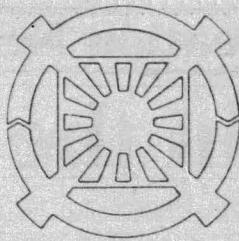


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Unification News

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WORLD STUDENT SERVICE CORPS

WSSC Volunteers Serve in Guatemala

By Gary Page

This summer on June 30th students from various campuses in the U.S. traveled to Guatemala for a special event, the third annual World Student Service Corps International project. This year's group also contained of students from Mexico, Honduras, the Dominican Republic, Japan, Korea, the Philippines, Canada, West Germany and, of course, Guatemala.

The WSSC was initiated and founded in 1986 by Hyo Jin Moon, World CARP President. Inspired by the ideal of service, students participating in the Third World CARP convention in New York were seeking an active and concrete way to express their idealism. The WSSC was born and has since conducted programs on both the local and international levels.

Orientation

Once again under the directorship of Gary Page, this year's Central American program began with a one- and- a- half day orientation at the Pan American hotel in Guatemala City. For the past two years the Pan American has provided a simple yet beautifully typical and very warm environ-

ment to welcome students into the fascinating indigenous culture of Guatemala.

Participants were introduced to this year's staff, led by Gaetan Dutil, the on-site project coordinator, as well as Fritz and Anna Schneider the two Unification Church missionaries in Guatemala who gave invaluable assistance. The students were also briefed on the history of the WSSC and its activities, and made aware of health and safety precautions. From the first day students were given a chance to test their abilities to bargain at the Central Marketplace and to see Guatemala City.

The orientation program ended with a buffet dinner for participants and friends from past years, as well as a

marimba concert given by Congressman Baudillo Ordenez. Congressman Ordenez

amazed all by being the only man in Guatemala able to play marimba with six sticks all by himself. Normally it is played by four or five men at a time. He is also one of the foremost authorities on the diverse indigenous culture of his people. Everyone present enjoyed his performance.

Lake Atitlan

On the morning of Sunday July 2, the group began the three hour journey that would take them from Guatemala City through the breathtaking highlands to Lake Atitlan, which Guatemalans proudly claim as the most beautiful lake in the world. With three towering volcanos eternally guarding its lush green flora and clear blue waters, I would have to agree.

We boarded the Santa Maria, the boat that would take us from Panajachel across the waters of Atitlan to San Pedro. Until only four or five

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WSSC volunteers construct a new classroom. (Dale Hoffman)

WORLD MEDIA ASSOCIATION

Soviet/Baltic Hospitality Greet WMA Delegations

By Erin Bouma

For four weeks this summer, the World Media Association led fact-finding delegations in the Soviet Union to record the situation of perestroika and democratization.

Visiting Moscow, Minsk and Leningrad, the first contingent involved a dozen exchange journalists, led by WMA Executive Director Larry Moffitt and Projects Director John Robbins, touring under the auspices of Novosti Press Agency, July 11-25.

This exchange group had the unprecedented opportunity to meet with Col. Igor Prelin, Press Officer for the KGB and Col. Valery Pogrebenkov, Editor of the Military Department of Novosti. Abel Aganbegyan, economic architect of Gorbachev's perestroika and Sergei Khrushchev, the 53-year old engineer son of Nikita Khrushchev also meet the delegation in Moscow. Outside of Minsk, the group visited the recently-painted collective farm, Peace.

During the tour, John Robbins contacted Viktor Aksynchits, Director of the

Christian Information Center and editor of a lay Orthodox publication. This young

man has a strong and clear vision of the future of Russia as a Christian nation and

is coordinating several projects to achieve that end.

Then, July 27 through August 7, 30 journalists and opinion leaders toured Moscow and the Baltic area with meetings in Helsinki, Moscow, Leningrad and Tallinn, Estonia. In addition to Americans from Florida to Hawaii, we had a returning Soviet emigre writer with us, as well as a couple from Holland and a French member of the European Parliament.

One American mayor from Iowa was able to meet with city hall officials in the three Soviet cities we visited, and a historian in our group gained entrance to the government archives in Leningrad, where she believes that founding documents of William and Mary College, VA are to be found.

Beginning in Helsinki, the tour was briefed by the Finnish Foreign Ministry on the economic and diplomatic position of Finland. Then we enjoyed a harbor city cruise that the Ministry hosted. Finland impressed the group as attractive, clean and modern.

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Estonian nationalist, Mart Niklus, who spent 16 years in the Gulag displays a book about his political activities for the WMA delegation. (Erin Bouma)

Recent Happenings in the World of Religion

These briefs are taken from the weekly reports of the Religious News Service.

Quayle to Knights of Columbus: decent politicians and modern heroes

Decency and politics don't have to be incompatible, Vice President Dan Quayle told the Knights of Columbus at their 107th Annual Supreme Council meeting in Baltimore Aug. 1. Mr.

Quayle, an evangelical Protestant, told the Catholic fraternal organization that most members of Congress "are just like you and me, family folks, trying to do their best, pilgrims on the same journey that, we hope, will end in the safest of destinations." Mr. Quayle told the Knights that "we are going to have to put the family at the very center of public policy and measure what government does in terms of what it does to the family." Referring to the administration's position on the child care legislation that is now in Congress, he declared that "we won't tolerate discrimination against church-related day care. America's religious institutions are doing a crucial job in providing sage and loving care for millions of youngsters. We can't let their boys and girls be shut out."

Black Catholic clerics and nuns continue to raise racism issue

Milwaukee—The Rev. George Stallings was suspended for defying Roman Catholic Church authorities, but many of the ideas he espouses were taken up by other black clerics and nuns during a recent meeting on the campus of Marquette University here. It was clear that many attending the joint conventions July 24-28 of the National Black Clergy Caucus, the National Black Sister Conference and the National Black Seminarians Association feel the tug of three distinct cultures—the Roman Catholic Church with its traditional rites, the world of their African forebears and their black American experience. The issue of black Catholics in the United States, highlighted in a lively and sometimes emotional session of the June meeting of the National Conference of Catholic Bishops, gained wide national attention the following month when Father Stallings defied his archbishop and opened his Imani Temple. Although no one here openly endorsed Father Stallings' radical tactics, the Washington C.C. priest, immediate past president of the Black Clergy Caucus, was warmly received. The issues he has raised will likely also figure prominently in a meeting of the National Office for Black Catholics, representing laity in the church, scheduled for Atlanta Aug. 4-6.

Bishop appointment seen as new step in U.S.S.R.-Vatican relations

VATICAN CITY—Pope John Paul II named a bishop in the Soviet Republic of Byelorussia for the first time in six decades, an event that observers said represents a new step along the road to rapprochement between the Holy See and the Soviet Union. The Rev. Tadeusz Kondrusiewicz, 43, was named apostolic administrator of Minsk July 25, after Rome received assurances from the Soviet Union that authorities there had no objections. The title is roughly equivalent to charge d'affaires in diplomatic terms. A Vatican spokesman, the Rev. Giovanni D'Ercole, said in a written statement that the Soviet reaction is a sign of "the new spirit established by the Soviet government."

Dissidents outside WCC meeting say Soviet Change has been minimal

MOSCOW—While members of the World Council of Churches exulted during a meeting here over the apparent new openness toward religion in the Soviet Union, a group of religious dissidents, many of them former prisoners of conscience, demonstrated outside, claiming that little real change has occurred for the churches. At a press conference held in a crowded apartment here a day before the July 26 close of the World Council's Central Committee

meeting, the seven dissidents called for a broad public discussion of the Soviet draft law on religious freedom and freedom of conscience. The law, which was proposed more than a year ago but has yet to receive major attention, would acknowledge the legitimacy of churches and their congregations and would signal a historic shift in how believers are viewed by the Soviet Union's longtime atheistic society.

In Soviet Union, arena named for Lenin site of huge Christian rally

DENVER—A mass evangelism program held recently in the Soviet Union was a stunning example of the new openness to religion there, since the event was held in a public arena outside of the churches, according to the head of Youth for Christ International. About 18,000 persons attended "Gospel Youth Festival '89" Aug. 11-13 in



Southern Baptist preacher, Billy Graham, drew a record throng of 90,000 to the People's Stadium in Budapest for an evangelistic service July 29. (RNS Photo)

Tallinn, the Estonian capital, despite a strike by public transit operators, said the Rev. Jim Groen, president of the organization, upon his return to his office here. Seventy-five Christian musicians, speakers and organizers from the United States, England, Scotland, Poland and Finland helped conduct the festival, he said. It was held in the 6,000-seat Lenin Palace of Culture and Sports. Mr. Groen believes in was unprecedented for Soviet authorities to allow use of a non-church facility for a major Christian assembly. Street gatherings, posters and flyers promoting the meetings were supported by government authorities, Mr. Groen said. Such cooperation by Soviet leaders is rare and perhaps unique for Christian activity, he said.

Lutherans in Soviet Union join Lutheran World Federation

The German Evangelical Lutheran Church in the Soviet Union, representing more than 500 German-speaking congregations across the U.S.S.R., has become the 106th member of the Lutheran World Federation. The German Soviet church was admitted to the federation by unanimous vote of delegates to the LWF Executive Committee meeting July 31-Aug. 9 in Geneva, Switzerland. According to the federation, the Soviet church now will be permitted to sent representatives to the Eighth LWF Assembly scheduled to be held next year in Curitiba, Brazil.

Abortion protestors, including bishop, released without fine

Roman Catholic Bishop Albert Ottenweiler of Steubenville, Ohio, and 46 other anti-abortion protestors were released July 21 after spending six days in jail for a sit-in at an abortion clinic in Youngstown, Ohio. Charges of assault, resisting arrest and disorderly conduct were dismissed when the 47 demonstrators pleaded no contest to a charge of criminal trespassing. They were released on a year's probation and fined \$150 each, although their days in jail were counted as a credit of \$30 a day.

American Jews welcome Israeli court ruling on conversions

NEW YORK—American Jewish leaders generally welcome the ruling by Israel's high court that conversions to Judaism by non-Orthodox rabbis will be accepted by the Interior Ministry for immigration purposes. "This is a victory for tolerance and pluralism that will enhance

Jewish unity and enable a greater number of American Jews to identify more strongly with the state of Israel," said Thomas Neumann, executive vice president of B'nai B'rith International. Similarly, Norman Schwartz, president of the Association of Reform Zionists of America, declared that "the court's decision on converts is a major victory for religious liberty and religious pluralism in Israel."

Missions official says Southern Baptists are like Pharisees

The president of the Southern Baptist Home Mission Board says the more than 14 million members of his denomination are not winning more people to Christ because they are too similar to the Pharisees of Jesus' day. "The Pharisees were our kind of people," the Rev. Larry Lewis told the board's annual national mass evangelism conference at Two Rivers Baptist Church in Nashville, Tenn. "They were big on stewardship, espoused high moral standards, believed the Scriptures and were faithful in worship. Isn't it strange that Jesus released his most biting rebuke on people who were so similar to ourselves?"

United Methodists release bishop to lead anti-drug effort

The United Methodist Church is releasing one of its bishops for a year to lead an attack on drug abuse and violence. Named to head the project, to take place during 1990, is Bishop Felton E. May of Harrisburg, PA. the aim of the effort is to "take one neighborhood in Washington and bring together all of the resources of church and community and to work for a year to make that neighborhood drug and violence free. That's the goal," said Gerald Wagner, communications director for the denomination's Central Pennsylvania Conference. "The idea is to see if it's really possible," said Mr. Wagner. "Then, perhaps, it will be possible to do it in other areas as well."

Witches in Rhode Island granted tax exemption as religious group

PROVIDENCE, R.I.—A coven of witches, with the help of testimony from a Unitarian minister, has convinced state officials here that it is a legitimate religious group entitled to tax-exempt status. The state Division of Taxation July 28 reversed one of its own rulings and issued a sales tax exemption to the Rosegate Coven, also known as Our Lady of the Roses Wiccan Church. "Yes, I think the decision gives us legitimacy," declared the coven's high priestess, Lady Genevieve, known to most people outside the coven as Joyce Siegrist, 45. "With this ruling, we witches will definitely be able to come out of the closet and take our place in our society."

Minnesota doctor fined for referring patients for exorcism

ST. PAUL, Minn.—A Minnesota physician who told some patients their pain was caused by demons and that they needed exorcism has been reprimanded and fined \$3,000 by the Minnesota Board of Medical Examiners. Dr. Paul Patterson, an orthopedic surgeon who is on the staff of a clinic in Thief River Falls, Minn., was found to have used "unethical and unprofessional conduct" in the treatment of patients. He was ordered to abstain from offering prayer or deliverance as a form of medical treatment and was directed to meet monthly with a designated board member.

Second Catholic seminary to open in Lithuania this fall

A second Roman Catholic seminary will be opening this fall in Soviet-occupied Lithuania, according to the New York-based Lithuanian Information Center. The Rev. Petras Kimbrys, one of the editors of Catholic World, told Vatican Radio that the seminary at Telsiai, Lithuania, is being reestablished after more than four decades, with the blessing of the Catholic Bishops Conference of Lithuania. Telsiai was the site of one of four Catholic seminaries in pre-World War II Lithuania.

FOUNDER'S SERMON

Unite, the Kingdom of Heaven is at Hand

By Reverend Sun Myung Moon

This is an excerpt from an unofficial translation of a sermon given on March 5, 1989 at the church in Chongpadong, Seoul.

Our life in the Unification Church is a life of indemnity to purify that which was wrong. The mistakes that have to be cleared up through indemnity are not only in the physical world but also in the spiritual world. We know there is an ideal world and a fallen world. We have to become people who can be liberated from the suffering world into the perfect world.

We need liberation as an individual, as a family, nation and even up to the level of God. Even though there may be moments of happiness we can say that from the historical perspective our life now is not one of happiness. Looking at our life from the historical aspect of present, past and future, it is not happy. We are looking for a life where happiness is connected to past, present and future and to the spiritual world. Without achieving such happiness and liberation, we cannot become a partner to God and participate in God's happiness.

How can we achieve this happiness? Jesus said that those who want to live will die and vice versa. The process of religion is one of completely turning things upside down in order to restore the original situation. Dying in order to live is an example. The history of the providence was a history of struggle and turning things upside down.

Worldwide Struggle

Today we have a worldwide struggle and conflict on the individual and family levels. There is conflict between mind and body, parents and children and so on today. Religions always aim to change the evil world into the good world. Thus religions always oppose the existing world. Religious people live a life opposite to the secular world.

History is the fight between good and evil. When will this fight end? It will be at the point when the savior comes, the person who can do away with the evil world and connect mankind to the world of God. Who is the savior? He is the person who stands as the representative of God on the individual level and brings about a change on all the other levels.

What kind of parents were Adam and Eve? Their unity should have been the unity of the male and female aspects in God. They should have become the vertical ancestors of mankind through their unity, passing on the love of God. But because of the fall they united centered on the evil one. They and their descendants were dominated by Satan. If Adam and Eve had not fallen and had lived and united centered on the love of God, the vertical connection would have been made. Also their horizontal difference as man and woman would have combined into one united whole. On that basis the family, nation and world would have been automatically related to that vertical line. However much mankind would have expanded, man would have remained united.

The god of this World

If you go the way of religion, you are opposed by the masters of this world. Why? Who is the master of this world and the spiritual world? The master of this world is not God. Because of the fall God cannot be the master of this world. Beginning from the individual level, the master is Satan. If we want to establish God as the master, we naturally experience



Reverend Moon addressing the congregation during a recent sermon at Belvedere. (Stefan des Lauriers, NFP)

opposition from the existing master of this world.

How can God achieve His ideal of creation if Satan is the master? The only way is through a process of recreation. God has to invest the dedication and love He gave to the original creation. He is recreating Adam and Eve. At the moment when this recreated Adam and Eve become one with God, Satan can be subjugated. It is the process of natural subjugation, through love.

The person who is most hated and persecuted on all levels is in the same position as God because God is persecuted and hated on all the levels. A religion has to appear which fights with the false

master of the individual level and the family and national levels and which can turn the situation upside down on the worldwide level.

Why do you think I have gone the way of tears? Why did I go to prison when I did not have to? It's not for my own benefit but because I want to liberate God. I want to save all my enemies. I want to save even Kim Il-sung. I want to save Russia.

Dominion of God

In order for the dominion of Satan to be destroyed, the dominion of God has to be established on all levels in the physical and spiritual worlds. Centered on the person who established that dominion, that is the

Messiah, unification can be achieved. Unification becomes the weapon to drive out Satan from the different levels.

God was preparing for the Messiah to come through His outpouring of love. The messiah has to unite the various levels and on that foundation can turn the world around.

Jesus was in the position to turn the world around and achieve the dominion of God. But because unification was not achieved on the different levels at that time, the messiah has to return. Unification means unification through love of enemies. The enemy has to be subjugated by love and then unification can be achieved. God needs the messiah as a person who can take responsibility to overcome the enemy by true love and thereby achieve unification. Do you see now why we call our church is the Unification Church?

The Foundation

The core of unification is the unification of husband and wife. From that unity, horizontal unification can expand. Should the unity be centered on the husband or the wife? Love is the central thing. Even God cannot do without love.

Love is the reason why God exists, creates and does everything. People who do not know this about God have no real idea who God is. To establish God as the master of the world, we have to fight but the nature of this fight is take a beating and then take the victory.

Today there is conflict everywhere between people, races and nationalities. But here in our church whites and blacks, yellows and whites, blacks and yellows marry, Orientals and Westerners.

Why is my topic "Unite, the Kingdom of Heaven is at Hand." Why don't I say, "Repent or Be Careful—the Kingdom of Heaven is at Hand." If the five races of mankind do not unite, the kingdom of heaven cannot come.

You have to understand that in order for the liberation of God to be achieved you must unite. If through the power of unification the world is turned upside down, the original world will appear. Man can return to his original home and live a life of filial piety with his parents. In the original world we will not need religion. A man can live a life of filial piety to his parents. That's all the religion we'll need in the original world. Unification is the key to the coming of the kingdom. Without this we cannot bring the kingdom of heaven. We must fight Satan until this unity is achieved.



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months ago Panajachel was the only village out of twelve on the lake with a telephone; now a few villages have one phone each. Boat travel is almost the only means of transportation on or around Lake Atitlan due to the lack of roads.

At the shores of San Pedro we were welcomed by old friends we made from past projects and new friends we would soon make. We settled into our residence which would be home for the upcoming month. The beds were lumpy, the rooms a little crowded, with two or three sharing a small room, and the one shower per fifteen people had cold water only, but most of us hadn't expected more. We were still living better than many locals who have no running water or electricity. The rooms were clean, however, and the hotel staff treated us like family so we quickly adapted to our new environment.

Five Projects

Our first evening in San Pedro was made memorable by a local marimba band that came to welcome us to their town. It seemed as if there wasn't a shy person in the group this year as most began dancing as soon as the music started and begged for more when they had to leave. The indigenous people looked amused watching foreigners dance to local tunes, but only a few were brave enough to join in with us.

After the welcome celebration all were ready to get down to some serious work of which there was plenty. There were five projects that awaited us. In San Pedro, where we were staying, major additions were done to the central school where a total of approximately 1000 students benefited from our work. Doors and windows were put in where there were none in six

major classrooms. These rooms were painted, the ceilings installed, and new floors were added.

A second project in San Pedro was the painting, inside and out, of another small village school. This second project was enthusiastically led by Denise Mast, a recent Ohio State graduate and second time participant of WSSC.

In Santiago Atitlan, the largest village on the lake, there were three projects. One was located at the two story community center we had constructed over the last two summers. A small rotating group of

with their trusty machetes, I began to have hope. I must admit I had no idea just how industrious these people are.

Each participant learned intimately the meaning of hard work this summer, carrying water, bricks, cement, and all the materials for the school and playground on their backs. For us it was a new and somewhat novel experience but for the locals it is their daily life. It isn't unusual to see a man carry up to 300 pounds on his back. What is even more shocking is to find out that these same people make sometimes the equivalent of only two to three dollars

students. Somehow, everyone caught the spirit underlying this effort, which was to serve others, and each person was determined to bring the project to a finish in the short time allowed. Although there were three or four languages being spoken on the site it was amazing how harmoniously the work went. Everyone managed to communicate quite effectively, sometimes even without words.

There were numerous other activities, some planned and some impromptu, that made this summer's experience particularly enriching. A local woman gave weaving lessons in her two-room home, while some took time to have a lesson in Tsutujil, the local dialect. A few took a day to go horseback riding. Melanie, a medical student, traveled for a day with a local doctor. Some went out on the lake on a "cayuco", a dug-out canoe, and a large group took a one day trek up the volcano of San Pedro to see sights they never imagined possible. As has become a tradition, local basketball teams challenged WSSC teams. This year for the first time we won two games out of four!

Chichicastenango

A special weekend trip was planned to Chichicastenango, a beautifully colorful Indian village about two hours ride from San Pedro. Students had the opportunity to experience market day when people come from far and wide to sell their wares. Adventure seemed to be waiting around every corner in Chichi as there were hundreds of vendors with countless beautiful objects to sell, often at unbelievably low prices.

Of particular interest to many was the main Catholic church in town. One could observe the mixture of Catholicism and ancient Mayan rites, as Indians burned fires on the steps, swung incense, made offerings of plants, flowers, candles, and swayed, chanting their prayers in native tongues. The one incident from our trip

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WSSC volunteers and staff after the final banquet. (Dale Hoffman)

students added finishing touches to its already beautiful structure. Upon arrival at the second site in Santiago, I had absolutely no hope that we could accomplish what we were planning, and I was supposed to lead this group! We were to add a classroom and playground to the two room schoolhouse WSSC participants built last year. All I saw was a jungle thick with green trees, plants, and huge boulders everywhere.

After the first day when all the trees were cleared by one man and his young son

for a whole day's hard labor. Needless to say poverty took on an entirely new meaning.

Progress

It was truly a beautiful sight to see daily progress as large boulders were cracked apart and removed piece by piece, or as giant tree stumps were patiently axed out.

The walls of the schoolroom grew and the playground slowly appeared. The most inspiring part was the unity created between the hired local workers and the

WMA from page 1

Then, flying into Moscow, our group met with the KGB and Ministry of Defense at the Novosti Press Agency's offices. Both men struck us as sincere public relations men trying to face some tough Western questioners. Earlier in the day there was a briefing on recent Kremlin and Supreme Soviet developments at the U.S. Ambassador's residence, Spaso House, by a senior diplomat.

About half of our delegation met at the Christian Information Center and spent the afternoon learning about developing Christian activism in the Soviet Union, including charitable programs, creating wholesome Christian communities in rural villages and reviving peasant farming, as well as publication of Christian issues in the leading official (anti-Communist) Latvian weekly newspaper and a bi-weekly news service of religious developments taking place in the USSR. The remainder of the time in Moscow was spent sightseeing, shopping and watching a colorful folkdancing performance.

New Perspective

We next flew on to Leningrad, where delegates dialogued at the Leningrad Union of Journalists with the deputy executive secretary of the union and the editor of Leningrad Pravda. We discussed both the health crisis caused by pollution in that city and the restructuring now taking place within the journalistic world. A group from our tour spent the evening at Leningrad's "Pizza Express" sharing with Leningrad friends (a translator, a doctor and an English professor) of John Robbins. Four of



Moscow: the 7th WMA Fact-Finding Tour asks questions of the KGB PR man, the Novosti Press Agency editor and a representative of the Soviet Ministry of Defense. (Erin Bouma)

our group were able to visit a private apartment of a young couple living just outside of Leningrad and see Soviet life from their perspective.

The city of Leningrad, though crumbling and neglected, gives off some charm under summer skies and participants enjoyed the Hermitage, Petrovets and general sightseeing. Unfortunately, the ballet performance arranged by Intourist proved to be of amateur quality in a stuffy auditorium.

Baltic States

We next boarded the train for a 9-hour afternoon-evening ride through the countryside to Tallin, Estonia. Along the

way we sang American camp, patriotic and nostalgic songs in our carefree Western spirit.

Tallinn proved to be a colorful, old Baltic port city, with its Old Town of stone and winding walkways still intact. Tallinn's shops were attractive and better-stocked than in Russia. When we met with the Estonian Friendship Society panel of journalists, scientists and academics, we were struck by the independent spirit and determination of the Estonian people to move forward with their own version of perestroika.

In the evening, many of us gathered to hear some of the testimony of Mart Niklus,

an Estonian nationalist released a year ago after a total of 16 years in the Soviet Gulag. We later saw a just-released, pre-censor documentary film, "Thirty Years Later" based on the story of Niklus' incarceration. Our last day in Tallinn we heard from the Estonian Heritage Society, the Independent Estonian Political Party and the Estonian Christian Union on the amazing developments being initiated and coordinated by capable young activists and the problems the Baltic Republics are experiencing.

That evening we packed up and embarked on the George Ots steamer across the Gulf of Finland for Helsinki. Our last day together began with a final group meeting where Edward Topol, former Soviet screenwriter now living and writing in the U.S. shared the adventures of his first return to Moscow in 11 years. Another tour delegate, Kiyoshi Nasu, columnist, correspondent and author, gave his analysis of the dramatic changes in the Soviet scene and his prognosis for the near future.

Then, after two weeks in a challenging and unpredictable realm, 30 road-weary friends, returned home to their worlds of Western comfort, good food and openness, wiser, we hope, for the experience.

Final Tour

The final WMA tour of 1989 is scheduled November 1-16 to Eastern Europe and the USSR. Including Budapest, Warsaw and Gdansk, the tour will travel by train to Vilnius, Lithuania, and culminate in Moscow.

Anyone interested or with recommendations for participants should contact John Robbins, 750 National Press Bldg., Washington DC 20045; (202) 662-1299.

UTS Hosts Unification Thought 21-Day Seminar

By Dr. Tyler Hendricks

The First International Seminar on Unification Thought and V.O.C. Theory for Special Lecturers took place July 23 through August 12, 1989 at the campus of the Unification Theological Seminary.

The Unification Thought Institute together with UTS co-sponsored the seminar. Dr. Sang Hun Lee, Founder of the Institute, presented newly-revised lectures in Unification Thought and V.O.C. Theory, complete with precise color slides.

The cooperation of the Institute and the Seminary is itself historically significant. Dr. Lee declared in his opening address that our seminary is serving as "the starting point of a new cultural revolution and as the birthplace of a new renaissance movement to lead humankind toward the world-level Canaan." Dr. David S. C. Kim, President of UTS, was an inspiring student of Dr. Lee's monumental formulation of Rev. Moon's thought, himself attending the lectures faithfully and speaking to the participants daily after morning worship.

Thirty-two Unificationist scholars attended the seminar, including Rev. Baughman, Dr. Durst, Dr. Spurgin and Dr. Hendricks from HSA, professors from UTS, leaders of ICF, IRF, PWPA and CAUSA, as well as a number of others. Staff support was provided by the Unification Thought

Institute of Japan and by UTS. Mr. Takeshi Furuta served as Dr. Lee's interpreter.

and cultural barriers to philosophical discourse between East and West. Such philosophical communication is necessary

foundation for this cultural breakthrough, the intensive study of Unification Thought by Unificationist scholars in America was indeed a providentially important event.

Prior to this seminar, two weekends of philosophical conversation took place at Barrytown to prepare the groundwork in America for this 21 days. Our experience with Unification Thought convinces us all that the philosophical foundation for the global culture of absolute value is now established. It is up to us to relate the profound insights of Rev. Moon's thought to the practical reality of



Participants at the Unification Thought seminar. (Karen Haba, UTS)

Philosophical Bridge

The seminar came about in response to the Rev. Moon's articulation of the need for Unification Thought to bridge the linguistic

for the emergence of civilization on the global level. At the culmination of forty-three years of Rev. Moon's ministry to establish the spiritual and substantial

man's social, economic, political and cultural life. The Unificationist scholars departed the seminar with increased understanding and confidence for the assumption of this responsibility.

Another Article Comes in From the Cold

The World Media Association conference last September, attended by 12 Soviet journalists, prompted a series of articles in prominent Soviet journals that cater to their establishment, communist cadres and far-left intellectual elites abroad. The most significant of these we reprinted in the last issue of Unification News ("Mrs. Moon Featured in Russian Newspaper," Aug. 1989, vol. 8, no. 8). A second such article is also worth reprinting, as its content differs from the first and is of great interest.

This article appeared in one of the most prominent Soviet journals, New Times, and is titled "How to Get Rid of an Enemy—The Venerable Sun Myung Moon is Seen in a Different Light."

In this article, the writer gives to our Founder a respected title ("the Venerable") and treatment, never done by even the most positive media in the West. The article itself explains some of the reasons for this: Reverend Moon is accomplishing good works for the sake of all humanity.

Of course, this kind of new thinking in the Soviet Union can never be possible without the approval of the highest ranks of leadership, who had decided to re-evaluate Rev. Moon's work before the arrival of the journalists at the World Media Conference. It has long been clear that the Soviet Union is more capable of understanding political and economic phenomena of consequence that will affect them around the world than is the so-called Free-Democratic camp. They know what they want and they use highly sophisticated techniques to achieve their goals. New Times is a communist party organ, let there be no doubt. This fact makes the story all the more intriguing. Beyond this, the article, an extremely interesting and well-written piece, speaks for itself.

By Vitaly Kobysh

Even at the start of his religious activities and political career, the Venerable Sun Myung Moon displayed a peculiar ability to arouse in his countrymen a whole gamut of emotions, from bewilderment to amusement. Time flies. Those who used to think of him as a charlatan capitalizing on people's prejudices have been proved wrong. For Moon's religious and political ideas are far from simple, and so, for that matter, is the popular movement involving mostly young people reared on these ideas.

Sun Myung Moon is no ordinary man in many respects. Following a stunning financial success Moon became an industrial magnate, owner of a globe-spanning network of businesses and a newspaper empire. More impressive still is the rocketing number of Moon's religious followers, not only inside the United States, where the Korean-born Moon settled some decades ago, but in other parts of the world as well.

To me the phenomenon of this man seems basically a composite of common sense and hard-headed realism. How did he achieve such popularity for his religion?

The answer is simple: he managed to convince his flock that he was guided by the interests of the common people, even that he followed the laws of nature. A man can achieve spiritual peace and wholeness, preaches Moon, in seeking the ultimate goal in his life while abiding by the laws of mortality laid down by God. Breaking these principles leads a man to destruction and death, as he does when violating the laws of nature.

The above quoted dictum is typical of Moon's religious ideas.

There was a time when the Venerable Moon was—and in the view of many American liberals, still is—a militant anti-communist, the leader of a well-known anti-communist league. Moon's adversaries, however, have failed to notice the dramatic changes that have swept his religious and political thinking and, indeed, affected the movement he heads. Hence the puzzled look that greeted the twelve Soviet journalists—representatives of the national Union of Journalists and the Novosti Press Agency—when they arrived in Washington to participate in a conference of the World Media Association. It was an open secret that although the conference was officially organized by the Washington Times the man behind it was in fact the paper's owner—the Venerable

Moon.

"How can you deal with Moon whatever he may be doing?" our American colleagues would ask. "Why not, if what he is doing is good?" we would say. That sort of and answer silenced some and provoked further questions from others. What exactly did we mean by that, they would enquire, not without interest. And would be surprised to hear an account of the conference and its theme, and astonished to learn of Moon's address to the international forum:

"The communist world is changing fast. I welcome the new policy of openness and perestroika underway in the Soviet Union, and the reforms in China."

They say the best way to deal with an enemy is to make a friend of him. I don't know who has credit for that, but during the conference in Washington we spoke to

Moon and his people about the crucial issues that will determine the future of mankind and we understood each other. I have no doubt that Moon is well aware of the fact that in this new, interdependent, frightening and unpredictable world you cannot live the way you used to. He and his followers believe there is not time left for us to talk about the need to prevent the nuclear threat or preserve the environment. It is high time we did something about it. This understanding unites us and, frankly speaking, overrides our ideological differences.

It will not be long before a group of American journalists from The World Media Association, of which Venerable Moon is a patron, visits the Soviet Union. I look forward to interesting discussions.


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Moving Forward with the Int'l Highway Project

By Gaku Makise

The International Highway Project was first proposed by Rev. Moon in November 1981 at the Tenth International Conference of the Unity of the Sciences in Seoul, Korea.

An international modern highway is to be constructed, beginning in Japan and passing through Korea, China, Europe and England. It will link the East and West and help to realize the ideal of mankind as one family.

The Japan-Korea Tunnel Research Institute is headed by Dr. Yasuo Sasa, a professor emeritus at Hokkaido University. The purpose of the Institute is to investigate and research the means of linking the Straits of Tsushima by under-sea tunnel, which is said to be the most difficult part of the Highway Project.

On May 24, 1989, the Institute's Seventh General Meeting was held at Sankei Hall, Otemachi, Tokyo, Japan. Five hundred

people met—members of the Institute, scholars, construction professionals, as well as the general public. It became evident that many persons are interested in the International Highway Project.

Prior to the meeting, participants prayed for the repose of the soul of Mr. Eizaburo, an advisor of the Tunnel Research Institute who died in April.

Road for Peace

In the opening address, President Sasa gave the following message:

"The Japan-Korea Tunnel Research Institute was established in response to Rev. Sun Myung Moon's proposal for a 'road which would encircle the earth and promote world peace through the free intercourse of all people of the world.'

"It is high time that Japan abandons the mere pursuit of her national self-interests and invests her financial and technological power in contribution to the prosperity of other nations. A spirit of cooperation will emerge and spread all over Asia. As the sphere of mutual prosperity widens along the route of the International Highway, Japan, as an active promoter and partici-

pant of such an enterprise, will definitely win the respect and friendship of other countries.

"The Japan-Korea Tunnel, which is the first step of the project, has already been able to successfully get over numerous difficulties in its initial stage. This is because, beyond being merely an economical scheme, the project has far-reaching spiritual vision.

"In the future, our descendants of the 21st Century will praise such a noble legacy. Let us hasten the day when not only Japan and Korea, but all the countries of the world may unite and cooperate in the realization of this great dream."

Then Mr. Gentaro Kajikuri, executive

China welcomes the Japan-Korea Tunnel and wants us to build a highway as soon as possible.

"In Asia, Japan is the only country which enjoys the services of the Shinkansen (Bullet Train), but it should also be so in Korea and China. The International Highway is proving to be an important contribution to stability and peace in Asia and the world.

"For Japan, there is no other way to be connected to the Asian continent than through this tunnel. But there are some obstacles which should not be neglected. Among other things, we have to deal with deep historical resentment toward Japan that the Chinese have passed on to their offspring.

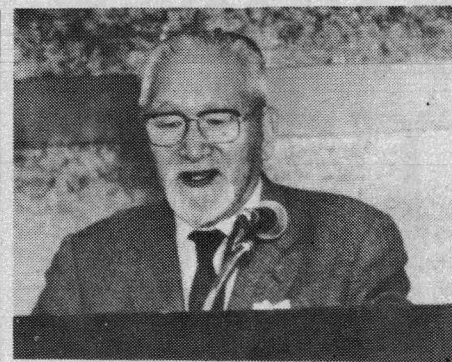
"Though the once-glorious British Empire knew no bounds, it declined, but Great Britain has wisely sought a stable cooperation with France and Germany, nations that it fought in the past. At the present time, an under-sea tunnel between France and Great Britain is being built that will link the European continent.

"Japan is said to be the England of Asia, but it will be forgotten if it isolates itself. If Japan unites with Korea and China, it will not be left on the shelf. It is important to be connected to the Korean peninsula, because history has shown that peninsular cultures played an important role in the expansion of great civilizations. We have the examples of the Italian and Iberian peninsulas. The International Highway is a great undertaking which will determine the destiny of mankind. If we all cooperate, this great work will be realized."

In his closing remarks, Mr. Masahide Kanayama, former ambassador of Japan to South Korea and advisor for the IHCC, expressed his hope that Japan recognizes her "providential" position and support efficiently the construction of the Japan-Korea Tunnel. The Seventh General Meeting ended with a traditional closing banquet.

Advance

The International Highway Construction Corporation, directed by Mr. Gentaro Kajikuri, was established in 1982 in Japan to realize the plan of the Japan-Korea Tunnel. The Japan-Korea Tunnel Institute was established in 1983 and gathered many contributions. The Construction Corporation has offices in Karatsu, Iki, Tsushima and Omura of Kyushu. Thus far, using an airplane and research vessel, it has been investigating the geological environment.



Dr. Yasuo Sasa, president of the Japan-Korea Tunnel Research Institute, speaking at the General Meeting.

Through geological surveys, boring on and off shore, and viewing the bottom of the sea by sonar, the Corporation made a clear outline of the course of construction for the Japan-Korea Tunnel.

As a result of these findings, in October 1986 at Chinzei Cho Saga Prefecture, the excavation of an investigation tunnel was begun. By April 1989, it had reached 330 meters, and by July 1989, it will have reached 410 meters.

The realization of the International Highway Project in Asia requires the cooperation of the three countries of Japan, Korea, and China. For this purpose, in July 1988 an international study group went to China for talks with Chinese government officials.

On October, 1988, the International Highway Research Institute started a series of geological surveys in Korea and, in January 1989, an international symposium gathered representatives from Japan, Korea, and China in Nagasaki.

The Japan-Korea Tunnel Research Institute has four committees:

Committee 1: studies the possible effects of the tunnel on the flow of ideas and culture as well as the project's legal, economic and political implications.

Committee 2: deals with such areas as topography, geology, and hydraulics.

Committee 3: is responsible for the actual route, design, and construction of the tunnel.

Committee 4: deals with environmental, meteorological, and hydrographical problems.

The target date of the completion of the Japan-Korea Tunnel has been set for 21 years from now by the staff of the Japan-Korea Research Institute. Now the people concerned are hoping to complete the excavation of the investigation tunnel and go on to the next stage of choosing the optimum route.



Work is progressing on the investigation shaft of the Japan-Korea Tunnel.

director of the International Highway Construction Corporation (IHCC), commented on some very positive developments of the project in China where it has aroused much interest during the past year.

Dr. Hakuno Kim of Korea, a member of the branch office of the International Highway Research Institute in Pusan, Korea, delivered a congratulatory address and reported on the growing interest in the tunnel project among the public and media in his country.

After that, the general secretary of the Institute gave the financial statement for the past year and proposed the new year's budget. New officers were elected to the Board of Directors, as has been done each year.

Memorial Address

A keynote speaker and president of the IHCC, Dr. Osami Kuboki, delivered the annual memorial address:

"For Japan, such a prosperous nation, investing in the realization of this International Highway Project is one of the best ways to use her money. The benefits of the project will be acknowledged far and wide.

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The General Meeting of the Japan-Korea Tunnel Research Institute at the Sankei Hall in Tokyo.

Rocky Mountain Region Celebrates Blessing

By Christine Martinez

The Rocky Mountain Region Blessed Family Association sponsored a pot luck dinner and an evening of dancing to celebrate the 7th anniversary of the 8,000 Couple Blessing. It was held on Thursday, July 6 at the clubhouse in the apartment complex of our treasurer couple, Edwin and Linda Cornier.

The evening was very special for me. I was moved to see couples from all different occupations: CARP, businesses, church, AFC, and more, coming together to celebrate our Blessing anniversary. We shared a wonderful dinner, and then the awkward

moment came of "who will lead the couples to dance?" It seems we are more a "let me sing for you" group than a "let's dance together" group. The brave couple that led the dancing was one of our vice-president couples, Robert and Anne Calavan.

Once the ice was broken, all got up to dance at one time or another. The music was not a live band, just a good stereo; the tunes were not Lawrence Welk or waltzes, but some slow modern pop and a few lively ones from Michael Jackson, but it was... no other words to describe it but "Pure Joy." We wish you could have been there.

Active Region

Now, before you think that the Rocky Mountain region BFA only organized one

minor event, please behold: we kicked off the year with a Vision Meeting chaired by Robert Calavan, with the purpose of establishing the horizontal and vertical meaning of our BFA.

The following month Roger Wise sponsored a Blessed brothers meeting at his warehouse. It conveniently had a pool table, fancy that! According to our president, John Redmond, there was a good amount of deep sharing in smaller groups. Not to be outdone, the Blessed wives had their own meeting at the home of presidential couple, John and Carole Redmond. Important issues were resolved, the most important of which was establishing "true sister" trinities. We felt we sometimes needed a good friend to call or a shoulder

to cry on when the stress of being a wife, mother and missionary was just a little too much to bear. The feeling of knowing you have a friend you can share with and that is praying for you makes it a little easier. Another important issue was establishing a Sunday school co-op with firm commitments of time and energy by a few good sisters. One new idea was having a youth pastor for the older children. The next major event planned in conjunction with the Colorado Church is a trip to Yellowstone National Park.

With half the year already gone, we feel we've been quite successful. We look forward to helping families and tribes develop in the land of Canaan.

INTERDENOMINATIONAL CONFERENCES FOR CLERGY

ICC to Stay in New Guest Hotel

The Interdenominational Conferences for Clergy have a new home in Korea. Most of the 38 previous conferences were held in the Sheraton Walker Hill Hotel on the outskirts of Seoul. With the 39th conference departing on October 4th, the Christian ministers will be staying in a new Unification Church affiliated facility.

Numerous important guests from around the world have been visiting Korea and the Unification Church for many years. One dream of many of the

church members and church affiliated organizations has always been to have special accommodations for their guests

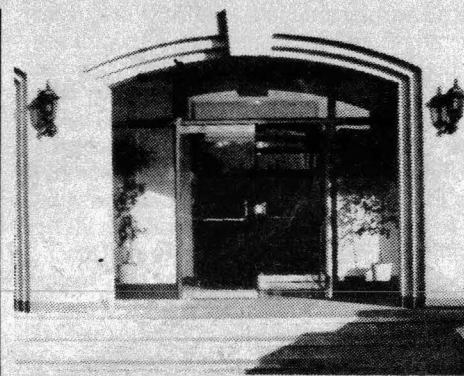
hosted in real "Unification" style. Recently this dream has come true.

Situated in downtown Seoul on what was formerly a college campus is the newly renovated facilities of the Sae Gae Ilbo Newspaper. In conjunction with the newspaper facilities another complex has been added. The hotel buildings and conference center will accommodate international guests and conferences for as many as 600 people. The rooms are all double occupancy with private baths.

The ICC Conference Director, Rev.



The new ICC facility in Seoul.



Levy Daugherty, returned from Korea on Aug. 30 with this picture of the new facility. He commented that, "We are very proud to now have our own place to host the ministers. The new facilities have a much better spiritual environment than a commercial hotel without any loss in luxury. The Christian unity that our conferences foster will be more easily achieved in this atmosphere which is designed for sharing and fellowship."

NY Area ICC Alumni Form Association

Beginning Sunday evening, August 27th, Rev. James Cokley, President of the New York Area I.C.C. Alumni Association invited together about 35 pastors from throughout the 5 boroughs plus Long Island and Westchester County. These ministers are the ones who have been long time supporters of the ICC Korean conferences. The purpose of the meeting was "to help in formulating a working proposal for the organizational structure of the ICC Alumni Association," stated Rev. Cokley in his invitation letter.

About 20 were able to participate. The meetings were held at the new Camp Sunrise, north of New York City. Rev. Cokley felt the environment would be more favorable away from the "hustle and bustle" of New York City.

Indeed, all participants very much enjoyed the refreshing atmosphere. Both Sunday and Monday nights included a campfire with warm fellowship and even some toasted marshmallows.

Originally two days had been scheduled for the meetings but the group was so purposeful and harmonious that all the goals were accomplished in the meetings on Monday. Participants were then able to

go home Tuesday morning, but several chose to stay longer to enjoy the camp facilities.

Need for Unity

The M.C. for the meetings was Rev. Linden Lindsay. Opening remarks were given Monday morning by Rev. James Stephens, Executive Director of the ICC, and by Mr. Henri Schaufli. Both focused their remarks on the need for Christian unity and especially on ministers with vision taking responsibility to lead society. Our nation can only be truly improved through pastors leading the way, not just speaking out.

Rev. Stephens emphasized the difference between the ICC, a Unification Church interfaith project, and the ICC Alumni Association, an alliance of Christian pastors. He stressed the need for a relationship between all the ministers centered on the "True" Jesus in order to achieve God's kingdom on earth. He shared some of his personal testimony of experiences with the spirit of Jesus Christ, contrasting the true spirit of Jesus with false images he had been given in the past. Rev. Stephens also spoke about Rev. Sun Myung Moon's life from an historical perspective and his purpose behind the ICC project. The

millions of dollars spent to take 7,000 clergy to Korea was in accordance with God's Will. It was an investment, a "seed" planted to help foster a new unity and vitality within Christianity centered on the True Spirit of Jesus Christ.

NY Organization

After his Opening Remarks, Rev. Cokley put forth a proposal for an organizational structure of the New York Area ICC Alumni Association. Discussions lead to a few changes. There will be an Executive Board composed of a President and 6 Vice-Presidents. Each V. P. will oversee a standing committee. Each Committee will be composed of Borough Representatives from the various areas of New York. The Borough Representatives will in turn lead action committees in their respective areas.

The beginnings of a Constitution and By-Laws were drafted. The preamble reads: "The purpose of the ICC Alumni Association shall be the fostering of relationships on an ecumenical level among clergy who have attended the ICC (Korea) extolling the conception of the kingdom of God on earth." A committee was appointed to complete the drafting of the constitution.

Rev. Cokley was asked to continue as Acting President until the Association

could meet as a whole. The various committees and their responsibilities were discussed at length. Many suggestions were put forth for the work of each group. All the information will be transcribed and mailed out to New York Alumni. Rev. Cokley was then authorized under the advice of those present to appoint Temporary Vice-Presidents to lead each committee.

The Committee on Prayer is to be headed by Rev. Carrie Calhoun. The Education Committee is headed by Bishop Eraldo Clarke. Rev. Marvin Mayfield will head the Evangelism Committee. Mother Jobe will head the Finance Committee. The Membership Committee will be under Mrs. Betty Lindsay. And the Communications Committee will be lead by Father Aurel Radulescu.

In the next two weeks before Sept. 11, temporary Borough Representatives will be found and a general meeting will be held of this leadership. Then the next step will be a meeting of all the members for the ratification of the constitution and the election of officers.

Rev. Cokley in thanking all the participants emphasized his "gratitude for their full support and the special sacrifices they made in order to launch this historical association."

Unificationism and Ancestors, a Sociological Perspective

By Dr. Tyler Hendricks

Early this summer, Reverend Moon was made Chairman of the Korean Association for the Research of Roots. I suspect that most Americans would have minimal understanding of the significance of this event. But consider: the Church of Jesus Christ of Latter Day Saints (Mormon Church), which is the fastest growing church in the world, pays a great deal of attention to genealogies and ancestors. The Catholic Church, which has remained for 2,000 years and still contains the majority of the world's Christians, pays (at least until Vatican II) a great deal of attention to something called "the communion of the saints" and the resurrection of departed souls. Unificationists would do well to be aware of what is going on with the Korean "research of roots." This essay is a scratch on the surface.

Spirit World

Unification teachings posit the existence of something called the Spirit World. We are all participants in the Spirit World from the moment of our conception, although life in the Physical World, combined with the ignorance and dullness imparted by the fall, diminishes greatly our awareness of this participation. Nonetheless, the Spirit World is the causal realm; that is, events in the Physical World are results of decisions or forces activated in the Spirit World.

This brief teaching, which is not inconsistent with the worldviews of the major world religions, has tremendous implications with reference to the fundamental philosophical, existential, religious anguish of the human race, rooted in the question "why." Why is there suffering? why injustice? why accidents? why wars? why deformity? why insanity? The perennial answer, the only alternative to despair and resignation, is "God (or the gods, or spirits) caused it to be that way, and it is all for the best." That is, we refer to the Spirit World in order to locate causation and establish meaning. Divine Principle follows that general tack, but with some significant qualifications.

First, there are many rooms in Spirit World, contra the Old Testament and Protestant spirit, which has God up there pretty much by Himself; we find God, angels, and spirit men up there. Who are the spirit men? They are none other than our ancestors. Second, although Spirit World is the causal realm, we on earth, as mentioned, participate in the Spirit World—and the telling leverage is located with men on earth—spirits with physical bodies. Third, God, ancestors and angels are struggling to influence men on earth.

Fourth, this struggle is multi-faceted but revolves around two poles: God and Satan. Because God honors and protects the Principle, the Law of Love, Satan can operate to the extent that he can dominate through love. Satan controls through false love; God liberates through true love, but in either case, love takes precedence over Principle.

One great characteristic of the Judeo-Christian tradition has been its recognition of the second point: the centrality of life on earth. Jews and Christians affirm the goodness of the creation: this is not a realm of illusion or inevitable frustration, but is, in potential, the Kingdom of God, God's very dwelling place. Thus, Jews, Christians and Muslims have tended to desecrate idols, to drive spirits out of the world, to chop down sacred trees. One major aspect of the Protestant Reformation was the annihilation of the Catholic communion of the saints, the cessation of the mass for the dead, the end of the treasury of merits.

Ancestor Worship

Then what is the significance of ancestor worship? The term itself has an awful connotation in the West, tantamount to "superstition" and "idolatry," not much different from "black magic." This is in large part because Christian Churches always considered ancestor worship a form of competition to worship of Christ in "heathen cultures." So the tactic was to clear the heavens of all ancestors. Those ancestors, after all, are in hell awaiting the second coming and resurrection of the dead for the final judgement. No reason to worship them!

A Jesuit missionary in China, named Matteo Ricci, saw things differently. Ancestor worship, he argued, was no competition to Christianity; it was a cultural and not a religious practice. He was overruled by the Vatican. No ancestor worshiper can be a Christian. Ricci's promising ministry on the highest levels of authority in the Chinese civilization, back in the sixteenth century, was cut off.

As sympathetic as we might be toward such spirit world pruning, it has had some problematic consequences. The "naked public square" is one of its results, society bereft of religious values. The wasteland, the empirical, rationalized world, and the crime of materialism, liberal or totalitarian. Materialism, living for the present moment, is a symptom of the destruction of meaningful belief in and relationship with the Spirit World. This is because the Spirit World is the repository of time, of permanence, of living memory and future repercussions. That my present actions, morally considered, may affect my children or future generations, cannot be taken

seriously without reference to the Spirit World.

I do not consider pentecostalism to constitute a meaningful relationship with the Spirit World; nor does most New Age thought fill the bill. Pentecostalism is too much centered upon experience, with no cognition. New Age activities deal in "spiritual power" for the most part; and the specific spirit men or angels involved have no historical relationship to the present world. They tend to come from other

"Who are the spirit men? They are none other than our ancestors."

”

planets or lost cities. New Age thought creates confusion through its belief in reincarnation, and with the dissociation of spiritual descent from biological lineage.

To be cut off from Spirit World means that there is no intelligible cause-effect relationship between Spirit World and our lives. Mankind does not know what to do in relationship to Spirit World. Further, it means that we are cut off from history. History is in books, or in a few ruins. Modern society has no history. A society with no history has no future; all it has is newspapers reporting the blind careening of a powerful locomotive, the passengers of which are speculating as to whether it is on any tracks or not.

When we can locate ourselves vis-a-vis Spirit World—in particular in relationship with God and our ancestors, then we can establish our history and then we can construct a future. Then life has meaning, and having children becomes an ideological statement.

Lineage

From this perspective, a systematic relationship with ancestor, based on lineal descent, could have a great and positive impact upon life on earth. If, as the Divine Principle teaches, man on earth is to have dominion over spirit world, such an apparatus is necessary. God's will must be done in heaven as it is on earth.

And so Reverend Moon was acclaimed Chairman of the Korean Society for the Research of Roots. This Society aspires to establish the lineage of the Korean nation—by clan and by family—back some

4,300 years to the day of the founder Tangun. Korea happens to be the nation with the second longest dynastic tradition (the longest being China) in the world. While the rest of our ancestors were migrating and intermixing, Koreans were staying isolated in their Hermit Kingdom. Think of what that means in relation to Spirit World. That means that in Spirit World there is a compact lineage of Koreans. Even in comparison to China the Koreans would constitute a "powerful bloc," in that the Chinese empire was composed of many nationalities, languages, subcultures and so forth. In Spirit World, the Koreans are a relatively clear corridor into the recesses of time.

This ancestral, genealogical consciousness in the Korean mind informs an internal structure for the country. For instance, my nephew who is just born may be, generational speaking, my elder, because he is of the one hundredth generation while I am of the one hundred and first generation. Or, a poor farmer may be the superior of a wealthy businessman or politician, on genealogical grounds. In the empirical, democratic West, status is accorded on the basis of wealth, for the most part, and the personality traits useful for the generation of wealth are rewarded.

In Korea, at least traditionally, wealth was no sign of true worth. The highest class—the yang-ban—were normally impoverished; their living with no visible means of support and with no material luxury was deemed highly praiseworthy, a qualification for the accumulation of wisdom. In traditional Korea, merchants, who tended to become wealthy, were socially of a low status. The point is that the designation of social prestige and influence upon grounds other than wealth or cunning is something healthy. Korea, however, is fast adopting the western way of status. Korea is in a crisis in this regard.

For Reverend Moon to be accorded the leadership of the genealogical association, then, is of the greatest significance to the nation of Korea. Reverend Moon is a man of wealth and influence, no question. However, the basis of his achievement has to do with the Spirit World, with his understanding and practice of the Principles through which God works to move history. For the Korean Spirit World to come under the dominion of such a man on earth, is a momentous event, one well worthy of acclaim.

I realize that I have opened more cans than I have closed with this essay. Responses and elaborations are welcomed.

WSSC from page 4

that stands out in my mind happened over dinner. We had invited two friends from San Pedro to join us for the weekend, neither of whom had ever left his village before. As we awaited our meal I noticed that one of them looked a little uncomfortable so I asked him if he was OK. He said, "I have never gone away from my family before. I am homesick." Here he was, 25 years old and missing his family after only six hours. I realized we had something important to learn from these people about family ties.

Dr. Seuk

This year we were again fortunate to have Dr. Seuk, President of WSSC, come to review all the work that had been accomplished and to address the Closing Banquet. Gloria Page, who had been assisting the project, traveled with Dr. Seuk throughout the lake to the different sites,

guided by Gaetan Dutil, this year's on-site project coordinator, and accompanied by the Guatemalan advisors Juan Carlos Villatoro and Francisco Gonzales. Dr. Seuk also took the opportunity to bargain with a local vendor for a Guatemalan shirt which he proudly wore during the day.

In the past two years we were able to meet with the President of Guatemala, Vinicio Cerezo, but unfortunately, due to prolonged strikes and arbitration taking place, he was unable to meet with us. He did send us his best regards through his representative, the Minister of Foreign Relations, who graciously met Dr. Seuk and our group. The President also sent a close aide, the Secretary to the Vice President to our closing banquet, who gave a short and inspiring speech to participants, thanking us for our work in his country.

Satisfaction

Probably the most fulfilling moment for all was to see the various projects come to fruition. On each site all the work had been

accomplished as was planned and this left participants and the workers alike with a feeling of satisfaction and pride. Knowing that 70 children will no longer sit on rocks in their one room bamboo schoolhouse but have a three room concrete building with wooden desks and a steel roof to keep the rain out in the rainy season and knowing that we built it with our own hands is an incredibly gratifying feeling.

Upon seeing all the ecstatic children rush in joyfully to play in their new playground I had to suppress tears several times. How we take so much for granted in developed nations. Through this whole experience our lives had been changed in many ways. Most realized, unexpectedly, they had received far more than they had given.

When the work was done and it was time to leave San Pedro this year there wasn't a dry eye to be found. I honestly felt a part of my heart had been implanted in this beautiful village and would stay with these people forever, and needless to say it

was a painful good-bye.

The fact that we were educated and most of them were illiterate, that we had money and they didn't, that we shared no common language, that we were different races, religions, and were from different cultures and different parts of the world didn't matter at all—we could love each other.

As our boat pulled out for the last time and we waved good-bye to all our friends I realized the simple truth Rev. Moon has been speaking about for years: "Love breaks down all barriers." We had truly experienced this first hand. I was reminded of the thirteenth chapter of Corinthians "...if I have all knowledge and all faith so as to remove mountains but have not love, I am nothing. If I give all I have to the poor, and if I deliver my body to be burned but have not love, I gain nothing. So faith, hope, love abide, these three, but the greatest of these is love."

DIVINE PRINCIPLE STUDY

The Origin of Human Conflict and Suffering

Volume Two • Part Nine

What are the consequences of the Fall of Man? How has it affected our world? Certainly we can say that with Adam and Eve's failure to establish a true parenthood, throughout history their descendants have been unable to live as true brothers and sisters.

In other words, without true parental love we have not had true brotherly or sisterly love. But why is this so? What are the specific effects of the Fall? Let us examine some of the most basic ones.

False ruler of a false world

If Adam and Eve had reached perfection, forming a four position foundation with God, they would have been able to love each other as husband and wife with God's love, and they would have borne children as expressions of that love.

But because our first parents fell, forming a four position foundation with Satan, God's love was not realized on earth. Adam and Eve created a family centered on false "love", and initiated a satanic lineage based on self-centered love.

Reflecting this reality, the gospel of John reports Jesus as telling the people: "You are of your father the devil." (John 8:44)

In another passage from the New Testament, Paul deems Satan as the "god of this world." (II Corinthians 4:4)

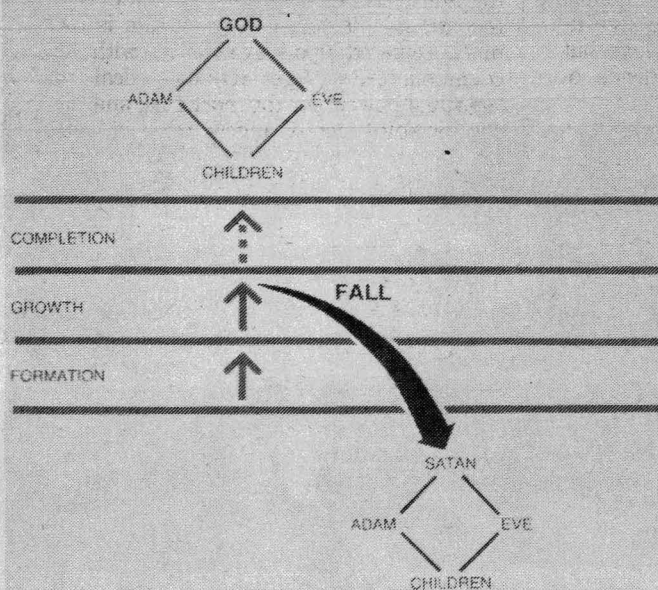
To state that the world is under satanic dominion is to suggest that there are negative spiritual forces operating in our lives.

Although this reality is testified to almost unanimously by such spiritual teachers as Jesus, Paul, Buddha and Mohammed, it is questioned by some in the modern age. Ever since the Age of Reason there have been fewer and fewer educated Western people who have accepted the existence of malevolent or benevolent spiritual beings other than God and the immortal souls of departed humans.

Satan as deceiver

Someone, perhaps C.S. Lewis, has quipped that since Satan is the father of lies, his most effective deception has been to tell people he doesn't exist. If we are not looking for him, he can do his work without much fear of discovery. If physical objects can skip our notice simply because we are preoccupied with other matters, how much more difficult it is to perceive spiritual reality which we cannot easily see, hear or touch. This is particularly true in the modern age in which Western man has largely restricted his attention to the temporal rather than the eternal, the material rather than the spiritual, the human instead of the divine. Regardless of our awareness of spiritual forces, they are still realities.

It is nevertheless imperative to distinguish the actuality of Satanic forces from popular misconceptions handed down to us from folklore. For example,



Through the Fall, Adam and Eve and all their descendants came under satanic dominion.

Satan is supposed to have horns and a tail, yet otherwise look like a human being. If we actually conceive Satan in such terms it would be highly unlikely that we will ever receive a visual confirmation of his existence.

It is important to recall that Satan is an expert of disguise and appears in a variety of ways depending at least in part upon what we expect. Baudelaire, the poet—and for a time a confirmed Satanist—reminds us, "The devil's first trick is his incognito." If he sometimes manifests himself in a manner which makes his identity crystal-clear, more often he appears masked in an attractive form.

Ultimately, the best teacher in these matters is experience itself. As one begins to walk a spiritual path, one will frequently encounter all kinds of disturbances, obstructions and temptations. It is such experiences as these which have led those who have gained a certain spiritual enlightenment to conclude there are satanic forces that work against individuals and that have contributed to the destructive nature of human history.

Satanic influences can affect a person only as long as he cooperates with them. Man is influenced by Satan only when he makes a base for him. Ultimately, each person is responsible for his own feelings, thoughts and actions.

Claims that "the devil made me do it" are futile. If people were to rid themselves of the negative, destructive or evil elements within, Satan would become powerless.

What is good?

The argument may be made that since the actions of Lucifer, Adam and Eve were based on love, then they should have been alright. After all, love is good, isn't it?

From the point of view of Divine Principle, nothing is good or evil itself. All things are created neutral and their goodness or evilness depend on their purpose.

A person, for instance, may pursue a great deal of money. If, beyond providing for his personal needs, his goal is to use the money to provide for his family, serve his community, or help his nation, this is a

good act. On the other hand, if his goal is purely selfish or even destructive—for example investing in a drug ring—then this action is evil.

This principle applies to human nature itself. For instance, human ambition is often considered evil, but in fact, is part of the original nature given to us by God. Without ambition, human history would be barren of great men and great events. Moses would never have led his people out of Egypt. Lincoln may never have seen his

divided country united again. Edison may never have invented the lightbulb.

All too often, however, human ambition has been directed to less public-minded purposes. Ambition directed toward selfish ends has led people to steal, dominate others and even to kill.

In this same way, man's capacity for love is neutral. When used in accordance with godly ideals and principles, it is the most creative and constructive force in the world. Apart from such principles, love can be selfish, destructive and merely an expression of lust.

The problem then is in defining what is good, or in arriving at a universal standard of goodness. However, ever since the Fall, standards of good and evil have been relative.

At one time the values of one group predominate while at another time another party with entirely different values sets the standard.

Two hundred years ago in the United States the credo "all for one and one for all"

may have expressed the dominant ethic. Today "doing your own thing" seems to be what is sanctioned by society's opinion leaders. Politically, for the communists, state ownership of all means of production is good. For capitalists, private ownership is what is most desirable.

As a result of such conflicts in standards, history has been filled with struggle. These conflicts will continue until a universal standard of goodness is found, restoring the standard that would have been established if the Fall had not occurred.

The emergence of sin

Although scholars and theologians have identified different types of sin, the sin of Adam and Eve is almost unanimously regarded as the primal, original one—the root of all sin. For Divine Principle, it is the cause of the spiritual death that has beset humanity from time immemorial.

But what is sin? For different people, the word has slightly different meanings. The ancient Hebrew understood sin in terms going astray or missing the mark. Others stress that sin is an act separating a person from God. People wander from the path of righteousness, breaking the covenant binding God and mankind together. For Divine Principle, sin may be thought of as any act or thought which violates God's law and which inhibits negatively our own growth to perfection. Sin is thus never simply against God. It is also against ourselves, in that it violates our own deepest essence.

Even though we may not identify it as such, in one way or another, we all have the experience of sin. This fact is proclaimed in the apostle Paul's famous words "all have sinned and fall short of the glory of God." (Romans 3:23) In a similar vein, Jesus' disciple John writes to the early Christian Church:

"If we say we have not sinned, we deceive ourselves and the truth is not in us." (I John 1:18)

Next Month • Part Ten Fallen Nature

JORDAN 1975

In Jordan, well I learned the words
And knew the meaning they contained -
The words our God was forced to speak
When Satan's power began to reign.

"Cursed is the ground because of you. In
toil you shall eat of it...
Thorns and thistles...bring forth to you."

As dust we shall return to it.

A rough, a dry and thorny land,
A land well-used by sweat and tears.
Nations grew, and fought, and died
And left us ruins to count the years.

Al Ashrafya's the highest mount.
From it, Amman in worship bows.
Yet, long before the angel spoke,
Here, pagan princes made their vows.

Their best still stands, though crumbled
some,
And serves as shade for goats and sheep,

Which never fight, and never dream,
But only walk, and chew, and sleep.

They seem content, though we are not,
Because we can't forget the plan
That shaped these hills, that shapes our
hopes,
That liberated love, in man.

When earth was young, and life was
good,
Before the painful curse was thrown,
We walked and talked and lived with
God,
And knew each thing was His alone.

We took His gifts, but left His love,
And fear became our common cause.
Yet, still we dreamt, and still we dream

Of heaven, based upon His laws,

His way, His truth; His lighted path
Reveals life where death was known,
And shows one thing, though few now
know:
This land no longer stands alone.

Evans Johnson

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 comes in the six sections that are being reprinted here in the Unification News. Section one is, "The Nature of God and Man, and the Purpose of Life." The complete set of Home Study volumes are available for \$19.95 from HSA Publications, 4 West 43rd Street, New York, New York 10036.

NY Region Delights in Camp Sunrise

By Kate Hirata

It is beyond my expectations—I feel this is the place where new life will be born.” These are the words which Hyo Jin Moon used in his address to the over 200 guests attending the Opening Ceremony of Camp Sunrise on July 2, 1989. Camp Sunrise is the name given to our new workshop site in upstate New York.

The Church is leasing the camp in order to meet the growing need for a workshop site in New York and the surrounding area. It is a large camp, with some 60 buildings and stretching over 500 acres of beautiful land and water. Two secluded lakes, one 13 acres and one 40 acres, are perhaps the camp's most inviting features. Swimming is a favorite activity, and now fishing is fast becoming the most popular sport, as bass and pickerel abound in the lakes.

Rev. Joong Hyun Pak, Director of Region 11, upon seeing the Camp, commented how it felt to him as the Garden of Eden must have felt to Adam and Eve, with the natural beauty of Creation filling one's senses. And Hyo Jin Nim on seeing the lakes reminded us how it was an environment of water in which God first brought forth life to His creation. In so many ways it seems Camp Sunrise is the place specially prepared by God for this purpose.

Looking for a Camp

Ever since Rev. Joong Hyun Pak came to be the Director of Region 11, one of his highest priorities was to find a place to hold workshops outside of the city. The search for the perfect workshop site was a long and arduous task, full of many hopes and disappointments.

But Rev. Hiroshi Matsuzaki, now Director of Camp Sunrise, was absolutely convinced there was a place prepared by God waiting for us. For two years, Mr. Bruce Grodner, assistant to Rev. Pak, had been looking for such a place. There were many disappointments before he came across this property. But, in finding Camp Sunrise, he testifies that “there were so many minor miracles along the way, it seemed as though it were predestined.” With this conviction, and under the guidance of Rev. Pak, Camp Sunrise has been chosen as our workshop site.

Since its opening on July 2, Camp Sunrise has been in constant use by 2-Day, 7-Day, and 21-Day workshops. Also, the “Tribal Messiah Summer Camp” workshops have been going on since August 3; over 1500 members will be coming to the camp at various times to participate in one of 14 workshops scheduled over the summer.

The camp can accommodate up to 500 people, making it possible to hold many programs simultaneously. Already a number of departments have brought their members up for a day of fishing and recreation, or a seminar, and of course home church outings are always welcome.

Under the guidance of Rev. Mrs. Gil Ja Eu, whose support for Camp Sunrise has been immeasurable, members of Region 2 have participated in programs at the camp. On Sunday, July 23, Rev. James Baughman, President of the Unification Church of America, shared a moving sermon with the over 200 members and guests of the Newark, New Jersey Unification Church, followed by a picnic and barbeque which ignited our enthusiasm to attend the Tribal Messiah workshop.

Children's Camp

For ten exciting days the camp was filled with the sound of children's songs and laughter during the “Families/Tribes '89” family camp. ICC Alumni are planning a 3-day seminar, and CARP will be holding its pre-semester meeting and seminar with



Hyo Jin Moon opening the new Camp Sunrise in upstate New York. (Stefan des Lauriers, NFP)

over 250 members attending. Camp Sunrise is quickly becoming the place for all departments, church centers and guests to come together in a spirit of joy and rebirth.

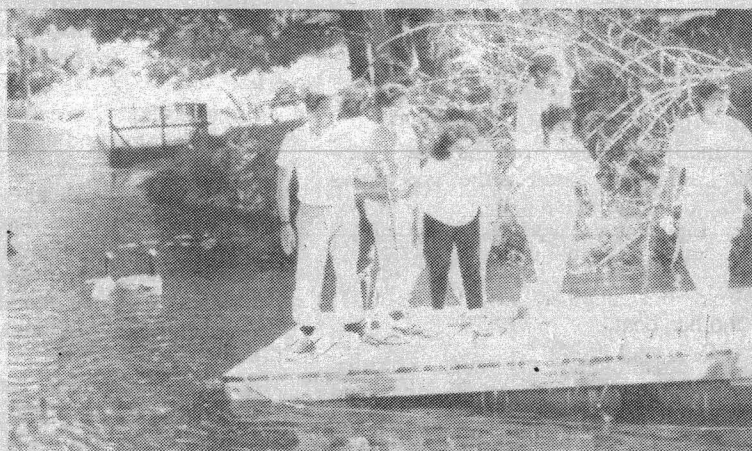
God's creation holds a sense of awe for all who come to Camp Sunrise. Tall trees surround the cabins and lakes, where bright lilies are set like jewels in the water. During workshops, brothers and sisters awake to the sound of birds singing, and early risers often share the morning stillness with families of deer quietly grazing. Morning and evening services held on the dock are filled with the very real presence of God's love and life flowing to us through His Creation. As we are embraced by His love and beauty, the feeling of being brothers and sisters under one loving Father is renewed in this special place.

Plans are now being made for the winterization of Camp Sunrise under the guidance of Mr. Steven Leighton. People from all around the country who have

visited the camp have shown tremendous enthusiasm and support this project. Everyday new plans are in the making as Rev. Pak and Mrs. Eu never cease to fill us

with their vision for what an incredible place Camp Sunrise can be and all the ways it can be used to further God's providence on the East Coast. Through their leadership Camp Sunrise has become a source of joy and inspiration for all the

brothers and sisters working in New York and the surrounding area. Camp Sunrise truly is the place where “new life will be born.”



At one of the Camp Sunrise lakes.

Daughter and Mom Share Spiritual Rebirth

By Kate Tsubata

When 15-year member Dawna Tulley brought her mother, Venus Hannifin, to a 2-day workshop in upstate New York, she unleashed a spiritual awakening for her grateful mom.

“It all began for me when I went to Camp Sunrise with my lovely daughter Dawna, for the weekend of July 1 and 2,” wrote Venus, a native New Yorker.

“Reverend Kevin McCarthy was the lecturer that weekend. When my weekend was over, I knew then I needed to hear more of Rev. McCarthy's teaching. He inspired me to come to the Aetna Springs camp in California for the 21 day workshop.”

Once decided, Venus lost no time. “The next day I made my plane reservation.”

At Aetna Springs

In Aetna Springs, Venus and the other participants basked in the lovely surroundings: nearby mountains, clear lakes and streams, a golf course, tennis courts, basketball court and fine horses.

This was a perfect setting to drink in the message of the love and goodness with which God created the universe, and which has constantly motivated His efforts to restore that ideal.

“During the 21 days there, Rev. McCarthy and co-pilot Linda Shapiro helped me know my spiritual self through the Divine Principle,” Venus reported. Guests listened to lectures on the entire

Divine Principle, which were punctuated with antics that left them doubled over with laughter. In one lecture, Rev. McCarthy illustrated a point by lying on the floor while he continued to teach.

“The best psychiatrist could not compare with Rev. McCarthy. He is rich in wisdom and truth—with a great sense of humor,” Venus asserted.

She was deeply moved by all she saw and heard. “I want the world to know about this great man. He saved my mind and spirit.”



Mother and daughter, Dawna and Venus.

Supportive Parent

Venus has been in contact with the Unification movement as a supportive parent for many years. During the course of her daughter's tenure with the church, Venus had attended Reverend Sun Myung Moon's public speeches at Madison Square Garden, Yankee Stadium and the God Bless America Festival at Washington Monument. However, in all this time, she had never heard the teachings which inspired all the activities in which she took part.

Urging other families to share in the

experience that has been so uplifting for herself, she said “For all the parents, brothers and sisters: you owe it to yourself to go to Aetna Springs, California. No matter what your problem is, try to get to California.”

“This is your chance of a lifetime. Please go see for yourself.”

Venus found that her experience was shared by all who went. “My friend, Jacqui Apostolides, attended the first 21 day conference at Aetna Springs. She also feels that Rev. McCarthy is a great inspiration in her

life,” Venus explained.

Especially meaningful were the lectures on the relationship of men and women, said Venus. “There is an extra special treat for husbands and wives, boyfriends and girlfriends and brothers and sisters.” This part of the Divine Principle was very liberating and refreshing, to Venus. She felt new, “clean spirited, human.”

At this moment, Venus is praying and preparing for what God's will in her life will be.

Kate Tsubata is an independent journalist living and working in the Washington, D.C. area.

Ocean Challenge: Tuna Season 1989

By Karen Smith

The 1989 Season has so far been very different to every season previous—yet this in itself is rather typical of all Ocean Challenge programs. This year, the sponsors of the program have sent their representatives to be those responsible for the finances and the participants. Naturally that leaves Ocean Challenge staff with the engines, the paperwork and the training of participants, for which there were precious few experienced captains and little time.

As of the 17th August, we have had fourteen official fishing days, and have caught six fish. Our fleet started off at about five boats and has reached twenty in number. The total number of participants is 130, including the twenty land staff, so this naturally means the boats are operating with more than optimum crew aboard. Most vessels have at least five aboard, some days carrying seven. Guests constantly call through for a day or two's fishing, with the hope of landing a giant.

Blessing the Fleet

The Blessing of the Fleet was simple. After a prayer vigil, participants went out to the harbor in their small boats to be blessed as part of the famous *One Hope Fleet*, known the full length of the United States coast.

In the outer harbor, the boats wallowed in the choppy waters, often less than inches from one another, huddled around the mother boat.

Reverend Sung San Lee from Boston began the ceremony with a representative prayer. Those on the boats heard only parts of the prayer as it was caught by the breeze and was challenged by the constant burble of engines. After the first prayer, all the boats formed a large circle behind Liam Forristal's boat, ready to parade past *Sea*

Hope II.

We were happy to have the President of the Unification Church of America present, gladly participating in scooping copious amounts of Holy Salt from a container, and heaving it skyward while requesting a blessing on each vessel as they passed *Sea Hope II's* transom.

The stiff breeze quickly carried the airborne salt across the beam of each boat,



and the captain and crew cheered in response. Reverend Baughman closed with another prayer over the bull-horn, and Mr. Terada led the final exultation of three "Mansei's". Thus began a season of spiritual and physical quest and challenge.

Ocean Week

The *Ocean Week* activities came upon us so quickly this year, there was almost no time for people to get the rhythm of the sea and turn it into a song of the sea, or have enough experiences to turn them into salty dogs, spending their evenings telling and retelling their fish stories and tales of daring.

So there was only two songs and two storytellers prepared for the competitions. During the five days of the fishing competition, we were able to come up with three winners. Michael Partis brought in a 657 pounder on *One Hope 115*, Yoon Seon Park caught a 590 pound fish on *One Hope 116*, and Chris Schultz on *One Hope 63* caught the winner of the smallest fish category (still a giant Atlantic tuna and therefore over 305 pounds) with one 483 pounds.

Ocean Perspectives this year was also toned down to a single, but excellent speaker. Dr. Robert Edwards, a Harvard PhD graduate, ecologist and long time

worker with American and world fisheries both as scientist and negotiator. He spoke in the Friend Room at the Sawyer Free Library in Gloucester. His talk stimulated all those present.

Ocean Day

This was the first year that *Ocean Day* was very wet. The soccer game played at O'Malley Middle School, Gloucester,

America, New Jersey paddled to victory on a precarious cooler kayak.

Because of the rain, there were fewer "children" around to swipe at the tuna pinata, but that too was accomplished before everyone gathered for a lobster, sushi and tuna steak banquet, followed by entertainment, and the awarding of the competition prizes. A group of participants from Japan led by the spirited Mr. Inokuchi, danced the now-famous *tuna folk-dance*, inviting everyone to participate.

Because of the torrential rains we had been experiencing, everything was held in doors. So there wasn't quite the same feeling as

previous years when we celebrated our oceans underneath the expansive heavens, lit by a unique light show only the Gloucester skyline can provide. Nevertheless, the rain is never reason alone for Ocean Challenge to abandon its schedules. Somewhere around ten o'clock, the entertainment waned, being beautifully rounded off by a new duo, Clint Woods (guitar and vocals) and Alex Smyth (drums and vocals).

LETTER

That 'M' Word

Dear Editor: RE: James Baughman on the use of the term Moonie. Surely you've heard of the Quakers? A Quaker, William Penn, bargained with his king, who owed him money, for a hunk of the New World which has since been named Pennsylvania.

It was the Quaker conviction that the king should not be honored above any other of God's children that led to a change in the English language, dropping the second person singular—thee, thou, thoust.

It was the Quakers, in their refusal to take up arms, that opened the way for conscientious objectors during the years of the military draft in this country. Although in later years it came to mean something less honorable, for young Quaker men, turning 18 meant wrestling with one's conscience in a quest to resolve the often conflicting duties of serving God and serving one's country.

BUT . . . have you ever looked up Quakers in the phone book? You won't find them listed as such, because that is not their official name. They officially are the Society of Friends. The term Quaker began as a derogatory reference to the group of English worshippers who rallied around the evangelist George Fox. They sat in silence (no ministers) listening for "the still small voice of God" to speak to them individually, and would often quake in God's presence by the end of the meeting. Thus they earned their nickname.

Rev. Moon once said we should be proud to be called Moonies. And if that is what people want to call us, I'm not sure our

sincerest of efforts will change it. Certainly our official name should be known. "Are you a Moonie?" "Yes, I'm a member of the Unification church." Then they know it is under "U" in the phone book.

Sara Horsfall
Texas

Not only the Quakers, but the names "Methodist", "Puritan" and even "Christian" were originally derogatory, and certainly there is no shortage of Christian groups named after their founders: Lutherans, Wesleyans, Calvinists, Franciscans, Dominicans, and so forth. Your letter is appreciated.

However, Rev. Baughman explained to me that each of these terms gradually turned from ones of derogation to ones of pride. The purpose of his statement on the use of the term "Moonie" was to make the point against the derogatory usage of the term and call for its usage "with the right heart." It is the case that among the society in general the term "Moonie" has a negative connotation, and therefore the media's exclusive use of that term, often in biased stories, is exploitative and unethical. In the public sphere, respect is necessary, and the respectful term is "Unificationist."

On Rev. Moon's encouraging us to be "proud Moonies," Michael Jenkins recently wrote: "... being (called) 'Moonies' was never an end in itself. Rather, it (corresponded to) the 'formation stage' of restoration." We recommend his article on this matter, published in "Currents," vol. 1, no. 1. "Currents" address is P.O. Box 962, Riverdale, MD 20237.

PAULETTE'S KITCHEN Yogurt

In a 1 gallon glass jar, dissolve 6-8 cups of dry milk with hot tap water. Fill the jar to almost the top with warm water. Add 1 pint of very fresh plain yogurt and mix well. Cover.

Wrap the jar in some towels and then put it in a warm place overnight. (An

electric heating pad, set on low, works great. Make sure that it's on the outside of the towels.)

This yogurt is soft and silky. If you want it thicker, use more dry milk. In the morning you can eat it warm with honey or fruit, then refrigerate.

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Express Yourself!

The *Unification News* welcomes contributions from our readers for publication.

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

OPINION

Warning: Sex-Ed May Be Hazardous to Your Children's Health

By Jane Turconi

When most parents think about Sex Education in schools, they may think about simple diagrams explaining human reproduction, fertilization, and pregnancy. "Comprehensive Sex-Ed" teaches children, however, explicit details of sexual life without reference to what is right or wrong. For example: children are instructed on homosexuality as an option. Mutual masturbation, oral genital sex, fantasy, and anal genital sex, are often discussed. Abortion is looked upon as an important option to pregnancy. The underlying message being conveyed is that all forms of sex are fun and "okay" as long as it's "safe" and "responsible" sex.

A clear goal of activist sexuality groups is written in a report by advocates of Comprehensive sex-ed entitled: *An Analysis of U.S. Sex Education Programs and Evaluation Methods*. The goals of sex education involve "the changing attitudes and behaviors." Some of the attitudes cited were: to develop a "greater acceptance of homosexuality and masturbation;" that teens become "more comfortable" with the idea of their partners having had sex with someone else; the "discouragement of all non-marital sexual activity is counterproductive".(1)

In the classroom, children are made to "discuss" very intimate sexual matters openly in co-ed classes. Religious inhibitions are thought to "interfere" with sexual performance. Teenagers should be "free" to make up their own minds about their sexual activities without "narrow minded parental or societal interference," including notification or consent for contraceptives or abortions.

Becoming independent of parents is most important in sexuality as a "way of expressing one's autonomy. "Sex experts" and other adults appear to speak with more authority than parents. Contraceptive devices are demonstrated and anatomical dolls and pictures are used for Elementary level instruction. Teachers are not encouraged to voice any "shoulds or should nots." (2)

The Comprehensive Sex-Ed agenda is one problem. Another problem lies in the common misconceptions about this program.

Reduce Unwanted Pregnancies?

Comprehensive Sex-Ed was formulated with the intention to reduce teen pregnancy, but in fact, there is no clear evidence that it has reduced pregnancy, or sexual activity. In *The Wall Street Journal* researcher Stan Weed writes of the more than 1 million teenagers who become pregnant every year: he observed a "corresponding increase in the teen pregnancy and abortion rates 50 to 120 more pregnancies per thousand clients rather than the 200 to 300 fewer pregnancies estimated by researchers." (3)

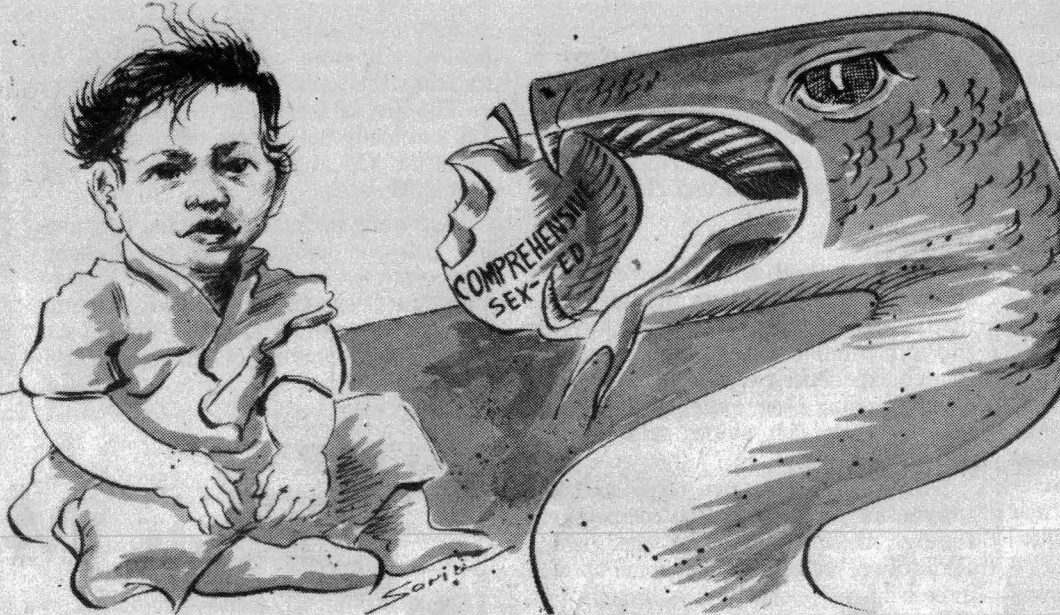
Increased Activity

Sexual activists believed teenage pregnancy was on the rise due to ignorance, or the lack of Sex Education and information available to young people. *Family Planning Perspectives*, a journal associated with Planned Parenthood reported in 1980: "Although more teens are practicing contraception and doing so consistently and early, premarital pregnancies continue to rise." Economics professor Jacqueline

Kasun found that "states which spend most heavily to provide free contraceptives and abortions have the highest rates of teenage pregnancy." The rate of premarital teenage pregnancy is more than twice as high in California as in Idaho or South Dakota; and California spends more than four times per capita as the other two states. Comprehensive Sex-ed tends to increase sexual activity rather than lower the chances of pregnancy.

Value Free?

Proponents of Comprehensive Sex-ed say that the ideas are "value neutral" when in actuality there is no such thing as value-



free sex-ed. "If for example, a parent has taught their child that abortion is wrong, and the school says that it is not, but merely one of many options, this undermines the parent's attempt at inculcating that value" and could possibly undermine what a parent is trying to teach. "However, moral values are not taught, further frustrating the adolescent, who often wants to know what's right or wrong." (5) A 1986 Time magazine poll showed that 70% of parents want sex-ed taught with "moral values." (6)

Widespread

Comprehensive Sex-ed is being taught in schools from kindergarten through 12th grade in many states of the U.S. Sex-ed is mandated in 18 states of the U.S. and 41 states altogether either mandate sex-ed or encourage it, leaving 9 states who have no position on it. (7)

"Sex-ed should not be taught at elementary levels, since early exposure to certain levels of sexuality can create enormous psychological and emotional problems for children, and later, in adult life. Sexual curiosity is converted into curiosity for knowledge in general. When the child at this age is made prematurely wise sexually, his thirst for knowledge is diminished. Aside from failing to learn the fundamental of schooling, a child sexually disturbed during latency, grows up with a hunger for a society that will continue to take care of him as a parent would, rather than a thirst for creative independence." (8)

Parental Authority

Independence from parental authority, irreverence for the distinct roles of mother and father, and disregard for the institution of the family which many within Comprehensive Sex-ed encourage, may contribute to the breakdown of families. This is critical, because rates of teenage pregnancy are significantly higher in broken families. Equally important is the fact that parental involvement is one factor that correlates with lower rates of teenage pregnancy. The

White House Working Group on the Family reports that the following groups are less likely to be sexually active: (9)

- * Teenagers living with both parents
- * Those to whom religion and church attendance are important
- * Those who do not use narcotics

Laws involving parental consent have brought down the rate of teenage pregnancy. "Within 18 months of enactment of a law requiring parental notification before a minor's abortion, the teenage abortion rate decreased 40%, the birth rate fell 23.4%, and the pregnancy rate fell 32%!" (10) Such laws are opposed by Planned Parenthood and other activist

Comprehensive Sex-Ed. Scientific facts reveal that sex education should be taught with the involvement of parents and whenever possible, religious groups.

Our children hold the historical key in their hands to set forth the future purity and love in this world, or the immorality and destruction of this world. That key is largely our responsibility (the ability to respond) as parents to help guide and nurture our children into the protection of God's love and wisdom, and our children's responsibility to listen and receive the guidance given. "Do not eat of the fruit" is still relevant today. Let's help each other help our children for it is God's voice speaking out to stop Comprehensive Sex-Ed.

Take Action

Here are some ways you can take action now:

1. Attend Teacher Training Workshops—teachers are required to attend highly pornographic and debasing workshops in order to teach them comprehensive sex-ed.
2. Speak out at local meetings—tell your school board members, teachers, and local and county officials where the majority of your community really stands on these issues.
3. Push for abstinence-based sex education programs which focus of building character, self esteem, patriotism, self discipline, abstinence, and academic skills.

(One such program called Teen Aid brought down pregnancies from 147 in 1984-85 school year to 20 in 1986-87. Percentage of "A" students increased from 2.2% to 4.5%.)

Alternative abstinence-based programs:

TEEN-AID - LeAnna Benn, Author

N. 1330 Calispel

Spokane, WA 99201

(505) 466-8679

SEX RESPECT - P.O. Box 97,

Golf, IL 60029-0097

(312) 729-3298

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Footnotes:

1. "An Analysis of U.S. Sex Education Programs and Evaluation Methods." (Quoted by Anne Marie Morgan in "Comprehensive Sex-Ed: Ten Fatal Flaws.")
2. A teacher of Comprehensive Sex-Ed in Virginia. Name withheld.
3. Stan E. Weed and Joseph A. Olsen, "Effects of Family Planning Programs for Adolescent Birth and Pregnancy Rates . . . Replication and Extension, *Family Perspective*, vol. 20, No. 3, 1986
4. Jacqueline Kasun, Ph.D. "The Economics of Sex-Education," Humboldt State University, Arcata, California. 1987 p.3
5. Anne Marie Morgan, Virginia State Capitol Correspondent and Legislative reporter for *Capital Radio Commentaries*. the Family Foundation, Springfield, Virginia. 1989
6. *Time*, November 24, 1986, pp. 58-59
7. The Allan Guttenmacher Institute
8. Melvin Ansell, M.D. *Sex and Insanity* (Portland Oregon: Halcyon House, 1983), pp. 128-129
9. "The Family: Preserving America's Future," White House Working Group on the Family, Washington, D.C. Nov. 1986
10. House Select Committee p. 380
11. Melvin Zelnik and John F. Kantur, p. 236
12. Lewis J. Lord, "Sex With Care," *U.S. News and World Report*, June 2, 1986, p. 53
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Racism and the Unification Worldview

By Rev. Daryl Clarke

The following is an excerpt from Rev. Clarke's sermon given at the Unification Church of Harlem of January 8, 1989. The second half of the sermon will be published in our next issue, and Rev. Clarke has promised further messages on this theme for future Unification News issues before the year is out.

We Unificationists have not stood up enough to challenge the issue of racism. We are the culmination of God's efforts to bring about a new society, yet the problem still exists. Sometimes we may think we're not close to that problem. But we should recall Reverend Sudo's explanation of sin. He said it is hard to identify sin because we hide our sin and we can't see it until someone without sin shows it to us. The Messiah says, "You have sin," and you say, "I don't have sin." "Well, look inside your pocket and tell me what's in there." "Ugh, sin! How did you know I had it?"

I need to define certain things so there will be no misunderstanding as to why racism is a very painful headache to God. I found a good definition in a book called *Racism and the Christian Understanding of Man*, by George Kelsey, written in 1965. He explains that racism becomes so deeply embedded within fallen man's thinking and mindset that it becomes an "article of faith" with roots in the unconsciousness. "Racism is a faith," he wrote. "The alleged pure race came to exist as a center of value and an object of devotion. Multitudes of men gained their sense of power, of being, from their membership in the superior race. Accordingly, the most deprived white man culturally and economically, spiritually, is able to think of himself as 'better than any nigger!'"

He continues, "This racist faith must therefore find its life through the use of political, military, economic and cultural institutions. White men control the political, military, economic and cultural institutions. Black men do not." This definition can explain many things, even though Kelsey is dealing mainly with external phenomena, using sociological explanations. He rightly explains, however, the way that social structures perpetuate racist attitudes and practices, and even inculcate racism within the minds and hearts of the people.

To conclude, he says: "Racism has the character of faith." Thus, like communism, racism is an ideology which taps into the person's religious desire, perverting it in the process. It is like a religion. People believe in and worship this ideology, and they live by it. This problem has actually stopped and blocked God's providence from working. This is a satanic tool. This attitude is something which causes God Himself to suffer. We have to deal with this situation. We have to stand up and we have to do something about it.

Parent Position

Parents are a man and a woman who give birth to children. True Parents are the parents of true love coming from God, the original Creator, the source of true love, manifesting Himself through a man and a woman who have true love. Can we claim the position of True Parents? Can any parent in this room say that have true love with their spouse that is given to their child—that they love they have comes from

God and that they have perfect, unconditional love toward all people as if they were their own children? That is what True Parents are. There is no racist attitude with the True Parents. There is a space wide enough to embrace everything in the True Parents. As Paul mentioned about Jesus: if we are baptized in Jesus, then we are free from anything that divides us from being the children of God. We're totally free and for freedom's sake, Christ has set us free. Free from ourselves, from our evil thinking, our self-centered thinking, free from our wrong and satanic feelings.

This is the teaching of the True Parents, the teaching of the Unification movement and of the Divine Principle: to go beyond race, nationality, culture, color; to go beyond your own gender; to be absolutely one with God, to be zero in front of God and to be a total vessel to receive God's love.

Reverend Moon is calling us to stand on our own two feet with everyone taking full responsibility for this nation. He wasn't speaking to the administration; he wasn't speaking to the staff of Harvard University; he wasn't speaking to Mayor Koch's office. He was speaking to us, telling us that we have to stand up on our own two feet. We have to follow him, a man of true love, taking responsibility for the problems of this nation and overcoming our own sin in the process.

We have addressed the issue of communism and the decline of Christianity with fervor, zeal, strong determination and much effort, prayer and support, but we have not stood up to this issue of racism. We won't do it, because we have the problem existing in us. Emotions, difficulties arise and everyone is plagued by this problem in America. Everyone is plagued by this problem because it is an attitudinal problem. Everyone in the world knows about racism. Everyone knows that many people died here in America because of the color of their skin. Do you think the problem is over? I'm going to bring it back home a little bit to all black people because the problem is existing even amongst black people.

Seven thousand ministers went to Korea and each one of them came back with a testimony about how loving, caring, beautiful and embracing the Korean people are and how much they would really enjoy living in Korea to experience the spirit of Jesus Christ. But in the black community all over America, the Koreans and blacks are fighting. Which one of the 7,000 stood up to resolve that problem? Not one. There's a problem. The Unification members call Korea the Fatherland, proclaim Reverend Moon as the father of their faith and love this man who's a Korean, but not one of us stood up, myself included, to address this issue. But we want to see an

end to racism. It's not just a black/white situation; it's black and yellow now in America. Did you know that? Did you know that we shifted from the black and white struggle to black and yellow?

Rev. Moon suffered

Did you know that Reverend Moon was put in prison because he is of a different race? He has a different religious belief, a different thought system, a different attitude about life. He loved white people, he loved black people, yellow people and he thought everyone should love each other, live together and marry and have children

interracially intermixed. He believes that and practices it and was persecuted for it. He was not only persecuted, but he went to jail for it. Rev. Moon explained it this way when he returned to America to face the trumped-up charges:

"Today I came back to America not just for my own vindication. I came back to America as a representative of all those who suffered governmental injustice, racial prejudice or religious bigotry. These are the real enemies of America and today I declare war against these enemies. I will fight with my last breath for religious liberty and the rights of minorities and the oppressed, so that our children will live in the land of true freedom and true equality which Dr. Martin Luther King Jr. called the Promised Land.

"I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church. The ugliest things in this beautiful country are religious bigotry and racism. God is color blind. White, black and yellow are three beautiful brothers."

These are Rev. Moon's words, the ugliest

things about this beautiful country are religious bigotry and racism. I'm not just speaking my own opinion. I didn't decide to speak about this because I have a racial problem. This is God's concern. We feel so inspired to die on the front line to fight atheistic communism, but we will not stand up when we see a brother or sister being persecuted, even in this movement, for their race.

We all have made comments. Let's be honest. Let's get rid of our own feelings, so God can clean up our house on this issue. This is not the first time you are going to hear about this. This is going to come out. For three reasons. On June 14th, November 12th, and December 20th, Reverend Moon said America is in a deadlock. God may leave this country if this country does not go back to its original foundation, which is harmony and freedom for all people. He's not talking about the threat of communism.

Third Revolution

Reverend James Baughman, President of the Unification Church of America, spoke about the Third American Revolution. He said there were three revolutions in America. The first one was the original American Revolution in the 1700s. When the Constitution, the Declaration of Independence, and the Bill of Rights were written, the issue of slavery was not addressed. Therefore, America failed her responsibility of providing freedom for all people. The indemnification of that occurred in the 1860s with the Civil War, the Second American Revolution, which was fought over the issue of slavery, a black/white issue. Now we are saying that the Third American Revolution involves the Unification Church. Reverend Moon actually brought about this revolution and brought a victory in this revolution, but why did he fight this battle? Because, as he said, "My skin is yellow and my religion is Unification Church." That's why he was fighting. He was fighting the three enemies: governmental injustice, racial prejudice, and religious bigotry. Those are the three front lines in this Third Revolution.

Every revolution in America dealt with the race problem and it still hasn't been solved. Reverend Moon goes on and mentions who God really expects to take responsibility for this racial problem. "Who will bring hope to mankind?" he asks. "Not the scientists or philosophers but religious men who proclaim the supreme being and power of love. Religious men and women have to proclaim this."

To Be Continued



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A Comparison: Brainwashing and Conversion

By Dr. Hugh Spurgin

I will first discuss brainwashing in communist China, then point out the differences between the Communist brainwashing process and alleged examples of brainwashing in American society today.

Brainwashing

The concept of brainwashing has become of increasing interest in American society as we become more and more aware that man may be vulnerable in a time when social structures and institutions are losing their meaning, values and authority. Continued study of man's psyche and new discoveries in the field of psychology also make manipulation of the psyche a great possibility. The cry of "brainwashing" in this social climate can create an unrealistic mass hysteria.

The term "brainwashing" was originally coined and employed in the Western world in 1951 by Edward Hunter in his book entitled *Brainwashing in Red China*. It is a translation of a colloquial Chinese phrase meaning literally to "wash brain." Hunter used it to depict the process of ideological re-education used in Communist China.

Thus, originally the word brainwashing was used in the Western world to refer to a particular process of political indoctrination and thought reform found in China; however, later it came to refer to all Communist efforts to extract confessions or indoctrinate prisoners (whether in China or elsewhere). Subsequently it has been applied to anything the Communists have done anywhere in the world. Most recently, it has been used in the non-Communist world by various individuals and groups to attack their political, religious, or ideological opponents, and has been incorrectly and ambiguously applied to the educational methods and persuasion techniques of churches, schools, businesses, advertising, the military, psychiatrists, and parents.

Employed in a popular sense, "brainwashing" connotes an aura of fear and mystery. There is a mythology that it is some kind of mysterious, Oriental device and that it is an omnipotent, irresistible, magical way of involuntarily forcing compliance. It is thought to be sensationalistic and diabolical. However, in a rather technical, unequivocal sense, it refers to Communist efforts to break a person down by a prolonged, scientific program of mental destruction: empty him of his old beliefs and pour into him new beliefs. Change is the result of a state of physical and mental exhaustion, producing fatigue and psychological strain, breaking down the defenses and senses with which one would normally test new ideas.

A classic book on the brainwashing technique is Robert Jay Lifton's book, *Thought Reform and the Psychology of Totalism: A Study of Brainwashing in China*, 1961. Based on interviews and research into the lives of Chinese civilians and Western military and civilian personnel who had either escaped or been allowed to leave Communist China, he was able to study the psychological effects of thought reform on individuals' lives.

Techniques

The brainwashing technique and psychological process, according to Lifton, consists of three major processes and seven specific steps. The overall processes are disorientation and disillusion; interrogation; and criticism and self-criticism.

Most significant are techniques used to disorient an individual by subjecting him to irregularity and ambiguity. By not allowing a captive eat, sleep, wash, know when he will be interrogated, or know what will happen next, the captors are able to

break up a prisoner's habitual, routine life patterns and effectively disillusion him. Having incarcerated him and being in complete control over all of his actions, government officials are able to operate capriciously, arbitrarily, and unsystematically.

Often only people who are not habit-formed and are able to adapt to ambiguous, confused situations are able to psychologically survive this technique. For example, if someone who normally sleeps eight hours a night is forced to stay awake for 40 hours, or if he is compulsive about eating three meals a day and is not allowed to eat for several days, or if he is meticulous about his clothes and physical appearance and he has his own clothes taken away is given only poor, ugly clothes—such a person could easily become insecure, confused, and upset because he is not allowed to do what he wants to do. Subjecting people to irregularity makes prisoners totally dependent upon their captors, breaks down their resistance, and causes them to become disoriented and disillusioned.

By being in total control of the external environment surrounding a captive, prison officials are often able to control his internal attitudes and thoughts. All this is possible because he is constrained against his will in a prison situation. Repetition of a pattern-less, routine-less existence results in such frustrations that in order to keep sane the prisoner must let go of resistance to change. Basically he loses his former goals and can no longer work toward his own desires; he loses control over his life. He loses his identity as a person with specific ideas, concerns, plans and goals. He no longer knows who he is and what he stands for and is more ready to accept a new identity.

Secondly, the captive is confronted with continuous interrogation, with confessions of friends, and with imaginary evidence against him. He is intimidated, abused and humiliated. In a few instances the interrogators were able to obtain some information beforehand, but in most cases (in the beginning) they knew nothing about the prisoner. In fact, what they learned they obtained during interrogations directly from captives through a process of threats, exhortation, pleading, questioning, torturing, rewarding and punishing.

Typically if a prisoner began to confess, the interrogator would reward such steps in the right direction by taking off his chains, allowing him to sleep, or giving him extra food; often the interrogator would become kind and gentle. Unmethodical use of reward and punishment is a most effective way to disorient people. Again the prisoner loses control of his life. Everything is too inconsistent to plan or to work for his own goal; he finds a new goal—that of pleasing his captors.

The captive is given the impression that if he confesses something (even if it is not true), he will be freed. This idea is false, insofar as often the exact opposite seems to be true. The mistake of many prisoners is that they naively presume that all men (including Communists) are basically good and that they, rather than the Communists, are wrong. Gullible and guilt-ridden, they fall into the Communist trap. Moreover, it is a basic human trait to want to please one's superiors, assuming that one's superiors care about each individual and that their goal and purpose is good. The system of brainwashing itself is destructive, therefore, it is disorienting, because it is based upon a different premise.

Typically a prisoner may have almost nothing to confess, yet having continually been told that by analyzing his past he can discover how he has been guilty, he is able (after delving deep into minute instances in his past) to recall two or three small incidents in which his actions have harmed

the Chinese people. And he confesses. Unfortunately, however, the interrogator rejects his confession as being insufficient. Eventually the prisoner often decides to make up an imaginary story of how he was raised in wealthy, bourgeois family, how he mistreated and spoke in a derogatory way toward the Chinese people, and even how he had spied for the American CIA. But as ill luck would have it, because the story is false, the interrogator is usually able to point out contradictions and attack him as having lied. Thus, his predicament worsens. Having confessed (even having created an imaginary story), he nevertheless fails and finds himself more harassed than before.

Intent on totally separating the captive from his environment, interrogators seek to persuade and coerce him into betraying

“Most recently, it has been used in the non-Communist world by various individuals and groups to attack their political, religious, or ideological opponents, and has been incorrectly and ambiguously applied to the educational methods and persuasion techniques of churches, schools, businesses, advertising, the military, psychiatrists, and parents.”

others, as well as himself. To betray one's friends is to betray oneself and one's past. Unaware of this simple truth, captives eventually find themselves enslaved by their betrayal. Having betrayed their friends, they begin to feel guilty, yet the more guilty they feel the more they need to confess, and the more they confess, the more they betray. Thus, not only do they dishonor their past, they also lose respect for themselves. In this way, Communists are able to destroy a man's self-image and to completely subjugate him to their own ends.

He is also subjected to struggle meetings in cell groups in which he is forced to undergo criticism and self-criticism and in which cellmates use accusation, abuse, fear, and humiliation to reform the newcomer. These cellmates are fellow prisoners who are well on their way to being reeducated. According to Lifton, these cellmates are convinced that unless they are able to subjugate their new cellmate, all of them will have failed, will be held back, and will be punished by not being allowed to sleep, or wash properly. Concerned for their own bodily needs and driven by selfish desires, they attack, criticize, browbeat and humiliate him. Determined to save themselves, they do everything they can to reform him.

Steps

In addition to these overall processes, Lifton pointed out the following inter-related steps in the actual brainwashing process: (a) Assaulting a captive's identity

in order to obtain a confession. Guilt is a major cause of confessions. I tend to believe that guilt arises out of a lack of acceptance, love, and respect for oneself. Communists thus seek to destroy the human spirit by destroyed one's self-image. If a person accuses and hates himself, he will eventually feel compelled to confess.

(b) Forcing him to feel guilty and that he is suffering not because of the injustices of his captors but rather because of his own crimes. The government officials continuously maintain a stance of righteousness, indicating freely their willingness to help the captive understand his crime. The impression is conveyed that they are good people and the captive has been sinful and that he is not allowed to sleep, etc., because of all the horrible crimes he has committed against the people. What prisoners fail to realize is that even though they may have committed sins, in comparison with Communist leaders they are righteous and their leaders are sinful, cruel and unjust. But unfortunately, people with good consciences often accuse and blame themselves instead of the unjust officials.

(c) Getting him to betray himself and others. This point I have previously discussed.

(d) Making him feel that everyone but he knows his crime and that he might as well confess.

(e) Confronting him with total annihilation as a person and thus invoking within him a fear of death.

(f) Compelling him to confess by making him believe that the only way to remain alive is to do so. Probably the opposite is true (the more he confesses, the worse his situation), but few prisoners understand what is happening. He does not realize that he is being reduced to the level of an animal fighting for his own self-preservation and bodily needs. Seduced by their blandishments, tortured to undermine his self-image, intimidated by the fear of death—most prisoners are coerced into submitting psychically as well as physically to their Communist captors.

(g) Finally, restricting his freedom by depriving him of his daily routine and making him dependent. Without his freedom and such emotional supports people are easily manipulated and disoriented.

The following factors increase the tendency to confess: (a) How susceptible a person is to social guilt. To illustrate, if a person's parents were well-situated, prosperous and comfortable, he may feel guilt toward poor and oppressed people. (b) Lack of commitment to values, goals, or a group. A fundamentalist Christian armed with an ideological understanding of Communism is often less susceptible to brainwashing. His commitment to Christ gives meaning to his life and enables him to withstand coercive persuasion. (c) The confidence of the government officials. Through strategic usage of kindness and consideration, the Chinese were able to obtain prisoners' attraction toward certain interrogators. (d) The better one knew the Chinese language, the more susceptible he was. Inability to speak the language has been effectively employed as a defense mechanism. These then are the essential processes and steps used by the Chinese to politically indoctrinate and reform their captives.

Is Brainwashing Possible?

The question arises: Can a person be forced to permanently change his beliefs? According to Lifton, in many instances prisoners were converted to Communism as

see BRAINWASH on page 15

Self-Indulgence and "Now-now-ism": What To Do?



**JOHN
BIERMANS**

One issue that concerns many people today is the problem of self-indulgence. In America, this is particularly evident in the seemingly unrestrained consumerism and greed that we see all around us. For religious people, this problem is easy to recognize because it comes from something within, from an enemy that we all face and that is selfishness. However, it is far from easy to overcome, let alone resist when we are surrounded with the snares and temptations of the world.

This issue was addressed from an unexpected quarter last month when the President's Budget Director, Richard Darman, gave a major speech at the National Press Club in Washington. He suggested that America has become so blithely self-indulgent that it risks losing its "historic place and mission." (*New York Times*, July 21, 1989)

"Now-now-ism"

Darman stressed the pervasive public and private corruption we see recounted every day in our newspapers along with the drug scourge, budget deficits and an "atrophied" school system which has led to a disease which he referred to as "now-now-ism." He defined this term as: "our collective short-sightedness, our obsession with the here and now, our reluctance to

adequately address the future." (Ibid.)

As I was reading this in the newspaper, I became quite stimulated — "Hey, this guy is saying something I can really relate to!" And it got better.

Darman also asserted: "In our public policy - as, to some degree, in our private behavior - we consume today as if there were no tomorrow. We attend too little to the issues of investment necessary to make tomorrow brighter. Like the spoiled 50's child in the recently revived commercial, we seem on the verge of a collective now-now scream: 'I want my Mayo; I want it nowwwwwww!' " (Ibid.)

America's Worst Export

Sadly, if we think this is a problem that applies only in the United States, we are mistaken. In fact, I think it is fair to say that America has had a lot to do with exporting this self-indulgence in the form of consumerism, environmental abuse, drug abuse, pornography, aids, and so on, to much of the rest of the world.

A vivid example of this appeared in the same newspaper just a few days later in an article about how the Catholic Church of Spain is rapidly losing influence over its members: "In a country that was long considered one of Europe's most Catholic nations, the prosperity that has followed the return of democracy here barely a decade ago has fed an extraordinary process of secularization that is rapidly eroding the church's traditional influence over society." (*New York Times*, Aug. 4, 1989)

The growing secularization is frequently lamented by Catholic bishops who include the media among those bearing responsibility. One bishop from Malaga attacked

Spain's national press for glorifying hedonism and filling its pages with "people, or I

"**S**adly, if we think this is a problem that applies only in the United States, we are mistaken. In fact, I think it is fair to say that America has had a lot to do with exporting this self-indulgence in the form of consumerism, environmental abuse, drug abuse, pornography, aids, and so on, to much of the rest of the world."

should say bodies, and disgusting events simply to satisfy the morbid interest of readers." (Ibid.)

Mammon Preferred Over God

The article goes on to explain that the Catholic Church in Spain is in deep internal crisis at the present time: "Having lost its role as moral guardian and political arbiter of the nation's affairs, the Spanish church is experiencing a deep internal crisis as it struggles to find a new place for itself in a

contemporary Spain seemingly more interested in mammon than God." (Ibid.)

This latter assertion is supported by a recent poll which showed that only 30 percent of Spanish Catholics practice their faith and many fewer attend church services on a regular basis.

National Consensus Needed

From where I stand, self-indulgence is a problem that goes to the heart of what is wrong with our society. It is also clear to me that unless we, as a nation (and ideally, the world), address this problem, our future does not look so promising.

It is encouraging that public figures as highly placed as Richard Darman are trying to confront it, but we need much more. I believe we need to try to create some kind of national consensus that this truly is a problem.

Unfortunately, at this stage in our history, we do not seem to have any kind of national consensus on anything. During World War II, America could rally itself against the global threat of Nazism and fascism. Now that we face threats that are equally grave, it seems that we are almost paralyzed when it comes to arriving at a united sense of what ought to be done.

Nevertheless, a consensus is something I think we ought to aim for. If leading forces in our society could agree that this "thing" I have been referring to as self-indulgence is destructive for our society, then we could begin to make changes.

I know this sounds idealistic, but at the very least, we need a goal and perhaps this is it. If you have any comments or reactions I would be interested in hearing them.

BRAINWASH from page 14

long as they remained in prison. Yet what I tend to believe and what several authors confirm is that the change obtained through coerced confessions is seldom permanent. Lifton indicates that often who had seemingly been converted, later on, having been released from prison, were able to see themselves and their Communist captors more objectively and were able to understand that they had in fact been coerced and deceived. Although their views had apparently been altered, soon after their release they were able to recount the horrors of their prison experience. (Yet, for a period of months or even years, most of them suffered from extreme and paranoid fear of being incarcerated.)

Brainwashing is an illusion. A man cannot be permanently forced to believe what he doesn't want to believe. The Communists are crazy to think that through violence and physical force they can completely wash away an individual's past experiences and remold him into a Marxist man. Brainwashing presupposes confession. If a man chooses to remain silent and refuses to be intimidated, no one can coerce him. If, on the other hand, he chooses to confess while under duress and against his will, deep-seated feelings of resentment and hatred will eventually demand release.

This is not to deny that brainwashing is not a powerful weapon for human manipulation. Brainwashing is most significantly a negative, destructive technique; it urges submission, disorients, evokes fear, arouses emotions, causes within each person a significant psychological upheaval, and effectively breaks down the human spirit. Its effect is negative. Some people were presumably permanently converted to Communism; the majority were not.

Another vantage point from which to look at the question of whether a man can be forced against his will to do something he doesn't want to do is to ask the question: Can a man's will be violated? If it can, then such a discovery would have profound implications for education, psychiatry, religion, advertising and ethics. The implication is that the brain can literally be washed clean, the individual's personality broken down, and a completely new person created. J.A.C. Brown, in *Techniques of Persuasion: From Propaganda to Brainwashing*, denies that this is possible, maintaining that it is completely unrealistic to think that all of man's past experiences and thoughts can so easily be wiped away. Everything takes time. Human beings are complex organisms. We are deceived by a fantasy of the imagination to believe even tyrants can within moments wash away another's past.

Brainwashing and Marxism

Brainwashing is possible in Communist society because it is in accord with Marxist doctrine and theory. Karl Marx taught the following beliefs: (a) Man and the universe are matter in motion. Ideas, a soul, and God do not exist. (b) The material world creates thought. Man can be forced by material conditions to think along certain lines. (c) Thoughts are merely configurations of matter. (Hence, freedom of thought cannot exist in a society in which thought is merely a matter of motion.) (d) Man is a product of his environment, molded and shaped by social, political, and economic conditions, particularly the prevailing economic system of the times. (e) A man is merely a thing, to be controlled and manipulated by his environment.

Marxist theory provides the philosophical justification for brainwashing. Communists believe that if a person is placed in the right physical surroundings, he can be transformed and molded into a totally new

and different person. Thus, Marxism justifies coercion, violence and terror.

Christian Conversion

The word "conversion" comes from a Latin word that means to "to rotate" or to turn. It is a concept indigenous to Christianity. Jesus told his disciples to go out and proclaim the kingdom. From the very beginning, evangelism was an essential part of Christianity. Conversion may be generally defined as the process of making an abrupt, total reorientation in one's life by changing one's beliefs, values and behavior.

There is a certain uniqueness to the Christian faith, because it is a revelation from God and carries with it a divine imperative to reveal God and His word to people. A Christian has responsibility to witness to Christ. To be a Christian has meaning and demands a decision. Only those who have made a commitment will ever know the value of the Christian life and of an experience with Christ.

Out of love, the Christian extends himself and penetrates the lives of others. In that sense he seeks to convince the non-Christian of the values of an experience with God and Christ. But his methods are exhortation, inspiration, persuasion, education and propaganda—not force, coercion and violence. There are fundamental differences in the attitudes, beliefs and actions of Christians and Communists, and in no legitimate sense is religious conversion the same as brainwashing.

Basic Differences

The most essential difference is that in Communist brainwashing the stress is upon "washing" the brain. The major emphasis is not on what the person will accept in the future, but rather on getting him to a point where he will accept anything he is told without evaluation or making judgements. The person's freedom

to make independent evaluations has no meaning to his captors.

Methods of education and persuasion, on the other hand, although they may use subtle and manipulative techniques, seek to influence a rational being to freely make evaluations and judgements on the basis of new and additional input. The advertiser wants to influence the public to influence the public to believe that his product could make his life more pleasant and he should buy it. The educator wants to direct and orient the rational being to broad his life and horizons with new and challenging ideas that the student may freely either adopt or reject. The preacher seeks to convince his congregation that there is something spiritual to add to life—that there is more to be learned for the taking. Again, he expects and encourages the rational being to make judgements and adopt life-styles on the basis of additional knowledge and experience.

Ambiguously defined, brainwashing could be applied to a host of teacher-student, minister-congregation, employer-employee, leader-follower, parent-child relationships. Obviously we are all influenced by and influence others. Yet to apply a rather technical term like brainwashing to techniques of education and persuasion is to misconstrue and pervert its true meaning. To speak of a teacher as brainwashing students or of an evangelist as brainwashing converts is an illegitimate, fallacious misrepresentation of the word. There is no other technique of persuasion which is as coercive or as destructive as the real brainwashing process in China with its emphasis on the "washing" of the brain as opposed to constructive stress on either enhancing or enlightening the brain or on persuading it to respond in a desired manner. Education and persuasion are *not* brainwashing techniques.

SOUL OF RUSSIA: Grigoryants on Glasnost

By Erin Bouma

Sergei Grigoryants spent seven years under strict regime imprisonment for publishing a dissident newsletter concerned with human rights. He was released in 1987, and soon began to edit and publish Glasnost magazine in Moscow. We met Mr. Grigoryants leading the Moscow Independent University while we were on the Fifth WMA Fact-Finding Tour to the USSR (Nov. 1988). Then, in December, he travelled to Armenia to observe martial law there in the wake of the tragic earthquake, and he was arrested and imprisoned. While touring the West recently, Sergei Grigoryants, spoke in translation, June 8-9 in Washington, DC.

The situation in the Soviet Union today is, unfortunately, far from good. The destiny of our magazine, Glasnost is linked with the situation of our country and every change in the situation of the country reflects necessarily on what we do in the magazine, so what I say about our activities there reflects the general assessment of the situation in the entire Soviet Union.

"When we started our magazine in 1987, it was clear to us that what we needed was something entirely new. We could no longer publish a magazine concentrating only on human rights issues, by and for dissidents. What was needed was a publication that would address much wider audiences and much wider issues. We also needed a magazine that would become a forum for all the people who did not have an outlet in the official Soviet press. To a large degree we have accomplished this task. We created such a magazine and, although the format has been changed, in general, we have accomplished this.

"Our magazine presents the issues in a much more objective way than in the official media. And we also touch on the issues that are not subject for discussion in the official media at all. In a country without of tradition of democratic process, our publication has become a school of public awareness. Glasnost also serves as a forum to people from all walks of life and

people belonging to all social strata in the Soviet Union.

"However, we at Glasnost have also encountered something that we could not have foreseen two years ago. We were pleased to find out that the social and public importance of our magazine transcended our intended scope and went far beyond just the materials that we published. People started coming from all over the country to see us and we received more people in our offices than any other publication in the Soviet Union. On the other hand, we earned the distinct pleasure of being identified by the Soviet government almost immediately as their main opponent. About a year ago, the police attacked our offices, confiscated our paper and wrought destruction.

"What worked for Glasnost was a paradox that is familiar to anyone who ever lived in a country where the population does not believe its government or its official press. The more we were criticized by the government, the more credibility we had in the eyes of the people. But I guess we also did something right with the magazine itself. This is borne out by the fact that practically all the issues that were raised on our pages turned out to be the assessments presented at the current session of the new Soviet Congress of Deputies.

"Another thing that happened was it started to attract various groups and institutions that were independent of the magazine. It became a sort of a focal point for them. We were instrumental and active in the creation of the very first independent trade union in the USSR, the Union of Independent Journalists. We gave whatever help possible in launching the movement of Freedom and Democracy, which combined

under its umbrella many independent organizations from all over the country.

Restrictive Laws Passed

"To talk about the recent events in Georgia, we have to look at what has been happening in the Soviet Union in the past year. There has been a steady reversal of reforms, while the Soviet government has been passing more and more draconian laws. Three of these laws will help you understand the context of the Georgian events.

"One was about demonstrations, and another law was about internal troops and the third simply spoke about 'some changes in some articles of the criminal code of the USSR.' The first one, limits popular demonstrations to those that are explicitly permitted by the authorities and approved by authorities as working in their favor. The second law about the internal

troops, permits any part of the military forces to enter and search premises without a court order. This includes the right to use arms during such searches.

"The third law, the one about the changes in the criminal code of the Soviet Union, is the worst. That law has never been published in its entirety in the Soviet press. First of all, it permits an arrest of any person for up to three days without court order. And second, it gives equal footing to the members of all parts of the military forces with the police in that they can stop anyone on the street and check their documents, search them, etc. So, in effect, this law introduces de facto martial law in the Soviet Union. However, there has not been an occasion to apply it. So that brings us to the events in Georgia.

Shovels and Poisoned Gas

"The events in Georgia at 4 a.m. on April 9 were presented to the outside world as an attempt to disperse demonstrators, hunger strikers and the women who gathered in the central square of Tblisi, the capital. In reality the military troops that encircled the demonstrators blocked all the escape routes from the square and forced the demonstrators in one particular direction. Then the troops attacked them using sharpened military shovels and poisonous gas with a delayed reaction.

"But as the military attacked, the crowds could only move in the direction of the entrance to the seat of the government, located on the square. An almost identical situation developed in another square in town in front of the building of the state television station. However, behind both buildings, unseen by the crowd, were troops armed with automatic weapons.

"However, the troops failed to force the crowd to enter the buildings was due to the interference of unarmed local Georgian police. Nevertheless, a great number of local police showed up in the square, trying to protect the demonstrators. Many police were injured and some were even killed, along with the peaceful demonstrators. And the police formed a chain in front of the entrances to the government buildings, managing to calm down the panicked crowd enough to stop them from coming too close to the buildings.

"I believe that events in Georgia were planned by the government to serve as an excuse to begin a massive nationwide crackdown and that is why they were so closely linked to the law that was passed

the day before. Another thing to keep in mind, is that on the same day, tanks rolled into the states of Estonia and Lithuania and into the streets of Riga in Latvia for unscheduled training. We also know that on April 5, the Deputy Minister of Defense from Moscow visited Georgia for an unknown reason. And we also know that the troops actually participated in the massacre in Tblisi had been brought there just before the events and flown out four hours later.

"One of the more serious pieces of evidence to support my point of view is one of the telegrams that was read at the session of the People's Congress of Deputies. The telegram was signed by the then First Secretary of the Republic of Georgia just 6 hours after the events in Tblisi. That telegram says that the demonstrators attempted to takeover and to occupy the building of state television and a major industrial enterprise in Tblisi. That, in other words, an anti-government riot was taking place.

"This gives us reason to believe that the telegram was apparently planned in advance, because it recounts the events the way they were supposed to take place but didn't. Since things backfired, it was rather difficult to present the facts that 20 innocent bystanders, mostly women, who were killed in the Georgian square presented a great danger to the government by actually attempting to take it over. As a result, officials were forced to soften the April 8 law a couple of weeks later.

"The events in Georgia were meant to serve as a precursor to the announcement of martial law in the Soviet Union and a total crackdown on the democratic movement. I believe that Gorbachev wanted to make a preemptive strike in order to hold off either the results of the demonstrations in Beijing, on the one hand, or the election results in Warsaw, on the other hand, by imposing martial law.

"A long time ago, St. Augustine wrote that we should always pray as if everything depends on God, but always act as if everything depends on us. The situation is indeed bleak and one of the things I can say is that when we blame Mr. Gorbachev for the mishaps of the Soviet Union, we should ask ourselves the question: Is there anyone else at all who could do any better?

"For instance, the nationalities problem doesn't seem to lend itself to solution, even in the more far advanced countries. And in the Soviet Union, we have such a combination of problems—nationalities, society, the economy—that it is almost unbelievable. However, it is also clear that the way out of this situation is very difficult and a long one. Meanwhile, the Soviet government is committing many grave mistakes.

"We live in a very interesting time. There are amazing things happening all over the world. On the one side we have countries like Poland, where the strength of the popular movement and incapability of the government to deal with that, actually led to the beginning of democratically-elected popular government. On the other hand, in China, where political reforms lag so far behind economic reforms, we have bloodshed. The Soviet Union is a huge country, so it combines the elements of both Poland and China. For instance, the current situation in the Baltic Republics resembles very much the situation in Poland. But the situation in the south of the country (Caucases and Central Asia) is getting perilously close to the situation in China.

"However, the solution for both the Baltic Republics and the other Soviet Republics is the same. They have only one hope and that is the democratic movement in the center of Russia. It's a very difficult process, but we are trying our best."



Sergei Grigoryants

ANCESTRAL TESTIMONY

Richard A. Strigl: A Life for God

By Maximilian Mayr

Professor Dr. Strigl was a relative of a New York Unification Church member who was inspired to follow God by his example.

Richard A. Strigl, University professor in Munich and Salzburg, who administered a large home for urban children, young adults and the older generation, passed away after a relatively short life dedicated to public service at the age of 59.

Recently his biography appeared in book form in Germany, published by Kaethe K. Breuling, a writer.

In his sermons as a minister he expressed his profound conviction that today a strong lay movement is needed to fill churches with new life and that the coming Kingdom of Heaven would be the only solution to the problems of modern man on earth. Strigl is described as a quiet, humble and selfless university teacher who was tremendously capable as department head, instructing his seminary

students in canon church law while leading the life of a humbly serving priest.

In his 59 years of life he shared his great wealth of experience with the sisters under him, with friends, co-workers and students.

He was born on January 1, 1926 in Bavaria, and had the good fortune of growing up in a good Christian family. As he recalled, his mother sang to him every night as a child before he fell asleep.

He grew up in a home filled with

see Strigl on page 17



Richard A. Strigl.

Being Programmed as a Way of Life



**RICHARD
LEWIS**

No, this is not a rebuttal to Dr. Spurgin's article on the previous page, it is a continuation of last month's column in which I compared the way computers and living systems function. There I pointed out that both have a hardware side—be it silicon transistors or proteins—and both have a software side that stores and transmits information using codes. I compared the ASCII code of computers and the triplet code of life. This month we progress to higher things.

Both computers and living systems function by doing things in a hierarchical way. This is a very efficient method of organizing even very complex situations. I saw an unfortunately-familiar illustration of the hierarchical method during an old movie on TNT the other night: The king of England commanded his council, "Go to war with France." The ministers scurried off to issue instructions to their subordinates who, in turn, passed on instructions to others who instructed secretaries who created an avalanche of detailed instructions that swept through every area of the nation mobilizing it for war.

In the movie, at the bottom of the hierarchy were the secretaries. In computers and living systems the lowest level involves codes. Last month I described the ASCII code for characters used in computers and the triplet code for the amino acids in proteins used by cells. These codes can be combined to make the next higher level in the hierarchy.

Programs for Life

In the computer, the level above the simple code is the program level. A program is a sequence of characters stored in the computer as a sequence of ASCII codes which makes the hardware side of the computer perform. For example, this little program will make my computer print *Please type in your name* on the screen, wait for me to type in my name, and then store what I type in the computer memory:
INPUT "Please type in your name";
NAMES

In a cell, the hierarchical level above amino acid codes deals with proteins. The storage of protein information on DNA is very simple. A simple example is the main constituent of egg white, a protein that is a chain of 630 amino-acids making up a

passive, if rather tasty, sort of protein. Chicken DNA stores the information needed to make this as a sequence of 630 amino acid codes on the DNA. This sequence of codes is called the 'gene' for egg protein. (So if someone tells you, "It's in his genes," they are talking about his proteins.)

Both the program and the gene make the hardware side perform; and a computer program is a sequence of ASCII codes while a gene is a sequence of amino acid codes; two good reasons why a gene can be considered a 'protein program.'

Both computers and cells are very unforgiving at this level. Just as a single mistake in one character of a program (e.g. UNPUT) will cause my computer to err; a glitch in a protein program can cause all sorts of damage. The debilitating disease sickle cell anemia, for instance, is caused by a single base change that results in just one of the 600 amino-acids in the hemoglobin protein being wrong. Every aspect of the disease is traced to this one change.

Keep the Master Safe

The protein factories don't use the chromosome genes directly for reasons well known to the computer world. Almost every computer program I have ever purchased came with a stark warning on the floppy: "Never Use This Original Disk; Always Work With A Copy." This is good advice, if you ruin your 'master' disk while using it, you have to go out and buy another one, irritating, expensive (usually) but not disastrous.

Cells, of course, do not have a DNA store on the corner to pop out to; if they lose the gene they lose the ability to make that particular protein, definitely debilitating and probably lethal. This is why cells astutely keep the master safe in chromosome and only send a copy out (on a molecule called messenger RNA) to the protein-making factories.

Simple cells such as bacteria have a few thousand protein 'programs' in DNA storage while more complex cells (like yours) can have tens to hundreds of thousands of genes all neatly filed away.

Get Organized

In order to function, a computer must know where its programs and data are stored. So must a cell. As you might expect by now, both use a similar method.

A computer keeps track of its files by giving them an address, the location in the computer memory or disk where the data is stored. In simple situations, computers use this address directly but for sophisticated manipulations, computers usually use 'pointers' to the address. An example of a pointer is the information "there is a program 3263 ASCII codes long stored in

memory starting at location 45,886." The pointer and the program are stored separately. When higher levels of the computer need that particular program they 'access' the pointer, not the program.

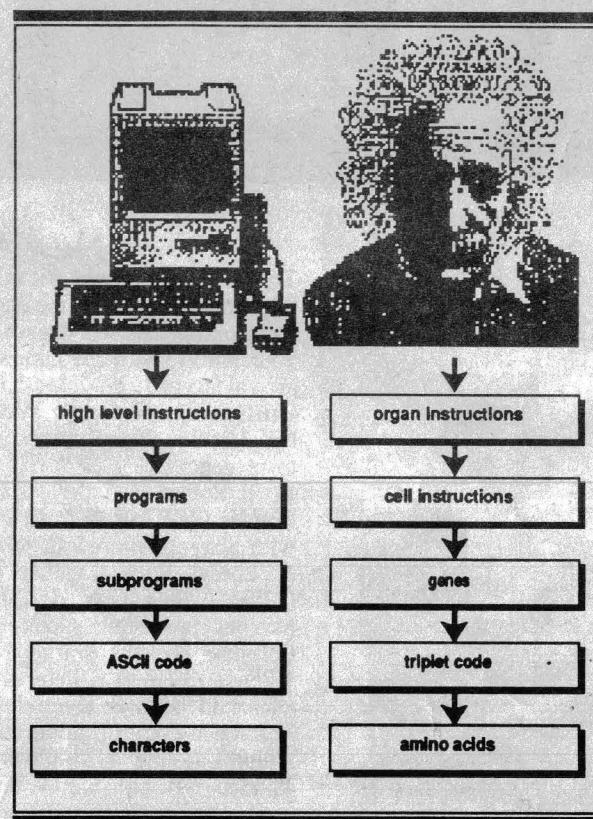
Cells, even the least sophisticated of which puts a supercomputer to shame, use this pointer system. When the genetic system wants to make a specific protein, it

the production of thousands of hardware proteins in the functioning of a healthy cell.

Oriented Objects

A recent development in computer programming is the 'object oriented' method, a simple, if sophisticated example of which is HyperCard on the Macintosh computer. The idea is simple; each program is an 'object' that sends 'messages' to other objects. Each object program can respond to messages such as "the cursor key was pressed" or "the mouse pointer was clicked." The whole collection of program objects work together creating a super program which can, as in the case of the even more sophisticated NeXT computer, take over the complete running of the computer.

These messages are analogous to the proteins (or chemicals made by proteins such as hormones) that pass between cells organizing them into tissues, tissues into organs, and organs into an individual (such as yourself.) The really high level instructions that coordinate each of these integrations is stored in the DNA and they pass down the information hierarchy to the link with the living hardware, the creation of protein.



Both computers and living systems work in a hierarchical way.

doesn't interact with the gene directly, it interacts instead with a pointer to the gene, what are called 'control sequences.' And, just as in the computer, the control sequences and the genes are kept at separate locations. The higher levels of the genetic system turn on and off the translation of genes into proteins by interacting with these pointers.

Higher Levels

What are the higher levels like? The details of how they function in the genetic system are not yet in but we know how they work in computers (since we designed them).

Really complex tasks on a computer are handled by large programs in which the example given above would be just one of many thousands of program lines. These large programs, however, are triggered to function by just a few ASCII codes. An example is word processing on an IBM. You (acting as the highest level of control in the computer) type in four ASCII codes, **WORD**, and the computer becomes a highly sophisticated word processor. That one command triggers a complex series of events to occur and is an example of a high level instruction.

Cells work in a similar way although there are many more levels involved. A protein that interacts with pointers to adjust the production of a protein is called a regulatory protein. There are proteins that interact with pointers to adjust the production of regulatory proteins, proteins that interact with pointers to adjust the production these proteins, proteins that interact with pointers to adjust the production those proteins . . . on and on, getting higher and higher up the hierarchy all the time.

It is such high level instructions coming down the genetic hierarchy that coordinate

It's All Programmed!

So in living systems we have two integrated aspects: the interactions of substantial things like proteins along with the interactions of the abstract patterns that are the information and instructions of the genetic system. Life has a vertical, abstract aspect and a horizontal, physical aspect. But 'life' is rather difficult to define and pinpoint at both top and bottom.

At its lowest level, life blends into biochemistry, chemistry and physics. These have a very strong physical aspect, but they also have shape, a simple kind of pattern. Shape is the subject of that branch of mathematics called topology, and topology is a hot topic in all the sciences. Even at these basic levels there are abstract interactions of pattern occurring along with the physical interactions. This abstract aspect is what scientists usually call 'Natural Law.'

At its highest levels life blends into intelligence (the primate brain and, yes, the dolphin) and the spiritual aspects of the human realm. Brain function certainly has a software and hardware aspect although even the bird brain surpasses in many ways our supercomputers by orders of magnitude. (The spiritual aspects alone seem different, almost like software without material hardware.) It would seem that the computer analogy of software and hardware can be applied to almost everything in our universe.

Perhaps if the Apostle's Creed had been written in our computerized late twentieth century society it might have started with: "I believe in God, the Father Almighty, Creative Programmer of Heaven and Earth."

Strigl

from page 16

parent's love and his mother was an example of Christian values.

God prepared Strigl with a sharp intellect, a giving heart, a friendly personality, a strong sense of justice and determination to follow through on his many goals. Professor Strigl had a profound faith, a good sense as a community parent and he had a fatherly heart toward all those under his care.

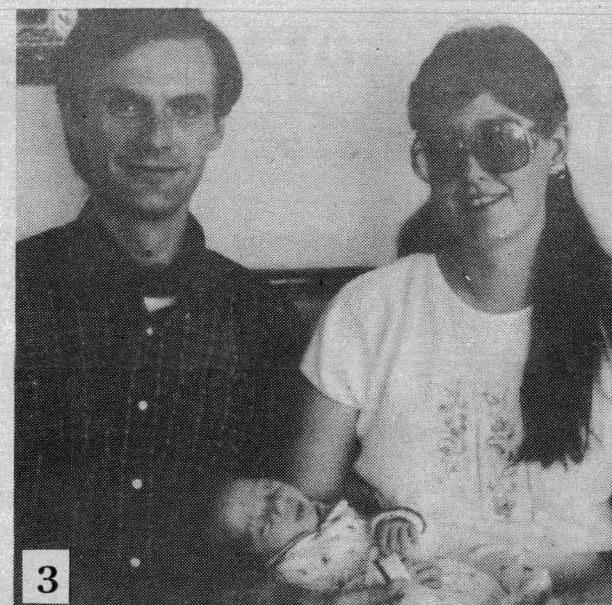
At age 20 Strigl returned to his hometown to begin studies for the priesthood of the Catholic church, which he finished in 1951. Soon afterwards he began studying canon law at Munich University. Later he received his doctorate and in addition he became a church judge for the archdiocese of Munich-Freising at the age of 30. In 1957 he asked for additional work and received the title of director of the

Munich Joseph-Home for about 500 children, young adults and old folks. Strigl, in the course of his intense work and study was appointed a member of many prestigious societies in West Germany.

Dr. Strigl answered the call for the Lord by dedicating his life. His life candle indeed burned faster and brighter, and serious illness lead to an early death of his body.

His grandfather lead such a lifestyle that he became known as "Holy Father" in his town. His example helped to form Strigl's character as a leading parent of a church home. The descendant of Bavarian shepherds and shoemakers had no enemies.

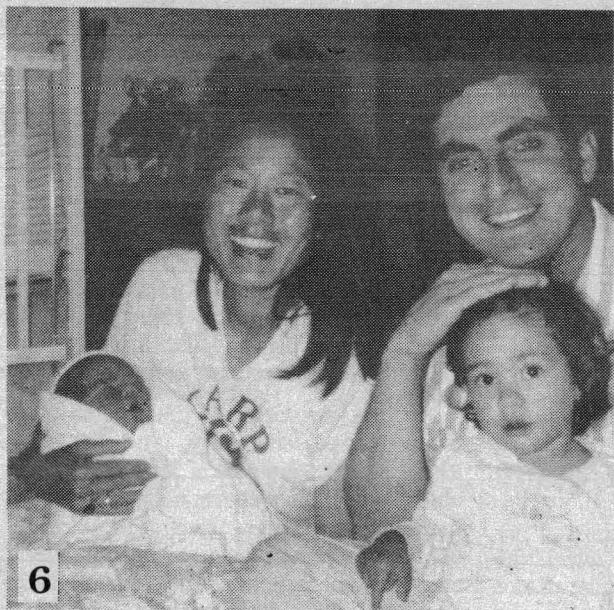
His great dream was a strong lay movement in the church and the "Kingdom" as the hope of long-suffering mankind. Such was the life of a teacher and minister who, in serving, never found time for a vacation for his aching and tired body.



New Arrivals

To share your delight with us, send a photo (no ceremonial robes please; color is fine except that those indoor-without-flash orange-colored ones will come out muddy!) of ALL your family, with the names and the birthdate of the new arrival (typed if your handwriting is ambiguous) to: **Unification News, 4 West 43rd Street, New York NY 10036.** (No returns, sorry.) This month we are proud to present:

● 1. Robert & Valerie Randolph (Bowie, MD) with Julie Francis (3/17/89) ● 2. Eric & Kanae Holt (Elizabeth, NJ) with Shayne Andrew & Johan Peter (11/10/88) ● 3. Kim & Cheryl Roth (Ft. Lauderdale, FL) with Alan Neal (2/25/89) ● 4. Greg & Elena Odlin (Portland, ME) with Makoto Jan Sung Gook (11/24/88) ● 5. Terence & Christine Dickens (Fargo, ND) with Edward Andrew Se-young (1/5/89) ● 6. Peter & Myung Hwa Reiner (Portland, OR) with Jieun & Hyun-do Peter (6/6/89) ● 7. Bryan & Myrabelle Corlett (Malta) with Althea, Geneva, Marama & Aidan Caroline (2/23/89) ● 8. Michael & Hizuru Colucio (Linden, NJ) with Shinae Ann & Inae Grace (3/31/89).



George Vieira, who had worked with The World & I magazine since its inception in 1985 and most recently served as the manager of the pagination department, passed into spirit world on June 5. He had been diagnosed as having acute leukemia. His Seung Hwa Ceremony was celebrated on June 9 at the Washington D.C. church. The president of the American church, Rev. James A. Baughman, gave the sermon and the director of The Washington Institute, Neil Salonen, also spoke at the ceremony.

George was born in Hong Kong in 1946 and was the youngest of seven children. He first came to the United States in 1963 at the age of seventeen and later served in the United States Navy as an electrician. In 1973, he joined the Unification Church in San Francisco and worked with the national IOWC. George joined the staff of the Celebration of Life tour and later

ASCENSION

George Vieira, 1946-1989

worked at the national headquarters of the Unification Church from 1976 to 1979. He and his wife Olivia, who is on the staff of

The Washington Institute, have two children, Daniel David who is six years old, and Carlyn who is three-and-a-half years old.

George, whose qualities of independence and

honesty had always been outstanding, set an example through his illness that can be a model for many to follow. He never

complained or questioned why he was afflicted with such an illness. His only desire was to do God's will. He looked upon his time of sickness as an opportunity to better understand the heart of God and used that time to heal relationships with others. His main effort was to set things in order internally. He communicated with one brother, Peter Gogan, periodically during this time. Peter said that he always

felt uplifted by conversations he had with George, and that, even in speaking of practical matters, there was something about George's tone and perspective which was permeated with an acknowledgement of God and True Parents. "Although George always thought that he would conquer his illness, during this time he had clarified his true priorities and determined what was really important in his life. This was a period of a profound transformation in his heart and life. His orientation was beautiful and uplifting; he lived in a realm of spiritual reality. He taught us the meaning of being victorious in death."

George was ardent and loyal. His care and concern for brothers and sisters will always be remembered.



George Vieira

Founded 1982

Unification News

Richard L. Lewis
—EDITOR—

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The Unification News accepts short announcements for publication while reserving the right to return any that are deemed unsuitable by the editor. **Rates are 30¢/word / month.** Text **plus payment** received by the 27th of a month will be included in the next month's edition unless otherwise instructed.

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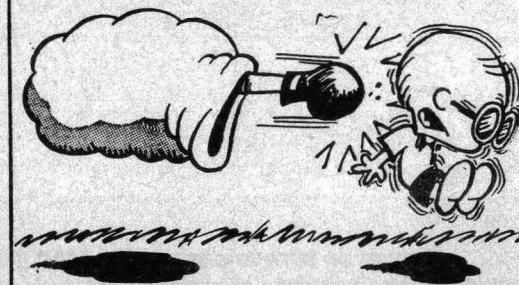
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