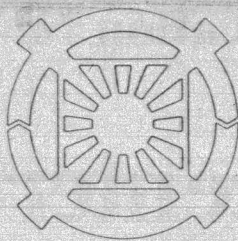


HAPPY BIRTHDAY
The Unification Church
celebrates its thirty-second
birthday on May 1st.
May the next 32 years be
just as dynamic!



TESTIMONY COMPETITION

Thirty three people entered
this years competition.
The results are on page 13 along
with the winning testimony

Unification News

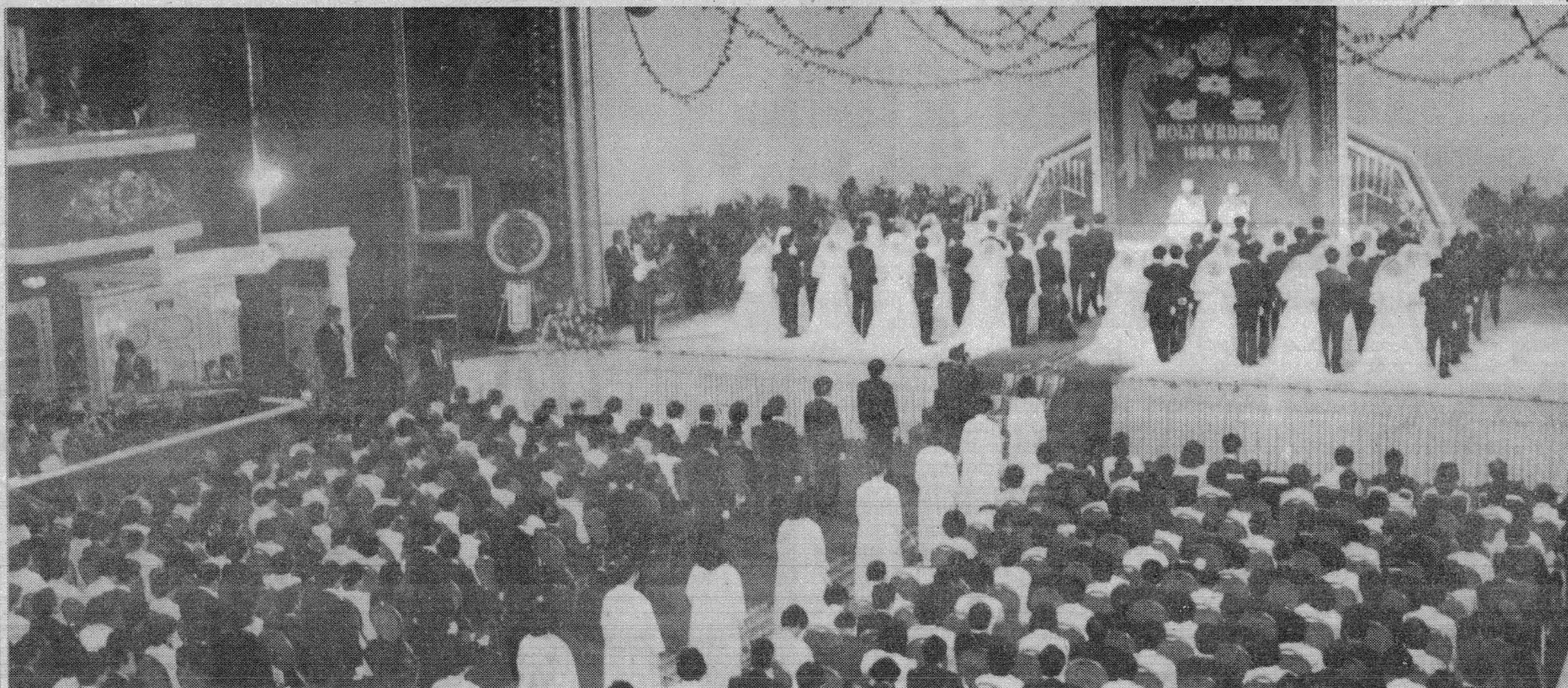
Volume 5, No. 5

The Newspaper of the Unification Movement

May 1986

36 Couples Blessed in Marriage

Children of the first generation married in Korean ceremony



Reverend and Mrs. Moon preside over the marriage of 36 Couples of the second generation in a ceremony held in Seoul, Korea, on April 12.

New Future Photo

Ministers responding to Church outreach

Call to Unity in New York

By Jean Michel Brejard

It's not time to parade around like kings in our little domains, but we must look beyond our boundaries, and build a global Christian community," said Dr. David Licorish, as 420 ministers rose up for a standing ovation sumptuously amplified by the acoustics of the Manhattan Center.

Many times, during the first "Causa Ministerial Alliance" seminar, in New York City, on April 11-12, 1986, "A Call To Unity"—the theme of the seminar—was answered loud and clear.

Words of warning and cautious optimism also echoed, as Christianity is facing a double threat: the attacks of secular humanism upon religious freedom and the dwindling away of its abilities to respond.

Throughout the seminar, ministers listened to "CAUSA worldview" material

during plenary sessions and also to discuss specific issues at workshops dealing with "The Fractured Family", "Nicaragua", "Religious Freedom", "Liberation Theology", "Social Action" and the "American Youth and the Challenge to the Church".

Unity is hard

Most importantly, they were able to make contact with each other and develop further cooperative action. But as Pastor William Peat, Executive Director of C.M.A. New York, said, "unity is hard to get, we have to work at it and meet together very often," the success of the first New York C.M.A. seminar will be determined by the touchstone of pragmatic results.

Ambassador Phillip Sanchez, President of CAUSA, USA, warned of the dangers of underestimating the power of communism.

"We will not be obstructed by non-thinking bigots who would have you think that your work can be simply done in the comfort of your church or race," he said. With the example of Nicaragua, he showed how the Catholic church has been misled and is now on the verge of being

(see NEW YORK, page 4)

1000 Gather in Toronto

By Robert Duffy

In Toronto, Canada, on March 15, 1986, almost one thousand people gathered for an interdenominational revival meeting. Ministers and elders from more than 20 churches assembled to hear Evangelist Franco Famularo of the Unification Church of Canada proclaim the imminent return of the Lord.

To enthusiastic shouts of "Amen" and "Praise the Lord", the evangelist led the congregation to the throne of grace. When he asked, "When the Lord returns, would he want us to be divided?", they shouted "No". "Would He want us to be contending with each other over points of doctrine?" Again, "No!". He declared, "He would want us to be united in heart and spirit, doing His work!" In this way, Mr. Famularo made the call for "Unificationism".

This message is the essence of Reverend Moon's work in the worldwide ministry of the Unification Church. "Unificationism" is the call to all ministers, teachers and preachers of religious faiths to come together in heart and spirit, cooperating for the salvation of modern man.

Several ministers representing a wide range of denominations spoke briefly in a lead-up to Evangelist Famularo. Their support for the theme "Christian unity: The Basis for Revival" was heartening.

The revival was inspired by Rev. Paul Werner, who has consistently urged us to gather ministers in ecumenical endeavors such as interdenominational prayer meetings for the clergy and other worthy projects like the interdenominational food distribution program.

Musical uplift

The congregation consisted of an equal number of black and white members. On hand to inspire and uplift us were the members of the choir of the Church of God of Prophecy, led by Mr. Neil Blackwood, guiding us through several congregational songs, they then performed some outstanding selections

(see TORONTO, page 4)

FOUNDER'S SERMON

The Original Eden centering on True Love

This is the first excerpt from a sermon given on May 27, 1984 at Belvedere, New York. The translator was Sang Kil Han.

By Reverend Moon

When we hear of the Garden of Eden, we think about the ideal place we read about in the Bible, where God, Adam and Eve and the angels were dwelling. However, we have a different understanding than that of most traditional Christians about the fruit of the tree of the knowledge of good and evil. Rather than being a literal fruit, we know that it represents love.

We know that the will of God is to fulfill His ideal of creation. That ideal requires the accomplishment of the Heavenly four-position foundation. What is that four-position foundation? It is the relationship of God, Adam, Eve and their children. What is the center of that four position foundation? That center is neither God, Adam, Eve nor the children. Love is the center and it connects everyone.

Who is the first one to experience love? We know that God should be the starting point of that love — love does not start with Adam and Eve nor with their children. Any action always takes a specific direction. If God is situated at a certain point, in which direction would He give His love? He would direct His love right at the center.

Love needs someone with whom to interact. Consider your eyes: both eyes move around to focus on something. There are three points involved — each eye and the point upon which they focus. The eyes must focus precisely in order to see clearly; otherwise, we would see things in a blurry way. God, like the eyes, must have a focal point toward which to direct His love. His attitude is not, "I am the Center; you must come to me". He always seeks to find the right focus; He is the one acting and moving.

There is nothing that God cannot do. Yet, can we say that God has no need for anything? If God had no need for anything more than what He already has, then He would be in a static position; there would be no action necessary. Nothing in the uni-



Reverend and Mrs. Moon with their daughter, Un Jin Nim, and her husband, Jin Hun Pak, after the Holy Wedding.

verse exists in a static position; everything is in a state of motion.

Seeking Love

Almighty God has everything within the universe — certainly all wealth, power and knowledge is within His domain. Yet, He does not exist in a static situation. Thus He must be moving, just as is everything else in the universe; He must be moving toward something, seeking for something. That something must be love.

God could use His wealth to propagate this love; certainly He could use power to make this love more exciting; certainly He could use knowledge to make this love more bright. Let us put this question to God: "God, do you need power? Do you need knowledge? Do you need money?" He would answer, "Well, not so much". But if we asked Him, "Do you need love?"

love, everything should breathe in and out together in harmony.

For the sake of love

All things are meant to act and react according to the rhythm of true love. In the relationship between man and woman, the man is in the subject position and the woman is in the object position. Even though some women think they are not in that position, nature knows better; nature doesn't follow anyone's opinions. For woman to say, "I don't need a man as my subject", is the same as her saying "I don't need to breathe air or eat food".

What is the deepest motivation behind human activity? Is it the desire for lots of money, status or knowledge? No, it is the desire for true love. Men and women will open up everything within themselves for the sake of true love. When two people are in love, the woman doesn't protest if the man embraces her from any position — he can come up and hug her from behind, or jump on her and knock her down — she is never offended by the affectionate expression of his love. Can you imagine a woman saying, "If you want to show me affection, you can only do it when we are sitting down, facing each other. It's not fair if you come up behind me"? No, a woman wouldn't set those kinds of conditions on her lover.

Only love can motivate a stately, dignified person to move around in a vigorous, lively way. God Himself would never



Jin Hun and Un Jin cutting the cake to celebrate the Holy Wedding.

He would say, "Yes!" in a very emphatic way. Love is really the only thing that God wants.

God could instantaneously gather to Himself plenty of power, knowledge, and money; but He has to work for and develop the satisfaction of His love. Love that we expect to experience in the future brings us hope. We can always look forward to more love in the future. We can never use up all of our love in the present. When we experience love in the present, we always want to improve, advance and increase it.

We can see that love is something for which God has been seeking eternally and will continue to move toward for eternity. Love is never a static thing; it must always be pursued. Which do you like better — something which starts out small and gets larger and larger for eternity, or something which starts out big and then gets smaller and smaller for eternity? Naturally, you would prefer the first. That is the way God feels, too, about love.

We want everything else in our environment and the universe to follow the motion of love, moving in the same direction and rhythm. We don't want things to go against that love. Centering on true

trade true love for anything else in the universe. However, there are people who marry for the sake of money; social status or some other superficial reason. The person who would do such a thing is not a genuine person.

Why should a person put love above all other values? It is because the ancestor of human beings — God — does that and we naturally take after Him. The instinct to cherish love above everything else is given to us by our Father, our Creator, who is our Cause and our original Ancestor. Every child resembles his parents; thus we resemble God.

Women are created to exist for the purpose of love; therefore women exist for men. The opposite is true — men exist for women and for love, not for any other reason such as money, power or knowledge. Isn't this true? Do you agree, or do you have a better idea?

All things that exist move according to a certain rhythm. This is not only true for human beings, but also for animals, insects, and even down into the mineral kingdom. The mineral realm moves, too. Although a stone may be stationary, its

(see EDEN, page 3)



President of the American Church, Dr. Mose Durst and Mrs. Durst, singing together for the guests at the evening entertainment at the Holy Wedding in Seoul.

Holy Wedding in Korea



New Future Photo

Reverend and Mrs. Moon with some of their family at the Holy Wedding of their daughter Un Jin Nim to Jin Hun Pak. Thirty-six couples of the second generation were also married at the ceremonies held on April 11 in Seoul, Korea.

EDEN

(From page 2)

molecules and atoms maintain a certain motion. The action and reaction of a subject and object relationship exists within all forms of life.

Stages of development

The result of the constant give and take between subject and object is growth and expansion on every level of existence. Everything develops according to stages. When we look at the development of the creation from a certain perspective, it appears that Darwin's theory doesn't explain that the smaller levels of existence always strive to have give and take with larger levels. In this way, the smaller beings elevate their value. Within the relationship of love, smaller beings want to take the object position to a larger being; with their give and take, the object can be elevated to the same level of value as the larger subject being. This occurs on all levels of existence; this is the nature of love.

Thus smaller beings can have hope for their growth and development in the future, because of their give and take with larger and larger subjects. This is the only way for a smaller being to become greater in value — within the relationship of love.

Thus a woman feels that she is the greatest, most valuable being and possess everything of value when she has love. When her beloved wants her to do something very humble, she will not protest. Thus love can make us larger and smaller. Love has that omnipotence.

If love could only make us larger, then



New Future Photo

Some of the Holy Wedding ceremonies were held in traditional Korean costume.

God, who possesses more love than anyone, could never go down into the small and humble places of the world. But because of His love, God can make Himself very small and can go anywhere He wants. You women might climb up onto your husband's shoulders and ride around — he wouldn't mind it at all, would he?

You like everything about your beloved. Thus love has a mysterious, wondrous power. Do you think I am exaggerating, or is this the truth?

Which is the case — does God go into love or does love go into God? Which would God prefer — Would He like to be included within love, or would He like for love to be included within Him? Which is contained within the other? God wants to be contained within love. Why is this? Every being wants to look forward to becoming larger and larger. Even God wants to look toward the future in order to become larger. Thus God should be able to be contained within love. Do you

understand? Since God also wants to have hope for the future, He wants to be able to go in and out of love and not the other way around.

All for love

All the beautiful things of the universe manifest themselves for the sake of love. The insects chirp in the night time and the birds sing during the day for the sake of love. These sounds are all a part of the universal orchestra of love. Human beings are in the position to be the kings and queens of all other beings and thus they are supposed to move in harmony and rhythm with love. Observing all this motion and sound centering on true love, God is drawn to contribute His rhythms of love, too.

Why do we think the way we do? It is because God created us to think in a certain way. Adam and Eve were created to stroll together hand in hand through all the things of nature, sharing in the harmony and beauty. God would have been so happy and excited to see such a scene.

Now you have some idea of what the universe is all about. You can feel within yourself that this must have been the original ideal for human beings; you know that this is not just a fantasy. This is simply the way God originally planned the world to be. The things I have been telling you clearly connect with all the experiences you have had in life; the things you have already observed tell you that what I am saying is true. Now you can see the universe in a clear and cohesive manner.

Love will never diminish or fade; it is the one thing that will expand and grow forever. Nothing else in the world has that power. □

Next month • Part Two

TORONTO

(From page 1)

including "The Storm is Almost Over".

Also, Rev. Burgenn of the Evangelical New Testament Assembly provided a quartet of talented singers and musicians, who performed several selections for us.

The spirit of God was evident as the congregation experienced a charismatic, lively, dynamic and exciting evening. The five speakers who spoke before the main evangelist raised the congregation to the threshold of revival. A spirited testimony from a lady in the congregation brought many shouts of acclamation.

The entire Revival meeting lasted almost four hours. Ending with a stirring altar call by Pastor Neville Clark of the First Calvary Pentecostal Church, many rose and made their way to the front. As the congregation sang, "Lord, I'm Coming Home", they raised their hands together in praise to God for His saving love. Many were in tears.

As the altar call continued, over half the congregation came forward to renew their commitment of faith to God and Christ in preparation of His Second Coming.

There was such a spirit of repentance and freedom as the barriers of race and



The religious revival held in Toronto, Canada.

denomination were melted away by the Holy Spirit. Everyone was truly amazed at the unity and feeling of belonging to the one family of the living God.

The activities we have undertaken in Toronto are the same tasks that Reverend Moon has initiated worldwide. We are now prepared to continue to expand our

work so that at the next Revival, double the number of churches can participate.

Many members of the clergy feel that this is the beginning of great revival in Toronto, and in Canada. We hope that the news of this great event will spread to all the churches and allow the spirit of God to touch us all. □

NEW YORK

(From page 1)

replaced by a fake "people's church".

Ambassador Sanchez called for a spiritual renewal of the American democracy, "in order for communism to lose its attractiveness, America should stand up for high moral and democratic standards". Quoting Gandhi, he said that "true reform can only come from within." For him, the basis of America's strength rest on her Christian values.

The CMA seminar has documented many instances when religious freedom has already been seriously eroded. With its legal arsenal of tax code and regulations, the state is now in position to influence church policies, whereas churches have been excluded from the state turf: public education.

Major impediment

For many speakers, church apathy itself is the major impediment to Christian development. If churches had been willing to address the social and spiritual evils of our modern world, the state would not have to step in with its inadequate materialistic paraphernalia.

In describing the tragedy of drug abuse, the Rev. James Allen, pastor of the Addict Rehabilitation Center, said "I believe that may have allowed the drug problem to develop in order to awaken churches to the terrible reality of sin. Our children are at stake and they are the only thing worth to be saved."

After he introduced his choir composed of ex-drug addicts, Rev. Allen said "these people were considered 'basket' cases, but if you have love in your heart, you should not be afraid to talk to them and help."

Extended family

Mrs. Ramina Williams, founder of "B. MAD" (Black Mothers Against Drug) advocated the creation of a spiritual extended family in order to counteract the devastating effect of broken families.

Even if the 'homeless' do stink or drug addicts do not often respond, "you have to get involved, and show them that you care about them, just that can create miracles," Mrs. Williams said. "You also have to learn their vernacular, organize something exciting for them to do, and show them positive values."

This is the goal of Pastor Craig Dahl who presented his program of "Outdoor Adventure and Youth Development" organized by Youth for an Ethical Society (Y.E.S.).



The head table at the "Call to Unity" seminar in New York.

Dr Johnson clearly showed ministers the writing on the wall: "if you do not succeed in bringing young people to Christianity, in one generation, all your churches will be dead!" This would endanger the future of the whole society because early church education nurtures the system of values that makes good citizens.

For all the serious problems that Christianity faces today, many solutions already exist. But those remedies cannot be implemented without cooperation between churches. How would the ministers at the C.M.A. conference trek the path toward unity?

The Rev. Owen Augustin thinks that ministers must learn how to deal with each others different cultural, social and religious backgrounds. "Differences will not go away," he said, "everyone comes to Christ with one's own baggages, but we must realize that we are part of the same consciousness, saying the same thing differently."

Rev. Laura McMillian overcame her reservations about the Unification Church after her first workshop in Phil-

adelphia. There, she did not give her real name for fear of "some kind of blacklisting", but later, after many prayers, she realized that "everything was in God's Hand".

Connect to the Generator

"If the Unification Church is of God, it shall stand; if God speaks against it, it shall fall," said Evangelist Dorothy Austin who felt free to put aside her religious concepts in order to experience a bigger reality. "If we hold to our ideas, we are just connected to a battery, but if we connect to God, we are connected to the Generator."

"Getting back to the upper room (of the Pentecost) and getting down on our knees, and pray together" is the main connecting experience, according to Dr. David Licorish.

More than talks, what made the conference meaningful to everyone was the prayers and songs that sprung from the heart.

On every one of the printed programs were Jesus' words, "For where two or three are gathered in my name, there I am in the midst of them." □

Workshop on religious liberty

This workshop on Religious Liberty was held during "A Call To Unity," the first "Causa Ministerial Alliance" seminar held in New York City on April 11-12, 1986.

This workshop was chaired by Dr. Osborne Scott, Pastor of Trinity Baptist Church in Brooklyn and Professor at City College in New York who offered many helpful insights concerning the issues that currently threaten religious liberty in America.

Rev. N. J. L'Heureux, Executive Director of the Queens Federation of Churches and also a member of the Religious Liberty Committee of the National Council of Churches highlighted his concerns about government entanglement in the affairs of churches. One of the specific issues he discussed was the landmarking of church buildings in New York City.

He pointed out how this has had severe implications for a large number of churches which simply cannot afford to maintain their church buildings in accordance with the stringent requirements of the New York City Landmarks Commission.

Rev. L'Heureux expressed his view that, in some instances, the church congregation had effectively lost control of their church and that funds that had previously been earmarked for various forms of religious ministry had to be directed to meet landmark requirements.

Attorney John Biermans who serves as Assistant Legal Counsel to the Unification Church of America gave a legal perspective on the current threats to religious freedom.

He outlined the subtle, yet steady, decline in religious values in our society, much of which has been approved and supported by our courts. The balance in favor of religion that existed 30-40 years ago has dramatically shifted in recent years to the point where there is often outright hostility towards religion in many aspects of public life today.

He cited a long list of examples ranging from the failure of schools to allow religious clubs "equal access" to school facilities, to the current attempts by abortion advocates to remove the tax exempt status of the Roman Catholic Church in this country.

Unite in the cause

The final speaker was AME Zion Pastor Henry of the Mission of Hope Church in Richmond Hill. He gave a rousing "sermon" on the need for clergy of all faiths to unite in the cause of protecting religious freedom and spreading the word of God. By offering a variety of inspiring Biblical passages and masterful inflections in his voice, he had the audience on its feet by the time he concluded.

With Rev. Henry's inspirational remarks, it seemed as though everything had been said. Nevertheless, the question period proved to be equally lively. The most controversial discussion arose on the issue of the so-called "Gay Rights Bill" which was recently passed in New York City.

Many members of the audience expressed their concern that this new law could lead to such consequences as homosexual teachers imposing their values upon our children. This view was somewhat tempered by Rev. L'Heureux who pointed out that while we may vigorously disagree with the beliefs (or non-beliefs) and practices of others, our religious freedom requires that we take special care not to condone discrimination against any group.

Other issues raised included the right to street preach, ways to protect clergy from clergy malpractice lawsuits, clergy confidentiality and the need for the Christian community to make its voice heard more effectively on current moral issues. □

Religious Youth Service: From dialogue to action

By John Gehring

Do you believe in unity as a solution to the problem of war? Are you one of those people who believe that the call for peace is an active commitment, a commitment that requires us to be living prayers of action? If you believe that the movement towards a peaceful world, a world of love and happiness is also the hope of an Absolute being then you should find Reverend Moon's proposal for the foundation of the Religious Youth Service (R.Y.S.) as one significant step towards the accomplishment of this goal.

The R.Y.S. is a challenge to the religious community for it asks all religions to work cooperatively in solving basic problems in areas where physical suffering abounds. At the Assembly of World Religions gathering in McAfee, New Jersey, in November 1985, Reverend Moon appealed to religious leaders from around the globe to put aside differences of theology and accept the universal call of God by acting in cooperative ways to care for His needy children.

He stated that since the ultimate purpose of religion is to fulfill God's will, that is, the ideal world of peace and happiness, religions should be more concerned with world salvation than that of the individual or one's own denomination.

Reverend Moon envisions the religious world's responsibility to a world filled with confusion in its value systems and asks that it take responsibility for this confusion. The corruption, drug abuse, terrorism, racial discrimination, genocide, war, unjust distribution of wealth, disregard for human rights and totalitarian communism are moral plagues that require an active religious response. Religions according to Reverend Moon, have not provided a convincing witness to the reality of the living God. This failure centers on the lack of sincerity in the practice of love. The cost of this hypocrisy has been the widespread growth of atheism.

Rekindle the heart

To those who view the divisions and conflicts among religions with regret there must come a God centered response. To the poverty and indifference of our modern age, a living, active faith

must rekindle the heart flames of a humanity numbed and asleep. From this need the Religious Youth Services has emerged. God and humanity long for the cooperation of religiously minded people.

The world aches for the prophetic and priestly response to sectarianism and other divisive elements. Reverend Moon is asking for the young of all the world's faiths to respond to this universal calling. Young God-loving people coming from all cultures, races and religions are being asked to serve the world's needy.

R.Y.S. is in a sense the beginning of a religious Peace Corp. Young people will travel to various countries of the world with a willingness to serve and a commitment to hard work. The projects that develop will be done with the cooperation of local and national governments.

While this summer's project will focus on Senegal, in the future the hope is to have ongoing projects throughout the world. The young participants should receive the double blessing of learning how to work harmoniously with a cross-section of the world's people while discovering a new sensitivity to the physical and spiritual needs of a particular nation.

This training will help them become better people, better citizens of their country and in a real sense true global citizens.

Senegal

R.Y.S. is beginning its activities in the Western part of Africa in the promising nation of Senegal. With the official approval of the Senegal government and in cooperation with the Office of Social Development and the mayor of Dakar, several projects and project sites have been chosen.

In Kayar, on the northern coast of the country, 80 young people will help plant 600,000 seedlings in an effort to prevent shifting sand dunes from engulfing the areas fertile vegetable gardens.

In the capital of Dakar, teams of young volunteers will help refurbish medical dispensaries and secondary schools in the city. Vast overcrowding in this city is one of the results of the recent drought conditions which makes this urban development absolutely necessary.

This summer's project has already caught the attention of people from all corners of the globe. The time has come for a new age of religious cooperation and young people are responding to that challenge with great enthusiasm. □

YOUR CONTRIBUTION CAN MAKE A DRAMATIC DIFFERENCE.

**THE FUTURE OF THE AFRICAN CONTINENT DEPENDS
ON THE COMMITMENT OF LOVE GENERATED FROM
THE WORLD'S RELIGIOUS TRADITIONS.**

PLEASE SUPPORT THE RELIGIOUS YOUTH SERVICE



DETACH HERE



**RELIGIOUS
YOUTH
SERVICE**

JAF Box 2347
New York, NY 10116
(212) 695-0446
Telex: 4991393 NWERA
Cable: IRFNC

CONTRIBUTION TO THE RELIGIOUS YOUTH SERVICE

☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ OTHER

NAME: _____

ADDRESS: _____

Thank you for your contribution! Please make your check payable to:
International Religious Foundation—Religious Youth Service and mail to: JAF Box 2347, New York, NY 10116.
IRF is a non-profit, tax exempt organization. Donations are tax deductible.

University students studying church in the UK

British TV films Scottish visit

By David Hanna

As a part of their course "Religion in Contemporary Society" 21 students from Newcastle University spent a day with members at the Unification Church's Edinburgh center in February.

The session was filmed by Tyne Side Television for an 11-part series on Channel 4 following a year in the life of Newcastle students.

Lecturer Dr. Denis McEoin, who is an expert on the Baha'i Faith and Islam, wanted his students to meet Unification Church members face to face.

"I would like students to have contact with Unification Church members in order to help them form their own opinion", he said.

Dr. McEoin had to work to convince the TV producers that Religious Studies

would be of interest to viewers. However, they were eventually 'converted'.

On the day of the visit Assistant producer, Alex Murchie, told one of the members that if she had the chance to take a course at Newcastle it would be in Religious Studies. "It's more stimulating and varied than you would think", she said.

The visit began with members and students meeting in small groups and recounting anything in their lives which could be called a 'religious experience'.

Then the regional leader of the Scottish Unification Church, Martin Warner, told the visitors how he was introduced to the church by his parents.

He then explained what goes on in his region and how the center is used for various church activities.

In order to give a brief idea of what a newly arrived guest in the center might listen to, the students were taught a lecture on "Principle of Creation", the first part of the church's theology.

Following lunch, a film on the worldwide activities of the movement as shown.

The day was concluded with the question and answer session. □

The London HQ hosts 21 visitors

By William Chasseaud

Students from the London School of Economics and a party from the Manchester Arts Society made a joint visit to Lancaster Gate on February 8 to learn about the Unification movement.

21 visitors attended the 1 day program.

The students, who were studying Sociology or Philosophy of Religion were accompanied by sociologist Dr. Eileen Barker, author of *The Making of a Moonie*.

Dr. George Chryssides, an academic who recently attended the Assembly for the World's Religions in the United States of America, led the group from Manchester.

The program for the day was:

1. Introduction to the Unification Church, Rev. Moon, and the projects and activities of the movement.

2. An overview of the Principle, the teaching of the Unification Church.

3. Discussions over lunch.

4. The song *The Highway of Life* by Chris Davies about his conversion.

5. The video *The People of the Quest* depicting church life and church activities.

6. Question and answer session with a panel from church headquarters staff, during which the visitors expressed an interest in how members lived and what attitudes they had to moral issues of the day, e.g. abortion, homosexuality, and equality of men and women.

In general the guests were appreciative of their visit. The leaders of the two groups thought that the program was a good one.

According to Dr. Chryssides it was "a fair and typical presentation of Unificationism".

"I don't think that anyone could have gone away thinking that the Unification Church is a political movement" he said.

"I think that the visit was very successful in helping to break down barriers and to remove prejudice.

"Generally, everyone was glad they had come, but I thought I still detected evidence of preconceptions remaining which are conditioned by media stereotyping", Dr. Chryssides concluded. □

Reprinted from "Unification Newsletter"

LEGAL MILESTONES

Allegations of brainwashing rejected by CA court

By John Biermans

On March 31, 1986, the Court of Appeal of the State of California (First Appellate District) unanimously ruled in two separate cases that the Unification Church could not be sued under claims of brainwashing, deception, false imprisonment and intentional infliction of emotional distress by three former members of the Church.

The case of *Molko and Leal v. HSA* involved two former members who had undergone abduction from the Church and were forced to recant their beliefs. The trial court had previously granted the church's motion for summary judgement rejecting the validity of testimony of psychiatrists Margaret Singer and Samuel Benson that the plaintiffs had been subjected to "mind control". The judge noted that the doctors had never even examined the plaintiffs and that neither plaintiff had ever been restrained by the church or its members. This ruling was upheld by the Appeals Court.

The Court stated:

"Perjoratively characterizing the Unification Church as a 'cult', and suggesting that its purposes are not authentically religious, plaintiffs' experts [Singer and Benson] essentially seek to establish that the 'tremendously sophisticated' indoctrination techniques employed to induce *Molko and Leal* to join the Unification Church destroyed their capacity to exercise free will and judgment. However, the scientific perspective of plaintiffs' experts ignores the religious aspect of the Church's teachings and the spiritual nature of its hold on its members. To this extent, the evidence supplied by these experts disregards the testimony of plaintiffs themselves and is incompatible with plaintiffs' position in this lawsuit. *Molko and Leal* not only concede 'the bona fides of the Unification Church's religious beliefs', but acknowledge that, like other members of the church, they sincerely adopted those beliefs".

Mental Health "Experts"

The arguments made by the mental health "experts", Dr. Singer and Dr. Benson, have long been advocated by members of the "anti-cult" movement. These

"experts" in the words of the court, "seem to have reasoned backwards from their disapproval" of the Church.

The Court of Appeals wrote that the inquiry urged by the psychiatrists "would not be possible... without questioning the authenticity and the force of the Unification Church's religious teachings and permitting a jury to do likewise, which is constitutionally forbidden".

The Court added that the allegations made by these apostate members of the Unification Church did not present the Court "with a substantial threat to public safety, peace or order". Therefore, it would be constitutionally impermissible to allow the state, based solely upon the opinions of Dr. Singer and Dr. Benson to conduct an inquiry into the "methods employed by members of a valid religious organization to impress their ideas upon mentally competent adults... If liability could be imposed in such circumstances, any disaffected adherent of a religion could bring suit alleging that he had been 'brainwashed' by the religious organization, and courts would become entangled in determining which former adherents acted out of true faith and which were subject to 'mind control'. This is a result clearly at odds with the First Amendment".

Misrepresentations

One of the central issues in this appeal involved allegations by the plaintiffs that there had been misrepresentations about the actual identity of the Church when *Molko and Leal* were initially introduced. However, the Appeals Court affirmed the trial court's ruling that the testimony of Dr. Singer and Dr. Benson conflicted with that of the plaintiffs in this regard. As stated by the Court of Appeals:

"Thus, in a lengthy order granting summary judgment, the court specifically found that the misrepresentations of the Church and its failure to at first disclose its affiliation with Reverend Moon 'cannot be deemed material or to have induced either plaintiff reasonably to have relied upon them. Plaintiffs' own testimony eliminates any triable issue of fact in this

regard.' Referring to the testimony of plaintiffs at deposition, the trial court observed that, '[b]y their own admissions, plaintiffs agreed to join the group because their association satisfied personal concerns and anxieties both were experiencing.' The admissions that they joined the group for reasons which were not dependent upon its formal affiliations were buttressed, the court found, by the fact that 'when [plaintiffs] learned the group was part of the Unification Church, they did not leave or attempt to leave, although they knew they might have done so. Their actions reflect that it was not their unawareness of defendant's affiliation that caused them to stay'".

The Court further stated:

"There is no competent evidence [that] either plaintiff was compelled to join the Church or prevented from leaving. To the contrary, plaintiffs were at all times free to maintain contact with non-members, as they did, and to end their involvement with the Church and repudiate its teachings, as eventually they also did. The techniques used to recruit and indoctrinate plaintiffs... are not materially different from those employed by other organizations."

No Emotional distress claim

In the second case decided by the Court of Appeal, *Dole v. HSA*, the Court applied the same rationale to reject Dole's allegations of intentional infliction of emotional distress, fraud and restitution of a gift. Again, the Court found that to allow such allegations to go to trial would be a constitutionally impermissible intrusion into the "authenticity and force of the [Unification] Church's religious teachings".

As if to add greater force to their decision, the Court of Appeal also reversed a lower court decision which had dismissed a countersuit by the Unification Church against one of the plaintiffs, David Molko, and two other persons all of whom had been involved in deprogramming or faithbreaking of Church members. With this reversal, the Church is now entitled to proceed with a lawsuit to receive res-

titution for the kidnapping and deprogramming of its members.

Civil liberties attorneys have hailed this decision as a tremendous victory. It is believed that this appellate ruling will put a damper on the recent increase in lawsuits against churches by former members, many of them making multimillion dollar demands. Thus, the decision is seen as a major victory for religious liberty.

In fact, several attorneys have written offering their congratulations, saying that these cases "obviously represent a tremendous victory for you." One prominent church/state law firm added:

"We are involved in prospective litigation in California on behalf of another client in a similar situation, and this opinion will be most helpful in defending the lawsuit." The Unification Church sees that it has again been completely vindicated by one of the leading appellate courts in the nation. In summary, the Court of Appeal ruled that:

(a) The Church is a sincere and bona fide religion.

(b) The Church's teachings and techniques do not constitute brainwashing.

(c) The state may not constitutionally examine or conduct an inquiry into legitimate religious practices and beliefs.

(d) The lawsuits by the ex-members are dismissed, but the Church will be permitted to bring an action against the deprogrammers or faithbreakers on behalf of its present members.

In recognizing the bona fides of the Unification Church, the Court made a clear and unequivocal statement:

"federal and state courts in addition to the one in *Katz v. Superior Court*, have recognized that the primary purpose of the Unification Church is religious and that its beliefs are protected under the free exercise clause of the First Amendment. As stated by one federal court, 'the Unification Church, by any historical analogy, philosophical analysis, or judicial precedent... must be regarded a bona fide religion.' Unification Church v. INS, Holy Spirit v. Tax Comm., etc. □

For more detailed information please write to:

HSA Legal Department
4 West 43rd Street
New York, NY 10036

PWPA examines apartheid in South Africa

By Gordon L. Anderson, Ph.D.

On March 20 a diversity of scholars from both inside and outside South Africa assembled for a rare dialogue on apartheid. Very fruitful exchanges took place in this country polarized and politicized by the doctrine of apartheid. Of the 30 participants there were conservative and "enlightened" Afrikaners, liberal and left Englishmen, conservative and radical blacks, two Indians, two blacks from other African nations, and a white American. One government official attended the opening session.

The title of the conference was "Ideas Have Consequences: An Examination of the Concept of Apartheid". Eleven persons presented papers. Among them were Panos Bardis, University of Toledo, USA, "Apartheid, Monocritics, and the Philosophy of Consequentialism;" G. Edward Njock, University of Yaounde, Cameroon, "On the Possibility of Dialogue between South Africa and the Rest of Africa;" Kivuto Ndeti, Nairobi, Kenya, "A State Without a Nation: Alternative Strategies for Change;" and Christie Davies, University of Reading, U.K., "Capitalism Versus Apartheid in the 'People's Republic of South Africa'".

Against peace

PWPA has always considered apartheid to be a divisive policy which spawns fear, resentment and violence. In a statement issued September 18, 1984, the Reverend Chung Hwan Kwak, Chairman of PWPA's Board of Directors said "By its very nature, apartheid is a teaching and practice which works against the interests of peace. It must be condemned".



The two co-chairmen of the conference, from left, Prof. Eric Wainwright, president of PWPA South Africa; and Prof. Moses Bopape, vice-president of PWPA South Africa; with Wilfred Halenke, Secretary General of PWPA.

However, PWPA has striven to bring about non-violent solutions, recognizing that much of the violence given attention by the news media stems from organizations which use the apartheid issue to pursue their own ideological goals or designs on power. Rev. Kwak further stated:

"The manipulation of resentment of black Africans for the purpose of dividing and conquering is also condemned as it is not in the interests of the unification of Africa ... The PWPA conferences should serve as a catalyst to break down barriers like the doctrine of apartheid, and the resentments and fears it has spawned."

The South African PWPA meeting was an effort to fulfill this mandate. The following is based on excerpts from a report sent by Wilfried Halenke, Secretary General of PWPA-South Africa:

Getting visas

Obtaining visas for Prof. Bardis (United States), Prof. Njock (Cameroon), and Prof. Ndeti (Kenya) was a real challenge, partly because it was the first time that I had dealt with relevant government departments which had to approve the applications. Some visas were delayed because of red tape, but in the end the various officials all turned out to be quite helpful. Prof. Ndeti almost did not fly. By

sheer coincidence he visited his office the night before his flight left, saw my telex that his visa was approved, and caught the flight six hours later in the early morning.

I wanted to give the conference some good publicity, especially to make PWPA more known in this country. The academics, however, preferred not to involve the press. The press here is starved for conferences such as ours, they would have turned it inside out to make some story that suits them. The involvement of the press would probably have inhibited the openness of the dialogue.

The conference started at the Indaba Hotel 20 km from Johannesburg. Professor Wainwright, President of PWPA-South Africa, gave a short welcoming

because we had two visitors from elsewhere in Africa, and others came because they knew of Panos Bardis and wanted to meet him. I must say we are grateful to PWPA International for the added expense it took to get them to the meeting. The outside point of view is always refreshing here in South Africa.

After the conference the three visitors stayed and visited the University of South Africa at the invitation of Prof. I. J. van Eeden. In the afternoon we visited the Rand Afrikaans University which epitomizes Afrikaner values as the guest of Mr. Johan Fick.

Profs. Ndeti and Njock gave a speech on academic exchange within Africa. We had supper at Mr. Fick's home. He is a member of the ruling National Party and

Johannesburg city councilor. He told us that his visits to other countries, including a PWPA conference in Zambia, has been causing him to reconsider his stance.

Meeting officials

On the next day Profs. Ndeti and Njock had lunch with two officials from the department of Foreign Affairs. Tuesday evening we were guests of honor at a banquet hosted by the Mayor of Johannesburg, Prof. Harold Rudolph. He gave the visitors gifts and offered to invite a mayor from another African country, if it could be arranged.

Wednesday we travelled to Mafikeng, in Bophuthatswana. Dr. Roger Spegele was our host at the University of Bophuthatswana. We met the Minister of Foreign Affairs, the Minister of Education, and the Minister of Manpower. Prof. Njock and Prof. Ndeti especially were impressed by the calibre of these Bophuthatswana government officials. They said afterwards that they had had the impression that the homelands were administered by mere puppets of South Africa's rulers. But these men were independent statesmen isolated from and misunderstood by the world community.

The Foreign Minister, reflecting somewhat philosophically, said that the isolation of Bophuthatswana may be a blessing in disguise for it led to the economic development of that black nation without any assistance from the international community. Our academics expressed admiration and made comparisons with other African countries. Profs. Njock and Ndeti then went on their own to meet the most outspoken critics of the status quo in South Africa. □

Gordon L. Anderson is the Secretary General of PWPA.



Some of the participants in the PWPA conference taking a break.

speech. Then we were treated to half an hour of beautiful songs by the Sunrise Singes (four Unificationists from Soweto). Everyone was inspired! Some academics started dancing.

No mud-slinging

The schedule was tight. The tone of the discussion was mostly courteous, no mud-slinging, although it got quite heated at times. Panos Bardis gave a talk on Saturday evening about PWPA and its founder and he did a marvellous job. He spoke about PWPA in general, about the *International Journal on World Peace*, about brainwashing and academic freedom, and then answered questions which were put to him.

I heard a revealing testimony about the value of the three visitors from outside South Africa as a catalyst for unity and a civilized discussion. This testimony came from Rev. Elia Tema, who is a severe critic of the government, and who normally does not even attend conferences that seek to create dialogue between black and white. He told me that the South African academics all tried to make their comments informative, to help the visitors understand the situation better, and they also refrained from shouting at each other in order not to give the visitors a bad impression.

In addition, the visitors were a drawing factor. Many participants came



A&S
FLOWER EXCHANGE INC.
AVAILABLE
SERVICE

ON
FRESH-CUT FLOWERS
ALL YEAR ~ ROUND

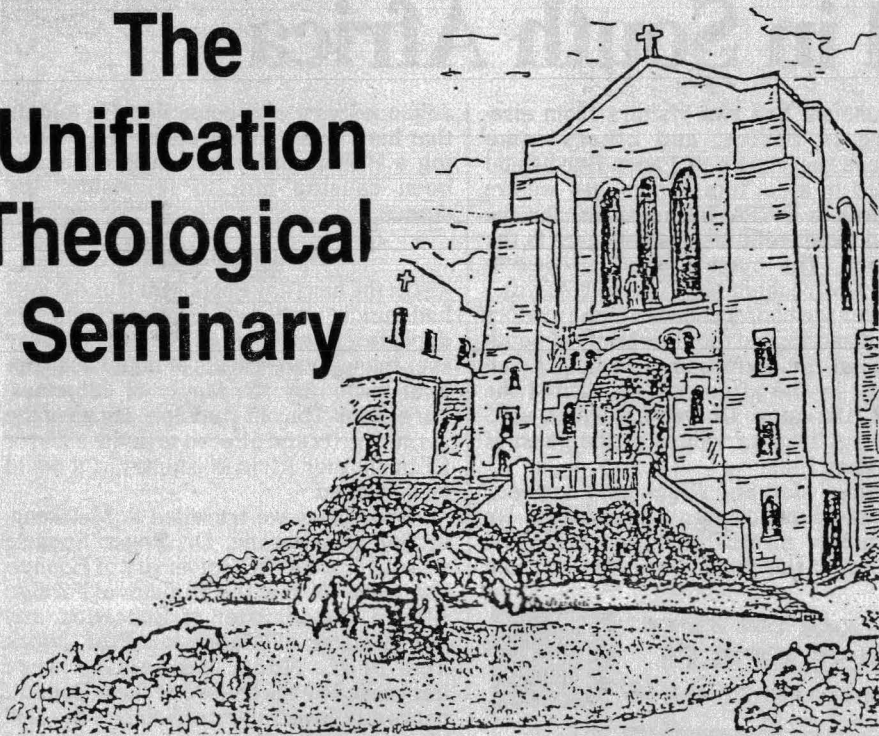
CALL TOLL FREE

1-(800)321-3203

IN FLORIDA

1-(800)543-1601

The Unification Theological Seminary



**is now accepting applications
for the 1986 fall term**

**Prepare Yourself
For Your Future Mission
Complete Your College Degree**

With recent developments in our Unification movement, well-prepared leaders and spiritually mature and educated members will be needed in the coming years more than ever. The Seminary offers programs in religious education, ecumenism, and ministry in preparation for a variety of missions in the Church.

The Seminary is in its eleventh academic year and is now accepting applications for the 1986 Fall Term. These years have been incredible years of development and this year should again be greater than the past.

UTS has included the following new courses:

Management of Non-Profit Organizations
Comparative Religion: a Gandhian Approach
Sociology and Religion
Ecumenical Relations: Working with Christian Clergy
Teaching Unification Worldview (CAUSA)
Advanced Korean

Please consider your educational needs as a member of a worldwide movement. The Seminary is offering leadership training for frontline missions. Included with academic study is the opportunity for practical applications such as participation in church and minister visitation, Home Church, CAUSA Seminars and Theological Conferences.



CLIP OR COPY

- ☐ Please send me an application for entrance to UTS
- ☐ Please send me information on how I can finish my degree in order to enter UTS

Mail to:

Office of Admissions, UTS
10 Dock Road
Barrytown, NY 12507
(914) 758-6881

UTS Blessing workshop

This article is based on reports prepared by Myrna Lapres, Derek Dey, Alfred O'Connor and Erin Bouma

On Saturday, April 19, the Unification Theological Seminary hosted a second Blessing workshop for the entire community. More than 100 UTS community members participated in the full day's activities, which included large gatherings, small group meetings, a lunch discussion, panel discussion and individual and couple counselling. Dean of Students, Mary Lou Zochol, coordinated the event, along with the Blessing Committee and other guest



Mrs. Nora Spurgin.

speakers.

The morning speaker was Mrs. Nora Spurgin who focused on "The Value of the Blessing". She especially stressed that through this Unification sacrament, the individual is elevated in their relationship to God. This new position, she explained, doesn't automatically make us "a different person" but rather gives us both new opportunities and responsibilities.

Mrs. Spurgin's talk continued as she spoke of the significance of the ceremonies surrounding the Blessing. Two keys that Mrs. Spurgin offered us in order to fulfill and keep our vows were: 1) to uphold fidelity and purity, and 2) to maintain a public life beyond the family-level.

The question and answer period which followed, raised issues concerning children and family finances, the position of husband and wife, various understandings on original sin and its restoration, and coping with resentment.

Mrs. Spurgin shared that she believes that, even if we don't understand it, God gives the Blessing and He won't take it back (only we ourselves can lose it through neglect or negation). Naturally, however, the more an individual or couple understand and appreciate the Blessing, the richer the experience with it will be.

Over lunch, Blessed wives met with sisters in the student lounge and discussed the "Role of Women" in Unification married life. This gathering was complemented by an afternoon small group meeting on the "Role of Men in the Blessing". Nobuyoshi Hori testified that he had begun his marriage by imposing a "Principled expectation" upon his wife and explained to her how she fell short of what she should have done. He regrets, "It was so difficult to rebuild our relationship".

Other points which emerged from this session included the advice to deal with one's spouse "as she is, not as you seek her to be". Dan Fefferman related that he found the three day ceremony to be, rather than a panacea for all ills, more realistically a point of deeper spiritual

challenge. Alex Colvin suggested that, through deeper empathy, a brother has a chance to inherit the "heart of God" within his wife, if he is to relinquish his unreal expectations. Brothers in the meeting were challenged to listen, support and understand; the feminine within man (anima) is so often the "unheard voice".

Mrs. Spurgin during the same period, led a meeting on "Blessing preparation". Her advice for members getting ready for the matching was to trust God. "Let go. Get rid of your spiritual barriers so that the spirit can flow". She recommended that each candidate work on themselves — their faith, their heart, their physical appearance — before the matching and Blessing. She responded to questions about rematching by recognizing that a lot of hurt has taken place and that it is much harder for someone to give their heart freely and openly the second time. Most importantly, she urged, we should "be sensitive" to each other's feelings.

Another afternoon group session featured Rev. David and Takeko Hose speaking on "Married Life". The Hoses discussed the interrelationship between financial needs and spiritual commitment: "Do I only work for God when my belly is full?" asked Mrs. Hose. She told the roomful of participants she had been able to give birth to one of her children through a apsecial clinic for \$25, rather than strain their already overburdened church center at the time. They both believe that this was a foundation course



David and Taco Hose.

for their family life and that now they are in more of a position to be down to earth about their practical needs.

Artists and Warriors

The Hoses contrasted their personal ancestral backgrounds: he had Christian and artists in his lineage and she had Samuri warriors. They described the struggles that they faced in light of this reality. But, even beyond differences of East and West, Rev. Hose added, there are many differences still between men and women. They both agreed that, with the advent of children, unresolved problems clearly emerge; "Parents are born when the children are".

One of the deepest experiences in the Hose's married life was the offering of one of their children for adoption. Rev. Hose expressed that he "could understand what it meant to God to give his son Jesus to the world". He contrasted that they were giving their child to a family they knew and that they were reassured the new family would take care of him. He posed the question: "Can you imagine

(see BLESSING, page 9)

ORATORICAL CONTEST

God's Providence and the Individual

On February 20, the 'David S. C. Kim Oratorical Contest' was held at the Unification Theological Seminary. The topic was "God's Providence and the Individual" and Carol Flowers and Kerry Williams tied for first place. These are excerpts from their speeches.

By Kerry Williams

Upon hearing the word 'Providence' there comes to mind thoughts of a Divine Guidance shaping the course of human history — history interpreted not as a random, haphazard series of events, but seen rather as chronicles of the Great Creator steadfastly guiding human beings throughout the ages to help Him fulfill His ideal.

Each one of us holds dear to our hearts stories of men and women who worked together with God for the sake of mankind, sacrificing themselves for a future Kingdom to come. People such as Noah, Abraham, Tamar, Rebecca, are well-remembered for their extraordinary acts of faith, their deeply unselfish love for God. We cherish our memory of King David not for his conquests in battle, but for the hunger within him to serve his mighty God: "Lo, I come, in the roll of the book it is written of me; I delight to do thy will, O my God; the law is within my heart."

Authority of Jesus

Jesus' longing for God and the fulfillment of His will was unprecedented in history. In walking through the valleys of Israel, Jesus did not think of them as belonging to someone else. He thought instead that "God is my God, Israel is my nation, these are my people". He was a man who understood the Will of God as his very own.

We are stunned by his sense of authority at age twelve when he chastises his parents who accidentally leave him behind in the temple: "How is it you sought me? Did you not know that I must be in my Father's house?" Jesus' greatness lay ultimately not in any specific event which occurred during his lifetime, but in the unconditional devotion of heart he displayed towards the God he knew not as a master but as his father. With the heart of a son he could see that God's Providence extended beyond the salvation of Israel to encompass the entire world. The Davidic Kingdom he sought to establish included Jew and non-Jew alike, because his Father was the Parent of all mankind.

Let us suppose that at this point in my speech there appears an individual who comments:

"Well, Kerry, what you say has merit. It has value and I can't deny that your words contain truth. But honestly speaking, I've heard those words before and no doubt I'll hear them again. I'm aware of the God who has been striving for thousands of years to accomplish His will, I'm aware of the great men and women who have furthered His Providence through their sacrifice, and I'm

even aware that this is the messianic age! But you know what? It all sounds like a story to me, and I'm getting tired of hearing stories."

Thus we find ourselves confronted with the existential dilemma of the individual who seeks to find his place in the seemingly monolithic Providence of God.

"There are the devout saints and sages, and then there is me — one rather fragile, rather sinful human being."

One of the most agonizing problems of our human experience is that few, if any of us, live to see our fondest hopes fulfilled.

Our difficulties are doubly compounded when we add to our personal woes the burden of a Cosmic Parent whose sorrow extends to the suffering of all humanity. It just seems like too much to bear. And so we draw our line of demarcation, informing God of the distance we shall go and no further. We tell Him, in as nice a way as possible, "God, you have your will and I have mine."

Herein lies our greatest mistake — the perpetuation of an illusion which continues to blind the sight of so much of mankind. We insist on perceiving God as the imposing Master who has providential demands He must make on us, and fail to see the Creator who knows more than anyone else the key to our happiness. Each individual has planted within him the seeds of universal love, and fulfillment can only come when those seeds are watered with the vision and hope of the Father who planted them there.

How can we realize our value as individuals in the Providence of God? First, it is by realizing that the Kingdom of God shall begin right here with you, you are the starting point. It can begin no place else. The stories of the saints in history are only the stories of the saints in history. We need to grasp that in this very moment God has given us life in order to perfect His love through each one of us.

Our difficulty to love and be loved fully does not find its origin in our own hearts, but rather in the heart of him who longs to dwell in love with His enemies, His rebellious children, meeting rejection and isolation from the very bosom of His creation.

The heart of God in His providential work can be described in one sentence from Genesis 3:9 — "Adam, where are you?" Our Father has been ceaselessly searching throughout history for the Adam and the Eve who will turn their faces towards Him, responding to His call not just with their voices but with the very fabric of their lives.

When we can be present to the realization that each one of us has emerged in history to become a part of this Providence, that God's happiness and our own are inextricably interwoven, then we have embarked on the journey that will enable us to fulfill our heart's desires. □

By Carol S. Flowers

Listen! . . . Can't you hear the cry of the people! Thousands of people are suffering in a world of injustice. Ethiopia and Cambodia should speak loud enough as vivid examples in our age. And consider the fact that 42% of the world's population today are oppressed under the iron hand of Communism, a social system which denies even the most basic human rights.

On the streets of India last summer, I witnessed masses of people living under the most miserable circumstances. The deep brown eyes of the children's faces still penetrate my heart and linger in my memory. The suffering goes on and on . . . even now! And who's responsible for this? Who's at fault? Me? You? And most importantly, who will save this world?

The Providence of God is most essentially a Providence of Salvation. His goal is one . . . to save all people. Then one might ask, why hasn't He intervened? Where is God today? Is the Omnipotent God powerless before his own creation?

What can God do?

During a tour of Communist China last year, I asked a native tour guide about his understanding of God. He laughed! and said, "God?, what can God do?"

It's a very good question, what can God do without us? The simple truth is that, God is helpless without our help. The fulfillment of human responsibility is absolutely central to the fulfillment of the Providence of God. God needs us as much as we need Him.

However, it has become characteristic of our generation to avoid the real rot of the problem by pointing our finger at the social systems, economic structures and political powers as the source of the breakdown. It's the hierarchy, the bureaucracy! Why don't they do something?! Yet all institutions are made of individuals, like you and me.

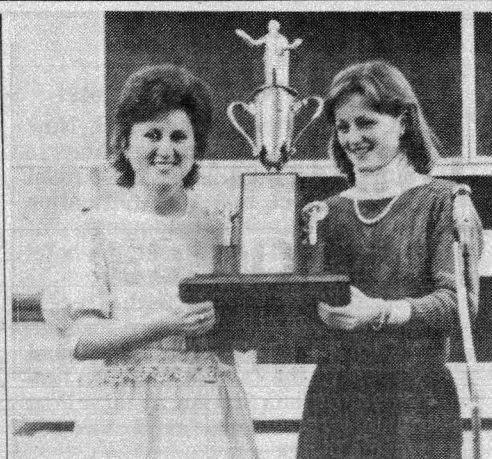
Then what is the responsibility of the individual in the Providence of God? It begins with a Commitment. First, a commitment to knowing God. We don't know God. We don't feel His concerns as our own, and consequently we continue to live with senses numb to the real tragedies that surround us and ears deaf to the cries of the people. Take the great men and women of the past as examples. Their influence came essentially from their passionate and intimate communion with a living God.

The saints of God have always been giants of prayer. St. Francis developed a prayer life so real that when one of his followers eavesdropped on him, he heard the saint say nothing all night except, "My God, My God." Prayer is man's main

purpose then, for instance, an individual would take responsibility to be covered by a life insurance policy instead of being totally dependent upon church support.

The third sub-topic dealt with "Raising Families vs. Church Missions". Farley and Betsy Jones offered their sixteen years of married life to testify to the fact that raising a family can best be understood as part of our overall mission. Together, the Jones' encourage younger couples to invest themselves in their Blessed relationships. At the same time, they advise, "it takes time, through God's love and our own maturity, for the love between husband and wife to bear fruit". They consider the best thing that parents can offer their children is their love for each other.

Alex Colvin, presently apart from his wife and two daughters, spoke about the value he has gained through being sep-



Kerry Williams and Carol Flowers, winners of the UTS Oratorical Contest.

communication line with God, therefore as the Oxford scholar, Nathaniel Micklen said, "he who prays knows the deepest truth, that is to say, I pray, therefore I am."

When we pray we come to understand the inner feelings and concerns of God. We inherit His will as our own. We understand His heart and find the power to transform our small selves for the sake of the greater good. From God and God alone comes the power of transformation.

Secondly, one must be committed to authenticity within their own character. We must become authentically holy people from the inside out. It is not enough to mimic the good deeds of others, or to do simply as we're taught without inner conviction. A commitment to authenticity is a commitment to change. This world will never change unless I change, unless you change.

A renewal of the individual is called for. An authentic religiosity is desperately needed. Jesus Christ addressed this so clearly when he spoke to the Jewish leaders of his time in Matthew 23:27:

"Woe to you, scribe and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness."

Are we so different today? What are we really made of? America is a beautiful nation. We have achieved much success on a material level yet we busy ourselves daily almost possessed by activity itself and driven to external works.

Third and finally, our commitment must be to each other. This is a natural outcome of the other two commitments. Those who have sincere communication with God, inherit His feelings and concerns as their own and thus are compelled by a force greater than themselves to work for the betterment of all humanity.

The calling of our age is a calling to abandon the things which keep us trapped in our own small world. It is a calling to pull God down to earth to work in and through our lives. Our world at large will improve and God's Providence of salvation will be fulfilled in direct correlation to the improvement of each individual. We are called to rise to the needs of a damaged and broken world.

The world is crying out, if only we could hear . . . Will you be the one to listen and to hear the cries of the people? □

BLESSING

(From page 8)

giving away your child to a world which you knew would mistreat him?"

Additional small group meetings met and discussed "International Blessings", "Raising and Educating Children" and "Broken Blessings" while individual and couple counselling was made available by appointment.

Panel Discussion

Saturday's agenda was concluded by a panel summing up "The Blessing and Our Life", chaired by Rev. Shawn Byrne, newly appointed Seminary Chaplain.

The first sub-topic, "Public vs. Private

Life" was introduced by Dr. Edwin Ang, Executive Vice President of UTS. He said, that from God's point of view, both private and public life are important, but that public life should be kept in the priority position. "We should never lose our internal connection to the church", he said, "even if on a short-term basis, we may have to fulfill our financial needs outside the church."

"The Finances of the Family", the next sub-topic was addressed by Dan Fefferman, who commented that the growing Mormon Church may offer a viable model for us: after an initial public ministry period, young Church members find salaried jobs and become effective witnesses in a local community. Terry Walton then proposed an ideal of mature, realistic faith combined with an altruistic attitude, in terms of family finances. If one balances God's Providence with one's own

purpose then, for instance, an individual would take responsibility to be covered by a life insurance policy instead of being totally dependent upon church support.

The third sub-topic dealt with "Raising Families vs. Church Missions". Farley and Betsy Jones offered their sixteen years of married life to testify to the fact that raising a family can best be understood as part of our overall mission. Together, the Jones' encourage younger couples to invest themselves in their Blessed relationships. At the same time, they advise, "it takes time, through God's love and our own maturity, for the love between husband and wife to bear fruit". They consider the best thing that parents can offer their children is their love for each other.

Alex Colvin, presently apart from his wife and two daughters, spoke about the value he has gained through being separated from his family. He witnessed that through such periods, he and his wife have found deeper love and trust for one another. "If the family is being sacrificed for a higher purpose that will be good", he believes. It is selfish, however, to split families in order to avoid taking responsibility.

Spiritual rewards are bound to come to those, Farley and Betsy encouraged, who endure through the physical hardships of family life. This is the key to gaining and experiencing the Heavenly Kingdom, in their view. Nora Spurgin added that faith is central in making plans as well as in grasping the fact that suffering will be blessed by God.

The panel ended their presentations and opened the floor to a lively and productive round of questions. The workshop ended on a high note with a closing prayer, a song and informal sharing. □

May 18, 1976

Church Buys New Yorker Hotel

The Unification Church took New York by surprise with our May 13 purchase of the 42 story, 2,000 room New Yorker Hotel, now the Unification Church World Mission Headquarters at Eighth Avenue and 34th Street, the hotel overlooks Madison Square Garden.

The location is strategic. 34th Street is a major east-west thoroughfare through Manhattan, running to the Lincoln Tunnel to the west and the Queens midtown tunnel to the east. Penn Station, a major Post Office, and Macy's department store are each about a block away.

Built in 1929, it was forty years a prestigious hotel, "one of the city's most popular hotels for tourists and visiting garment district buyers" said the New York Post.

In explaining Rev. Moon's intended purposes for the building, Col. Pak said, "We are going to use the building as an international headquarters. The word 'mission' is emphasized. We have purchased it for the mission of bringing in the Kingdom". In that connection he said, the money for its purchase was from the international branches of the Unification Church. Secondly, Rev. Moon wants to make the hotel a center for cultural activities.

New Yorker Dedicated

On Friday, May 21 Rev. Moon officially dedicated the New Yorker Hotel. He visited all 2,000 rooms for the sanctification, which took over five hours. To begin the ceremony, Rev. Moon prayed on the roof of the New Yorker overlooking the whole city. At the bottom, the third sub-basement, he again prayed. They concluded the occasion with snacks from McDonald's. □

This is the fourth in a series of excerpts from an article first published in "Unity in Diversity", edited by Dr. H. O. Thompson. Dr. Boslooper is Professor of Biblical Studies at the Unification Theological Seminary.

By Dr. Thomas Boslooper

Unificationism has come under considerable criticism particularly for one aspect of its faith; namely, its Christology. Since it does not affirm the Trinitarian formula of conservative and orthodox Christianity and refuses to equate Jesus with God, it has been labelled un-Christian or non-Christian. Many critics have labelled it heretical and associated it with movements in early Christianity. It has even been referred to as a modern form of one of the early heresies or as a new form of Gnosticism. Oddly, however, the Unificationists' Christology is the opposite of the Gnostic and is more closely identifiable with the Ebionite, placing emphasis on the humanity of Jesus.

According to their interpretation of I Corinthians 15, Paul is describing both the resurrection of Jesus and the resurrection of believers as spiritual in nature in contrast to the physical and material.

At the same time Unificationists ascribe to the Christology stated by the author of the Fourth Gospel in John 1:1, by Paul in Colossians 1:1 and by the author of Hebrews in 1:1. For them Jesus is truly the Son of God. They possess what is known as a functional Christology as over against an ontological Christology, and understand the term "Son of God" primarily in an ethical sense (Hebraic) rather than in a metaphysical sense (Greek).

Not un-Christian

Similar views on each of these issues is held by Christian scholars and clerics in Germany, Great Britain, and in the United States. Generally their views are called liberal or radical. Sometimes they

Do You Remember When?



May 1976—From the roof of the 40th floor, Reverend Moon blessing the New Yorker Hotel which the church had just purchased.

New Hope News

June 15, 1974

Celebration of Life Premieres in Oakland

Jubilation! "Celebration of Life" is everything you hoped it would be — and much more, truly "a joyful noise unto the Lord", an extravaganza of singing, dancing, truth and inspiration.

Opening May 15 in its world premiere at Oakland's palatially ornate old Paramount Theatre of the Arts, newly restored to its original gilt and grandeur, the crusade program began with several selections by the New Hope Singers International, resplendent in their new white gowns and tuxedos, and continued with Hwa Kwan Moo, the Royal Court Dance, by the Korean Folk Ballet. □

May 16, 1976

"Miracle" Parade

'Today was a miracle', said Mr. Kamiyama after Saturday's rally and parade of about 2,000 members. He was speaking to a room of footsore members at the New Yorker Hotel, end point of the spontaneous 45 block parade May 22.

The day started with an early morning rally at Columbus Circle to kick off the America the Beautiful program's West Side clean-up. Dressed in white jumpsuits, the members clustered at the base of Columbus' statue, with raised brooms.

Later in the morning, led by the brass band and a color guard, members marched three abreast down 97th Street to Broadway and then south. Easily stretching six blocks, the colorful parade attracted thousands, who watched from their windows in high-rises, from their cards, or from the stores all along Broadway.

From Times Square the parade continued down 7th Avenue to 34th Street and west on 34th to the New Yorker. □

UNIFICATIONISM AND BIBLICAL STUDIES

Christology and the role of the Messiah

are called refreshing. Rarely are they called un-Christian or heretical.

There can be no question that the Christology of the Unificationist, although shaped differently than traditional Christianity, has a high regard for Jesus, comes into close personal fellowship with him, and also brings the Unificationist into the experience of what the Apostle Paul calls living "in Christ".

Unificationists have also been severely censured by Christians for their view of the mission of Jesus. Critics like to quote Unificationists as believing that "Jesus failed in his mission" and that Jesus "did not come to die".

Critics in addition to committing the error of caricaturing the Unificationists' point of view also fail to recall the debate which has been going in biblical circles all during this century. A typical traditional view held by orthodox and fundamentalist Christians is that the purpose of Jesus' mission was to die on the cross to provide atonement for the sins of humanity.

A typical point of view held by liberal and radical Christians and by some Jews is that the purpose of Jesus' mission was to establish the Kingdom of God on Earth in his lifetime. The Gospel record, according to the latter scholars, is a re-interpretation made on the intention of Jesus by the early Christian community because of what happened at Golgotha. Because he did die it had to be proposed that Jesus' purpose was to die.

Rudolf Bultmann has suggested the problem with which all critics and theologians must deal: "The greatest embarrassment to the attempt to reconstruct a portrait of Jesus is the fact that we cannot know how Jesus understood his end, his death ... What is certain is

merely that he was crucified by the Romans, and thus suffered the death of a political criminal. This death can scarcely be understood as an inherent and necessary consequence of his activity; rather it took place because his activity was misconstrued as a political activity. In that case it would have been — historically speaking — a meaningless fate. We cannot tell whether or how Jesus found meaning in it. We may not veil from ourselves the possibility that he suffered a collapse." (*The Primitive Christian Kerygma and the Historical Jesus*).

For the Unificationists, Jesus' cry of dereliction from the cross, "My God, my God, why have you forsaken me?" (which is the only "word" from the cross given by either Matthew or Mark), is the expression of that collapse, that sense of rejection which Jesus totally felt along with the awareness of the failure of his mission.

Coming Role of God

Vincent Taylor, when describing the mission of the twelve, wrote: "What Jesus expected, and what he sent forth the Twelve to announce was the speedy coming of the rule of God and the setting up of the messianic community of the Son of Man." Continuing, Taylor concluded, "No small part of the significance of the mission is that it failed."

Before Taylor, Albert Schweitzer described the mission of Jesus in similar terms and after Taylor, Hyam Maccoby has done the same.

Unificationists are sensitive to the insights of both Vincent Taylor and

Rudolf Bultmann and speak to the death of Jesus as the climax or consummation of the failure of Jesus' mission to fulfill his avowed intention of establishing the Kingdom of God on Earth in his own lifetime. For these views some American Christians would like to run the Unificationists out of the country. The Germans and French did manage to drive Albert Schweitzer into Africa where he eventually became more famous as a medical doctor than he had been as a musician or theologian.

In Divine Principle, the subject of Jesus' mission is presented under the heading "The Purpose of the Coming of the Messiah". It warrants a closer look.

Fulfill Purpose

Unlike most of Christian theology which is tied in with the relationship of the mission of Jesus to the fall of man, Unificationism ties the mission of Jesus with the creation. "God's purpose of creation was to be fulfilled with the establishment of the Kingdom of God on Earth". Salvation or restoration, then, was to come about through God's Messiah who would re-establish humankind to a state comparable to that of the ideal of creation of the pre-fallen state.

The purpose of Jesus, according to this view, had to be to establish the Kingdom of Heaven on Earth. Looked at in another way, "The purpose of salvation (restoration) history focuses on the fulfillment of the principle of creation".

Jesus came to fulfill the principle of creation. Two texts from Matthew are used to support this concept: "Be ye perfect as your Father in heaven is perfect" (5:48), "Thy kingdom come on earth as it is in heaven" (6:10). □

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 the 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, New York 10036). It is being reprinted here in the Unification News. Volume Four is "God's Goal in History, Biblical Prophecy and the Present Day". 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.

The Last Days

Volume 4 • Part 4

Before we examine the significance of the present day, let us quickly look at some historical expectations of what the Last Days will be like. The Bible is replete with apocalyptic prophecy pointing to a cataclysmic end to the earth and all its works. If we accept the Divine Principle view of God's ultimate purposes in history, however, we must be sure of literal interpretations of such apocalyptic imagery.

Although dramatic cataclysmic events could well attend the transformation of this world from a sovereignty of evil to a sovereignty of good. Divine Principle suggests that as a general rule biblical apocalypticism is best understood spiritually and symbolically.

Divine Principle avoids the violently literal apocalypticism fashionable in fundamentalist circles for much the same reasons that Origen of Alexandria rejected it 1,000 years ago: He, who had emphasized the perfection of divine love, could not bring himself to believe that the wrath of God was a final expression of that love.

If God in His wrath

According to the Principle, if God in His wrath devastated the earth (along with a number of other supernatural cataclysmic actions) as envisioned by some millenarians, this would either mean that God had given up His plan for the reconciliation of mankind or that He had made a bad mistake in the first place. For Divine Principle neither option is viable.

Then how shall we interpret apocalyptic material? The Principle would agree with Professor William G. Doty of Rutgers University, for example, who has pointed out that apocalyptic writing "... is largely figurative language, richly textured with the language forms of symbols, images and metaphors". (*Contemporary New Testament Interpretation*)

The prophecy in Revelation 21 of "a new heaven and a new earth" is a case in point. Exiled on the Mediterranean island of Patmos, the author of this fascinating and much-discussed book writes of his vision:

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away." (Rev. 21:1).

A new kind of world

For Divine Principle, this passage may be best understood as referring to the transformation of the earth as we know it, with all its hatreds and wars and sufferings, into a new kind of world characterized by justice, peace and well-being. Only in such a fashion will the "first earth" pass away. Since God's Kingdom is to be eternal, and the earth is the place where He will establish His Kingdom, then the earth must be eternal also.

Similar to this famous passage from Revelation, the second Letter of Peter also suggests the demise of our world. In writing of the coming day of the Lord, II Peter 3:12 warns us that

"the heavens will be kindled and dissolved and the elements will melt with fire!"

Again, we must avoid a literal interpretation of such a dismal forecast for God's creation. For God to permit such an event would be a negation of His original purpose in creating humankind. As a parent, He seeks to have His children dwell in love and happiness on earth.

In addition, as we have mentioned, such dire forecasts contradict other Biblical insights, such as the Book of Ecclesiastes' promise that:

"a generation comes, and a generation goes, but the earth remains forever". (Eccles. 1:4)

Judgement by fire

In all probability the fire referred to in II Peter 3:12 indicates a type of judgment. In Luke 12:49, for example, Jesus exclaims that:

"I came to cast fire upon the earth, and

would that it were already kindled!"

Jesus, of course, was no arsonist. However, as the prophet Jeremiah suggested, the word of God has the same purifying effect as does fire (Jer. 23:39). Rather than igniting a literal fire, Jesus brought a purification which was symbolized by the image of a fire. This purification took place not by fire but by the Divine Word.

God's Word confronts people with their own corruption and their own limits. "How often shall my brother sin against me, and I forgive him? As many as seven times?" asks Peter (Mt. 18:21). And Jesus replies not seven times, "but seventy times seven". In this encounter Peter's inner limits are exposed and challenged by Jesus' words. The Master's words both judge and purify the disciple. By the same token, the idea that in the Last Days the earth is to be consumed by fire suggests how it will be cleansed. The earth will be purified by the Truth of God.

The Rapture

Another spectacular sounding and familiar prophecy is found in Paul's first Letter to the Thessalonians. Here the Apostle promises the faithful that they will be caught up to meet the Lord in the air:

"For the Lord himself will come down with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the

Lord in the air. And so we will be with the Lord forever".

While this statement has been a source of hope for conservative believers the world over, we must see it in perspective. For one thing, Biblical scholars note that Paul's Letter to the Thessalonians is the first of all his letters and thus reflects only the thinking of his early public ministry. While we cannot see into the mind of Paul, it seems that at that point he himself, with the great majority of the early Christian Church, was anticipating the early return of Jesus in some supernatural way.

With the long delay in Jesus' return, Paul's thinking seems to have undergone an evolution, such that in later letters he no longer seems to await Jesus' return on the clouds. In Philippians 1:21-23, for example, Paul writes that he looks forward to his own death, for it is through that event that he will finally meet Christ.

Heaven and Hell

From another point of view also we may be doubtful of taking the Thessalonians passage literally. Regardless of the intellectual development of Paul, in light of the Principle, which emphasizes that God's ideal is to be realized on earth, not in the skies, we must regard his early Thessalonians statement as figurative on the face of it. In the Bible "heaven" usually refers to the holy and exalted realm under the sovereignty of good, while "earth" often refers to the unholy or sinful realm dominated by evil.

The phrase "Our Father, who are in heaven", for example, does not primarily mean that God is located in the sky, but rather refers to the holy and exalted realm of God's existence. Thus to "meet the Lord in the air" should not be understood as referring to the physical elevation of Christians to meet Christ in the sky; perhaps rather it can be best seen as referring to the development of inner spiritual qualities such that Jesus' followers are elevated to become one with Christ inwardly.

Apocalyptically Misled

Though the leaders of Israel had been faithful to God, as they understood him, and eagerly awaited the Messiah, they were unable to accept Jesus when he came. In his common humanity, he did not conform to their own extravagant preconceptions. How can faithful, spiritually conscious people today be sure that they also, like the ancient Jews, will not fail to recognize God's new dispensation when it arrives? Perhaps it too will arrive in a wholly different manner than expected.

The danger of this happening is increased greatly by the character of the language in much of the apocalyptic material in the Bible. Apocalyptic material by its very nature is difficult to understand, so that a variety of interpretations, many of them bizarre, are possible. Failure to take a proper approach to it can result in a narrow-minded blindness and even a tragic rejection of God's continuing revelation to man. One must be open, then, to new understanding.

In summarizing its view of apocalyptic, Divine Principle would support the view of Germany's Professor Jürgen Moltmann, well-known as the architect of the "theology of hope". Moltmann stressed that the world should not be viewed as the waiting room of the the soul's journey to heaven but rather as a battleground for freedom and the arena for creativity. Both Moltmann and Divine Principle would agree with a remark by Walter Rauschenbusch, the Baptist father of the Social Gospel:

"Ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity which will call the world evil and change it." □

Next Month • Part 5
Promise of the future



Hans Memling's painting of the revelation of St. John the Divine of the destruction of the old world and the coming of the new.

To Senegal and the beginning of my spiritual life

By Patricia Fleischman

When I was about ten years old, growing up as a schoolgirl in the Midwest, we had to write a story about what we would like to do when we were older. I wrote that I wanted to be a missionary to Africa. I was quite excited about it at the time and went to my Lutheran church to get all the information I could from their brochures about missionary work in Africa.

I forgot all about that idea for years until the time I was pioneering in Wisconsin in 1972. I went with a friend to see a medium, who told me that she 'saw' a woman who had been a missionary to Africa holding a wornout Bible.

In February 1975 I was called and asked if I wanted to be a missionary. I said yes, I had always wanted to be a missionary to Africa.

I went to Korea, and on February 8, I was blessed to Justin Fleischman. Right after the Blessing we returned to the United States and about 90 foreign missionaries were chosen. I spoke French, so I was not surprised when the French-speaking West Africans country of Senegal was chosen as my mission country.

We were supposed to arrive in our mission countries by May 1 but there was not enough money to send us all right away. So we had to draw names out of a hat to see who would go first. I was one of the few missionaries whose name was picked. I was 24 years old at the time and I had never been out of the country except for my trip to Korea.

My arrival in Africa.

I arrived in Senegal alone in the middle of the night of May 1, 1975. The German missionary, Bernhard Bode, had arrived

about a week before I did, but I had no idea where he was staying. The only thing I could think of was to go to the German embassy in Dakar and try to locate him. I quickly found out that Bernhard was open to spiritual inspiration: That morning he had the idea to go to the German embassy and sit there all morning. When I arrived I found him waiting for me.

Bernhard had reserved a room for me in a very cheap hotel. He was living in another hotel that was even more low-class than mine. I felt terrified. I didn't

rubber mattress with a little cloth covering it. For the first six months we ate only bread, tomatoes and mangoes — we had nothing to cook on.

Our Japanese brother, Makoto Maeda, came a few weeks after we did and even though he could not speak French, he had such a good heart that he had people coming over every day. But we found it was very hard to bring members.

We had unity problems like everybody, but little by little we could work it out. For a long time we had a prayer condition by

In 1980, I happened to see the police file on us. They thought that we were terrorists. The brothers were kicked out of the country. I found out later that I was supposed to be kicked out too, but for some unknown reason this never happened.

know anything about the country, but I felt it was a matter of life or death that we stay there. We were also afraid of getting kicked out of the country. Actually, Senegal is quite free, but we did not know this at the time.

We started contacting people on the street and had guests coming over right away. The Senegalese like foreigners, and from the very beginning we were teaching the Principle almost every evening.

After about two weeks, we got an apartment. It was a two-bedroom place on the top floor of a five-story apartment building and it suited us well. We could see even a little of the city from our window. But we used all of our money for the apartment and we didn't have anything left for furniture. Our sofa was a foam

the ocean, and it helped our unity to pray for the country and the president.

Towards the end of 1975, the police started investigating our church. They had first turned their attention on us for an unrelated matter, but they found out that we didn't know each other before we started living together. They thought this was strange. In 1980, I happened to see their file on us. They thought that we were terrorists. The brothers were kicked out of the country. I found out later that I was supposed to be kicked out too, but for some unknown reason this never happened.

I Determine to Carry On

So my first God's Day in Senegal I was completely alone. I felt an incredibly heavy responsibility on my shoulders, one which I felt incapable of handling. But I was determined to carry on no matter what.

I was actually alone only for a few days. Several missionaries arrived in transit to other countries. Kathy Harting had been kicked out of the communist country of Benin (formerly Dahomey) and stayed with me for about four months. I had found a part-time job teaching English, and I continued witnessing with other missionaries. We had a group of six to eight people who came over every day. But they were Muslims and have a very difficult time understanding and accepting the Principle.

It was very draining to teach every night. Spiritually, everything was very heavy. I would pace back and forth on my balcony every night singing holy songs and praying. That was a very precious time for me, full of deep experiences with God.

It was during this time, in 1976, that I was able to get an interview with the president of the country. The man who was then president was Leopold Sedar Senghor, a famous philosopher and poet who had led Senegal to independence. He was president for almost 20 years. He resigned in 1980 — the first African president to resign and pass the leadership to his successor. He was succeeded by his prime minister Abdou Diouf, who is the current president.

I was able to have an interview with President Senghor for about 15 minutes, along with one of our home members. I gave him a Divine Principle and a little book on Reverend Moon's life. He made no comment other than "Thank you."

These temporary missionaries later left and were replaced by a Japanese brother and a German sister who were assigned as permanent missionaries to the country. Towards the end of this time, in August or September 1978, we brought our first member, Solomon Loum, who is now with me in the 120-day workshop in America.

The other two permanent missionaries were then transferred and replaced.

In the 10 years I have been in Senegal, there were altogether four different Japanese and four different German missionaries.

We started having guests living in the center in the last few months of 1978, and by the end of the year we had three or four new members. This was the beginning of many, many new struggles to understand and to educate the young members.

Before going to Africa, I had found it really hard to pray and I hadn't had such a deep relationship with God. I believe that going there was the beginning of my spiritual life. Having to fight it out alone, with only God to depend on, had been a very deep experience for me. But once we started getting members it was a struggle to expand my heart to the African people, who were so openly heartistic themselves. Through struggling to love the members and open the limits of my heart, I could understand God's heart more.

In the last several years, our membership has grown moderately but steadily, and we now have 21 full-time members.

Project for the Handicapped

The Senegal family started an educational project for handicapped people in October 1983. We began in one small room with 16 handicapped students. Because most of them supported themselves by begging, we provided them with breakfast and a few dollars a month. Our students are mostly young people who are paralyzed in one or both legs. We teach them the basics of tailoring to give them an occupation so that they can be productive members of society. The project is directed by Lassana Djimeia, a native member who is blind and has had some experience teaching handicapped people.

Little by little our project has grown. Last July IRFF began to support us with a grant of \$1,000 per month, which has permitted us to expand and take on more students. Now we have rented a house and have 25 students. We hired a master tailor who teaches the advanced group, and also two young girls who teach them the basics of sewing and knitting.

We may eventually have up to 40 students, but a real problem is finding jobs for these handicapped workers after they are trained. So far there has been no result in getting these trained students placed in jobs. In America, people have sympathy for handicapped people, but this is not the case in Senegal. We are now studying this problem and looking into the possibility of making some kind of factory where we can employ these workers ourselves.

We have received a lot of support from the government through this project, and people have changed their minds about Reverend Moon through this. Recently, a local businessman donated a used car.

We have received a letter from President Diouf saying that his wife, who does a lot of work with handicapped people, will come to visit us soon.

The Catholic relief fund also gave 60 bales of clothing which we distributed to needy people. They trust us to deliver these goods to the people — something they cannot do with other agencies.

As we are more established and known, we want to use this educational project to contact important people. We will probably teach Unification Thought at these seminars, since this is predominantly a Muslim country and it is very difficult for the people to understand the Principle.

It has been especially difficult in a Muslim country for a girl to be alone. Now my husband has joined me in Africa and has been there for three years. Before he came he had wanted me to join him in America. At first it was difficult for him, but now he loves Africa. Things are so much easier for all of us now. □

Reprinted from Today's World

To: Eden Floral Farm
May God bless the Company.



EDEN FLORAL FARM
FOR QUALITY AND SERVICE IN
FRESH CUT FLOWERS & SUPPLIES
CALL
1 (800) 223-3437

TESTIMONY COMPETITION

Living what I knew was true

This testimony was the winner of the first prize in the 1986 Testimony Competition. Joy is a student at the Unification Theological Seminary

By Joy Irvine Garratt

The first time someone handed me a Unification Church leaflet, I tore it up. One diagram caught my eye as I deposited the pieces in a trash can. The simple drawing depicted a peaceful world, one where individuals with a loving relationship to God would create healthy families, societies, nations, and finally a healthy, loving world. I had no space in my busy life for anyone's religious tracts, but that concept captured my imagination.

Several events happened after that which bred a deeper self-awareness in me and a deeper consciousness about the way the world works. First, I read *The Autobiography of Malcolm X*. Reconstructing his spiritual journey from criminal, to Black Muslim, to pilgrim at Mecca, Malcolm X described the profound impact that Mecca had on him. Amid Islamic pilgrims of every nation and every race, his perceptions of reality expanded. With excruciating honesty he examined his own willingness to leave the familiar to embrace a new pathway that might disturb the *status quo* of those who preferred him on the old path. He dared to grow, and his courage brought him assassination. He taught me about what it takes to become a true person.

Robert F. Kennedy affected me even more profoundly when I was 16. His zest and enthusiasm to serve America inspired me to become involved with our government, to trust that working through the system would evoke the political and social changes necessary to build a better society. His assassination pierced my young adulthood, but it spurred me to make an inner determination to somehow contribute to making a better world.

Love as the basis of change

In 1970, when it came time for my high school graduation, I prepared a heartfelt speech on the force of love as the basis of the changes my generation must work to insure. The judges selecting the two valedictorians rejected my speech. One of the panelists, a teacher, later took me aside and said,

"I think you should know that you placed third but many of us felt your speech was the best, and we want you to know that we believe in you. Never give up your ideals; never lose your faith in humanity".

How empowering it is to have a person express his/her faith in you! The teachers integrity and his willingness to express what he really felt, not stopped by a fear of losing his status or position in my eyes, demonstrated to me the nature of authenticity in a person.

At the actual graduation, my own foibles exposed me to the gap between ideal and real within myself. I carried hundreds of white peace signs under my robe to pass out to my classmates once we reached our seats. By placing them on our caps we would indicate our stand for peace in Vietnam. As I walked to the field, my guidance counselor grabbed most of them from under my arm. I reacted by raising my arm to slug him, and barely stopped myself as the hypocrisy of my actions dawned on me. How easy to cut out peace signs; how difficult to control and constructively channel the anger and violence within ourselves. How could I learn to resolve those feelings within myself and those manifested at every level throughout the world?

Exposure to the range of options college offers, from serious academics to

drugs, sex, radical politics, and other extremes, led me to an important conclusion. I had to deeply consider what the foundation of my own life was to be. Would it be secular, spiritual, political, hedonistic, or just what? My intuition, nurtured by loving and prayerful parents who genuinely tried to practice their non-denominational Christian beliefs, led me to seek God and a path of faith.

Thus, I was led to attend two revivals with the late evangelist, Kathryn Kuhlman in Los Angeles. I deeply and sincerely asked God to reveal to me His will for my life. Was Christianity to be the basis for my answers? If so, which form of Christianity? I respected the sincerity and dedication of born again fundamentalists but sometimes found their one-sidedness offensive. Was it my selfishness and fear of what others would think of me that kept me from embracing such faith, or did God have something else for me? As Miss Kuhlman prayed for those assembled, I had a very moving and unexpected experience in which the Holy Spirit filled my heart assuring me that God would guide me and telling me not to worry.

Invited me to dinner

Three weeks later I met a young man and a young woman from the Unification Church at the table they sponsored at the University of California, Berkeley campus. Since I was on my lunch break from my student internship teaching at a local junior high school, they invited me to dinner at their home. A month later, I finally attended, deliberately bringing \$1.62 rather than the suggested \$2.00 donation. They let me in anyway, and I was the last person to leave. While the ideas I heard presented in the lecture that night were neither radical or new, I had to acknowledge that this group of people really tried to live their ideals. I knew how challenging that could be.

When the church members invited me to a three night lectures series given by their founder, Sun Myung Moon, I hesitated at first, feeling resistant to meeting him. There were so many gurus and religious prophets gaining platforms in the San Francisco Bay area at that time, what was so distinguishing about this Mr. Moon? However, I prayed and on that basis, felt guided to hear him.

Rev. Moon's sermons profoundly disturbed me because they contained answers to questions I was asking, answers that made sense to me and motivated me. Why did Jesus come? Was he meant to die? How would he come again if he was, indeed, coming? What did it mean to take up the cross of Jesus and follow him? How did Christian fit in with the their religions and philosophies of the world?

Answers can be disturbing

Answers can be very disturbing to the seeker because they may require action, commitment, and sacrifice. Seeking can be relatively enjoyable due to its non-committal nature. Because of the depth and breadth of the principles Rev. Moon was espousing, I felt I must study them in much greater detail. Therefore, I attended a three day seminar and studied the Bible and Unification teachings, praying about each aspect. I explored two additional life options before deciding to move into the Unification Church center and selecting a religious path as the basis for world transformation and self-transformation.

First, I served as a delegate to the Democratic Convention for Congresswoman Shirley Chisholm. Although campaigning for the first woman and first black presidential candidate was inspiring, I felt that political unity could not provide the basis for healing conflict between people, races, and ideals that profound religious principles emanating

RESULTS OF THE TESTIMONY COMPETITION

The first Unification News Testimony Competition attracted 33 entries. The entrants were asked to put down on paper what had drawn them to, and kept them in, the Unification Church. Each entry was special in its own way and the publisher and staff of the Unification News wish to thank all those who made the effort to enter the competition.

There were four judges. They were given a copy of each of the testimonies — with the names removed so they could have no idea who the author was — and asked to give a score between 1 and 10 for four aspects: 1. The expression of heart; 2. How well the essence of the church was expressed; 3. The impact on the reader and; 4. The literary style. The scores were totalled and these are the results:

1st Prize

Joy Irvine Garratt, a student at the Unification Theological Seminary

2nd Prize

Patsy E. Casino, a member of the Washington DC church

3rd Prize

Kasia Kopacz, church missionary to Puerto Rico

Five Honorable Mentions

Lewis C. A. Rayapen, researcher with CAUSA international

Patricia B. Houston, a member of the Massachusetts church

Peter F. Brown, church director in Richmond, Virginia

Grace R. Hsu, church elder in Columbus, Ohio

Kiyoko Murakami, church member in New York City.

Congratulations to our winners, they will soon be receiving their prizes in the mail. We hope to have another competition, so there will be more chances to win next year!

from God could.

Secondly, I worked that summer for an interdenominational, inner-city ministry organizing girls' clubs and a coffeehouse. As the various workers prayed together each morning, I discovered that the differences in Biblical interpretation caused deep gulfs in relationships and made mutual trust difficult to achieve. I felt that such a state of affairs must sometimes agonize God and Jesus. To me, the Unification Church offered a means of connecting people in all their diversity. Following that summer, nearly a year after first meeting the Unification Church representatives, I moved into our Oakland Church center.

In the 14 years of my church membership I have never regretted my involvement despite constant questioning, prejudice and sometimes outright rejection. There are several reasons why I have maintained my commitment.

In traveling throughout America and parts of Europe, South America, and Asia, I have constantly seen the need for great healing in people's internal lives as well as the need for their external circumstances to be improved. The Unification Principles examine the inner cause of suffering, but demand that we find ways to solve the external problems as well.

Healing requires forgiveness and tolerance. Jesus commanded "Love your enemies". I have seen an example of what Jesus calls us to do in Rev. Moon. No matter how governments and sometimes even other religious people denigrate him, he practices forgiveness. I can respect him.

To me Sun Myung Moon and his wife Hak Ja Han are gate openers. They are setting an example of how a man and woman can love others and one another, unleashing the infinite potential each of us has to love not only as individuals but parents of families, neighborhoods, and nations desperate for love.

Responding to criticism from some elements within the Christian community that "Rev. Moon is a dangerous cult leader who has the audacity to state he is completing the mission of Jesus" one southern preacher declared, "For God's sake, aren't we all as Christians called on to complete the mission of Jesus?"

In my life, I have sought to understand how as diverse people we can learn to affirm, appreciate and love one another, going forth on that foundation to build a world that reflects those values.

Rev. Moon and the Unification Church and its principles are teaching me daily how to reflect those values and build with them. □

I. TRAVEL INC.



TRAVELING BY AIR?

I. Travel Features Low Fares

212-736-6030

TELEX # 4951455 FAX # 212-947-8153

**WE ACCEPT ALL MAJOR CREDIT CARDS
NO CHARGE FOR OUR SERVICES**

**EMPIRE STATE BUILDING, SUITE 4901
NEW YORK, NY 10118**

A legal perspective on the many current

By John Biernans

Since the late 1940's, there has been a subtle but steady erosion of religious values in our society. Unfortunately our courts, prompted by such figures as Madeline Murray O'Hare, have played a leading role.

It can perhaps be agreed that some of the previous longstanding practices of school prayer and Bible reading were possibly an excessive level of church activity in our schools (I don't necessarily agree that this constitutes an establishment of religion by the State). Nevertheless, if the balance was previously on the side of religion, it has most certainly shifted to the secularists in recent years.

One church/state attorney, William Stannmeyer, writes that since the Supreme Court case, *McCullum v. Board of Education* in 1948, "it has become 'Unconstitutional' to: release children for a couple of hours per week to learn, voluntarily, their religion on school premises; read the Bible, even without comment; recite a 22-word nonsectarian prayer at the beginning of the school day; post the Ten Commandments."

Also, following the Supreme Court's lead, many State and Federal District Courts have prevented the Gideons from even distributing the Bible to voluntary recipients using the public schools to pick them up; proscribed Christmas cribs and displays; silenced teachers who wanted to read, without comment, the nativity narration from the Scriptures just prior to the Christmas holidays; pressured school districts to 'secularize' their Christmas pageants and plays. As things presently stand, some school libraries contain no Bible, but most, in the larger cities at least, have books containing pornography.

Again, although all the world's great religions teach various methods of prayer, and many deal in mystical experience, there is not a single course in 'prayer-education'. But there are, in virtually every public school system in the country, extensive sources in 'sex-education'...

'Sex-education' courses routinely explore intimate parts and actions with the same clinical detachment that a plumber would display while explaining how to install a sump-pump. This despite the fact that the premise that knowledge equals virtue, that the more 'facts' the teenagers get the more 'responsible' will be their decisions is pure bunk: one might as well explain to a young group of potential arsonists how to light matches.

To say that 'sex education' from grades 1 through 12 will not make the children more eager to 'try it' is to deny that Driver's Education for high sophomores stimulates fifteen-year-olds to want more eagerly to drive a car. The teacher who claims that she "leaves questions of values and morality to the home and church" but who then treats questions of 'becoming sexually active' as if they entail no more virtue and vice than the question of what flavor ice cream cone to eat is a teacher kidding herself, her students, and us taxpayers."

Pornography is OK

This shift away from religion has led our nation to the point where any sort of pornography is allowed under the constitutional right to free speech. But, to discuss God or even allow Gideons to place Bibles in schools is thought to be constitutionally impermissible. Where is the right to free speech here?

This is a newspaper story: "Teacher, Fired for Showing R Rated Movie, Reinstated". Federal Judge Scott Reed has ordered reinstatement of Jacqueline Fowler with back pay. Fowler, a Civics and Latin teacher at Lincoln County High School in Stamford, Con-

necticut was fired for showing students 'Pink Floyd — The Wall'. School officials claim the movie contained nudity, cursing, cartooning depictions of sexual intercourse and attacked a long list of social institutions, including one scene where students destroyed a school. Fowler sued to win reinstatement arguing the film contained valuable messages about war, drugs and that she had censored part of the film. Judge Reed ruled the film had artistic, literary, social and political value "and that Mrs. Fowler had a First Amendment right to show it."

To demonstrate how benign the effects of this film really are, I recently came across a newspaper article which reported that two 15 year old Leominster, Massachusetts girls left suicide notes that quoted lyrics from the 1979 Pink Floyd album 'The Wall'.

Another newspaper story: "Bible Reading Barred from Michigan Classrooms." U.S. District Judge Benjamin Gibson in Grand Rapids, Michigan dismissed part of a lawsuit against Superintendent Phillip Runkel. Runkel had been sued by teachers, students and parents who claimed he was violating their rights of free speech and religion by ordering the district to stop Bible reading and prayer during classes... The Alledale Board of Education on 7/22/85 passed a resolution that noon hour Bible clubs would no longer be held on the school grounds."

Equal Access Required

Any sort of group may organize clubs at our nations high schools — from gays and lesbians to the Spartacists or Marxist Leninists and yet, religious clubs have been denied. It took a bill in Congress to correct what should have been accepted all along. Who would have ever thought that we would need an Act of Congress to ensure that religion receives equal treatment to all other activities?

This act, which was entitled "The Equal Access Act," provides that religious groups have the same privileges to use school facilities as any other groups. Nevertheless, even this right has not yet been firmly established. Many schools are reluctant to allow such clubs out of a fear that they may be forced to fight costly lawsuits.

The recent U.S. Supreme Court decision in the *Williamsport* case dodged this important issue. Hence there is still confusion.

For example, in Dallas, the school board has defied the Equal Access Act in prohibiting high school students from holding a Bible study on the school lawn before classes. Similarly, in Nebraska, a Federal Court refused to apply the Equal Access Act in favor of high school students who wanted to meet on school grounds.

Yet at the same time, gay activists have been granted permission by the U.S. Court of Appeals to set up a homosexual organization on the campus of the Catholic Church's Georgetown University.

Other religious schools such as Brigham Young University have been forced to follow HEW requirements of co-ed sports, hygiene instruction and co-ed dormitories despite their religious objections to such contact between men and women.

The Mormon Church as well as other churches have been subjected to challenges on their hiring practices. Many religious groups seek to ensure that their employees have their same faith. This is being challenged in many cases ranging from Christian schools to Christian radio stations.

Getting back to schools, a Florida elementary school principal was recently suspended for holding voluntary classes in Judaism, Catholicism and Protestantism. Another Florida school forbade an 8 year old girl from giving Christmas cards to her classmates because the cards bore

a picture of Jesus.

In North Dakota, a School Board Chairman, like thousands of other parents across America, keeps his children home and teaches them himself. This is an increasing phenomenon as parents become alarmed at the quality of education their children receive in public schools.

One estimate says that there are now more than 6,000 cases before the courts involving issues of religious liberty ranging from Christian schools and the content of school textbooks to church hiring practices.

Strange Bedfellows

What other problems are there? Certainly Reverend Moon's prosecution has raised uniform concern among the religious and civil rights communities. If there ever was a case of strange bedfellows, it was this case — with the likes of Jerry Falwell and Jimmy Swaggart supporting Reverend Moon's appeal to the Supreme Court, along with Joseph Lowery of the Southern Christian Leadership Conference, the American Civil Liberties Union and the Spartacist League. This is not to mention the National Council of Churches, the African Methodist Episcopal Church, the Presbyterian Church, the Mormon Church, the Catholic League for Religious and Civil Liberty, and so on.

In a nutshell, this case involved a serious intrusion into church affairs. The decision by the United States Court of Appeals for the Second Circuit (which the Supreme Court refused to review) upholds a verdict whereby a jury was allowed to make its own determination as to the religious (or non-religious) nature of a church's use of funds, organizational structure and activities in general, without any reference or deference to the beliefs of the church.

Here, the trial judge allowed the jury to make its own decision as to whether the funds held in a bank account in Reverend Moon's name were used for "church purposes".

However, as Prof. Charles Rice of Notre Dame wrote in an amicus brief on behalf of the Center for Judicial Studies: "By what criteria could the jury properly determine what those church purposes were... except in light of the Unification Church's own profession of those purposes?... The trial court not only failed to instruct the jury that it was bound to accept the church's own definition of the content of its beliefs and purposes; it also left the jury entirely free to follow its own unguided judgment in this regard..."

The Court of Appeals declared that "in this criminal proceeding the jury was not bound to accept the Unification Church's definition of what constitutes a religious use or purpose". But what criteria was the jury supposed to use in making this determination? In a secular light, certain purposes and activities might appear to be merely of a personal or business nature. But in light of the sincerely held tenets of the church, those purposes and activities could be seen to be religious. The jury was not only not bound by those tenets, it was not required even to take them into account."

In light of this, it is no wonder that so many people have expressed their grave concern over the implications of Reverend Moon's case.

Clergy Malpractice Cases

Another recent area of concern has been the Clergy Malpractice cases. The most widely publicized was the *Nally v. Grace Community Church* in Los Angeles. Here the parents of Kenneth Nally claimed that the Grace Church was responsible for their son's suicide in 1979. They alleged that the counselling their son received from church pastors made their son depressed and that he needed more than scriptures to help him deal

with his serious emotional problems.

This case was initially thrown out by a trial judge but was later reinstated by the California Court of Appeal on the grounds of intentional infliction of emotional distress. The case went to trial but the trial judge stopped the case in mid-trial stating that under the First Amendment, the State had no business interfering with pastoral counselling.

Trial Judge Kalin wrote: "To allow State interference would subject every priest, minister, rabbi and lay religious counselor to State supervision. To attempt to regulate and impose standards upon pastoral counselling could open the courts to a flood of clergy malpractice suits", Kalin wrote in explaining his action. "This would have a chilling effect upon the exercise of the freedom of religion."

Despite this ultimate vindication, many are concerned and have taken out clergy malpractice insurance. There are even some clergy who believe that the State ought to license clergy counselling (Episcopal Rev. Jon Lindenauer in Olympia, Washington).

I think this is a very dangerous sign and I believe that all clergy should be vigilant to this potential threat to our religious liberty. Why do these lawsuits threaten the First Amendment? The following are some of the key concerns:

(1) Pastoral counselling involves the communication of religious values and insights to troubled parishioners in their day-to-day lives. Such counselors are working from a deep relationship in trust, with God as the intermediary. This involves the interaction of human beings with the Holy Spirit. It is not a secular operation which can simply be redefined as another form of psychotherapy. Civil authorities should not be allowed to intrude upon this sacred process. See the landmark Supreme Court decision *United States v. Ballard* (1944).

(2) One of the purposes of many religions is to create uneasiness about living the ways of the secular world. Thus, the religious message is often inherently distressing because it serves as a means to attack sin as the root of man's problems.

(3) Development of standards applicable to pastoral clergy is not the role of the courts; rather, it is the role of the seminaries and training programs of each denomination. See *Comment Made Out of Whole Cloth*, 19 Cal. West. L. Rev. 507 (1983). The Supreme Court has held that a civil court has no jurisdiction to examine the subject of doctrinal theology, the customs, the written laws and the fundamental organization of any denomination — which is what would become necessary if standards were to be defined. See *Watson v. Jones* (1871).

(4) Even if this were not inherently unconstitutional, the diversity of religious belief systems would make it impossible to define general standards for pastoral or spiritual counselling.

(5) In summary, pastoral counselling is a fundamentally religious activity. It is so inextricably intertwined with ecclesiastical, spiritual and doctrinal matters that the judicial system cannot competently deal with it. See Ericsson, *Clergyman Malpractice*, 16 Valparaiso U.L.R. 163 (1981).

Attacks on Tax-exempt Status

Another current issue of concern involves the right of religious organizations to take stands that are controversial or highly unpopular. One popular means of attack against organizations such as a church with which one disagrees is to seek the removal of their tax exempt status. Two well known cases are the *Bob Jones University* case and the *Abortion Rights Mobilization (ARM) v. IRS* case.

In *Bob Jones*, the Supreme Court allowed the removal of tax exempt status of Bob Jones University on the grounds

continued on next page

threats to religious freedom in the USA

of public policy, i.e. since our nation's public policy did not agree with the University's views on interracial dating, their tax exemption could be removed.

In ARM a group of taxpayers have been granted standing to seek the removal of the tax exempt status of the Roman Catholic Church on the grounds that the political influence of the members of Abortion Rights Mobilization is diminished by the failure of the IRS to revoke the R.C. tax exemption. The abortion rights group is now filing subpoenas to seize all sorts of documents from the U.S. Catholic Conference and the U.S. Bishops Conference. This constitutes a serious challenge to religious liberty.

One may not agree with the views of the Catholic Church on abortion and chances are, you all disagree with the racist policies of Bob Jones University, but that does not mean we should not be concerned with the fact that the courts and our government agencies are becoming increasingly bold in their intrusions into religion. This is not just a problem for Reverend Moon's Unification Church but the Roman Catholic Church of the United States!

Government Hostility is improper

I do not take the position that our government or our public schools should promote religion but I do believe that this current environment of outright hostility toward religion is improper and serves as an ominous sign for our future.

The concept of total separation of church and state is neither possible nor desirable in my view. If our nation ceases to be guided by universal values, it will soon cease to be a nation. To allow these universal religious values to flourish is hardly a violation of the Framers admonition that "Congress shall make no law respecting an establishment of religion ..."

And yet, it seems to me that our nation has allowed laws and policies to be adopted which violate the second part of this famous phrase: "... or prohibiting the free exercise thereof."

Reason for Hope

Finally, I would simply say that your concern for religious freedom and your advocacy for an environment which does not "prohibit the free exercise thereof" rests on solid ground.

Despite its questionable record in this area, the U.S. Supreme Court does essentially support our concern in these matters. Unfortunately, the various decisions of the court that I have alluded to earlier have been applied in an extreme and distorted manner that I believe is out of proportion to what the Court has actually said.

To show you that there is sympathy on the part of the Supreme Court, I will quote at length some language from the recent landmark case, *Lynch v. Donnelly* which ruled that a Pawtucket, RI, Christmas display was constitutionally permissible:

"There is an unbroken history of official acknowledgement by all three branches of government of the role of religion in American life from at least 1789. Seldom in our opinions was this more affirmatively expressed than in Justice Douglas' opinion for the Court validating a program allowing release of public school students from classes to attend off-campus religious exercises. Rejecting a claim that the program violated the Establishment Clause, the Court asserted pointedly:

"We are a religious people whose institutions presuppose a Supreme Being". *Zorach v. Clauson*.

"Our history is replete with official references to the value and invocation of Divine guidance in deliberations and pro-

nouncements of the Founding Fathers and contemporary leaders. Beginning in the early colonial period long before Independence, a day of Thanksgiving was celebrated as a religious holiday to give thanks for the bounties of nature as gifts from God. President Washington and his successors proclaimed Thanksgiving, with all its religious overtones, a day of national celebration and Congress made it a national holiday more than a century ago. That holiday has not lost its theme of expressing thanks for Divine aid any more than has Christmas lost its religious significance.

"Executive Orders and other official announcements of Presidents and of the Congress have proclaimed both Christmas and Thanksgiving national holidays in religious terms. And, by Acts of Congress, it has long been the practice that federal employees are released from duties on these national holidays, while being paid from the same public revenues that provide the compensation of the Chaplains of the Senate and the House and the military services. See J. Res. 5, 23 Stat. 516 (1885). Thus, it is clear that government has long recognized — indeed has subsidized — holidays with religious significance.

"Other examples of reference to our religious heritage are found in the statutorily prescribed national motto "In God We Trust", 36 U.S.C. Sect. 186, which Congress and the President mandated for our currency, see 31 U.S.C. Sect. 324, and in the language "One Nation Under God" as part of the Pledge of Allegiance to the American flag. That pledge is recited by thousands of public school children — and adults — every year.

"Art galleries supported by public revenues display religious paintings of the 15th and 16th centuries, predominantly inspired by one religious faith. The National Gallery in Washington, main-

tained with government support, for example, has long exhibited masterpieces with religious messages, notably the Last Supper, and paintings depicting the Birth of Christ, the Crucifixion, and the Resurrection, among many others with explicit Christian themes and messages. The very chamber in which oral arguments on this case were heard is decorated with a notable and permanent — not seasonal — symbol of religion: Moses with Ten Commandments.

"There are countless other illustrations of the government's acknowledgement of our religious heritage and governmental sponsorship of graphic manifestations of that heritage. Congress has directed the President to proclaim a National Day of Prayer each year "on which [day] the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals". 36 U.S.C. Sect. 169h. Our Presidents have repeatedly issued such Proclamations. Presidential Proclamations and messages have also issued to commemorate Jewish Heritage Week. Proclamation No. 4844, 46 Fed. Reg. 25, 077 (1981), and the Jewish High Holy Days, 17 Weekly Comp. Pres. Doc. 1058 (Sept. 29, 1981). One cannot look at even this brief resume without finding that our history is pervaded by expressions of religious beliefs such as are found in *Zorach*, supra. Equally pervasive is the evidence of accommodation of all faiths and all forms of religious expression, and hostility toward none. Through this accommodation, as Justice Douglas observed, governmental action has "follow[ed] the best of our traditions" and "respect[ed] the religious nature of our people". Id., at 314."

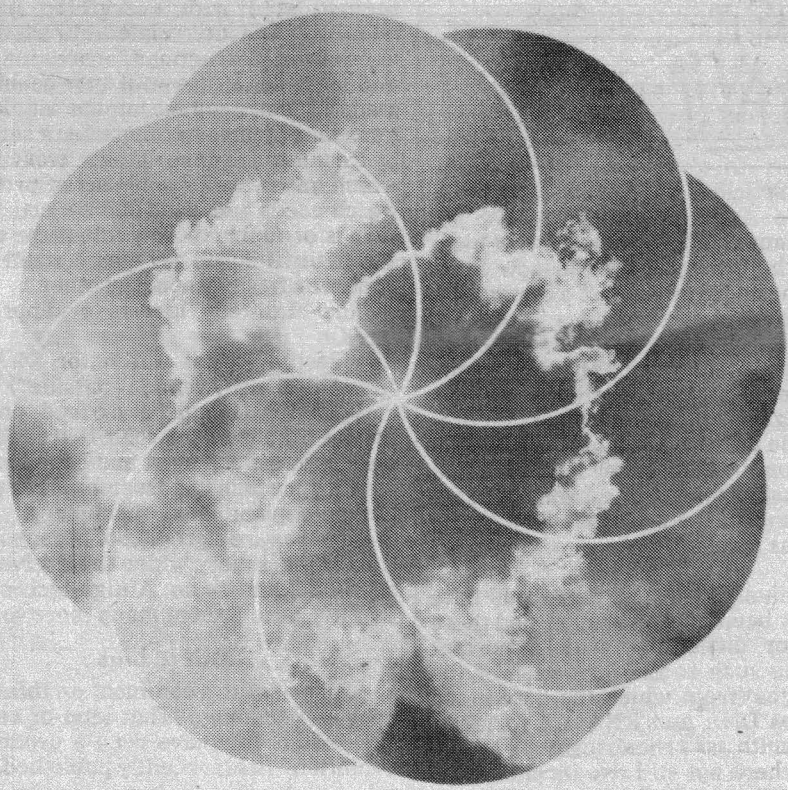
In light of these wonderful words, I would simply urge all of you to join me in doing this:

"Let's hold them to it!"

□

IN HARMONY WITH THE ETERNAL

PAUL WERNER



A book of spiritual inspiration
and guidance

IN HARMONY WITH THE ETERNAL

by Rev. Paul Werner

This is the second in a series of three books.

Of the other two,
"Heaven Down To Earth" is also available
and "Tapping the Unlimited Reservoir"
will soon be published.

AVAILABLE NOW

Send \$7.95 + \$1.55 p.p. to
HSA Publications
4 West 43rd Street
New York, NY 10036

NEW
RELEASE

I found freedom of thought in Unification Church



JOHN
BIERMANS

In recent months I have had the opportunity to speak to many college students about the Unification movement. During these sessions, I am asked all sorts of questions. Some are difficult and even occasionally hostile, but I actually enjoy this kind of give and take.

Baring one's soul before a group of aggressive and sometimes arrogant students is not the easiest thing in the world but I feel a sense of confidence because all my life I have really tried to think seriously about the deep questions of life. Therefore, they seldom raise questions that I have not thought deeply about.

One of the most basic questions is why would any college-educated, well-balanced, intelligent individual get involved in a religion that appears to be so disliked and controversial? A second related question is why is this movement so misunderstood and controversial?

One could reasonably respond by asking why was Jesus Christ so badly misunderstood, persecuted and ultimately killed? Or, why has any prophet or religious leader been persecuted throughout history?

Unification Church Attractive

These rhetorical questions are partial answers in themselves but I will not dwell on this argument this time. Instead, I will explain why I find this "controversial" Unification movement attractive.

First of all, the fact that the movement is controversial does not make it less appealing to me. I have done personal

investigation of the movement from inside and out and I feel confident that it is genuine, bona fide and legitimate. I have concluded, based upon extensive personal observation, that Reverend Moon, his family and the many elders of the church who work closely with him are very sincere in their desire to serve God and the world and that their faith is a deep, heartistic faith built upon tremendous sacrifice and suffering.

But then the question arises, "okay, even if these people are sincere, why do you choose to be a part of this controversial group? Why not stay in the Catholic Church or Protestant Church? Surely these are sincere religions which have a foundation of sacrificial dedication to serving God over many centuries..." or so it goes...

Opened Up My Thinking

My response is that these assertions are true, but yet the Unification movement offers something more. This "something more" is tied largely to Reverend Moon and what he offers as a modern-day prophet or messenger from God. Stated in the most succinct way, he has opened up my thinking about the world.

As I mentioned earlier, I had always thought deeply about questions as to the purpose and meaning of my life. Well, Reverend Moon has pursued these questions much more deeply and intensively than anyone I have ever encountered and he has come up with insights that have clarified my own thinking in a most profound way.

One essential area of this profound thought has to do with the purpose and motivation of our every-day life. Take for example a Wall Street lawyer in New York City. He or she goes to work early every morning, often works late and on weekends, receives a large salary in order to buy an expensive home, automobile(s), and clothes, so that he/she can be respected by his or her peers and advance

in his or her career; so he/she can earn more money to buy bigger cars, homes, sail boats and more expensive clothes to impress his or her peers and advance the career; so he/she can earn more... and so it goes.

Is There Anything More?

These people can be seen by the thousands every morning in New York and other cities, on the subway trains or driving their gray BMW's and Audi Foxes to work. Most of them wear their dark pin-stripe suits and conservative ties. In other words, there is a tremendous push towards conformity. Why? Because that's just the way it is — these are the rules of the game.

But did anyone ever ask them if they ever thought about whether they are happy, or if they are motivated by any greater purpose than having enough money to buy all the things they need to look good at work and at play or perhaps to feed and clothe their families? To be sure, it is a very noble thing to provide for one's wife and children, but the question I have always asked myself, isn't there anything more?

I mean, once you have gone through this cycle of going back and forth to work, to the shopping centers, the movies, the beach, etc., doesn't the question arise, why am I doing all this? Is there any greater meaning to life than to be born, eat, sleep, procreate and die? Are we just going through these motions, playing a role without really feeling anything inside or even asking if these actions have any greater meaning or whether this allows us to develop deep, loving, trusting relationships with others?

Jesus of Nazareth was very clear on this point of what has importance and what we should concern ourselves with:

"Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food

and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your Heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing...? Your Heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well." (Matt. 6:25-28, 32-33).

Society Imposes Thought Control

I would like to posit that our secular society acts as a powerful form of "thought control" on each one of us. We are taught that we should conform in very specific ways, and we do so because this is how we are validated. Our reward for conforming is this acceptance or validation that we crave — which is not all that different from giving a carrot to an obedient donkey.

One of the reasons I raise this issue is because the Unification Church has been accused of imposing "thought control" on its members as part of the "brainwashing" process.

One apostate member, Ford Greene (who participated in an attempt to "deprogram" me in 1977) recently made this point in a legal brief. He argued that because people who are brainwashed don't know that they are brainwashed and don't have the ability to think freely for themselves then they are denied their "freedom of thought".

The obvious question arises: "By whose standards are these people considered brainwashed?" For the California Court of Appeal, in their recent decision in *Molko v. HSA*, the opinion of two psychiatrists who appear to have reasoned backwards from their disapproval of the Unification Church was not good enough

(see FREEDOM, page 19)

Science and Religion agree: We started in clay!



RICHARD
LEWIS

It would be an unusual person who could not, thinking back, remember sitting in mud and making all sorts of wondrous fancies from the clay. I was no exception, I even remember eating one or two of the nicer ones. Later at school, with its unenviable job of tidying up the bad habits of early childhood, these creative talents were channelled into 'playdough' and other hygienic clay products. But the memory of "mud, mud, glorious mud" remained most vivid.

This childish creative effort is echoed in the story of the creation of man in the Bible:

"then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (RSV, Genesis 2:7)

It is a beautiful image, God picks up a handful of earth and fashions it carefully and then breathes life into His creation. It might seem to those steeped in the modern scientific ideas of the evolution of man that this poetic imagery was based upon Moses' memories (the reputed author of *Genesis*) of his own creative efforts as a child.

Some recent advances, however, in the science of the origin of life indicate that Moses might have been scientifically accurate as well as poetically pleasing.

As far as most scientists are concerned, the generally accepted idea of the origin of life goes something like this:



The atmosphere of the early earth contained gases such as methane, ammonia, carbon dioxide and water. Under the influence of intense ultra-violet light and lightning, these molecules combine to form simple organic molecules such as amino acids which are washed into the oceans. In the water these simple molecules hook up to form more complex ones. Over the eons, the ocean becomes filled with all sorts of molecules ('primordial soup' is an often used description). Simple organized forms arise by chance that are able to replicate themselves and evolution is off to a flying start.

Naturally, there is tremendous debate as to the details of this scenario, but the basic idea is that the origin of life is organic (as in organic chemistry — the chemistry of carbon compounds.)

Into this basic agreement comes an intruder — Dr. A. G. Cairns-Smith — who claims to the contrary that the origins of life were inorganic and involved clay. That's right, clay.

In his article "The First Organisms" in *Scientific American* (June 1985), Dr. Cairns-Smith, Senior Lecturer in Chemistry at the University of Glasgow, looks first at the initial promise of experiments on the 'organic origin' theory. The high-point of this theory came in the early 1950's when Stanley Miller passed sparks ("lightning") through a mixture of the kinds of gases thought to have been present in the primitive atmosphere. Water-soluble organic molecules were found that included four of the twenty amino-acids found in the proteins of all living organisms today.

Even though these experiments have not really been improved upon, and there are major difficulties with important molecules such as the formation of the nucleotides (from which the hereditary molecules DNA and RNA are formed), Cairns-Smith asks rhetorically:

"Are there not still two incontrovertible facts in support" of an organic ori-

gin? "One: The most central molecules of life are the same in all organisms on the earth today. Two: At least some of these molecules can be made under conditions that might have existed on the primitive earth."

Dr. Cairns-Smith answers his own question — he declares these two facts Red Herrings and thoroughly misleading!

The problem is that cells are "high-tech." They are extremely complex and sophisticated with everything highly integrated and interrelated. For example, to read the instructions for making protein from DNA (the stuff that genes are made of) you need a complex set of proteins that themselves must be first made by reading the instructions from DNA which needs the complex set of proteins which needs and so on and so forth. Neither is of much value without the other and its difficult to see which could have appeared first without the other.

The "high-tech" label is very appropriate. On Fifth Avenue I can buy a very serviceable digital watch for \$4 ("It's from Saks Fifth Avenue — outside"). This inexpensive timepiece arrived on the Avenue via a complex route that probably started in the Far East and each component from which it is assembled is a product of sophisticated machinery which themselves are a product and so on. A high-tech cell is just like that. Except much more so.

Built in bias

Cairns-Smith's comment on this intricacy is revealing: "That kind of cleverness could only have been a product of evolution." In his recently published book

(see CLAY, page 17)

CLAY

(From page 16)

on the same topic (*Genetic Takeover and the Mineral Origins of Life*, Cambridge University Press) he admits to a philosophical bias:

"Behind such questions there is the assumption that life arose spontaneously on the Earth — it was not brought here by spacemen or specially contrived by God. Here I am accepting a common view among scientists of the late twentieth century."

Unificationism asserts, however, that God does exist and had everything to do with the emergence of life. It does not, however, insist on supernatural explana-

tions that science cannot deal with as it describes the "Hands of God" — His means of creation — as natural law, something scientists are familiar and comfortable with.

Unificationism does extend the concept of natural law considerably. The most basic level is the physical law which is almost completely mathematical. Remember $F=ma$, $E=mc^2$ and $V=IR$: If you hated math you probably hated physics as well! Chemical law includes the physical but includes more — elements and molecules have ways of behaving — simple personalities — that are beyond the realm of math. The Biological laws and principles embrace and go beyond those of chemistry and physics to include the intangible quality of life itself.

It is in dealing with these intangible qualities, principles and laws that scientists usually get lost — they are just not included in their thinking.

Cairns-Smith does better than most lecturers in Chemistry when he writes about the process of evolution:

"What can evolve is . . . what is passed on from generation to generation. This is not actually material but information; not substance but form. Admittedly genetic information has to be held in some material substance . . . but the only long-term survivor is the information itself."

This is exactly in accord with the Unificationist teaching that all things have an invisible internal character and a visible outer form.

Where Unificationism and Cairns-

Smith (and most other scientists) depart is when he asserts that, "There must be occasional random changes in genetic information — mutations — and these must be inheritable . . . so that there can be selection" and the emergence of new species etc.

Unificationism, to the contrary, asserts that the changes that are responsible for evolution are not at all random, they are governed by, and are an expression of, the Logos (sometimes called 'the Principle') which is the name Unificationism gives to that totality of which the physical, chemical and biological laws and principles are just a part. This is the same thing as the "Word of God" that the Bible says is responsible for the creation

(see CLAY, page 19)

ADVERTISEMENT



SUNG BOK HSU

HSU & CO.

6105 McNaughten Center, Columbus,
Ohio 43232
(614) 861-8108

1965 Morse Road, Columbus, Ohio 43229
(614) 262-5856

6604 Sawmill Road, Worthington, Ohio
(614) 889-4782

Internal Cleansing Program

Below is our Level 1 Sample Diet Program (clip it out and place it on your refrigerator for easy reference). Most people find that, in the beginning stages of changing their lifestyles, a slow or moderate start is most effective. Also listed is our order form for a month's supplies of Level 1 supplements. (Items such as the aloe vera juice, carrot juice, and other foods can often be purchased locally or at one of our stores).

Summary of the Program

BREAKFAST • eat fruits

LUNCH • eat carbohydrates and vegetables

DINNER • eat protein and vegetables

BEGIN WITH INTERNAL CLEANSING FORMULA #1, Add 2 and 3

AVOID MUCUS-FORMING FOODS:

- all dairy products (milk, cheese, yoghurt)
- orange juice (whole oranges are OK)
- white rice (use brown rice)
- white flour (use whole wheat flour)
- white sugar and chocolate

A DIET CONSISTING OF 70% RAW FOODS IS IDEAL (fruits and vegetables)

DRINK PLENTY OF DISTILLED WATER (use it for cooking also)

INCORPORATE DRY BRUSHING

EXERCISE is a must

Start slowly at first. Try walking, swimming, or rebounding.

Sample Diet Schedule
Level 1 (for 1 month)

BEFORE BREAKFAST (on an empty stomach)

Ginseng tea made with distilled water

BREAKFAST

2 oz. aloe vera juice (plain)

2 internal cleansing formula #1

Fresh fruit of one kind (as much as desired)

All regular supplements:

- multiple vitamin and mineral
- multiple minerals
- vitamin E (400 IU and higher)
- acidophilus
- vitamin C (1000 mg and higher)
- kelp (5 tablets)
- digestive enzymes at each meal (especially hydrochloric acid)

BEFORE LUNCH (10 minutes)

1 tbsp cod liver oil

LUNCH

2 oz. aloe vera juice (plain)

2 internal cleansing formula #1

ALFALFA SPROUT SANDWICH (whole wheat bread, alfalfa sprouts, green pepper, onions, carrots, or any other fresh vegetable except head lettuce. The reason for this is that head lettuce holds water but very little nutrition compared to its bulk).

or • Any combination of fresh vegetables and carbohydrates (starches)

8 oz. RAW CARROT JUICE (chew juices before swallowing for best digestion)

MID-AFTERNOON

GINSENG TEA made with distilled water

BEE POLLEN, BREWER'S YEAST OR SPIRULINA

DINNER

2 oz. ALOE VERA JUICE (plain)

2 INTERNAL CLEANSING FORMULA #1 (or "LB formula")

A PROTEIN SOURCE (such as fish, chicken, tofu, turkey, or beans)

SALAD (any non-starchy vegetables desired, except head lettuce)

8 oz. CARROT JUICE

(chew juices before swallowing for best digestion)

BEFORE BED

GINSENG TEA made with distilled water

Dear Mrs. Hsu,

I came from France to New York five years ago. Because of my busy schedule, I became quickly a daily customer of the fast food restaurants and I observed, after a few years, signs of degeneration in my health: skin eruptions, eczema, stomach cramps, constipation, flatulence, loss of vitality, etc.

I could not receive any help from the doctors when I became sick a couple of times. However I kept going, hoping for the best. I used my common sense to eat only the food I would consider the most appropriate for me.

But it was not enough. Three months ago, I found myself very dangerously constipated. It was a general breakdown. I was running a fever most every day and I, of course, became very weak. I realized that it was a case of auto-intoxication but I did not know what to do about it.

Finally, I decided to get a series of colonics and to change my diet. One month and two passed by, but I would still run a fever often and felt better only temporarily. It was a hopeless situation and I became completely drained of energy.

Then I called you and you told me to start right away the Il Hwa Internal

Cleansing Program and take Ginseng regularly. You gave me a certain diet that I followed also and in a matter of one month, I got a lot better. But since you invited me to stay with you in Columbus for 2 weeks, I came. I wanted to get my whole health and energy back.

I am infinitely grateful that I could see the incredible work you are doing helping hopeless people to not only survive but find a new life, new vitality, vigor, and happiness.

I realized how ignorant I was as far as how to take care of this Temple of God which is my body. I did not know how wrongly I lived all those years, violating the basic physical laws of the human body.

I had to pay a high price for this bad caretaking but actually I can see so many people who are suffering terribly, literally killing themselves out of ignorance. If only they could hear the lectures that you are giving in your store to the people who walk in. It would save a lot of lives from misery. I have experienced myself how quickly the physical body can recover, regenerate itself and regain self-control when the simple laws of nutrition (food combining) and of good care (cleansing) are respected.

The Il Hwa products — Ginseng and Internal Cleansing formulas are a real gift from Heaven. I saw with my own eyes people who had just a few months to live, people with tumors, cancer, ulcers, generalized eczema, fungus and so forth becoming healthy again. I can't believe how fast I have heard numerous testimonies which blew away my mind, for they are incredible.

But I am a living testimony myself. In two weeks, I became a new person, full of life, of hope also for my future. Not only every problem solved itself naturally through your program but I feel like each cell of my body is breathing again, living. It is a beautiful feeling to be healthy.

I am now back in New York and I am helping people around me but I really hope that this knowledge of how to take care of ourselves can be spread throughout the work to end this useless martyrdom of all sicknesses.

May God bless you in your work.

Marie-Pierre Lucas

ORDER FORM

Now that you've read the program, this is what we suggest as a beginning month's supply. It does not include aloe vera, carrot juice, and food that you will need to purchase locally or at one of our stores.

Emulsified Cod Liver Oil	\$4.52
Multi vitamin & mineral	\$6.62
Multi-mineral	\$12.66
Kelp (5 a day)	\$2.78
Acidophilus (2 a day)	\$6.96
Vitamin E	\$6.02
Vitamin C	\$5.30
Enzymes	\$5.46
Bee Pollen Tablets	\$7.56
Il Hwa Ginseng	\$55.00
ICF #1 (2 bottles)	\$11.78

Totalling \$120.14 (Ohio residents add 5.5% sales tax)

Please send order to:

HSU & Company
Mail Order Dept.
1965 Morse Road
Fountain Square Shopping Center
Columbus, Ohio 43229

Master Card, Visa, and American Express accepted.
Sorry, only prepaid, charge or COD orders accepted.

HSU & Company does not directly or indirectly dispense medical advice or prescribe the use of diet as a form of treatment for sickness without medical approval. Nutritionists and other experts in the field of health and nutrition hold widely varying views. It is not the intent of HSU & Company to diagnose or prescribe. The intent is only to offer health information to help you cooperate with your doctor in your health program. Should you use this information without your doctor's approval, you are prescribing for yourself, which is your constitutional right, but HSU & Company assumes no responsibility.



**MARIAN
FLEW**

I dentity. Who am I? Is one of the major questions of any significance that we each must answer. This has been a question that is especially addressed by women in this century. In my own search for an answer I have been able to explore the nature of identity through various formal gatherings as well as a multitude of informal friendships.

The question of "who are we as Unification women" was raised at a one day seminar at Barrytown in the Fall of 1984. It has often been aired in discussion in small and large forums since then, as the answer eludes a pat response.

One of the most common responses when reflecting on that day was relief to know that "others were thinking and feeling like me".

As the world of women seeks for identity in the wider world, our movement clearly is striving to respond to what are current concerns for women everywhere. Papers presented at the Assembly of World's religions on the role of women were from three different perspectives. One speaker was British, one from India and one from Japan. This representation is indicative of the global dimension of the task of men and women defining themselves.

Individually, as families and as a worldwide family we are striving for the liberation of God, and the world. We are living in a moment when we can redefine the relationship between men and women so that it can truly be in the image of God.

Questions of identity in our theology cannot be so

Being a 'bottomless pool of love'

easily assumed to automatically be the answer to the question of the identity of women. There's something about being classified as a negative object that misses the heart that is behind the expression of Principle. There is something lost or gained in the translation that makes the terms inadequate.

Women now have an opportunity to speak in ways that have been unknown in earlier ages. With this freedom, as with all freedom comes the responsibility to exercise the opportunity and to do so honestly.

The Barrytown community hosted a Blessing Workshop on April 19, 1986 and over lunch the sisters met together. Sharing their experiences as wives and mothers, one sister in referring to a well known speech where women are urged to be bottomless pools of love, frankly declared that she was painfully aware that there is a bottom to her pool! I'm sure we can all relate.

For sure this common experience is a reflection that we are not yet ideal people — we are, however, on the road.

As we realize that true love is not something that we suddenly acquire, but something we are daily growing towards, our love will become more and more unconditional.

As there is each year a Spring that (despite untoward snowstorms) eventually triumphs in complete renewal of all things, so this is a springtime of growth for the whole of the human race in permitting men and women to truly be the liberators of God, achieving simultaneously their own liberation.

Heaven down to earth

In events such as the Conference on Eve held in April, 1985 at Barrytown, there is opportunity to look at ourselves, our heritage, our understanding and our present



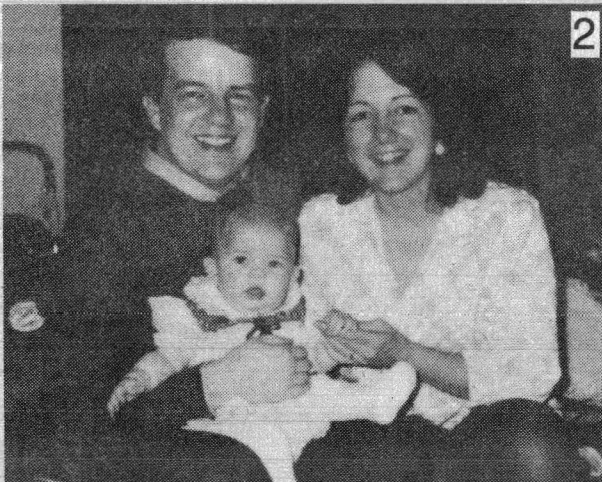
Women meeting at the UTS, Oct 1984.

relationships. The fact that our Blessings are not entered into for mere personal reasons but have historic and even cosmic significance is the experience of many couples.

They may not be marriages made in Heaven in the old sense of this phrase, but they are definitely marriages made to bring Heaven down to earth.

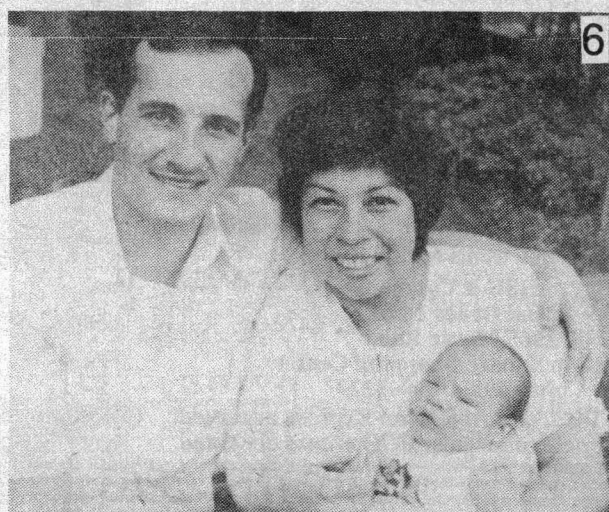
As this small space in our Unification News hopes to fulfill some of the need that there is for women in our movement to connect together, to become through their mutual support better wives and mothers, it is hoped above all that we realize ourselves more and more fully as daughters of God just as men realize more and more their real position as the sons of God. □

Marion Flew is a student at the Unification Theological Seminary.



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. Phillip and Friederike Reed with daughter, Frances Ann, born 1/18/86 • 2. Pierre and Maureen Tardy with daughter, Celine Isabelle, born 11/18/85 • 3. Reginald and Eiko Thorne with daughter, Reiko, born 11/6/85, and son, Jodi Rimas, born 1/24/84 • 4. John and Claire Bowles with children, Dordji, 9/28/83, William, 2/1/85, and Kilangi Mera, 3/10/86 • 5. Joseph and Hisayo Tricomo with daughter, Lia Yera, born 11/24/85 • 6. Jesus and Teresa Gonzalez with son, Christobal Daejang, born 6/9/85 • 7. Mike and Helen Downey with son, Kevin, born Kodiak 9/25/84 • 8. Stephen and Celia Roomet with son, Matthew Shimjung, born 3/2/86.



Founded 1982

Unification News

Dr. Mose Durst
—PUBLISHER—Richard L. Lewis
—EDITOR—Louise Zontek
—TYPESETTING—

4 West 43rd Street
New York, NY 10036
(212)869-8847

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.

Many of the activities, projects and organizations described in the Unification News as affiliated with or part of the "Unification Church" are in fact entities which are organizationally and/or financially independent of HSA-UWC, but are commonly considered to be "Unification Church" activities because they are fully or partially funded, inspired, or staffed by HSA-UWC, its members, and other adherents of the Unification faith.

Much of the material presented in the Unification News is offered for the information and stimulation of the reader, and not necessarily to present the official views of the Unification Church or related organizations.

© 1986 Holy Spirit Association for the Unification of World Christianity

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

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

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

FREEDOM

(From page 16)

authority to warrant permitting the California courts to begin an inquisition into the Unification Church. (See the article in this issue, "Allegations of Brainwashing by Unification Church Rejected by California Appeals Court".)

The kind of freedom of thought I have found through Reverend Moon and the Unification Church has to do with enhancing my ability to look at all aspects of my life and see them from a God-centered viewpoint.

What does this entail? First of all, I have developed an ability to see the things that I do (and don't do) from the perspective of purpose, meaning and value. In other words, I don't do things just because others do them; I don't do things just because others will validate me for them; nor do I do things because they are easy or because they just make me feel good. Instead, I strive to see things from a larger view — how they affect the larger world and ultimately, how they affect God.

Liberation from Selfishness

In a nutshell, Reverend Moon has taught me the importance of breaking out of the self-centeredness that pervades so

much of our lives yet is so difficult to overcome. He has given me tools by which to overcome the "thought control" that selfishness imposes upon us. Instead of allowing my thoughts to revolve almost exclusively around me, No. 1, John Biermans, I firmly believe that my mind has been liberated to a substantial degree to be able to focus on the well-being, struggles and suffering of others, especially God.

Now this is what opponents of the Unification Church (known as anti-cultists) call "brainwashing" and "thought control". This is not all that surprising, because from the viewpoint of someone who believes that the normal, rational, acceptable mode of behaviour in American society is to go through your life looking out for No. 1, the lifestyle of a Moonie is certainly a deviation. To someone who has never considered that living a life of service to others is ultimately the most rewarding way of life, a "poor" Moonie who works such long hours must seem crazy indeed.

The views that I have expressed here are not uncommon among religious adherents of all faiths who take their beliefs seriously. However, as a prophet for this age, Reverend Moon has brought the importance of revolutionizing our personal lives into a most clear focus. He constantly encourages and admonishes

his followers to undergo that most dramatic of transformations — of going from selfishness to unselfishness. He urges that we:

"Have one basic philosophy — that is, to live for the sake of others."

He adds, "The Bible teaches us to love our neighbor as ourselves, you must love your neighbor, your spouse, love everyone you meet. In this way, you will make every place you go Heaven".

Jesus Christ talked about this when he taught that we must die to our old selves and be reborn. (John 3:7) Reverend Moon is saying the same thing with a greater urgency.

This message is challenging and confronting. Above all, it requires that we think freely and clearly about the long-term, eternal consequences of all that we do. Is the life I am leading truly bringing joy and comfort to God's heart and to the larger world? Or am I just pursuing activities that make me feel good and bring satisfaction to myself and perhaps my family — without thinking about the larger world? Certainly, the larger world is God's reality and I would much rather be thinking on God's wavelength — even if it means that I get accused of being brainwashed. □

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

CLAY

(From page 17)

of the universe.

Enough philosophy.

As Cairns-Smith takes great pains to point out, it is unnecessary to rely on highly improbable events to explain the emergence of highly structured systems. He uses the example of a stone arch. It is possible that the stones fell out of the heavens in just such a way as to form the structure — but it is much more likely that they were built upon a much simpler scaffold which was later removed.

In the same way that a "low-tech" mechanism for killing other people — such as a bow and arrow — is made from very different material from a "high-tech" construct with the same purpose — such as a machine gun — Cairns-Smith

proposes that the original low-tech living organisms were actually made of clay crystals.

"We can agree that organic molecules are the best materials for life. But the best is what you might expect evolution to arrive at; what you might expect to begin with is instead the easiest. And the easiest form of self-assembly is a spontaneous crystallization from simple, available units. Which leads us to clay."

Take my word for it (or, highly recommended, read the *Scientific American* paper or, if technically minded, the book) that Cairns-Smith goes into a lot of detail as to why clays make sense as the first systems with a genetic possibility.

Extrapolating wildly, he then chews on the idea of why organic material would get involved in such 'dirt' life (the original low life?). On this clay scaffold appeared molecules such as RNA — working in

minor 'bit parts' at first as structural material — which "would gradually become more useful and sophisticated. Then, with the scaffolding gone, it would emerge as a necessity ... because organic structures can be built much more finely (once you have the technology), thereby achieving more intricate control."

So there you have it, clay, he says, is where life began. Much later, the simple mechanisms of the minerals were replaced by the much more complex ones of proteins and DNA which later still became even more highly organized structures such as oranges, cockroaches, you and I.

But whether it all started as a bowl of soup or a ball of clay, one thing you can be certain of, it was no accident. God liked to play with His soup and dabble in the mud in His early days, just like we did. □

PERSONAL ANNOUNCEMENTS

The Unification News accepts short announcements of a personal nature for publication while reserving the right to return any that are deemed unsuitable by the editor. Rates are \$5 for five lines of type for two months insertion. (\$5 for a box number.) Text plus payment must be received by the 21st of the month for inclusion in the next month's edition. When responding to box numbers, please enclose your sealed letter with the box number written clearly on it.

Unification News Classified, 4 West 43rd, New York NY 10036.

HELP WANTED

Editor needed for Natural Science section, World & I, in Washington DC. Must have background in science and interest/expertise in editing. Call Glenn Strait (202)635-4033 or (301)897-9624

EXCELLENT POSITION for blessed couple as workshop directors available immediately! New England region seeks top quality couple to manage its beautiful workshop facility in Henniker, New Hampshire. Dream position! All expenses, benefits; long term commitment desired. Must be experienced in workshop management, lecturing etc. Mature couple preferred, with kids okay. Chance of a lifetime! Golden opportunity to share your precious wisdom and experience with the next generation. Send resume to or contact: Michael Macijeski, 489 St. Paul St., Burlington, VT 05401 Tel. (802) 658-9148. 4/5

BEAUTIFUL hand silkscreened cards. Great gift item, very colorful! Send for free sample and catalog BUNINGH ART PO Box 1051-B Greenbelt, MD 20770 4/5

SORIA FINE ARTS in Miami needs personnel for a new business. Would you be interested? Call Luis Soria, 305-665-0559 Church members welcome. 4/5

HILDE'S FASHIONS and home accessories 9520 Mooregate Court Lorton, Virginia 22079 (703) 339-6739 Available are: beautiful, handmade Holy Gowns, 8-day Ceremonial gowns for babies, Korean dresses and jackets for children and adults. For the DC area: Slipcovers, draperies, pillows, table cloths, and other things. 4/5

OPPORTUNITY

Growing Baby Clothes Catalog Company is Seeking a Responsible Person to Maintain Inventory and Mailing List on Computer.

Will Train on Our System.

IMMEDIATE OPENING

Call Rita at
(212)695-1060
for appointment

Beautiful, hand made Ceremonial Gowns are now available Barbara Beard 108 West 34th St. Wilmington, DE 19802 (302)764-2863

CHURCH DIRECTORY

This is a listing of the addresses and phone numbers of the church centers in each state. Included is the name of the State Leader and the cities in which there are pioneer centers. The • indicates a change since the last listing.

ALABAMA

JOSHUA COTTER
1108 - 10th Place S.
Birmingham, AL 35205
(205)326-0405

Anniston, Bayou Le Batre, Florence, Huntsville
Mobile, Montgomery, Pensicola, Tuscaloosa

ALASKA

BENJAMIN O'SHEA
200 W. 34th St. #354
Anchorage, AK 99503
(907)272-0220

Fairbanks, Jeneau, Kodiak

ARIZONA •

MARK ANDERSON
30 West Willetta Street
Phoenix, AZ 85003
(602)253-6387

Flagstaff, Glendale, Prescott
Tempe, Tucson, Yuma

ARKANSAS

STAFFEN BERG
7604 Asher Ave
Little Rock, AR 72204
(501)562-3628

Fort Smith, North Little Rock, Pine Bluff
Texarkana, West Memphis

CALIFORNIA, SOUTH

PATRICK HICKEY
411 S. Gramercy Place
Los Angeles, CA 90020
(213)384-9094

Alhambra, Anaheim, Bakersfield, Claremont, Compton
Ceder Pines Park, Huntington Park, Long Beach
Los Angeles Metro, Norwalk, Pasadena
Palm Springs, San Bernardino, San Diego, Van Nuys

CALIFORNIA, NORTH

JOHN DIDSBUY
1153 Bush Street
San Francisco, CA 94109
(415)673-4040

Berkeley, Concord, Fresno, Hayward, Marin, Napa
Oakland, Palo Alto, Sacramento, San Jose
San Mateo, Santa Rosa

COLORADO

JIM FLYNN
1430 Race Street
Denver, CO 80206
(303)320-0132

Colorado Springs, Durango, Fort Collins
Greeley, Grand Junction, Longmont, Pueblo

CONNECTICUT

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

Bridgeport, Hartford, New Britain

DISTRICT OF COLUMBIA

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

Alexandra, Bowie, Capitol Hill, DC Metro#1—#4
Mt. Ranier, N. Arlington, New Carrollton, NorthWest DC
Reston, S. Arlington, S. Fairfax, Silver Spring

DELAWARE

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

Dover, Lewis, Newark, Salem
Seaford, West Chester, Wilmington Central

FLORIDA

PAUL YASUTAKE
2175 NW-26th St.
Miami, FL 33142
(305)665-0559

Gainesville, Jacksonville, Orlando, St. Petersburg
Tallahassee, Tampa, West Palm Beach

GEORGIA

TOM CUTTS
494 N. Highland NE
Atlanta, GA 30307
(404)521-0700

Albany, Athens, Augusta
Columbus, Macon, Savannah

HAWAII

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

Kahului, Kaneohe, Pearl City, Wahiawa

IDAHO

JIM COMEY
1221 N. 15th St.
Boise, ID 83702
(208)343-2301

Burley, Cour D'Alene, Idaho Falls
Lewiston, Nampa, Pocatello, Twin Falls

ILLINOIS

MICHAEL JENKINS
7077 N. Ashland
Chicago, IL 60626
(312)274-3448

Champaign, Decatur, Joliet, Kankakee, Peoria
Rockford, Moline, Springfield, West Side Chicago

INDIANA

ED TAUB
404 E. 38th Street
Indianapolis, IN 46205
(317)283-1358

Evansville, Fort Wayne, Gary
Marion, Muncie, South Bend, Terre Haute

IOWA

NIKLAUS GUBSER
1367 E.9th Street
Des Moines, IA 50316
(515)262-6753

Ames, Cedar Rapids, Council Bluffs, Davenport
Dubuque, Fort Dodge, Iowa City, Sioux City, Waterloo

KANSAS

JOHN BELLAVANCE
7101 Mission Rd.
Prairie Village, KS 66208
(913)362-7066

Hutchinson, Lawrence, Manhattan
Salina, Topeka, Wichita

KENTUCKY

NICO WEALER
1402 Cherokee Road
Louisville, KY 40204
(502)452-2577

Ashland, Bowling Green, Covington, Frankfort
Hopkinsville, Lexington, Owensboro, Paducah

LOUISIANA

DON BERGANT
4411 Canal Street
New Orleans, LA 70119
(504)486-5804

Alexandria, Baton Rouge, Gretna, Hammond
Lake Charles, Lafayette, Shreveport

MAINE

DAVID RYAN
1871 Congress St
Portland, ME 04102
(207)761-0677

Augusta, Bangor, Lewiston, Waterville

MARYLAND

VIGGO JORGENSEN
3101 N. Calvert
Baltimore, MD 21218
(301)235-7050

Annapolis, Columbia, Cumberland, Essex
Frederick, Hagerstown, Towson

MASSACHUSETTS

RICHARD BUESSING
46 Beacon Street
Boston, MA 02108
(617)227-2305

Fitchburg, Gloucester, New Bedford
Springfield, Worcester

MICHIGAN

SHERI REUTER
21635 Ryan Road
Warren, MI 48091
(313)755-7090/7

Battle Creek, Grand Rapids, Kalamazoo
Lansing, Saginaw

MINNESOTA

REINER VINCENZ
3349 First Avenue South
Minneapolis, MN 55408
(612)824-2621

Albert Lea, Bloomington, Brooklyn Park, Duluth
Hibbing, Mankato, Rochester, St. Cloud, St. Paul

MISSISSIPPI

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

Biloxi, Columbus, Hattiesburg
Meridian, Moss Point, Vicksburg

MISSOURI

CARL SWEARSON
2150 Angelica
St. Louis, MO 63107
(314)231-3941

Cape Girardeau, Columbia, Jefferson City
Kansas City, La Platta, Sedalia, Springfield

MONTANA

JIM BORER
420 East Broadway
Missoula, MT 59801
(406)721-6445

Billings, Bozeman, Butte, Great Falls, Helena, Kalispe

NEBRASKA

MICHAEL HENTRICH
4915 Cass Street
Omaha, NE 68132
(402)556-4664

Bellevue, Columbus, Fremont, Hastings
Kearney, Lincoln

NEVADA

ERNEST PATTON
105 Woodley Circle
Las Vegas, NV 89106
(702)383-0609

Elko, Henderson, North Las Vegas, Reno
S. Lake Tahoe, Sparks

NEW HAMPSHIRE

B. GEORGE ALLEN
69 Brook Street
Manchester, NH 03104
(603)669-8577

Concord, Dover, Nashua, Portsmouth

NEW JERSEY

MICHAEL BEARD
556 Mt. Prospect Ave
Newark, NJ 07104
(201)485-7179

Atlantic City, Camden, Dover, Hackensack
Long Branch, New Brunswick, Phillipsburg, Trenton

NEW MEXICO

MARK BOITANO
214 Morningside NE
Albuquerque, NM 87108
(505)268-6063

Alamogordo, Clovis, Farmington, Gallup, Las Cruces
Las Vegas, Roswell, Santa Fe

NEW YORK CITY

KEN SUDO
4 West 43rd Street
New York, NY 10036
(212)997-0050

Brooklyn, Bronx, Flushing, Harlem, Hempstead
Jamaica, Long Island City, Staten Island, Tarrytown

NEW YORK STATE

TIM HENRY
57 Dana Ave. #2
Albany, NY 12208
(518)465-8860

Bingham, Buffalo, Elmira, Ithaca, Kingston, Newburgh
New Paltz, Poughkeepsie, Rochester, Syracuse
Troy, Utica

NORTH CAROLINA

JACK HARFORD
219 Forest Road
Raleigh, NC 27605
(919)821-2246

Charlotte, Durham, Gastonia, Greensboro
Rocky Mount, Wilmington, Winston-Salem

NORTH DAKOTA

CHARLES COOK
1528 - 3rd Ave. S.
Fargo, ND 58103
(701)280-0064

Bismarck, Dickinson, Grand Forks, Jamestown
Minot, West Fargo, Williston

OHIO

LINDA ANDERSON
606 Riddle Road
Cincinnati, OH 45220
(513)281-0428

Akron, Canton, Cleveland, Columbus, Dayton, Toledo

OKLAHOMA •

ERIC BOBRYCKI
2213 Ridgewood Drive
Moore, OK 73160
(405)793-0422

Enid, Lawton, Noble, Norman, Oklahoma City, Tulsa

OREGON

HELGI HARDARSON
3212 SE. Division
Portland, OR 97202
(503)239-5117

Beverton, Coos Bay, Corvallis, Eugene
Medford, Oregon City, Pendleton, Salem

PENNSYLVANIA

HENRI SCHAUFFLER
3331 Powelton Avenue
Philadelphia, PA 19104
(215)382-0616

Allentown, Altoona, Erie, Harrisburg, Lancaster
Pittsburg, Reading, Scranton
State College, Williamsport

PUERTO RICO

KASIA KOPACZ
Toloy L-20, Villa Andalucia
Rio Piedras, PR 00926
(809)755-3702

RHODE ISLAND

RICHARD PANZER
136 Carr Street
Providence, RI 02905
(401)941-4350

Newport, Pawtucket, Woonsocket, W. Warwick

SOUTH CAROLINA

TIM MURPHY
2120 Rosewood Drive
Columbia, SC 29205
(803)254-4047

Aiken, Anderson, Charleston, Florence, Greenville
Orangeburg, Rock Hill, Spartanburg

SOUTH DAKOTA

DAVID PAYER
329 N. Minnesota Ave.
Sioux Falls, SD 57102
(605)332-2404

Aberdeen, Brookings, Huron, Mitchell
Pierre, Rapid City, Vermillion, Watertown

TENNESSEE

PHILLIP WITHERS
2516 Belmont Blvd.
Nashville, TN 37212
(615)269-4812

Chattanooga, Clarksville, Johnson City
Knoxville, Memphis, Murfreesboro

TEXAS, NORTH

BRUCE BIGGIN
2910 Coronado
Irving, TX 75062
(214)821-1452

Amarillo, El Paso, Fort Worth, Waco

TEXAS, SOUTH

BENTO LEAL
945 Harvard St
Houston, TX 77008
(713)864-8646

Austin, Bryan, Corpus Christi, Galveston
Harlingen, San Antonio

UTAH

MARGARET MEAD
757 - 7th Ave.
Salt Lake City, UT 84103
(801)539-8431

Logan, Ogden, Provo, Tooele

VERMONT •

MICHAEL MACJESKI
489 St. Paul Street
Burlington, VT 05401
(802)658-9148

Brattleboro, Montpelier, Rutland, St. Johnsbury

VIRGINIA

PETER BROWN
2503 Park Ave.
Richmond, VA 23220
(804)358-8101

Charlottesville, Danville, Fredericksburg
Harrisonburg, Lynchburg, Newport News
Norfolk, Roanoke, Virginia Beach

WASHINGTON

MATTHEW MORRISON
14 W. Comstock Street
Seattle, WA 98119
(206)282-8119

Bellingham, Bellevue, Bremerton, Everett
Kent, Olympia, Spokane, Tacoma, Yakima

WEST VIRGINIA

JIM BOOTHBY
313 Lee Street West
Charleston, WV 25302
(304)342-2688

Beckley, Clarksburg, Huntington, Martinsburg
Morgantown, Parkersburg, Wheeling

WISCONSIN

KAZUYOSHI IKENO
3105 N. New Hall Street
Milwaukee, WI 53211
(414)332-6967

Appleton, Eau Claire, Green Bay, Janesville
La Crosse, Madison, Racine

WYOMING

PETER GIOSSI
3622 Warren Ave
Cheyenne, WY 82001
(307)632-6452

Casper, Gillette, Laramie, Rock Springs

Don't leave them

Wondering

Put your Family,
your Friends

And your Contacts
on the Mailing List for

UNIFICATION
NEWS

Unification News
4 West 43rd St. N.Y. N.Y. 10036

NON-PROFIT ORG.
BULK RATE
U.S. POSTAGE
PAID
PERMIT NO. 6533
NEWARK, N.J.

Clip — including the mailing label — and send to:

Unification News, Subscriptions
4 West 43rd Street • New York NY 10036

- ☐ DELETE the address on adjacent label from your mailing list.
☐ ADD this new address to your mailing list:
☐ CHANGE the adjacent mailing label to read:

NAME _____

ADDRESS _____

ZIP _____

Be sure to enclose the old mailing label for
CHANGES and DELETIONS to the mailing list.

Enclose \$10 for Canadian, \$30 for overseas mailing.