt you. I made the decision to go anyway. I did not have to miss a Sunday in the pulpit and I kept the journey rather secret.

The Seminar was intense and very interesting. As I mentioned I went with little foreknowledge and an open mind. Without going into the details of Unification theology, many judged it heretical to orthodox Christianity and perhaps rightfully so.

Claimed new revelation

I was a little more generous and liberal in my analysis and conclusions. I likened it to the Mormon Church movement and other neo-christian movements which claimed new revelation. The Mormons, for example, received much criticism and persecution at first, but in time have been accepted at least as a bona fide religious movement that has the right and guarantee under the Constitution to exist. I am willing to let history be the judge of the

Feeling the heat after UC seminar

Unification Church.

In the meantime, the Unification people at the seminar bent over backward to treat all of us with much love and graciousness. Although expounding their beliefs, they did not ask us to accept them and were open to give-and-take dialogue.

I came away from the Seminar with the conclusion that the Unification theology of Rev. Moon and his movement was the indigenous result of Christianity's impact upon a native son of Korea... and Northern Korea at that.

Upon return from the Bahamas I continued to have periodic dialogue with members of the Unification movement and some fellow clergy who also shared my curiosity. Unfortunately, or fortunately, my twenty-seven-year old son, who is rather conservative in his theological perspective, decided to have dialogue with them too.

Arrested

This led to a close association for a period of time until he concluded that they were too far off-base theologically for him. He did appreciate their Christian spirit and nature and some of the action projects they proposed and were active in. He even tried his hand at offering flowers for donations... and, would you believe it, was arrested in the process. It received newspaper coverage and I held my breath.

Fortunately the fact that his father was a United Methodist minister never came out -- at least not in print. The case was thrown out of court.

To Korea and Japan

Due to the involvement of my son and the obvious adverse reaction to the Moonies on the part of many laity and also many clergy, I had a period of indifference to the Unification movement during the early part of '85. Then in March I received a call from the local representative stating that she had information about a proposed trip to Korea and



Dr. Carr.

Japan. The idea of such a trip sounded intriguing and exciting, but not without risk and potential harm in regard to my relationship with my congregation.

After finding out the particulars, the temptation to make the journey was great. Once I had agreed to go, I wrestled with the decision as to whether to discuss it with the officials of my church. I finally reached the decisions not to discuss the trip; to simply take vacation time and state that I was going to attend and participate in a Conference.

I did, however, tell some of the church leaders that I had a chance to go to the Far East. When the article in the April 22 issue of Time appeared, which depicted Sun Myung Moon's Goodwill Blitz to Korea, some of the people began to put two and two together.

Therefore, I returned to a degree of controversy among some of the leaders in the church. After much anguish and confessional-type interaction with the

Pastor-parish Relations Committee, reconciliation is in process. The experience has been a valuable lesson in how not to proceed.

Champion the underdog

I have always been a champion of the underdog and intellectually open and curious. (It is said, however, that curiosity killed the cat.) I feel vindicated in my own mind and heart. At least my purpose and intent were according to the mind and heart of Christ... or so I thought. But I have had to pay a price for intellectual openness and what I also felt to be a proper and right Christian action.

My experience brings me closer to the mind and heart of Jesus, I feel. I experience how He may have felt when He was criticized for eating and fellowshiping with the tax collectors and other sinners. I also understand better the meaning of love your enemies and pray for those who persecute you.

I can also understand the dilemma faced by Nicodemus and Joseph of Arimathea who, as members of the established religion and orthodoxy, were subject to criticisms and censure for being open minded in regard to the new heretic, Jesus... and His new revelation and interpretation of Scriptures, and His Kingdom of God movement. The feeling tones are certainly there.

In retrospect, I should have been open and forthright with the church leaders even if it meant I wouldn't take the trip. I thoroughly enjoyed it from all aspects. I was challenged and excited every step of

(see MINISTER, page 7)

CARP commemorates East Germany uprising

By Claus Dubicz

June 17 is celebrated throughout West Germany as the Day of German Unity. It commemorates the day in 1953 when the workers of East Berlin and East Germany raised their voices against an exaggerated increase of working hours. The uprising developed into a political protest against the communist regime and was brutally suppressed by the Soviets, who poured their tanks into East Germany. Dozens of people were killed. In the following years hundreds of thousands of people escaped to West Germany. After more than two million East Germans had escaped, the communists built the Wall across Berlin and barbed-wire fences all along the border between East and West Germany.

Berlin at the forefront

In remembrance of the uprising, on June 16, CARP held a seminar in the International Congress Center (Berlin's newest ultra-modern conference facility), with nearly 150 people in attendance. The theory of Marxism-Leninism was criticized and countered with the alternative of Godism. Dieter Schmidt, president of German CARP, stressed that Berliners have always been at the forefront of the confrontation between communism and the free world. Quoting Germany's first chancellor, Konrad Adenauer, he called for spiritual victory over atheistic materialism.

The next day we demonstrated publicly. This time we met with none of the opposition we had often encountered in the past. At Checkpoint Charlie the demonstrators moved spontaneously towards the Wall, even treading on the territory of East Berlin, and shouted with the megaphone: "Gorbachev, schaff die Mauer ab!" (Pull down the wall).

At Bernauer Strasse, a place where many were shot escaping over the wall

and many made it to freedom, we marched through the rain. We remembered the workers of East Berlin, who 32 years ago expressed their protest in spite of heavy rain and the presence of Soviet tanks. From our podium, the representatives of 21 nations shouted in their native languages: Brothers and sisters in the East, we will never forget you!

Dream for Unity

At the final rally at the Kaiser Wilhelm Memorial Church in the heart of Berlin, the Blue Tuna Band and our speakers attracted several thousand Berliners. We expressed our never-ending dream of a city without walls. A worker who took part in the uprising of 1953 gave a personal testimony about the injustices he suffered at that time. Our choir ended the rally by singing "We Are The World" and the German national anthem, expressing hope for unity, justice, and freedom for the German fatherland.

On June 18, World CARP Day was celebrated. The CARP presidents of Korea, Japan, and the United States, European CARP leaders renewed their determination to completely invest themselves in the work on the campuses in order to bring the young people back to God.

Only one day later a tragic incident shocked the world: In a terrorist bombing at Frankfurt Airport 40 people were seriously injured, two children died, and the president of CARP in Portugal, Henrique de Araujo, was killed. He had attended the Berlin rallies and was on his way back to Portugal. Like all of us, he had renewed his pledge to be prepared to give his life for God and humankind. Many newspapers reported the story. The largest German daily newspaper, Bild, printed a front-page picture of Mr. Araujo and a long story about his activities in Berlin, his family, and his commitment to CARP.

Mr. Araujo leaves behind his wife Lidia, and his children Miguel (3 years) and Lia (1-1/2 years).

Reprinted from Today's World

The new national magazine published by the Washington Times. For information write to: 'Insight', 3600 New York Ave. NE, Washington DC 20002.

Spreading the word

President Durst's national media tour

To know us is to love us" is the theme of Dr. Durst's media tour over the last year. As a national evangelist, he has now combined his media schedule with his visits of small and large church centers nationwide.

The result has been a remarkable number of open-minded articles, as well as radio and television programs informing the American public about the many good things being done by the Unification Church.

"I think the [Rev. Moon's] imprisonment turned the corner of people's opinions of us," he remarked to a Las Vegas paper. "We have never gotten as much friendship and acceptance as during the last year."

In his interviews, Dr. Durst explains that, because of the support of Rev. Moon by most religious groups in the country, religious leaders had to take time to look at the Unification Church seriously. When they did, they were able to see that it is a real, substantial, religious movement.

In particular, Dr. Durst has been

pointing out the following points previously ignored in the media:

- The Unification Church has a substantial theology, as recognized by prominent theologians.

- The Unification Church is a worldwide movement with missionaries in 133 countries.

- Over 8000 ministers have participated in ecumenical and CAUSA conferences.

- Rev. Moon dedicated 250 trucks to serve the needy people in the inner cities.

- CAUSA provides a substantial critique and counter-proposal to totalitarian ideologies such as Marxism.

- Unificationists are intelligent, capable people, many attending respected graduate schools for their Ph.D's, attend our Unification Theological Seminary, publish daily newspapers like *The Washington Times* and the *New York City Tribune* and work in communities.

- Every member of the Unification Church serves 360 homes in his community.

- The Unification Church is dedicated to the ideals of healthy, God-centered families. □

NO BOOTS



Larry the Legend, contrary to a previous article in the *Unification News*, does not wear cowboy boots! (See photo above). He was however, delighted to have Dr. Durst back on the *Larry the Legend Show* on his recent trip to Milwaukee.

This time, it was a little more like they were old friends. Larry was delighted with the front page coverage in the *UNews*, but took exception about the boots and about the part describing him as having a big mouth.

"What do you mean, BIG MOUTH," he bellowed into the microphone. "Who me? How could anyone say that I have a BIG MOUTH." Oh well.

However, great progress was made, when Larry finally accepted Dr. Durst's explanation that Reverend Moon did not actually have a Rolls Royce.

MINISTER

(From page 6)

the way. It was very therapeutic and refreshing.

The opportunity to worship with Unification members and the various American and foreign clergy was a deep and enriching experience for me. They called for vocal unison prayer and I felt like I was at Pentecost. I sensed and felt the power and presence of what I would like to believe was God's Holy Spirit.

Throughout the entire trip the Unification members showered us with open displays of love and affection. Everyone was captured by it. The coming of American clergy is an answer to our prayers, they acclaimed. Is it possible that unity can be achieved among all Christians and even among all religious people of the world?

I and many of my fellow American clergy noted that the Unification members live daily what they must have experienced in worship on Sunday. Their lives and action depict a living Word. Many of us could learn from this example.

I especially enjoyed the dialogue we had with Christian clergy and educators

in both Korea and Japan. Also, the witness of the members of the Unification movement, especially the early followers of Reverend Moon, was most touching. Their love and respect for the founder of the movement cannot be questioned.

Though I do not accept Unification theology I cannot disclaim their right to practice their faith and religious beliefs. These are the very rights upon which our great nation was founded. Our nation offers the right of religious freedom... and the government will not interfere unless the civil rights of individuals are being violated.

Though I do not share Unification theology, and even question some of their evangelism techniques and practices I am a defender of any group's right to exist unmolested as a religious group and/or movement as long as they do not violate people's rights.

Whatever the motive, I thoroughly enjoyed my trip to Korea and Japan. Icing on the cake were the sightseeing tours, the banquets, the Little Angels fine arts performance, the religious rock concert, the guided shopping tour, the untold kindnesses extended, and perhaps most importantly, the opportunity for open dialogue with the Christian ministers and educators of both Korea and Japan. □

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CAUSA WORLDVIEW

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

Section 2 • Part 9

This section continues the discussion of the "four fundamental errors of Marxism" with a discussion of the second error.

Marx diagnosed the cause of human alienation as division of labor or its counterpart, private property by communism. The problem with this idea is that Communism, the forcible elimination of private property, does nothing to solve alienation. Marx's theory is false, as 70 years of Communism in the Soviet Union have shown. Contrary to what Marx predicted, communism increases alienation.

CAUSA can agree with Karl Marx on one thing, however, that human beings are indeed alienated. The grave error of Marx was in failing to understand the true cause of human alienation.

The CAUSA Worldview teaches that alienation begins with separation from God. Men and women are created by God and are endowed by God with their original nature. The Judeo-Christian tradition is correct, however, in its belief that man has fallen away from God. This is the beginning point of human alienation. Through the fall of man, man has become estranged from his own original nature. In this way, he has become estranged from God, from his fellow man, and from the world around him.

Spiritual and physical

In the CAUSA Worldview, the economic behavior of men is seen as only one dimension of human life. In fact, although important, it is secondary to the spiritual dimension, the inner man. Man's economic behavior is governed and controlled by the inner man or the spiritual dimension.

Scientists often treat mystical phenomena with contemptuous disregard. Nevertheless, the phenomena are there. Throughout history, we find things like divinations, inspirations, demonical possession, apparitions, trances, ecstasies, miraculous healings, and occult powers. These occurrences cannot be explained by a materialistic ideology, but they must be reckoned with for a satisfactory worldview to emerge.

Eternal spiritual aspect

In spite of the tremendous diversity of religious teachings about life after death, the common point is that man has an eternal spiritual aspect. From Plato and the early Greeks, through Jesus and Paul, through most African and Oriental cultures, to spiritualists of the twentieth century, a belief in some kind of survival of bodily death has been unequivocally affirmed.

Certainly testimony to the existence of a spirit world permeates the Bible. Prophets such as Ezekiel and Isaiah testify to powerful spiritual visions, as does the writer of the book of Revelations. In

the Gospels, angels speak (Lk. 1:28) and on the Mount of Transfiguration, Jesus talks with the long-dead Moses and Elijah.

Today perhaps the most dramatic testimony to the existence of the spiritual dimension from those who have had what are commonly called near-death experiences. These individuals, who were pronounced clinically dead but who were later revived, recall vivid and strikingly similar experiences while they were dead. Books such as Dr. Raymond Moody's *Life after Life*, tell of these experiences.

The CAUSA Worldview holds that even during the physical lifetime, we are existing in the two realms of the material and the spiritual. In this view, death means the separation of the eternal spiritual self from the temporal physical self which has served as a vehicle for the development and maturation of the spirit.

Believable?

Is such a view reasonable and believable? The prominent American pragmatist William James in his essay, *The Will to Believe*, examines some of the factors which determine whether something is believable, and concludes that many reasonable assertions are considered unbelievable just because they are extraordinary and new.

A novel assertion which appears in the realm of science is often the target of ridicule until the scientific society can reconcile itself to the fact that this new view is superior to preceding views. This occurred when Copernicus introduced his view of the solar system, when Darwin wrote about evolution and when Einstein proposed the theory of relativity.

As additional evidence is gathered regarding the spiritual aspect of the human being, it is likely that we shall be faced more and more with the reasonableness of belief in the eternal life.

The discoveries of modern science lend credit to this prospect. Whereas in prior times scientists thought of the material world as constructed of solid, minute blocks of matter, they now believe this is not the case. What we think of as the material world seems to consist of invisible patterns of energy.

As Professor Raynor C. Johnson of the university of Melbourne has pointed out: "The World of hills and rocks, tables and chairs is for the ordinary unreflective man the one real world. There may have been some excuse for materialistic philosophy of the nineteenth century which supported this, but the discoveries of the modern physics... have undermined that outlook. The solidity of the material world has proved illusory..."

It seems that a similar realization prompted Einstein to remark that his work involved the discovery of where

matter ended and spirit began.

It appears that the development of one's spiritual character is dependent on several factors. Among them are the quality of love and guidance which he receives from his parents and parental figures, and the quality of his physical actions. If a person, for example, uses his physical lifetime to carry out small-minded and selfish actions, such as stealing and exploiting, he will need to rectify such matters in order to mature spiritually.

If indeed our spirit selves grow in conjunction with our physical bodies, then our experiences of love, beauty and joy on earth condition our ability to experience these qualities in the eternal world. The quality of eternal life would then be determined by the degree of love which we had experienced on earth. The most profound experiences of love must take place in the family, thus the family unit is the basic element in the fabric of a moral society.

Fallen reality

Although created with extraordinary capabilities, man became separated from God and suffered the loss of his own

divine nature. This is the doctrine of the fall of man, accepted by most religions. For this to have occurred implies that God must have granted freedom and responsibility to human beings and determined not to intervene in a way that would destroy human responsibility or violate human freedom.

The belief in the fall of man also has profound and far-reaching implications. If God is a being of love and emotion, as Christian scripture teaches, then God must be deeply grieving following the loss of the intimate love relationship with His children. Furthermore, human beings will never be able to satisfy themselves until they are able to restore their fundamental relationship with their Creator and Parent, God.

How will this relationship be restored? To answer this question will take us into the realm of highly specific theologies. Certainly the Christian religion believes that salvation occurs through Christ. The Jewish religion believes the same, although particulars are different. In fact, most of the world's religions speak

(see CAUSA, page 9)

Why is CAUSA important...

CHRONOLOGY OF COMMUNIST IMPERIALISM

FIRST FIVE YEARS

1917 — Soviet Communist State...	Created Nov. 8, 1917, following the Bolshevik coup d'etat, which overthrew the Provisional Government headed by Anatole Kerensky.
1919 — Ukraine	Annexed by the Soviets
1919 — Belorussia	Annexed by the Soviets
1920 — Kazakhstan	Annexed by the Soviets
1920 — Aszerbajan	Annexed by the Soviets
1921 — Armenia	Annexed by the Soviets
1921 — Georgia	Annexed by the Soviets
1921 — Mongolia	Colonized by the Soviets
1921 — U.S.S.R. officially created,	December 1922

22-YEAR PERIOD

1939 — eastern Poland	Annexed by U.S.S.R.
1940 — eastern Romania	Annexed by U.S.S.R.
1940 — northern East Prussia	Annexed by U.S.S.R.

FIVE-YEAR PERIOD

1944 — Lithuania	Annexed by U.S.S.R.
1944 — Latvia	Annexed by U.S.S.R.
1944 — Estonia	Annexed by U.S.S.R.
1944 — Poland	Colonized by U.S.S.R.
1944 — Bulgaria	Colonized by U.S.S.R.
1944 — Romania	Colonized by U.S.S.R.
1944 — eastern Finland	Annexed by U.S.S.R.
1944 — Tannu-Tuva	Annexed by U.S.S.R.
1944 — Hungary	Colonized by U.S.S.R.
1945 — Yugoslavia	Colonized by U.S.S.R.
1945 — Albania	Colonized by U.S.S.R.
1945 — East Germany	Colonized by U.S.S.R.
1945 — eastern Czechoslovakia	Annexed by U.S.S.R.
1945 — North Korea	Puppet state of U.S.S.R.
1945 — Kurile Islands	Annexed by U.S.S.R.
1945 — Sakhalin Island	Annexed by U.S.S.R.
1948 — Czechoslovakia	Colonized by U.S.S.R.
1948 — East Berlin	Colonized by East Germany & U.S.S.R.
1948 — (Yugoslavia)	Left Soviet bloc; still communist
1948-1949 — China	Client state of U.S.S.R.

26-YEAR PERIOD

1950-52 — N. Korea invaded S. Korea	(Failed)
1951 — Tibet	Annexed by China
1954 — North Vietnam	Client state of U.S.S.R. & China
1956 — Hungary	Recolonized by U.S.S.R.
1959 — Cuba	Puppet state of U.S.S.R.
1960-62 — (China)	Left Soviet bloc; still communist
1962 — (Albania)	Left Soviet bloc; still communist
1968 — Czechoslovakia	Recolonized by U.S.S.R.

FIVE-YEAR PERIOD

1975 — South Vietnam	Annexed by North Vietnam
1975 — Laos	Colonized by Vietnam
1975 — Cambodia	Puppet state of China
1975-76 — Angola	Colonized by Cuba & U.S.S.R.
1975-76 — Mozambique	Colonized by Cuba & U.S.S.R.
1977-78 — Ethiopia	Colonized by Cuba & U.S.S.R.
1977-78 — South Yemen	Puppet state of U.S.S.R.
1978 — Afghanistan	Puppet state of U.S.S.R.
1979 — Cambodia	Colonized by Vietnam
1979 — Grenada	Colonized by Cuba & U.S.S.R.
1979-80 — Nicaragua	Puppet state of Cuba & U.S.S.R.
1979-80 — Afghanistan	Colonized by U.S.S.R.
1980 — Poland	Recolonized by U.S.S.R.
1980 — Suriname	Puppet state of Cuba

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 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 DIVINE PRINCIPLE

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.

Volume 3 • Part 10

Paul referred to Jesus as the last Adam. (1 Cor. 15:45) For Divine Principle, this is one of those brilliant insights which quite regrettably was never taken up and elaborated upon by succeeding generations of Christian thinkers. Nevertheless, its importance is clear. In becoming the new Adam, Jesus was to fulfill the divine mandate given to his original ancestor. Because Adam, the first man, did not fulfill his divine mission, another man has to come in his place -- as a man.

In the Gospel of John, Jesus at one point asserted his humanity, not his deity. I go to the Father; for the Father is greater than I. (Jn. 14:28) By saying that the Father is greater than he, Jesus made clear distinction between himself and God.

At another point Jesus is reported as drawing a sharp distinction between himself and God, exclaiming, "Why do you call me good? No one is good but God alone." (Lk. 18:19)

The man Jesus

Beyond such statements, Jesus was in appearance no different from other men. Even his brothers failed to see anything unusual about him. One of them, James, did not join the Christian movement until after the crucifixion. Because of his very human qualities, Jesus was tempted in the wilderness by Satan.

According to the earliest Gospels, he often retired to a lonely spot to pray because, as a man, he needed strength from God to continue his exhausting ministry. Like anyone else, he was hungry and sleepy at times. More than once, the Evangelists tell us, he broke down and wept.

Jesus also became disheartened by the opposition he encountered from the Pharisees and the disbelief of his fellow-countrymen even in his hometown of Nazareth. He was filled with distress when his inner circle betrayed, denied and then abandoned him to his fate.

For proof that Jesus was thoroughly human consider his agony in the Garden of Gethsemane and his lonely cry from the cross, "My God, My God, why has thou forsaken me?" (Mk. 15:34)

The early Christian theologian Athanasius of Alexandria argued that Jesus could be of help to us and could be our Saviour only if he were one of us in every respect. Divine Principle would agree adding that if Jesus were not subject as a human being to temptations similar to those facing the rest of us, he could never liberate us from Satanic domination. If Jesus were not human, his life,

his teachings, and his example would have no significance for us.

The divine mission

Nevertheless, Jesus is different. In addition to being a man who fulfilled the

ideal of creation, Jesus is set off from other people by his mission. Jesus is described by John's Gospel as the true vine and his followers as its branches; only as part of the tree could they bear good fruit.

By being spiritually reborn through Jesus and the Holy Spirit, a fallen person can be restored as a spiritual child, and can ultimately come himself to resemble Jesus. If Jesus was the first fully human man, others were to achieve their own full humanity in relation to him. Jesus was the temple of God, and all others could become temples by uniting with him. In

this divine mission Jesus was unique; but this mission he was to fulfill as a man.

New Life, New Birth

One of the most famous statements in the New Testament is Jesus' assertion to a stunned Nicodemus that to see the Kingdom of God, one must be born anew. (Jn. 3:3) Regardless of the historical age, ever since that remark the concept of rebirth has been a core doctrine within the Christian faith. In light of the Principle, let us investigate why humanity is called to rebirth.

As we have suggested, if Adam and Eve had fulfilled the original ideal of God, becoming true human beings, true partners and True Parents, then the Kingdom of Heaven on earth could have been realized centered on them.

However, because of the fall, Adam and Eve became false parents, giving birth specifically to children stained with sin and generally to a world we can call the Kingdom of Hell. In this world, fallen, conflicted men and women can never find liberation unless they are released from sin and born again into new life and new love.

As we know, however, we cannot be born without parents. To inherit God's love and grace, fallen persons need parents who can represent God to them. In this sense, Jesus came as the True Father to impart new life to all humanity. He is called the last Adam (1 Cor. 15:45) and the Everlasting Father (Is. 9:6) because he was to be the True Father in the place of Adam.

Mother's role

But what of the mother's role? Just as for physical birth, for spiritual birth to occur there must be not only a True Father, but also a True Mother. Consequently, after the crucifixion, God gave Jesus the Holy Spirit as a mother spirit, or feminine spirit, to work with the risen Christ in Eve's place.

Making restitution for Eve's part in the Fall, the Holy Spirit inspires and comforts the human heart, leading us back to God.

Reflecting her feminine essence, the Holy Spirit is traditionally known as the comforter. As children are born through the love of parents, so through the give and take of love Jesus and the Holy Spirit give spiritual rebirth to all those who follow them.

We may thus understand Jesus and the Holy Spirit as spiritual True Father and True Mother. Being born again through Jesus and the Holy Spirit means that one's spirit is made new through the love of the spiritual True Parents.

Beyond this, however, Divine Principle emphasizes that complete restoration requires not just spiritual rebirth, but physical rebirth also. The division between spirit and body so poignantly described by the Apostle Paul (Rom. 7) is to be healed. This further dimension of rebirth will take place through the Second Coming. □

Next Month • Part 11 The Trinity



But what of the mother's role? Just as for physical birth, for spiritual birth to occur there must be not only a True Father, but also a True Mother. Consequently, after the crucifixion, God gave Jesus the Holy Spirit as a mother spirit, or feminine spirit, to work with the risen Christ in Eve's place.

CAUSA

(From page 8)

of some messianic figure. For Christians, Christ is the Messiah who has come for all the world. All religious people of the world, then are potentially able to unite on the basis of our common understanding of the need for salvation in Christ.

The concept of the fall of man is vitally important for the God-centered world view. We must explain two paradoxical truths: God is good, and the world is a place of suffering. Clearly, only by some concept of the fall of man can these two be reconciled.

Belief in the fall of man also offers a tremendous hope. If God created with an original ideal, and the suffering and evil in the world are the result of man's separation from the ideal, then there is the possibility of ending the suffering and evil if the original ideal of God can be restored. That is, there is the promise of salvation for man.

In the twentieth century, the idea of a human fall has encountered no little skepticism. Challenges to the scriptural view have come from those who state that if we are to be scientific, we have to give up the notion of original sin, the historicity of Adam and Eve, and the concept of the fall.

Biology, they maintain, suggests that man has not fallen from a state of super-

natural bliss. Quite the opposite; originally we were animals without a conscience. Very slowly, man evolved to the primitive stage of society. Morality at this level meant obedience to external norms sanctioned by custom and enforced by the tribe. More recently, man has reconized the dignity of the individual, endowed with personal rights and responsibilities.

Another approach, taken by the well-known psychologist Rollo May, holds that the Eden story describes the coming of age of every individual, involving an inevitable loss of innocence and the painful dawning of self-awareness symbolized by eating from the Tree of the Knowledge of Good and Evil.

With regard to these views, we note that even evolutionism cannot exclude the possibility of divine creation and a distinct starting point of human life. Then, we are left with the key question of whether God created or not. If God created, and He is a God of goodness and love who would not will His children to suffer, then a real, historical fall of man must have occurred.

Whatever view of the fall we may accept, we must deal squarely with the fact that evil is real, and immorality is highly destructive. Abstract and symbolic interpretations of the fall fail to explain how men and women became estranged from God, and how evil came into the world. □

This is the first of three excerpts from a paper presented to the UTS class, 'Study of the Unification Position on Communism.'

By Henri G. Schauffler

The Divine Principle states that, if there had been no fall, an ideal world in which no trace of sin would be found would have been established on this earth. We call this world the Kingdom of Heaven on Earth. This is the goal of the history of salvation. However, very little is developed in The Principle as to how this Kingdom will be structured and how it will operate.

Much later in The Principle, there are several mentions of the ideal world. In one instance, democracy is called the pattern of the system of an ideal society. However, it also states that true socialism is what man seeks for. Yet another passage describes the ideal world as one of co-existence, co-prosperity, and common cause.

In *Communism: A Critique and Counter Proposal*, Dr. Sang Hun Lee develops another approach: "It would be a new ethical society built with heart (love) on an extremely prosperous economic base. Accordingly, the common society will be like a large family, a family society."

Reverend Moon speaks at length about the ideal world in his many speeches. His focus is more personal and religiously oriented, exhorting us to begin by building the ideal within ourselves. While this is of course very practical and valuable, most of the material in Reverend Moon's speeches is not directly applicable to this discussion. It must be remembered, however, that his teachings are the basis for the more systematic and developed ideas presented in the Unification sources.

Considering that the end point of Uni-

Towards an ideology of the ideal

ficationism is the establishment of an ideal world, it may seem that there is scant development of an ideology of this world in Unification sources. However, if one remembers the base from which the Unification ideology comes, this lack of development is easier to understand.

The base of Unification Ideology is a religious base. Although Unificationism as it exists today is a very well developed worldview and touches all fields of thought, there is still more development taking place. Some areas are more developed than others, with much room for development in the under-developed areas of the worldview.

Recognizing that the basis of Unificationism is religious and theistic, it becomes easier to understand the approach to the ideal world. Unification metaphysics describes reality in dualistic terms, that of internal and external. In terms of a model for the ideal world, we would consider the internal aspect to be the religious, personal, and familial activities and relationships. The external aspect would be the political and economic organization.

Since the basis of Unificationism is a religious base, Unificationism holds that when the proper internal foundation exists within individuals and families, then harmonious and fulfilling external organization will naturally follow. Put another way, Unificationism holds that the internal order in the society and world must function harmoniously before the external order can even begin to develop properly.

Materialistic ideologies

Marxists and many atheists, materialists, and humanists hold an opposite view from that of Unificationism. They believe that when the proper external circumstances exist (i.e. political and economic

organization which is fair and equal to all), then the proper internal circumstances will come about (i.e. individual human happiness, happy families, harmonious social relations).

Here we find a philosophical discussion that gets to the very core of the debate between a theistic worldview such as Unificationism and an atheistic, materialistic worldview such as Marxism.

Unificationism holds that development and progress move from the internal to the external, and that the internal circumstances preclude the external circumstances. Marxism holds the opposite; that development and progress move from the external to the internal, and that the external circumstances preclude the internal circumstances.

The application of these divergent positions shows how widely they differ. Unificationism would say that to move toward an ideal world, individuals must change, becoming unselfish and public minded. This internal change in humanity will allow unselfish families to develop. This in turn will allow for unselfish and harmonious social relations to develop. Based on this unselfish and harmonious social order, unselfish economic and political orders can develop.

Marxism would say that first the economic and political order must be changed (usually by violent revolution) and a communistic socialism instituted. Based on this unselfish economic and political order, an unselfish social order can develop. Then unselfish families and happy individuals will result.

In short, Unificationism says that the ideal and human happiness will come by changing human nature from selfish to unselfish, whereas Marxism would hold that the ideal and human happiness will

come by changing the economic and political order from selfish to unselfish.

Internal to External

Unificationism, then, holds that progress and development toward the ideal world move from internal to external; when individuals and families establish the proper morality and ethical and social order, then the proper economic and political order will follow. In light of this, it becomes easier to understand why Unification sources appear undeveloped in an ideology of the ideal world: Unification teaching is primarily concerned with the internal change and development of humanity; the clarification of how to establish the internal ideal world.

However, there is certainly room for the development of an external model or models for the ideal world within the scope of Unificationism. In fact, as seen so far, work is much needed in developing this area of the Unification worldview. The task at hand is to clarify the relationship between the internal and external models for the ideal world and to make some proposals as to the direction we might take in beginning to develop a whole Unification model for the ideal world. □



Ideology: How to return to the ideal.

The failure of Marxism as history

This is the first of three articles taking a critical look at Marx's theory of history. Kevin Brabazon is with the National Council for Church and Social Action.

By Kevin Brabazon

If Marx had not started out with his desire to abolish private property (presumably as his method of punishing the rich property owners), it is conceivable that some of his theories may have contained elements of real value and hope for the tragically exploited industrial workers of Marx's age.

In his attempt to justify the abolition of private property and the complete overthrow of existing social authority, Marx introduced deviations into a theory that might otherwise have carried some lasting value.

In order to clean up Marx's view of history, it is necessary first to examine his original ideal -- the primitive communal society -- which he describes as classless and devoid of private property. Since we have no archeological evidence to prove the existence of such a society, we must either rule out its inclusion on the grounds of it being purely speculative, or look at what Marx must have observed in his century.

Noble savage

Concepts of the noble savage (man as a pure, unadulterated being before his corruption through technology and urban civilization) emerged in the 18th and 19th centuries, as tribal societies were discovered (and examined) in different parts of the world. Marx was aware of these, like some of the Utopian Socialists, and there was a popular concept (amongst intellectuals) of man as a pure, noble, primitive being before his corruption by technology and so-called civilization.

Ideas of ownerships were certainly different in these tribal communities than in 19th century Europe, but have never been totally absent. Even if Marx were correct in claiming an extremely primitive society that used no tools, he would have to contend with the fact that ownership begins with the home -- not with the tools of production. Therefore ownership of other kinds precedes ownership of tools.

However, to the best of our archeological knowledge, man has always been a tool user. And there is nothing to indicate that the flint tools of Neanderthal man were communally owned, any more than we can suggest that the blow pipe of a Jivaro head hunter is communally owned.

What Marx probably observed was the sharing and caring of societies that have the common bond of extended families and the mutual concern of relatives in the same cultural community.

One can understand his sense of loss and indignation not only for the intimate bonds of tribal society, but even the loss of common grazing land shared by Anglo Saxon communities before Norman centralization took over. But one cannot forget that all these societies had basic ownership concepts in common, namely ownership of the home, livestock and other tools of production, all of which were protected by custom or law.

Greed

Clearly the issue that Marx was wrestling with was not ownership per se, but the misuse of property and the colossal greed that consumed some of the early capitalists. There is no doubt that in 19th century Europe, laws and religion were used to defend the status quo. A poor man could be hanged for stealing a loaf of bread, and the state churches of Europe were run by the younger brothers of the upper class rulers.

Where was the force to defend the

exploited poor from the horrors they had to endure?

We can understand Marx's hatred of such evil; just as we might expect God to be outraged and to hate evil. However, the difference between Christian anger and secular anger is that the Christian is clear about hating the sin but loving the sinner. Marx's anger led him to want to destroy the sinner along with the sin.

Class-ridden society

Returning to Marx's view of history. Having ruled out, hopefully, the primitive communal society with no private property, let us continue with the process of development of his view of class-ridden society.

There seems to be some validity in the order of progression from slave society to capitalist society, since we can observe such societies in a generally sequential time frame.

It is unlikely at any point that there were any purely slave, feudal or capitalist societies, but we can recognize something of an historical progression in the order proposed. However, let us consider the process of transition, generally, from one society to the next.

Early capitalists were members of the upper class in the earlier feudal society -- not a new breed of liberated serfs. Also, feudal society declined mainly because of the desertion of the landworkers (serfs) to the cities where new industry offered wages. The lot of the city industrial worker was (in the beginning) preferable to, and an improvement over, the lot of the serf. This is not a violent revolution, with a reversal of dominion (ruled over ruler), but a rapid transition from one life style to another through economic revolution. The conflict (or competition) in this case is not between the capitalist and the worker, but between the capitalist and the feudal lord.

Contrary to Marx's implications, it was generally the slave owner who became the feudal lord who became the capitalist (gradually reducing their status relative to the ruled), and the slaves who became the serfs who became the wage workers (gradually improving their status relative to the rulers).

Slave did not generally become feudal. Therefore the wage worker overthrow of the capitalist is inconsistent with the real flow of development, and really probably constitutes the creation of another form of capitalism -- state capitalism (monopoly) as opposed to private 19th century capitalism (monopoly inclined).

Marx was probably justified in being outraged at a system where the wealthy were also the powerful and the laws were (largely) framed and applied for their benefit. Who in any conscience could allow the hanging of a man for stealing a loaf of bread? Surely a system of property values gone berserk!

It was also the younger brothers of the wealthy in Europe who ran the state churches -- clearly of little benefit to the huddled masses in their misery. This was not the case in America.

However, Socialism has repeated the same errors by framing laws for the benefit of the rulers (the state capitalists) and using the state religion (Marxism) to suppress the lower classes. Marx seems to have taken the worst from 19th century Europe, and Lenin institutionalized it in Russia! □

THE EARLY DAYS

My sister. My mother! I went to rescue them . . .

By Rev. Chan Kyun Kim

Rev. Chan Kyun Kim is one of the earliest members of our church. He now has one daughter and four sons, all of whom live with their mother in Korea. He joined the Unification Church at the age of 17 in 1954. This is an excerpt of his testimony as told to John Patrick Magoola.

I was born in North Korea in 1937 in the province of Pyonganbuk-Do. My grandfather was Confucian. My father, however, converted to Christianity when he was 50, two years before I was born. He joined the Presbyterian Church and later became a minister. My parents had only two children: my elder sister and myself.

I went to school in North Korea where I completed only elementary school before my mother and sister and I migrated to the South at the end of the Korean War. My father had died in 1945. In South Korea I completed junior high school, high school, and college.

When I was going to school my goal was to become a volunteer teacher and teach poor people, especially about natural science. The quality of education in Korea, especially during the Japanese occupation, was very poor, particularly in the area of science.

My wish to become a science teacher conflicted with my mother's desire. She wanted me to inherit my father's mission and go to the seminary and become a minister. Until this time I had never gone against any of my mother's directions. But I did not want to become a minister, because during my father's lifetime he had sacrificed all his life to the service of the church, and when he died our family was very poor and there was no one to take care of us. For that reason I did not have much hope in a minister's life. While I was growing up, the Christians in Korea suffered very much. I came to see that a minister's life would be very lonely.

My family joins

When I was going to high school in Pusan my sister joined the Unification Church. At that time many people in Korea had spread bad rumors about the church. After she joined my mother was upset, and so she decided to visit the Unification Church and snatch her daughter away, but instead she joined the church too. I was very worried about them. I was now the only member of the family left out and this hurt me very much. Although our family was poor, we had always lived peacefully and happily together. But because I was very unhappy with my mother and sister for joining the Unification Church, I decided to separate myself from them completely.

After two years, I decided I had to remove them from the church. So one Saturday in October 1954 I quietly went to visit the Unification Church center in Pusan where my mother and sister had joined, to observe them and their church life. But when I entered the center I quickly saw that the reality was very different from the rumors.

I returned home and prayed all through the night asking God, Heavenly Father, please give me an open mind, because I wanted to find out if the Unification Church was really good or bad. If it was bad, then certainly I had to remove my mother and sister from it. If it was good, I decided I would join the church along with my mother and sister. So I prayed all night, asking God for wisdom in making my final decision.

A Pentecostal spirit

The next day I went back to the church center to attend Sunday Service. It was held in a very humble building. At that time the Unification Church in Korea had only three small centers: this one in

Pusan, another in Taegu, and the main center in Seoul. At the Pusan church that morning there were about 25 people attending the service.

The congregation sang the song of the Garden. During this singing a lot of spiritual phenomena took place. There was a very Pentecostal atmosphere in the room. All of a sudden I received a very warm feeling all over my body. I was afraid of the members because I felt they were all

membership. So instead of taking my mother and sister away from the church, I joined the Unification Church, too! On the first Sunday I had visited the church center, in fact, I had declared before the members that I wanted to join the church -- before I had even heard the Principle. To me, the atmosphere was most important. The Principle came second. The relationship among the members was what made the deepest impression on me.

When I was going to high school in Pusan my sister joined the Unification Church. After she joined my mother was upset, and so she decided to visit the Unification Church and snatch her daughter away, but instead she joined the church too.

so spiritually open that they could see the spiritual dirt inside of me, so I could not bear to look up. I kept my head down all the time. The service lasted about three hours.

After the service my sister noticed a change in me, and she was overjoyed because her brother, who had been so negative, now appeared happy. She then enthusiastically introduced me to the congregation. The members all applauded for me. After that I was introduced to Reverend Moon.

Reverend Moon looked humble and dressed modestly. When I was introduced to him he quickly shook my hand. He immediately recognized me, because the day before, as I was leaving the center, I had unknowingly walked past him. The street leading from the center was so narrow that as we walked past each other our hands knocked. Usually in Korea when this kind of thing happens, the younger person has to stop and humbly say he's sorry to the older person.

But when we knocked our hands, although I turned to look, I simply walked on without apologizing as I did not respect Unification Church members. I always thought of them as not being good people. So I just looked at the man and simply walked on without any apology to him. I did not even know he was actually Reverend Moon; I thought he was one of the regular members of the church. When I was introduced to him Sunday, as he shook my hand he chastised me, saying, "Ah! So you are the young man who hit my hand and did not even apologize."

A humble meal

Afterwards, we had lunch. The house was so humble that there were no tables or chairs. We just laid newspapers on the floor. This was only a few years after the Korean War so people were still very poor. No credit was given because no one trusted anybody; everything had to be purchased in cash.

The atmosphere at the church however was very bright. It was really a family atmosphere. Although I was a stranger to them, we all enjoyed the meal together. The food itself was not so fancy, but we shared the meal with true love. This moved me so much. I had yearned to find this kind of atmosphere for a long time, and here I had found it.

At this point I had not yet heard the Principle, but because of this experience I felt the Unification Church was good. So I decided to stay.

During this time I was going to Seoul National University and I was also working as a private tutor to some children to make money for school. But I didn't go to my classes or work; I just stayed to study the Principle.

Two weeks later I finished my first Principle seminar. Then I decided to sign

Although every chapter of the Principle inspired me, what inspired me most was the Principle of Creation. 'Man's portion of responsibility' has remained for me a magic phrase.

In 1954 there were fewer college students among the men than among the women. There was only one man going to college -- I was the second male college student in the church then. But in early 1955 many more college students joined. During this time lots of spiritual phenomena occurred in our church. At prayer time everybody experienced the Holy Spirit. I wasn't used to this kind of spiritual experience at all.

My faith grew as time went by. About four months after I joined, our church

went through difficult times, after Ehwa Women's University expelled a number of college students who chose to remain members of the Unification Church. We faced a lot of persecution from Korean society. Although I still did not know the Principle deeply, my faith grew stronger as we received more and more persecution. I felt happy inside, more peaceful internally.

A short time later, Reverend Moon had to go to prison. We went to the prison every day and prayed for him in front of it. Then one member was allowed to go inside the prison to visit. We always waited outside for the member to come out and tell us about Reverend Moon's situation and his message to us. He was cleared of all charges and released three months later. I was still going to college then, but I could not concentrate on my classes because I was always worrying.

My mission in the church was keeping the center clean and teaching Sunday school for elementary and junior high school children. I established this Sunday school with some other people outside the church. I also took care of several high school students at our church, teaching them Principle and counseling them. Later on we started a youth association for college students and young men. I worked for this association with Rev. Ahn, who was its president. The young association was similar to today's Collegiate Associate for the Research of Principles (CARP).

After I graduated with a degree in physics in 1958, I went into military service as required by the government at that time. I came back to the church at the end of 1959 and attended my first 40 day workshop.

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JOHN
BIERMANS

One person recently commented that he found it remarkable that I could continue writing this column for so long. After all, he said, there is only so much that you can say about people's misconceptions about the Unification Church.

But alas, I wish this were true. Unfortunately, misconceptions seem to have a longer life span than positive information. I have always maintained that it is infinitely easier in our society to convince a person to mistrust than it is to cultivate faith and trust in someone. We live in a world where there is a powerful tendency to be critical and skeptical, and to assume the worst about people or institutions that we don't know or understand.

Furthermore, I must regrettably point out that those who denigrate unpopular faiths are continuing to propagate their anti-cult zealotry. They may not be as visible these days and their arguments may appear to have been entirely discredited. However, the fires of their hatred continue to smoulder -- even when it appears that these flames have been completely extinguished with volumes of scholarly research, and countless legal opinions.

Nevertheless, I am a person of infinite hope and that is why I continue to discuss various issues concerning the Unification movement from a holistic and positive perspective.

Dr. Singer evaluated

I read an insightful article recently about a well-known critic of the Unification movement and other groups. It is called *Dr. Margaret Singer: An Evaluation of Her Work*, by L. H. Gann, Senior Fellow of the Hoover Institution at Stanford University. Following a brief description of her work, he writes: "Her work, unfortunately, suffers from a variety of disabilities. These include a lack of historical perspective; an inadequate

Poking holes in the other side

knowledge of comparative theology necessary for a researcher concerned with the subject of religion; an apparent failure to grasp the varieties of religious motivation; a seeming unwillingness to consider adherence to unorthodox -- or even bizarre -- religions as a legitimate form of behavior guaranteed under the Constitution; and a remarkable propensity for drawing sweeping conclusions from inadequate evidence."

Inadequate evidence

This "propensity" to draw "sweeping conclusions from inadequate evidence" is echoed in a number of court opinions involving the Unification Church. For instance, in the San Francisco Superior Court decision in *Molko v. HSA-UWC*, Judge Stuart Pollak described the testimony of Dr. Singer and another psychologist, Samuel Benson, as "veiled value judgments concerning the entire outlook of the Unification Church."

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."

This court ruling is remarkably similar to a 1976 Federal Court decision in *Schupp v. Unification Church*. In this case the parents had attempted to put their daughter through an illegal faithbreaking or deprogramming experience. When this failed, they sought to force her to undergo psychiatric study by means of a court order. The District Court ruled against this request because "the only scintilla of evidence in the record that Tamara is incompetent is a report of a psychiatrist who has never seen, spoken with, or examined Tamara Schupp. His conclusion ... is so attenuated by the remoteness of his inquiry from its subject that it cannot be deemed to authorize

this court to intrude on Tamara Schupp's privacy to compel her to undergo psychiatric study."

Varieties of religious motivation

One of Dr. Gann's other criticisms of Dr. Singer, "an apparent failure to grasp the varieties of religious motivation," is also quite pertinent. In an article, *Indoctrination, Parenthood, and Religious Beliefs*, legal writer Robert Shapiro points out that: "Our society is not comfortable with new religious sects. They differ both from established, familiar religions and from the 'religion of the republic' -- a nondenominational civil religion which emerged early in this country's history as its political system and social values were raised to the level of the sacred."

Shapiro's article, which appears in a newly published book *Cults, Culture and the Law*, offers an enlightening discussion on the importance of respecting each person's right to select their religion on whatever basis they choose -- even if the rationale for their beliefs seems illogical to others. He writes: "To collapse religious freedom into a requirement of rational thought subjects religion to societal norms under which divergences become unacceptable. New sects, for example, are said 'to manipulate guilt,' yet established religions' doctrines of sin and damnation are not mentioned, nor is the guilt-based work ethic on which so much of secular society depends."

He then quotes ACLU attorney Jeremiah Gutman who points out that through a distorted and negative perspective "a religion becomes a cult; proselytization becomes brainwashing; persuasion becomes propaganda; missionaries become subversive agents; retreats, monasteries and convents become prisons; holy ritual becomes bizarre conduct; religious observance becomes aberrant behavior; devotion and meditation become psychopathic trances."

Shapiro adds: "Labels can just as easily transform religious beliefs into illnesses. To remove these dangers, the

state is barred from dictating an orthodoxy in belief."

The anti-cult movement also received negative reviews in a recent article in the *Bulletin on the 15 TFPs* which is a Catholic magazine published by the American Society for the Defense of Tradition, Family and Property (TFP). In reviewing a recent study on the brainwashing myth, they wrote: "Based on extensive and authoritative documentation, the work conclusively demonstrates that the term brainwashing is nothing more than a media 'slogan-made myth' employed as a deceptive tool of psychological warfare in order to effect a global dictatorship with enough power to referee the minds of all. This would be tantamount to a 'therapeutic inquisition' presuming to police the mental equilibrium of all men."

A significant point of the TFP Study was the connection between the anticult organizations and communism. It states:

"Curiously enough, many anticult organizations direct their attacks in every direction but that of communism and socialism. Why do they not consider them philosophical cults? Why do they not consider any of the aberrations of the hippie and rock movements extravagant (even though these movements are openly Satanic in many of their rituals)? It is symptomatic that these anticult groups frequently lash out against the enemies that communism seeks to overthrow. One is forced to conclude that, in the practical order, these anticult groups pave the way for communism and lead to global totalitarianism. Thus, these anticult organizations and socialism/communism appear to be complementary."

In my view, this is a reasonable thesis. I have no direct evidence that this is entirely true but the logic is certainly there.

If you would like a copy of this article, please write to me c/o the UNews. ☐

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

RICHARD
L. LEWIS

Underneath all that beauty and harmony, nature is exceedingly complex. For science to get a foothold in all this complexity, nature has to be organized, classified and ordered. Biology is no exception to this. However, as the 'most complex' of all the sciences, even the process of classification itself can be highly complex and difficult.

In biology, perhaps the least controversial classification is the 'individual'. The individual is clearly defined -- usually with skin -- from everything else around it. This clarity is actually an illusion as the turnover and exchange of the material making up the individual with that of the environment is rapid and vigorous, making the demarcation line between 'self' and 'non-self' rather blurry and amorphous. Nevertheless, it is pretty clear what an 'individual' is.

Individuals can be grouped into 'species' -- a category that refers to the ability of individuals to interbreed and reproduce themselves. The species being, according to Niles Eldredge, a well respected evolutionary scientist, any number of individuals who form "reproductively coherent communities, seldom if ever capable of interbreeding with other species."

Now, even though 'species' featured prominently in the title of Darwin's epic work, Darwin never actually dealt with

SCIENCE AND UNIFICATIONISM Divine and mundane ideas on species

the origin of species. Darwin actually dealt with the development of 'races' or subspecies -- a less well-defined classification intermediate between that of individual and species. Then he said the way races develop is the same as the way species develop.

I need hardly remind you just what an impact the work of Darwin had. But, as in all human endeavor, his work and insights were developed on the basis of the accomplishments of the biologists who preceded him.

Hierarchical classification

The Swedish naturalist Linnaeus founded the modern system of living things in the eighteenth century. His pioneering effort was based on the theological idea of the 'fixity of species' gained from the Biblical: "And God said 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind ... Let the earth bring forth living creatures according to their kinds' And it was so." (Genesis 1:11, 24)

Included in this new scheme of classification was the idea of classifications higher than species: that there was a hierarchical scheme of progressive similarity linking all organisms. This, naturally enough, became the foundation upon which evolutionary theory was erected.

To Linnaeus (and others) however, each 'species' was derived from the moment of creation, fixed in their present forms from the Beginning. This is the exact converse of Darwin's theory as

evolution just cannot happen if species are fixed. In the Darwinian view, a 'species' is a changeable thing, stages in the continual flux of gradual change through time.

From the viewpoint of Darwinism, it only looks as if individuals can be classified into 'reproductively coherent communities.' The concept of a 'species' has no real meaning at all. Darwinism takes the concept of a 'species' as a creation of God and replaces it with the concept that a 'species' is the result of our inability to measure, in fine enough detail, the changes in a lineage through time.

Ernst Mayr, one of the greats in modern Darwinistic circles, stated this clearly (if you take the time to chew on the quote for long enough as scientists are at least as competent as lawyers are in burying simple ideas in a lot of complex verbiage, I mean, words): "Hitherto we have spoken only of the delimitation of contemporary species. The delimitation of species which do not belong to the same time is difficult. In fact, it would be completely impossible if the fossil record were complete. The species of each period are the descendants of the species of the previous period and the ancestors of those of the next period. The change is slight and gradual and should, at least theoretically, not permit the delimitation of definite species. In practice, the fossil record is fragmentary, and the gaps in our knowledge make convenient gaps between the 'species'."

Darwinism predicts that, if only the fossil record were exact enough, we

would see a gradual drift, the transformation of one species into another species, as the fossil hunters dug and sifted through geological time.

The Fossil Record

Niles Eldredge, curator at the American Museum of Natural History and one of the developers of the theory of punctuated equilibrium, recalls in his new book "Time Frames" (Simon and Schuster) his first experience of the difference between his expectations based on Darwinism and what he actually found in his explorations of the fossil record of shellfish:

"But that's not what's there ... in the entire 8 million years ... the greatest (though not the sole) amount of modification wrought by evolution ... was the net reduction from 18 to 15 columns of lenses. Hardly prodigious, this degree of anatomical retooling falls well within the normal bounds of 'micro-evolution' [the development of races] ... We see something out of whack with prevailing expectations ... as we climb up those rocks and check those samples, over what must be, in sum total, a 3-or-4 million year period, we see some oscillation, some variation, back and forth ... but no real net change at all ... This is the first element: simple lack of change. Stability, or stasis as Stephen Jay Gould and I began to call it. And the second element in this pattern is the apparent suddenness of the change: when it does come, evolutionary modi-

(see SPECIES, page 13)

Winning over my spiritual Haran with God's love

This is an excerpt from the personal testimony of our church's missionary in Saudi Arabia.

Saudi Arabia is the heart of Islam. It's the place where Mecca and Medina, the holy cities of Islam, are located. Pilgrims from all countries in the Arab world flock there every year on the Haj pilgrimage to perform a special ceremony. These cities are closed to non-Muslims and no other religions are permitted in Saudi Arabia.

To foreign visitors, the Saudi culture is a completely unique experience. Most foreigners who work there cannot identify at all with the country or the people. The food, the customs, and the very strict judicial system seem very strange. The Saudis execute criminals by beheading them, and on the surface it seems like a very harsh country. Five years ago, when I first arrived there, almost all of the women were veiled and could not walk alone on the streets. Drinking alcohol and eating pork were not permitted, and there were no movie theaters, nightclubs, or entertainment of any kind, except the Saudi TV.

The country is now experiencing very rapid growth and during these five years many things have changed. There is a tremendous amount of construction going on right now, and thousands of professionals from Thailand, Korea, America, France, and Germany are working there. Much of this development has recently slacked off, but many new houses, shopping centers, and roads are still being built all over the country. A new English-language TV station was recently opened and women are now appearing on television. The extreme difference between the old and the new makes it a very interesting place.

Saudi Arabia is virtually all desert and very hot. In the summer the temperature gets up to 125 degrees Fahrenheit. There are no rivers, very few trees, and little vegetation. There is very little external beauty as we know it; no green trees or rolling hills. There is only sand and con-

crete. Of course there is beauty everywhere, but in this country it is not so easy to discern and one appreciates it only after being here awhile. The desert is mysterious and enchanting, especially at night.

No Christianity

In Saudi Arabia there is no Christian foundation. We had to build a Christian spiritual foundation before we could do anything else. We had to be very patient.

Patience is very important. There is a religious police force, a sort of committee

Several times I was reported to the religious police for my conversations and threatened with deportation the following day if I didn't stop.

for morality and virtue. They order all the shops to close five times a day and they enforce the dress code. You have to be very careful to whom you speak, because a person usually mentions his conversation with you to his family, and all the families are interconnected. Several times I was reported to the religious police for my conversations and threatened with deportation the following day if I didn't stop.

Perseverance

If you are a missionary and you cannot fulfill your purpose to teach and bring people into a deeper relationship with God, then it's hard to find any value within yourself.

For the first three years I experienced a very oppressive and dead spiritual atmosphere. It was as if a heavy blanket were over me all of the time. I would go to the beach and look at the water, but I could not see any beauty. I would try to pray, but I could not. It felt as if no one was at the other end of the telephone line. I could feel absolutely no love or spiritual guidance whatsoever from God.

After some time, I began to feel I was

driving on an empty gas tank, riding on the fumes. I could feel nothing, but I knew what was right and I used my intellect to keep going -- to try to do something constructive and give as much as I could.

At the end of three years the whole situation changed. One night I went down to the beach and it seemed that the heavens opened, and the Spirit began to pour down from that point on. I felt that Saudi Arabia was entering the Christian era.

After this there was a two-year period that was very interesting because, even though things were very difficult for me,

some spiritual benefits came from it. I could meet people, develop relationships with them, and begin to witness.

But also during this time I received a lot of oppression and persecution from the man I was working for. I could literally experience the course of Jacob, because I could imagine he has been in exactly the same situation in Haran. For a long time Jacob labored without getting any benefits. He was always oppressed and persecuted.

The Saudi person I worked for had a character exactly the same as Laban. He was the laziest person I have ever met. He would come to work about 10:30 in the morning, acting like a king. His Highness would sit down at his desk, order tea, smoke cigarette after cigarette, and ask for the paper, even though he could hardly read or write. Then he would start: Why didn't you do this? Why didn't you do that?

He knew really nothing about the business and he had no commercial sense at all, but he felt he had to dominate everybody.

Then he would leave about one o'clock for his lunch and take a nap until about five o'clock. He would come back around six or seven o'clock and stay until about eight. In the evening he would be in a happy mood, of course.

A Victory of the heart

I worked hard for him, but he never appreciated me at all. I did my best to serve him and I got tremendous results for his business, but he always tried to cheat me out of my wages. I could never do enough for him. I could never please him. I took him to Europe to visit my wife's family and I entertained him well. I took his brother to the United States to go to school. Even in the end he cheated me out of a lot of my salary. But I felt I achieved a final victory because I had done my best to serve him and his family and I left with a good feeling in my heart toward him.

Now I feel a new era is beginning in my work in Saudi Arabia. I feel a tremendous hope. In spite of the difficulties I have become attached to this country and I love the people.

I had been working in another mission country before Saudi Arabia and I have been out in the field for ten years now. I love this kind of life and I recommend it to any person who really feels highly motivated to go out as a missionary. It is important that you believe you can succeed in it, that you have a certain pioneer spirit, and that you have a really deep feeling that this is where you belong. If God thinks you are qualified and if you really do have the ability and potential for it, the experience you can gain by working in a foreign country is unique and very, very fulfilling.

Reprinted from Today's World

SPECIES

(From page 12)

Unification seems to be abrupt, an all-or-nothing sort of affair."

The quantum nature of the fossil record had been quite apparent from the very beginnings of modern paleontology. Darwin asserted that this was an artifact. That, because the fossil record is incomplete, we gain the impression that a quantum change has occurred when in fact, if a complete selection of remains had been preserved we could then see the actual, gradual transformation occurring.

This is why there is almost a sense of relief in the paleontological world that the record is not complete. In the 50's, an evolutionary textbook "Animal Species and Their Evolution" put it quite bluntly: "Thank goodness the fossil record is not complete!" Why such an odd gratitude that the experimental data was incomplete?

The simple reason is that, as already noted, for science to progress there has to be the ability to order and classify the complexity of nature. If the differences between individuals created a continuum it would be impossible to consign individuals into larger groupings, the neatly ordered, set of interrelated boxes labeled with Latin binomials -- *homo sapiens* for example -- into which we have been able to sort individual organisms since the time of Linnaeus.

There has always been, however, since the very start of the debate, certain scientists who have disagreed with this 'incomplete' interpretation of the quantum nature of the fossil record. I mentioned one of the more controversial interpretations a few months back -- the

'hopeful monsters' of geneticist Richard Goldschmidt.

It is interesting that Unificationism -- based on divine revelation and not on scientific research -- clearly plumps for one side in this debate, the reality of species.

Unificationism asserts that everything begins as a concept created in the mind of God -- eg: the most familiar, that of 'human being'. This concept is where we get our idea of 'species' from. Variations on the major theme result in what we call races -- black, white, pigmy, eskimo etc. Each unique expression of the basic concept that is expressed results in an individual -- Tom, Dick and Adam.

No one in this day and age is suggesting that the black and white races are becoming different species, although Darwinism is very much open to this racist interpretation. They are just variations on the same theme.

As in any creative process, some concepts work better than others. God, being infinitely creative, has tried some pretty wild ones. Take a walk through the dinosaur room at the Natural History Museum if you are a disbeliever.

In the historical fossil record we see that new ideas appear, have their millenia in the sun, and then disappear. Whether because they fulfilled their purpose in the Grand Scheme or because they turned out to be lemons is not for us to judge. But come and go they do. Some like the cockroach, unfortunately enough, work so well that they have outlasted almost everything else. Others just briefly flicker, perhaps stepping stones to the better mousetrap.

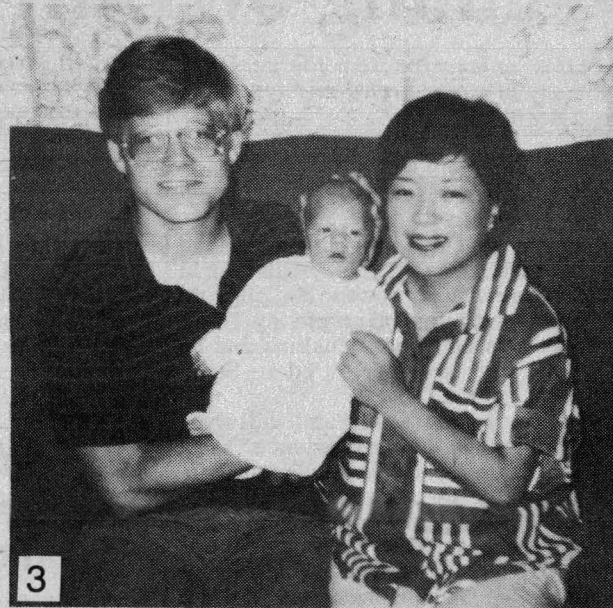
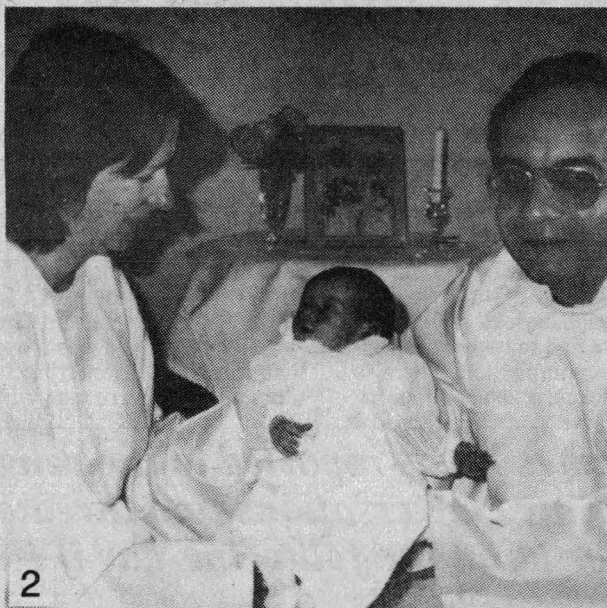
But they all bear witness to the incredibly creative mind of God. As do you, for that matter.

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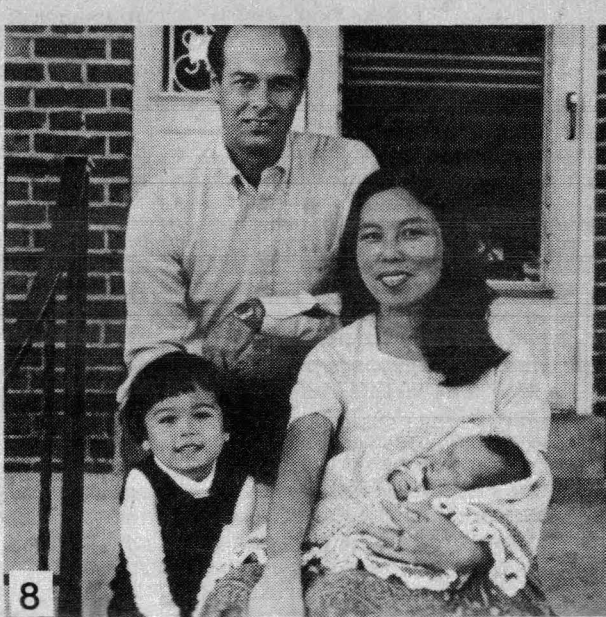
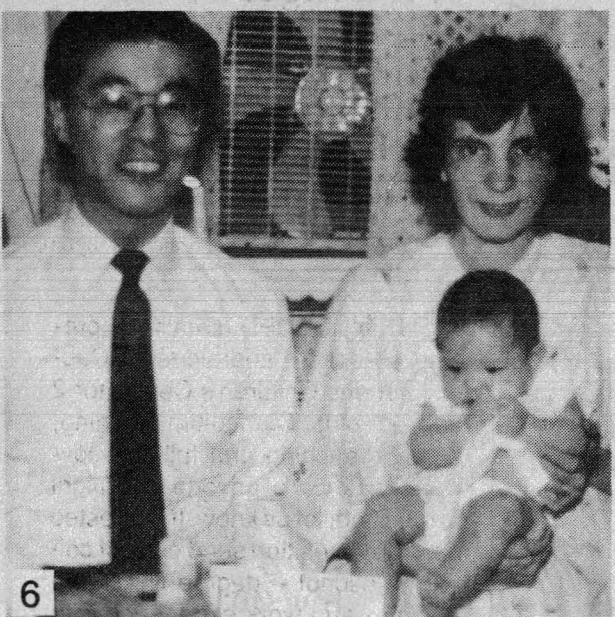
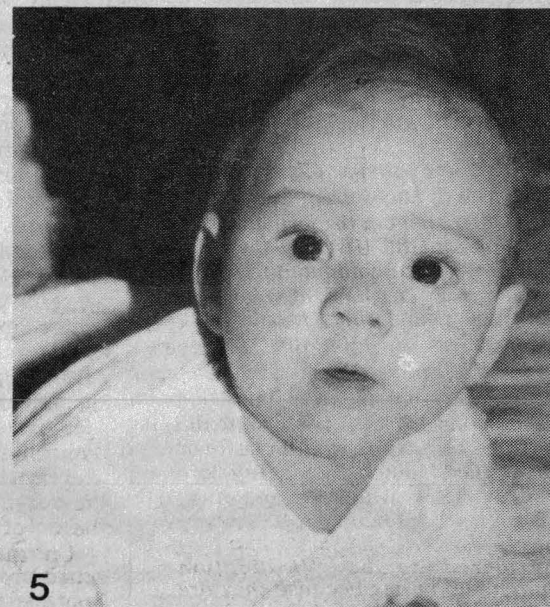
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GOO GOO GOO

To share your delight with us, send a photo (color is fine except that those indoor-without-flash orange-colored ones will come out black!) of ALL 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. Bryan and Myrabelle Corlett with daughters Marama Kathleen, 5/3/84, and Geneva Victoria, 8/21/85, born in Malta • 2. Pino and Tove Schiavone with son, Christian, born 5/19/85 • 3. Richard and Kaomi Sorensen with son, Lemuel Masato, born 6/30/85 • 4. Carl and Tania Redmond with son, Dan Young, born 5/12/85 • 5. Miriam Shin-Yung, daughter of Ulrich and Teruyo Tuente, born 3/23/85 in Frankfurt/Main • 6. Teiji and Pamela Otomo with daughter, Hiromi Jennifer, born 6/17/85 • 7. Kenneth and Bruno Glassey with son, Kenneth Morgan, born 5/18/85 • 8. Tom and Chizuko Carter with son, Aaron Henry, 5/2/83, and daughter, Sumiko Ann, 8/16/85 • 9. Peter and Dominique Haider with sons, David, 12/25/83, and Pascal, 6/19/85 in Austria • 10. Amadeu and Manuela Rodrigues with son, Justin Young, born 12/7/84 • 11. Peter and Denise Bates with sons, Daniel Jo, and Christopher Kenneth, born 8/22/85.



Founded 1982

Unification News

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

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



**COLLETTE
CAPRARA**

When I feel that I have to take a private moment to regear and revitalize, I often spend time at the National Art Museum. I don't always look at the paintings. Many times I just sit by the colonades in the atrium, near the fountain of spouting cherubs and the tropical plants. I smell the plants and listen to the water, and revive. That had been my plan for lunch hour today.

But as I entered the gallery, I saw that a free noontime film was being offered. I decided to stop in the auditorium and take in whatever it was that was happening. As I sat down and skimmed through the monthly calendar of events, I learned that the film would be a group of early twentieth century German Expressionists. The curtain parted and the lights dimmed.

Insults to humanity

For some unknown reason I forced myself to sit through thirty minutes of egocentric, caustic, insults to humanity. Sharp, black angular lines, blue flesh, and distorted faces flashed across the screen as an authoritative, but kindly, British narrator presented the work of this artists group. That was expressionism. The expression of resentful hearts, screaming out against tradition and rules; flexing themselves and their individuality. The effect was subtle, but demeaning. The atmosphere drained. The lights brightened and I, along with the rest of the weary audience shuffled up the aisle to the exit.

On the way out, I glanced at the schedule of the day that had been posted. I noticed that a film of Ansel Adams was also to be offered with the next half hour. For some reason, I felt an urgent desire to see this film, in hopes of removing the desolate taste of those expressionists. I sifted through my pockets for more park-

What is true expressionism?

ing meter money, trotted out to the car and hurried back to my seat as the curtain parted once more.

I had seen those black and white photographs of Ansel Adams many times: the thundering power of waterfalls, massive mountains, topped by the careless free swirls of clouds, and the shadows of late afternoon carressing an adobe hut. I had admired the pictures, but never really communicated with them. Now, when I hungered for some spiritual nourishment and depth, some hidden antenna had called me here.

I watched as the twinkling grey-beard reminisced about the early days of photography. He spoke, almost in poetry, about the thrill of finding a scene that moved his core and about his love-labored efforts to transform photo negatives in the developed print that could capture what the particular scene moved in his heart.

I watched as he waddled, in his flannel shirt and suspenders, from his home laboratory to his kitchen where he literally microwaved a print to see (for the seventh time) what the color contrast in the picture would be like when the print was dry. I thought about how much endurance, patience and meticulous effort was involved in the foundation of a true act of creation. I reminded myself of what I had realized before: There is no easy route. Diligence is itself the key to true freedom of expression. In art: in life. I had recognized this caliber of substance in other people. I remembered those who I admired.

I learned that first Ansel Adams had started on a career as a concert pianist. I learned how that spark of creative genius had been recognized and nurtured by his parents. (He recalled that his father had removed him from school during the year that the World's Fair exhibits appeared in his hometown of San Francisco and that he was given, in lieu of his school books, a year's pass to the exhibits).

Then I watched a brief but stirring dialogue with an aging friend who had been with him along the course of his career as an artist. The friend glowed

with admiration as he explained Adams' early musical talent. The same subtleties of shades, and nuances, and contrasts that you see in Ansel's photographs; these are also present in his sensitivity as he transformed a score of music.

A smile subtly drew up the corners of Ansel's mouth as he listened to the praise. Then the challenge arose: "You will hear it when you hear him play that piano." Adams sat up. "Oh no, he declined, that was before the arthritis." "Now now. You will hear it when you hear him play," the friend persisted. "There are the keys," he nudged, "just put your fingers on them." "No," Adams declined again, "I am turning the page!"

But in the next clip of film, we hear strands of heaven as the music lifts and rises under those arthritic and twisted aging fingers. The impact of the love and respect that his friend had for Adams filled the auditorium. The music from this deep and weathered man rose as his photographs appeared on the screen: A wave in mid-crash, a moonlit night and an adobe village.

I am still moved by the beauty of this true expressionism: not the violence of protest and alienation, but the expressionism of augmenting, complementing and personalizing the creation that surrounds us. The artist merges and transforms. He is the voice of one unique receiver and appreciator of nature: the voice of one unique human heart. □

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NEW POETRY

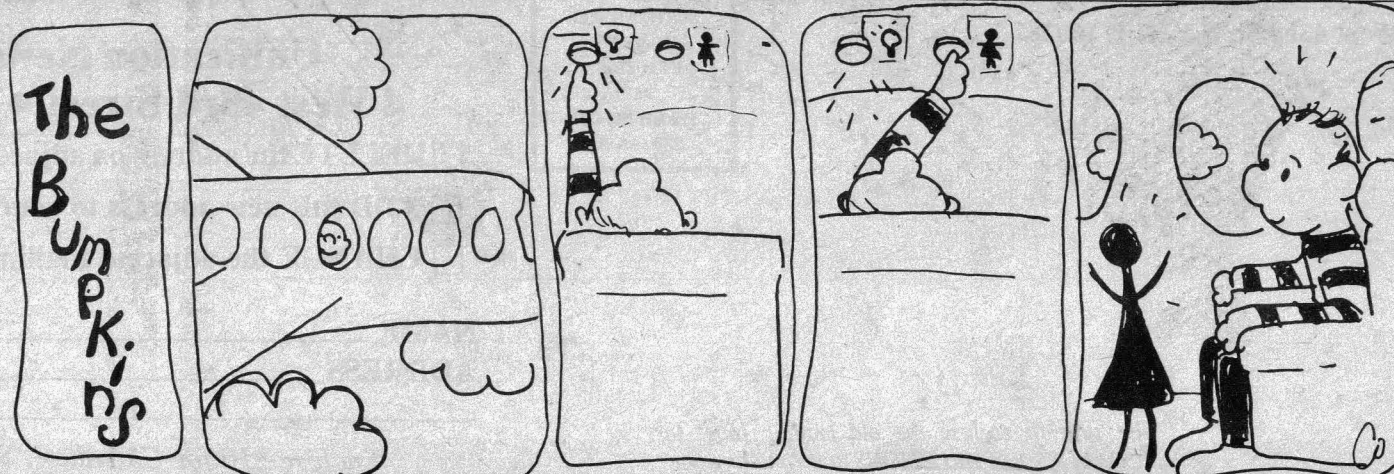
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