

# The Way of the World

March 1978



The Holy Spirit Association for the  
Unification of World Christianity

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## **New Morning of Glory**

The first morning of glory for God was when He created Adam and manifested Himself in visible form. The second morning of glory was to have been fulfilled with the blessing of Adam and Eve, and the third morning of glory was the day God would enjoy His grandchildren.

—Reverend Sun Myung Moon (page 3)



## **Gautama Buddha**

In spite of the ease and delights of palace life, the youth became dissatisfied with worldly ambitions and sensual pleasures. Gautama was gifted with a sensitive soul. Unbridled indulgence by some curious twist of fate, gradually transformed a monarch's heir and warrior prince into an apostle of limitless compassion.

—Dr. Young Oon Kim (page 32)



## **By Faith or Works?**

The priority that both Christ and Paul placed on works of loving service to mankind suggests the need for Christians today to view God as a Father who needs help in bringing His long-awaited kingdom on earth.

—Robert L. Schmitt (page 42)



## **Botswana: Progressive Island in Ocean of Repression**

The government is in a dilemma. By making Botswana unattractive to South African refugees the government risks the charge from other black African states that they are playing South Africa's game, showing too little sympathy for the cause of majority rule. But the alternative is future instability.

—Gerard F. Willis (page 52)

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STAFF: Founder: Reverend Sun Myung Moon. Acting Editor: Louise Strait. Design: Toni Muller, Cheryl Warnke.

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*Does a mother with a baby still inside her womb experience stimulating joy and love for her child? The difference in experience between the few moments prior to birth and then afterwards is miles apart. God created all things with the ability to perceive His joy, but man was the first thing God created to receive joy from by a response to His love.*

*New  
Morning  
of  
Glory*

**by REVEREND SUN MYUNG MOON**  
**Founder, Unification Church International**

*From a speech given on January 22, 1978*

When we speak of glory let us think for a moment; can glory come by itself, or does it imply two or more parts? Each one of us wants to have a day of glory. The literal translation of the title of this message means "prosperity," and "light or beam," or the light of prosperity which is continually shining. An individual can have joy, but using the word glory gives a much more collective feeling and a broader image.

Happiness doesn't dwell in just one place but shines out to all people. Glory implies prosperity and happiness for everyone, like a light shining out on a new morning where all nature is in harmony and rejoicing together. When the birds on the trees

and the animals have been shivering all night, how do they feel when they finally see the dawn breaking? Even though there was heavy snow, as soon as they see the morning light their joy is abundant. All of nature awakes from the darkness and rejoices over that shining light, celebrating the greatness of the morning.

Which day can be called a day of glory for the United States? Certainly the day when this nation was finally born would be the most momentous. If a patient lying in a hospital heard the news on that morning, how would he feel? At that moment he might forget his own sickness and welcome the glory. Even though people suffering in jail might have some miserable past, when the morning of great glory finally dawns they will try to forget their own past and rejoice. From the palace down to the grass roots, each person would celebrate the moment of glory.

**For the individual, the day of glory is his birthday.** Do you remember what you did at the moment of your birth? You cried first. If it was a day of joy then why did you cry? We interpret that to mean that because you were so ecstatic your joy could not be contained. Birth is really the moment of liberation for a baby after being imprisoned inside his mother's womb, not seeing anything or interacting with the rest of the world for nine months.

In the womb you were fed through an umbilical cord, but as soon as you came out you began to eat through your mouth. A drastic change took place at the moment of your birth, opening up a new world and new hope. Since that revolution is so shocking and gigantic, you cannot welcome it quietly; you have to cry out and let the world hear. When you meet someone you have been missing for a long time, your ecstatic joy may be shown by your tears. At the moment of meeting that person you may cry more than you cried at your birth, and certainly at that dramatic moment of joy you

have that new morning of glory. At the moment their new baby cries out do the father and mother also cry together? No, the baby's crying is a sign of joy to the parents and instead of crying in sadness they really rejoice over their child.

If a prince is born to a kingdom then the whole nation wants to hear the news of that one birth. When the prince cries out as he is born, the news spreads throughout the entire kingdom and all the people shout with joy. Do you think that when the first children were born, first Adam and then Eve, that all heaven and earth responded or not? All things knew that their masters were finally born. The entire universe focused its attention on the new masters, not only the physical world but God and the entire spirit world as well. Their creation was actually the birth of one prince and princess of the entire universe, and that day was truly a day of celebration.

What change came to the life of God with that event? At that particular moment, God experienced parental love because for the first time He had a child. Even though He already had the concept of parental love, God had no way to experience it until Adam and Eve were born. Does a mother with a baby still inside her womb experience stimulating joy and love for her child? The difference in experience between the few moments prior to the birth and then afterwards is miles apart. God created all things with the ability to perceive His joy, but man was the first thing which God created to receive joy from by a response to His love. God wanted to manifest His love in creation, but response to that love can only come from man.

**We conclude that God created all things as His objects to stimulate His joy.** Joy was the purpose of God's creation. Just like any parent prepares beforehand for the birth of a child, God prepared for Adam and Eve. He created all nature merely as preparation for the sake of His child. Once those children were born and could appreciate

all things, God could also appreciate them. In other words, by seeing His own children really appreciating the things He made, God could receive added joy. Have you ever thought about who fed Adam and Eve and how they grew? Were they strong enough to pick fruit and feed themselves as soon as they were born? There must have been someone to nurse them. Today the great question in the religious world concerns the role of angels. In the chapter on the fall of man we teach that there was a realistic relationship between angels and human beings. God need not remain invisible; He can manifest Himself in a father and mother's role to nurture His children.

Even when you go to spirit world you cannot see God so how can God show Himself? God can manifest Himself in any manner if He wishes because He is almighty. God was thinking about how to show Himself to the world and He finally made the decision with the birth of Adam. God is the father of Adam, and when He shows Himself He must have some resemblance to Adam. It was a moment of great revolution for God Himself when He finally made up His mind what He should look like. Naturally it was a romantic, exciting moment when God saw Adam!

**The morning of glory for God in the creation of the entire universe was the moment of Adam's birth.** When you ask what God looks like, the answer is that God is like Adam and Eve. Before Adam and Eve fell they were the walking, physical God here on earth. As the visible form of God, Adam and Eve were to take over kingship of the physical world, whereas God remained the invisible king of the entire spirit world.

You may ask an important question: Why did God create man? God wanted to assume tangible form and the day man was born was almost like the day of God's own birth. As Adam and Eve grew to perfection, God spiritually grew into perfection together with them. That's very logical too. God and Adam were one and the same person actually,



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and therefore when Adam laughed, God laughed. When Adam was moody then God was also moody. When Adam worked, God worked.

Why should it be like that? Everything is geared toward perfection, both here on earth and in heaven, with God and man growing together. The growth of man is the growth of God Himself as well. In religion we talk about perfection, but what is it? If a person who always walked can now run, has he reached perfection? Perfection means the perfection of love, with no lack of any kind,



*Adam and Eve by Durer*

a perfectly round love. Do you know there is love because you have seen it? We do not see love but we know it is there, even though we don't know where it comes from.

**Everyone actually knows little about love. How could love be yours unless you know its source?** Do you handle love or does it handle and embrace you? Love can say, "You are mine," but you cannot say, "Love is mine," because you have not quite understood everything about love. Love doesn't belong to anyone; love belongs to all. Suppose there were a terrible dictator who wanted to conquer love all for himself. No matter what that dictator might say, love would laugh at him because it will never come under the control of one person.

Love is universal and ubiquitous. What is love's power? A distant thing can be made either farther away or closer by the power of love. Love is important because there is no distance in love. Could Eastern and Western people be brought into unity by military power, or the power of culture and religion? One unique power can unite them—love. Nothing like diamonds or gold could bring everybody into oneness; they would just dash toward an extraordinary diamond and each try to grab it so someone else wouldn't have it. Things bring people to destruction, not togetherness. However, when you dash together in the power of love, no matter what kind of prior relationship you might have had, love melts you all together. Love is precious because through it all things can be brought into oneness.

**Love brings both extremes into one, and the greater the extremes the greater the joy of love.**

Women are looking for masculine men and men are looking for feminine women. There the miracle and the power of love can be manifest. Could high level people and common people possibly be united in love or not? When you are really loved by someone, do not ever think it is because you are great; the power of love is great and because of it you can be loved.

What other power besides love could possibly unite Almighty God in heaven and man down here on earth? Can you say, "God, You must like me because my eyes are beautiful"? Are you the one pulling God? How beautiful you are doesn't make too much difference to God because He can make someone even more beautiful. It doesn't make sense to be proud or to show off in front of God. Many women are arrogant about their beauty, but parading around and expecting that everyone is admiring you doesn't work with God. The person who is seeking real love doesn't pay attention to external appearances.

What does God pay attention to, then? You say

He is interested in heart, but "heart" is another chunk of material; without love even heart is nothing. God pays attention only to love and the answer to why God created man is obvious. Unless you have the loving heart of God you all look peculiar, and now matter how much makeup you put on, none of you could be beautiful in front of God. When love is dwelling within, everything becomes beautiful, even a tearful face. Your laughing face and crying face are actually quite similar, and in love both are beautiful.

It is not important to say these things for my sake, but for you. Love can bring any extremes together into one and there is no problem with anything in between. Tall and short can become one and from the ends of the earth two can become one.

Why is there no destruction in a collision of love? Instead of coming to a standstill love turns around. Therefore, love is round and two loves turn together in perfect circular motion. There is nothing rounder than love. Since this is the concept of love, eternity is also manifested in circular motion. Look at the creation where the sun is burning but is not stationary; the sun also turns.

From this logic we can learn that our way of life is meant to be a turning way of life. Men and women are not supposed to live together standing back to back. When your face is turned outward you are showing resistance and you cannot turn so well. However, when two people face each other God can turn them and everything moves. God put all your organs in front so you can face each other but turn without resistance in the meantime. The important things are united in the center and then the external things will naturally be united into one.

Pride in knowledge is not permanent, and while many people have pride in their money, can one billionaire really be proud that no one is richer and more important than he is? President Carter has great power, but how long will that last? For

four or eight years. The Presidency is only a passing thing in the sight of God and all ambition without love is temporal. More than power or knowledge or money, the most precious thing to achieve is love, which is the only permanent thing. If people really knew the principle of love then how could black and white fight each other? Their conflict indicates that they really do not know the true love which brings all these into one.

Can you love someone who doesn't want love? That person doesn't deserve love. Don't you want to see a person appreciate the gift you give them? Without receiving appreciation, a giver hasn't much joy in giving. God wants to distribute love, but He wants to see that man is eager to win His love because it is so permanent and precious. When two lovers are expressing their love to each other then their feeling truly sparkles, but when one isn't paying attention, it is just a lukewarm experience. Are you more enchanted when the intensity of love is such that the other person is trembling, or would you rather talk to someone who is lukewarm, who doesn't even care?

In English you have the word "electrifying." Would you prefer love that electrifies a person when you touch them, or do you like love that has no feeling at all? When electricity touches your body it doesn't take two seconds for your body to be totally shocked. God wants love to stimulate the whole body the same way. The only difference is that an electric shock comes and goes, but the shock of love remains and the person is so drunk in love that he is in a dream world. Even just hearing about it feels good.

What is the greatest, most precious thing? The power of love is always turning instead of going in a straight line and this circling motion includes both vertical and horizontal, but which one should come first? When you split a man up and down the middle you have two identical halves, with even his hair being evenly distributed. If

*When God sees  
that day of  
fulfillment of  
glory in love, He  
will start  
dancing in His  
delight. The sun  
will respond and  
dance along with  
God. When the  
wind blows, the  
trees shake back  
and forth, but  
this is only a  
dress rehearsal  
for the day of  
fulfillment of  
God's love. Trees  
don't just blow in  
one direction:  
they blow back  
and forth, like  
every  
manifestation of  
God's joy and  
universal truth.  
The air currents  
make rhythms  
too, with high  
peaks and low  
peaks.*



bodily shapes and contours are abruptly different or just scattered then they don't produce beauty.

**In a beautiful painting there must be harmony of black and white and color.** That harmony is the basis of art. When you deny either the black or white then you can no longer appreciate beauty. God is designing one masterpiece, one world culture, but would He want to have blacks and whites isolating themselves and killing each other? You white people are like the white space on the paper and you cannot become great art all by yourselves. You need black, yellow and red together. In most masterpieces the white background doesn't show; it should be mostly a mixture of colors.

Do you like flat, plain ground the most or mountains the most? The plains can get boring day after day, but in the mountains there are always new views and activity. Western culture is equivalent to the plains because it is based on the horizontal. On the other hand, Oriental culture embraces the peaks and valleys, and no matter how much you study it you will never know all of it fully.

Even in action the cultures differ—for example, when two Westerners meet and disagree they decide to duel or joust. Orientals don't do that, however. They meditate for years and years and just wait and see. Modern war has occurred primarily in the Western culture. Western culture is short-tempered in a sense, always resorting to showdowns with weapons. It originated in the cold North with hunters who killed to eat and then moved on. The tradition of Vikings and pirates is strong in Western culture, and when Western culture moves into a new territory it is accompanied by rifles and guns. You don't like to hear this because you are Westerners, but someone must wake you up.

**To make a long story short, the vertical line is the skeleton on which everything is built.**

A navigator always has a compass, which measures every other direction by comparing it to due north, and from there it measures 90 degrees, 180 degrees, etc. There is no actual object at due north, but it is the indisputable beginning point; it is both zero degrees and 360 degrees at the same time. One full circle begins and ends at the same point. The same point is both void and full. Due north is the center of everything and at the same time it is the center of nothing. That is God's position. God is like zero because He exists in a void, but He wants everything to fill Him. Even the letters G-o-d are all round. The entire universe is turning and turning but unless that motion comes back to this zero point it will not be perfected. The lowest and highest will become united as one point. From due north we can draw a central, vertical line, and once it is drawn then a true horizontal line is easily drawn because all you have to do is measure a 90 degree angle.

This also illustrates the principle that wherever there is a perfect plus, a perfect minus automatically comes into being; if this vertical line is not perfect to being with, however, then you cannot have a perfect horizontal. When you have a perfect vertical and perfect horizontal then you can have a perfect circle. The Unification principle, therefore, teaches that wherever the highest possible thing is united with the lowest possible thing, the presence of God is always there. When the highest and lowest things come together into the center then a circling motion will begin, surrounding the central axis. Then all kinds of circles can come into being.

Once you are dwelling in the highest possible position, you can cover the widest possible horizontal positions. Those who are self-centered look like one single, skinny line that doesn't have any horizontal broadness, which is very dangerous. In contrast, the unselfish person of total giving has a sturdy vertical line as well as unlimited width.

That person can encompass the whole area of the universe, and wherever he goes he makes himself the focal point. That person will not be limited in his activity. When you shoot a ball on a pool table it bounces around everywhere, and even though it hits another ball it doesn't disappear, but stays and makes things happen. Normally when an object strikes something it breaks or falls down, but the person with roundness always has another way to go because circular motion has no end.

There is always a certain circular motion to every action in the universe. Even a bullet, which you may think is flying in a straight line, is actually on a curving path. Nothing really moves in a straight line in the universe. Do you want to be a vertical or horizontal person? The vertical person communicates with God, while the horizontal person communicates with the world; however, the horizontal person has nothing to do with God. When you link yourself with the vertical line coming from God then you automatically have horizontal communication. Why is that? The center of God is love and therefore, love is round. When you are united vertically with God you already are turning with God and there is nothing to stop you.

**The day of glory for God was the day He, wanting to put Himself into physical form, created man.** Why would God want to give Himself physical form? Since God had already created the world of physical form He wanted to put Himself into it so He could be the center of everything. God incarnated Himself in Adam and Eve, who were supposed to be the visible form of God. The theological world will call me a heretic because I am saying that each one of you is supposed to be the visible form of God. For that, some people call us blasphemers. God needs a physical form so that He can have His object for give and take of love. In that way God can perfect His love.



**The day God created man here on earth was the morning of glory, but that was on the horizontal level.** The real morning of glory is the day God will manifest that love and perfect it. The real new morning of glory dawns with the fulfillment of God's love in perfection and roundness. You should think deeply about this, for it is most profound.

When God sees that day of fulfillment of glory in love, He will start dancing in His delight. When God starts to dance I think all of Belvedere will shake and maybe even disappear, and the entire world will be electrified! The sun will respond and dance along with God. When the wind blows, the trees shake back and forth, but this is only a dress rehearsal for the day of the fulfillment of God's love. Trees don't just blow in one direction; they blow back and forth, like every manifestation of God's joy and universal truth. The air currents make rhythms too, with high peaks and low peaks.

Dancing also follows some rhythm. Just holding your hands up high wouldn't constitute a dance; in a beautiful dance there should be graceful movement, both high and low. I analyzed the dances of the East and West and saw that Western dance usually concentrates on the lower part of the body or on the legs. Oriental dance, however, normally utilizes movement of the upper body, with the legs merely used to move the body from place to place. Westerners were fascinated by the Little Angels, and in ten years they rose to the top of the cultural world. Why? There was some Oriental mystery in their dance and their art was in total contrast to beauty in the West. They didn't represent just Korean dance, but all Oriental culture.

**When you know the central truth about the universe then all these characteristics of East and West are beautifully complementary.** Another difference is that in the Orient children usually are taught to be silent at meals, and much talking in

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will be seen  
when the  
parents are  
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and the children  
are in the image  
of their parents.*



general doesn't agree with the Oriental culture. But in the West mealtime is a time for socializing.

I am not saying that one is superior to the other. God's desire is to create two extremes so that some day the power of love would unite them together to create an even greater beauty. God is looking for one harmony between the two ~~some~~ day. At Sunday morning service the Western habit is to provide chairs or pews to sit on, but the Oriental way is to sit on the floor after taking the shoes off before entering the room. When God looks at these differences He would like to swap and see things the other way around. That is what you are doing right now.

I imagine the ideal of beauty in women to be black hair, white skin and blue eyes, but the nose shouldn't be too high and the eyes should not be too deep. Sometimes when I look at a Westerner it takes awhile to find his eyes, they are so deep.

Oriental have deficiencies, too, however; they are not all perfect either. God put too much distance between their eyebrows and eyes. My nose is relatively high, as Oriental noses go, and this indicates a religious tendency. Many Jewish people have similar noses. A high, sharp nose represents intelligence, but an artistic person might have that kind of nose also.

The eyes represent God and the nose represents man, while the mouth represents all things. In the limited space of your face the most territory is occupied by the eyes, making God's area the widest. The center of the universe is man, so the nose was placed below the eyes and above the mouth. The forehead represents heaven. When you draw vertical and horizontal lines, representing the cosmos, man then comes in the center, and when a circle is drawn forming a round face, that will be an ideal person.

I am speaking off the subject like this because everything, including the human face, is all linked to the universal principle.

**You are actually a microcosm of the universe,** and sharing with another person in fellowship is far better than mingling with nature because in that person you can find all of nature and God and the universe. Therefore, we are each ultimately looking for another person; a man is looking for a woman and a woman for one ultimate man. Once you find him or her you think, "I need nothing else. I have found the universe." Man is a microcosm of the universe and one person can represent the characteristics of the entire cosmos, including God. If one man finds one woman and loves her from the top of her head to the bottom of her feet, that person is loving the entire universe, and vice versa.

When you look at the eyes of the person you love, you see the bloom of universal flowers, and when you look at that person's nose you think it is an award-winning nose. To other people a certain mouth may look very ugly, but for the person who loves its owner, that mouth is a masterpiece of the universe. Ultimately everyone is looking forward to the one love in which he can be totally intoxicated and no other power can do that except the power of love.

I said that the new morning of glory for God was the birth of Adam and Eve, and that the ultimate morning of glory is the fulfillment of love.

Then what is next? Ultimately God is looking forward to loving His grandchildren. God felt ecstatic joy with the creation of Adam and Eve and He wanted to teach them how to have the same experience. Only by being in God's position to feel the same parental love toward their children could they learn this lesson. I feel parental love toward Hyo Jin, for example, but how can I teach him parental love? By letting him get married and have his own children. It brings joy to parents when their own children become parents. That is a day of glory.

**For all things to link their joy to God they have to go through man.** In order to relay His joy to all things of the earth, God has to go through man. Man is like a bridge in the middle, needed by all things and also by God. Man is the center of the universe so when man moves, God moves. When man sits, God will sit. When men get up, God will get up.

When you walk you can feel that God is walking with you and the entire universe is walking with you. When you turn around you can feel the entire world turning with you. That means you will become due north as far as the universe is

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*Then what is your morning of glory? First is the day you make yourself into the visible form of God. Then God will be in you and your body will become God's temple. God will become manifest in you and you become manifest in God.*

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concerned. Wherever you are will be the beginning point of movement in the universe, and wherever you are you can relate with the rest of the universe. You will never be separated. Everyone can have the dignity somewhere in his heart to feel on top of the world. Those who think they are just trash should be rebuked because there is no such person.

Everyone should feel the dignity of being like God and walking with God.

How would you satisfy such an ambition? Love is the only power which can fill it. Love alone has the power of unity to conquer the breadth and height and depth of the universe and bring all extremes into oneness. Regardless of your race, you are controlled by this law. If I become a servant I don't want to be a servant to money or power or knowledge; I want to be a servant of love. If you want to be a son to someone, then you don't want to be a son of power or money or knowledge; you want to become a son of love. If you want to become a king then what kind of empire would you like to rule?

Throughout history the one person who lived this philosophy was Jesus. He was known as the king of kings, but what did he rule? He never won a political battle and he never went after a Ph.D. However, he was king of kings in the kingdom of love. Jesus is indeed a hero and he has the dignity of being the first one to discover this philosophy, but somehow circumstances were such that he could not fulfill it 2,000 years ago.

**The first morning of glory for God was when He created Adam and manifested Himself in visible form.** The second morning of glory was to have been fulfilled with the blessing of Adam and Eve, and the third morning of glory was the day God would enjoy His grandchildren. Then what is your morning of glory? First is the day you make yourself into the visible form of God. Then God will be in you and your body will become God's temple. God will become manifest in you and you become manifest in God in complete oneness.

Jesus said in John 14, "In that day you will know that I am in the Father and you are in me and I in you." How could Jesus say he was in the Father? By making an empty announcement? Only by love. Love reaches fulfillment in three generations. In the Unification Church we explain

*America has lost a God-centered way of life and become so horizontal that there is no vertical line at all. One good may come out of it, however. All the senior citizens will truly have a chance to feel the agony of God, who has been waiting 6,000 years for the coming of His own children.*

this theory in the heavenly four positions, with God, Adam and Eve and their children. The day of glory will be seen when the parents are perfected in the image of God and the children are in the image of their parents, making everyone in one image. That's the morning that God will start to dance and sing to the world.

The partners in that dance will be His sons and daughters and their children, all embracing God and dancing around. That's the morning of glory. That image was broken by the fall, however. Adam and Eve were never perfected in God's image and their children never even knew God's image. God's love flows wherever He sees a resemblance and today the Unification Church is trying to restore this image, meaning that you must restore yourself in the image of God. Then you will be like unfallen Adam and Eve, resembling their perfection. That's why there is true parenthood in our Church, fulfilling that position of true Adam and Eve.

**Again, three generations are needed to perfect love.** God and Adam and Eve alone cannot be perfected, but God, and Adam and Eve with their children will make one big circle. God constructed man's span of life in such a way that he could enjoy his children and grandchildren during his earthly life, and the person who can see his grandchildren has seen his morning of glory.

While you are living here on earth you can experience being in the children's position to God and then His position as parent, and ultimately God's position before you die. God and Adam form the vertical line and the horizontal line will be children. Man should experience all three levels before ending his physical life on earth. Consummating the three levels of love will be your asset in heaven. When you look at this ideal and compare it to American families today it is clear that many homes are breaking down. Would the ideal family naturally put all its senior citizens in nursing homes? Would you like to stay in such a



*The Four Seasons of Life: Old Age by Parsons & Atwater*

place when you get old, or stay with your own sons and daughters and grandchildren? Naturally you want to live with your own children and grandchildren, and so would your grandparents.

Many senior citizens in this country live by themselves or in institutions, waiting day after day to see their grandchildren. That is real torture. America has lost a God-centered way of life and become so horizontal that there is no vertical line at all. One good may come out of it, however. All the senior citizens will truly have a chance to feel the agony of God, who has been waiting 6,000 years for the coming of His own children. That is exactly God's position, and perhaps feeling that deep sorrow will expedite their own repentance.

Is society in despair, or looking forward to the morning of glory? How can you turn this tragic situation into a hopeful situation? That can only be done by manifesting the love of God. Each of you must feel the pain of those lonely senior

citizens, the pain of a devoted father and mother missing their children. Without really experiencing that pain you will have no way to comfort them. The only person who really knows this loneliness and painful agony is God and He is the real teacher.

**Only God's experience in history can comfort the universe and show people the way to restore themselves into wholesome unity.** The Unification Church, therefore, is here to truly champion God and His agonized heart and after truly understanding this heart we will have the power to comfort the world. We are here to experience the pain and brokenheartedness of God when He saw Adam and Eve depart from Him. When we feel that pain of seeing Adam and Eve unite with Satan and fall, of Adam losing his bride when she united with Satan, the pain of God seeing only satanic children here on earth, then we can have hope for restoration.

Let me ask, did you change by joining the Unification church? Did you find a new you? Your values of life have become different since joining. In the everyday world parents worry if their teenagers don't go out on dates, but the Unification Church is different. We are not worried about that at all. The entire world is inclined more and more toward free sex and sensual desire, but here in the Church we are absolutely living up to a God-centered moral standard.

**When you heard the Divine Principle did you find new vision, new hope and new value?** At that moment you experience repentance and think, "I wish I could have been a much cleaner person, more genuine, and now have more offering to make to God." Many people have lots of regrets. We are going to fulfill the heavenly four positions and to do that we need three generations. You have found God and you also must find children, and until then each of you must preserve yourselves in genuine purity and loyalty. I do not think only of my family



when I talk about my own children; I am seeing you. God is the first generation, I am the second generation, and you are the third generation, but here we find all races and all kinds of people. Because I see all of you as my children I bless you in marriage.

In the garden of Eden God created Adam and Eve and would have blessed them as a couple but when they had children, who would have blessed them? Adam and Eve in the position of God would have given them the blessing. The marriage ceremony is absolutely for the giving or inheritance of love, and in it love is flowing from God through the parents to you. In the world outside our Church, people go to a pastor or minister to get married, or sometimes in the Orient they look for some celebrity. That's what they feel is a great honor, but that is wrong. Marriage is a day of inheritance of love from God, and in the Unification Church marriage is truly the coming of love from God to parents and from parents to their own children.

Unification Church members are primarily young, mostly in their twenties and thirties. Many of you left some other church a long time ago and wandered around seeking some other solution, but you couldn't find any until you found the Unification Church. When you settled here it became controversial in both the satanic world as well as the heavenly world. To Satan it was an event of despair because he lost, but on God's side it was an event of joy because God won you to His side.

What is the day God celebrates as the new morning of glory and the day we celebrate our new morning of glory? When will God proclaim it to the world? The day of glory for God, which is the morning of glory for you, is the day of the fulfillment of the heavenly four positions. Then God will say, "Indeed I have fulfilled my love, and I have no more aspiration. My job now is to enjoy it."

God wants to see families which He can freely visit, so that wherever He goes He can feel



*Why is there no destruction in a collision of love? Instead of coming to a standstill love turns around.*

completely at home and without any hesitation embrace all the members of the family. In such a home there is loneliness if one person is missing for one evening. This family always hopes to be united every night and truly enjoy their oneness and harmony and love. Has God seen the fulfillment of His dream in your home? How about in the home of Jesus?

God's dream still remains unfulfilled. It was not fulfilled 2,000 years ago, or in the home of any religious leader or any American home, and today the Unification Church is here to pledge to fulfill that dream. We don't want to confine that fulfillment to our Church, but to expand it all over the world. Wouldn't that be the Kingdom of God on earth?

**Here on earth there will be cries of joy resounding all over the world.** The Unification Church is making a prototype of love so we can expand it into your home with your parents and grandparents.

Teaching that kind of love is my mission. Are there people from all races here in this room because they came for money or new knowledge? You are here for love; here we find love which historically we could not find before. Most importantly it exists vertically, not just horizontally. Not only can you rationalize it logically, but you can make it a way of life. True love starts out vertically, but ends up together with the horizontal. This is why we have both spiritual and physical phenomena in the Unification Church. You not only hear me physically, but those who are spiritually strong can hear me in dreams and revelations.

**Where true love moves there is no day or night, and no physical world or spirit world.** I can travel all day and all night because there is no barrier. When a person comes to the Unification Church and experiences this love then no matter what kind

of power tries to take him out, nothing can do it. There is such a strong tie that he is pulled right back in.

People normally go back home on two occasions, when they are successful and they want to show off, or when they have failed miserably and have no place else to go. This life is your home, whether you succeed or fail. If there were an easier way to reach heaven then I would be the first one to escape, but whether you like it or not, this is home. Here we can have the love which embraces and cleanses and forgives.

We are not just talking about love; we are showing love and learning love and living love, and this love is connected to God and the universe. If you remove yourself from this place then you are trying to separate yourself from the universe. That is impossible and therefore, it is impossible to separate yourself from the dwelling place of this love. God not only wants couples to make homes which He can visit, but God wants to go on to your parents' homes as well. Furthermore, He wants to go to your grandparents' homes. God wants to create three generations of homes in which He can pay a visit without any hesitation.

**When God comes to visit your home He will say, "I don't want to go back to heaven. This is better."** When you go up in heaven there is no one else to communicate with, but in your home He can see you and your children and He will want to stay. Our ultimate goal is to have heavenly families where children and parents and grandparents are all together, rejoicing over the love of God and really praising the glory of God. That is the morning which was longed for not only by God, your own parents and grandparents and all generations, but all things of creation as well. Not just one generation but three will complete it. When God sees that family realized here on earth then He will declare the morning of glory. There is no greater morning of glory.

*Our ultimate goal is to have heavenly families where children and parents and grandparents are all together, rejoicing over the love of God and really praising the glory of God.*



*The Evening of Life by J. Bannister*

The young people are responsible to bring perfection to the world today. The new generation is the hope of the world, to become the remnant which will eventually fulfill God's will here on earth. When you look at the spirit of today's young people it is more wicked than constructive. The only hope is the youth in the Unification Church, because you are moving in a direction 180 degrees opposite theirs. We don't have much money or power or knowledge, but we do have love and that will prevail. That is the almighty power, the greatest of all you could wish for. You don't need anything else because with this love you can unite all the continents and all races. There is nothing you cannot unite with it.

**I never thought of myself as a Korean man but as a citizen of the world.** You too must become color-blind in that respect. Imagine a black grandmother and white grandfather, with brown children who then marry Orientals or Indians. In that one family God could see all different colors.

My own parents and grandparents are in spirit world and in this respect you are superior

to me. Because your parents and possibly your grandparents are here on earth, you have a chance to go back to them. If for some reason your father and mother were separated, I hope you will become a moving force to bring them together so you can bring them into heaven in spirit world. You must also bring your own brothers and sisters and your grandparents into the Kingdom of Heaven.

Jacob moved with three generations of his family from one place to another and you must bring three generations with you to the Kingdom of God. By doing it you can certainly look forward to the day of glory, and invite the morning of glory for God. We have now come to the age for doing these things. By writing letters to your own parents and by visiting or calling you can bring them closer to God. God sees you as the messiah to your own family. When you have the power to unite three generations then you have encompassed all mankind. The Kingdom of God must blossom here on earth, expanding from you to your clan so that both you and God can declare the morning of glory.

Who has written their parents like I asked? Letters are important, the next best thing to being there yourself. Write your testimony, showing your love for them and telling about what you found here. You have a lot to write about. "I am becoming a very righteous person. My parents, you look at me as your child, but I have matured and become different. You know that I troubled you so much, but now after receiving the Divine Principle I have a new vision. Reverend Moon is criticized by people who never even heard him, but it is what Reverend Moon is teaching that brought me to new life."

At first America opposed me, but the time will come when America's heart will change because the spiritual atmosphere has changed. Until now Unification Church members feared their own parents and worried about kidnapping, but now I am telling you to approach your parents because in time they will welcome and embrace you instead

of criticizing. You must be able to receive the support of your parents and grandparents, so that you have three generations ready to speak for you.

Vertically speaking, God, myself and all of you are three generations, while horizontally speaking, you, your parents and grandparents make three generations. When 1980 comes I would like to let you go to your own homes as missionaries. Public opinion will change by then and people will see hope in the Unification Church. The rest of the world is crumbling so quickly that soon it will have only this way of life to rest upon.

**I sacrificed myself for your sake and for America. Can you also demonstrate sacrificial spirit on behalf of your own parents and clan?** Even though I have come to the moment of restoring my own family, they have already gone to spirit world and there is not much for me to do. But for you that day is here. The fulfillment of my mission is complete but I cannot go back to my own home. I could not go back before I achieved universal victory, and while I was struggling to be victorious my family all went to spirit world. It is different for you; instead of returning that glory to my own clan, I want to return it to all mankind.

I have done the ultimate task. Since I cannot go back home to disseminate the blessing I would rather give it to you so you can expand that blessing to your own clan. I regret that it took so much time for worldwide restoration that I cannot return home for that time of glory. If my grandparents and father and mother were waiting to see me again, would they be grateful and bursting with joy? I can imagine that scene and I feel empty inside because I will not see it here on earth. By loving you more and disseminating that blessing more to you I want to vindicate and heal that feeling.

Since we started restoration from far away, shedding tears and working to restore perfect strangers, the time has now come when we can shed tears and sweat for our own clan. God

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*Jacob moved with three generations from one place to another and you must bring three generations with you to the Kingdom of God. By doing it you can certainly look forward to the day of glory, and invite the morning of glory for God.*

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always sacrificed His own son and gave him up to restore sinners, but now the time has changed and God can love His own children and enjoy them. At the same time God will tell the Cain world that it must pay indemnity by toiling, that Abel has done his job.

As we go in this direction you will see that the rest of the world will fall into more confusion and uncontrollable chaos. Soon the Unification Church way of life will shine like a tower of strength, and even though they don't want to, everyone will have to see it. When there is unity between God, Adam and Eve and children, three generations united in the Unification Church, then all the angelic world will defend and preserve it. The closing battle of good versus evil will begin but the angelic world will do the fighting, not us.

With that shield around us God can dwell inside and enjoy peace and tranquility with us. You won't even have to make an effort to feel God inside that kingdom because you will already be in God. Adam and Eve before the fall did not have to make conscious effort to understand God because He was already real to them. In ancient times the Cain world forcibly brought the Abel world down to hell, but now the time is reversed and Abel can bring Cain out of hell into heaven.

I have done my job and even if I died today it would not upset the dispensation; I will be accepted in spirit world as the person who fulfilled the mission. However, I want to make sure that you will be in that position and fulfill the mission in your own homes, that your home can stand with God.

Abel is always the central figure and always Abel was the sacrificial offering on the altar of God.



Sacrifice is the road to heaven and today that Cain and Abel pattern is expanded all the way from the individual to the world. The communist world represents Cain's world, whereas the free world represents the Abel world. In the free world the Unification Church is in the position of Abel, opposed by the rest. We have been beaten and persecuted and we were silent about it, but now the time has come for good to go forward with the offensive. Restoration is done and upon that conditional victory the elder brother has the restored birthright, meaning that the elder brother has become the younger brother and the younger brother has become the elder brother. We have been in the younger brother's position all this time but now the time has come for us to act like the elder brother to the world.

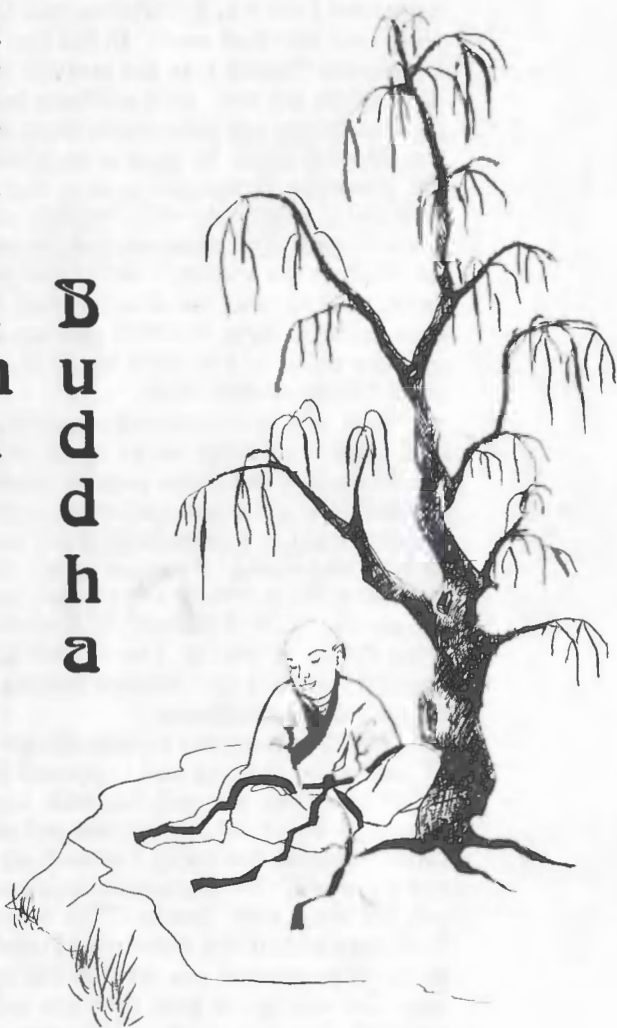
With God and restored Abel united totally into one, there is no other power which can dominate us. When God and Adam become totally one then certainly the archangel must come down to his respective place. I proclaim that this year we must be bold and strong. If anyone speaks ill of Reverend Moon without any reason, you just stand up, saying, "I am a follower of Reverend Moon. What did he do wrong? This is what he taught and this is what I am. Without hearing him how can you say these things?"

This testimony will become the greatest of all: "I used to be like you and I opposed him when I didn't know him too well, but after knowing him I changed. I used to have no vision and only pursued carnal pleasure, but today I'm working for God and the world." When you talk to your own parents you can speak very openly. "This is what I am. More than anyone you know what I used to be like, so which one would you take? If you approve my goals and way of life now, then you must be sympathetic and supportive." Be bold and strong. Don't hesitate.

I am intensely anticipating 1980. You will be like people with wings.

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## by DR. YOUNG OON KIM

### His Life

In the eyes of many modern Indians, the greatest teacher of their nation was the founder of Buddhism. Literature and religion know him by several names. Since he belonged to the Gotama clan, he is sometimes referred to as Gautama. His father named him Siddhartha, meaning "one who accomplished his objectives in life." Subsequently, after his reputation as a teacher was spread about, he was praised as Sakyamuni, the "sage" of the Sakya tribe. By his followers, Gautama was hailed as the *Buddha* (Enlightened One), *Tathagata* (the self-realized) or *Bhagavan* (the blessed).

India has been sublimely indifferent to matters of history and chronology. Most scholars tenta-

tively conclude that Buddha was born about 563 B.C. and lived until 483 B.C. His father served as the elected king of a small realm in Nepal at the foothills of the snow-clad Himalayas. The monarch was married to two sisters, one of whom—Maya—gave birth to Buddha, while the other brought him up. Maya lived only a week after the birth of her son.

Most of our modern accounts of Buddha's life depend upon historical research carried out by western scholars. For the Buddhists, everything about him is embroidered with colorful legends. According to the faithful, the eternal Buddha surveyed the world, found conditions suitable for his descent to earth, miraculously assumed the form of a white ele-

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*Dr. Young Oon Kim attended Kwansai Gakuin University in Japan and studied at the Methodist seminary there. She later did post-graduate work at Emmanuel College at the University of Toronto and was for a number of years professor of New Testament and Comparative Religion at Ewha Women's University in Seoul. During her life-long effort to probe and bridge the religious truth of the East and West, she has been involved in various ecumenical conferences in Europe as well as traveling and lecturing*

*extensively in the U.S. But beyond that she has been a profound, living religious force in the lives of hundreds in both the Occident and the Orient.*

*Her previous works include Divine Principle and Its Application and Unification Theology and Christian Thought. Currently she is living and writing in Washington, D.C. and is professor of Systematic Theology and World Religions at the Unification Theological Seminary in Barrytown, N.Y.*

phant and entered the womb of the sleeping virgin queen Maya. He remained inside her for ten months, and when he came forth from his mother's body, immediately the flowers burst into bloom.

The king later surrounded his growing son with extreme luxury. Living at various seasons of the year in three palaces, Gautama was dressed in the most expensive clothes, fed the choicest delicacies and served by lovely female minstrels. As a prince he received the best sort of education in classical Indian literature. Yet as a member of the warrior caste rather than the Brahmin priesthood, he also learned the physical arts of a gentleman: how to ride a horse, mount an elephant, drive a chariot and lead an army.

In spite of the ease and delights of palace life, the youth became dissatisfied with worldly ambitions and sensual pleasures. Gautama was gifted with a sensitive soul. Unbridled indulgence, by some curious twist of fate, gradually transformed a monarch's heir and warrior prince into an apostle of limitless compassion. Brahmins had warned the king that this might happen. They told him that as soon as his son saw old age, sickness and death, as well as the existence of holy men, he would abandon the household. The father heeded the warning and took every precaution to keep the boy in seclusions amid the luxuries of the palace and the

beauty of the pleasure gardens—to no avail.

According to a famous Buddhist tale, Gautama happened to encounter an aged man while driving along in a chariot. The man was bent over, leaning on a staff and tottering as he walked. The sight of old age shocked the prince. On another occasion while touring his pleasure park, Gautama saw a man who was desperately sick and became similarly distressed: he was taken aback by the misery of human existence. On a third occasion the prince met a funeral procession and realized that all men must die. When he finally encountered a shaven-headed yogin wearing the yellow robe of an ascetic order, he resolved to adopt the religious life, as the Brahmins had predicted. Gautama made the vow to be "thorough in the peaceful life, thorough in good action, thorough in meritorious conduct, thorough in harmlessness, thorough in kindness to all creatures."<sup>1</sup>

After deciding to abandon the world, Gautama returned home, to his wife that he had married at age sixteen. Even though he discovered at that time that he had become a father, such joy did not deter him from the ascetic life. Now twenty-nine, the prince moved from the palace, leaving his wife and child behind. Determined to escape from life's endless misery the prince proceeded to renounce the world.

For six years he subjected himself to ascetic torture of his body. He tore off his clothes, plucked out the hair of his head and face, slept on a bed of thorn branches and denied himself food. However, by disciplining his physical senses and uprooting his passions, the former prince achieved no feeling of liberation from the endless wheel of rebirth.

Gautama hence realized the folly of the ascetic life. He resumed eating and drinking like an ordinary person. While sitting under a tree on the banks of a river, he resolved to attempt emancipation by means of intense concentration. By meditating all night, the former monk successfully attained complete enlightenment. Henceforth Gautama was the Buddha.

Once he had achieved liberation, Buddha became a teacher. "I will beat the drum of the Immortal in the darkness of the world," he vowed.<sup>2</sup> Moving to Benares, he preached his first sermon, entitled "Discourse on the Turning Wheel of the Law":

"Monks, two extremes should not be followed by one who has gone forth as a wanderer—

"Devotion to the pleasures of sense, a low practice of villagers,

"Devotion to self-mortification which is painful, unworthy and unprofitable.

"By avoiding these two extremes the Tathagata (Buddha)

has gained knowledge of the middle path which gives vision, knowledge, calm, enlightenment, Nibbana.

"What is the middle path?

"Truly, it is the eightfold path: right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration.

"Now this is the truth about suffering:

"Birth is suffering, decay is suffering, death is suffering... In a word, this life of ours based on grasping—that is suffering.

"And this is the truth about the cause of suffering:

"It is craving that leads back to birth—craving for sensual pleasure, craving for continued existence, craving for life to end.

"And this is the truth about stopping suffering:

"Truly it is utter passionless cessation of, the giving up, the release from and the absence of longing for this craving.

"And this is the practice that leads to the end of suffering—the eightfold path.<sup>3</sup>

His ministry continued for the next forty-five years. Wandering in the eastern part of the Ganges Valley and preaching in the major cities, he taught his gospel of the "middle path" between self-indulgence and self-negation. Success crowned his ministry from the outset; within three months he had converted sixty monks to his cause. Men of every caste—

Brahmins, merchants, warriors, even untouchables—joined Buddha's monastic community. For the final quarter century of his life he resided in a beautiful park donated by a rich layman.

At age eighty, Gautama's life came to a sudden end. While on a preaching tour, he became dangerously ill. Realizing that his career would soon be finished, Buddha summed up his doctrine in a few sentences for his personal attendant and favorite disciple, Ananda. Then at a banquet provided for him and his retinue, Buddha suffered an attack of food poisoning caused by eating either mushrooms or pork.<sup>4</sup>

Death came at Kusinara. After asking his monks if they had any final questions for him to answer, Buddha began to contemplate. Amidst the shaking of the earth and peals of thunder—say the Buddhist scriptures—he entered final Nibbana. His body was then wrapped in one thousand layers of the finest cloth and cremated. Relics were divided and distributed to eight cities, each of which erected a memorial shrine to contain them. Four spots were henceforth especially sacred—where Buddha was born, where he attained enlightenment, where he preached his first sermon, and where he entered Nibbana.<sup>5</sup>

For Buddhists the personality of Buddha is as important as his teachings. A professor of Nalanda University in India, for example,

extols his unruffled calm, tolerance, practicality, ready wit, persuasive reasonableness and deeds of service.<sup>6</sup>

Even those who are only aware of the popular statues of Buddha are immediately struck by his profound peace of soul and tranquility of spirit. Buddhist scriptures relate that one night their master overheard an angry debate about him between a wandering Indian holy man and a follower of the Enlightened One. The next morning Buddha told his monks that if anyone finds fault with him or his teaching, he should never become displeased or offended. Such feelings would only harm the disciples. Nor should they be pleased to hear praise of him—for this too would disturb their calm. If men slander me, merely see if what they say contains some truth, he advised. And if they praise us, find out if their compliments are based on fact.<sup>7</sup>

Buddha's tolerance is also related in stories about his attitude toward the rival sect of Jains. General Siha, a prominent patron of Jainism, once visited Gautama to find out how the Buddhists could "bewitch" so many people. Repeating all the accusations made against the Middle Path, Siha was amazed to see how Buddha analyzed each criticism and clarified his own position. When the general asked to join the Buddhists, Gautama advised him to

make further study rather than come to a quick decision. This only increased Siha's enthusiasm, so Buddha accepted him as a lay disciple but only on the condition that the general continue to support the Jain monks with whom he had been associated.<sup>8</sup> At another time, a millionaire Jain layman encountered Buddha with the in-

ciation overcame everything. For he was the most lovable of the world-teachers. No harsh word ever escaped his lips. He ever radiated peace, gentleness and serenity, and he had boundless compassion for all beings. The success of his simple practical teaching conveyed in the language of the people was immediate."<sup>10</sup>

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*Buddhism believes that only self-culture, self-discipline and self-realization are means to self-purification. No external rites can effect inner purity. True tranquility of spirit comes from diligent meditation and contemplation.*

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tion of exposing his theological weaknesses. After finding himself caught in a series of verbal contradictions the Jain pleaded to become a Buddhist. Again, Buddha agreed only if the millionaire promised not to cut off his financial support of the Jain ascetics.<sup>9</sup> Since Jainism and Buddhism were rival reform movements in Indian religion, Buddha's broadmindedness and liberality appear even more admirable and unusual.

The impact which Buddha made on his own time and all subsequent centuries can be illustrated with two quotations, both modern, one from a distinguished Hindu, the other from an American philosopher. Professor D.S. Sarma of Madras wrote, "...during the lifetime of Buddha the charm of his own wonderful personality and the story of his great renun-

Professor E.A. Burtt of Cornell University won his scholarly fame for a book on the metaphysical foundations of modern science. Attracted to Buddhism, he prepared an anthology of Gautama's teachings found in the Buddhist sacred writing. Of Buddha he said: "Gautama the Buddha seems to have combined in high degree two qualities that are rarely found together and each of which is rarely exemplified in high degree. On the one hand, he was a man of rich and responsive human sympathy, of unflinching patience, strength, gentleness, and good will. His friendliness, to all who came to him in sincere search, was genuine and unreserved. He therefore aroused in his followers a wondering, eager, affectionate devotion such as only the greatest leaders of men have awakened.

On the other hand, he was a thinker, of unexcelled philosophic power. His was one of the giant intellects of human history, exhibiting a keenness of analytic understanding that has rarely been equalled. He probed through the deceptions of the thought of his day, adopting it where it seemed to him clearly sound and abandoning or radically revising it when he saw that it was missing the true and the good. It is in virtue of this characteristic of the Master that Buddhism is the only one of the great religions of the world that is consciously and frankly based on a systematic rational analysis of the problem of life, and of the way to its solution. Buddha was a pioneering lover of men, and a philosophic genius, rolled into a single rigorous and radiant personality.”<sup>11</sup>

### **Buddha and Hinduism**

Like Jesus of Nazareth who opposed the orthodox Judaism of his day and was condemned as a blasphemer, false prophet and revolutionary, Gautama criticized conventional Hindu piety and was denounced by the Brahmins as a dangerous heretic. In light of this, one should understand the Buddha's teaching as it contrasts with the prevailing Hinduism of his generation.

As opposed to Brahminism, the Buddha discarded the authority of the *Vedas* as divine revelation. Where the Hindus thought

of Vedic scripture as infallible, he preached against blind acceptance of the *Vedas* or of any book because he felt that such uncritical reliance upon scripture was harmful to man's spiritual progress: “Do not accept a thing merely because it has been handed down by tradition.”

Buddhism also differs from Hinduism in regard to the belief in a creator-God. Those who follow Gautama cannot accept the idea of a First Cause because in their eyes both the realm of matter, in ceaseless flux, and the realm of spirit have no beginning. Buddhism denies all three Hindu concepts of divinity: the deist God who dwells in heaven; the pantheistic God who pervades everything; and the personal God like Krishna or Siva who answers prayers and becomes incarnate. Buddhism believes in gods, but these are merely minor celestial beings, spiritual powers living on a different plane of existence than the human one. For the Buddhists, these gods are in fact lower than the saints who have attained enlightenment.

In matters of ritual too, Buddhism differs greatly from Hinduism. Buddha rejected the spiritual efficacy of external rites at a time when his Brahmin contemporaries based their faith on the saving power of Vedic sacrifices. Buddhists thus denied the merit of such practices as washing in the Ganges, fasting, or putting holy markings on one's body to ward



off evil spirits. As a Buddhist nun told a Brahmin, "If you could go to heaven by bathing in the river, then surely the fish, tortoises, frogs, water snakes, and crocodiles too will attain heaven. Moreover, if the sins are washed off by bathing, the merits too will be washed off by the water."<sup>12</sup>

Buddhism believes that only self-culture, self-discipline and self-realization are means to self-purification. No external rites can effect inner purity. True tranquility of spirit comes from diligent meditation and contemplation. As a result, modern Indian Buddhists look askance at the practices of self-mortification carried out by Jain and Hindu ascetics. They doubt that the yogins can cleanse their souls by smearing their naked bodies with ashes or piercing themselves with spikes. Buddha tried such means to secure salvation and learned that they were of no help in realizing the Truth. In Buddhist opinion, these methods merely make a man more disturbed and restless. Real austerity refers not to the inflicting of physical pain but rather to the burning up of one's mental defilements.

Besides denying the creator-God, the efficacy of external rites and ascetic self-negation, Buddhism disagrees with Hindu monism. Buddha challenged the Hindu belief in an external, ever-present Brahman or Atman. He taught that the ever-existing Self is an imaginary construct of which

we can have no real comprehension. In his eyes, to believe in Brahman is like climbing a ladder to the sky in order to reach a place we know nothing about or like falling in love with a beautiful queen whom no one has ever seen.<sup>13</sup>

Buddhism also will have nothing to do with the special privileges showered on the Hindu upper classes or the disgraceful contempt with which the so-called untouchables are treated. In the Buddhist monastic order all are considered brothers and sisters. Long before Gandhi and the other spokesmen for Hindu social reform, Buddha declared, "It is not by birth that one becomes a Brahmin or an untouchable, but it is through one's acts that one becomes a Brahmin or an untouchable."<sup>14</sup>

Buddha's hostility to the caste system is illustrated by a story of his relationship with Sunita, a poor street cleaner. As scripture tells it, in the first watch of the night the Exalted One surveyed the world with great pity. And he saw the possibility for sainthood in Sunita, shining like a lamp within a jar. When dawn came he walked to the city carrying his alms bowl and sought the street where the outcast was cleaning. Now Sunita was collecting rubbish. And when he saw the Master, he was filled with awe. Finding no place to hide—as untouchables are expected to do when men of the privileged classes appear—Sunita had to confront

the Buddha. "Sunita, what to you is this wretched mode of living? Can you endure to leave the world?" asked the Enlightened One. Henceforth, the pitiful scavenger was a member of the Buddhist monastic order.<sup>15</sup>

The similarities between the Brahmins and the Buddha, nevertheless, are as real as their differences. In both belief and behavior, the two faiths held much in common. For example, Buddha taught the doctrine of reincarnation and based his philosophy on the law of karma. Upon numerous occasions he referred to the Hindu *Vedas* to illustrate his ideas and repeatedly praised Hindu sages. Hinduism and Buddhism agree about the need for following the path of renunciation; often Buddhist saints and Hindu holy men practiced the same types of yoga discipline. Both groups stressed the value of meditation as a means to achieve mystical illumination. In all these matters, Buddhism and Hinduism appear to be branches growing out of one tree and are nourished by the same soil of Indian mysticism. Consequently, while one recognizes Buddha's revolutionary and unique position in Indian religious thought, his ties to Hinduism are apparent.

For many centuries Hindus condemned Gautama as the notorious heresiarch. The philosopher-theologian Shankara, for instance, who did so much to provide the classic exposition of

Vedanta Hinduism, had to refute charges that he was only a Buddhist in disguise—the worst accusation orthodox Brahmins could level against any thinker. Fortunately, to a considerable extent dialogue has now replaced debate. In fact, the danger at present among Indian nationalists is to transform the Buddha into a Hindu. As has long been its method, Hinduism effectively silences an opponent by embracing him, swallowing up his distinctiveness in its tolerance of everything from animism to absolute idealism.

According to one group of modern Hindu apologists, Gautama was an exceptional world-teacher whose differences from Hinduism have been exaggerated and whose ideas are in the main correct but have been badly misunderstood.<sup>16</sup> If Buddhism had stopped with the simple and practical side of Buddha's sermons—that life is filled with suffering because of man's sensuous desires and that a state of perfection can be achieved when passions are extinguished—this would have been a useful supplement to the mystical teachings of the *Upanishads*. If followers of the Buddha shifted men's attention away from ritualistic observances to the securing of peace and happiness through a strenuous moral life, as Gautama wanted, then Buddhism could have been regarded as a renaissance of true Hinduism as valuable as the more philosophic awaken-

ing of Vedanta. Since scholars now greatly differ over the views of Buddha on the nature of the world, the reality of the soul and the final state of liberation, it is quite probable that later Buddhists added to and perverted his actual teachings. In this case—these apologists would argue—Buddhists rather than Buddha are to blame for the erroneous notions that there is nothing permanent in the universe, no changeless Brahman, no immortal soul, no goal in life but annihilation. Because of distortions, Buddhism looks like a system, of mere self-culture—

a moonlit world, beautiful yet uncomfortably cold.

In the eyes of such Hindus, Buddha (or his disciples) exaggerated the negative aspects of Upanishadic mysticism and minimized its positive features. Worst of all, he tried to turn the whole world into a monastery. Because of his cold rationalism, he gave birth to a system without God, without worship and without the warm feeling of true devotion. His negations, true enough but one-sided, kept men from experiencing joyous union with the Supreme Reality. □

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#### FOOTNOTES

1. From the legend of the "Four Signs", quoted in S. Dutt, *The Buddha and Five After-Centuries*, Luzac and Co., London, 1957, pp. 26-27.

2. Quoted in C. Humphreys, *Buddhism*, Pelican Book, Harmondsworth, 1969 edition, p. 34.

3. An abridgement. Cf. E.A. Burtt, *Teachings of the Compassionate Buddha*, Mentor Book, N.Y., 1955, pp. 29-32 for a fuller text.

4. The delicacy served to Buddha was "pig's soft food" (*sukaramaddava*) which could have been either food made of pork or soft food eaten by pigs, e.g., mushrooms or some type of fungus.

5. The above account is largely based on K.K.S. Ch'en, *Buddhism The Light of Asia*, Barron's Educational Series, Woodbury, N.Y., 1968, pp. 13-29.

6. J. Kashyap in K.W. Morgan,

ed., *The Path of the Buddha*, Ronald Press, N.Y., 1956, pp. 10, 20.

7. *Ibid*, p. 11.

8. *Ibid*, pp. 12-14.

9. *Ibid*, p. 15.

10. D.S. Sarma, *Hinduism Through the Ages*, Bharatiya Vidya Bhavan, Bombay, 1973, p. 15.

11. E.A. Burtt, ed., *The Teachings of the Compassionate Buddha*, 1955, pp. 22-23.

12. Quoted from the "Tripitaka" by J. Kashyap, in K. Morgan, *Ibid*, pp. 45-46.

13. Kashyap, *Ibid*, p. 47.

14. Quoted by Kashyap, *Ibid*, p. 46.

15. Quoted in J.B. Pratt, *Pilgrimage of Buddhism*, Macmillan Co., N.Y. 1928, p. 12.

16. S. Radhakrishnan, *Indian Philosophy*, Allen & Unwin, London, 1923, vol. I, pp. 676-694.

by  
Faith  
or  
Works  
?

by **ROBERT L. SCHMITT**

*Robert Schmitt is a student at the Unification Theological Seminary.*

The issue of justification by faith has had a surprisingly pivotal and serious position in Christian doctrine. The seriousness of its meaning was well represented in the whole Reformation crisis and the numerous religious wars and upheavals that ensued. What St. Paul surely intended to be a source of deep faith and a key to establishing an eternal relationship with Christ became instead a misunderstood concept causing the very division in Christ's body that Paul had fought to avoid. Paul Tillich observes this in his book, *The Protestant Era*:

"And yet this doctrine of justification by faith has divided the old unity of Christendom; has torn asunder Europe, and especially Germany; has made innumerable martyrs; has kindled the bloodiest and most terrible wars of the past; and has deeply affected European history and with it the history of humanity. This whole

complex of ideas...is now scarcely understandable even to our most intelligent scholars."<sup>1</sup>

Almost as if afraid to find out what Christ and Paul meant, man often converts the simplicity of God into confusion.

Implicit in an interpretation of justification of faith is a view of the nature of God and His role in man's life as well as a view of man's responsibility in building the Kingdom of Heaven. For some believers, justification by faith may imply the utter impotence of sinful man and require that they merely maintain belief as they await the apocalypse, watching a dying society with knowing looks and relieved anticipation. For such people God will do what He will do in time in spite of what the Christian does. His best bet is to remain a believer to avoid God's wrath in the end time. For other believers in Christ, justification by faith implies more the need to be workers and foundation-setters for the kingdom. To these Christians God is able to do what He will do in time only to the extent that man helps change himself and the world. These two extreme positions account for much of the problem facing contemporary Christianity.

### **The Typical Christian Interpretation**

Martin Luther set the tone for what came to be a generally accepted view of justification by

faith when in 1545 he had a rebirth experience resulting from his perception of the meaning behind Romans 1:17, "the just shall live by faith." What this meant to Luther and what it has meant to most Christians is that man is too impure to save himself by any actions, however moral or ceremonial. Instead, he must receive faith and righteousness as a gift from God (Romans 3:24) and in accepting that gift he becomes justified before God.<sup>2</sup> Paul Tillich explains the dynamics of this event:

"'Justification' in this sense is the paradox that man, the sinner, is justified; that man the unrighteous is righteous; that man the unholy is holy, namely, in the judgment of God, which is not based on any human achievements but only on the divine, self-surrendering grace."<sup>3</sup>

The question that is often unanswered in such descriptions of the justification event is actually several in one: at what point does a man truly receive this gift? Tillich mentions justification and righteousness in the same breath, as if to suggest that a man's becoming justified also renders him righteous for the first time in his life and that no amount of good works could precipitate God's blessing. The value of asking this question is to consider seriously one's role as a justified person in the world but not to worry particularly about whether or not one



Alms Giving by G. Doré

is in God's favor. A large portion of Christian believers, ministers and leaders become so embroiled in their personal justification-salvation drama that they either take it too much for granted and too simplistically, thereby missing the real point of what Christ taught, or else worry themselves into hopelessness and spiritual paralysis. In either case the result is the same. If one prays and reconsiders what Jesus and Paul said about justification and its role in the salvation process, then one must regard it as a catalyst to better Christian living and not a topic of seemingly endless debate and scholastic mystery. If the believer exercises his will to live according to the spirit of Christ and Paul, he will find himself justified and ultimately saved

without his ever having to utter those perplexing words either to himself, to others, to Christ, or to God.

### **What Jesus Meant by Justification**

Jesus Christ never worried about the minutiae of interpretations that have so clouded Christianity since Luther. He probably would have laughed in disbelief at all the controversy and furor caused by a single word. For Jesus, justification, if it ever were a concept he truly reflected upon, would have suggested the inner attitude of the individual judged to be justified before God. The emphasis is placed on man as the responsible factor in justification; merely believing in God and

Christ's death and resurrection does not have as much value to God as do the fruits of one's spirit. After all, even Satan believes in God, but surely isn't justified.

Two passages in the Bible are particularly telling of the spirit behind Jesus' understanding of justification. In Luke 18:14, Jesus ends the parable of the self-righteous Pharisee and the humble publican by saying, "I tell you, this man went down to his house justified rather than the other; ...he who humbles himself will be exalted." Also, in Matthew 12:37, Jesus said, "by your words you will be justified." This could just as well read, "by your works you will be justified", since he had previously said, "the tree is known by its fruit. You brood of vipers! How can you speak good when you are evil? For out of the abundance of the heart the mouth speaks." (12:33-34). So, for Jesus, a man's standing as justified before God was the result of that man's quality of living and "abundance of heart." This is why Jesus, on the even of his death, encapsulated all he had ever taught by telling his disciples,

"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends...you should go and bear fruit and...your fruit should abide; so that whatever you ask the Father in my name, He may give to you. This I com-

mand you, to love one another." (John 15:12-13, 16-17).

Clearly Jesus wanted each man's humility and love to be elevated to his own level. What too many Christians have done is to subordinate ethical practice and spiritual cultivation to an intellectual plane characterized by myopic self-righteousness similar to the Pharisee mentioned in Luke 18:11, who considered himself the epitome of justified virtue. But Jesus and Paul taught that if one lives for the sake of others he will capture God's heart and blessing, regardless of the label put on such a state. The book of James helps our understanding in this regard:

"...I by my works will show you my faith. You believe that God is one; you do well. Even the demons believe—and shudder.... Was not Abraham our father justified by works, when he offered his son Isaac upon the altar?... You see that a man is justified by works and not by faith alone. And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? For as the body apart from the spirit is dead, so faith apart from works is dead." (James 2:14, 17-19, 21-22, 24-26)

### **What Paul Meant by Justification by Faith**

In light of the Biblical evidence that Jesus equated justification with man's works of love,

it would be disappointing to find that Paul held some contrary view. Several passages in his letter to the Romans proves their mutual understanding. In Romans 2:13, Paul states, "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." The astute Bible reader might see a contradiction between this passage and what follows later in 3:20. There Paul says, "For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin." Actually these seemingly opposing comments are perfectly compatible. By "works of the law" in 3:20 Paul probably meant the legalistic, ritualistic practices of his Jewish heritage. Paul know such "works" often made a man only arrogant and self-righteous, thereby giving him a "knowledge of sin." Such works of the law have no value without the overriding rule of love. He further said, "Love does no wrong to a neighbor; therefore love is the fulfilling of the law." (Romans 13:10). Romans 13:10 and 2:13 could be blended to read, "it is those who love as Christ commanded who will be justified." Paul illuminates the validity of this in Romans 2:14-15.

"When Gentiles who have not the law do by nature what the law requires, they are a law to themselves even though they do not have the law. They show that what the law requires is written

*...I by my works will show you my faith. You believe that God is one; you do well. Even the demons believe—and shudder.... Was not Abraham our father justified by works, when he offered his son Isaac upon the altar?... You see that a man is justified by works and not by faith alone. And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? For as the body apart from the spirit is dead, so faith apart from works is dead.*

(James 2:14, 17-19, 21-22, 24-26)

on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus."

This contrast between rote adherence to ritualistic law and the law of love is found also in Galatians. In Galatians 2:16 Paul echoes Romans 3:20 by saying, "by works of the law shall no one be justified." Then he goes on to say in 5:22-23, "the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." And in Galatians 5:6, "For in Christ Jesus neither circumcision nor uncir-



cumcision is of any avail, but faith working through love."

A man is no more justified by faith alone than he is saved by faith alone. Says one Biblical scholar, "Faith for Paul is no mere intellectual assent to a proposition of monotheism."<sup>4</sup> Paul exhorts his cohorts in Philippi, "Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for His good pleasure." (2:12-13). And speaking of his own justification-salvation process, Paul confesses that in relation to Jesus' perfection he is yet immature; but he promises, "I press on to make it my own." (Philippians 3:12).

The proposition that Jesus and St. Paul had a more simple understanding of justification from that reflected by the Reformation controversies and Augustinian interpretations may not come as any surprise to the Christian believer. Hopefully such a realization can lead to a renewed humility among all who profess to be followers of Christ and the willingness to unite as fruit-bearing imitators of Jesus and Paul, above any "morbid craving for controversy and for disputes about words." (I Timothy 6:4). The priority that both Christ and Paul placed on works of loving service to mankind suggests the need for Christians today to view God as a Father who needs help in bringing His long-awaited kingdom on earth. Justification among

Christians depends upon a willingness to unite as one body, regardless of doctrinal differences. What hope can there be for mankind if people instructed by Jesus and Paul cannot reconcile their divergent opinions? What would happen if instead they would just drop them in the dust and live to manifest the love of God?

"For we are fellow workers for God; you are God's field, God's building. According to the commission of God given to me, like a skilled master builder I laid the foundation and another man is building upon it. Let each man take care how he builds upon it." (I Corinthians 3:9-11). □

#### FOOTNOTES

1. Paul Tillich, *The Protestant Era*, University of Chicago Press, 1948, p. 196.
2. E. Harris Harbison, *The Age of Reformation*, Cornell University Press, 1955, pp. 49-50.
3. Tillich, *op. cit.*, pp. 170-171.
4. Raymond Brown, ed., *The Jerome Bible Commentary*, Prentice Hall, Inc., 1968, p. 822.

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# Just to Read the *Times* in Moscow....

During a recent television encounter between Soviet and American journalists there was a statement made by Heinrich Borovik about how difficult it was for him to find an issue of *Pravda* in New York and how easy it is to read any American newspaper in Moscow, which reminded me of one episode that I would like to recount.

It was the summer of 1973. At that time I was the chief specialist in the research section of the Moscow institute known as TsNIPIASS (Tsentral'nyi Nauchniy Issledovatel'skiy i Proektniy Stroitel'stva—Central Scientific Research and Project Institute of Automated Systems of Construction) whose function was (the study of) the utilization of computer technology for automation planning. In some brief article in the journal *Nauka i Zhizn'* (*Science and life*) I saw a reference to *The New York Times* in connection with the use of pocket calculators in the engineering field (there were no such calculators in the USSR). And in my simplicity I decided to read this newspaper....

As a scientific worker with a degree I had access to the Science Reading Rooms of the Lenin Central Library. On the second floor of this library there is a large

hall where periodicals and newspapers from foreign countries are kept. And that is where I went one day to look for *The New York Times*.

I walked up to a pleasant young lady at the circulation desk, showed her my reader's pass and asked for that certain issue of *The New York Times*. She smiled and said:

"I can't make this decision. Please ask the chief assistant on duty, over there by that table."

Even though I could not see what there was to decide, I repeated my request to the chief assistant. She listened attentively to what I had to say and asked:

"Why do you need this newspaper?"

"What do you mean why? To read something...."

"I understand that. But do you need it for your work or, for example, for your dissertation?"

"Well, for my work...." I was getting a little uneasy because of this interrogation.

"Wonderful. Then you should bring a letter from the administration of your institute which indicates that you need a certain issue of *The New York Times* for your work."

"But the administration does not need the newspaper; I personally need it. The administration



does not even read English.”

“Please understand, Comrade (she looked at my reader’s pass) Gorlov, these are our rules: newspapers from capitalist countries are given out to readers only by official request of their administration. Bring me such a letter and you can read all you like.”

What could I do? Rules are rules.

A few days later, preparing to visit the library again, I asked my secretary to type a letter on official stationery.

I then went to the director for his signature. He studied the letter carefully, reading it twice over and trying to figure out its purpose, and then said:

“What is this nonsense? Why can’t they just give you the newspaper?”

“They just won’t: they say those are the rules.”

He read the letter again, thought it over briefly and said:

“But why do you need this

newspaper?”

“Well, you know, Alexander Antonovich, I am interested in finding out what they write about calculators. Perhaps it will be useful sometime in the future.”

“Interesting.... But there is so *much* that is interesting.... Soon there will be a festival of French films—a thousand times more interesting than this *New York Times*.”

I tried to laugh it off:

I agree, but it will be nude girls then, not calculating....”

“And is that worse?” The conversation began to take a different turn.

“Of course that’s not worse, but it cannot replace work, it can only be enjoyed before or after it.... And in the meantime I need your signature.”

“Alright. First get this letter approved by the secretary of the Party Bureau and the head of the Special Section and then I will sign it.”

"But what do they have to do with this? Especially Kostromin (head of the Special Section, something like a representative of the KGB in every Soviet establishment), he doesn't understand anything in this matter."

"That's all, Comrade Gorlov. The library has its rules and we have ours. Get the approvals and then come back."

I could contact the head of the Special Section Kostromin only after a few days since he was "on the road" around Moscow all that time—probably on some government business. He, too, took, his time reading the letter from top to bottom and in reverse, asked about the calculators, and finally said:

"What do I have to do with this? I don't understand anything in this matter."

"Gustakov, just about what I told Gustakov, but he said that he would not sign without your approval."

"And are ours worse?"

"What, newspapers?"

"No the calculators. . . ."

"They don't make them here."

"Then, maybe, we don't need them here."

"I don't know, but it is always useful to find out about these things."

"What does it look like?"

"What? The calculator?"

"No, this *New York Times*."

"I have never seen it."

"Well, if you have never seen it, then how do you know that you need it?"

Stupified, I glared at him, not knowing how to answer such a question.

He continued:

"And how do I know what you will read about.... Aside from your calculators it's probably 100% propaganda. And I have to put down my signature. Let Slepukhin sign first (secretary of the Party Bureau). Ideology—that's his field. And I will sign later."

Naturally, this venture with *The New York Times* was not my principal activity, and only after several days was I able to find the time to see Slepukhin. I found him examining some round cactus which he later told me, he acquired through influential means (Slepukhin was famous at the institute for his cactus collection which he had accumulated throughout the years and of which he was very proud.

He read the letter attentively to the library staff and suddenly asked me:

"Tell me, do you think you could sit on this cactus with your pants off?"

I was taken aback and responded:

"Well, what can I say? Perhaps I could (and I almost repeated the joke: if that was what the Party demanded or if I could shave the needles off the cactus!) But why should I do this?"

"You certainly don't have to! But you are asking me to do the same sort of thing with this letter! What is the title of the article that you would like to read?"

"How can I possibly know when I have no access to the newspaper?"

"Well, find out somehow and then come back; I need the title."

In about two weeks I had to go to the Lenin Library again and decided to persist in my attempts to get *The New York Times*. I went to the Periodicals Department and quickly found the assistant on duty with whom I had spoken the first time.

"Hello. Three or four weeks ago I requested to see the newspaper—*The New York Times*—and you said that I needed a letter from my institute."

"Oh, yes. Well, did you bring the letter?"

"Not yet, since my management requests that I get the title of the article I need. Could you just show me the newspaper so that I could write down the title?"

"Not without the letter."

"But I can't bring the letter until I find out the title of the article. Let's do it this way, you hold up the newspaper and I will copy the title from afar."

"I can see that you are a normal person. But the newspaper is kept in a restricted collection and I myself can only take it out of there when I bring your letter. Do you understand?"

I tried to prove my point further, but it was absolutely hopeless. So I decided to try once again to make Slepukhin change his mind.

When I came into his office, he was licking his desk in preparation for his vacation.

"That's it, ...I've finished my work, so don't bother me. Tomorrow I'll be swimming in the sea. For party work I will be replaced by Kira Mikhailovna Panfilova. Ask her to approve your letters or whatever else. She is a warm and kind woman. And my advice to you in general is: throw this garbage out of your head and live like a normal Soviet person."

"What garbage?"

"Well, about that *New York Times*. Why don't you read *Krokodil* (the satirical Soviet magazine) instead and take care of your health?"

And so, I was never able to find out what the article in *The New York Times* was all about. And, perhaps, as the director said, there was nothing of interest in that paper anyway or, for that matter, such a paper may not even exist.

So, my recommendation to everyone who intends to read *The New York Times* in Moscow is to throw this "garbage" out of their heads and to read the *Krokodil* instead which, occasionally, publishes amusing anecdotes. □

Reprinted from the  
*Samizdat Bulletin*

**Botswana:**

**Progressive Island  
in Ocean  
of Repression**



**by GERARD F. WILLIS**

*Gerard Willis, editor of The Rising Tide, has recently travelled in Southern Africa.*

The Great Kalahari, southern Africa's bush-desert, rolls for mile on countless mile over sterile turf and stony sand. Only the diminutive Bushmen live in the Kalahari, foraging for insects and lizards, hunting desert birds, communicating in their strange "language" of clicks and clacks, a kind of linguistic morse-code; living the lives of their pre-historic forbears, they hide from the world in the vast wastes of the Kalahari, which is the heart of Botswana.

Only the land on the desert edge, a fifty-mile wide arc which sweeps along the border of Rhodesia and South Africa, is really

inhabitable. White South African colonizers took the choicer land to the south and east which are part of present day Rhodesia and South Africa, pushing black African tribes onto the doorstep of the Kalahari.

Though little known, in the decade since it gained independence from England, Botswana has become one of the developing world's most successful parliamentary democracies and constitutional governments.

Not many people haven't heard about the depredations of Idi Amin, or the secessionist wars in Ethiopia, or the race riots in Soweto, South Africa.

But how many have heard of the African nation which conducts periodic, free elections, even letting Communist and other anti-government parties compete? A

multi-racial state in Africa whose black president is married to a white Englishwoman? A nation which not only rejects violence as an instrument of state policy but which until just this year had no army at all? Ladies and gentlemen, Botswana.

Seretse Khama, dubbed Sir Seretse Khama by the Queen of England, is the President of Botswana. Khama occupies the position as "chief" of the largest, historically dominant, tribe in Botswana. As the leader of its anti-colonial movement and its first president, Khama is the "Father of Botswana" as well.

The roots of Botswana democracy extend into the soil of its tribal traditions. The decision-making apparatus of the tribes resembles the New England town meeting. A council of elders, chaired by the chief, submits propositions to the tribe. The tribe then votes to accept or reject the proposals. If rejected they are returned to the council for further deliberation.

Khama leads the Botswana Democratic Party, the governing party. No other party comes close to the BDP, which holds twenty-seven seats in the thirty-two seat parliament. The Botswana Peoples Party holds two seats and the Botswana National Front, two.

Every day President Khama stops by parliament for four o'clock tea and to answer questions from MP's.

The BDP's constituency is almost wholly rural. Gaborone, Botswana's capitol and one of its two "cities", resembles a frontier town in the American West more than a modern metropolis. Gaborone consists of a mall three blocks long lined by food and clothing stores filled with Western imports; a single government office building; a public library; and the thirty-acre University of Botswana. Except for a few industrial shanties, the hatched roof hut is still the most common kind of housing in Botswana.

Subsistence farming is the norm, too, although most families own at least a cow or two. Cattle raising has become Botswana's largest, most productive industry. Cattle from Botswana find their way to markets in Europe, the Middle East, and Japan. The single largest slaughterhouse in the world is in Botswana.

Cattle and precious mineral exports have given Botswana a favorable balance of payments. Laissez-faire economic policies, combined with an educational system oriented toward vocational training, have made Botswana a prime investment target.

International aid agencies predict steady growth, given continued foreign aid and investment.

*Ceterus parabus*—all things remaining the same—Botswana's future looks bright indeed. But is it not more likely that all things will stay the same for Botswana

than it is for any of the other countries in crisis-torn southern Africa.

Like many developing countries Botswana's accomplishments rest on a fragile foundation. Any one of the region's several crises involving race, ideology, or great power competition could undermine that progress.

Botswana is simultaneously a member of the Southern African Customs Union with South Africa, Lesotho and Swaziland; and the association of the five "front-line" states of southern Africa, which includes Angola, Mozambique, Zambia and Tanzania.

Botswana is economically dependent of white southern Africa. Yet as one of the "five," Botswana supports the armed struggle of the Patriotic Front in Zimbabwe (Rhodesia) and SWAPO in Namibia; it harbors refugees from South Africa's race riots as well.

Of course Botswana's economic ties to white southern Africa are based on more than goodwill, but escalating tensions will put them to severe tests. For example, Bophutoswana, South Africa's newest black "homeland" borders Botswana on its south-east corner.

Unfortunately for Botswana its single railway, the lifeline of its economy, passes through the territory of the Bophutoswana homeland. Officials in Gaborone worry that South Africa will permit nominally independent Bophutoswana to demand "recognition" from Botswana. Bophutoswana may refuse

to allow Botswana's goods to pass through to South Africa's ports unless they meet this condition.

Botswana would be left without a route to the sea, or it would be forced to become the first black African nation to recognize a South African homeland.

Refugees crossing into Botswana from South Africa, Rhodesia (Zimbabwe), and Namibia (South West Africa) are also straining Botswana's relations with white southern Africa, in addition to stretching its meagre resources to the limit. A refugee camp on the outskirts of Francistown, designed to accommodate two hundred, today holds over two thousand refugees.

Many of the refugees, especially the ones from Rhodesia and Namibia, are quickly recruited by the Patriotic Front or SWAPO to fight in their guerrilla armies. They are then flown to training camps in Zambia, Mozambique or Tanzania. Only a relatively few refugees from South Africa, mostly educated youth from Soweto and other South African townships, have shown any desire to "pick up the gun and go into the bush."

Most of them want to complete their education, but Botswana lacks the facilities to meet their needs. The government recently issued an international appeal for help, absorbing these refugees through the United Nations High Commission on Refugees.



In any case, the flow of refugees into Botswana has caused the government considerable concern. Whether the refugees end up on the streets of Gaborone, as many have, or in the educational system (already they constitute ten percent of the student body of the University of Botswana), the South Africans tend to be more radical, more politicized, and less patient with the pace of change in southern Africa. Recent demonstrations at the University were blamed by the press and public on refugee agitation.

The government is in a dilemma. By making Botswana unattractive to South African refugees the government risks the charge from other black African states that they are playing South Africa's game, showing too little sympathy for the cause of majority rule. But the alternative is future instability.

For over a decade Botswana refused to create an army, preferring instead to rely on its neighbors presumed interest in preserving Botswana's sovereignty and integrity. Recent Rhodesian and South African armed sorties into Botswana, and the use by black guerrillas of Botswana's territory for sanctuary and as staging areas has called that assumption into question. In March this year the government capitulated to pressure to establish a one-thousand man army.

Some believe that it may

prove to be President Khama's biggest mistake. Opponents of the army say it represents a sell-out to factions which want to move Botswana in to the mainstream of contemporary African nationalism; the attributes of which include a politicized armed forces, a planned economy and "non-aligned" ideology.

Khama still hopes, however, to steer a middle course between complacency of the past and the ubiquitous radicalization of politics in the region.

The BDP holds an overwhelming majority in parliament and commands the support of the rural population. To counter headway made by the Communist and Socialist Parties in the cities and among the youth, President Khama this year established a youth wing of the party.

Vocational work-study programs designed to bring unskilled urban youth into the economy and mobilize manpower for rural development programs are also getting more attention from the government.

Botswana still remains America's firm friend in southern Africa. American diplomacy, however, faces a challenge similar to the one facing the government of Botswana: can the United States overcome its complacency toward southern Africa without furthering those forces which would destroy democracy in Botswana?

□

# God's

by LILA M. SELOVER

*The following story was contributed by the mother of Thomas Selover, Unification Church director in Mississippi.*

Sunlight streamed through the kitchen window, and the air was filled with the delicious odor of baking cookies, of raisins, brown sugar and cinnamon.

Jenny set on a high stool, watching her mother cut out cookies, then line them up carefully on the shiny baking sheet.

“Are those for us?” asked Jenny hopefully.

“We will keep those that don't turn out well, but the best ones are for the Church Social”, her mother explained.

“Rats!” said Jenny. Why were the best always for somebody else?

She watched her mother shape the dough precisely. Her mother was creating something. “Creating” was a funny word. At Sunday School, Jenny had been taught that God “created” souls. Had He been careful with all of them, as her mother was being with the cookies, or had He made some smaller, less filled with goodies?

“Maybe He made me smaller in the beginning” she mused. “Maybe He doesn’t expect much of *me*.”

She noticed the care her mother took, how gently she formed each cake, tucking in the raisins so that they wouldn’t burn, then placing each one so that it had enough room for expansion in the hot oven.

Jenny examined the finished baking sheet. Were there any cookies that her mother had made to stay home? It didn’t seem so.

“Do you make some to turn out well and some not so well?”

“Of course not”. Her mother smiled at the foolish notion, “I hope that they all will turn out well.”

Jenny slowly got down from the stool.

“I guess He hopes that all His people will turn out well, too”, she murmured.

“What did you say?” Her mother glanced up.

“I was just talking to myself.” Jenny went out into the sunshine. Her mother might not understand about being one of God’s cookies!

# Cookies

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# news & reports

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## Col. Bo Hi Pak Responds to Fraser Committee Charges



Col. Pak and his lawyer, Mr. John Bray, on April 11.

*The Capitol Hill Korea hearings have been big news recently and most Americans have heard something about them. Among the Committees in Congress holding hearings on the subject of Korea is the House Subcommittee on International Organizations, chaired by Donald M. Fraser (D-Minn.). Since February 3, 1977, Congressman Fraser has held formal hearings exploring certain aspects of Korean-American relations. His Subcommittee has interviewed hundreds of witnesses and generated numerous headlines, but it has not been a balanced investigation. In the worst tradition of Congressional hearings, the Fraser Subcommittee has targeted individuals and organizations in order to discredit them, and ultimately, to disrupt Korean-American relations.*

*On Wednesday, March 22, Mr. Bo Hi Pak was called for questioning by the Subcommittee on International Organizations, part of the House Committee on International Relations, and headed by Congressman Donald Fraser. Before his questioning, Mr. Pak read from the following statement which is reproduced here in full. It was then submitted to the subcommittee.*

Mr. Chairman, Honorable Congressmen, Members of the Staff, Ladies and Gentlemen:

I would like to make it clear that I have been resisting this investigation adamantly. Why? Not because I have something to hide—not because I am afraid of any exposure—but because of the way this investigation was motivated and conducted—because of the lack of objectivity and sensitivity to what kind of impact this investigation is making upon many innocent people, not only in this country but around the world.

My noncooperation with this investigation was not a blanket refusal. I was wholeheartedly cooperating with this investigation in the beginning. In fact, at the beginning of the investigation I actually volunteered information to the Korean Cultural and Freedom Foundation, Inc., (KCFI), Radio of Free Asia (ROFA) and the Unification Church to the Chairman. On June 9, 1976 I voluntarily made an appointment with you, Mr. Chairman, and I came in with bundles of information. I voluntarily briefed you and answered all your questions at your office. Your assistant at that time, Mr. Richard

Mauzy, was present. And if I remember correctly, both you and Mr. Mauzy took scrupulous notes throughout the conversation, and I left supporting documentation with you at the time.

Furthermore, I also volunteered to meet with the Public Integrity Section of the Justice Department, Mr. Paul Michel, when I was implicated with the so-called Tongsun Park's bribery case. We had an honest, open and candid discussion. I voluntarily laid out my side of the story. It was a very good, heart-to-heart discussion and that was the end of my relationship with them. I have not heard from them since.

On October 29, 1976, when the *Washington Post* first exploded with the Tongsun Park case, my name was mentioned as a participant in an alleged Blue House meeting to formulate the master plan for influence buying in Congress. I was in Europe at the time and heard this news in London. I immediately cancelled all my business appointments and flew directly back to Washington, D.C. Two days later, on November 1, 1976, I had a press conference at the Washington Hilton and fully

stated my position.

It has been a long standing principle of mine to stand up and face a situation rather than run away from it. I would rather face any charges against me and openly defend myself than run away in a corner and hide or withdraw. I have always lived according to this principle because I believe in the things I have done and I am not ashamed of any of them. I am proud of what I have done in my life.

However, I resisted this Committee's investigation all the way since I first discovered there is no genuine motivation in search of truth. Even if it were sincerely motivated and its concerns genuine, the pattern of conducting the investigation has been irresponsible and damaging so as to hurt and abuse many, many innocent people, particularly my revered spiritual leader, Reverend Sun Myung Moon and all members of the Unification Church throughout the world. So in this opening statement I cannot help but to take a little time to let you know, Mr. Chairman, and members of the Committee how much harm has been done already. But before I do that I want to explain my motivations, so you can see the facts in the right perspective.

### *Brief Testimony of My Life*

On June 1, 1950 I entered the Korean Military Academy, equiva-

lent to the U.S. West Point, for four years of high calibre military training. Here the best training was made available for the future military leaders of the Korean Army. I was 20 years old at the time, unmarried and burning with zeal and hope as a young cadet that "one day I will become a General." This dream, however, only lasted 25 days. On June 25th this young cadet found himself already in the middle of war without even knowing how to handle an M-1 rifle. North Communist Korea attacked that day and the Military Academy Cadets were the first troops committed to stop this overwhelming invasion, which was an impossible task. Within three days of battle our 330 classmates were reduced by two-thirds.

Of my classmates, 220 died without ever receiving even a rank or serial number.

Soon afterwards we were sent to Pusan, rushed through eight weeks of training, commissioned as Second Lieutenants and sent quickly back to the front line war zone as platoon leaders. At that time platoon leaders were consumed like Kleenex tissues and I lost more of my friends in the first week of combat defending the Eastern Sector of the front lines.

In 1951 the Red Chinese Army entered the war. They launched what has come to be known as the "Spring Offensive of 1951." Our Division was total-

ly outnumbered and instantly smashed by the enemy. Most of our Division Combat Team had no time to escape and were left behind the enemy lines. I, along with a few other soldiers, were hiding in enemy territory and knew that the end had come. I knew that it was just a matter of time before we were found and killed. I saw no hope. We were hiding in the mountains without food or a means of communication for many days. Then one day we saw a long line of enemy soldiers retreating back to the North, and many of them were wounded and limping. I instantly knew something was happening. I saw my first glimpse of hope. A couple of days later I heard a roar of tanks from the South coming closer and closer and there they were—the U.S. Third Division had been pursuing the enemy to the North with tanks. God saved our lives.

When the U.S. soldiers greeted us, I literally kissed their tanks. I thanked God and thanked the savior of my life—U.S. comrades in arms. This was my first personal encounter with the United States of America. America had become the savior of my life.

Since that time my respect, love and admiration for this great nation and people has continued to grow. I fought with American officers and soldiers in subsequent battles until the war ended in 1953. I pledged to God that someday God would give me the

chance to repay America for saving my life.

Today, I am indeed a citizen of the Republic of Korea and I am an immigrant in this great nation of immigrants. Four of my six children were born in this country and they are American citizens. Certainly I have a loyalty to my heritage of Korea, but I owe my life to America. My loyalty to America is just as strong as that to my own country.

I became a follower of Rev. Sun Myung Moon in 1957. Since then I have been a faithful disciple to him and a member of the Unification Church for over 20 years. Rev. Moon opened up a totally new area of being for me. He gave me rebirth and purpose of life. Because of his teaching, God was made real in my heart and I know life is eternal. Through him I also gained vision and hope for the world in which we live. The teaching of Rev. Moon can be summed up in two words: "Love and Sacrifice" for God and humanity.

In addition, through Rev. Moon my love for America was amplified and deepened, and my heart bypassed national boundaries. In fact, as I learned of Rev. Moon's vision of America as the chosen nation to be a champion for God in this age of world crisis, my loyalty to this nation became absolute and my desire to serve this country was lit with burning zeal.

So, Mr. Chairman, the mo-

tivation of my actions come from an inner desire to serve *God, humanity and my two beloved countries of Korea and America*. From this strong sense of service the seed for KCFF was born and founded; ROFA was launched; the Little Angels were organized; Children's Relief Fund was established; and schools were built.

From this same strong sense of service to God and humanity I witnessed and preached the gospel of Christ and love of God as revealed through Rev. Moon. My conscience is absolutely clear in making this statement. I may have made many honest mistakes, made many poor judgments, committed many foolish blunders, yet God is my witness that all I have done was from a motivation of service and love and I did nothing to destroy or harm anyone or any nation, least of all, Korea or America. And I violated no law—American or any other.

Here I am today, in the United States Congress, summoned by this august Subcommittee of International Organization, headed by you, Mr. chairman. I stand here not as a proud witness, but more as *the accused*; accused as an agent or spy of a foreign country; accused as a KCIA agent; accused as the running dog of a foreign government. Nothing could be further from the truth. I know I have been none of those things. Then why am I here today? Why am I singled out?

I do know one thing clearly. I am here today because I am a Korean, a disciple of Rev. Moon and member of the Unification Church, and a dedicated anti-communist. "Korean" is a dirty word these days and everything "Korean" is suspect. Also, to be a "Moonie" in this country is very unpopular and the cause for anti-communism is practically dead now. Yet, I *am* all of those unpopular things. I may look like a "fool"—even be treated as a fool. Yet, Mr. Chairman, I will not recant any of those qualifications. I am a proud Korean—a proud "Moonie"—and a dedicated anti-communist and I intend to remain so the rest of my life.

This morning I fervently prayed before I came here, and I thanked God for giving me such inner peace and tranquility during these last two years of suffering, harrassment and persecution by your Subcommittee. Yet, Mr. Chairman, though I am at peace with God and myself, too many innocent people are being hurt and damaged. Too many good works are being hampered. This *must* be stopped for God's sake.

Now let me report to you just how much harm has already been done.

### *Destroying the Lives and Reputations of Others*

For more than two years the Subcommittee on International



Organizations has been ostensibly pursuing a probe of the KCIA. However, *in those two years this Committee has given the impression to the world through the press that the United States Congress is investigating the Unification Church of Reverend Sun Myung Moon.* The *Washington Post* stated this clearly in an article on March 19, 1977 that the Fraser Subcommittee "plans to examine further ties between the South Korean government and the Unification Church of the evangelist Sun Myung Moon."

This Subcommittee has allowed unsubstantiated allegations and so-called evidence to receive wide press coverage while the sworn testimony indicating the innocence of Rev. Moon and the Unification Church has been totally ignored. By taking this openly prejudiced position, this Committee has publicly discriminated against the Unification Church and has needlessly damaged the worldwide work of the Unification Church. Because of this Committee, the Unification Church already stands accused, judged and condemned in the eyes of the world without a trial, even though no substantial evidence of any wrongdoing or any connection to the KCIA has ever been proven in this Subcommittee or elsewhere.

Here in this Committee, Mr. Chairman, you have stated that you are not investigating the Uni-

fication Church, and you say that this Committee is going to honor absolute individual rights on the First Amendment of the Constitution. However, once allegations of this Committee have leaked out and reached the public via the press, the allegations become a *matter of fact* rather than allegations. Out there, in the eyes of the public, I am *already condemned as a KCIA agent*. Bo Hi Pak is no longer an alleged KCIA agent, but *is an agent*. You may have heard one speech by Dr. Jeffrey Stein, Institute for Policy Studies, at the Conference of *Japanese and U.S. Parliamentarians on Korean Problems* because you were a member of that conference. Even a scholar such as he said "Bo Hi Pak, Reverend Moon's right hand man and a *KCIA agent*, according to former KCIA Director Kim Hyung Wook." You know Kim Hyung Wook said in his testimony to you that I am "*not a KCIA agent.*" Did you ever bother to correct him? All over the world people understand already that I am an unmitigated KCIA agent. In all the world capitals it is being repeated as *fact*, and they refer back to this Committee as the source.

You have absolutely no idea how this kind of character assassination damages the individual lives of the members of the Unification Church. I am indeed one of the victims of this Committee and my family has been condemned also. My honor and my



*Congressman Donald Fraser, chairman of the Subcommittee.*

livelihood have already been destroyed without my having even gone to one trial.

Yet this is not all. I am particularly anguished over the fact that the noble work of a man who

came to this country to preach the Gospel has been so misunderstood and mistreated. Reverend Sun Myung Moon preached in every state and most major cities of America numerous times in the

last several years. I believe his work is unparalleled by any religious leader in this country. His vision ignited so many disillusioned American youth, and he became a symbol of hope to them. But now his divine work has suffered under this unfounded, vicious attack. The damage is all the more serious because since it is happening in America, its impact is not confined to America alone. American news travels everywhere. Reverend Moon's disciples and missionaries in 127 countries are being falsely accused due to these false allegations.

If this climate continues you have no idea how many innocent and precious lives will be martyred. And this Committee's investigation is certainly adding fuel to the fire. All in all, I am anguished and concerned because the work of this Committee is hampering the work of God and the coming of His Kingdom and righteousness is being delayed. Without firing a single bullet or even shedding one drop of blood, this Committee may be proven in history as the worst disservice to God and this great country of America.

### *Destroying the Reputation of Our Church*

March 15, 1978 was a disastrous day for the Unification Church. This Committee made the headlines by releasing U.S.

Intelligence reports of 1970 from Seoul to Washington. I was utterly dumbfounded when I read in one report that the Unification Church was founded in 1961 by Jong Pil Kim, Director of the KCIA, as a political tool of the Korean Government. You *know* deep in your heart that this is not true, Mr. Chairman.

Rev. Moon received a revelation from God in 1936, about 25 years prior to the creation of the KCIA. That was the spiritual founding of the Unification Church. And the Unification Church was officially chartered in Seoul on May 1, 1954 by Rev. Sun Myung Moon, seven years prior to the time President Park and Honorable Jong Pil Kim came into power in 1961.

I myself joined the church in 1957. By 1958 we had our Church established in Japan and in 1959 it was established in the U.S.A.

The early members of our Church struggled long and hard, at great personal sacrifice. The first missionaries to America came here, as I have said, in 1959, years before the world ever heard of Kim, Jong Pil. Ask these early members if they endured so much for the sake of anyone other than God Almighty. What an insult to their faith!

A noted theologian and scholar, Dr. Frederick Sontag, recently made an in-depth study of the Unification Church for the Methodist publishing house, Abingdon

Press. To get the real story of the founding of our church he visited Korea. Let me quote here from his book *Sun Myung Moon and the Unification Church*. Speaking of the founding of the Unification Church in 1954, Dr. Sontag writes: "In my travels, study and interviews, I came to firm conclusions: The movement is genuinely spirited in its origins...."(Page 195) And, "As nearly as I could determine from my tour in Korea, the story of humble origin, imprisonment, and suffering is substantially true." (Page 78)

And I want you to know—why wasn't the evidence from Dr. Sontag's study included with the documents released by this Subcommittee? Why wasn't the testimony of others, Korean and American, balanced against this one, unverified CIA report? Why wasn't other CIA material released as well? I am sure there are documents at the CIA, perhaps even in the possession of this Subcommittee, which repudiates this allegation.

You know, Mr. Chairman, that this accusation of Jong Pil Kim founding the Unification Church is not true. It is the same thing as saying that Christianity was founded by Julius Caesar. Or better still, can you, in your wildest dreams, imagine William Colby or Richard Helms, former Directors of the CIA, setting up a religion as a vehicle for American foreign policy? Would the follow-

ers be called "Colbyites" or "Helmies"? Nothing in the world could be more incredible than to suggest that the Director of the KCIA, or your own CIA, could ever establish a church like the Unification Church. I am shocked that you even entertain the notion. And if anything destroys your credibility in the eyes of the world, then this surely will.

I will bet that even the U.S. CIA would not dare to come before this Committee and swear that the report you have released is true and accurate. You know it is a lie. Then why is the U.S. Congress, in the person of Honorable Donald Fraser, giving this pseudolie authentication? Why is this kind of lie unleashed to the world without checking its validity? Do you have any idea how much damage this kind of lies does to the Unification Church and each and every one of its members?

The very next day after you released this material newspapers all over the world made front page headlines similar to the *Washington Star*—"*Moon's Church Founded By Korean CIA As Political Tool Panel Says.*"

Now, just look at what the *New York Times* did to us in an article on March 16, 1978 by Richard Halloran titled: "UNIFICATION CHURCH CALLED SEOUL TOOL House Panel Releases Documents Linking Sun Myung Moon to Korean Lobbying Efforts" It says: "A House in-

vestigating subcommittee today released intelligence reports asserting that the Rev. Sun Myung Moon's Unification Church was founded by a Director of the Korean Central Intelligence Agency, Kim Chong Pil, as a political tool in 1961" There are two steps involved in this process:

Step #1—This Subcommittee, in the powerful name of the U.S. Congress, gave unqualified authenticity to a so-called Intelligence report, which is trash, total lies, distorted and vicious in nature.

Step #2—It was carried in papers like the *New York Times* which has never treated Reverend Moon objectively; yet the *New York Times* is quoted throughout the world like the Bible, thus giving the reports legitimacy. All the papers of the world need to print is one line...“The *New York Times* said.”

Mr. Chairman, now much more must we suffer because of this Committee. Tell me Mr. Chairman, why did you do this to us? On March 15, 1978 this Committee did such harm, you cannot begin to imagine. The U.S. Congress literally christened us as KCIA tools. When any genuine religious organization is associated in the public eyes as a tool or the KCIA or any CIA, that is the ultimate blow—there is nothing more you can do to try and destroy it.

Mr. Chairman, the Unification Church was founded by God,

not by man. Rev. Moon is just His chosen instrument. It may appear to the world that our doomsday has come, but just as Jesus flourished ever more after the resurrection, and the Christian Church became stronger then ever, so will the Unification Church. How do I know this—because I heard the voice of God. And the Unification Church is founded by Him and God and His truth is eternal and no man can put it asunder.

### *Rev. Moon Is The Target*

As one reads the public memorandum of April 14, 1977 of this Committee, it becomes obvious that this Committee's main target is Reverend Sun Myung Moon. I quote in part: “1) Operational ties between the Korean Central Intelligence Agency and organizations headed by the Reverend Sun Myung Moon.”

In spite of the potential breadth of the investigation, the majority of the allegations and so-called pieces of evidence in the memorandum are written in such a way that they point directly to Reverend Moon. Even when it is obvious that it is actually other people who are in question, the memorandum leaves out their names and leadingly refers every time to “associates of Reverend Sun Myung Moon.” Thus, all allegations are designed to ultimately blame Rev. Moon. It is clear from the slanted wording that the Subcommittee is trying to bring all

focus upon this one innocent man of God, even when the implications have no real relationship to him. I as a person and members of the Unification Church as a whole, resent and abhor this lack of courtesy toward one of the great spiritual leaders of our time.

Certainly the spirit of American law does not hold Pope Paul responsible for all the actions of his Cardinals and all Catholics.

Rev. Moon is the man who awakened to the Divine call of God at the age of 16 years. He is a man who toiled and sweated his entire life in search of truth; a man who, without the help of God, would have been dead many times by the worst kind of Communist torture in the worst kind of concentration camp in North Korea; a man who has been outspoken as a modern-day prophet without fear for the wickedness and ungodliness of nations and people and was in fact tormented and persecuted by his own government of Korea for so many years.

Rev. Moon obeyed the message of God to come to this country in 1971 and ignite the hearts of the people of this nation and openly proclaim the message of the Kingdom of God on earth. *Will you and Christians of this nation deny that God is alive and still able to speak through His prophets? Will God's prophets still be persecuted for speaking truth which is unpopular?* The answer is yes! Rev. Moon, being a prophet of God, speaks God's

truth without fear. He demands repentance, as God demands. His message is painful to accept, but therein lies salvation. America has shown mixed feelings toward this great man and his message. America has rejected, yet some have accepted. Yet one thing is sure. Rev. Moon has created a whirlwind in this country, rekindling the American dream. And many notable theologians have been compelled to admit about the Unification Church, as stated by Dr. Sontag: "We have witnessed in our own lifetime the birth, growing pains—and will see the maturity—of a new religious movement."

#### *Is the Unification Church Political?*

By trying to connect Reverend Moon and the Unification Church to the Korean CIA, this Committee is actually trying to deny that the Unification Church is a bonafide religion. You are trying to reduce it to a mere political organization. Whether or not one considers the Unification Church heretical, it cannot be disputed as a genuine religious organization. If one claims the Unification Church is political, then he must add that all churches and religions are political as well because the Unification Church is really no different in practice than the Roman Catholics, the Protestants or the Jews.

If we really look at the record, we'll see that the Unification

Church has been far less political than all other American religious organizations. Then to be fair, one would have to investigate many other religious organizations as well. Perhaps he should start with the United Church of Christ and all the religious groups who demonstrated against the Vietnam war, or those groups who actually sent aid to North Vietnam. And he should perhaps investigate all the Jewish groups for potential ties to the Israeli government. And what about the Roman Catholic ties with the Vatican or Anglican ties with England, or the ties of the Moslems to Arab states or of Hindus to India?

If this discriminatory treatment goes unchecked it will set a dangerous precedent for future governmental prosecution of any religion which happens to have membership ties to any foreign country, or which may find itself connected through race or national origin to any scandal, no matter how unrelated.

This is the worst kind of jingoism. It has nothing to do with the faith of a true patriot, since it is based on narrow-minded nationalism and race prejudice.

The danger is not limited to the Unification Church in scope. As long as the religious rights of any people are being infringed upon at public expense through thinly disguised vendettas called investigations there is danger for every religion.

So far I have spoken in defense of Rev. Moon and the Unification Church. Now let me dwell on the defense of Korea and my own activities in the Korean Cultural and Freedom Foundation.

### *In Defense of Korea and My Activities*

The Korean peninsula is primarily bordered by Soviet Russia, vast Red China and of course half of Korea itself is under what is probably the worst kind of communism headed by the Kim Il Sung regime.

Outside of this perimeter is the island of Japan. As you know, Japan has no self-defense capability and the Communist Parties are strong in the Japanese Congress. The North Korean factions are also quite strong in Japan.

Little South Korea, with a population of 35 million people, stands imprisoned in the midst of all these overpowering communist forces and is just trying to survive.

We are *scared* of the communist takeover. We fear this happening so much that we would give very lives to stop it. We saw our small country practically overrun by Communists in 1950. I fought that war. We have had millions killed and taken to the North. We cannot afford to have the same situation happen again. Too much blood—too much tragedy. Our hearts bleed as we remember such things. With any amount of sacrifice necessary we cannot allow an-

other invasion from the North.

With the above situation, the Korean Government must have been concerned and irritated by the planned withdrawal of U.S. troops, announced in 1970. Of course the Korean people were disheartened by the prospect of a U.S. withdrawal. The government, as well as the people, know that the U.S. presence is vital for our national security. Both the government and the people have become very desperate and they want to do something about it. This is the natural instinct for *survival*.

So when the U.S. withdrawal became definite, everybody jumped on the bandwagon to do something to hold the friendship and attention of America. Practically a hundred different public relations campaigns were launched, not only by the government, but by many private organizations who have some connection to the U.S. There may have been some misjudgments; there may have been some overzealousness, and to me the key of today's tragedy of the so-called "Korea-gate" is a result of "overzealousness and misjudgment."

Some businessmen captured the opportunity. They enjoyed a field day. All they had to do was show to the Korean government their power of influence in the U.S. Some officials might have clutched at this the way a drowning man clutches at straws. I don't

know what they actually did, but I do know one thing: I do not condone any illegal activities; my principles will not permit me to resort to methods such as buying influence with money. So I have never engaged in such activities.

But promotion of goodwill and friendship between Korea and the U.S. on a people-to-people level, yes, I certainly did, and did my utmost best. I believe in it. That was the sole purpose of KCFF and projects like the Little Angels. I genuinely wanted to see a closer tie, closer cooperation, closer friendship on a people-to-people level between Korea and the U.S. I brought the Little Angels, a Korean childrens' folk dance troupe, to this country eleven times. That was one of the most beautiful examples of promotion and goodwill between two countries.

Former Senator Fulbright, a harsh critic of ROFA, came to see them two times and his heart was melted. Millions of Americans have seen the Little Angels through the live performances and through T.V. I have not yet received one single negative comment.

In fact one U.S. Senator wrote this to us in 1976: "The program was beautiful. It was well done and it was inspirational. I am sorry that it wasn't produced on television so that every citizen of my country could have seen it. I want to thank you, your country





*Col. Bo Hi Pak presenting his statement to the House Subcommittee on International Organizations, March 22, 1978.*

and all who were involved in this wonderful performance.”

One of the high officials of the State Department wrote: “On behalf of the Department of State and the American people I wish to thank you for bringing your group to America and giving us such a fine salute to our Bicentennial.”

I was surprised one day to receive a letter from the U.S. ambassador to Australia: “In my opinion, this performance did more for Korean-Australian relations than anything the Korean Embassy has done.... Since this was sponsored by an American Foundation, I have been wondering whether anything comparable is available from your Foundation or any other organization in the United States.”

In 1971 the Little Angels were invited by the Queen of England for a Command Performance in London. The delighted Queen Elizabeth invited all the troupe to a Royal Reception after the performance, which has never occurred in the British protocol. The Little Angels have given 1600 live performances on the world stages, appeared on 200 T.V. programs and appeared before over 30 heads of state as their guests.

Radio of Free Asia (ROFA) was organized in the same spirit—to promote goodwill and friendship upon the common spirit of freedom and to provide some critical service via broadcasts to

the oppressed millions behind the Bamboo Curtain. From the very beginning, ROFA set out to be a citizens radio for freedom, seeking no subsidy from any government except moral support. General Eisenhower gave us the slogan for ROFA—“Bridge of Truth”. ROFA has broadcast truth of the free world to victims behind the Bamboo Curtain from transmitters leased from Korea, the Philippines, Laos and Vietnam before the fall of Saigon.

When the U.S. put the first man on the moon ROFA made sure people behind the Bamboo Curtain knew about this historical achievement. When the POW/MIA plight became great, ROFA launched a spectacular humanitarian crusade to arouse the world protest against inhumane treatment of POW's. And ROFA made sure North Vietnam knew the angry world opinion through 225 special programs into North Vietnam. Many Senators, Congressmen, government and civic leaders and POW/MIA families voiced their anger from the ROFA microphone. It was one of the most righteous humanitarian crusades in modern history. And we received “king size” thanks from the families of the POW/MIA's.

Understanding our goal, the Korean Government and people supported this program of ROFA. They believed in our sincerity and knew our objectives were good for

Mr. Chairman, today you are rehashing the same old material and trying to make a scandalous new case out of what has come to be "old-hat." If this poor Korean man committed even one single wrongdoing, one illegal act, or made any trivial amount of fraud, I would be in jail now. I would never have survived such total bombardment. I survived only because I have not done anything wrong or illegal.

The IRS instituted a most comprehensive investigation, the Justice Department certainly launched a full scale investigation by both the FBI and the Criminal Division. They evaluated information from the CIA and the Department of State as well and came to the conclusion that there is no basis for any of the put-forth allegations.

These investigations were not only looking to find guilt concerning the Foreign Registration Act, but also to see if there had been any criminal wrongdoing. The Criminal Division found no evidence of fraud anywhere. They came up empty-handed—they concluded there was no case.

Mr. Chairman, let me invite your attention for a moment to a memorandum to General, Internal Security Division, Justice Department, from James C. Hise, Chief Registration Section dated March 16, 1972: "also enclosed with Mr. Johnson's letter was a secret memorandum of informa-

tion regarding subject's (ROFA) background and its alleged connection with the South Korean Government.

"It is clear from Mr. Johnson's letter that the State Department considers subject a thorn in the flesh and a potential source of embarrassment...it seems quite clear that what Mr. Johnson has in mind is a suggestion of some means by which to put an end to subject's activities.

"The information in the secret memorandum indicates that the persons associated with subject are men of questionable reputation, that they are believed to be members of the Korean CIA, and the subject is devious, not to say deceitful, in its activities. This information also suggests that subject is a creature of the Korean Government, but this allegation is not established by competent evidence.... There is no information of any relevance to this inquiry in other material."

If Mr. Donald Ranard, of the State Department Korean Desk at that time, was so certain of wrongdoing, why didn't he produce some "competent evidence" to support his allegations. Also, Mr. Chairman, am I to understand from this memorandum that the State Department is asking the Justice Department to do its dirty-work? Is not the State Department asking the Justice Department to find "some means" to accomplish the predetermined

both the U.S. and Korea. I said "support", but NOT MONETARY support, and not control. They gave us their blessing, they gave us their moral support and we were flourishing until the State Department zeroed in on us as part of a pre-determined plan to destroy ROFA and KCFF as a whole.

In 1971 hell fell upon ROFA and myself. Upon the persistence of the State Department, a full-scale investigation of the F.B.I. and the Justice Department was launched. They literally brought me before the judgment seat. Simultaneously the IRS launched their full scale investigation.

Mr. Chairman, no one could survive such investigations by two of the most powerful federal agencies, FBI and IRS and the pressure of two almighty Departments, State and Justice all at the same time. If I had done anything at all wrong or illegal, however slight, I would not have survived the 1971 ordeal. And if I had not faith in God I would have been broken during those judgment days. Then after a year long investigation what did they find? NOTHING. ABSOLUTELY NOTHING. I was cleared from the FBI, IRS and Justice Departments. The IRS found nothing and sent me this letter of a "clean bill of health" referring to KCFF: Dated: September 29, 1971 "After reviewing your activities and examining your financial records for

the above year(s) we find that your Federal tax-exempt status continues. The return(s) for the year(s) indicated are accepted as filed."

District Director

On March 16, 1972 Acting Attorney General, Richard Kleindienst wrote a final letter to Secretary Johnson of the State Department: "...you advised that the Department of State would have no objection to the Federal Bureau of Investigation instituting a full scale investigation of the organization known as Radio of Free Asia...."

"The FBI investigation of that organization has been completed. Based on a review of the information made available by the CIA, the Department of State, and the FBI...the evidence is insufficient to constitute Radio of Free Asia as an agent of a foreign principal.... It has also been determined that there is insufficient evidence to establish a violation of the statutes on fraud or the mails or any other federal law which I am chosen to enforce...."

"...This Department is contemplating no further action in the instart matter."

Richard Kleindienst  
Acting Attorney General

The case was dropped. I, KCFF and ROFA all survived the worst test and were proven innocent.

goal—"put an end to subject's activities." If the State Department is misusing its power and playing some sort of underhanded trick, then this Subcommittee should investigate the State Department instead of me. This is a blatant violation of human rights. Certainly President Carter's conscience cannot overlook such a matter.

*My Feelings Toward  
President Park's Government*

On February 27, 1978, the *Washington Post* reported: "S. KOREA ECONOMY OUTSTRIPS THE NORTH'S, CIA STUDY SAYS."

"South Korea has far outstripped North Korea in economic growth in the past decade... according to a new (U.S.) Central Intelligence Agency study.... If Seoul's export markets hold up as anticipated and there is no large-scale war on the Korean peninsula, the CIA predicted South Korea should emerge in the early 1980's with an economy nearly three times larger than the north's.... Some U.S. observers have interpreted South Korea's growing economic strength as proof that Seoul can take care of itself."

These facts are certainly not well known to the American public. In a few more years North Korea would not even dare to plan an outright attack on South Korea because the power difference

between North Korea and South Korea would be so staggering. Was not the U.S. looking forward to the day when Korea would be totally self-sufficient and danger of war would be totally eliminated? Korea has made great achievements toward that goal.

I, as a person belonging to a religion which sees Communism as an enemy of God and mankind, and as a person who regards Korea as the Holy Land of my faith, can appreciate what President Park has done more than most. It is my feeling that it is a blessing in God's will that we have such capable leadership in Korea. The last thing I want to see is for Korea to become another Vietnam.

However, I want you, Mr. Chairman, to know that President Park's government has not in any way favored me or Rev. Moon or the Unification Church. Instead, we have had our programs harassed many times and delayed by mediocre government bureaucrats. Our burden has been great and our heart has been heavy under President Park's government.

The Korean Government is keenly aware of the Unification Church's controversy overseas and bends over backwards to prove to the world that they have nothing to do with the Unification Church. They always want to keep at an arms length away from us, so we are actually fighting just to get equal treatment as other religious organizations are normally entitled

to. Sometimes they go out of their way to torment us in a political gesture to show the world that the Korean Government is not a friend to the Unification Church. Such an innocent and brilliant program like the Little Angels tour has been halted. This is such a great loss for Korea and I deeply abhor such a shortsighted policy very much.

Some might say I speak well of the Korean Government in order to win their favor. Nothing is further from the truth. Let me quote once again from Dr. Sontag: "Now, with the church's rising negative press in the United States, the Park government has pushed it to arm's length again and put their relationship on hold. Church members have trouble getting visas to leave the country now, they say, and they now talk darkly of expected repression. As this book went to the publisher, these fears were confirmed by the arrest of some of the church's leaders in Korea on the charges in income-tax evasion. It is hard to see the church as joining the Park government in secret schemes at the same time its leaders are being arrested." (pages 198-199)

Rev. Moon and Unification Church members could become rebellious against the Korean Government and believe me, it is very tempting to do just that. However, Rev. Moon always insists that we stick to our principles and says: "We are not working for

any government, we are serving God and we must support Korea because God cannot afford to lose Korea to Communism. This is our religious conviction."

Many people may say "if you are a Christian why don't you oppose the Korean Government?" But I tell you, it is not for gain or favor, it is because we *are* Christians that we support the government of South Korea, as long as the freedom to worship remains. The most fundamental human right is the right to worship God. Winston Churchill once said that there is no perfect government and democracy is the worst, except for the others, but man has not yet developed anything better. No one could ever think the U.S. experiment is perfect. However, we have to choose the best and work to make it better. In the case of Korea, we must choose between Park Chung Hee and Kim Il Sung.

Do we have freedom of religion in South Korea? YES! Is there any freedom of religion in North Korea? NO! NONE AT ALL. In fact there are no other freedoms in North either. There is no comparison between the North and South. Then our responsibility, and the responsibility of Americans as well if you truly believe in human rights, is to oppose Communism.

So even if we receive persecution from one government, we shall remain faithful to our religious principles. This is my

position as well as the position of the Unification Church toward the Korean Government.

### *Conclusion*

Mr. Chairman, in conclusion I would like to make one final plea. Anything I have said today, however slight, that disturbed your peace, please forgive me. I said I have nothing against you personally.

For a moment let's forget about this investigation. Forget about the KCIA. Forget about Radio of Free Asia. Let us think for a moment about "Destiny". Destiny of two countries—USA and Korea. It has been a special destiny that America liberated this one small peninsula from the hand of foreign imperial powers in 1945 and gave birth to a new nation in 1948. In 1950 the U.S., in the person of Harry S. Truman, committed to the defense of Korea from North Korean Communist aggression. In three years America lost more than 30,000 gallant men and many more tens of thousands were wounded. America invited 15 nations to join together under the banner of the U.S. to defend this seemingly insignificant peninsula in the Far East.

All these years since 1945 America has invested 160 billion dollars in war and peace. Indeed, this indicates a special destiny. It is truly beyond human comprehension and no man could have mapped out this course. It is God-

inspired and pre-ordained destiny.

Meantime, the U.S. and the world suffered tragedy in the name of Vietnam. America lost 56,571 lives in combat and civilian personnel; another 303,650 were wounded. Over 200 billion dollars were poured into Vietnam. Today it is a lost cause and America's sacrifice was made in vain. This infamous war constituted America's first war defeat in history.

Korea is different. She has not only survived from the ravage of war, but in just one decade she performed a miracle in building a nation right in front of a hostile enemy. Exports surged from a meager \$30 million to \$10 billion in a little over 10 years. Korean people are confident that this nation of 35 million people is now emerging as one of the most industrial nations of the world.

America's 30-year old child is becoming strong, self-reliant, and is now ready to share with the parent—America—world responsibility. After all, the son has grown up strong and ready to give a genuine "thank you" indeed.

On the other hand, there are international forces dedicated to see to it that Korea would become another Vietnam. There are people and nations who are dying to see free Korea destroyed. These people are not just sitting around waiting, doing nothing. They are doing everything possible to guarantee this would happen. Ambassador Graham Martin, testifying

before a congressional committee in regard to some of the anti-war leaders of the Vietnam era, stated they have already mapped out the global strategy saying they "...clearly indicated that the next target would be Korea."

If they should ever succeed, Korea would become another Vietnam—this would be a tragic day for the U.S. and for the world. Yes, Korea cannot survive without the U.S. because Korea's enemy is not just Kim Il Sung, but Russia and Red China as well.

But ultimately the U.S. would not survive without Korea either. Why? For two reasons. Korea is in a geographically strategic position and essential to the future freedom of the world. If Korea turns into a second Vietnam, there would be a third Vietnam and that may very well be Japan. Then who would be the fourth Vietnam?

Secondly, Korea exists as a microcosm of the world conflict. What happens to Korea will happen eventually on a worldwide scale. The destiny of the U.S. and that of Korea are interlocked. I believe, one cannot survive one without the other. I say this not because I am trying to just save Korea, but I speak this as one who sincerely wants to see God's will succeed with the least amount of bloodshed and suffering as possible.

It is God's will that His Kingdom come on earth, as Jesus said:

"Thy will be done, on earth as it is in Heaven." And God cannot bring His Kingdom through communism. God has strategically placed Korea in such a position interlocking the destiny of Korea and America together. God devised this way. It is not man-made.

Mr. Chairman, this special investigation on the Korean-American relations is very much like a two-edged sword. It can do a lot of good in contributing toward future Korean-American relations, or it can do great harm. We have been gaining tremendous lessons through this investigation. Both governments and people alike will become much wiser. Through these common lessons the bonds of the two countries will be stronger.

On the other hand, this investigation has a quality to be used and exploited by our potential enemy and it might permanently cripple the relationship of the two nations, thus pushing Korea one step closer to another Vietnam. And you are holding that two-edged sword in the palm of your hand, Sir. Future history will record just how you used this two-edged sword.

Mr. Chairman, there is an American saying: "You may win the battle, but lose the war." For God's sake, please uphold the God-inspired destiny of our two nations. I plead with you that you must win the battle *and* the war.





# Frontier '78—Its Purpose

*At a National Unification Church Conference of State Directors on January 1, 1978, Reverend Sun Myung Moon spoke seriously about the need for a strong common effort by the religious community to spark moral and spiritual rebirth in America, at a time of crisis. A new program, Frontier '78, has sent leaders of the church on a national tour to explain our concerns, and appeal for help from civic and religious leaders, as well as the public. The following is a statement of the purpose of Frontier '78:*

America's history has been essentially based on a widely shared commitment to Judeo-Christian belief. Now, however, many no longer find the values of the past an adequate guide for modern life. Yet, now common values have not emerged to replace the old. Consequently, many individuals no longer know where to turn, social problems seem insoluble, and the nation has lost its sense of direction.

The crisis of America—of the individual, the society and the nation—is a crisis of spirit; it is a crisis of hope, will and the understanding to choose the right direction.

Certain questions are fundamental: "How should I live my life?" "What kind of society do I want my children to grow up in?" "What role should America play in the world?"

The teachings of the Reverend Sun Myung Moon, founder of the Unification Church, speak to these questions, and to America's crisis of spirit.

What are the most serious problems in America today? Reverend Moon has identified three: the decline of morals; the decline of religious faith; and the rise of Communism.

## **Decline of Moral Values:**

Promiscuity, pornography, marital infidelity, drug abuse, homosexuality, corruption and crime: these are the visible signs

of America's moral confusion, a problem of the young and old alike. In place of the family and traditional values, concepts of "free love" and license dominate the thinking of many. A way of life based on such a self-centered philosophy is doomed to disappointment.

As the Book of Proverbs says, "Where there is no vision, the people perish." (Proverbs 29:18) Where can we turn for this vision but back to God?

Our goal should be to replace the contemporary obsession with self-seeking by a commitment to higher ideals.

*Any individual who sacrifices for his family will become the lord of his family. Anyone who is willing to sacrifice for his society will become its leader. Those who are willing to sacrifice in order to save their nation will be the leading group of that nation. Any nation which sacrifices and serves the world will lead the world.*

Rev. Sun Myung Moon  
A Prophet Speaks Today (p. 42)  
New York, 1975

*The family, nation and world are the cumulative form of individuals. Our conclusion is that only if individuals are good, can the society be good. The family is the fundamental unit of society. If you cannot find the ideal in your homes, you can never create a society or nation which is ideal.*

Rev. Sun Myung Moon  
A Prophet Speaks Today (p. 65)  
New York, 1975

## **Decline of Religious Faith:**

The church has always been at the very center of American society and the problems of today's society can be traced to the decline of the influence of religion in American life.

The Unification Church sees itself as a catalyst to inspire all denominations to work together to revitalize the spirit of the American churches and restore hope in the American community. Reverend Moon calls upon members of the Unification

Church to serve other churches and the community as the only way to fulfill God's expectations of us.

*Our movement is not to sacrifice the individual, family, tribe or nation for the benefit of the Unification Church, but to sacrifice ourselves for the benefit of the whole nation and other churches.*

Rev. Sun Myung Moon  
From a speech on December 11, 1971

Church attendance has declined precipitously to 40% of the American public from its mid-50's high of 70%, according to a recent Gallup Poll published in the *Yearbook of American Churches*. But Sunday church attendance and large congregations are not themselves true measures of religious faith.

Our goal must be...

*...to bring God back home. We must have churches filled with fiery faith; we must create new homes, where our families can be really happy, and we must finally create a new society; a new spiritual nation where God can dwell.*

Rev. Sun Myung Moon  
"God's Hope for America"  
Washington, D.C.  
October 21, 1973

## **The Rise of Communism:**

As our people have lost their sense of direction our national leadership has foundered. America's defeat in Vietnam and the crisis of the Watergate are only the more obvious examples of this phenomena.

The Unification Church believes that America is in a unique position to serve God as a nation by promoting world peace, prosperity and freedom.

*In America you must not think that you have such great wealth because you yourself are great. The blessing of God came so that God could use this nation as His instrument to*

*save the world. Unless the leadership of this nation lives up to the mission ordained by God, many troubles will plague it.*

Rev. Sun Myung Moon  
A Prophet Speaks Today (p. 101)  
1975

One of the greatest obstacles to the realization of God's will is Communism. Religious leaders should be in the forefront of the struggle against Communism.

*The most vicious problem of all is Communism. Because Communism is a God-denying ideology the churches who believe in God should spearhead the movement for victory over Communism.*

Rev. Sun Myung Moon  
House Caucus Room  
United States Congress  
December 18, 1975

*In practice, in hope and in ideals we must exceed the communists.*

Rev. Sun Myung Moon  
A Prophet Speaks Today (p. 114)

## **Frontier '78**

Before we can go forward, we need to know what purpose God is calling us to, the vision God has for America and for each one of us. Reverend Moon is calling America to rebirth—not just to return to old beliefs and values, but to pioneer new spiritual frontiers.

Frontier '78 is our campaign to give to others the vision of hope and the inspiration which we, the members of the Unification Church, have received from Reverend Moon. Many had previously seen their friends or even family members destroyed by alcohol or drug abuse. The daily news testifies to America's desperate need for new hope and inspiration. Can anyone confidently deny that Reverend Moon's message may be just what we need?

Just as Jesus Christ was misjudged by his contemporaries 2,000 years ago, accused of breaking the law when he said he had come in "fulfillment of the law," so many contemporaries of Reverend Moon may tragically misjudge him. We who know the truth about Reverend Moon, who for five or ten years have worked with him as members of his Church, have a responsibility to speak out.

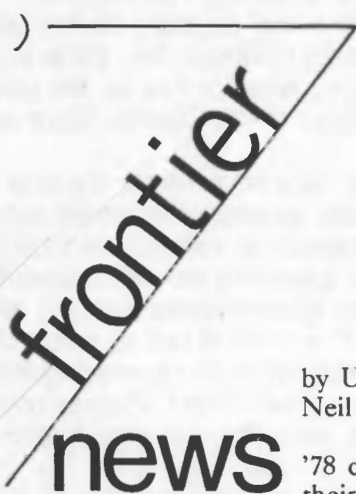
Reverend Moon came here from Korea, not able to speak the language, unsure of the reception he would receive, because he knew the importance of America in God's plan to restore the world. Who else is working as hard to save America? What are the churches and governments doing to restore respect for moral decency? The faces of our cities are disfigured by pornography, which is multiplying and spreading like fungus. What are our churches and government doing to restore love to families as people turn away from marital fidelity and responsibility in the name of a "new morality".

For hundreds of years people the world over associated America with the word frontier. Colonialists came from the Old World to settle the new American frontier. Pioneers pushed the boundary of the frontier further and further back, from the Massachusetts Bay Colony to the shore of the Pacific Ocean.

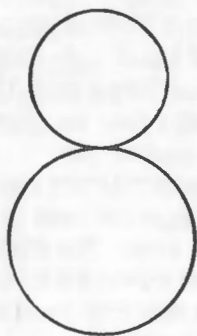
America has been known as a pioneer of other frontiers too. In 1776 the frontier was representative government; in 1865 it was Civil Rights; in 1930, economic opportunity. The innovative and creative genius of the American people has contributed immeasurably to the pushing back of the frontiers of human knowledge too.

The greatest frontier of all remains to be explored and conquered—the frontier of human brotherhood, a frontier of the spirit. Frontier '78 marks the beginning of a new pioneering era in American history. This is our task.

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frontier  
news



by Unification Church President  
Neil Salonen.

I have visited three Frontier '78 cities since the beginning of their first tour, New Haven, Connecticut; Boston, Massachusetts, and Tallahassee, Florida. The experience has changed my idea of the kinds of people who are interested in the Unification Church, and their reasons. Not just college students or drifters, but people on all levels of society, from the man on the street to university deans, really want to know what the Unification Church is all about. And their questions go beyond the hackneyed, "Do you brainwash your members? Do you believe that Reverend Moon is the Messiah?" Instead they ask, "What do you believe about the trinity? I've heard that you place a great deal of emphasis on the family. Could you explain its place in your theology? What makes Reverend Moon different from Billy Graham and

by **LOUISE STRAIT**

Since the beginning of 1978, three teams headed by national Unification Church leaders have travelled to each state in the U.S.

The mission of the three teams, the Frontier '78 project—is two-fold: to inspire local membership and educate the public about the purpose and activities of the Unification Church. A typical visit of the team will include fellowship with the members, their friends and their families; public talks; media appearances; and visits to local leaders who have expressed an interest in learning about the Church. Following is an impression of two visits made

other contemporary religious leaders? To what factors do you ascribe the brainwashing controversy? What makes you think that the Unification Church will last?"

These questions were consistently asked in each of the three cities I visited. All forms of the media have asked: "What do you *really* believe," have waited to hear the answer, and have printed or broadcast the response. Professors have asked to be taught the Divine Principle. Ministers have asked the Frontier '78 spokesmen to explain the teachings of the Divine Principle to their Sunday school classes.

Why this response? Perhaps because the usual charges of brainwashing and family alienation have worn thin and people are looking for more substance on which to base their opinions. Also, many people are genuinely concerned about the questions which the Divine Principle raises and never took seriously all of the superficial or inaccurate charges brought against us. Certainly the hand of God is working across this country. And Rev. Moon of course tells us we would not be paying for past failures in history but would be moving on from level ground to build for the future.

My impression of our own responsibility is clear. First, we must change our concept of who can become a member or supporter of the Unification Church because the range of interest is much

broader than most of us think. Second, with the interest in our beliefs increasing every day, we must ground ourselves in knowledge of the Divine Principle so that we can communicate to them what they need to know.

### **Boston**

On January 18 I attended a talk given by Mr. Salonen in Boston entitled: "Destined for Controversy."

Mr. Salonen began his talk by describing common response he has seen in the people he has met during the "Frontier '78" tour. On the one hand, people say that they are very impressed with our members, especially with their enthusiasm. Then, inevitably, the question comes up: "I don't understand why there is so much controversy surrounding your Church."

The most basic answer to that question, Mr. Salonen pointed out, is that Reverend Moon is a prophet, having received a new revelation from God. "While the revelation stands on the foundation of the past and has much in common with other religions, his message is new. That something new is what has answered so many questions for those of us who have joined the Church; at the same time it excites other people, who can't accept new things so easily."

Many people, Mr. Salonen noted, have a hard time believing that America, the land of freedom,



*Reverend Moon meets with the three Frontier '78 teams. Standing directly behind Rev. and Mrs. Moon are the three team leaders. From left: Dan Fefferman, President Salonen and William Bergman.*

has difficulty in accepting new religious ideas. "But a look at the historical record is very surprising," said Mr. Salonen. "Many groups, such as the Puritans, who came to the U.S. in search for religious freedom, did not extend that freedom to other groups."

He went on to give background about the struggle of Irish Catholics in Boston as well as the trials of the Mormons and other religious minorities. "The Mormons were literally thrown out of the country. No one wanted Utah, so no one minded that the Mormons had it. Later, Americans found out that Mormons were patriots, good citizens, and very respectable. A great tribute to this country is the fact that we have moved step by step ever closer to freedom. But those principles have not been accorded abstractly. Rather they have been strengthened when a group seeking freedom has acted as the conscience of the nation. We accept every

group, but only after they assert their rights."

Mr. Salonen went on to give some of his testimony and included his view on the attractions of the Unification Church. "God is continuing to lead His people by revelation, both in the Christian community and other religions as well, working to bring His people back together as brothers and sisters in one true family. Men and women are more important to God than anything else. Our members are finding a great sense of purpose and a new moral commitment at a time when the moral codes of society are breaking down.

"I am never going to say that our way is the only way. I am saying that it has meant a great deal to those of us who have studied the doctrines of Reverend Moon, so much that we have felt called to devote our lives to spread that message so that others might have the opportunity to make the same decision. To those who think that



we may be disruptive, as the Mormons were once thought to be, I can only ask them to trust us and look at the lives we lead and the families we create as we grow."

Mr. Salonen concluded his talk: "I hope that tonight is the beginning of a long and warm relationship, and that you will come to see that the members of the Unification Church are very different in reality from the image which is generally held of us. If you ever meet Reverend Moon, you will see a man who has inspired people around the world to devote themselves to God, a man who has spoken a message of sacrifice and service to a generation increasingly seeking its own personal goals, and a man who has shown people how they can establish value in their lives and in society. It gives us so much pain to hear the things that are said of him when we realize that but for him, many of our lives would have been in utter disarray. Each of us has found tremendous personal

fulfillment in the message of Reverend Moon. I invite all of you to find out what has changed our lives so dramatically."

Afterwards, the Boston center hosted a reception for the guests; many had informal discussions with President Salonen.

### Tallahassee

The first major event of Mr. Salonen's visit to Tallahassee, beginning January 30, was an informal luncheon with ministers and theologians at Florida State University. The group, which included representatives of all denominations met every week to discuss a number of topics, theological and practical. After Mr. Salonen gave them a brief testimony of his involvement in the Church and appealed to them to keep an open mind, one of the guests replied to the effect: "We don't take press accounts of your church seriously. We would like to hear from you exactly what you believe." Thus began a several hour discussion



*Mr. Salonen (center) appearing with Dr. Dean Kelley, theology professor and National Council of Churches official on "Mass Reaction", a popular Boston audience participation show.*

which included a summary of the Divine Principle by Mr. Salonen, numerous questions, and an additional perspective given by Unification Theological Seminary Professor Warren Lewis, who happened to be visiting Tallahassee at the same time. While the guests disagreed with many points of the Principle, they were sincere in their desire to understand our movement.

The rest of that Monday consisted of several interviews at the center. They, like in most interviews in this city, asked: "Why do we need another preacher? We already have Billy Graham and others like him. How is Reverend Moon different?"

That evening, Mr. Salonen spoke at the Florida State University Student Union explaining our beliefs and the origin of our persecution to about eighty guests. Again, Dr. Lewis provided valuable commentary. Questions after-

wards lasted for well over an hour, and still some students came over to the center at 11 pm for more discussion.

The next day, Mr. Salonen spoke to an MFT early in the morning and went on to more press interviews and several appointments with professors at Florida State University. The Tallahassee center had invited its contacts to a dinner at the local Hilton in honor of Mr. Salonen where again conversations went on into the night.

On the concluding day of his visit, Mr. Salonen met with some additional ministers from the FSU campus and continued with press interviews, mostly at the center. Then he brought the visit to a very happy conclusion for the members as he took them all out to dinner. Seated around a large round table, each member got a chance to share his experiences in the Church.



## Church Brings Multi-Million \$ Suit Against Times

*On Monday, March 20, Unification Church President Neil A. Salonen announced the initiation of a ten-million dollar lawsuit against the New York Times by the Unification Church. The suit was stimulated by a March 16 Times article alleging that the Church was founded by the Korean Central Intelligence Agency. Following are the Church's statement about the article and President Salonen's letter of protest to the Times.*

In *The New York Times* of March 16, 1978 an article appeared written by Richard Halloran with the headline "Unification Church Called Seoul Tool", and with the subheading "House Panel Releases Documents Linking Sun Myung Moon to Korean Lobbying Efforts". The article primarily singled out an unevaluated tentative, 1963 report from an unidentified informant on file with the CIA, alleging that Reverend Moon's Unification Church was "organized in 1961 by a director of the Korean Central Intelligence Agency, Kim Chong Pil". The article also referred to another intelligence memorandum which contained the allegation that the Korean Cultural and Freedom Foundation formed in 1965 was the forerunner to the Unification Church in the United States. Halloran gleaned these reports from a 708-page book of documents published by the House Subcommittee on International Organizations. The following are objections to Mr. Halloran's report and to the action of the Subcommittee itself:

—Passages on the Unification Church were contained in a United States Central Intelligence Agency report that was clearly labeled as "unevaluated...and tentative." In an unconscionable omission, however, Halloran fails to mention the status of this report, thus seriously misleading the reader.

—The 708-page book itself is replete with contradictions. For example, on page 459, a December 18, 1964 memorandum by the CIA source says that Kim Chong Pil started the Unification Church one year ago; on page 460 another memorandum dated the 4th of January 1965 states that Kim Chong Pil has been using the Church since 1961. This would have preceded the alleged founding of the Church itself. Such obvious contradictions were never researched by Halloran and apparently never caused any concern to the Subcommittee staff.

—Halloran never contacted the Unification Church for comment or verification on the story, despite the drastic effect his report would (and has) have on the reputation of the Church and the dignity of its members. If he had called us, he would have found out the well documented fact that *the Unification Church was founded in 1954 in Seoul*, by the Rev. Sun Myung Moon; and that Rev. Moon in fact began teaching the basic tenets of the Church as early as 1946—years before Kim Chong Pil and his KCIA even appeared on the scene. Even if he could not reach the Church for comment, these facts are on file with the *Times* itself.

—Halloran's reporting became even more biased when he misinterpreted one of the intelligence reports and alleged that the Korean Cultural and Freedom

Foundation was founded in 1965 as a forerunner to the Unification Church in the whole United States! Again Halloran made no attempt to talk with Church officials to test the veracity of such assertions. If he had, he would have learned that the first Church missionary came to the U.S. in early 1959, and that the national Church was formally incorporated in 1961, and that the Washington, D.C. branch was opened in 1964—all before the creation of the “forerunner.”

—The *Times* itself falsely and irresponsibly amplified Mr. Halloran’s errors on March 19, when it reported in its “Week in Review” section that Congress has now “simply stated as fact what many Americans already believe—that the Unification Church of the Rev. Sun Myung Moon was a Korean Government operation,” thus blatantly misinforming the public that an unevaluated report from an unidentified source has been officially judged “fact.”

The article critiqued above is just one example of the unprofessional standard displayed by Halloran and *The New York Times* in their report of the Unification Church.

—On June 5, 1977 in another *New York Times* article, Halloran quoted Kim Hyun Wook, former director of the KCIA who was soon to testify before the Subcommittee on International Organizations, as saying that Reverend Sun

Myung Moon and Bo Hi Pak, his translator were KCIA agents. However, when Mr. Kim actually testified under oath before the Subcommittee on June 22, he said that he was not even aware of the name of Sun Myung Moon until he (Mr. Kim) arrived in the United States in 1973. This is long after Mr. Kim had discontinued his association with the KCIA and the Korean government. Mr. Kim even said in answer to questions posed by the Subcommittee that Bo Hi Pak was definitely not connected with the KCIA!

In his article of June 23 in *The New York Times* reporting this testimony, Mr. Halloran conveniently ignores the contradictions between Mr. Kim’s testimony under oath and his alleged interview appearing in the June 5 article.

This record of shoddy journalism in *The New York Times* is further documented by an article on May 25, 1976 by Ann Crittenden which carried earlier unfounded allegations of the Church and Reverend Moon being connected with the South Korean government. Miss Crittenden contacted the Church *only* one hour before this story went to press giving the Church that much time to answer such rumors as the Church receiving special favors from the right wing Japanese industrialists, the Korean government, the U.S. Justice department and the KCIA. In this instance the South Korean government issued a statement

on May 26 denying any connection with Reverend Moon or the Church.

When the Church offered to debate Miss Crittenden on the charges, she declined. The Church did hold a press conference refuting the article.

These abuses are further

multiplied by other newspapers which picked up the *Times'* News Service and use *The New York Times* allegations as a springboard for more outrageous attacks on the Church.

—For instance, on October 24 and October 28 the *Chicago Tribune* printed stories speculating



Church member Dan Fefferman lead hundreds of members in prayer at a demonstration in front of the New York Times building. The demonstration, attended by nearly a thousand members and supporters, coincided with the Church's announcement of its lawsuit against the Times.

as to whether or not the source of income for the Church was from the KCIA. To be specific, on October 24 the story alleges that federal auditors are investigating whether the Church's "\$12 million annual income" comes solely from "selling trinkets" or from "another source", an apparent insinuation that our funds come from organizations such as the KCIA. The October 29 story reverses direction and asserts that the IRS is investigating the Church to determine whether any of its "\$40 million income" is turned over to the KCIA.

—The recent stories by *The New York Times* were picked up by numerous papers both in the U.S. and abroad. A *Washington Star* headline reads "Moon's Church Founded by Korean CIA Chief as Political Tool, Panel Says". Several Japanese papers carried the story with banner headlines on the front page.

It is obvious that Richard Halloran of *The New York Times* has been fed a great deal of information about the Unification Church from the House Subcommittee on International Organizations chaired by Congressman Donald Fraser. This Subcommittee has flagrantly abused its power and Mr. Halloran has compromised good journalistic standards by being a mouthpiece for the Subcommittee. A list of the Subcommittee's abuses follows:

1. On May 27, 1976, Unification Church President Neil A.

Salonen met with Representative Fraser, the Chairman of the Subcommittee. At that time he volunteered all information relevant to the question before the Subcommittee and offered to be available to answer any other questions that might arise. Concerned that this inquiry would be misinterpreted by the public as a Congressional investigation of the Unification Church and its religion, and that Church members would suffer embarrassment and discrimination as a result, Mr. Salonen sought to resolve the Subcommittee's questions quickly and quietly.

On that same day, Congressman Fraser responded with assurances that he would show respect for the privacy and religious freedom of Unification Church members, but less than a month later he "invited" Mr. Salonen to appear in a public hearing against unqualified and prejudiced "witnesses". Even without Mr. Salonen's participation, this format instigated a trial-by-media of the Unification Church.

2. Witnesses called by the Subcommittee to testify in public session have been unqualified and irresponsible, and have made unfounded sensationalistic charges, using the Subcommittee as a platform to play the media. Robert Roland, who testified June 22, 1976 has no expertise in Unification Church affairs whatsoever, but has sought any forum possible

to attack the Church because his wife joined the Church more than 10 years ago. Chris Elkins who testified September 27, was an unstable Church member for several months, leaving and re-joining the Church on no less than four occasions. He held no position of any stature in the Church and his testimony is replete with falsehoods. Allen Tate Wood and Jai Hyon Lee overstepped their areas of expertise to indulge in speculations, innuendo, and groundless allegations. The Subcommittee let these smears pass unchallenged into the public record.

3. The Subcommittee has repeatedly leaked confidential information to the press in frequent violations of its own rules. *The New York Times* reported Richard Halloran apparently obtained a copy of Unification Church President Neil A. Salonen's confidential testimony, given in executive session. Mr. Halloran quoted from this highly sensitive, private material in articles published by *The New York Times*.

4. Members and former members of the Unification Church with no apparent relevance to the Subcommittee's mandated area of concern have been contacted by the Subcommittee investigators and threatened with subpoena if they declined to cooperate. The Subcommittee has refused to clarify its purpose in its pursuit of such individuals.

5. The father of one Church

member was contacted by Subcommittee "investigators" and ridiculed for approving of his child's membership. The conduct of Subcommittee staff in this and other instances has demonstrated that—far from impartial investigators—staff members are actively working to damage the Unification Church.

6. In formal session, the Subcommittee exceeded both its mandate from the House of Representatives and its authority under the Constitution in probing the personal and religious association of Dan Fefferman, National Missions Coordinator for the Unification Church.

The aforementioned abuses both of *The New York Times* and the Fraser Subcommittee are not just isolated and unrelated incidents but have caused a chain reaction of religious intolerance and bigotry. Because of allegations of political motivations, the Unification Theological Seminary charter was postponed for years; in New York City, tax exemption was not granted for Unification Church properties; and nationally, Unification Church members have been subjected to ridicule and abuse because of the false charges of political connections against their religion.

We call upon all responsible members of the press to help us rectify the damage that has been done by the Fraser Subcommittee, *The New York Times*, and Richard Halloran. □

# Church Responds to *Times*

March 19, 1978

*The New York Times*  
229 West 43rd Street  
New York, New York

Dear Sirs:

I am writing this letter to officially protest the statements in your paper on Thursday, March 16 (Richard Halloran: Unification Church Called Seoul Tool) and Sunday, March 19 (Week in Review) which are biased in their selectivity, misleading in their incompleteness and have already caused painful, unjustified humiliation to the millions of members of the Unification Church worldwide.

I have instructed our attorneys to take aggressive legal action to recover damages in the amount of \$10 million, which in itself could never undo what your vicious libel has done. Your Richard Halloran failed to follow basic reporting ethics or even common decency by carrying the Unification Church response to an unevaluated, tentative 1963 CIA report *which is absolutely false*. His re-publication of that unevaluated document and characterization as fact has done our organization irreparable harm. This could have been avoided even if he had checked the file of the *New York Times* which must be filled with materials we have given to you over the years. In fact, your Eleanor Blau



of the *Times* is the only reporter for a major American newspaper to have had an extensive personal interview with Reverend Moon himself in 1972.

As a result, the incredible humiliation to our members in Japan, where your incompetent reportage was printed as fact, cannot be easily vindicated. I have received calls from all over the country and Canada asking in shock about reports of that article.

Has Mr. Halloran, operating for so long almost as a conspiracy with such as Mr. Mausey (formerly of the Fraser Subcommittee staff) become so biased that he is unable to continue reporting two sides of every issue? Has the *Times* become vindictively angry that the Unification Church has continued to grow and prosper despite your continued negative reporting of our activities? Do you have the moral courage to take steps to rectify this outrage?

I am anxiously awaiting your reply.

Sincerely yours,

Neil Albert Salonen  
President

In the golden age of Asia  
Korea was one of its lamp bearers,  
And that lamp is waiting  
To be lighted once again  
For the illumination in the East.  
—Rabindranath Tagore

