

TODAY'S WORLD



RELIGIOUS LIBERTY AUGUST/SEPTEMBER 1984
AND THE FIRST AMENDMENT



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FIRST BLESSED CHILDREN'S 21-DAY TRAINING PROGRAM

Belvedere,
June 20 - July 10, 1984
Coordinator: Hyo Jin Nim

**HAPPY BIRTHDAY,
KOOK JIN NIM!**

July 12, 1984

**HAPPY BIRTHDAY,
SUN JIN NIM!**

July 13, 1984



K. Owens/N.F.P.

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Front cover: At the Senate Hearing on Religious Liberty held June 26, 1984, in Washington, D.C., Father was welcomed as an honored guest. From left to right: Senator Orrin Hatch, Rev. Everett Sileven and Father. Photo: Hitoshi Nagai (CAUSA International).

Errata: In the July issue, p. 23, 24, & 25, the photo credits should read instead of "William York/ University Times", "William York/World University Times," and pages 35,35 and 37 instead of "Hitoshi Nagai (Causa Int.)" read "Hans Jordan (New York Tribune)."

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*God wanted to see unity between all things,
not through power or money or knowledge,
but through the power of love.*

만물의 날

DAY OF ALL THINGS 1984

REV. SUN MYUNG MOON
MAY 31, 1984
WORLD MISSION CENTER

Translator, Col. Bo Hi Pak

As you know, we have several special holidays in the Unification Church which the rest of the world does not celebrate. The first one is God's Day, then Parents' Day, Children's Day, and Day of All Things. What other great days do we celebrate? We celebrate the True Parents' Birthday, the Day of the Victory of Love. Also we now celebrate the most recent holiday—the Day of the Love of God.

You are here today to celebrate the Day of All Things. Does such a phrase sound funny to you? If there had not been a fall of man, we would not have needed so many celebrations. The most central day would simply have been Parents' Day. As you know through the Divine Principle, we go through the indirect dominion and the direct dominion of God. Adam and Eve were supposed to receive their marriage blessing from God and that day would have marked total harmony between the indirect dominion and the direct dominion. If that day had come to humanity—that day of perfection—it would have been the day of celebration of everything, including the meaning of the Day of Victory of Love, the Day of the Love of God, the Day of the Victory of Heaven, and the Day of All Things. All these days would have been included within that one special holiday.

However, the fallen world came into being. People have parents, certainly, but what kind of parents? All parents are separated from God; thus they are fallen parents. Certainly there are children in the world, but they too are fallen. All the things of creation existed before humanity did. If God could have claimed ownership and dominion over all things, then there would not have been a problem. All things would have been in a totally different position.

THE CENTER OF MANKIND AND THE UNIVERSE

Many people ask why God created the universe, or what is the purpose of creation. Furthermore, people wonder why God created humanity. Isn't it a natural question to ask who is the owner of this universe and mankind? Who can claim ownership of them? This is an unlimited universe—the word "vast" isn't enough to describe it. There may be at least one hundred billion more planets the size of Earth in the universe; there are billions of stars in the galaxies. They are all in motion. You know how frequently automobiles collide with each other on the freeway, but the planets and stars do not. They maintain their constant motion within the framework of order and discipline.

Anyone who, knowing these things, says that the universe is just the product of randomness or accident must simply be crazy. The human body consists of approximately four hundred trillion cells; each cell maintains its independent life and we could compare the distances between them to the distance between the earth and the sun or other planets. There is a mini-universe within each human being. When you are turning around, the whole universe is moving! The distance between two different cells can be compared to the distance between the earth and the sun—such is the ratio of distance between the micro-particles within your body.

The human body appears to be solid, but there is far more space than solid mass. So where is the center or focal point of your body? Furthermore, who is your master or the owner of



your life? These are the two basic questions—who is your center and who is your owner, your master.

Human existence is further divided into the duality of men and women. This is quite convenient—it could be compared to the woman being the left arm and the man the right arm, both parts of the same body. Clearly the left and right arms work together smoothly in any body. Even if they have some conflict, they have to cooperate and come together to get anything done! If you want to eat your dinner, you need both arms—one holds the fork, the other the knife, for example.

THE CENTER OF HUMAN BEINGS

After considering all these things, the basic, fundamental question remains: who is at the center, who is the master? What is the center of men and women? What is their central point? What is the physical center of a person? Is it the head, the arms, or what? Someone might claim that the head is the most important and therefore the center of a person. So all you really need is a head to be a man? Physically speaking, the brain is certainly the central command post. However, people are more than just their physical selves; we also have spirits. What is the spiritual center of people? It is heart. Where is the spiritual heart located? The Oriental concept of the location of the heart, rather than in the center of the chest, is that it is in the bosom. Likewise, the conscience according to Oriental thought is linked with the heart.

As long as a person has a good brain and a healthy conscience, then he or she can be qualified to live as a man or woman. That is all you need. We have a physical body and a

spirit. What is the point at which the two things become harmonized? Dr. Kim, you just graduated from 120-Day Seminar, so you answer the question! Even this Ph.D. hasn't ever thought about this question! Actually, this is a most crucial question which relates to everyday living. Does it interest you? Yes, it does. All the trillions of cells that are woven together within your body—from the top of your head to the bottom of your feet—must have a central point somewhere. There must be a point which vibrates in the center, harmonizing and focusing the rest of the body. Where is it?

That point is the place which distinguishes men from women. Where is that place? Raise your hands if you know. You are poor students! What makes a man a man and a woman a woman? What is the difference? It is that one point, that one thing. This is a law of nature. You understand this, right? There is a symbol to indicate the male and female instruments. The physical body and the spiritual body are one hundred percent united in the particular organ of men and women.

When people grow toward maturity and become teenagers, they become sensitive to love. When their love begins to activate, the physical as well as the spiritual senses combine and focus the whole body toward love. Men and women start to pull each other. They start to attract each other and turn toward each other. When a plus and minus come together and are totally united, they start to turn and speed up, and they have the tendency to be pulled apart. That is why we have "God's mechanism" to keep us together; through those parts, we can stay together in one hundred percent unity.

*Love penetrates everything in men and women.
It goes through all the trillions of cells in the body
in just a second, like lightning.*

LOVE PENETRATES EVERYTHING

Love penetrates everything in men and women. It goes through all the trillions of cells in the body in just a second, like lightning. There is nothing that love cannot penetrate. In Oriental thinking, women are like containers and men are like the substance that fills them. Therefore women are said to represent the earth and men represent heaven. When they come together, unity between heaven and earth is achieved. Likewise, a low area always seeks to be united with a high peak; the high peak longs for that lower point. It is not easy to be a high peak nor to be a low depth; both are difficult achievements. They long for each other. Optimum balance and harmony are achieved when these two places of high and low come together.

Both the high and the low points look for, search for their optimum point, their balanced state. God made you men and women in a beautifully balanced way. Each individual has a body which is symmetrically balanced, left and right. Likewise, a man and woman are like two balanced pieces meant to come together through the power of love.

The surface of the ocean could be considered a horizontal line. Below that line is the kingdom of the sea—all the creatures and fishes that live in the ocean are there. Above that line are all the mammals and birds and air-breathing animals. That is the dividing line. The fish derive their oxygen from the water.

By the same token, the ocean reaches high tide once a month and a woman has her "high tide" every month. There is only one full moon each month. The waters of the earth are affected by the moon; thus there is only one high tide and one low tide each month. Women are also affected by this monthly cycle. Nature affects the life of women. You are pulled by your environment each day and each month.

The motion of life involves the highest point coming down to the lowest point; the lowest point moves up. Left moves to the right; right moves to the left. At amusement parks such as Great Adventure or Disneyland, there are all kinds of exciting rides that carry you way up high and then down low. Also left to right and back and forth. That is really exciting—going up high and low, moving left and right. Why is that exciting? Because the universe is moving like that all the time—everything is moving up and down, left and right. Since you can't feel that motion, you can go to Great Adventure once in a while and get a thrill! That is a natural human desire and tendency.

PROPER PLACE FOR MEN AND WOMEN

We could observe two different sets of people, holding on to each other and turning around and around. One is composed of two men and the other is a man and a woman. Which is more beautiful and romantic? The man and woman. Why is that? It is simply because it is a reflection of our universe. It is universal law, custom and tradition. Everything in the universe naturally seeks to conform with universal law. For example, imagine what it would look like if someone went to the beach attired in a suit coat and tie and boots. That is clearly out of

place. By the same token, God desires the proper place for men and women.

If you observe two big hairy men lying together in the sand on the beach, talking, you would think that they must be arguing or fighting. But when one big hairy man is lying down, talking with a lovely woman you immediately feel that romance must be involved. The two scenes are a contrast—one appears to be fighting and the other appears very romantic.

What do you think I am talking about today, this Day of All Things? In today's degraded and perverted human society we observe the so-called Gay Liberation movement, which promotes lovemaking between people of the same sex. But this is totally apart from the universal principles of behavior; it is simply unnatural. Universal law teaches one basic lesson—that of harmony and balance between the two aspects of God's creation, male and female. This applies not only to the animal kingdom but also to the minerals. This realm also contains the plus and minus elements. Can you imagine that any proton would ever seek to come together with another proton? The only way a proton can make a "date" is with an electron.

Even if God Himself wanted to, He couldn't force the proton to make union with another proton. That proton could protest to God and say, "No," and the reason is simple: two protons together are not creating anything or benefitting anything. They are losing something instead because without the reciprocal give and take between the positive and negative elements, there can be no growth and development.

MISUNDERSTANDINGS OF WHAT CAUSES PROGRESS

But here is the problem—the point where harmony breaks down. The philosophers who came up with the law of the dialectic—Hegel, and Frederich Engels in particular—saw a conflicting, confronting nature within universal law. Unless we successfully resolve the question of the dialectic within the universe, we cannot find the true formula for peace and harmony. Survival of the fittest, the strong eat the weak, power causes progress—these are major questions.

What are the kinds of power in the universe? There is the power of knowledge or truth. And there is the power of wealth and money. Also there is the power of authority or domination.

America today is a very wealthy capitalist country. Men enjoy boasting about their status and power, while women tend to prefer having money and spending it! Can you imagine that a power-hungry man and a money-hungry woman could come together into harmony? Will those motivations bring a man and woman into unity? Not at all.

Perhaps a well-educated man and a wealthy woman will be able to make perfect unity because of those things. The truth is that people who are centered around such values as wealth, power or knowledge are always thinking of how to exploit others. Thus they cannot become one with anyone. Do you think that any family can prosper upon such values and become a harmonious family unit? Sometimes people will cooperate on such a basis but it is only for the sake of convenience and it is only external. There is no way to achieve perfect internal unity.

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that of harmony and balance between the two aspects
of God's creation, male and female.*

UNITY BRINGS BENEFIT TO BOTH PARTIES

The message I am trying to convey is that what is important is not what is external; what is important is what is internal, basic and fundamental. There must be some place where the body and mind of people can find unity. There has to be a certain order between the mind and body. The mind can't trade places with the body and become the object sometimes. The mind is the subject and the body is the object; within that order, they can harmonize and achieve unity. That unity will bring benefit to both of them.

Mind is the subject and body is the object. When you make a decision, is it your body or your mind that does it? You say, "I've made up my mind." Can you imagine saying, "I've made up my body"? That certainly doesn't make sense. There is a certain universal order; there is the proper subject/object relationship. When the subject and object are clearly determined, then harmonious relationship can come about.

We have been speaking about the center of human beings. Our internal center is our conscience. Our body is the object to our mind. Therefore, the body must obey the directives of the conscience. In order to be in the subject position, certain characteristics must be fulfilled. They are, first of all, broadness—the ability to reach out to wide areas. Furthermore, more public-minded thinking. Between the mind and body, which is broader and which is more narrow? Certainly the mind is broader. From every point of view, therefore, the mind is the subject and the body is the object.

The original people were supposed to grow up with this relationship of subject and object, mind over body, and then become mature with a sensitivity and understanding of love. Then they were supposed to achieve unity in love, which we call marriage. All of this understanding comes out of the Divine Principle. It is inevitable that all people must go through their growth period, the indirect dominion of God.

Human beings were meant to be born into the indirect dominion of God, to grow up with their minds and bodies growing together, the body totally obeying the mind. Then when men and women came to the point where they could understand love, they could seek out their mates.

Why do you need men? Why do men need women? You need each other for love. What is the terminal point of the love of men and women? Is it in your head, or your heart? Where is it? Your love is expressed ultimately through your male and female "couples."

Men and women have certain God-given organs with which to express their love. We call these the sexual organs. But the sexual organs of the man belong to the woman; the woman's sexual organs belong to the man. No matter how great may be Dr. Kim, he was not born for himself but for Mrs. Kim. The same is true for Mrs. Kim—she was born for her husband.

The reason why I am emphasizing this point is that people tend to take it for granted, without understanding. Many of you think that you can do whatever you want with your body.

Let us analyze women. You have pretty, delicate skin and

you are lovely to look at. For whose enjoyment did God create you? For another woman to come and enjoy your smooth skin? No, a woman was created to give joy and satisfaction to a man. Women want to put things on or decorate yourselves. Is that for yourselves? What about your bosom, does it exist for yourself? No, your bosom is for the sake of your children; they own it. You also have large hips, not for your own purposes, but to give a broad and safe foundation for your children. When you analyze yourself, nothing you possess belongs solely to you. Even your eyes are not there for your own pleasure. They are there to look at others. Your ears are made to hear someone else's voice. Truly, nothing belongs to you. That is why I have said that you were born to live for the sake of others.

The very same things can be said about you men, as well. Men have broad shoulders, not for you to boast about but so that you can carry the burdens of your family. You have to work and sweat so that you can take care of your wife and children! We can observe two different kinds of men. One, which we might call "interesting," is the kind who is quite small and always speaks rapidly. The other kind, we might call "dramatic," who is large and doesn't talk very much.

Sometimes love is painful to bear and you hurt each other. Would you like to have nothing but sunny days, 365 days of the year? No, you look forward to the contrast of storms, snow, rain, thunderstorms and lightnings, don't you? That is one aspect of beauty—the emotional contrasts. In our daily life, nothing is totally smooth. We always experience upheavals and change, but we can melt these things with our love.

When men and women are united, plus and minus together, you either become a bigger plus or a bigger minus. When perfect harmony is created between men and women, you create a bigger plus. When a man and woman are perfectly united, you become the perfect minus to God, as your plus. Love will not come to visit you unless there is a harmonious subject and object relationship.

What is the central theme of human life? It is true love. By the same token, what is the central theme of the universe? Do you think the universe cries out for money, or knowledge, or power? Everything in the universe is looking for the power to harmonize. What is that harmonizing power? It is the subject and object relationship. For anyone to grow, benefit and improve himself, he must make relationship and unite in a subject/object relationship.

LOVE IS THE HARMONIZING POWER OF THE UNIVERSE

What is the harmonizing power of the universe? It is none other than love. There is nothing that love cannot penetrate and bring together. This visible universe seeks to make harmony with the invisible universe. This material universe cannot exist alone; it must have a corresponding partner, on the invisible level. Just like the individual human being—each has a physical body, composed of trillions of cells and it must make harmony with the spiritual body. The universe, too, seeks to make harmony with the invisible spirit world. We have that invisible subject, and the center of that invisible

*When a man and woman are perfectly united,
you become the perfect minus to God, as your plus.*

subject is God. Human beings originated from that invisible point.

Therefore, human beings receive their invisible spirit, which is primary over the visible body. With our visible bodies, we have dominion over the visible universe. All these things God willed to happen—invisible world, visible world; invisible man, visible man. And God wanted to see unity between all these things, not through power or money or knowledge, but through the power of love. Thus we come to the conclusion that God created everything for the fulfillment of His love.

Satan knew this truth very well. For that reason, he aimed at the love of men and women, knowing that if he could control love, he could control the universe. It is through love that true ownership can be exercised; ownership comes from love. Thus all things were meant to be truly owned by God who delegated dominion to human beings. It is human nature to want to own things; even to want to own the entire world is a natural feeling. But one thing people don't know is that, once they own something, they must offer that ownership to God, who is the ultimate owner. God's ownership of the universe can only be achieved when people claim true ownership on behalf of God. Thus God's and man's ownership are determined at the same time.

Human history has been the struggle of God to restore His rightful ownership over all things. Satan claimed ownership of all things by claiming dominion over human love. Until now, God could not claim true ownership over all things and

this has been the worst tragedy for humanity. The turning point for human history is the day of hope when the Messiah comes, endowed with the power to restore the world with true love. In that way he will return true ownership of the world back to God, once and for all.

TRUE LOVE IS PARENTAL LOVE

What is true love? You say "God's love," but what is God's love? You can give me a lot of beautiful adjectives, but where and what exactly is true love? In order to find true love, we must look first for the foundation or the base of true love. The foundation of the universe is this: the relationship between God and men. God is our Father and men and women are His children. Therefore, the universal, basic love is that of parents toward children as well as the filial love of children towards their parents.

How does a child trust the sincerity of his or her parents' love? A child knows he has true parents when he sees that they are ready and willing to give up their lives for him. And this kind of love doesn't ever change; it is the same now and forever.

True love comes from God; thus God must be the true Father. So God must be ready and willing to give up everything, including His very life, for the well-being and protection of His children.

According to this definition, what are true children? They return the same quality of love to their parents. That is, they are willing to give up their very lives for the sake of the



Ken Owens/New Future Photos



well-being of their parents. The same definition can be extended to conjugal love. The quality of the love between husband and wife should be the same. When each spouse is willing to give up his or her life for the other, they are truly an ideal couple. God and the entire universe embrace and protect such a couple.

On such a level of love, no explanations or complaints are needed. The universe just acts. Among you blessed couples, if anyone is trying to say they love their spouse more than they are loved by their spouse, then they have already failed the standard. Words and explanations of love are not needed between a truly loving husband and wife. Only by your actions—the looks you exchange, by the expressions on your face, by the way you touch—you know how much you love each other. Even by your very breath, you can know the intensity of your love.

Some wives have a problem with snoring husbands. In fact, some divorces have been based upon this problem! But from now on, if you have a snoring husband, look at it another way. Think, "What a wonderful husband I have! Even in his sleep, he wants to protect me. If anyone tries to break in, they will be scared away by his snoring!" It's all in how you look at it! For people in love, there is nothing you cannot overcome and digest.

Your wives can feed you men the most simple, hard bread and still convey their sincere love. Perhaps all she has to feed you is just a bagel and a piece of cheese, but you should think, "This is my love bagel! I am eating the essence of my wife's love and it's going to give me lots of energy." Any

husband who eats with such an attitude will never get sick. The reason is simple: everything in the universe surrenders to love, even germs and viruses. No materialistic value should touch your love. The quality of your love depends entirely upon your own attitude. The incredible, vast world of love can be tapped when you use it properly.

Any family which embodies the standard of true love will create its own superhighway right into the heart of God. Expanding the family level of love to the nation, people can exhibit the purest patriotic love for their nation. Such a family is a patriotic family. That family will be respected and revered by millions of people, as well as dwelling in the Kingdom of Heaven.

This is the way you can elevate your level of service. Beginning with your family, you can serve for the sake of the nation; from the nation, move up to the world; from the world, move up to the universe; from the universe, you can serve the sake of God.

PARENT TO HUMANKIND

I have been practicing and teaching this concept of love for my whole life. Now the Unification Church is facing a tremendous challenge. This is an emergency time; I am facing the court battle. At this time, I must be united with all the brothers and sisters around the world, in order to exercise parental love toward the world. Even though the U.S. government has committed a crime against me, I am still in the position of parent to humankind. Thus I want to be responsible for the wrongdoings of all the nations and people.

*Regardless of how much suffering I may have to endure,
a great victory is ahead of us—the unification of
Christianity, as well as the rest of the free world.*

I know the Principle and thus, whenever one puts oneself in the absolute plus position, an absolute minus will always appear. Because of my absolute plus deeds, Christians of this nation are bound to respond to me in the minus position. This was dramatically manifested yesterday in Washington. When the Unification Church is completely united with the rest of Christianity, they will form an absolute plus unit. And the rest of the free world will become the minus; they will automatically come to unite with us. That is their destiny.

The mandate today is this: let us unite all people, every race and color of mankind, not for the sake of ourselves but for the sake of the unity of the world. I am in the position to overcome this current difficulty through love. Even if I have to go to prison, that indemnity would protect the rest of the world from Satan's attack. Thus that would be a great victory. Regardless of how much suffering I may have to endure, a great victory is ahead of us—the unification of Christianity, as well as the rest of the free world.

CREATION AWAITS OWNERSHIP OF TRUE LOVE

Today I want you to understand that the things of creation have never before been cared for by a true master; they have not been owned by a true owner. You could ask everything from the chemicals in the dirt to the cells in the human body this question: By whom would you like to be possessed? Everything will shout out the same answer. Do you think they will say they want a man with money or knowledge or worldly power to possess them? No, every single aspect of the creation yearns to be owned by men and women of true love.

That love can be defined simply: it is parental love. And from that central love, tradition flows. The parent is always in the position to protect, to regenerate, to educate—that is the parental role. And it is unconditional, with no strings attached. All the things of creation are ready to be loved. They are waiting for their true lover to come and claim ownership over them by true love.

Why have I given this particular sermon on this Day of All Things? Today you must realize that all the things of creation are waiting for someone to come forward and claim them with true love. This is our duty toward all things, toward nature. We are in a dramatic position—from the smallest molecule to the entire universe—we are given life as the masters of creation. What a precious and incredible blessing of life God has given us. If you look at everything with that attitude, nature will want to follow you everywhere you go.

If you are such a true master for all the things of creation, you can ask them, "Where would you like to be?" And they will answer, "We would like to become part of your body, so would you please eat us?" That is the consummation of their love and through you, they can become closer to God. It is only through the power of love that you have the right to claim the privilege of food from the animals. Some people think it is a pity to kill animals and eat them; but when a person has true love, those animals can joyfully give up their lives to become a part of a higher form of creation—the

children of God. In that way, their animal cells can combine with the cells of God's children and those animals can fulfill their love more fully.

Every human cell can taste the love of God. No animal cell can taste that love; but once it becomes part of the human cells, it can experience the love of God. For this reason, human beings have the royal privilege of sacrificing their lives for the sake of love. And this follows along the same principle that we have been speaking of: God Himself would gladly sacrifice His own life for the sake of love.

Dying for the sake of the love of God is truly the most glorious ending for any human being. Why is that? Because of this same principle—the animal cells want to become the human cells and likewise human beings want to become a part of God Himself. When you live and die for the sake of the love of God, you can become one of God's cells. You belong totally to God. Your very cells become part of God's body.

If you become men and women who live with this understanding, fulfilling the purpose of love, you will be doing the greatest work and will be directly linked with God. For that reason, as the leader of the Unification Church, I will never hesitate to allow the members—who are my own children, no matter how many millions we become—to sacrifice for the sake of the world. To die for the sake of God will elevate you to the highest position in the universe—a part of God. I will not let you suffer or die in vain; you will become a part of God.

Our central concept of love is the most beautiful and dramatic in the world. Your goals and your ideals are the highest; there are none higher. Today let us make this memorable day more memorable by coming to the realization of the true meaning of the Day of All Things. Fulfill the purpose of this day. This is the reason I have given this message today.

At this juncture of human history, the Unification Church is facing a most significant battle. The worst thing imaginable to me is that I would ever do anything in the slightest degree shameful in the eyes of the American people, of the Western culture, furthermore in the eyes of humanity, history, in the sight of all the saints, and ultimately in the sight of God. I declare to you that I will never do anything that could ever be shameful. Absolutely never. That road of doing the honorable thing is the road of agape love—the true, unselfish, parental love.

BE PROUD OF YOUR INHERITANCE AND TRADITION

If I establish the tradition of the universal man, then the rest of humanity will eventually follow. Everyone will come to learn that tradition. I will never be alone.

I am giving this instruction to you: Be proud of your inheritance and this tradition. Do everything possible to overcome your difficulties with the power of love. Be victorious and conquer with the power of love. Seek no revenge; harbor no hostilities. In God's way, we shall overcome. I pledge to you that I will always go the truthful and right way. Will you follow me in that way? ●

*I feel that the depth and the value of the church
lies in the older members.*

KNOWING OUR ROOTS

FATHER SPEAKS AT EAST GARDEN
YOUNG JIN NIM'S BIRTHDAY
JUNE 16, 1984

Korean leaders and about thirty to forty department leaders of the New York area as well as Blessed wives of the Elder Blessed Couples attended the celebration of Young Jin Nim's sixth birthday held at East Garden on June 16, 1984.

All of the True Children paid their respects and love to their brother Young Jin Nim by participating in the traditional prayer and meal. (See Today's World June 1983 for description of such a celebration).

Right after breakfast, Col. Pak gave a report on the first French-language CAUSA seminar in Washington D.C. (see page 77), and spoke about the European Parliament election on June 17, 1984.

Father and Mother then were presented with the video tape on the first New York Rally for Religious Freedom. It was obvious that Father was very interested in each of the speakers. With Father and Mother and all of us "children" gathered together, it felt like a typical family Saturday morning at home.

Then Father introduced two Korean elder members of our church: Mrs. Young Chun Oh, and Mrs. So Dam Lee. Mrs. Oh testified about the early movement in Korea, how she was prepared to meet Father.

After she finished, Father elaborated for a few minutes on the importance of the elder Korean brothers and sisters, their sacrifice, and their value (see following excerpts from the speech). Father spoke about various topics such as learning the Korean language (this will be published at a later point with all of Father's comments on the subject), and what a true woman's rights advocate is and is not. He spoke about the origin of the English and the Oriental languages. "The English people are the offspring of Vikings and fighters, hunters... The Orientals are mostly agricultural people."...He explained why hunters and fighters naturally develop a more aggressive type of language, whereas agricultural people, farmers, are more peaceful.

All in all, Father said, "the separation of the languages is the greatest enemy of mankind." God wanted to have one language and one culture. For the unity of the world the separation of language is more detrimental than wars.



HAPPY BIRTHDAY, YOUNG JIN NIM!



R.M. DAVIS/N.F.P.

He also predicted that "one day the Chinese people will function much the same way as Americans today. The Chinese people are deeper-thinking people than the Americans and therefore would be more suitable to fight communism."

As Father spoke, he was sitting leisurely in his chair, speaking from his heart in a fatherly way. A.S.

Translator, Col. Sang Kil Han

In the early times of our church, all the witnessing was done by spirit world. While members went out witnessing, Heaven perfectly guided them about who to preach to, and where to go. Without their knowing it, Heaven was right behind them. Otherwise nobody could have come to the church; it was that difficult.

In those days we were really as poor as churchmice. But I said, "Don't worry. Pretty soon material blessings will come." One day my marriage, the Marriage of the Lamb, took place. From that day forward material blessing would come.

European and Western members especially must pay attention to the testimony of early members, because without them there is no way to be connected with the early church. You must understand that the deepest spot in the ocean was the beginning of the ocean.

DEPTH OF OUR MOVEMENT

If we look only at its surface, we never understand the depth of something. Our tendency is to see only what is visible on the surface. The problem of our church right now is that

nobody is willing to go into the depths of the ocean trying to find out how and where it started. If you did, you'd learn a great deal. Instead, new members as well as old members want to live the good life on the shore. And as soon as you plunge your feet into the water you want to move out again. The biggest treasure of the Unification Church is hidden in the depths of the ocean. This is metaphorically and actually so. We have to discover it.

This is what I am deeply concerned about—that you dig into the depth of the foundation of our movement, dig into the ocean. But instead you don't think so much about history. You must go back and reconnect to the treasure house; there you can find all kinds of treasure. The only way to do that is to first listen to these old members—not only once, but several times—so that you will become familiar with their way of living and thinking. Unless you do that you can never grow.

If you discover the ocean now, but you are only glad to live on the seashore and enjoy the scenery, you say, "There is a fish and there another one." The real treasure deep down in the ocean will laugh at you and say, "Oh, what a trifle they are, missing the deep things." You don't know anything about how the church started, and you don't care to find out the root of this church.

The taller a tree gets, the leaves on the very top are further and further from the root of the tree. The leaves might boast of their height and ability to look down on everything, but they forget one thing: that the nutrition they derive substance from comes from the very root, through all the trunk and the

*When I look at these old Korean family members,
I feel from the bottom of my heart that,
after all, I have not been a failure.*

branches reaching to them. You also tend to forget that.

We must know about these things. Without this knowledge, there is no way that we get near perfection. First we must have knowledge.

Which is more precious: the leaves, the twig, or the trunk? Of course, the root is most important. You, as a normal member who enjoys health and growth, should travel all the way up to the top of the tree and then go down to the very root and travel up again. You have to be able to do that freely. Then you will become a normal branch with normal leaves, bearing normal fruit and seeds. Without referring back to the root you become instantly unhealthy.

DEEP HEART OF OLDER MEMBERS

The first thing Western members must realize is the deep heart of the older members. Also the older the member gets, knowing the limitation of their life here on earth, they are all the more anxious to be of better service to Father. We must become like that. But then here in America maybe members think they will give out everything they've got in their first ten or twenty years, and then try to take it easy as the years go on. Certainly this is against our tradition. This is not really the natural way of developing a person.

Though we accomplish so much in our early twenties and thirties, when we get to the forties we should not ever lament that we get older. We should become deeper. There is no question that young people are valuable; they have a young nature and without them we would simply not get anywhere—but at times I feel that the depth and the value of the church lies in the older members. Old members sometimes appear to me a hundred times more valuable than young people. A hundred young people cannot match that one old person. This is truly my feeling. And if I feel so, then I certainly know that heaven feels the same way.

When I look at these old Korean family members, I feel from the bottom of my heart that, after all, I have not been a failure. I have been a man of success. No matter what other people may see, I know that.

STANDING ON THEIR FOUNDATION

What about you American members, you hardly are at the age of thinking anything. But starting from now on, you must conduct yourself correctly so that when you reach these ages, you would be in the same position as Father. It has to be like that. If someone would not be in that position, he cannot escape shame, because this foundation in Korea was created from a desert. Now we are all standing on that foundation. And this foundation saves us tremendous effort and time. So we are better off than the Korean people.

As Mrs. Young Chun Oh told us, one day, twenty or thirty years from now, I would like one of you to come up and speak to the new members, to the world and your own offspring—your children and your grandchildren. They also might ask you to stand up and talk about the 1980s and 1970s and what you did during my lifetime. This day will certainly come. So what you will be able to speak about is what you do now. Prepare

for that day.

What I am concerned about most is this: If we don't live up to God's expectations, if we don't maintain that standard, God simply cannot stay with us. I fear nothing else but that point.

As you may have seen, many old members have nothing to be praised for. Their family, friends, children, and parents all denounced them because they gave up everything. But when you think about it, one cannot do two things at the same time. You have also had to decide between this or that. You had a choice either of staying in the satanic tradition, or of dropping everything to come into the new. Naturally all the old members chose the new life with God. Therefore, everything they did was meaningless in the eyes of outside people, and they were called bad names. But they were never the same again. They understood that they had found an inevitable new course.

When you look from a secular point of view you see nothing really different about the old members. But when they pray they are instantly flooded in tears. When new members pray, it is always after a long effort that their tears are induced. Also the old members were the core workers. They participated when God was making the rock bottom foundation of the Unification Church, whereas we are making the internal foundation of the Unification Church. That's the difference.

TO THE ELDER AMERICAN BLESSED WIVES

You elder American Blessed wives might not realize it, but are watched by the rest of the American family because you are the earlier members. When their families face sensitive problems, they always look at you to learn how you overcame that when you were in their position. It's as if you are not just individuals; you have no choice—you are looked upon as an earlier Blessed member. And whether you like it or not, they will refer to you for the standard. That is the kind of thinking you should live with every day.

If you survive this ordeal and the test of time, you will be regarded as people who survived, persevered and conquered. You will be the ones. You are the mainstream carriers of the spiritual tradition which these old members in Korea have built alongside Father. We have to inherit that tradition and pass it on to the next generation, and stay very much in that mainstream tradition. We must live up to that tradition.

If you think that I always stress the value of the Korean members or the Japanese members as of primary importance, that is not so. My reason for bringing Japanese and Korean members here to America is to have those Korean or Japanese members, who had gotten so close to me, teach you the right tradition. But you are the target, the goal, not the Korean or Japanese members. And to make you understand about myself is very difficult for me. Americans are neither last nor least important! ●

RELIGIOUS LIBERTY AND THE FIRST AMENDMENT

REPORT ON THE SENATE HEARING WASHINGTON D.C., JUNE 26, 1984

by Angelika Selle

Clergy and laymen representing many different religious groups waited several hours before the Dirksen Senate Office Building in Washington, D.C., to be admitted to the Hearing on Religious Liberty held by the Senate Judiciary Subcommittee on the Constitution. Many of them had travelled through the night in order to be there early enough and get a seat. They had come to express their personal support to the speakers as well as to represent their congregations.

About ten minutes before the doors opened, one minister stood up and said, "This is God's house; this is the nation founded by God; therefore, let us pray." A short prayer was followed by the inspiring song, "God Bless America."

Those ministers had come with deep concern about not only their own denomination's religious freedom, but religious liberty and the enforcement of the First Amendment throughout America today. Among the key witnesses (besides our Father) were Pastor Everett Sileven of the Faith Baptist Church of Louisville, Nebraska, who had already spent many months in prison over an ongoing dispute regarding his church-run school, a controversy in which seven other of his church's leaders were jailed as well, and Dr. Greg Dixon, national chairman of the Coalition of Unregistered Churches. Besides the latter two, who testified in person, prepared statements were accepted from Dr. Bob Jones Jr., chancellor of Bob Jones University in Greenville, South Carolina, and from the International Society of Krishna Consciousness (Hare Krishnas) and the Church of Scientology.

By 9 a.m., the hearing room was

crowded with approximately three to four hundred people, while a few hundred more stood outside in the hallway or watched the events in a smaller room on closed-circuit TV. Father's oldest children were present in the hearing as well.

In his opening address, subcommittee chairman Senator Orrin Hatch, a Republican from Utah, expressed his deep concern for the First Amendment and its application. "There has seemed to be a recent acceleration of disputes between American citizens and the affairs of churches," he said.

This is the United States of America

Deviating from his prepared remarks, he said, "Jailings of ministers are especially disturbing to me. Here we are putting men of the cloth behind bars right here in the 20th century. It is more than disturbing to me; I think it's alarming. This isn't the Soviet Union, this isn't Poland, this isn't Afghanistan; this is the United States of America." These remarks were received with strong applause.

Senator Hatch called upon two constitutional experts to deliver their preliminary statements: Harvard Law School Professor Lawrence Tribe and Attorney William B. Ball of Harrisburg, Pennsylvania.

Professor Tribe said: "I believe that the ultimate aims of the First Amendment's religion clause are to facilitate spiritual volition by showing no government favoritism toward, or animosity against, any religious group or view, but instead letting each flourish according to the zeal of its adherents and the appeal of its doctrine."

Fearing an increasing subversion of those aims he said, "In disputes over matters as diverse as the teaching of children and the taxation of income, government institutions at all levels are arrogating to themselves the power to define new boundaries between the secular and the sacred to swallow the life of the spirit within the bowels of the bureaucracy and to surround the secular halls of the state with the sacred garb of the church."

Narrow Attitude Toward Religion

Attorney William Ball regretted in his statement the "narrow attitude toward religion in the occasional statements of governmental leaders. It seems that religious leaders are not to be heard to speak out on controversial issues. Great issues in our history, from slavery to abortion, not only call for religious virtue; the Constitution demands that that witness be allowed to the fullest scope. We must not be afraid of religious controversy; we must be afraid of the suppression of religious controversy."

The next two witnesses could certainly speak vehemently on the topic of religious freedom from their own experience: Dr. Greg Dixon and Pastor Everett Sileven.

"Where are the guarantees of complete religious liberty once guarded by the First Amendment?" Dr. Dixon asked. In his opinion, "the First Amendment is dead. The religious guarantees of the Constitution are now but a scrap of paper like in Russia and other Iron Curtain countries where you are free to believe but not to practice your faith. Lower court judges continually say, 'We



Senate Hearing on Religious Liberty at the Dirksen Senate Office Building of the U.S. Congress in Washington, D.C., June 26, 1984.

cannot rule on the Constitution.' However, they are quick to rule in matters that, in my opinion, they have no jurisdiction."

"No nation on earth has been blessed as this nation. We must either say that God is responsible or that America is an accident in history. I believe, along with most Americans, that the hand of God has made this possible, but it seems to me that the government at all levels now is saying to God, 'We don't need you any longer, or your ambassadors.' "

He concluded by saying, "If America falls, there will be no place to go." (For excerpts from Dr. Dixon's testimony, see page 26).

Pastor Sileven in like manner mentioned many recent cases in which the IRS, "as the Gestapo-like agency" of the government, had become a law unto itself (see page 27).

After these two most powerful and eloquent speakers, Dr. Charles V. Bergstrom, Executive Director of the Office for Governmental Affairs of the Lutheran Council in the U.S., and therefore a representative of a mainline denomination, described his opinion,

compared to what had been said previously, as "the voice in the wilderness." In his opinion the agency's intentions can sometimes be misinterpreted.

Senator Hatch then suggested a five-minute break. But not a minute later, the doors in the back opened and in came Father and Mother, immediately surrounded by ministers who wanted to shake their hands. There was no doubt Father would be the center of the hearing from this point on.

The Very Survival of America

Senator Hatch briefly introduced Father and his case, which in his opinion "involves some intriguing issues going to the very heart of religious freedom." Everyone expected to hear Father's statement in Korean with translation, but in order to save time he chose to read his 15-minute testimony in English. With a heavy accent, but with a warm, secure, and relaxed voice, Father read his powerful and moving statement (see page 17).

Toward the end, Father said, "The issue today is the very survival of America and the free world. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's will."

Following Father's statement was a question-and-answer period in which Senator Hatch and Senator Dennis DeConcini, a Democrat from Arizona, queried Father (for excerpts see page 19). Father answered all of the questions promptly in a relaxed and confident manner. The TV cameras focused on Father more than anyone else, the man whom the media have caught so rarely in public.

Father's Request

At the conclusion of his testimony, Father submitted a request to Senator Hatch to seek a copy of a Justice Department "prosecution memorandum" of the Carter administration which recommended that the U.S. government not indict Father because no criminal case

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could be made against him. That had been the unanimous opinion of three career tax lawyers at the Justice Department whose job is to review cases for potential prosecution. Father said that after they had delivered their opinion, in an unusual move, the three attorneys were ordered to reconsider their decision and perform a second review. After this review, they still recommended against prosecution. Then their opinion was referred to a higher-level *political* appointee with no criminal tax experience who reversed all recommendations of his own people and authorized prosecution by the U.S. Attorney in New York without giving any good reason.

Father said that the exposure of this document would show that his prosecution was *politically* motivated and that there was a conspiracy by certain government officials to "get" him. Father also requested that the Congressional Record be kept open for thirty days in order that a longer statement could be introduced. This request was granted by Senator Hatch.

Father expressed his deep gratitude to Senators Hatch and DeConcini, and, accompanied by jubilant applause from the audience, took his seat next to Mother in the front row.

The climax of the hearing was obviously over, for half of the media people left. Next, Professor Tribe and Attorney Ball returned to comment on the religious freedom issues involved in the testimonies they had just heard. Concerning a contention by Senator DeConcini that it had been fair for Father to be given a

jury trial, Professor Tribe explained why it was justified for Father to ask for a bench trial (a trial by judge alone). "The premise of our system is that the defendant has a right to a jury of his peers and that ordinarily that is fairer. . . . In the case of Rev. Moon, the trial judge himself made a rather important statement. He said he felt after hearing the prospective jurors that it would be fairer for this case involving, as it does, sensitive and symbolically difficult issues of religious freedom to be tried without a jury. And yet he felt that he was powerless in light of the prosecutors' insistence that a jury be used."

Senator Hatch was in complete agreement with Father's reasons for not wanting to be tried by a jury. He said "I might also say that Martin Luther was very unpopular in his time. So were Zwingli and Calvin and Knox and so many others." Senator Hatch also commented that coming from the Mormon faith which "in its day was a destined minority, I know that some of our church leaders did not have a very good opportunity for a fair trial and would not have had under those circumstances."

Senator Hatch again affirmed that he would inquire about the "prosecution memorandum" in the interest of Father and of future unpopular religious leaders in America.

Four more panel speakers were scheduled: Dr. James Kennedy, Senior Minister of Coral Ridge Presbyterian Church, Ft. Lauderdale, Florida; Dr. Herb Titus, Vice Pres. of Academic Affairs of the Christian Broadcasting

University; Pastor E. V. Hill of Mount Zion Church, Los Angeles, and Vice President of the National Baptist Convention; and Dr. John Buchanan, former Congressman and Chairman of the Board of People for the American Way. Yet because of shortage of time they were asked to remain within a very short time limit.

Ministers Gather Around Father

Around 1:45 p.m. the last remarks were made, and the hearing was brought to a close. Many of the ministers immediately pressed to the front of the room, gathering around Father and Mother to express their thanks, respect, and admiration. More pictures were taken. Some of the media cameramen couldn't help but stay and watch what was going on, and some filmed it. Father and Mother, beaming happily, accepted all the handshakes and congratulations as they moved slowly toward the exit.

The 150 clergy who had come in support of Father from all over the country were invited to a luncheon afterwards. There, the Spirit of God literally broke out and was felt by everyone. Never before had the ministers experienced such unity and harmony with each other. Many moving testimonies and comments were given (see page 24).

Later on in the evening, when Father spoke to the leaders, he said: "Our plane is on the runway now. Soon we'll take off. Yet it is up to us how high and how far we will fly." ●



Senator Orrin Hatch heartily wishes farewell to Father and Mother.





Father delivers his testimony in English at the Subcommittee Hearing on Religious Freedom, June 26, 1984.

Photo: K. Owens/N.F.P.

TESTIMONY OF THE REVEREND SUN MYUNG MOON AT THE HEARING ON RELIGIOUS FREEDOM

Honorable Chairman, distinguished members of the Senate, ladies and gentlemen,

I would like to express my heartfelt appreciation for inviting me to speak at this Senate hearing on religious freedom. I want to also express my sincere gratitude, Mr. Chairman, for your support in favor of my appeal to the Supreme Court. Your noble deed to uphold the principle of constitutional rights of individuals will be long admired by millions of Americans.

Since the Supreme Court refused to review my case, there has been a very strong protest by many members of the religious community. More than a thousand clergymen — Jewish, Christian and Islamic — have pledged to commit one week of their lives in prison with me in the name of religious freedom. It moves me deeply. I salute these champions of religious freedom.

I feel this occasion is very historic. I am not just speaking to the United States Congress. I am speaking to history and before God.

AMERICA AND RELIGIOUS LIBERTY

God loves America. America's greatness does not lie in her vast resources, nor in her tremendous prosperity. It lies in the very spirit upon which this nation was founded. That is the spirit of *one nation under God*, with *liberty and justice for all*. However, God's will is not just one nation under God, but *one world under God*. We are all brothers and sisters — one human family. When we recognize God as our Father, this ideal can become a reality.

Without religious freedom, however, God cannot fulfill his ideal. The Pilgrim Fathers understood that if you do not have religious freedom, you have no freedom at all. They risked their very lives to secure freedom of worship.

Now, that freedom of worship is in danger. A dark spirit of atheism and religious intolerance is found in America today, and this time there is not another "New World" to receive us as refugees. We have no choice but to restore America as the land of religious freedom. If not, this nation will perish and the world will perish.

MY MISSION IN AMERICA

In 1971, God called me to come to America and lead a movement to revive the fervor of Christianity and restore the founding spirit of the nation. God has sent me to America in the role of a doctor, in the role of a fire fighter. He has sent me to bring about a dramatic spiritual awakening. The survival of the entire world depends on America fulfilling her responsibility. America is the last bastion of freedom. For the last 12 years I have given my heart and soul and every drop of sweat and tears for the sake of this nation.

In the process of fulfilling this mission, I have become controversial, and in some quarters, unpopular. And I have been persecuted. However, I am by no means the first religious leader to have experienced persecution. Many of the major religious figures in the Judeo-Christian tradition have walked this path of suffering through persecution. Today, I am honored to follow the same tradition.

I believe that God's hope is for freedom on the earth, and the greatest threat to freedom today is totalitarianism, particularly in the form of communism, which systematically opposes freedom of religion. Communism has killed more than 150 million people. Many of these were religious people. I myself suffered nearly to the point of death in a communist prison camp. Communism is the worst inhumanity in the world today.

Freedom has been retreating for the past decade. In 1975, freedom retreated from Southeast Asia. Millions of people perished. Nation after nation in Africa and Latin America has been communized. One-and-a-half billion people have fallen under communist tyranny. Now Central America, the backyard of the United States, is the front line of battle. I know that the enemies of freedom will not stop until they achieve their final goal: the conquest of this very nation, the United States of America.

I supported Ronald Reagan for president because I hoped that he would do God's will to stop the spread of communism and truly bring this nation back to God and to her founding spirit. It is disappointing that under this man, who was elected with the tremendous support of the religious community, the state is encroaching more than ever on the affairs of the church. For the first time, ministers are being jailed. Truly, religious freedom is being dealt a devastating blow.

TWELVE YEARS IN AMERICA

In the last 12 years, I have done everything I could for America. I have had just one goal in mind: to strengthen the moral fiber of America and enlarge her capacity to fulfill God's Will.

Through projects such as the International Religious Foundation, the New Ecumenical Research Association and the Conference on God, I have sought to bring theologians of all faiths together to better understand God and one another.

I have worked to bring God's will into the academic world. The International Cultural Foundation sponsors annual conferences on science and absolute values, and brings scholars together in organizations such as the Professors World Peace Academy, Paragon House Publishers and the Washington Institute for Values in Public Policy.

In the area of cultural expression, I have endeavored to reinforce the theme of reverence toward God. In the movie *Inchon*, for example, I have tried to portray the historical importance of Gen. Douglas MacArthur, a great American devoted to God and humanity. It is vital for American young people to have such a hero figure.



K. Owens/N.F.P.

Father's oldest children following his speech in English.

Because religious ideals must be expressed in service to humanity, I initiated the National Council for the Church and Social Action, the International Relief Friendship Foundation and Project Volunteer.

To work toward the liberation of all people from totalitarian ideologies, I established the International Federation for Victory over Communism, the Collegiate Association for the Research of Principles, and CAUSA International.

To set a standard of responsibility in the communications media, we founded the World Media Association and News World Communications, which publishes several newspapers. One of these, *The Washington Times*, was created to present an alternative view to the nation's capital. This project alone cost our movement over \$100 million.

These projects have required a vast amount of financial resources, as well as the hard work and loving sacrifices of fellow church members. Several hundred million dollars have been poured into America, because this nation will decide the destiny of the world. These contributions are primarily coming from overseas. In my movement, the United States has been a recipient, not a source of funds. I have acted from the firm belief that if America is lost, everything is lost. There is no other country that God can turn to.

When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?

GOVERNMENTAL ABUSE OF AUTHORITY

From the very beginning this was not a tax case. It has been an invasion by the government into the internal affairs of religion. They chose the Unification Church because they thought that no one would come to our defense. However, this is where they miscalculated. The religious community of America knows that unless everyone is safe, no one is safe. When one is threatened, all are threatened.

When the government abuses its authority, the consequences are fearsome. It was the Roman state which crucified Jesus Christ. In this country, it was the state which burned "witches," persecuted Roman Catholics, shunned Jews and prolonged black slavery. It was the state which allowed Joseph Smith, founder of the Church of Jesus Christ of Latter-Day Saints, to be killed by a mob in prison. It is the state which is

coming after me, and in the process, violating the religious freedom of everyone. We must stop this trend now. If we do not, then who is next?

In the providence of God, the case of Rev. Moon has become a rallying point for religious freedom in the United States. *I stand convicted for no other reason than my religious beliefs and practices. I am to be punished for being who I am.* This has shocked and awakened the conscience of America. Many religious leaders and believers of all faiths have stood up in outrage. They are registering their protests. Most important of all, they are united. Their unity will insure the survival of America.

THE GREATEST CONFRONTATION

The greatest confrontation in the world today is not the United States versus the Soviet Union, capitalism versus socialism or even democracy versus communism. *It is faith in God versus the denial of God.*

The communist world, based on atheism, has failed to fulfill the human dream. The free world, on the other hand, has become materialistic and forgotten God, and is helpless in the face of the grave world crisis. The world is dark with confusion. A new vision must emerge — a new world view centered on God. I am teaching that world view, based on God's heart of love. I call it "Godism." I proclaim that this ideal will provide a new solution to the world.

Godism can unite all religious people as well as all people of conscience. This world view will bring unity among enemies and enemy nations. This will bring true freedom of the human spirit. This ideal will usher in the realization of the Kingdom of God on earth.

This world view, a system of thought of high dimension, has led many people to personal experience with God. The effect has been so phenomenal, that in some quarters, it was blamed on "brainwashing." This is the reason that I have been misunderstood in some established circles and by the media. The communists, who regard me as their archenemy, have exploited this misunderstanding in their attempt to destroy me.

In spite of these difficulties, I am honored to dedicate myself today to the preservation of religious freedom in this country. If I can raise up a beacon warning Americans of the danger which lies ahead, then my sacrifice will serve a great purpose.

The issue today is the very survival of America and the free world. To assure this survival, I am willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I am even willing to give my life, if that will ensure that the nation and world survive and do God's will.

GOD BLESS AMERICA

Today, I carry no animosity toward anyone. Jesus Christ showed the tradition of forgiveness when he prayed on the cross for those who crucified him. I am upholding that tradition. I long ago forgave my accusers. I have no hostility toward the United States government.

Instead, I pray for this country. I thank God that he is using me as his instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history.

Mr. Chairman, once again, thank you for this opportunity. I would like to conclude by saying God bless America.

Thank you. •



QUESTIONS & ANSWERS

Senator Hatch: Reverend Moon, thank you for your perspective and your testimony here today. I think it's very important and extremely articulate, and I appreciate you delivering it in English, although I know that Korean is a much more familiar language for you. I do have a few questions that I would like to ask you.

Based on your experience as a religious leader in many different countries, what is your particular view on the relationship between church and state? Should there be an attempt to have an absolute separation between church and government, or is some measure of government involvement desirable in your opinion?

Reverend Moon (Translated by Col. Bo Hi Pak): Mr. Chairman, you touched upon a very fundamental issue—separation between church and state. I primarily support the separation between church and state. I'd like to say, however, there must be always some relationship between church and state. Complete separation is neither possible nor desirable. But then we must know the relationship between church and state. What is the government? Government is like a body, whereas the church is like the spirit of a man. Between the spirit and body, there must be harmonious give and take. However, we must understand which side is subject. The spirit of man is the subject of man, the body is object. Therefore, what is the government? Government is the servant of the people. Who are the people? The people are the children of God. Therefore, those people, children of God, choosing or electing the government to serve the people, therefore the church, the spiritual side of man, should be a controlling factor or an influencing factor or primary factor of man's life. Government is there to support the well-being of the spiritual

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Senator Orrin Hatch questions Father, observed carefully by the media.

life of man. For that reason, I really know that the important thing is the understanding of this relationship between church and state.

Nowadays, however, this particular trend has been distorted or reversed. The government is becoming a tyranny, an oppressor of the church. The body is trying to govern the human mind or spirit, which is impossible. This is my very basic understanding of the separation between church and state, Mr. Chairman.

Senator Hatch: Thank you. When you first came to this country, Reverend Moon, what were your first impressions concerning the latitude your church was given in spreading your particular religious viewpoint and, of course, seeking converts? Did you generally feel free to do whatever you wanted to, with regard to your missionary efforts?

Reverend Moon: Mr. Chairman, when I first came to America in 1971, there was no organized persecution of our religion and its members. We held spiritual revivals in all fifty states, and I was even given 850 or more citations and honorary citizenships by the mayors and the governors of this nation. But then what happened? Things have changed. First, the public, particularly the media, began to perceive my opposition to God-denying communism. For some reason, anticommunism in this country is very unpopular. At the same time, for some reason, the media did not seem to like my position against communism. I have been known as an archenemy, as I said in my testimony, against communism. And there are forces who are out to destroy me. They have done that in Korea, they have done that in Japan, they sort of imported into this country the same tactics, and the same kind of message such as myths of brainwashing, myths of deprogramming, myths of a KCIA situation. All these rehashed what the Japanese communists perpetuated upon me in their criticism of me.

Under those kind of situations, a very difficult and unfavorable climate has been created. I have been under constant persecution. The "Moonie" is looked at in this country rather scornfully. My young people, my followers in this country, have heroically gone through incredible oppression and suffering. I respect them, I love them, I truly declare them the true heroes of America.

But now, gradually, we're coming out of the dark era, so to speak. However, of course, you know what I'm facing today. Now, more and more, the public is coming to realize the Unification Church is here truly to serve America, patriotically denying any type of totalitarian system or God-denying ideology. I look to the future, and I am going to be a sacrifice for the awakening of this nation to rally around—as I said, I feel deeply honored. But I want you to understand our Unification path in this country was not an easy one, it was a very difficult one; on the state level, local level and, you know, federal level, I have been mistreated in so many ways. My skin, my religion, have become a target for some reason. You know my destiny today. However, I do not regret it, because this will serve a great purpose for God and for this nation.

Senator Hatch: Reverend Moon, I understand how deeply you feel and your strong feelings about the way your church has been treated from your viewpoint and perspective, by our government, including the IRS, the prosecutors, and of course, the courts. Do you also feel that you have been mistreated by the American people themselves, apart from governmental mistreatment?

Reverend Moon: When I came to America, I certainly expected certain opposition, because I came to America not for the status quo, but for change centered upon a God-centered world view. However, I do not blame the American people. I believe in American people, I love American people. I rather blame the circumstances, between government and media, as

having created such an incredible distorted image. As I mentioned, many myths have been created, many untrue stories have been perpetuated. And all these brought the misinformation, or disinformation, to the American public. True information has not been given out to the people. The people rather are victims of ignorance of the truth about our movement, about me. But I do have great Americans who supported me, who understood me. I salute them, Mr. Chairman, upon this occasion.

Senator Hatch: Thank you, Reverend Moon. I'd like to ask you just one more question. I'd like you to know that I'm fully aware of your ongoing litigation, and will understand if you prefer not to answer until you've had time to consult with your lawyers. But I'd like to know—just for the record here today—were you, or were you not, the owner of the Chase Manhattan Bank funds and the stock you were accused of owning in the government's case against you? And if not, then who did that money and stock belong to?

Reverend Moon: Mr. Chairman, I would like to ask all the good people in this room the common-sense question: If you want to cheat the government and you happen to have cash, would you like to bring it to a Chase Manhattan Bank account, under your name? I don't think so. You would rather go to Switzerland, or the Cayman Islands—anywhere—if you really want to defraud the government or cheat the government of taxes. This is absolutely untrue, but was perpetuated by the persecution by the government. The government has been trying to find, for a long time, some cause to blame me. They found a cause here.

To make a long story short, I say to you, the money and stock belonged to the church. The donors at that early time, in the pioneering stage of our movement in the United States, asked me to permit my name to be used as an initial account of our church for the international movement, because for them, my name is the embodiment of the church. For that reason, they asked me whether they could use my name. I told them, "Upon your wishes, I will grant that permission." That is what actually happened. In 1976, when our church founded the foundation in this country, we turned over that account into an official corporation known as "The Unification Church International." In other words, the Chase Manhattan Bank account has been transferred, in its entirety, to the account of the Unification Church International. Under that name, that operation is still continuing for the sake of the world.

As you know, I understand according to the legal description, what I have done. It is a common practice in this country that mainline leaders of the religious community, pastors, are doing as a time-honored practice. Furthermore, I understand also—I hope I'm not wrong—in the Catholic Church, they always require to have certain property under the leadership's name, a so-called "Corporate Sole." As you can see, what I have done was absolutely normal, absolutely proper, but the government could not find any other reason to come after me, so they used me and prosecuted me, knowing they could win the battle by exploiting my unpopularity with the public in this country. That was precisely what happened, Mr. Chairman.

Senator DeConcini: It concerns me, Reverend Moon, whenever the Internal Revenue Service is involved in enforcing our laws because I have, on many occasions, objected to some of their tactics—on the other hand, the IRS has also been attributed with many convictions on tax cases

from individual Americans who have escaped many other alleged offenses. I wonder, if in your judgment or opinion, you feel that the Internal Revenue here has sought to bring action against you for violating our income tax because of any other actions other than the religious affiliation of your church?

Reverend Moon: Senator, yes. As you know, the other witnesses so eloquently testified already to the incredible encroachment of the IRS in every phase of human life in this country. But in our case, in the Unification Church case, we are an extraordinary target to them, for some reason. We can see many reasons why they are doing it, but they are doing it. For example, an IRS agent came to our church, staying several months, years—using our offices, and scrutinizing our church operations. That is only one particular example. There are many other examples of unreasonable treatment by the United States government and the IRS agency. Particularly in my own tax situation, for example, in order to be a very law-abiding citizen, I employed a very important CPA, Price Waterhouse, to be my advisor. I want to be correct, I don't want to make a mistake about this. And I have more than one lawyer advising me.

I faithfully followed a law-abiding and reputable firm's recommendation, and still they go after me, and they got me.

K. Owens/N.F.P.



Senator Dennis DeConcini, Democrat from Arizona and ranking member of the Subcommittee, questions Father.

Senator DeConcini: Did those firms recommend that the accounts be in your name?

Reverend Moon: Absolutely! Particularly when I came to this country, I did not even understand one word of English at that time. I was, in a way, helpless. I was relying on professionals—the best professionals available in this country. And I followed every step of the way such as the CPA, the lawyers, and for them, there is absolutely nothing improper in what I am doing.

Senator DeConcini: Except in the face of the law now. And the conviction of course, subject to appeal. I guess appeal has been had. In fact, your advisors turned out to be wrong—isn't that correct?

SENATE HEARING

WASHINGTON D.C., JUNE 26, 1984

Reverend Moon: That is the very reason the religious community is protesting against the improper injustice wrought upon us. In other words, under the circumstances through which I became a victim, no one is safe, no one in this country is safe. You just give me your tax return, they have a way to prosecute you tomorrow. This kind of situation.

Senator DeConcini: I appreciate, Reverend Moon, the great amount of authority and power that the Internal Revenue Service has. But, I also appreciate the American system of justice where we are tried by our peers, by jurors, and you had such a trial, did you not? Let's say that [the IRS] did do something improper. Weren't you protected by the fact that you had your day in court with ample opportunity to refute the charges, to be heard by a jury of peers? And yet they came to the conclusion that indeed there was a violation of the law. It seems to me that there are two different problems here. One may be [the IRS] picking on someone because they dislike you, which is unfair and shouldn't happen. And yet the other is the criminal justice system that tries people in, I think, probably the most impartial way of any country that I know of. I don't know of a better way, and it seems like we ought to distinguish the two and focus perhaps only on the IRS and not on the criminal justice system. Because if you've been persecuted by the criminal justice system, you've been persecuted by the American people, and you've testified that you don't feel that way, that it's the government arm that has done something wrong to you.

Reverend Moon: Mr. Senator, I do still have respect for American judicial system, but I have great misgiving about the deed of the government—not only the IRS, Justice Department, prosecution and so forth. For example, if I understood correctly, I'm sure the constitutional scholars can answer you much better than me, I understood that the jury system in this country is organized for the added protection for the defendant. So I did not want a jury trial. That was a constitutional right I could claim. I wanted to be judged by the law, by good judges, and the government punished me in forcing the jury trial upon me. What kind of justice is that? You know, they really used the Constitution against me instead of protecting me.

Senator DeConcini: Are you saying that a trial by one single person, a judge, is a more fair trial than a trial by a jury of impartial citizens?

Reverend Moon: Not in every case, Mr. Senator, but in my case. Because we knew of the conspiracy by some officials to get me. They can only get me by going the route of jury. Exploiting the unpopularity of my mission, perpetuated by misinformation unfortunately. Jesus Christ got the jury trial and he got the verdict.

This is the reason I wanted to be tried by a decent judge.

Senator DeConcini: Mr. Moon, you may make any equations you want to with your outstanding leadership as to Jesus Christ, but I take offense to that. We're not here comparing religions, we are here trying to find out something about the system.

My point is this, that I have read about this case and I have some very deep qualms about the Internal Revenue [Service] as I have had for many years and I realize that the government is run by people, and that people have certain biases. But I find a contradiction here, Reverend Moon, in that you indicate that

our jury system is not acceptable to you, that is provided by our Constitution. I suspect that had that jury system found you not guilty, you would find it very acceptable. And it seems to me that if your complaint here before the Congress is that someone has picked on you and done something that they shouldn't, it ought to be an inquiry into the Justice Department and Internal Revenue service and not blaming a jury. Unless you have some proof to offer here that this jury was tampered with and that indeed there was some violation of the law on behalf of the prosecutor or the investigator as to the individual jurors.

Now I have not yet heard that from you nor have I seen that reported as a result of the covering your trial, and I think it's important that we distinguish whether or not you're really calling into question the fact of a fair jury trial in your case or in our criminal justice system.

Reverend Moon: May I say this to you sir, that prior to the jury trial we conducted a survey by an objective professional company in regards to public opinion. [They inquired] "Maybe you will become a member of the jury for the Reverend Moon case, what would you do?" It turned out that 60% of the people who participated in that survey stated: "I would convict Reverend Moon regardless." Mr. Senator, if you were in my position under those circumstances, would you want a jury trial?

Senator DeConcini: Well, my answer to that is that I would ask for a different place to have the trial, maybe that was petitioned by your attorneys, I don't know.

Reverend Moon: I want you to understand that the media really did a thorough job. There's no place I can go that can give me a fair trial.

Senator DeConcini: If that's the case then I take it that you would set yourself apart from all other citizens based on the publicity and the media presentation of your church and your problem is that it was impossible to have a fair trial in the United States of America. Is that a fair statement?

Reverend Moon: This is why my option was to be tried by the judge. As I said, I believed in the judicial system of this country. I thought I could have fair trial by the judge. As you know, when I was indicted I was in Korea. I returned to this country to face the trial voluntarily, even though knowing Korea and the United States have no extradition treaty, because I am innocent. I wanted to come to face the trial, I wanted to get a fair trial, I wanted to be vindicated. Those were my wishes. The reason I am saying this to you because it's not only me. So many people like me and behind me in history, there are many others—many ethnic groups, many foreigners, many Americans, oppressed Americans, they shall be condemned like me in the future. In this way government can clearly get those innocent people so that I feel our movement must stop injustice once and for all.

Senator DeConcini: Mr. Chairman, I will cease and I thank the Chairman for his courtesies. I can only say that having been a prosecutor and prosecuted literally dozens of defendants, never once have I won where the jury returned the verdict and the defendant said "yes, I'm guilty." I think it is most inherent in human nature, to want to defend yourself, and I admire you Reverend Moon for defending yourself. That's part of our system and you have every right to do that and to



K. Owens/N.F.P.

Father answers questions submitted to him by Senator Orrin Hatch and Senator Dennis DeConcini.

continue to claim your innocence regardless of any change in the appeal system. But I also have to say for the record that I think there is a contradiction here. You can't have it both ways; you can't have the freedoms of America when the jury trial turns out the way you want it, and you cannot condemn the whole system when it turns out that it doesn't favor you. It seems to me like your grievance here is more with the Internal Revenue Service, one that I'm very sympathetic with. Many constituents have had problems with the Internal Revenue Service and that's where the complaint should lie, not with our criminal justice system and trial by jury, because, notwithstanding your conviction, the little bit I know about it, you had a fair trial. And unfortunately it didn't turn out that way in your beliefs, and the followers', but there still may be a problem with what underlying investigation and prosecution brought you to the trial and that to me is worthwhile delving into. Thank you, Mr. Chairman.

Senator Hatch: Well, if I could add something to it. I used to defend some of these cases in federal court and I can't ever recall a case when the defendant in his best interest for his own protection, asked for a non-jury trial where the prosecutor came in and demanded a jury trial. Now I am sure there are instances and the prosecution apparently has the right to do it. But one of the constitutional issues that was raised in this case rightly or wrongly, and I think rightly is, whether or not the defendant has the right to make that determination. And I think it is the case of first impression which has basically been denied by the lower court. And certiorari has been denied by the Supreme Court, but it has not resolved that question.

My concerns with your case, Reverend Moon, of course are based on the United States Constitution, specifically the First Amendment. Now, I believe, among other things, that the trial judge should have cautioned and instructed the jury to not, under any circumstances, substitute the lay views of the jury members for the good faith position taken by your own church. I think that was a mistake, I think it was wrong, I think it was legal error. I think it was constitutional error. In fact the judge specifically instructed the jury to disregard religion entirely in this matter. And I don't know...I'm sure he did that. In my

reading of the sterile record, I believe that he did that because he was worried about this backlash and this problem that Reverend Moon had with a large majority of the people in America at that particular time and perhaps the prejudices that existed at the time. So he probably did that for the best of purposes.

But in this particular case, whether you were entitled to hold these funds in trust, or these properties in trust, was a major issue and in this particular case you can't divorce that from the consideration of religion. And, I can't blame you for not wanting a jury trial when the polls were showing most people in this country were somewhat prejudiced against you. I don't know that I can blame the prosecutor for demanding a jury trial knowing that fact. But I think it's a significant constitutional issue whether the defendant in a country where the defendant's rights are always held paramount over the rights of the prosecution, and that his rights should be solicitously guarded, that he should not have the right to have a trial before a duly nominated and confirmed sitting federal judge.

So those are great issues, and I did not interpret, Senator DeConcini, [Rev. Moon's] comments to mean that he doesn't trust the jury system in this country. I think he does. I think what he was concerned about was whether he could get a fair trial with the attitude that was permeating our media, rightly or wrongly, and our country with regard to his own church. And I think his point is a good point, coming from a minority religion which is now the fifth largest in the United States of America, but in its day was a distinct minority religion. I know that some of our church leaders [the Mormon Church] did not have a very good opportunity for a fair trial and would not have had under those circumstances. So I hope you're not criticizing the criminal justice system of this country or the jury system, in which both Senator DeConcini and I have profound belief. But I do think this in a unique situation that really deserves some constitutional consideration.

Reverend Moon (through Colonel Pak): Mr. Chairman, Reverend Moon asked me to thank you for your comments, also Senator DeConcini, thank you for your care and concern. And we both thank you.●

EXCERPTS FROM
TESTIMONIES AT THE HEARING

"This isn't the Soviet Union... this is the United States of America"

Excerpts from Remarks of
SENATOR ORRIN HATCH,
Republican from Utah,
Subcommittee Chairman

The state of religious liberty in America today... is a subject of monumental significance to our republic. The right of every man to be free from governmental coercion or interference in his personal relationship with his creator is fundamental to our free and democratic way of life. Its value simply cannot be overstated.

As historian Sanford Cobb has so accurately observed:

Among all the benefits to mankind to which this soil has given rise, this pure religious liberty may be justly rated as the great gift of America to civilization and the world.

The concept of religious freedom has been central in the political philosophy of the leaders of our nation since the Pilgrims first landed at Plymouth Rock in 1620. It was significant in the 18th century debates of state legislatures and the Continental Congress, where it had the indefatigable support of men such as Thomas Jefferson, George Mason and James Madison. These debates culminated in 1789 in the passage by the First Congress of the First Amendment in the Bill of Rights. That amendment contains these few but well chosen words:

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

These words, clear as they may seem, have been the subject of significant, and sometimes heated, debate since their enactment almost two centuries ago. These debates have often led to lawsuits and from time to time the United States Supreme Court stepped in to give guid-

ance and interpret those simple words.

Where these judicial interpretations have left us in law and practice in 1984 is subject to legitimate differences of opinion. On the one hand, there are those who suggest that for all our efforts the First Amendment, in both its establishment and free exercise clauses, has been misinterpreted and misapplied. On the other hand, there are people who feel that the religious freedoms contemplated by the founding fathers are, for the most part, being fully protected.

By any standard of measurement, there has seemed to be a recent acceleration of disputes between American citizens and government officials over the proper role of the government in the affairs of churches.

We have recently seen a minister and others sent to jail in Nebraska for refusing to obey a court order which they feel, rightly or wrongly, is against their religious beliefs; we have seen a private religious university lose its tax exempt status; and we have seen a foreign national, who came to our country to spread the word of God in the form of the Unification Church, investigated by the Internal Revenue Service and accused and convicted of criminal tax evasion stemming from allegations that he was in possession of money and property which he contended was not his own but rather the property of his church.

We have also seen disputes over whether municipalities may constitutionally sponsor nativity scenes at Christmas, whether Orthodox Jews may wear unobtrusive religious headgear in



Senator Orrin Hatch of Utah, Chairman of the Senate Subcommittee, expresses his deep concern about First Amendment issues.

military service; and, of course, we have recently had extensive debate on the Senate floor over school prayer and whether religious institutions are entitled to use public buildings in a manner equal to other community groups.

The jailings of ministers are especially disturbing to me. We are putting men of the cloth behind bars, here in the 20th century. It is more than disturbing to me; I think it's alarming. This isn't the Soviet Union, this isn't Poland, this isn't Afghanistan; this is the United States of America.

I am concerned because this is the greatest country in the world, it's the greatest country, providing the greatest measure of religious freedom in the world today, and I'm concerned about putting ministers in jail because of their religious beliefs and tenets, because of courts that will not even allow these beliefs and tenets to be considered as far as the instructions to the jury. Now something's got to be wrong.

To be sure, we've come a long way since the early days of this country when priests were jailed, ministers were shot, and witches were burned at the stake, and some are worrying that we may be slipping back. I happen to belong to the only church in the history of this country that had an extermination order put out against its members by a state governor. Well, that happened over a century ago and I for one would like to think that it will never happen again, not in this country.

But what are people to think when a Baptist minister in a church-run school

in Nebraska, which by a number of objective measurements may be doing a better job of educating the children than the public schools, is sentenced to jail for refusing to compromise his religious beliefs to satisfy what appears to be unnecessary state reporting regulations. And what are we to think when the leader of an unpopular church, who is definitely hated and despised by large groups of people, may be thrown in prison after the court refuses to recognize what some believe to be his and his church's constitutional rights.

Have we just become more skilled in hiding religious persecution behind the veil of investigations even by that most irreligious of institutions, the Internal Revenue Service? I hope not, but surely it is time we started finding out. That is why we are here today. These are not easy questions, these are not easy matters; they are tough.

These issues and others will be discussed at today's hearing. Hopefully, we will leave here with a better awareness of the relative well-being of our fundamental religious rights and will reach some helpful conclusions.

In arranging for this oversight hearing, the Subcommittee has made every effort to include a wide variety of viewpoints from a representative sampling of all religious groups active in today's America. As a result, we will be hearing from Presbyterians, Fundamentalists, Baptists, Unificationists, and Lutherans, among others. And we have received written statements from many other religions, such as the Seventh Day Adventists, the Hare Krishnas and the Scientologists, which will be made a part of the written record of these proceedings.

All of today's witnesses have been requested to provide the Subcommittee with their observations on the current state of religious liberty and to recommend legislation, if they choose, which to them may appear necessary and appropriate to correct any current deficiencies in practice or law.

Our purpose here today is not to retry or unnecessarily reargue the facts of any previous lawsuits. We are interested in past church/state litigation only to the extent it helps us in the task at hand. Of course, central to that task is a constitutional inquiry. We are not here to necessarily adjudicate what is fair or necessary or desirable but rather what is constitutional. ●

R. M. Davis/N.F.P.



Prof. Lawrence Tribe states his point of view of the constitutional underpinnings of religious liberty before the Senate Hearing.

I am honored by this Subcommittee's invitation that I appear to express my views on the federal constitutional underpinnings of religious liberty in America — and on what I perceive to be an escalating disregard by government for religious freedom and for the separation of church and state, without which such freedom and the open society such freedom sustains, cannot long endure.

I believe that the ultimate aims of the First Amendment's religion clauses are to facilitate spiritual volition by showing no government favoritism toward, or animosity against, any religious group or view, but instead letting "each flourish according to the zeal of its adherents and the appeal of its dogma," *Zorach v. Clauson*, 343 U.S. 306, 313 (1952). I believe it also aims to assure that spiritual institutions not be armed with the governmental powers of sword or purse.

The Supreme Court has authoritatively summarized the "purposes of the First Amendment guarantees relating to religion" as "twofold: to foreclose state interference with the practice of religious faiths, and to foreclose the establishment of a state religion familiar in other Eighteenth Century systems." *Larkin v. Grendel's Den*, 103 s.ct. 505, 510 (1982).

The Court in *Grendel's Den* further recalled that, "[at] the time of the Revolution, Americans feared not only a denial of religious freedom, but the danger of political oppression through a union of civil and ecclesiastical control," *id.* at 512 n. 10. Whenever civil author-

"The vision of the framers of the Constitution"

Testimony of
PROF. LAWRENCE TRIBE
Harvard Law School

ity seeks simultaneously to don the sanctifying cloak of religious destiny, both the denial of religious freedom and the danger of political oppression are realized.

Today, in disputes over matters as diverse as the teaching of children and the taxation of income, government institutions at all levels are arrogating to themselves the power to define new boundaries between the secular and the sacred—to swallow the life of the spirit within the bowels of the bureaucracy, and to surround the secular halls of the state with the sacred garb of the church.

It is hardly faithful to the vision of the framers [of the Constitution] for courts to hold that legislatures may initiate their proceedings with official prayers pronounced by publicly funded chaplains — but that children may not initiate voluntary prayers on public premises even after school hours. It is hardly consonant with what the framers envisioned, for the most sacred symbols of Christianity to be placed at public expense in a city's central square—while neutral programs of financial aid to all private schools, religious as well as secular, are struck down because they encourage political activism by religious groups. Nor is it faithful to the Constitution's plan for jurors in criminal cases to be licensed to substitute their lay allocation of church property or authority for that of a church, or for officials in a state's educational bureaucracy to be licensed to superimpose their ideological criteria of what children should learn

upon the religious criteria of families and churches.

I fear in short that this nation has departed dramatically from the relationship between church and state so wisely contemplated by the framers of our Constitution. To the extent that the state and federal judiciary tolerate or indeed engineer such departures, it is not only to those institutions that we must appeal but also to state legislative assemblies and to Congress itself.

When the courts of California were permitted by the United States Supreme Court to remain inactive when then Attorney General George Deukmejian imposed a receivership on an entire church, it was the California legislature that responded by enacting limits upon such shameless pretensions to power. Just so, to the extent that the United States Supreme Court remains inactive while the Internal Revenue Service, or the Department of Justice, or state officials, invade the sacred precincts of religion or prop themselves up with religion's supporting symbols, it is Congress that should consider measures for redress.

To be sure, violations of the First Amendment ordinarily appear in cases involving unpopular minorities — groups and individuals unlikely to attract sufficient political support to make Congressional action feasible. But, unique among the protections of the Bill of Rights, those of the Religion Clauses create not simply rights for individuals and minorities against the state but a structural norm of disengagement between two spheres of life. When that norm is violated, it is not simply the rights of identifiable victims that are ravaged; at risk is a form of society to which, for better or worse, the Constitution commits us all and from which, one may hope, we all stand to gain.

It thus seems fitting that, whatever role courts might play in the elaboration of rights against government, Congress should play a special role in preserving a structure of government that makes the very idea of rights meaningful. In our society, such a structure requires that vigilant separation of the ecclesiastical and civil realms. I believe that this Subcommittee is to be commended for initiating a serious inquiry into the state of that separation in America today. ●

"Believers on trial for their faith"

Testimony of
DR. GREG DIXON,
National Chairman of the
Coalition of Unregistered
Churches

It is the cause of religious liberty that gave birth to this great nation. Now it seems that the nation is determined to destroy religious liberty.

The state has literally declared war on religion. There are over six thousand believers on trial for their faith in America today. Through zoning laws, churches are being shut down. Bible studies in homes have been stopped, and cities have demanded that an infant church have as much as one acre to begin. A judge recently closed a church in Sparks, Nevada, because the pastor said, "I am a preacher," but the judge said, "No, you are a teacher." Therefore, he closed the church. Besides a pastor jailed and a church padlocked in Nebraska, and many other pastors—and Pastor Gellsthorpe is present today, who has had an untold amount of persecution in North Platte—I saw seven Godly men recently tried in absentia in a courtroom in Cass County, Nebraska. A pastor and his wife are being tried for battery in Bristol, Indiana, at the present time. What was their crime? They gave a child three whacks each in a church school. The judge said to the pastor at the indictment hearing, "If the child had just said it hurts, you could be charged with battery." A couple in Indiana are being tried at this time for reckless homicide because they believe in prayer rather than medicine in regards to the health of their child. And yet, the state of Indiana covered up the death of a baby who was allowed to starve to death in a Bloomington Hospital. And, I might add, that if, in fact, there are 87 deaths attributed to Faith Assembly Church in Indiana, there are a million and a half deaths due to abortion perpetrated by the federal government every year.



Dr. Greg Dixon

The IRS is now a terrorist organization. They have become so strong that they can jail religious leaders for legitimate practice. The press has reported that IRS agents now pose as pastors and CIA agents pose as missionaries. I am afraid that this is putting our total worldwide missionary effort in grave danger. This is a direct assault on the church. But what happened in Vermont last week tops it all, in my opinion. Without a valid warrant or probable cause or due process, 112 children were snatched from their parents at dawn and held for 11 hours. Thank God for the judge that let them go before the 72 hour period.

There are four areas in my opinion, that we're having the most problem with. Number one, the IRS thinking that they ought to have jurisdiction concerning church finances. Number two, the child protection agencies that have received millions of federal funds all over America... are abusing their power concerning children and their parents. The educational process—and, Senator, may I say with all my heart, I believe that we're not just talking about state accreditation—but it won't be long before something happens, that unless a child has a diploma from a high school that is accredited or has the imprimatur of the federal education department, they will not be able to go to higher education, they will not be able to get a job.

The other area is in the area of health. For example, midwives have been outlawed in the state of Indiana. People have been criminally prosecuted for practicing medicine without a license, just because they give information concerning vitamins and health foods. These primarily are the four areas that I think we're having the most problem in. ●

"The IRS has become a law unto itself"

Testimony of
REV. EVERETT SILEVEN,
of the Faith Baptist Church
of Louisville, Nebraska

It is my candid opinion that government, at all levels, has now become the adversary of churches and freedom of religion.

There are now approaching seven thousand cases in this country where Christians are being prosecuted. Just recently in Milwaukee, two pastors came to me and said, "we had started a church in a home, and we were told that if we opened our Bibles one more time in these homes, we would go to jail." Today there are parents in Florida who are about to lose their children because they refused to send them to a state-approved school. It is not because the quality of their education is poor—in fact, test results indicate that the quality and academic achievement is superior.

I too would agree that the IRS has become a law unto itself. In fact, without trying to be inflammatory, I think there are many people who feel they are really the Gestapo-like agency of our government. The Reverend Moon case and the Bob Jones case simply lay the foundation upon which the IRS will continually come down upon churches. Now, for the first time, we have one small Southern Baptist Church in the state of Georgia, where a deacon turned in his pastor and church for not paying social security, even though it is being exempted. And the IRS has levied a \$25 a day penalty against that church, with the indication that they will sell the property, if necessary, to collect.

Nebraska has been the horror story of our nation for a long time. In 1980, the Amish were prosecuted, even though the Yoder case is in good standing. They were fined, they refused to pay the fines; the state confiscated their buggies, and sold them at public auction. Rather than



Rev. Everett Sileven

R. M. Davis/N.F.P.

fight, the Amish moved.

The Mennonites have been prosecuted consistently in the state of Nebraska for the education of their children. In York, Nebraska, Pastor Moray of the Apostolic Church—three state deputies came into his church with guns on their hips and lined the people up against the wall and confiscated their records. And then parishioners took their children to their homes to teach them.

As I sit here today, they are being prosecuted for truancy. And not one time has there been any evidence that the children have been hurt or that their education is lacking. In Gering, Nebraska, the Church of Christ was prosecuted. Its school had to move across the state line into Wyoming. In Morrill, the Independent Baptist Church had to move across the state line to operate. In North Platte—my wonderful friend, brother Bob Gellsthorpe is sitting in the audience today—he spent 93 days in the jail there. They have levied fines against him of \$200 a day, against his church. And now, within the next 30 days, they are going to sell his personal property, his home, and his church building to collect those fines.

Also, in other cities, for instance, in Central City, Nebraska, there is a man by the name of Morrel who is a simple watch-repair man. He was teaching his children at home. His wife is hiding in another county to avoid arrest, even though a jury found him not guilty when he was tried. Also, there is another pastor in the state, whose wife is hiding out in the state of Iowa, to teach their children.

In Louisville, that is another story. In 1981, our church was padlocked for the first time. In 1982 I was arrested four

times, and spent 120 days in Cass County jail. On October 18, 1982, there were almost one hundred praying ministers who were not a part of the case at all, who were carried out—physically removed—by 18 armed officers, and the church padlocked for the second time. Then in 1983, there were seven of my men who went to jail. Their wives and 32 children fled the state to avoid arrest. And then, in spite of the fact that I had filed briefs in my case and my daughter had done the same, the judge put out a warrant for our arrest. I recently returned to the state of Nebraska, voluntarily coming to the court, voluntarily closing our school down, since we have a new law to operate under, waiting until it comes into effect on July 10th. The judge was vindictive and he sentenced me to eight months in jail, stating right over the bench that he would have liked to have given me two years in the state penitentiary.

He admitted, as well as did Judge Case, that they were not bound by the Constitution in this case. That is in the record. They do not believe that the Constitution applies. In addition, I was forbidden to have writing materials to write books and pamphlets while I was in jail. I am now out on appeal.

It's very interesting to me, Senator, that in Nebraska, the Attorney General of our state was impeached by the Legislature, and the Supreme Court overturned the impeachment. He was then indicted on three counts of felony by the Grand Jury. He was given a \$10,000 bond; he was allowed to sign for this. I was given \$100,000 performance bond, and \$10,000 cash bond. I refused to pay it—thank God for friends who went out and collected the money to pay it. But I guess it's more dangerous to preach the Gospel and to train children than it is to commit felonies in the state of Nebraska.

What is the problem? I think it's been touched upon, especially by Attorney William Ball. And that is the problem of definition. We have a terrible problem with government trying to define religion. It's very interesting that in the state of Nebraska—and President Reagan is falling into the trap by his advisors, and that is—we're saying that it's an educational issue. Now, that may be what government defines it as but in our country, the Constitution, especially the First Amendment, allows me to define the tenets of my faith for myself. Therefore, if I believe that education is in fact a part of my religious faith, no government—including the Department of Education, the IRS, or anyone else—has the right to

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define away that part of my faith and put it under the regulation of the state. Unless they can show harm. Not one time in seven years have they shown harm to the children. In fact, they have shown that we are doing a superior job in education.

I want to say, just in closing, that I have in fact submitted what I believe could be used as a basis for model legislation. And I want to close by reading it, because I think it contains the inner portion of what we need:

"No federal state or local government shall define, classify, tax, licence, approve, certify, restrain or restrict or otherwise infringe the practice of any sincerely held religious belief of any citizen of the United States. There are no compelling state interests that supercede the right of individual citizens to practice their beliefs. Religious beliefs shall be defined by the individual citizen and no citizen's religious beliefs must conform to those of another, to be protected by the government and its agencies. This act in no way diminishes the ability of government at all levels to punish crime as defined under the common law."

I believe that would give the basis for what we would like to see in legislation. Thank you. ●

"The religion Secular Humanism"

Testimony of
DR. D. JAMES KENNEDY,
Senior Minister of the Oral
Ridge Presbyterian
Church, Fort Lauderdale

Today, we find in Secular Humanism an increasingly intolerant alien religion that is intolerant of any other religious view, expressing its opinion in the public sphere. And it has done all it can to suppress the expression of any other religious viewpoint in our schools, in our government, anywhere: efforts to take away the concept, the motto 'In God We Trust,' suits against astronauts reading the Bible, suits against prayer, taking



National media during the hearing catches every move of the speakers.



From left to right: Dr. John Buchanan, Pastor E.V. Hill, Dr. Herb Titus and Dr. James Kennedy.

away the Ten Commandments—all of this kind of thing pushed by people who are unbelievers, who are atheists, who are secular humanists, whatever you want to designate them as. It's a very intolerant system.

I believe that if we see the complete success of the secularist view of life, you will find a continual, corresponding diminution of the amount of religious freedom that exists in our country. And I believe that under the guise of neutrality or of secularism, and without letting people know this is a religion, we have virtually in this country today, an estab-

lished religion in America. It is the religion Secular Humanism. It is established in the sense that it is taught in virtually every public school in America today. Its tenets are upheld by the courts of this country. Whereas evolution, one of the principle pillars of Secular Humanism is taught in virtually every school in America, Creationism may not be taught—by court edict—and on and on you could go with other things. Their amoral ethical system is taught, their world view is taught, and so this country is being indoctrinated with another religion. ●



Father addresses the clergy at the VIP Senate Hearing banquet following the hearing on Religious Liberty.

Photo: K. Owens/N.F.P.

SPEECH OF THE REVEREND SUN MYUNG MOON TO THE V.I.P. SENATE HEARING BANQUET

Translator, Col. Bo Hi Pak

I have many thoughts to share, but because of limited time, I would like to make it very brief. Today, I was really inspired by the effort that Senator Orrin Hatch is making as the Chairman of the Senate Committee on the Constitution. I deeply respect his efforts and I really enjoyed being with him today. Furthermore, I have the great pleasure to be with Rev. Everett Sileven, who is truly a comrade in arms in our common struggle for the sake of religious freedom. At the same time it is my personal and great honor to have such wonderful and distinguished guests, among whom many have pledged to stay for one week with me in prison. We're going to have a great time there together.

It is truly remarkable, when you think of it, that a Korean man, coming from the Orient, without even knowing your language, has become a rallying point for religious freedom in the greatest nation on the face of the earth. I do not believe

that any one individual, such as myself, could cause this to happen. It is indeed the providence of God that is moving and making things happen. This occasion has given me incredible, inspiring reaffirmation that God exists, is living, and is active in our world today. For each one of us in this room, no matter what background we come from, we are not here by accident. We're here by the providence of God.

THE SURVIVAL OF AMERICA

Today, as surely as I am standing here, I am not worrying about my own well-being or destiny, nor am I worrying about my upcoming prison term. In a way, I am an expert on prisons. I endured for almost three years in what may have been the worst prison in the world. That is not the central issue. The central issue is the survival of America and the role that God bestowed upon me to awaken this nation. I am

minding only that one thing, the mission that God gave me. So what should I do? How should I behave? How should I map out my future? I am thinking about these things with only one thing on my mind and that is my God-given mission and the destiny of America.

ENCROACHMENT BY SECULAR HUMANISM

I am also an expert on communism. I learned about communism not through books, but through the bullet—through experiences. Those lessons penetrated to my bones. I know communists well—what they are, who they are, what their aims are, and so forth. You Americans may not realize how precious is your heritage and history. For example, your Pilgrim fathers came to this land, risking their lives to seek the land of freedom where they could worship freely according to the dictates of their consciences. You may not realize how precious those Pilgrims are, as we who come from outside of the United States do. Today, however, the precious religious freedom in this country is in danger. The red flag is being waved about today's encroachment by secular humanism. Today, we discussed in our hearing that this encroachment is so severe it might even shake the very foundation of this nation. We are coming close to this, the very danger point. I know communist strategies. They have two major points of attack, particularly towards the United States of America. First, the destruction of the family, the most precious system or institution God provided for our human civilization; they are after the death of the family system. Secondly, they want to destroy religious freedom. Without doing that they know they cannot subjugate this country. So these two tactics are their focus today.

I am very grieved, particularly since I came to America, to see how things have been deteriorating every day in the families of America. The problems of broken families, young people running away from home, drugs, and the incredible juvenile crimes, indeed, fit right into the blueprint of a communist takeover of the greatest country in the world. We must realize the ultimate cause, the power, behind all these problems. Our young people, in many cases, are innocent. Our families are innocent, and in many cases we have been manipulated. We're exploited by the foreign power behind this which is absolutely determined to destabilize America, that is, the international conspiracy of communism.

I have lived a full life beyond the age of sixty; I have already lived my life. Most of us here have lived long and enjoyed our lives. But what about our children? What kind of world are we going to give to them? What kind of heritage are we going to pass on to our children? Are they going to have a strong family system, strong moral fiber, a strong God-centered nation and freedom to enjoy as much as we did? This is the central question today. My God-given mission, my number one goal, is to teach the American people, the good American public, about the dangers of communism. God sent me to America to awaken America to the dangers of the encroaching power of communism. That is my primary mission.

My second mission is to revive the fervor of Christianity, to engender the kind of atmosphere where our young people can grow healthy in spirit and body to become strong successors to our generation. This is what I was told by God to do in America. Today, the degradation of the morality of young people is very, very disheartening. And in its small humble



K. Owens/N.F.P.

Ministers and clergy listen to Father and other VIP speakers at the VIP luncheon in the Dirksen Building.

way, the Unification Church has given a new vision, a new hope and new value to life so that we have wonderful young people who are centered upon God, centered upon family, centered upon the church. You know we have our own tradition of mass weddings. This one tradition is to uphold and strengthen the family system under God. That is its main purpose.

I AM PROUD OF MOONIES

The Moonies have been spoken of quite a bit in public in this country and throughout the world. The name has a kind of scornful connotation. But I tell you today that I am proud of Moonies, my people. Those young people are dedicated to God and to America. And no other force of young people would match our young people who are really awakened to this new sense of values and to the dangers of communism. And I'm proud of them. They are trying to be responsible, to rekindle the spirit of family in this country, the spirit of giving in this country, the spirit of patriotism and the love of the world, *one world under God*.

So I am teaching my people to persevere. I know we have been mistreated, I know we have been misunderstood, I know we have been treated scornfully, but let us persevere, let us be patient. As the great saints before us were patient when persecuted, let us follow their tradition, to look boldly towards the future with our heads held high. Young people are listening to that message. We gave young people an appreciation of dedication and a spirit of dedication. Working for eight hours a day is nonexistent in the Unification Church. We work 24 hours a day. It is my slogan that unless we work harder than the Communists work for their own cause we will never prevail; we shall never be victorious.

Religious freedom is an issue that is not easy to deal with today. It is a very difficult goal to achieve because even though we have the right President, it doesn't make any difference. Still the media can clobber him and virtually make him nothing. And the bureaucracy is totally entrenched and so powerful that even the President of the United States

cannot change certain things if he wants to. In this kind of atmosphere, trying to restore religious freedom is certainly not the easiest thing to do. So God asked me to go the drastic way. That drastic way God is telling me is to go to prison. That will awaken the American people. That might be a shot in the arm so that new hope might come.

LAUNCH ONE SPECTACULAR CHRISTIAN MOVEMENT

So, today I am thinking very deeply, but I am not thinking of my own well-being. Look at the United States. Some days ago there was some publicity that there are 170 million Christians in this country. Most Americans have some faith in God. With such an enormous power in this land, why can't we mobilize these forces? This is the kind of situation we've come to. This is truly a central problem. Furthermore, a good many of the people in the government are Christian. But then the government has become more and more secular, more opposed to religion. Why is that? We need to launch one spectacular Christian movement, a new, awakening movement starting from the very repentance of me, of Rev. Moon. Why can't we achieve the religious freedom that even God wants us to have? Something must be going wrong in our religious community. Where do we begin? With repentance, repentance. We must repent, then move forward and try to find a new direction.

There is another problem in our religious world today. As you know, communism's goal is to take over the whole planet. Christians and most religious people today think in other-worldly terms. They think, "Well, I may suffer, but if I endure I'll get to my heaven upstairs someday." If we try more and more to escape from our God-given world, I know we cannot win in the confrontation. We may prolong the time before defeat, but the victory of communism would be a sure thing in the days to come. So, I carry the warning to the American public that, once again, we must make a new beginning. We must think of the future and, instead of just thinking of my heaven, my own salvation, we must think of the nation, of the world, of our neighbors, knowing that the interest of God is salvation—not just the salvation of one person, or one man or woman—His interest is in the salvation of the entire world.

God gave the nation of the United States of America the great opportunity to create the Kingdom of Christ throughout the world. That opportunity came right after World War II. God gave America, the Christian nation, a free hand to really deal with the world and bring the world to God. But then, without reaping the harvest, America lost the great opportunity to bring the entire world under God, right after World War II.

Another phenomenon I observe in the Christian world today is that, although Christianity has prospered for the last two thousand years, in the last couple of decades, the Christian decline has been incredibly obvious and severe, and the blow to the Judeo-Christian world has been disheartening. What has happened to the Christianity that endured for two thousand years?

I know that there are a great many ministers here and I don't want to bring in many quotes from the Bible, but I would like to cite one verse, and that is John 3:16. The most fundamental cornerstone of the Christian faith is John 3:16. "For God so loved the world that He gave His only begotten son." God did not love just one family, just one individual,

one race, one people; God "so loved the world." The target, the goal of God was the world. So where are the Christians today who take this word seriously? The goal of God is world salvation. Why do not I, my church, my denomination, my people, dedicate ourselves to the very goal of God, the salvation of the world? Why do we not strive to serve the world, to bring this world back to God? True Christianity must be thinking that by giving myself as a sacrifice, let us go forth together and save the world; let the spirit of Christ work. Today, how many churches are out there? Even my own denomination, my own church can be a sacrifice, so that in turn the world can live, the world can survive, the world can be redeemed. Who is going to be responsible for the world?

UNDER ONE COMMON DESTINY

God needs a champion here on earth. There is no question about it. He's got to have His own agent, His own champion here on earth to do the job. But God is looking for the champion who is saying, "I will be responsible for the sake of the world. Even if I must give my life I'm going to do Your will, which is the salvation of the world," as John 3:16 so clearly stated. We must go beyond denominational barriers. Today the most important realization we can arrive at is that we come under one common destiny, beyond denominations, beyond religious barriers; we come under a common destiny that by uniting under one common Father, who is God, we shall survive and prosper. There is hope.

So for the sake of religious freedom this movement, I am glad to say, is set up beyond the denominational level. The barriers between denominations are not there, the barriers between religions are not there, because we are moving toward unity and harmony under a common purpose. I know you represent respective religious denominations and so do I. And if any denominational leaders, pastors and ministers are thinking in those kinds of sacrificial terms, I know that that denomination, that church, that leader pleases God immensely. The Unification Church is trying to live up to that. In a way, there was no denomination of Jesus Christ, there was no denomination during his lifetime.

You know, I have been criticized as a foolish man by so many people. Many people condemn me—Korean people, Japanese people, Oriental people, even our Korean government is saying, "Rev. Moon, are you crazy? Why? Why do you give so much to only one place, to the United States? Why do you give your last ounce of energy, your sweat, your labor, every drop of blood for the sake of the United States? Rev. Moon has an ambition, that by the time he goes to heaven, he would like to be the most indebted person on the face of the earth. I know God will find a way to pay back with ample interest all that I have done in my life for the sake of His work."

I am very happy that I have been given this opportunity. In conclusion I tell you that as long as my life is sustained, I will not give up my fight. I shall go on. Unto my life, nobody will stop my march toward the goal that I have expressed. If you want to really become my friend, let us do it together so that we shall glorify the name of Jesus Christ and the name of God and we shall achieve our true religious freedom. Thank you. God bless you all. ●



K. Owens/N.F.P.

PRAYER OF BLESSING FOR 250 NCCSA TRUCKS

EAST GARDEN, JULY 12, 1984

Loving Father,

We thank You for remembering our movement and working on earth throughout history for the protection of Your children.

We also thank You for remembering the pitiful Korean people. How long have You been suffering in order to educate Your children in Korea to honor eternally the names of the True Parents of the cosmos? Throughout history this people has been a worthless, miserable one who did not deserve even Your sympathetic love; but You remembered the sacrificial blood of its past generations, came down to share its misery, and enabled it to become a nation with five thousand years of history behind it.

You have called, guided and pushed me since my childhood. You have suffered so much to arrive at this time, the apex of Your providence. Thank You for Your protection along my rugged path. Your suffering has always been greater than mine. Through difficulties and disappointments You have always sent people to support and even protect me.

America has been called to work as the central nation for the worldwide providence; but is failing to fulfill that mission because Christianity, which was supposed to guide this nation, did not have a strong enough foundation. I thank You again for Your concern for America's situation, and for sending me to this land more than ten years ago. Thank You for letting me come to have today such a secure foundation, after overcoming many stormy ordeals and marching incessantly forward to expand Your foothold on the earth.

The Unification movement has become something that neither America nor Christianity can continue to despise. I know that American democracy came into existence to help Christianity unite with the Unification movement, and to expand this unity into the worldwide Cain-Abel relationship. Father, now You witness Christian ministers, united with the Unification Church, leading the battle for religious liberty which can awaken all Americans. I ask You to here exert Your power of re-creation, to better prepare the environment, and to enable us to transform this world into one over which You will have dominion forever.

In order to prepare for such a time we created NCCSA. Now is the moment in history when we can pour gasoline on dry firewood and set it ablaze. My court case has become the rallying point for people concerned with religious liberty. Therefore, in order that we not lose this chance, but use it for uniting the Unification movement, this American nation, and world Christianity, we have purchased 250 trucks, upon which I ask Your blessing.

Whenever any of those 250 trucks represented by this one here appears on a highway, or in a city, let it be surrounded by Your mysterious power. Let the young drivers be welcomed not only by the mountains, streams, flowers and trees, but also let all the people meeting these trucks and drivers be overwhelmed with joy and united to establish Your kingdom of heart on this continent. Then, let this country have a unified religious community. Let them wave the flag of one united world, and become champions who satisfy Your will and thereby heal the bitter suffering which You have endured throughout history. Let them march forward together toward one world under God.

Please be with each of these trucks wherever they may go. The drivers may very often have to work despite physiological or environmental difficulties. They need Your protection so that they can proudly show all that You are truly with this movement. Father, may those who operate these trucks praise You, respect You, love You, enjoy the world of heart, discuss Your heart with everyone they meet, and distribute not only foodstuffs but also Your blessing, Your heart, and Your gifts.

Father, please place Your hand in blessing upon the entire system starting now with this program. We are working also on getting 250 mobile homes. Please help those working on this project to be united into one, forming a pipeline for the distribution of foodstuffs and spiritual nutrition to people in need, and to fulfill their missions as ones sent by You.

Father, I thank You for receiving my prayer over this truck, representing the 250, on this day when we also celebrate the birthdays of both Kook Jin and Sun Jin. I offer You everything in this prayer in the names of the True Parents. Amen.



GOD'S LOVE IN ACTION

NCCSA HELPS THE POOR AND THE UNDERPRIVILEGED NATIONWIDE

by Susan Fegley Osmond

The National Council for Church and Social Action (NCCSA) has, during the past six months, become a major vehicle into which the Unification Movement has directed vast amounts of its resources. At a time when our Founder has faced the prospect of going unjustly to prison, the church, inspired by Father, has donated funds, a fleet of trucks, and pledged a quota of volunteer manpower to NCCSA activities, in the hope that its efforts will help engender the revitalization of Christianity and of the founding principles of America.

"The National Council for Church and Social Action was founded in 1977 as a vehicle for the cooperation of churches, civic groups, and the private sector," says the Executive Director of NCCSA, Mr. Kevin Brabazon. "The concept originally grew out of one year of dialogue between predominantly Black clergy of various denominations and members of the Interfaith Affairs Department of the Unification Church. Based on this year of dialogue, the Urban Studies department at Fordham University sponsored a conference in May 1977. There was such an overwhelming response among ministers from seventeen states at this conference that the final impetus to organize NCCSA into a formal body came about."

NCCSA Programs

Today, NCCSA has chapters in 160 cities throughout the United States, involving over five thousand churches and civic organizations. Activities include food banks and food distribution, advocacy programs, weatherproofing homes of senior citizens and low income families, housing counseling programs, soup kitchens, clothing distribution, cultural programs in schools and senior citizen homes and vocational training—all done by volunteers.



Father and Mother with Kevin Brabazon, executive director of NCCSA (left), Bruce Casino, executive vice-president of NCCSA (far right) and Rev. Chung Hwan Kwak (second from right) posing in front of one of 250 trucks recently purchased to serve Christianity and the American people.

A major activity is a solicitation program, whereby companies are contacted and asked to contribute food and other goods. In the first six months of this year, for example, NCCSA chapters received and distributed two-and-a-half million pounds of food throughout the country. NCCSA volunteers deliver the foodstuff to participating churches and civic organizations for local distribution.

Los Angeles, the largest NCCSA chapter, has over five hundred churches and civic groups participating in its activities. Its food bank distributes about 120,000 pounds of commodities per week. This chapter also excels in weatherproofing of homes, technical assistance, and training of volunteers. In the works are plans for community health services, college work-study programs, a senior community employment program, and housing counseling.

Washington, D.C., under the directorship of Executive Vice-Director of NCCSA Bruce Casino, is the oldest chapter of NCCSA. It has a highly developed food program, a housing counseling program, and "The Fourteenth Street Employment Task Force," which advocates the hiring of local residents for construction projects in their communities.

Smaller, younger chapters are active too. In Georgia, the Atlanta chapter sponsors educational entertainment programs in schools and senior citizens' homes, provides legal counseling and mediation services, and, in conjunction with United Way, distributes boxed lunches to shut-ins. One of the newest chapters, in White Plains, New York, uses its monthly allocation from NCCSA to lease computers on which to train the underprivileged or unemployed in computer skills.

K. Owens/N.F.P.

Active Discipleship

"True discipleship, translated into a working philosophy, means doing those things that have been learned from the Master, our Lord and Savior Christ Jesus. In doing so, we have no choice but to serve mankind," explained Rev. Alex A. Chambers, President of NCCSA, in its annual convention last March. His words exemplify the philosophy of Christian responsibility and volunteerism which guides the work of NCCSA.

The early church did not define social action by what they thought could be accomplished in the Roman system. Instead, they began in the same place we must begin, for all Christ calls us to do within society at large must first be done in the local church. Jesus designated the church as the agent of God's sovereign work in the world...The church can make a difference in the lives of men.

The National Council is an autonomous and independent organization and is not affiliated with any one church. It receives assistance from any source wishing to contribute. Its decentralized structure is consciously organized along the same lines as the federal government of the United States. "Each local chapter is separately incorporated and governs its own affairs," Mr. Brabazon explains. "The board of the local chapter is elected by people in the community, so concerns of the community are all voiced. Two of these local board members are voting delegates at an annual national convention of the Council. The Board of Directors is elected from these delegates each year."

What Unification Church Contributions Do

The Unification Church provides seed money—usually \$6000-12,000—for new chapters to get off the ground. The fleet of 250 trucks which the church recently pledged to NCCSA, along with our drivers, will help build up new chapters of NCCSA, whose first projects are usually food distribution. Fifty of these trucks are now in use, and Unification Church grants are leasing other trucks until the full fleet is on the road. On July 12 at East Garden, Father asked God's blessing on one truck representing the fleet, and offered a very long and deep prayer for NCCSA.

The seed money provided by the Unification Church, plus an annual grant of \$6,000-\$12,000 for each chapter, help the local chapters build to the point where they can solicit funds from other

sources such as city, state, and federal governments, foundations, and companies. Washington D.C., for example, receives \$12,000 a year from the national center of NCCSA, which comes from a Unification Church grant to NCCSA. But the yearly budget of the Washington chapter is \$400,000," comments Mr. Brabazon.

Unification Church contributions help the local chapters in different ways than government or corporate funding usually does, whereby a certain amount of money is earmarked for specific projects which will continue only for a limited time. The seed money from Unification grants, however, can be used in any way the local chapter sees fit, as long as it fulfills the IRS standards for tax exemption. This means that each local chapter can tailor its programs to the unique, and sometimes shifting needs of its own community.

Another benefit of the Unification grant of 250 trucks is that networking of NCCSA chapters, and of groups within each community, can take place to a degree never before possible. Before NCCSA was formed, most service work in communities was done by individual churches or civic groups, often resulting in piecemeal or redundant efforts. The NCCSA's ecumenical outlook, plus the trucks and drivers to transport the goods now at the Council's disposal, will allow many churches and organizations to pool resources and information.

Cooperation of Private Sector and Government

Father emphasizes that the private sector and the government share equal responsibility to help the poor and underprivileged. On the one hand, citizens should not simply wait for tax money and government bureaucracy to take care of social needs. Legislation and tax codes in America make an attractive base for businesses to donate money or goods to an organization such as NCCSA, because a significant tax break is given. On the other hand, the government cannot be effective without a working relationship with citizens at the grass roots level. Because of its federal structure, NCCSA is set up so that connection with the grass roots level—the needs of individual communities—cannot be lost. Moreover, NCCSA is based on the idea that the local community take responsibility to administer programs. Thus NCCSA provides a bridge between the city, state, and federal government. Father stressed the shared

responsibility and need for cooperation between the government and the private sector in meeting the needs of the people as early as 1965, while in conversation with former U.S. President Dwight D. Eisenhower at Gettysburg.

According to Father, religious organizations must provide the impetus for the private sector to fulfill its responsibility toward meeting the needs of communities. Such work will act as a catalyst for the revitalization of Christianity and the revival of the country. As churches reach out to serve the needs of local people, they will attract membership and will become the center of the community. As people see that the teachings of Christ are backed up with positive action, Christian values of morality, service, and family integrity, which have suffered a setback in the past few decades, will regain popularity and the whole of American society will experience renewed strength and vigor.

"The revival of Christianity comes not just by preaching the Gospel, but by living the Gospel," says Mr. Brabazon. "This is why NCCSA is important to Father. The foundation of the Kingdom of Heaven cannot be built without Christianity. But unless Christians are living the Gospel there is no way for Christianity to revive. It has to be done in the United States in order to have worldwide outreach. Unless Americans live the Gospel there is no way for Father in a short time to fulfill his mission."

The Future: International NCCSA

NCCSA plans to branch out into a substantial international organization in the near future. Already a few chapters exist in the Caribbean, Africa and Europe. Mr. Brabazon sees a new Peace Corps-kind of organization growing out of an international NCCSA, but with a religious motivation behind it. The international NCCSA would have to be interreligious as well as interdenominational, as the world is only one-quarter Christian. Most world religions emphasize service, charity, and concern for human well-being both in body and soul. Thus NCCSA work would help bring greater cooperation among world religions in the name of common service.

Mr. Brabazon also desires to see "a kind of religious United Nations" emerge from international NCCSA. The international organization would maintain a federal structure, and representatives would meet to discuss needs of countries and continental regions. Their



Top right: Father and Mother take a short symbolic drive. **Bottom right:** Father sanctifies one of the 250 trucks with Holy Salt.

discussion and work would include economic and cultural development, solving world hunger, housing services, strengthening the family, aiding the elderly, vocational education, and special services. "This body of religious leaders would become influential in terms of the human situation in all countries," says Mr. Brabazon. It could also work in cooperation with organizations such as the recently formed Association for the Unity of Latin America (AULA) and affiliate organizations on other continents. "Peace would take place on the religious level first," giving a common bedrock to the people (not nations) of the world, says Mr. Brabazon. "A bedrock for political unity and peace could probably not be formed without a common feeling in religion, a feeling of shared humanity."

Father sees NCCSA as important in giving the poor and downtrodden an alternative to communism, both in America and abroad. "Communism arose out of the abuse of the Western materialistic system, and the negligence of Christianity in dealing with that [system]," comments Mr. Brabazon. "If Christianity is not neglectful of the needs of the poor and exploited, but helps

them to develop and grow and take a role and have a voice in society, communism's base of accusation is taken away, and this takes away its power. Communist power lies only in accusation. They have no truly creative thoughts or actions—that is why communist economics do not work. After you take the base of accusation away, nothing is left."

Unification Church members working in home church can become involved in NCCSA work, by making friends with local ministers and helping them set up a NCCSA chapter to provide service to the community near the church. This, as previously noted, would enrich church's life as well as that of the community. Says Mr. Brabazon, "Home church can play a vital role if members don't try to be 'Unification Church members'—members of a particular denomination—but go to their communities and community churches as Unificationists in the real sense."

Total Commitment

Ministers active in NCCSA are fully dedicated to their work, even though they receive no pay. "They simply want to take responsibility for their communities," explains Mr. Brabazon. Last



June Rev. Chambers gave a report on NCCSA to Unification Church state leaders in which he said that he and other ministers in NCCSA are willing to die for their cause. He asked the state leaders if they were willing to do the same. "The depth of commitment shown by these ministers puts some Unificationists' commitment to shame," admits Mr. Brabazon. "This is the real point of NCCSA. It makes us think of the additional commitment and faith we [Unificationists] need to realize our goals."

Father's commitment to NCCSA and its goals is also total. In a message read by Rev. Chung Hwan Kwak to the annual NCCSA National Convention last March, Father said,

I have long thought that religious leaders must be pioneers in the realm of conscience, inspiring mankind by their bold and determined actions. My basic goal—the goal of all Christians—is to comfort the suffering and longing heart of God, the heart of Jesus, the heart of all humanity, and to help establish God's kingdom on this earth, once and for all...I am determined to contribute to a new outpouring of ecumenical effort for renewal—the renewal of our lives, our churches, and our society. ●

"TO THE GREATER GLORY OF REVEREND

Photos: R. M. Davis/N.F.P.



July 20, 1984, 11 p.m., Father and Mr. Kamiyama check into the Danbury prison accompanied by Mother, some of the elder True Children and leaders.

by Susan Henry

On July 18, 1984, Judge Goettel denied Father's and Mr. Kamiyama's motions for a reduction in sentence, instructing them both to report to the Federal Correctional Institution in Danbury, Connecticut on July 20.

On June 11 the judge had granted an unprecedented extension so that the date Father was required to report to prison was postponed from June 18 to July 20. This was to give Father's new attorneys the chance to familiarize themselves with the case and to research sentencing alternatives to confinement. The judge had seemed very open to considering other appropriate alternatives, so we went forward with our work with great hope and desperation.

On July 11 we submitted our motion, which asked the judge to eliminate incarceration altogether from Father's sentence or, as an alternative, that Father be allowed to voluntarily and temporarily leave the country. The legal papers explained that this kind of temporary exile would be the least burdensome form of punishment for the millions of church members throughout the world, and for all of the humanitarian projects which Father founded and guides and, above all, for True Mother and the True Family.

But on July 18 when the judge entered the courtroom, his mind was apparently already made up. He asked very few questions, but glumly listened to our arguments and the government's brief and inconsequential response. Then he denied our motions in their entirety. Col. Bo Hi Pak did the unbearable job of calling True Father with the news. As soon as Father came on the phone, Col. Pak burst into tears. When Col. Pak and Dr. Durst arrived at East Garden a couple hours later, still in anguish and pain, Father reprimanded them, "What's the matter? Don't you believe in the Living God?" Father said that going to prison is, for him, just like moving from one prison to another. For years he has been imprisoned by his responsibilities in East Garden.

The next day Dr. Durst held a press conference where he read a statement from Father. Father himself spent the next days meeting with church leaders, especially the eldest Korean and Japanese couples. On July 20 Father had dinner at East Garden with the True Family, spending perhaps the longest period of time they have had alone together in years. Father gave his farewell speech of encouragement to the members gathered at East Garden and then drove off with Mother to Danbury.

Father arrived at the prison at 10:59

p.m. and was whisked inside so quickly that most of the news media, who had been waiting there for up to 24 hours, missed it completely. Afterwards the media followed Dr. Durst's car to a school nearby, where there was an impromptu press conference. With Dr. Durst were Earl Trent, attorney for the American Baptist Churches and author of the National Council of Churches *amicus* brief, as well as Dr. Franklin Littell, a Methodist minister, Professor of Religion at Temple University and president of the National Institute for the Study of the Holocaust. Both men had driven up from Philadelphia together, Dr. Littell coming back from a trip to Israel just ten hours before.

Mr. Trent commented:

This is a sad day for the religious community in America. Reverend Moon has not done anything that other religions haven't done. We are fearful for what this means to other religions, especially new minority religions.

Dr. Littell added:

This is an important event in the history of religious persecution. The moral failure on the part of the United States Supreme Court to consider Reverend Moon's case will go down in history as similar to the Dred Scott decision. This is to the greater glory of Reverend Moon and to the shame of America.

MOON AND TO THE SHAME OF AMERICA"



Danbury federal prison, which accommodates two hundred male prisoners "under minimum security."

Responses to Father's Jailing

That same day in Philadelphia about one hundred people had joined together to march and hold rallies at City Hall and Independence Hall to protest Father's jailing and government interference with religious liberty. One of the ministers, Rev. Wycliffe Jangdharrie, pastor of the Reformed Seventh-Day Adventist Church in Germantown, Pennsylvania, was arrested after he refused to identify himself when being served with citations for demonstrating and passing out leaflets without a permit. He was outraged that he was prohibited from exercising his freedom of speech in front of the Liberty Bell, of all places. To many this incident simply underscored the significance of Father's case.

Father received scores of telegrams and letters from key religious and civil rights leaders expressing their solidarity with him. On July 21, *The New York Times* even carried an article entitled "Unification Church Gains Acceptance," quoting only our own spokespersons and omitting, for a change, any negative rebuke.

The prison officials have been very impressed with Father, saying he has been extraordinarily cooperative. Father made a request that the prison chapel be

opened from 3:00-6:00 a.m. One of the prison chaplains, deeply moved that someone would be so sincere about their life of prayer, remarked that if everyone were praying from three to six in the morning there wouldn't be anyone left in prison. The other inmates are also very friendly, offering to help Father with his English or, commenting that he appears a little bit overweight, to get back in shape. Father is already the new ping pong champion at the camp. He is a celebrity if not a hero. One of the inmates who was very kind to Father and Mr. Kamiyama was recently released, and has actually gone up to Gloucester to fish with our brothers and sisters.

Father and Mr. Kamiyama are of course allowed a limited number of approved visitors, including the True Family and major church leaders. However, Father has asked that no one ever try to visit or call the prison without making special arrangements through Mr. Hyo Yul Kim. If you write, all mail to True Father should be sent c/o Mr. Hyo Yul Kim, P.O. Box 54, Irvington, New York 10533.

Under normal circumstances, considering the provision for statutory "good time," Father should be released in approximately fifteen months, and release could be even earlier if parole were granted. Despite the disap-

pointment that the legal team and all our members must feel, Father's attorneys are committed to bringing Father's vindication, no matter how long it takes.

Although much good will certainly result from the indemnity that Father is taking on by serving a prison sentence, this certainly must have been only an alternative course. The hearing in which our motions were denied was held in Waterbury, Connecticut, where the judge was sitting for just a few weeks this summer; ordinarily the hearing would have been held in the Federal Court Building at Foley Square. When the hearing was finished we stopped back at a nearby hotel where the lawyers had been preparing and Col. Pak and Dr. Durst were waiting for the result. They both had been praying there the whole time with *Ae Chun Cho* candles. I gazed out the window, and first to my bewilderment and then to my wonderment, I discovered one characteristic unique to Waterbury. In the city is a replica of the Holy City of Jerusalem. On top of a hill overlooking the city is a gigantic, solitary cross. Truly nothing could symbolize more for me the incredible sacrifice our True Father has made for us and for eternity. •

"THE TIME TO BUILD AND CONSUMMATE OUR FOUNDATION"

*Leaders' Conference
with Father
East Garden, July 19, 1984*

by Angelika Selle

One day after Father's motion for a reduction in sentence was denied, he called international leaders of our movement to a conference at East Garden. Among them were the ten Korean regional leaders and the ten evangelists. What a painful and sad occasion to go and see Father. I thought: what should our attitude toward Father be? How will he and his family feel? With these thoughts and emotions swelling up inside I arrived at East Garden at 7:00 a.m.

About half an hour later, Father and the oldest True Children descended the stairs and assembled for breakfast in the dining room. Father behaved as naturally as ever, but Mother was rather quiet, and one could sense that her heart was disturbed. Around 9:00 a.m. all the Blessed children were called from their 21 day workshop at Belvedere to come and see Father. As soon as they arrived, Father rose from the table and rushed over to the main room to greet them. For one and a half hours he poured out his heart to them in Korean (that speech will be published in a later issue). Watching the faces of the Blessed children, they were totally focused on Father, sometimes with tears in their eyes, sometimes laughing; it was clear they have a special connection with our Father and he with them, undeniable and beautiful. According to the translation of the Korean sister sitting next to me, Father spoke about building a complete new historical foundation, which has to be erected by the Blessed children themselves. He urged them to waste no time...and to unite with the True Children as well as among each other.



R. M. Davis/N.F.P.

After a break, all the leaders assembled in the living room, and the regional leaders spoke about the rallies for religious freedom which had been held throughout the nation during the previous weeks. Again, Korean was spoken. About twenty thousand ministers had signed a proclamation for religious liberty and two thousand ministers have pledged to spend seven days with Father in prison for the sake of religious freedom. A few days later, on July 21, the Interdenominational Conferences for Clergy (ICC) founded in Washington, D.C. the so-called Common Suffering Fellowship Institute [*Tong Go Hwae*] for those ministers who wanted to spend one week in prison with Father. Instead of physically going to the Danbury prison, these ministers could spend one week together in one of their churches, praying, singing, and demonstrating publicly for religious freedom. Also they would have a chance to come to know the real Rev. Moon, his teaching, philosophy and projects, by watching video tapes and listening to lectures. Thus the spirit for saving America and reviving the spiritual foundation of this country and the discussion about religious liberty would be upheld, rekindled, and multiplied throughout the nation. Community service and fellowship among Christians and Unificationists is the type of tradition Father wants to establish. The first seminar was held on July 26 under the chairmanship of Rev. James Stewart, chairman of the St. Louis NCCSA chapter.

Father also advised members to study meticulously the Principle chapters on the Second Advent and Predestination.

He said that if members teach these well enough Christians would be able to understand and accept the entire Principle.

At the end Mr. Motoo Furuta shared about the movement in Japan. He started out by apologizing to Father in tears for what had happened to Father and repented that the Japanese movement had not done enough to help him. Then he reported about the heavy persecution members receive there from the communists and other groups.

On the other hand, Mr. Furuta said that the movement there is very successful in all areas, but not because they use certain techniques or methods, but rather because of applying internal principles and tradition. Another reason was also the purity and dedication of each member. Father afterwards asked all members to say a special prayer for Mr. Furuta every day. "This is the time to build and consummate our foundation until 1985," Father said.

The meeting ended around 5:30 p.m. with a special three cheers of *Mansei* for determination, commitment and love for Father. We all know that Father is not concerned about his own situation as much as he is concerned about us, and America's future. He trusts us completely to take on the burden for this nation and fulfill our missions, especially while he is gone. May we welcome him back from prison as soon as possible with all our accomplishments, and may God be our helper! ●

STATEMENT BY THE REV. SUN MYUNG MOON

JULY 19, 1984

I am innocent of any wrongdoing; on the contrary, I am the victim of government abuse and persecution. Thousands of clergymen around America have protested the government's persecution of me and have pledged to commit one week of their lives in prison with me in the name of religious freedom.

In 1971, God called me to come to America and lead a movement to revive the fervor of Christianity and restore the founding spirit of this nation. He sent me to bring about a dramatic spiritual awakening at a time when a dark spirit of atheism and religious intolerance is found in America.

I myself suffered nearly to the point of death in a communist prison camp. I am willing to suffer in an American prison if it will serve God's purpose of awakening America from its spiritual sleep.

Today the state is encroaching more than ever on the affairs of the church. There are now several thousand cases in the courts which involve church-state conflicts. How can we in the United States criticize the Soviet state for imprisoning Sakharov, when ministers are jailed here in America?

I have had just one goal for this nation: to strengthen the moral fiber of America and to enlarge her capacity to fulfill God's will. For this purpose the Unification movement has spent several hundred million dollars in America for the sake of this nation. We have funded:

- The International Religious Foundation
- The International Cultural Foundation
- The National Council for the Church and Social Action
- The International Relief Friendship Foundation
- Project Volunteer
- The Washington Times, and numerous other projects.

When you understand the scope of my work, can you really believe that I came to America to defraud the United States government of an estimated \$25,000 in taxes?

From the very beginning this was not a tax case. It has been an invasion by the government into the internal affairs of religion.

I stand convicted for no other reason than my religious beliefs and practices.

I will now move the worldwide headquarters of my church to Danbury Prison, where I will pray and work for this country. I thank God that He is using me as His instrument to lead the fight for religious freedom and to ignite the spiritual awakening of America in this most crucial hour of human history.

May God bless America.



JUNE 26, 1984

Top left: Father delivers his testimony before the Senate Subcommittee on

Top right: The Senate Hearing on religion and public life.

Bottom left: Father and Mother giving their testimony before the Senate hearing, during which Senator Alan Simpson paid them great respect.

Bottom middle: Clergymen speak at a luncheon held in the Dirksen Building.

Bottom right: Father gives an interview.

Photos: New Future Photos & Hitoshi Nagai





4; WASHINGTON, D.C.

testimony in English before
on Religious Liberty.

ing room in the Dirksen Building was crowded with
ious groups from all across the country.
er bid farewell to Senator Orrin Hatch after the
ator Hatch treated Father with great honor and

peak at the VIP Senate Hearing banquet, also
g, following the Hearing.
informal address at the VIP banquet.

(CAUSA Int.)



*Today I am going the road of incarceration
and I am asking God, "What is Your next
chapter for me? Let Your will be done and
bring the unity of all humankind, centering
upon the True Parents."*

FAREWELL ADDRESS

REV. SUN MYUNG MOON
EAST GARDEN, JULY 20, 1984

"This is a glorious and victorious, historical day," Father said in his last address before he left for Danbury prison. Two hundred members from the New York area had come to East Garden to see Father off.

The message he gave on that evening was most powerful and hopeful, truly inspired by the living God Himself. Mother mentioned on the following Sunday that this speech should be our guide until we win the victory.

Translator, Col. Bo Hi Pak

My faith will not change, wherever I go! When you say your faith will never change, it means that your mind will never change. By the same token, the world that I am pursuing will not change either. Wherever I go, whether to a high place or a low one, my life will be the same life.

Since we do not have much time today, I would like to give you a very short and simple lecture. The work of God is to make unity. If there had been no fall, then men and women would all have their minds and bodies united. Then with the unity of men and women, the ideal would be achieved. However, the world in which we live has not become one yet. The world is nothing more than the extension of individual men and women—the macrocosm of men and women. Almost no one you ask could claim that their mind and body is always united. Therefore the world in which we are living is not the world God wanted. It is the fallen world.

Since there are no individual men and women united perfectly in mind and body, there are no families which are perfect, no societies, no nations and no world which is perfect. Whenever a person becomes completely united in mind and body, God wants to deal with that person as one individual. When men and women become united, then God becomes the subject or center of the two. If a certain tribe becomes totally united, then God becomes the center of that particular tribe. Therefore, it makes no difference how large the population becomes, God wants to be the center and subject of everybody.

THE UNIFIED WORLD

At that point, the unified world comes into being. Within the unified world we would have unified nations, unified communities, unified tribes, families and so forth. Do you think God would like to travel around the world to sight-see once that unification has been achieved, or would He like to do that at some intermediate stage, say, the level of unified tribes or nations? What do you think? Certainly God would want to wait to travel the world until it is completely unified. God knows that Reverend Moon understands His mind.

What is the path I am walking? My ultimate mission as the son of God is to bring about the unity of the entire world. I want you to understand that if there had been no fall, God would never have had any problem in visiting this world. People would have become perfected and would have automatically welcomed and attended God. It would not have mattered how many billions of people were born; they would all have been incorporated into the unified world.

If Adam and Eve had not fallen, they would have automatically created that unified family, clan, tribe, nation and world. If that was the reality, then God would be free to travel throughout the world in total joy, experiencing unified families, tribes, nations and the whole world. Wherever He would go, He would have unity and He would have His people.

But because of the fall, division came into being on every level. Barriers came into the world on every level. God has to deal with a divided world. That is the tragedy of God and man. God is not at the center of this compartmentalized, divided world; instead, Satan is at the center and is running it. Incredible conflict exists on every level of this world, first of all on the level of individual mind and body. The mind and body oppose and conflict with each other. Throughout history, no one has come to eliminate the roots of conflict in this world.

There is conflict between individuals, between families, between tribes, and between nations. There is conflict between



East and West. Satan is the champion of division; he knows precisely how to divide the world. Therefore, a Godly man must appear who has the power of bringing unity, according to God's will. If such a man should appear, with the ability to bring about unity and overcome the power of divisiveness, how much joy would that bring to God! Many saints lived throughout history and they were always unifiers; they tried to bring unity in the face of adversity and never allowed themselves to become divided. Among the many saints, the greatest of all was Jesus Christ. Jesus was the son of God and he came to unite the world, with the greatest power of unity that anyone had ever seen. He brought unity among different races and cultures. Even his enemies, the forces of Satan, could be brought into unity by him. I want you to understand that Jesus prayed for his enemies on the cross because his purpose and mission was to bring unity to everyone.

However, when Jesus was bearing the cross he was a single, solitary person. Jesus was alone. Judaism was not supporting him; the chosen nation was not supporting him; the Roman Empire was not supporting him. But today, what am I doing? I came in this modern day to bring about unity. I am a unifier—casting fire to bring about unity. Thus, no matter what we face, we will succeed. The forces of Satan are trying to divide the Moonies; they are trying to divide Christianity, but they cannot do it.

TEARS OF UNITY

The entire world is watching the Unification Church and Reverend and Mrs. Moon. Many people are curious about Mrs. Moon and how she is taking the recent turn of events.

Also they are wondering if the Unification Church is shattered into pieces. But on the contrary, under these difficult circumstances, the Unification Church has found itself most powerful. If Mother sheds tears, they are not tears of tragedy or defeat; they are the tears of unity, tears for bringing hope to the future. God's method has always been that of being hit, and then restoring it, over and over again throughout history. Thus, we can sometimes weep knowing that our tears will bring greater determination, greater hope within ourselves to allow us to march forward to the great victory. But if we become defeatists we will never become the people who can receive the ultimate blessings from God. Those ultimate blessings can come only to those who endure being hit and never falter, just continuing to move forward.

Even if I were opposed by the entire United States, I would never be defeated. I am ready to receive the blessing that goes far beyond any blessing of the United States. We are growing every day. Today we are greater than yesterday; tomorrow we will be greater than today. If God provides the way for me to bring about the unity of the 4.5 billion people of this world, I will not hesitate an instant to take that path.

When the Supreme Court rejected our review on May 14, I never wavered in asking God, "What way are You willing to lead us?" Since then, in the past two months virtually all of Christianity has become united. Today I am going the road of incarceration and I am asking God, "What is Your next chapter for me? Let Your will be done and bring the unity of all humankind, centering upon the True Parents." I know that no matter where I go, I will find people who will follow; strangers will follow, even beyond the Unification Church. All



K. N. F. Powers

the unified families, tribes, nations and world will all follow after me.

When I walk over the hill, the unified world will be waiting there to welcome me. Billions of people will become united into one. There is a way for the dwelling of God to be with mankind. For the first time, unity between God and man will be achieved.

Therefore I walk the road of the cross with hope and a totally victorious mind. Here we are together, people from all different cultures, five different colors of skin. You must follow me in the manner of unity. All you blessed couples must follow with your entire family united. All the members throughout the world must follow in unity; that is the only way you can follow me. Because of this historical day, there is great hope for unity, starting from Mother and myself, the East Garden family, and the entire membership of the Unification Church, as well as for the rest of humanity. Because of this day, unification will become a reality. It will continue to grow, further and further.

This is a glorious and victorious, historical day. For that reason, I don't want you to send me off in tears. If you have tears automatically streaming down your face, they must not be tears of tragedy; they must be tears of determination, telling me, "Trust us. We are going to bring a hundred times greater victory in the days to come." I want you to understand that if you have sadness in your heart today, there is only one way to alleviate it. On the day that I return, you must be able to share with me about all the many people who became united. That is the only way you can heal your sadness.

I am going the road of confinement for the purpose of unity. Inside the prison I will work even harder to bring about greater unity within the Unification movement and the Christian com-

munity. Also I am working to bring unity between the Unification movement, the Christian community, and other religions. That is the purpose of my going to prison today. Therefore, I want all of you to unite. When you are united, every door will be opened to you. That is the God-given territory of ours.

When Jesus was crucified, he went into hell and opened the doors there first of all. Today I am bearing my cross, but I will not die; I will open the doors of hell as a living person. From that point on, resurrection and Pentecost will come. That is the way I understand today's meaning.

BECOME UNIFIERS

The living God never dies. Therefore, my cross will only bring unification and victory. The doors to 120 nations will be opened from today forward, depending upon how much you move. Today I am going as a champion, to bring the unification of all of humanity, as well as the unification of heaven and earth.

You are the children of True Parents; thus you must inherit my spirit and tradition. That means you must also become unifiers. Become united among yourselves and help others to unite. Our mass weddings, such as the six thousand couples, are symbolic examples of my work of bringing unity between people from all the six continents, with different languages, cultures and skin colors. The Unification Church members are one in mind. Our goal is to fulfill the will of God. The will of God is to bring the unity of humankind. We are marching toward that goal!

The road of suffering will have no power over me. With my determination, I confront all difficulties and shatter them. I am opening up the highway to the horizon and beyond. All the way to the victory. Even unto my life, even if the time comes

*Make your determination to become
the catalyst for the unity of the world.
This is your moment of commitment.*

to give up my life, it will be given up for the unification of humankind. Then God would erect a monument to me as the champion of unity. Certainly anyone who died under those circumstances would be launched like a rocket directly into the bosom of God's heart. So do not worry.

As Jesus was hanging on the cross, he never told people to weep for him. Instead, he told them to weep for their own children, their own people and nation and the world. Jesus could see the misery that would come to the world, so he told people not to cry for themselves or for him but to cry for their posterity. I want you to understand that today there are only a few people here listening to me today, but there are many people around the world who are shedding their tears in prayer, pouring out their hearts for the sake of East Garden.

Have I been waging a battle for an impossible dream? No, I knew that the entire world would eventually rally around me in this battle. It is a dire emergency. From now on, you can go out and shout to the world and everyone's heart will be melted. Their consciences will be awakened. You can unite them with your heart.

As we are working for greater levels of unification, we will have greater levels of success; we will not decline. Make your determination to become the catalyst for the unity of the world. This is your moment of commitment. The Unification Church is not alone in the world. There are many other people and groups who are siding with us now. The time has come that people will stop mocking and scorning you for being Moonies. Now you will be admired and you will be recognized as having a great leader. This is our own time of unification. We must stand up and move forward and achieve our goals.

When morning comes in the east, a beautiful sunrise comes. I want you to understand that the Unification sunrise is now coming to the world. Now its sunbeams are becoming stronger and stronger and we will march forward forevermore. First we must ignite the sun of the individual; then the individual ignites the sun of the family; then the sun of the nation and ultimately of the world and the universe. This is how we will grow. Thus there is no time to rest and certainly no time to weep and despair. We have only one road to go—the road of determination and marching forward. Why is that? It is because we are the champions who must liberate God. From that point of liberation, we can take our dominion over the creation. I know that from that point forward, the Kingdom of God on earth shall become a reality. That is the goal toward which I am marching.

So far, we have prepared a container; now we are preparing something to put into that container—the results, the victory. I am on the forefront of the marching lines, carrying that container. I am merely standing in the front of that line and everybody behind me is going the same direction, with the same purpose. We share the mission of world unification. That is the job we must do. I am going to open the doors of hell, so while I am doing that, you must take care of this world. Unification is your sublime duty and your goal. This is the beginning point for our march.

Those who are going to march according to my instructions,



John Halsenko/NFP

*I am going to open the doors of hell,
so while I am doing that,
you must take care of this world.*



July 20, 1984. Father has just completed his farewell speech outside the East Garden house on the lawn. Members wave signs pledging determination, commitment and encouragement for Father.

please stand up and shout Amen!

You Blessed children who have been participating in the workshop during these past few weeks have an especially important mission for this time. You are going to be united with the True Parents' children; be totally united and do not think about anything else.

ACT HONORABLY AND RESPONSIBLY

I have one piece of advice for all of you members. I know that you are feeling a desire to go to the prison and be near me, however we must conduct ourselves in an absolutely orderly fashion. Therefore, no one must come to the prison without having the express permission of Mr. Hyo Yul Kim, who has been given the special duty of being near me. His telephone number and address will be available. You must never come to Danbury without permission because if anything unusual happens, it becomes my responsibility. Also, it can cause some shame to me. I want to be proud of you, so I want you to act honorably and responsibly. Do you understand?

I want you to understand that I am going to prison on the worldwide level at this time. I have already gone to prison on the individual level, the family and the national level. This is my destiny. That means you cannot visit me in the individual

capacity; I am now on the worldwide level. Jesus told his people, if you want to follow me, follow me with your cross. Therefore, if you want to follow me, you must bear the worldwide cross. Once you are victorious with the worldwide cross, you can come to visit me. After you have been victorious in carrying your own cross, then I will be able to come out. I want you to understand that.

When I was in the North Korean prison, my mother came to visit me. She walked many hundreds of miles to visit me, all the way across the peninsula. The moment she saw me, she began to cry so strongly. At that point, I shouted out to my own mother, calling her by her given name, not 'Mother,' "I am not just your son. I have only come to this world through you. I am the son of God. I want you to think of me on that level; think that you have met the son of God. You must listen to me—you gave birth to me, so you should be as great as your son. You cannot be a coward or weak. You must walk forward and be courageous, encouraging me."

Today I am saying the same thing to you. Do not ever behave in a weak or cowardly fashion. You must be proud and courageous. Even without your encouragement, I will follow the highest possible road of the son of God. Thus, instead of trying to come and visit me, go out to the battlefield. Go out



East Garden, July 20, 10 p.m., Father waves goodbye to his family, leaders and members. Front left: Hoon Sook Nim and Jin Whi Nim.

and bring unity to the world. Do not waste your time coming to the prison. Bring the victory for God in the world. Even if you were killed by a runaway truck while working for God, that would be far greater than trying to come to see me in prison.

Therefore, only with permission can you come to visit me. That is the one instruction from me that you must obey. Will you obey?

Think of it, citizens from the entire world will want to come to visit me. How can I accommodate everybody? I only have one body. In two days, the people in Danbury are already overwhelmed by the presence of Moonies. Most prisoners are visited only once a month. So if you come every day and make a scene and are reported by the media, that is not what I want at all. I do not want you to spend your energy in that fashion. Also that would bring an enormous burden upon the prison officials and that burden would fall upon me. Don't you think so?

HOLY GROUND IN DANBURY

You can come to visit the holy rock at Belvedere. I will eventually instruct Mr. Kim to dedicate some area in Danbury as a holy ground where you can go to pray, but do not go near

the prison. I do not want you to be stupid. Be wise.

Mother will probably come every other day to visit me, so you can find out about my situation from her. Also those who accompany Mother can share their experiences with you. Do you follow?

If you feel such a strong desire to come to visit me, here is a method. Close your eyes and open them. That is one visit. Do it anytime you want and you can visit me, even a thousand times. I thank you for your one thousand visits.

Now the only job remaining for you is to go out and fight the heavenly battle. Bring unification—that is your job.

We will have a crusade. Thirty thousand video tapes of the Divine Principle will eventually be distributed. How many ministers are you going to contact and bring together? Even those ministers who are not members of our church are going to bring together ten churches, so you have to do at least ten times more. That means you must contact one hundred ministers. That is your responsibility. If you have fulfilled that responsibility, then I might allow you to come to see me.

Show your determination by standing and giving three cheers of *Mansei*. ●



R. M. Davis/N.F.P.

HARVEST THE VICTORY

MRS. HAK JA HAN MOON
SPEECH AT A LEADERS' MEETING
BELVEDERE, JULY 22, 1984

"This is the first Sunday without Father, and we cannot welcome that Sunday without a truly repentful heart." With these words, our True Mother commenced her first morning service at Belvedere on July 22, 1984. It marked the third day of Father's incarceration, and Mother took his place according to Father's wish. She reminded everyone that Belvedere is truly God's holy place which represents history and the entire world. She also asked everyone to fast that one day.

Mother spoke twice that day; the second time (see speech below) to New York area leaders. The content of her second speech includes in full everything she said in the morning.

One special incident happened during the evening... In the middle of her speech, Mother was interrupted by a telephone call from Father in Danbury prison. Immediately she dashed out to the telephone, everyone else following her. At one point members shouted messages of encouragement, and pledges of victory over the phone, while Mother smilingly held up the telephone receiver for Father to hear.

Afterward her face was literally beaming, and she continued to speak about Father's situation in prison.

Translator, Col. Bo Hi Pak

I want you to know that as much as yours, my heart is filled with deep emotion. I have no words to say, probably. I wanted to be resigned and to retreat to a quiet place. That was my true wish. However, that cannot be the case. I must follow Father's instruction and fulfill the mission. So this morning I came and spoke to the members, as Father requested.

In the Orient, we have a tradition that, whenever the head of

the family undergoes certain suffering, the entire family joins in their suffering. This same thing can be said of a dynastic kingdom. When the king or queen is in jeopardy or experiences certain suffering, the royal subjects and all the people of the nation suffer together with the king and queen. This age-old Oriental tradition is a very beautiful one to behold.

I do feel all of you are very special, compared to the numerous other Unification Church members around the world, because you have had the privilege of directly serving Father in the New York area in the United States. You have more exposure to the love of our True Parents, particularly the generous love from our True Father.

We treat ourselves to the presence of True Father all the time, attending True Father, and True Mother, our True Parents. You know that you have listened to Father's message many times. The message you have received from Father is priceless.

A MOVEMENT OF TRUE REPENTANCE

Think of this. Father has issued numerous instructions. But how much do we really take him seriously and fulfill? We have shouted "mansei" many times to Father. But now, the time has come to achieve something. We must build something tangible so that True Parents can see that achievement accomplished.

Before I share a message from Father, I have my own message for you. That is, let us have a movement of true repentance. Repent tearfully. Let us repent in sackcloth. Let us repent and sit on ashes and really renew ourselves so that in this time, not just by word, but by deed, we shall fulfill Father's will. That is my wish and message to you.

I wish that that day, July 20, 1984, would never have

*You already are prepared.
You have all the knowledge and experiences.
All you have to do is go and harvest the victory.*

existed. I wish that we could eradicate that day totally from the calendar. Until the last minute of his departure from East Garden, Father kept speaking to you and encouraging you. He tried to give you courage and a message of incredible cheer.

Of course, an American prison is different from the kind of prison that Father suffered in previously, such as the one in communist North Korea or in South Korea under a very harsh government dictatorship. It's different from those prisons, yet it is still a prison.

On July 20, I accompanied Father, leaving East Garden at 10:00 p.m. We arrived at the camp, the place of incarceration, at 10:59 p.m. I escorted Father all the way until the last minute that Father disappeared inside the door.

Although I wanted to be strong, and determined not to cry, still on the way there, my tears overflowed beyond control.

Until the last minute, before he departed from the car, even getting out of the car, Father had no concern about himself. He was worrying about me, encouraging me, and worrying about you, and the people, and the church. He kept talking about that even until the last second.

Father kept saying, "I came to this place to liberate the prison, liberate hell. So, Mother, you must not cry for me. Cry out for the mission, for the fulfillment of God's will. That's what you should do. Don't worry about me. I came to fulfill a glorious mission, the liberation of hell in prison."

BECOME RESPONSIBLE LEADERS

In giving you this message today, I have one purpose, and one purpose only: that you now become responsible leaders. You must conduct yourselves, conduct your mission with utmost responsibility, as you never have before.

You are living in the time contemporary with our True Parents—breathing the same air, walking in the same space, drinking the same water, sharing the same food. Whatever you do, it is a unique opportunity in history, and your deeds shall be recorded in history. What kind of statement can you make to our posterity? What kind of excuses do we have? What kind of testimony do we have for the future generations to come?

You are the leaders, you are the Blessed couples and you must reflect within yourselves, re-examine yourselves. Let us repent totally and renew ourselves. We must march into our missions so that we can achieve and fulfill them.

As you know, God had a good ideal in the beginning. Only because of the disobedience of man, the faithlessness of man, was man separated and departed from God. The fall brought about hell, brought terrible consequences to our world. You know that very well through the Principle. Then during restoration history, God directed the chosen nation of Israel and gave them Judaism. The purpose of Judaism, the chosen nation, was to prepare the day of the coming of the Lord. That nation was the foundation to fulfill God's will and desire. When Judaism rejected Jesus, and left the mission that was given by God unfulfilled, Jesus lost the foundation, so he inevitably had to be crucified on the cross. However, even upon the crucifixion, the resurrection came. Upon the foundation of the resurrection, the new history of Christianity began.

Then what is the will of God to make Christianity prosper? What is the purpose behind Christianity? Isn't it true that its purpose is the restoration of the entire world, to embrace the entire world? After World War II, when V-day was completed and the war ended, actually that moment was a glorious moment that God gave to the Christian nations, and America had the opportunity to embrace and rally around the entire world, so that Christendom could literally be launched.

This is the time when the ideal of the Lord of the Second Advent must be manifested. That ideal actually can be achieved and fulfilled. This is known to all of you as fact, the truth. However, Christianity has thus far failed to respond to that opportunity. Then what about the Lord, the Second Advent, the Messiah who came? Where is his foundation? What kind of path has he walked? Even if I may not speak of it entirely, you know it; you know Father's path.

As you know, the Unification Church was started in the worst prison, a communist prison. Father has been victorious and has come to the nation representing the world, that is, to the United States. Father has worked with tears and sweat in this country for over twelve years.

YOU ARE THE TORCH BEARERS

This morning on the telephone, Father asked me to tell you that you are the torch bearers. You are to go among the Christian community and unite the churches and awaken them from deep spiritual sleep. As you know, Father's prison term is not absolutely necessary for the fulfillment of his mission. There is a way he could do it without going to prison. However, since Father's incarceration has begun, whatever we ignite with our torches, almost like igniting gasoline, will result in an incredible expansion of that fire.

So when you look at the world situation, and examine your own relationship with our True Parents, you know that this is the last opportunity. The freedom of Father is at stake, depending on you and your work. This is our final opportunity that God has given to us. God's mandate asks us to go ahead and prove ourselves.

Your mission is important. Whatever you do in your mission now, do it with your whole heart and soul and mind. And *do* fulfill it. Do achieve the final outcome of victory. Depending on your determination, God will be moved or Satan can even surrender. It's up to you. Your deeds can either make God move or Satan surrender or vice versa. Father asked that for these next forty days, a special period be declared. During this forty days, extraordinary things can happen; miracles can come. You must make the miracles happen. That was his message.

My heart is very anxious, intensely nervous. I am very restless this morning, even in this meeting. Maybe we have to be out and running, now. But I know this meeting is important. Now every moment of the day makes me restless. So right after this meeting, let us get out and apply ourselves to the utmost. You already are prepared. You have all the knowledge and experiences. All you have to do is go and harvest the victory.

*Your mission is important. Whatever you do
in your mission now, do it with your whole heart,
soul and mind, and do fulfill it.*

One other matter that Father spoke about concerned Japanese members in the United States. Koreans, Japanese and Americans—leaders and members—must be united. Korean leaders especially must take care of the Japanese, who have suffered so greatly.

Father is bearing the incredible universal, cosmic indemnity through his confinement. However, Japan has been single-handedly bearing the burden of financial responsibility for our worldwide movement. As you know, the financial responsibility is a severe one, very difficult and not easy to accomplish; yet the Japanese members and churches are doing it.

ROOMMATES SINCERELY WELCOMED FATHER

On July 21, the very next day after Father was incarcerated, the six older children and I drove to visit him in the camp at 8:00 a.m. I didn't know how Father had spent the night, and was worried about how he was. I worried about how he would look, and trembled while I waited after filling out certain forms. Then Father appeared. He met David Hager, who was there filling out more forms. Smiling, David went to him and they shook hands. Then Father spent time mostly with the children and me.

I wondered why Father is so absolutely natural in any circumstances.

This morning, Father told me he has a lot of friends already. His roommates really feel exuberant having Father join them. They sincerely welcomed Father, volunteered certain assistance, and were coming and going and greeting him. He expressed to me this morning that he felt the people truly have no hostility.

Of course Father feels that this occasion, this confinement, has special and deep meaning, more than any one of us can imagine or even understand. Father himself knows there is some much greater meaning in his confinement.

[At this point, Father telephoned. Mother spoke to Father on the phone. Members shouted Mansei, messages of encouragement, and pledges of victory to Father over the phone.]

You wonder how Father fares in the camp, in the prison, what Father wears and certain other things, and I am sure you are anxious to know, right?

What I saw Father wearing was like a military surplus uniform. It was just khaki, top and bottom. Every piece of clothing has been government-issued, including shoes (not leather shoes, but cloth shoes). They are not like sneakers, but are more like a military shoe.

When Father suffered incarceration in Korea, both North and South, he was given a prison number. They print out the number and it looks like merchandise, but in Danbury they do not have that kind of system—no number, nothing, not even the name posted, so I was deeply comforted.

I saw other inmates coming out and everybody was wearing the same clothes. They have a number on the back side here, just below the belt, not at all conspicuous. Father's shirt is like a jacket, which some people tuck inside the belt.

On weekends breakfast is scheduled at 10:00 a.m., really a brunch schedule, unlike weekdays when it's 6:00-8:00 a.m. I

was there to visit at 8:00 a.m., so Father hadn't had a chance to eat breakfast. Father said prison meals are served in a cafeteria system.

I said, "Father, you have had no breakfast. You have to eat something. You must be very hungry." Father said, "No. I ate breakfast already. All the inmates came and brought me cookies and candies and said, 'Reverend Moon, please have this. It's not so special, but I want you to take some of it.'" So the very first morning, everybody came to greet Father and give him cookies, tea bags, etc.

The visitors' area is a kind of simple lounge. There is, of course, no restaurant or coffee shop, but there are a couple of vending machines with Coca-Cola and some sandwiches and little snacks. I bought some sandwiches and snacks and Coca-Cola and served Father. He stayed there many hours with the children and me.

Mr. Peter Kim, who is now assigned to be Father's assistant in Danbury, was there organizing some paperwork. He was not allowed to go into where Father was, but he did have a chance to meet other inmates. One inmate came to him and said, "You know, I introduced myself to Reverend Moon. I shook hands with Reverend Moon." Then he said to Mr. Kim, "Don't worry, I will serve Reverend Moon very faithfully. As long as I am here, I am his servant. I will serve him. I will invite him to go out and exercise and I will do anything. Particularly I can see that Reverend Moon is a little overweight so I am going to take off his belly. Also I will help him with English words."

While I was there during visiting hours, there were a lot of other visitors who came to meet other people there. Most of the people coming out were white people, some of whom were prominent people, and some black people. But there are predominantly white people there in that camp. The impression that people gave me is a very good one. They are not hostile. Also they appear to be genuinely good people, very gentle and conducting themselves very fairly all the time.

PRAY FOR FATHER'S SAFETY

Apparently there is some system organized that will get information from inside on the inmates' situation. In other words, they are monitoring very closely what is really going on inside the cells and dorms. There seems to be certain systems of informers so that any unusual kinds of activities can be noted.

The prison officials received sort of a first-night impression report from their own system. People are genuinely impressed with Father, and they welcome him. They are all trying to be cooperative with Father. There was no tension of any kind.

There were about forty or fifty people in the same dorm. However, we could not say that every one of them is a saint. There must be some bad ones, I'm sure. We therefore have to pray for the safety of our True Father. This is one of our important missions.

That particular camp was newly built a couple of years ago, originally for women prisoners. The dorms were prepared for women, so it was a surprise to Father that when he went into



Mother holds the telephone receiver toward the leaders at Belvedere, who all joined in a resounding "Mansei" for Father on the other end of the line.

the bathroom, there were only women's facilities there, no men's facilities.

All prisoners who are there participate in certain chores or labor. There are many kinds of labor with morning and afternoon hours. They give eight hours of labor. Sometimes they go to the factory to sew garments. Sometimes they work in the fire department. Sometimes they do maintenance or garden work, kitchen or dining room work. Father wants to be available to meet with visitors any time they come, so Father just mentioned to me over the phone that he will work in the dining room.

ACT WITHIN REASON

The day before Father entered the prison, officials received information that some people—members, religious people, and very excited and passionate people who are mad at the government—were going to cause a disturbance. Some Barrytown members wanted to demonstrate by lying down on the road to block the car so that Father's car could not move into the prison. I ask all members not to do things like this, although I understand your feeling.

Your feeling is also important, but you are here to serve and help Father. Anything that doesn't help Father is no good. So in order to minimize Father's suffering, it is not good to act

violently or to show such displays of emotion. You must act within reason.

We have Mr. Kim there at Danbury headquarters, who will schedule a list of meetings with Father. You have to go through the channels. Do not do anything unwise—not only you, but tell other members the same. Members should not take the law into their own hands and try to do something over there. That is absolutely undesirable.

Finally, I would like to give you this. I gave my impression of the first day's visit to give you a little bit of comfort. But we must realize two most important things. *One*, Father is without security, so he is exposed. Please pray for him. *Two*, prison is not the place that Father should stay. Father is our True Parent, the leader of the world, the Messiah, the King of Kings. We must do everything we can to shorten his time there to a bare minimum. I want you to realize this.

This is the only time in history that we can do something about this. When we do something about this, results will come. That result will be a victorious one, the liberation of our True Father from prison. That is our goal and now you must move forward for its achievement.

Thank you, everyone.●

A PAGEANT FOR RELIGIOUS FREEDOM



Dr. Joseph Lowery
President of the Southern Christian
Leadership Conference
Dr. Tim LaHaye
President of Family Life Seminars
present A theatre piece for narrator,
orchestra and actors portraying
inspired moments in America's fight for

*Let
Freedom
Ring*

freedom from colonial times to the present.
Constitution Hall
18th & D Sts., NW, Washington, DC
Wednesday, July 25, 1984 • 8 P.M.
Francisco de Araujo, Producer/Director
The Washington Concert Singers & Orchestra
Guest Artist Internationally Acclaimed
Gospel Singer: André Crouch

Sponsored by the National Crusade for Religious Freedom and the Coalition for Religious Freedom

A Candlelight Prayer Vigil will be held at LaFayette Square following the Pageant.

LET FREEDOM RING

SEMINAR, PAGEANT AND VIGIL FOR RELIGIOUS FREEDOM
WASHINGTON D.C., JULY 25, 1984



Earl W. Trent, legal counsel of American Baptist Churches, addresses ministers at the afternoon seminar held at the Mayflower Hotel.

by Susan Fegley Osmond

On July 25 over six thousand people from all across the United States, particularly the Northeast, gathered in Washington, D.C., for "A Pageant for Religious Freedom" sponsored by the National Crusade for Religious Freedom and the Coalition for Religious Freedom. In the afternoon, three thousand ministers attended a relevant seminar held at the Mayflower Hotel. In the evening an overflow crowd came to the actual "pageant" at Constitution Hall. This consisted of "Let Freedom Ring," a musical theater piece evoking memorable moments in the struggle for freedom in America, followed by nine guest speakers and a selection of songs by gospel singer André Crouch. The day was capped by a candlelight march to the White House, where a rally and vigil were held.

SPECIAL SEMINAR FOR MINISTERS

Whereas the pageant and vigil were mainly inspirational, the special seminar for ministers focused on concrete action. Topics discussed included becoming better informed about the threat to religious liberty, what ministers and churches can do to prevent being victims of government interference, and what action ministers and lay people can take to call the issue to public attention and initiate change.

The Seminar on Religious Freedom commenced with a reception and orientation meeting and then broke up into seven simultaneous workshops, each mediated by a prominent minister and featuring guest speakers to whom questions and comments were later addressed. Three of the workshops dealt with networking: "Mobilizing the Christian Community," "Working Effectively with the Media," and "Christian Involvement in the Democratic Process." Four groups focused on legal themes: "Should Your Church be Incorporated? Why Some Pastors are Dissolving Their Corporate Status," "Churches and the

IRS," "Religion and the Schools," and "Implications of the Social Security Employment Tax on Churches." Each workshop had participants overflowing into the hallway.

The ministers then gathered for a general session, which featured a talk by Mr. Earl W. Trent, Esq., legal counsel of The American Baptist Churches. "State and local government agencies look to the federal government for guidance," said Mr. Trent. "It appears that the Internal Revenue Service is emerging as the most efficient tool for controlling, restricting, and penalizing churches which dare to confront government based on certain theological precepts. In recent times the Internal Revenue Service has gone even further, in acts which amount to the persecution of those with unpopular religious beliefs."

Churches and the IRS

Mr. Trent asserted that because the First Amendment prevents the IRS from legally gaining the control it seeks over the religious sector, the agency instead relies on establishing legal precedents to gain that control. To do this, the IRS



Let Freedom Ring

targets the most vulnerable: new religions and small churches which do not have the resources to wage a successful battle against the IRS.

Mr. Trent discussed the legal precedents established in several cases and their implications for the larger religious community. In the case of *United States v. Bob Jones University*, because the university was discriminated on the basis of race, the IRS had little fear that there would be a cry of outrage against its proceedings. "In that case," Trent commented, "the [IRS] put forth a novel principle, a principle which is now the law of the land, that a religious organization must conform to the stated federal public policy of the country, the policy of the administration." Because the university did not conform to public policy concerning racism it lost its tax exempt status.

The possible effects of this legal precedent are cause for grave concern to all churches, Trent maintains. Mainline denominations such as the Baptist and Presbyterian churches stand in danger of losing their tax exempt status because they boycott Nestle's and oppose the use of Nestle's infant formula in third world countries, contrary to public policy. The Bob Jones case could also limit the proselytizing of views in areas "not consistent with public policy." Most importantly, the churches' freedom to oppose unjust laws or practices and foster social change, as it did in the civil rights movement, can now be officially restricted. Mr. Trent asserted that one of the many reasons why the framers of the First Amendment provided for the separation of church and state was so that churches could act as a restraint upon government abuse of power.

The Case of Rev. Moon

Mr. Trent also went into detail about the implications of the case of Rev. Moon for the entire religious community. "There was no statute on any book which made what Rev. Moon did an offense or a violation of any criminal statute in the United States," stated Trent. He claimed the IRS "deliberately went after" Rev. Moon and the Unification Church in order to set important

"THERE WAS NO STATUTE ON ANY BOOK WHICH MADE WHAT REV. MOON DID AN OFFENSE OR A VIOLATION OF ANY CRIMINAL STATUTE IN THE UNITED STATES."

K. Owens/N.F.P.



Paul Cobb, executive director of the National Crusade for Religious Freedom, emcees the Seminar on Religious Freedom for ministers held on the afternoon of July 25.

legal precedents. As a result of the Supreme Court's refusal to review the case, says Trent, "The IRS can now determine that, despite the views of the members and ministers of that church, the funds which were donated for the mission of that church are in fact not held by the church but are private assets."

Secondly, the case of Rev. Moon establishes a dangerous precedent concerning the powers of a jury. "The jury [in this case] was told that they should completely disregard what the members and ministers of that church felt and what they believed, and could impose their own views as to how the resources of that church should be spent and whether or not these resources were spent in fact in pursuing the religious mission of that church."

Thirdly, the case of Rev. Moon also sets the precedent that a church can be penalized as a result of its organizational structure. "The Unification Church was not incorporated, and the court held that the jury had a right to consider that the Unification Church in fact *did not exist*, simply because it had not complied with state laws which required the incorporation of these entities."

Other Cases

The example set by the IRS is being followed by other agencies of state and local governments throughout the country, Mr. Trent stressed. He cited several cases, including an instance in California where "all of the assets of the Worldwide Church of God were seized by the attorney general, and he in fact took over the operation of the church, moved into their offices, and controls not only the assets but everything the church does." There are many other cases where government is imposing a licensing requirement on churches which the religious community has always felt was precluded by the First Amendment. Mr. Trent cited particularly the case of Rev. Sileven in Nebraska, in which a Christian school was closed and the minister jailed "as a result of his failure to seek a license from the state to perform a function that churches have, since the beginning of time, seen as their prerogative."

Mr. Trent also cited instances where local governments in Florida as well as other states are imposing ordinances controlling the solicitation of funds for religious organizations, "requiring the solicitors to register with all kinds of personal information about themselves and about their church, and to expose all books of the religious organization to an audit and review by the local city councils and attorneys for local government agencies."

According to Mr. Trent, "This is not isolated; this is happening all over the country." Mr. Trent contends that this phenomenon stems from the attitude nurtured by the IRS that churches are too free and too powerful, can mobilize people to make changes in society, and thus must be controlled.

Mr. Trent concluded that unless ministers can bring public attention to the government abuse of ministers and churches throughout the nation, "all of the religious community is in peril."

Future Plans

Paul Cobb, the religion editor of The Post Newspaper Group and executive director of the National Crusade for Religious Freedom, was emcee for both the afternoon seminar and the evening. At



A crowd of about 6000 people try to squeeze their way into Constitution Hall for the Pageant for Religious Freedom.

the seminar's general session, with lively and informal eloquence, Mr. Cobb garnered enthusiastic response to future plans for the religious freedom movement. Within the next thirty to forty days, he said, longer workshops extending from two to five days would be given throughout the nation. Regional and statewide systems would be set up to accommodate simultaneous workshops in many cities, covering the topics explored in the present seminar plus more. "We are going to arm ourselves with *education and information*," he said. A computerized information network will also be set up to notify ministers of all court cases, particularly in their state, involving churches or ministers and a government agency.

Mr. Cobb emphasized the need to work at the grass roots level to bring the issue to public attention. "We know how to multiply probably better than anyone the ultimate leverage of concern in this society, and that is the voice of the people."

He also emphasized the need to net-

work information and activities interdenominationally and nationwide, so that if there is a case of abuse of religious liberty in one city, for example, letters of protest will pour in from all over the country, and demonstrations with hundreds of believers and supporters will be held with press conferences in that city and throughout the nation. Cobb also suggested that a poll of all public officials and candidates be taken to ascertain their position on the issue, and on particular cases.

The ministers enthusiastically agreed to Cobb's exhortation to increase their numbers tenfold before the next national meeting three months from now, each pledging to bring ten ministers with them to increase their numbers to at least thirty thousand.

After a question and answer period, during which Dr. Mose Durst was called upon to answer a question about the aftermath of Father's going to jail, the seminar concluded with a banquet which featured several guest speakers; one of these was Dr. Franklin Littell.

THE PAGEANT

At 6:30 in the evening the ministers left for Constitution Hall, where they were met by about three thousand other ministers and lay persons who had come by bus from eastern cities and from Washington to attend the pageant. Only four thousand people could be seated in the hall itself, and the rest remained outside, where a spontaneous show of speakers and song arose.

A small group of about twelve demonstrators denounced the event as a Unification Church "dupe" designed to free Rev. Moon from federal prison. Ministers outside the hall disputed this. "There is no way the committee is a front for the Unification Church," said Rev. Edgar Koons, president of the American Council of Christian Churches, and earlier a speaker at the afternoon seminar. "I'm a Bible-believing Baptist and I was convinced religious freedom was under attack years before what happened to Sun Myung Moon."



"WE ARE HERE TODAY BECAUSE WE LOVE GOD,
WE LOVE AMERICA AND WE LOVE HOW DIVERSE
WE ARE AS HUMAN BEINGS.
WE KNOW THE VALUE OF FREEDOM."



R. M. Davis/N.F.P.

Conductor Francisco de Araujo and the Washington Concert Singers and Orchestra receive accolades from the audience in Constitution Hall.

Memorable Moments in American History

At 8:00 p.m. the pageant began. The musical-theatrical part of the program, "Let Freedom Ring," was created and conducted with great enthusiasm by Francisco de Araujo, and incorporated a chorus, orchestra, narrator and actors in an evocation of memorable moments in American history. Narrator Michael Handley set the stage with descriptions of characters and the events which surrounded them, while costumed actors portraying historical figures appeared in various places throughout the auditorium, and uttered ringing words about freedom and the costs of winning it and maintaining it. Historical figures portrayed included Governor William Bradford, Roger Williams, William Penn, Thomas Paine, Patrick Henry, John Adams, George Washington, Benjamin Franklin, Joseph Smith, Abraham Lincoln, and Harriet Tubman. Although the

A Pageant For Religious Freedom

presents

"Let Freedom Ring"

A Musical Theatre Piece for Narrator,
Orchestra, Chorus and Actors

Based on an Original Idea and
Created by:

Francisco de Araujo

Featuring:

Washington Concert Singers and Orchestra

Francisco de Araujo, Conductor

A Tribute to Religious Freedom

Master of Ceremonies: Paul Cobb

Remarks by Co-chairmen: Dr. Tim LaHaye
Dr. Joseph Lowery

Guest Speakers

Guest Artist: Internationally acclaimed
Gospel singer, André Crouch

Soloists: Yvette Matthews, Soprano
H. David Meyers, Oboe

Narrator: Michael Handley

Organist: Amy Levy

Producer/Director: Francisco de Araujo

Production Manager: Michael James Potashnick

Technical Director: John Conway

Administrative Assistant: Deborah Thurlow

Light Design: Greg Goldsmith

Costume Design: Tom Ubanks

Make-up: Richard Dunkin

Hair Design: Perry Warren

Janet Odner

March for Religious Freedom

(From Constitution Hall to Lafayette Square)

Candlelight Prayer Vigil

(Lafayette Square)



John Halsen/NF

The audience gives a standing ovation for "Let Freedom Ring," a musical-theatrical tribute to the history of the struggle for religious freedom in America.

quotes of the historical personages concerned religious freedom in particular, civil liberties were inextricably tied into the theme. At intervals, the chorus and orchestra gave rousing renditions of favorite hymns. The program culminated in the portrayal of Rev. Everett Sileven confronting the judge in his case, and both the defending and prosecuting lawyers and the judge in the case of Rev. Moon.

The audience responded with enormous enthusiasm to all of the historic figures portrayed, particularly to Roger Williams, who outlined so clearly the separation of church and state. The performance was punctuated throughout with vibrant applause, and as the American flag unfurled from the ceiling during a choral rendition of "God Bless America," the whole audience arose in a standing ovation and sang along. The singing of "Let us break bread together on our knees" by soprano Yvette Mat-

thews, portraying a newly freed slave, brought many to tears. The judges in the cases of both Rev. Sileven and Rev. Moon encountered marked boos, while Lincoln's Gettysburg Address elicited cheers and sobs. At the finale, the "Battle Hymn of the Republic," the whole audience arose again and the voices of thousands joined in the chorus, ending the celebration with a thunderous ovation.

Guest Speakers

Following "Let Freedom Ring," nine guest speakers addressed the audience. Paul Cobb introduced this half of the program by saying, "We are here today because we love God, we love America, and we love how diverse we are as human beings. We know the value of freedom."

Dr. Robert Grant, chairman of Christian Voice, attributed the current threat to liberty to "the vast sea of

bureaucrats" who, though not elected, "have become the law, the ruling force in America." Government bureaucrats have taken upon themselves to decide what is religion and what is not, said Grant. He exhorted the audience to direct a flood of letters to President Reagan asking him to appoint a blue ribbon task force consisting of the finest constitutional minds in America, sharp theologians, and historians of religion to address this "terrible question of one-way bureaucracy that has power between its teeth, that is violating the Constitution, that has threatened the First Amendment, and is threatening our most basic liberties."

Dr. Tim LaHaye, founder of Family Life Seminars, president of the Moral Majority of California, and president of the Coalition for Religious Freedom, expressed concern that if the percentage of attacks on religious freedom that we have had during the past fifteen years



"WE ARE BEGINNING TO LOSE OUR LIBERTIES BECAUSE THE SPIRIT OF GOD IS LEAVING AMERICA."



R. M. Davis/N.F.P.

Dr. Tim LaHaye, president of the Coalition for Religious Freedom.

continues during the next fifteen years, we will no longer have religious freedom in the 21st century. He blames the rise of attacks on religions upon "the secular humanist philosophy which has permeated this land for the past 75 years." But these problems are our own responsibility, says Rev. LaHaye, because "we have forgotten to set standards for the kind of people we elect to rule over us." He recommends that two criteria be applied to decide who should rule: commitment to traditional moral values and commitment to religious freedom. Rev. LaHaye called upon everyone to pray daily for the restoration of religious freedom, to speak out in defense of religious freedom, and to ask all who seek office, regardless of their creed, "What do you believe about man's responsibility to God and to God's laws?"

Dr. Ralph Abernathy, former president of the Southern Christian Leadership Conference, who was a leader of the civil rights movement and endured even the dynamiting of his church and home, lamented the fact that "too many of us want to reap the harvest without plowing the ground. We want the rain but we do not want the thunder." He reminded the audience that "freedom is not free." We must fight for the religious freedom of *all* humankind, he stressed. "None of us is free until all of us are free."

Dr. Greg Dixon, president of the American Coalition of Unregistered Churches, reminded the audience of the scriptural passage, "Where the spirit of the Lord is, there is liberty." Dixon says he fears that America has turned away from God, His word, and the great moral moorings of this nation. He warned, "We are beginning to lose our liberties because the spirit of God is leaving America." The Prophet of old saw the glory of God depart from Israel.

We as individuals must prevent this from happening to this nation. "We must turn back to God. We must confess our sins. We must repent." Speaking about the government, Rev. Dixon said that the forefathers of America knew that government uncontrolled could be a wild beast. "For the first time in human history, two hundred years ago, our founding fathers found the way to chain that beast, and use it as a beast of burden to be a servant of the citizens of this land. However, the beast has gotten out of the cage, and unless we put it back in the cage quickly it'll be too late."

In Jin Moon, the second daughter of our True Parents, then spoke (see p. 63). As she approached the podium all of the speakers on the stage stood up—an honor not given any other speaker of the evening—and many people in the audience also gave a standing ovation. She spoke with profound dignity and expressiveness, and her speech was often interrupted with warm applause.

Following her speech, **Sen. Orrin Hatch** of Utah, chairman of the Subcommittee on the Constitution of the Judiciary Committee, spoke. He cited DeTocqueville's comments on our nation: "America is great because she is good. If America ever ceases to be good, she will cease to be great." After bemoaning the jailing of ministers for their faith and



Spencer A. Burnett/New York Tribune

Following the musical-theatrical presentation, nine guest speakers addressed the audience gathered for the Pageant for Religious Freedom. Speaking at the podium: In Jin Moon.

the jeopardization of First Amendment rights he stressed, "We have to make America good again." He said he would try to obtain the Justice Department memo which reveals that three tiers of legal advisors recommended against pursuing charges against Rev. Moon because there was no criminal case. The memo's recommendation was overruled by a political appointee in the Justice Department, who handed down the order to indict Father.

Dr. Richard Rubenstein, Robert O. Lawton Distinguished Professor of Religion and the Director of Humanities at Florida State University, testified to Father's character and drew parallels between the role that Christianity played in the independence movements of Korea and the United States. Rubenstein asserted that in an era of absolute monarchs, if we had not had the committed faith that no human, but God alone is Lord, we would not have had the courage to found a democratic republic, or the strength to preserve it for two hundred years.



R. M. Davis/N.F.P.

The audience shows both faith and concern during a speech given at Constitution Hall.



R. M. Davis/N.F.P.

Rev. Joseph Lowery, president of the National Crusade for Religious Freedom and president of the Southern Christian Leadership Conference, gives a stirring speech at the Pageant for Religious Freedom.

Dr. Joseph Lowery, president of the Southern Christian Leadership Conference, chairman of the National Black Leadership Forum, and president of the National Crusade for Religious Freedom, was heralded with tumultuous applause and a standing ovation by many members of the audience. His speech is almost impossible to describe, for it was not so much a speech as an antiphonal dialogue between him and the audience.



K. Owens/N.F.P.

A spirited audience responds to Dr. Lowery's speech.



Outside Constitution Hall the crowd developed a high spirit, with impromptu speeches such as this one by Dennis Jamison of CARP.



About 2000 people outside Constitution Hall maintained a vigil of prayer, speeches, and song for over four hours until they were joined by the crowd from inside.



Let Freedom Ring

"THERE IS ONLY ONE MESSAGE FROM GOD TO AMERICA TODAY: REPENT OR PERISH!"

"We have come tonight to tell America that we want to let freedom ring. [cheers] Freedom from fear [uh-huh]; freedom from hunger [uh-huh]; freedom from materialism [uh-huh]; freedom from enslavement [oh, yes]; freedom from hatred [oh, yes]. Let freedom ring from sea to shining sea [his words are drowned out by cheers and applause]!" As the rhythmic interplay of speaker and audience became more climactic, it was as if the Holy Spirit revivals of a thousand black churches had all been condensed into one. "We shall unite in Christ. We shall unite in witness—let freedom ring! Our adversity will be our strength—let freedom ring! Our unity will be our power—let freedom ring! Our faith will be our salvation. Let freedom ring!" Rev. Sileven was overcome with wonder at the mighty transformation of four thousand individ-

uals into a single jubilant being. As wave after wave of cheers answered Lowery's litany, even the stagehands came out to witness a truly historic phenomenon. A torrential ovation shook the hall for more than two minutes after Dr. Lowery finished speaking.

Dr. Everett Sileven had the unenviable task of following Dr. Lowery. He is pastor of Faith Baptist Church in Louisville, Nebraska, has spent 157 days in jail for operating a church school and is due to return to jail for four months in September. "If I believed in reincarnation, I'd pray to God to send me back a black preacher," he declared, eliciting a gale of laughter from the exhilarated crowd. "There is only one message from God to America today: Repent or perish!" He delivered a public message to President Reagan. "Mr. President, you can lower inflation, you can lower the

interest rate, you can reduce unemployment, but we insist on our freedom." Though Reagan promised less government intrusion into private affairs, said Rev. Sileven, we have more. "We just want to government out of our business, out of our homes, and out of our churches." He concluded with calling upon President Reagan to live up to his words when he said that it is not a matter of God being on our side, the question is are we on God's side. "We humbly ask you as our president to demonstrate to the world that you are indeed on God's side, by granting general amnesty...to over five thousand God-fearing America-loving citizens who are being persecuted for their religious beliefs."

The pageant came to a close with several musical selections by renowned gospel singer André Crouch.



At 12:30 a.m., a candlelight march to the White House was led by (from left to right) Col. Bo Hi Pak, Dr. Mose Durst, Dr. Joseph Lowery, In Jin Moon and Jin Sung Moon.



Let Freedom Ring

"WE MUST FIGHT FOR THE RELIGIOUS FREEDOM OF ALL HUMANKIND. NONE OF US ARE FREE UNTIL ALL OF US ARE FREE."

CANDLELIGHT VIGIL

The thousands inside Constitution Hall then joined the crowd still outside and going strong at 12:30 a.m. (whose candles had been lit since ten o'clock). Together they commenced a candlelight march to Lafayette Park in front of the White House, singing the popular civil rights theme, "We Shall Not Be Moved." Bedecked with signs and candles, the crowd there gathered around a raised platform, where Dr. Lowery, In Jin Moon, Paul Cobb, Rabbi Ben Ami and others spoke and offered prayers. The rally-vigil continued until about two in the morning.

There is plenty of concern and enthusiasm in America to bring about a truly interdenominational and interreligious nationwide movement for religious freedom. ●



Dr. Joseph Lowery speaks to the midnight crowd at Lafayette Park.



Over 5000 people participated in the candlelight vigil and rally at Lafayette Park, July 25.



In Jin Moon, the second daughter of True Parents, speaks before a full house at Constitution Hall, Washington, D.C. on July 25, 1984. It was the first time that a child of True Parents has spoken to the American public.

TESTIMONY OF IN JIN MOON

CONSTITUTION HALL, WASHINGTON, D.C.
JULY 25, 1984

Good evening, ladies and gentlemen.

My name is In Jin Moon. My father is the Rev. Sun Myung Moon. I am his second daughter.

As we all gather together here tonight to rally around religious freedom, I know my father Rev. Moon sits in the federal prison in Danbury, Connecticut, praying for this pageant for religious freedom in America.

The day of July 20, 1984, was as if the end of the world had come to my family. This was the day my father entered into the prison. I never imagined in a million years that this could happen to my father, particularly here in America, the land of freedom, the land of God which my father dearly loves

and serves.

My father suffered nearly three years in a concentration camp in North Korea. His only crime was preaching the word of God in a communist state. The average prisoner never lasted more than six months in this death camp. But because of his faith, my father survived nearly three years.

He has said, "Only by the spirit of God did I survive."

In 1950, during the Korean War, he was liberated by American troops who saved his life.

My father said, "I owe my life to America. I want to do God's will and repay my gratitude to America."

In 1971 he came to this country obedient only to the voice



"MY FATHER TOLD ME OVER AND OVER AGAIN,
'I LOVE AMERICA AS MY OWN COUNTRY BECAUSE
THIS IS THE COUNTRY THAT HEAVENLY FATHER
DEARLY LOVES.'"

of God. For the last twelve years he has shed his tears and sweat in service to America.

He told me over and over again, "I love America as my own country because this is the country that Heavenly Father dearly loves. God needs America to save the world."

He worked so hard. I have almost never seen my father sleep. He is always up working and praying. I have never seen anyone so dedicated to America's dream and to God.

Now America has imprisoned my father. He is not concerned with his personal suffering. His life has been filled with tears and tribulation as he tried to do God's will. What is most painful to my family is that the nation my father dearly loves has imprisoned him. The land of God that symbolizes freedom for all has imprisoned my father. The government of this God-loving nation has sent my father to jail. This is very difficult for me to bear and to understand.

My father is now 64 years old. He is guilty of no crime. Yet tonight, as we speak, he might have just finished washing dishes in the prison cafeteria or may have just finished scrubbing the floor. Last Monday when I visited him in the prison, I saw my father for the first time in prison clothes. I cried and cried.

THE REVEREND SUN MYUNG MOON'S MESSAGE FROM DANBURY PRISON

My beloved brothers and sisters under God:

I regret I cannot be with you tonight in person. But know that I am with you in spirit. Please accept my heartfelt congratulations for coming to the nation's capital to stand up for religious freedom.

From my earliest days as a teenager in the poverty-stricken land of Korea, I was driven in my quest for truth and my search for God. From that point on I have always felt so deeply the preciousness of religious freedom.

Even when I was arrested and beaten nearly to death by the North Korean communists, and later when I was sent to die in a communist concentration camp, I had no fear. I felt deeply that God was with me. I felt so close to God and had daily communion with Him for the three years I was in the death camp. I did not pray for God to come and rescue me. Knowing that my Father in heaven already knew my suffering, I spent every minute of the day reassuring Him that I would not be defeated by this suffering.

I am now in America and I am now in an American prison. In my twelve years of living in this country, I have never felt as close to God as I do now. I love America more than ever. If His will is being served by my imprisonment, then I am here in gratitude. When I serve my fellow prisoners their food or scrape the plates after dinner or scrub the kitchen floor, I am doing it for my Heavenly Father. I am serving His children. And I am serving America and the world. I am therefore doing my chores with joy.

I came to America in 1971 at God's command. God told me that America is His final hope, His precious jewel which He prepared for the final battle against the atheistic communism in

But my father told me not to weep for him and not to be angry at the government that jailed him. He told me, as he has told his millions of followers throughout the world, to turn our anger and grief into powerful action to make this country truly free again.

For the sake of my father, for the sake of other persecuted people here in America and throughout the world, I promised my father that I would take up his fight unto my life. I am so grateful for all of you here tonight because you are fighting for religious freedom for all Americans and for all people around the world.

Religious freedom is the foundation for all freedoms. If America loses religious freedom, I know there is no other country on the face of the earth which can bring it back. For that reason I thank you all from the bottom of my heart for standing up for religious freedom.

I miss my father very much. I want to have my father come home very soon. My mother and eleven brothers and sisters thank you because your fight for religious freedom will help to hasten that day.

I would like to now read my father's message from Danbury Prison.●

the last days. However, America needs help. America is turning away from God. God cannot afford to lose America. God told me to go to America to wake people from their spiritual sleep before atheistic communism takes over the world.

You know that with such a mandate, I did not come to this country to win a popularity contest. I spoke out and I took a stand. I gave America every ounce of my soul. In the process, I became unpopular and have been persecuted and now I have ended up in a U.S. prison. This is no surprise to me, for I almost knew such a cross would come.

I thank God that my situation and that of Pastor Sileven and many others have become rallying points for religious freedom in the United States. God works in mysterious ways. Here in prison God can use me to awaken America more powerfully than ever before. America's religious communities must be united to preserve religious freedom. Our united effort alone, like this pageant, will ensure the survival of America.

Here in prison I will do my part. I encourage you to do your part. Together, we will awaken America. I am willing to suffer any indignity, to go any distance, to do any labor and to bear any cross. I am even willing to give my life if that will ensure that America and the world will survive and do God's will.

My prayers are always with you. Prayers from prison can be powerful. Tonight we mark a new beginning, yet our job lies ahead. Let us move forward together in the spirit of Jesus Christ and claim a glorious victory for America, for the world and for God.

God bless you and God bless America.●

Rally for Religious Freedom in Tokyo

Rev. Moon jailing decried by 1,200 at rally in Tokyo

by William Cook and Hiroyasu Tomaru
(New York Tribune Foreign Staff)

The imprisonment of the Rev. Sun Myung Moon is not only a threat to the religious liberty of Christians but "a threat to anti-communists worldwide," said the organizer of a rally for religious freedom in Tokyo, July 31, 1984.

Masatoshi Matsushita, former president of Rikkyo (St. Paul's) University in Tokyo and chairman of the Professors World Peace Academy, organized the meeting, attended by 1,200 people including politicians, professors, journalists and religious leaders.

Shigenobu Inoue, a well-known journalist, asked, "Why would such a thing be able to happen in Reagan's America, the last bastion of freedom?" He outlined a series of allegations that he had investigated, indicating that communists had been involved, through congressional staff members, in promoting the investigations and accusations of Rev. Moon that have been going on in various branches of the U.S. government for the last 10 years.

U.S. 'Consternation' Seen

Dr. Richard Rubenstein, professor of religion at Florida State University and currently a visiting professor at a university in Nagoya, said that Rev. Moon was not attacked simply because of his anti-communism, as many anti-communists are free to walk the streets. He said he felt that Americans, who have been sending missionaries to Asia for over a hundred years, did not know how to deal with an Asian who was sending missionaries to mainstream America.

In addition he said, at a time when it is fashionable for the clergy to be leaning to the left, Rev. Moon broke another taboo by speaking out strongly against communism. Paraphrasing a popular Japanese saying, Rubenstein said that the combination of these elements made Rev. Moon "a horrendously obvious nail that stuck up and had to be hammered down."

He also accused President Reagan of being politically afraid to become involved in an issue that he should support according to his stated views on religion and the state.

While Americans misunderstand the rising importance of Asia, he added, "they understand very well religious per-

secution and freedom," and the imprisonment of Rev. Moon will only make Americans more aware of him.

The political aspect of the case were discussed by Higashi Chikahara, a former fellow of the Brookings Institution, analyst for the World Bank and adviser to the U.S. government on relations with Japan. He returned to Japan to win election to the Diet (parliament). "I regard this court case as a historical international incident," he said.

Support from the Prime Minister

"I personally met with Prime Minister [Yasuhiro] Nakasone soon after Rev. Moon was imprisoned. I got the impression he was really concerned about Rev. Moon. He encouraged me to 'go everywhere on my behalf and appeal against the wrongdoings of the judicial authorities and also appeal for the early release of Rev. Moon.'"

Another Diet member, Takahashi Oyama, said that for the U.S. Supreme Court "to deny Rev. Moon's appeal was like God ignoring mankind's appeal." He added that he is going to the United States next month and "my utmost hope is to visit Rev. Moon in his prison cell and express my heartfelt appreciation and encouragement."

A personal touch was added to the meeting by Noboru Kamiyama, the 84-year-old father of Takeru Kamiyama, who is serving a 6-month sentence with Rev. Moon. The elder Kamiyama, who has been a minister in the Church of God for 60 years, found his voice breaking and tears filling his eyes as he told the assembly: "I completely trust my son. I trained him as a Christian. He is not the kind of person to do bad things. Some wrong force was behind this case."

The rally produced a statement and a letter of protest, copies of which were addressed to Reagan, Attorney General William French Smith, and Sens. Strom Thurmond, R-S.C., and Orrin Hatch, R-Utah, chairmen of the Judiciary Committee and its Subcommittee on the Constitution, respectively.

These were presented to the U.S. Embassy after the rally by Matsushita, head of the organizing committee. ●



IFVOC Campaigns in Korea

A BASIS TO OVERCOME COMMUNISM

by Mike Breen

"The destiny of Korea is to gain a victory over communism within its own borders. If she succeeds, Korea will provide a model for the world to follow. But, if she fails, Korea will sink without a trace."

Father, December 1983

The people of South Korea are passionately anticommunist. Communism has cruelly separated them from parents, children, relatives and friends for 36 years, so they make no apology for their feelings. In all, some ten million of the sixty million Koreans on both sides of the border are from divided families.

The fact that families have members on both sides of the demilitarized zone (DMZ), and the phenomenal development in the south of Christianity, with its heart of forgiveness, has created a situation on the peninsula for communism to be overcome "unification style," through love.

A case in point is the story of Shin Jo Kim. Kim is the only known survivor of a 31-man North Korean commando squad which in 1968 was sent south on a mission to assassinate then President Park. When he reached the mountains on the outskirts of Seoul and looked down over the city, something clicked inside him. What he saw was different from the propaganda. In his heart, he began to defect. In the battle which began outside the presidential residence, Kim disobeyed instructions to fight to the end and surrendered, saying that he wanted to defect.

In custody, Kim began to receive letters, hundreds of them, not letters of accusation as he expected, but letters of forgiveness. He later married one of the writers, a Christian who had told him in her letters that God loved him. "Her letters filled my soul with the love I had not been able to receive in North Korea and had been thirsting for," he said later.



IFVOC Chairman Rev. Yong Suk Choi.



IFVOC Secretary General Kyu Nam Park.

Photos: Mike Breen

Kim, now a Christian and an anticommunist lecturer, dreams of returning to evangelize his homeland.

The emotional anticommunism of South Korea, however, lacks ideological support. As a consequence, the passion is not shared by the young generation of Koreans born after the Korean War, many of whom feel that the authoritarian government of President Doo Hwan Chun is of more pressing concern than North Korea. This widespread anti-government sentiment is attracting large numbers of students to Marxist ideas.

During his speaking tour last December, Father drew attention to this ideological weakness, saying that the International Federation for Victory over Communism (IFVOC) should spread its teaching in order to prevent the North Koreans from ever establishing an ideological base in the South.

Goal: One-Third of Adult Population

Father said that to "stand proudly" as the homeland of VOC, the Korean movement should recruit seven million members. Everyone gulped. "Aigo!" they

said. Aigo is the Korean equivalent of *caramba* or *blimey*. Many an *aigo* was heard.

But the *aigos* became "I go's" (sorry) and in a four month campaign which followed, the Korean IFVOC members, assisted by international teams of IFVOC members, fulfilled Father's goal.

The seven million represent about one-third of the adult population of South Korea. In numbers, IFVOC now ranks alongside the Catholic and Protestant churches, which have a combined membership of 6.9 million, and the Buddhist sects, which have 7.5 million (according to government figures for December 1983). IFVOC now has a larger membership than that of the political parties combined and may eventually eclipse the country's largest social organization, the government-backed *Saemaul* (New Village) Movement, which claims one-fourth of South Korea's forty million citizens.

Despite its enormous political potential, IFVOC is a nonpolitical organization. "We give lectures and train people in VOC ideology," explains Secretary-

General Kyu Nam Park, a 72 Blessed Couple who joined the church in 1957. Mr. Park stresses that the government, which operates its own Korean Anticomunist League, maintains a neutral attitude toward IFVOC. "We have no special relationship with the government," he says. "So far they have not bothered us, nor have they done us any favors."

Beginning of IFVOC

VOC began in Korea in 1965 with a fifteen-month nationwide crusade. The IFVOC organization was formally established, under Father's presidency, in January 1968. In the following month, *Critique and Counterproposal to Communism*, written by Dr. Sang Hun Lee, was published in Korean and subsequently translated into Japanese. Later in the year the Japanese and American organizations were founded.

In June 1975, IFVOC organized the Rally for Korean Freedom at Yoido Plaza in Seoul. With 1.2 million assembled to hear Father speak, it was the largest gathering ever in Korea.

IFVOC has its headquarters in Seoul, about a mile away from the church headquarters in Chongpadong. Under the leadership of Mr. Yong Suk Choi, IFVOC has departments responsible for general affairs, international affairs, women, youth, education, organization and public relations. It runs two training centers.

The national organization is subdivided into three city and nine provincial



Eddy Iversen

Korean bookseller signs IFVOC membership at the invitation of American member Christine Kung.

branches. Headquarters members and provincial and city leaders are all Unification Church members. The rest of the organizational structure, from town and county down to village level, is largely manned by non-church members.

On January 11 this year, when the campaign for seven million began, there were 170,000 members. While the leaders planned strategy, some 275 international church members, including 123 Japanese and 42 Americans, who had come to join the effort, received VOC training.

The 275 represented, at least symbolically, three members from each of 72 countries, according to Father's instructions, plus a few more. All countries, even those without diplomatic relations with Korea, were able to send at least one member, except South Africa, whose representative was refused entry. Members were issued visas as "observers" of IFVOC.

By the end of January, the foreign members were *in situ*, having been divided into twelve teams to work around the country with local members. The collection of signatures began.

The People Respond

Techniques and experience varied, but everyone agreed on one thing. "The response of the people was great," said Ken Hendricks, an American IOWC member who had sold his three guitars to raise the fare to get to Korea. Koreans love foreigners, particularly Americans, whose missionaries were largely responsible for the introduction of Christianity

and Western ideas to Korea and whose soldiers died in the thousands fighting for Korean freedom in the war of 1950-53.

The members, speaking pidgin Korean, drew crowds wherever they went. People were impressed that so many foreigners were campaigning against communism. However, two members did manage to get arrested after an astonished householder in Pusan informed the police that two people had appeared at his door saying they had come to spread communism in Korea. The members' daily Korean study assumed a new urgency after that.

Perhaps the most moving stories of the whole campaign came from the Japanese members, all of whom met the brooding resentment Koreans still feel from the brutal forty year colonial oppression of the Japanese.

In the city of Taejon, one Japanese member addressed an assembly of two hundred Koreans. In tears, he repented for the sins his ancestors committed against the Korean people. The audience wept. And together they pledged to forget the past and unite to fight the new enemy of communism. There were many incidents like this.

Members were also moved in other ways. Reiner van Hofslot, a Dutch brother, went island-hopping with his wife for three weeks, collecting signatures from islanders, and got sick on raw mussels. But, for most foreign members, culinary culture shock centered on *kimche*, the spiced cabbage which, by

continued on page 78



People from all walks of life showed support for IFVOC activities.



NEW ERA SUMMER SEMINARS

ATHENS, GREECE JUNE 1984

by June Orland Kiburz

Over 130 professors and their spouses from 23 nations converged on Athens, Greece this June to attend two separate conferences sponsored by the New Ecumenical Research Association (New ERA), a project of the International Religious Foundation, Inc. (IRF). The sixth annual New ERA Introductory Summer Seminar entitled, "Exploring Unification Theology and Lifestyle," was held for six days, June 10-17, 1984. The New ERA Advanced Seminar entitled, "Unification Thought," convened on June 12 and ran concurrently with the introductory seminar.

Participants in the two seminars came from the Far East, the Pacific, Southeast Asia, the Indian Subcontinent, Africa, the Middle East, Eastern and Western Europe, and North and South America.

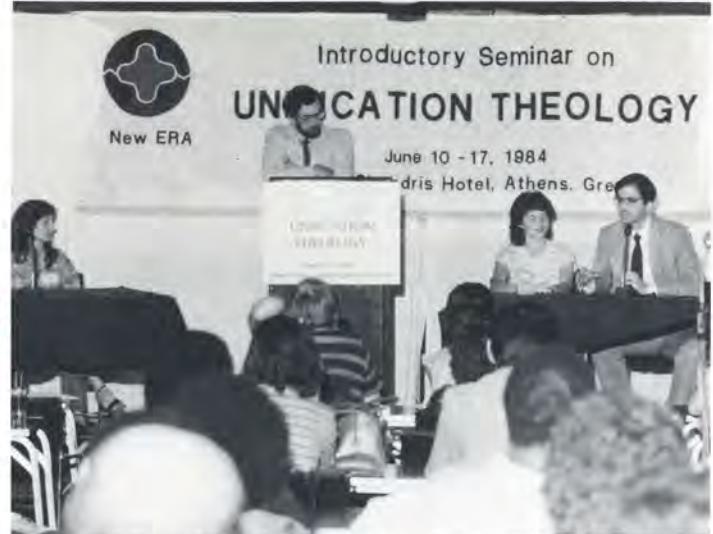
Previous introductory and advanced summer seminars sponsored by New ERA have been held annually, beginning in the Virgin Islands, July 1979; Kauai, Hawaii, August 1980; the Canary Islands, August 1981; Cascais, Portugal, July 1982; and Madeira, Portugal, July 1983.

The structure of this introductory seminar was a balance of three aspects: 1) the small group experience—a little community which is the primary context for discussion; 2) presentations by Unificationists of the main elements of the Principle: "Principle of Creation," "Fall of Humankind," "Critique and Counterproposal to Marxism," "Mission of Jesus and Christology," "Providence and History," and "Eschatology and Second Coming"; and 3) the prepared theological responses by selected participants who had agreed beforehand to critique some aspect of Principle. Plenary sessions gave a chance for ques-

tions, criticism and comments to be directed to the respondents or to a panel of Unificationists. The small groups, lectures, and responses in general were scheduled in the mornings with recreational time in the afternoons. Talks on the Unification movement, including a session on religious liberties issues, selected video tapes on the movement and interpretive sessions given by Dr. Richard Quebedeaux and Dr. M. Darrol Bryant were presented during the evenings.

For most of the professors at the introductory seminar, this was the first experience of hearing the Principle and of learning firsthand about Unification lifestyle. Professors are often invited after attending an introductory seminar to participate in other introductory seminars as group moderators and/or to participate in advanced and regional seminars on special themes, such as the advanced seminar on "Unification Thought," in which each participant presents a paper. Some have expressed interest in being directly involved in other IRF projects, such as the Youth Seminar on World Religions and the proposed gathering of the world's religions to be held in 1985. The participants continue to be involved in New ERA-sponsored activities as well as bringing their friends and colleagues. Frequently it is the scholars and religious leaders working with New ERA and the International Religious Foundation who provide suggestions and direction for many of its present activities.

Set in the Mediterranean city of Athens, Greece, the conference convened in a hotel with a panoramic vista stretching from a view of one of the world's ancient wonders: the serene and magnificent Parthenon on one side and the



M. Darrol Bryant, moderating a panel discussion with pan-elists.

sparkling Aegean Sea on the other. Often, participants and Unificationists would venture to the Plaka in the afternoon to share anything from theology to air travel arrangements to the ancient sites of Greece, over lunch at an outdoor cafe. The Plaka is the old village around the Acropolis that formerly was Athens during the four centuries of Turkish rule. In the warmth of the early afternoon, its narrow streets, now pedestrian walkways, are peaceful and lined with hundreds of tourist shops and charming terrace restaurants. A fascinating relationship exists among the bustling traffic, the churches of Greek Orthodoxy and Islamic mosques from the Ottoman Empire, the ancient and modern cities blending into a unique and vital Athens.

The Introductory Summer Seminar

At the Opening Plenary Session, John Maniatis, the Secretary General of IRF and conference coordinator, extended a warm welcome. David S.C. Kim, President of the Unification Theological Seminary, conveyed greetings and a few comments to the participants:

The destiny of the world depends on the younger generation in the higher educational institutions: the heirs of the next age. You are directly influencing them through their education and in many other ways...

I believe that these seminars shall be fruitful when all of you as participants sincerely help our movement with objective evaluations, honest observations and constructive criticisms. Our goal is to live together in a peaceful world.

Mr. Kim also presented the most recent information regarding Rev. Moon's trial and conviction. The court



A group session of the Introductory Seminar.



From left to right: Dr. Paul Sharkey, Dr. Frederick Sontag (moderator of the Unification Seminar), and Dr. David Kalupahana.

Photos: Ken Owens/New Future Photos

case was of interest to the participants, hence the agenda was altered to allow a full evening later in the week devoted to discussion of the case. Prof. Frank Flinn, consultant in Forensic Theology, and Albert P. Blaustein, President of the Human Rights Advocates International, Inc. and one of the writers of an *amicus* brief to the Supreme Court, lucidly explained the updated situation and entertained questions from the audience.

Prof. M. Darrol Bryant, senior consultant to New ERA and Associate Professor of Religion and Culture at Renison College, Waterloo, Ontario, Canada, welcomed the audience and explained about the founding of New ERA:

Many of us involved with the early meetings prior to the birth of New ERA went through a process of spiritual and intellectual growth that led to the formation of New ERA. We hope that during these next days you too will be touched by that spirit that grew out of those initial meetings. There is, in this movement, a vision of unity that far transcends identification with, and even agreement with, the particular beliefs of the Unification Church.

Of interest from the introductory seminar are some of the prepared theological responses to the lectures on *Divine Principle* and the wide spectrum of perspectives from which they come. The "Principle of Creation," given by Jim Fleming, was critiqued by an Indian scholar offering an Islamic viewpoint. He pointed out amazing similarities in the Qur'an.

...the chapter on the "Principle of Creation" in the *Divine Principle* is a serious, original and penetrating effort to discuss the perennial issues of God, man and the universe in a way that

would commend itself to any rational and scientific inquiry.

An associate professor of philosophy from Utah gave her opinion in her critique on the "Fall of Humankind" showing the lack of rational argumentation based on 1) unsubstantiated premises, 2) faulty inferences, and 3) unwarranted generalizations. However, she continued to say that this in no way shows that the conclusion of the "Fall of Humankind" is false, only that the reasoning to obtain the conclusion appeared to her to be faulty. A professor of psychiatry and pastoral care interestingly enough discovered on her own in 1976 many strikingly similar points of the "Fall of Humankind" which she expressed in one of her books published that same year.

Regarding the "Critique and Counterproposal to Marxism" lecture, a Christian professor from Dallas, Texas, wrote:

There is a clarion call blowing in the wind for the resurrection of the Christian church. God exalted (resurrected) the life of Jesus as a living example of the incarnation of His love for the world. Jesus' life is the norm—the measuring stick—by which individuals can free themselves from arbitrary social realities. Secularism, scientism, denominationalism and racism all have numbed the soul of the church. The church has become *God's frozen people*. How can the church warm the hearts of others when it is shivering on the inside? Unificationism by exemplifying the peace of God is resurrecting the church. Communism cannot be defeated militarily, because it is a seed of destruction that has been implanted in the hearts and minds of man. Therefore, only the power of

God's love can pluck this evil out of the hearts of men.

Concerning the lecture on "Providence and History," a systematic theologian from a Baptist seminary called *Divine Principle* Rev. Moon's commentary on Biblical scripture. He deemed it bold and innovative, but departing from traditional Christianity. Some attractive features he pointed to are:

For example, the stress on the corporate aspect of the Kingdom of God and of human salvation is a welcomed critique of the individual-centeredness of much Western Christianity religiosity. This emphasis is lived out by Unificationists in many ways and is a basis for the unique place given to the family in the movement.

A philosopher who teaches at a state university in New York concluded:

If the *Divine Principle* is in line with the historical Jesus and the divine plan of providence it is not because it described theologically correct truths (many people say it does not). The *Divine Principle* is divine because it turns all things into remembrance by sharing in a "reading technology" of decision-making through which humans are again conjoined with the divine in history. Had the *Divine Principle* not been written down, what a silence!

New ERA Advanced Seminar on Unification Thought

With Athens, the birthplace of much Western philosophy, as the host, scholars of diverse traditions and Unificationists met to examine the philosophical aspects of the Unification teaching. This was the first seminar in which Unificationists and non-Unificationists focused exclusively on Unification Thought. Some



From left to right: Mr. and Mrs. David S.C. Kim, Dr. Sang Hun Lee and Mr. Takeshi Furuta.

professors viewed the seminar as a project to help develop a philosophical correlate to the theology of *Divine Principle*.

Dr. Sang Hun Lee, author of *Unification Thought*, (1973), and *Explaining Unification Thought*, (1980), and President of the Unification Thought Institute of Korea, attended the conference and offered presentations entitled, "The Outline of the Unification Thought System" and "The Necessity, Characteristics and Method of Unification Thought." He also expressed his own personal story through a paper entitled, "The Motivation and History of the Formation of the Unification Movement" and how he was moved to formulate Unification Thought, along with his experiences with Father and a testimony of his 21 day fast.

Scholars, based on their reading of Dr. Lee's two books, composed papers examining aspects of Unification Thought. The result was an array covering such diverse perspectives as "The Problems of Existence and Relationship: Love, Relationality, and the Path with Heart," "The Search for the Unity of the World View and its Limits and Risks," "Sketchy Thoughts on a General Theory of Education," "American Pragmatism," "Philosophy East and West: Unification or Unity?" and "Unification of Ontology and Axiology," a combined study of Brahmanical teachings in India, Taoism in China and Platonism in Greece.

One professor from Indiana began his paper,

It is appropriate in this setting that we begin with an ancient Greek proverb: "The loving heart is always young." For while Lee's recent book, *Explaining Unification Thought*, discusses

a number of fundamental, technical issues in ontology, aesthetics, epistemology, logic, and axiology, a cornerstone of this text—in my judgment—is its treatment of "heart."

The Unificationists present came from varied backgrounds: CAUSA, ICF, graduate students in philosophy, CARP, the Education Department—Research and Development, the Unification Thought Institute in Korea, Japan and the United States.

In response to the continual questions and interest regarding Unification lifestyle and worship, participants were invited to an evening worship service led by two Unificationists. Over ninety participants and their spouses, a much larger number than anticipated, from all religious traditions represented at the conference, joined in the singing and prayer. Songbooks were distributed so that all could follow the instrumental and vocal offerings of Unification Holy Songs, Christian hymns that are often sung in the Unification movement and a few original musical creations by Unificationists. This was followed by a description of Unification prayer, then a representative prayer and unison prayer, and closed with "Tongil" in both Korean and English.

Although Rev. Chung Hwan Kwak, Chairman of the Board and President of IRF, was not personally able to attend this seminar, he delivered his address entitled, "An Introductory Talk on Reverend Moon" to the participants through a representative, John Maniatis, expressing Father's motivation and heart behind these seminars.



Poseidon's temple in Greece. Final outing on the last day.

Ken Owens/New Future Photos

Conclusion

What do these objectively critical academics find meaningful in these seminars? According to a professor of religious studies at the University of Dallas, who is also a New ERA Board member, and who served as a group moderator at this seminar,

What gradually began to happen as people from different disciplines, religions and nationalities worked over the Unificationists's lectures on *Divine Principle* was a kind of ecumenical discussion rare in religious or academic circles. The sharpest criticisms, as well as the broadest agreements, seemed funded by a sense of our common humanity, lending new pertinence to the Latin word from which our term "ecumenical" is derived—*oecumenic*, which means "belonging to the whole inhabited earth."

Is this then the genius of New ERA? Is this what makes New ERA a new Ecumenical Research Association? These globe-girdling discussions do not bring together those who even remotely profess "one Lord, one faith, one baptism." Rather, they bring together those who acknowledge one earth, one species, one race—the *human* earth, species, race! Perhaps this shared acknowledgement will someday yield the unified and unifying religion that *Divine Principle* so fervently proclaims. But, until and unless that happens, we can all be grateful for a religious movement that calls people together from the far-flung corners of the earth to sit down at the same table and share the elements of a common quest to become one *whole inhabited earth*. ●

June Orland Kiburz, a 1981 graduate of the Unification Theological Seminary, is presently working with the International Religious Foundation, Inc., helping to organize conferences.

INTERNATIONAL SEUNG HWA CEREMONY OF REV. PETER KOCH

VIENNA, AUSTRIA - JUNE 29, 1984



Rev. Peter Koch, 1927-1984

On June 19, 1984, Rev. Peter Koch died unexpectedly at the age of 57. He was the leader of the Austrian Unification Church and the first Western missionary for the Unification Church to Europe. Peter Koch had strong chest pains over the June 17 weekend and went on the following Monday for a full medical examination. His condition was found to be critical and he was immediately brought to the nearest intensive care unit, Vienna's Floridsdorf Hospital. During the medical exam, the doctors found that he had had a heart attack on Saturday, June 16. Rev. Peter Koch had a second massive heart attack on Tuesday at 12 noon from which he could not recover. He died at 3:00 p.m. on Tuesday, June 19.

by Gert Schmiedinger

It was a quiet Friday morning in June, ten days after Rev. Peter Koch's passing. A warm summer rain was softly pouring down from the cloudy sky. The hall of the Hietzing Cemetery near the Vienna church headquarters was beautifully decorated with carpets, flags of Korea, the United States, Germany, Austria and other European nations. Thousands of flowers had been sent from all over the world. On the front wall, framed with yellow roses and white carnations, was a picture of Rev. Koch, smiling as we knew him when he was really happy. Prayer vigils had been held on the previous nights, so earth and heaven were prepared for a most dignified and solemn celebration.

At 8:45 a.m. Rev. Koch's oak coffin, with a handcarved Unification Church

symbol on its top, made by family members, was brought in. A few moments later Rev. Koch's family arrived from the church headquarters: his wife Gertrud, his children Goon Amen and Spring Anne, Rev. Reiner Vincenz and his wife Barbara (Rev. Koch's sister), and Rev. Koch's second sister, Christel.

The coffin was opened for a last farewell from the family. After a short prayer the coffin lid was closed again and a procession line of brothers and sisters passed by reverently. Many of them had loved Rev. Koch like a father, secretly calling him "Daddy" like his own children did.

At 9:45 a.m. the ceremony started. In the hall, brightly flooded with lights, and in the outside rain, hundreds of members had come together as well as many parents and friends. After the



Photos: Austrian Family

International Seung hwa Ceremony of Rev. Peter Koch, June 29, 1984 in Vienna.

"Holy Song of the New Pentecost" and "The Song of the Garden," were sung and the invocation given, Gertrud Koch and the children stood up before the altar and offered incense and red roses. Then Rev. Reiner Vincenz, the first member found in Europe by Rev. Koch, read a short biography of his spiritual father, followed by the reading of some inspirational words of Father. Then the *Seung hwa sa* (the Chairman's Memorial Address) was given by Mr. Masatoshi Abe representing Rev. Young Whi Kim (who could not come).

In his address Mr. Abe called this *Seung hwa Ceremony* a celebration of Rev. Koch's passing away to heaven:

In our understanding, the death of someone we love and respect does not mean eternal separation and, therefore, sorrow and despair. Rather we talk about a new birth, and that a great freedom is coming in this way to anyone who lived his life for God.

We all should remember the words which Reverend Moon, the Founder of our church, spoke when his own son passed away to heaven in January of this year. He said: "This is a new

birthday for Heung Jin Nim. Let us celebrate his new birthday. He is now marching to a new world of glory and eternity by being reborn. He is now truly free to move in both the physical and the spiritual worlds, living permanently together with us." From these words we can understand that the occasion on which we gather today is not a sad one. Even though we cannot see Peter Koch living with us with our own eyes, we should be conscious beyond any doubt, that he is among us and that he is embraced by the love of God, our Heavenly Father.

We should learn from his life and dedicate ourselves today, as he did, to the service of God and humankind. When we look at the life of this great man, we testify to the life of a hero and a relentless pioneer. His deep search for truth brought him to join our church in 1962. He felt stricken in his heart when he understood how desperately God had been reaching out to His beloved children throughout history, and how little the people had responded. "When I became aware of this, the only thing I could do was to give God my whole heart," he once said in a sermon. "God was glad that I turned my heart to him, and somehow I could participate in this joy of God."

Soon after he joined, in America, he became the first Western missionary to Europe. In 1963 he started his mission in Germany as a pioneer for God. Always the ones who are going the first steps have to carry an incredible burden. Like the lonely seeker in the desert, he began to search for God's lost children, open to any call from God and willing to pay any price. His sacrifice and guidance to the early



The Unification Church choir singing a Holy Song.

members established the foundation upon which our European church is now built. To create unity and to give a pure offering to God, he even fasted for forty days.

Peter Koch was always willing to stand up and fight for God. He was a hero who was willing to deny himself for a higher purpose. When he was impatient, he first of all was impatient with himself, that he could not do as much as he would have liked to do. From the official founding of the church in Germany in 1964 until 1969, he acted as her first president.

In 1969 he was blessed in marriage with his wife, Gertrud, in the first European Blessing, which was part of the Blessing of 43 International Couples. At the same time, Reverend Moon assigned him to be leader of the Austrian church. He strove with all his heart and energy to love Austria and her people. And he really loved Austria. His pioneer spirit and willingness to work under the most adverse conditions made it even more thrilling and challenging to him when our Austrian church was denied the most basic rights for legal existence. This spirit also made his advice and care so precious to many missionaries working in societies of much lesser freedom.

In recent years Peter Koch could share his treasure of experiences with many international members when Reverend Moon called him to work more closely with him in the United States.

Peter Koch leaves his wife, Gertrud, and his children, Goon Amen and Spring Anne, behind. They have every reason to be proud of him. He will be with them also in the future, loving and caring for them as before.

We all will always remember Peter Koch as the one who pioneered our path in Europe, as one of the great European leaders who built our church here. Let us be encouraged through the example of his life. Let us be heroes and pioneers for God and the people.

In a second Memorial Address Mr. Rudolf Dangl, one of the earliest Austrian members, shared a few sentences of a testimony Rev. Koch gave five years ago to an international audience of Unification Church members in London:

You have to really pour out your heart to the members. Father has poured out his heart to us. God has poured out His heart...If you really let the sun shine on them, they will take off their coats, don't worry. But if you blow at them with wind, then they really tighten up their coats, they'll never take them off.

That is one of the reasons why I said: "No push." I am going to go and pull, because I figure, if you want to



Won jeun Ceremony (Burial) of Rev. Peter Koch, June 29, 1984. Heinz Krcek speaking. Next to him, Mrs. Gertrud Koch and children Goon Amen and Spring Anne.

catch flies, you will do a much better job with sugar water than with vinegar. So try to inspire the people and show them the goal, and somehow increase their love for God and thereby increase their self-motivation.

The church choir then sang two Ukrainian songs which deeply express the hearts of so many peoples under totalitarian rule. Rev. Koch with all of his heart felt responsible for people in such situations and never failed to count them as a part of Europe.

Then Mr. and Mrs. Abe, Rev. and Mrs. Vincenz, the relatives, and representatives of nations and of the Austrian family offered incense and flowers. Everybody then sang the Holy Song "Song of the Victors."

With a prayer offered by Mrs. Hermengild Kollaritsch, Rev. Koch's assistant for many years and acting national leader, the ceremony was closed.

A long procession formed to follow the coffin to the grave. There the *Won jeun* Ceremony was held starting with the "New Song of Inspiration." After a prayer one brother, Heinz Krcek, presented a very personal sermon expressing Rev. Koch's high vision, his deep love for God and his clear-sighted understanding of what he called "the main thing"—the living relationship of man with the living God. He closed his Memorial Address by aptly describing Rev. Koch's personality:

If Peter could be compared to a fruit then the coconut would be a fine example. Its outer shell is hard and rough, but on the inside one can find something light and refreshing. The people who knew Peter's inner self loved and appreciated him. Those that did not love him, never knew him. I can best remember Peter when he told us of God's love for us. He would say, "We only love what we know and know what we love."

While the coffin was lowered the choir sang Rev. Koch's favorite song, "When I Behold the Lord." Then his family, the chairman and all the representatives of nations and departments tossed flowers onto the coffin and placed one shovel full of soil into the grave. During this ceremony the rain gradually stopped, and when the three cheers of Mansei ended the *Won jeun* Ceremony, the sun came out for a moment.

On the third day, Sunday morning, July 1, a smaller group followed Gertrud Koch and the children to the grave for the *Sam oje*, the last ceremony of ascension. Again incense and flowers were offered together with some of the food Rev. Koch had liked most. While this was done an absolutely fine and friendly atmosphere arose, and we all could feel Rev. Koch's presence, showing us that there is no separation between "his" world and "ours" as long as we live in the realm of heart and love. ●

“FALL IN LOVE WITH GOD”

EXCERPTS FROM REV. PETER KOCH'S TESTIMONY
AS TOLD TO TODAY'S WORLD, JUNE 24, 1983

I accepted True Parents in January 1962, in Dr. Young Oon Kim's group in San Francisco. At that time, I was an engineering student in Berkeley. Through some friend I got acquainted with a member who I invited over and we had a whole group of people who heard this; yet I was the only one to take it seriously. Everybody just laughed. And then I went to the center to inquire more. I immediately was impressed by the great truth, especially regarding the mission of the Messiah, which answered many, many questions I had, and at the same time I received a great deal of spiritual help.

Looking back, I can say that God had prepared me for at least about fifteen years to meet the Principle with experiences during and after the war, which didn't make any sense to me at that time, but later looked to me as steps in this process of preparing me for the Principle. Right from the beginning, after meeting the Principle, I had a lot of spiritual experiences, which means dreams, etc., and I saw Father in spirit before I saw a picture of him. I was in, I would say, in about two weeks. I was firmly established as a new Moonie. At that time the family was small. At that time we received our membership numbers after we passed the test, and I was very happy to know I became number ten in America. I was, at that time, a foreign student at Berkeley, and therefore I felt responsible to witness to foreign students at Berkeley. I sent out two thousand letters to foreign students at Berkeley, and visited them after that; we won one new member. At that time, of course, the family was very small, and it was certainly not over-organized, which was quite a healthy stage. On the other hand, we didn't have a lot of spiritual material which we have now.

I decided to drop my engineering career, though I think I would have been a very good engineer, because I said to myself, “There are many engineers in the world, but there is no one in all of Europe who can teach the people the Principle.” So I prepared myself to go back to Germany, my native country. Together with Ursula Schuhmann, I translated the first *Principle* book.

THE MISSION IN EUROPE

Then I started the mission in Europe. I went by ship because I didn't have enough money for a plane ticket. I started the mission in Europe on June 11, 1963. This last Day of All Things was exactly the twentieth anniversary of the start of the European mission. I first went to the city of Muenster where I used to live before my immigration to America, and bought a mimeograph machine and personally printed the first eighty copies of the German translation of the *Divine Principle*. At that time, I also witnessed in Muenster, especially to ministers. After a few visits they usually became very, very friendly, but they never wanted to see me again. I decided not to start the mission in my hometown, but to go away from my hometown into some other city.

Someone in the family had received some revelation that I should start in Heidelberg. Today I don't see any special reason why I started in Heidelberg. Heidelberg was just a city like any other city, so I said, “Why not Heidelberg?”

Then in order to make a condition, I wanted to walk to Heidelberg. So I got myself a raincoat and a knapsack and put the Principle inside and told my mother I would go to another city, but I would not tell her what city, and I would write when I arrived. Since it was quite a long march (it later turned out to be exactly three times 120 kilometers), I took some good American Army boots. However, there was something wrong with those boots. Usually there is a little piece of leather glued into the boot under the heel. On both boots, this little piece of leather got loose, floated up and caused a terrific blister. When I reached the city limits, I already had considerable blisters on both heels.

My first goal was a city exactly forty kilometers away. When I reached that city, I was absolutely exhausted and suffering terrible pain from my heels. When I entered the city, it was just six o'clock and all the church bells were ringing. I said to myself, “How significant.” But I was so exhausted that I decided I would just get a place to sleep and the next

morning call a taxi to bring me to the train station and take the next train home. During the night Father appeared to me in a dream and he said, “That is nothing. That is not suffering, you should know what I have gone through. Go on! Go on!” Of course, the next morning I went on, but the situation with the blisters really got terrible. One the third day, I made all of thirteen kilometers in eight hours. The blisters were very, very big, and the water in the blisters and the pressure on the water tore away the skin. After three or four days, my feet were in terrible shape. Nevertheless, I walked on.

I had planned to make this trip in twelve days, but one night a voice came to me and told me, “If you make it in 21 days, that is okay.” I was very heavy about this because I would never have made it in twelve days. This march to Heidelberg, this 21 days, was the worst thing I have ever gone through in my life. Once on that highway I wished I could die, but it was impossible because I had not fulfilled my mission yet.

After a few weeks in Heidelberg, I decided to work together with Ursula Schuhmann who had arrived by then and started a center in Frankfurt. As we were looking for a center, we found something like a garden house right in the center of Frankfurt. However, this garden house had just been rented out to somebody else. I was not willing to accept that fact, so we kept marching around the block, praying to God that we needed this house for His mission. We asked Him to please give us this garden house for a center. Ten minutes after we finished our march around the block the owner sent us a telegram that we could move in.

This was how we started in Frankfurt. We witnessed mainly to established groups, like church groups, prayer groups, all kinds of groups. Because there we could look for prepared people and people who would be interested in religion. Just talking to anyone on the street, probably we were going to come in contact with a lot of people who were not going to be interested at all. But actually in the church groups, we did not find anyone who stayed. Rather, at my



Rev. and Mrs. Peter Koch in Mauny, France, May 1978. To the right, Rev. Reiner Vincenz, spiritual son of Rev. Koch.

work, I met somebody to whom I witnessed and right away accepted as the first new member in Europe. This was Reiner Vincenz.

When I started the mission in Europe, I was a member for about one and a half years and I thought I knew everything about the Principle. Only little by little did I realize how little I actually know and that I still have to learn a great deal. Later Paul Werner, his wife and son, and Elke Klawitter came, and my sister, Barbara, joined us in the Frankfurt area.

MIRACLES AND PRAYER

Well, it's nice to have some miracles, but the problem is you cannot rely on miracles. Most of the miracles you have to produce yourself. As Edison said, "genius is five percent inspiration and 95 percent perspiration."

One point I really want to stress. Many of our members do not realize how important prayer is. In the fall of man, man's love for God was destroyed. It was that point that was destroyed, so that is the point that has to be restored. That means the restoration of heart is the most important thing in the restoration

process. God loves us, but He is waiting for our response. If you love somebody, and he does not respond to your love, wouldn't you feel very, very miserable? The same is true for God. If we want to liberate God from His grief, then we should express our love to Him not only with our emotions, but also with our actions. If you pray and establish a heartistic base in this prayer, you will be filled with the spirit of God and that will change your entire life and you will never, never be able to leave God again. Such experience gives you so much strength that you could walk to the end of the world. These kind of prayer experiences are really necessary in the family. If we pledge to "charge bravely forward into the enemy camp," we can do so only if we have the right spirit. Otherwise, we just try to hide behind a lot of excuses. And in the end, we just spiritually die, and lose everything which we have won already. This is one point many members should remember.

During the tuna fishing, I had tremendous prayer experiences with God. I was all alone with God, and the water and the sky, and nothing was distracting my attention from God.

Father visited us in Germany in 1965, and established the three Holy Grounds. I travelled around with Father in a Volkswagen bus for two weeks. This was an unforgettable experience. Although at that time we only had 12-15 members in Germany, Father told us to send out at least three missionaries to France, Spain and Austria. After the 43 Couple Blessing in 1969, Father sent me to take over the mission in Austria. At that time the Austrian family had about thirty members. We did mainly street witnessing. Right after the Blessing in Europe, all the European missions had a very fruitful time. Many members joined at that time in several nations.

Our problem in Austria was that we could not do any fundraising, since it was absolutely illegal. In 1974, the Unification Church was declared illegal and was dissolved by the Austrian government. Being forced into the underground makes life an interesting experience. If you constantly have to dodge the police, you either become very strong, or you drop out. It forces each one really to

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BRIEFS... BRIEFS... BRIEFS... BRIEFS... BRIEFS... BRIEF

Photo: K.E.A.



Introductory Seminars for Leaders of Korean Communities in America

by Mr. Jin Soo Kyung

The Korean Evangelical Association (KEA) sponsored its first introductory seminar for leaders of Korean communities in America May 21-27, at Nassau Beach Hotel, in the Bahamas. Lectures on the Divine Principle were delivered to 155 Koreans who had come from Seattle, San Francisco, Los Angeles, Chicago, Houston, Boston, Washington D.C., New York, Atlanta and Tampa.

One session consisted of VOC theory. Rev. Sang Ik Choi gave a testimony of his own experiences of pioneer witnessing in Japan. Dr. Eun Woo Kim made a presentation about Father from his own point of view, and Prof. Han Shik Park, of the University of Georgia, talked about the Korean residents in Manchuria. Several films were offered to show the recent activities of our movement. The final session consisted of questions about Father. Rev. Chung Hwan Kwak answered each question, speaking deeply about Father's life history, a large part of which had not even been heard by Korean members.

The second introductory seminar was held June 23-29, at the Sheraton Hotel in Miami, Florida. More than 180 Koreans came from major U.S. cities. Each morning they listened to three lectures on the Divine Principle, and afternoons were completely open for swimming, sightseeing and shopping. After dinner they watched videos or listened to special lectures.

Dr. Young Oon Kim, of the Unification Theological Seminary, talked about her own experiences with Father in the

mid-1950s in Seoul, and compared modern Protestant theology and Unification theology. Among the video tapes shown were Col. Bo Hi Pak at the Fraser Subcommittee hearings in 1978, the 1976 Washington Monument rally, the 1974 Day of Hope rally at Madison Square Garden, and the 1982 Wedding of 6000 Couples in Seoul, Korea.

Most of the participants in these two seminars had never had firsthand experiences with our movement. But, after the last sessions, they came to see the tremendous difference between the reality and the false image of our movement created by irresponsible media.

Following are some of the statements made by seminar participants:

I thank God for this chance. I am a Protestant, but now I better understand the Unificationist viewpoint of the Bible. I agree with them. I thank God again.

* * *

This seminar was very useful. I praise Rev. Moon's exciting activities. I praise again his ideal of unifying the various denominations and his worldwide projects, and I would like to help him.

* * *

I cannot help but be surprised. I realized it was the same as committing a serious sin to criticize anybody without firsthand knowledge. From now on I will live my life as a proud Korean. Thank you for this program.

* * *

I was deeply moved. I was born in Sun-chun, Pyunganbukdo, and my ancestors were Presbyterian. A lot of people around me considered this church a heresy, but I was really moved by the Divine Principle and the Unification doctrines.

* * *

From my childhood I used to have a question: Why mankind could not be free from the threat of nuclear weapons and why the crime rate was increasing around the world, even though we could find churches everywhere in the world. Therefore, I always felt that something new should appear in order for mankind to be saved and to survive. Now I am happy, for I got an answer to my question.

* * *

The Unification Church is different from what I had heard, and the Unification movement is genuinely Christian. The lectures gave me the feeling that I was born again. I realized that God was alive and was working amidst us.

* * *

I will help you and actively follow, because I was so moved by the lectures on the Unification Principle. I used to be proud of Korea as the fatherland of Tae Kwon Do, of which I am a teacher. Now I am even happier to see that the fatherland of the Unification Church is also Korea.

A third introductory seminar is scheduled to be held in the Virgin Islands July 24-30. ●

Chinese Association & International Middle East Alliance

On July 1, 1984, Father founded a Chinese Association. Around twenty brothers and sisters of Chinese descent were asked to reach out to the Chinese communities in ten major cities in the United States and invite Chinese community leaders to a special seminar on July 17. *Mansei* (in Chinese: *wan sway*)!

Also, on July 20, 1984, Father created the International Middle East Alliance (IMEA) which held its first conference from July 18-20, 1984 in New Jersey. ●

The "Washington Landing"

From June 2-6, 120 distinguished citizens of France and other French-speaking nations attended the first CAUSA French-language seminar in Washington, D.C.

Among the guests were some prestigious people: Roger Pinoteau, former Mayor of Paris and now the chairman of the Association of Former Members of French Parliament; General Albert Merglen, an international adviser in economics and military affairs; Jean-Louis Murat, a man who worked with General De Gaulle during World War II; Houchang Nahavandi, formerly the minister of education under the Shah in Iran and now professor of economy in Paris; Jean E. Charon, a renown physicist and author; and Van Ngoc Dinh, President of the Vietnamese Community in Europe; many journalists, lawyers and teachers.

In preparing to meet the greatest challenge of the conference—winning the respect of this distinguished audience—CAUSA lecturers were reminded of the advice Father gave them when CAUSA began its work in 1980. He emphasized that the CAUSA staff should not concentrate primarily on acquiring academic knowledge. Rather, he said, the key to success lies in mobilizing the spiritual world. To do this, prayer is crucial. Therefore, members of the CAUSA staff pray three hours for every one-hour lecture. Three people pray throughout every lecture. Furthermore, from midnight to 5:00 a.m. there is a prayer vigil.

On the first day of the Washington D.C. conference, lecturers gave a series of VOC lectures in French. The second day marked the beginning of Col. Bo Hi Pak's lectures, called "Godism," which demonstrate Father's teaching as the foundation for a moral world. The climax of that day was reached when we showed "Truth is My Sword" in French. Col. Pak then gave a vibrant testimony about Father. Upon this foundation, the people on the next day felt moved to sign a declaration of sympathy and support for Rev. Moon and his family.

On the third day a closing banquet marked the end of the conference. Several people then expressed deep admiration for CAUSA and willingness to support our activities. Mr. Nahavandi said he had been impressed by the high intellectual and moral level of the conference. Abdel Khader Rahmani, President

of the International Third World College, congratulated CAUSA for its remarkable organization and kindness, also expressing his gratitude for the intellectual quality of the lectures. Mr. Ruggero Battaglia, a Ph.D. in law and in literature as well as a journalist in Rome, felt so enthusiastic that he begged Col. Pak, "Can I start CAUSA in Italy?"

The most prophetic and spiritually significant testimony, however, was surely that of Jacques Forestier, a physicist and journalist:

CAUSA appears to me as a modern and necessary crusade to counter that perversion of modern thought which communism is all about. You embrace man as a whole, i.e., man as a vertical and horizontal being. As a journalist and writer I see two ways to help you. First, I want to restore the calumnious image of Rev. Moon in our country. A man who aims at [Godism] and fighting communism won't get only friends. Secondly, I want to help you formulate the CAUSA world view in a way that can be better received by our country, unfortunately wounded by two centuries of humanistic rationalism and irreligious thinking.

A New Normandy Landing

On June 6th, we celebrated the fortieth anniversary of D-Day. After a short visit to the *Washington Times*, the French delegation attended the celebration of the Normandy landing at the White House Ellipse where they admired the perfect discipline of the different honor guards of the five branches of the U.S. Armed Forces.

At the White House Mrs. Faith Whittlesey, President Reagan's director of Public Affairs, gave a speech. She emphasized that America has entered a new era of prosperity with a determination to solve the problem of communism on a worldwide level.

In the afternoon, we visited the Tomb of the Unknown Soldier at Arlington, Virginia, where another ceremony commemorating D-Day was underway. A small delegation of French veterans brought a wreath. As the mournful notes of taps filled the atmosphere with the deep presence of the other world, I'm sure that the veterans could recall that day, June 6, 1944, when they were in their twenties.

by Laurent Ladouce

In the evening, a closing banquet was offered by the Veterans' Committee for French-American Friendship in the Potomac Ballroom of the Key Bridge Marriott Hotel in Washington, D.C. It was particularly moving to listen to Ambassador Douglas MacArthur II, the nephew and namesake of the great General. Speaking in perfect French, he said that on the day he entered Paris in 1945, his joy was so deep that he could not help crying. Col. Pak, in presenting closing remarks to the participants, said that a new Normandy landing is needed today to battle atheistic materialism. ●

"Let's Go Fishing"

Ocean Challenge this year began on July 1 with a seventy day program.

You can join this wonderful experience by participating in a ten day Ocean Challenge program, scheduled as follows:

July 1-10
July 22-July 31
August 12-21
September 1-10



The workshop fee for a ten day program is \$150. It is an opportunity to be revitalized in spirit and body, and to connect more intimately with the heart and vision and tradition of our Father.

Another possibility is a one day program (\$18) or a two day program (\$30).

For reservations (one week in advance) and further details, call (617) 281-3756.

Looking forward to hearing from you...

Ocean Church ●

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become mature. If the first thing in the morning, eighteen policemen came into our center and turned it upside down, we could not start explaining to the members what to say. Everybody has to know what to do. Furthermore, this underground work taught us a lot of things which we could use in underground work in other nations.

We still are not a legal body in Austria, but things started normalizing. The public just got used to our presence. Everybody knows us, and this is even improving our situation with the media. They have spread so many horror stories about us already that now they have to bring stories about something else. That takes some of the pressure from our neck. The government and the churches are trying their best to make our life miserable in Austria, but we see this more as a challenge than as a difficulty.

RESTORATION OF HEART

It is not against the law to help your neighbor, so home church is the ideal solution for our situation. Almost everybody in Austria is doing home church. There's no full time office staff anymore. One positive side effect of our situation is that we cannot have a lot of paperwork and no statistics, so we can concentrate on the practical witnessing mission. Austria is a very, very beautiful country and the Austrian people are very heartistic and absolutely non-nationalistic, so it was not difficult to explain to the members that they have to think on a worldwide level. We have always tried to send out as many missionaries as possible and support them until they really get established. During all these years six out of every seven Austrian members have been sent out to help other nations.

I hope that one day also the American family will live for the world and give itself to the world.

Before man is doing anything he is thinking. Before he thinks, he is motivated by some emotion. This means restoring just the actions of man without restoring his thinking and his emotions will be no solution. Also restoring man's thinking would restore his actions, but would not restore his emotions, the source of whatever he is doing. This means that at the heart of restoration is the restoration of the heart. Or in plain language, we have to learn to love God. People make mistakes simply because they are not in harmony with God's heart. They do not know the truth, therefore, they cannot act upon the truth.

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any objective Western standards, is tortuously hot. Yet, members gave it their best effort and by the end of the campaign were reported even to be putting *kimche* in their hamburgers. *Aigo!*

For the VOC leaders, money was a constant problem. Yet, IFVOC, which does not charge membership fees and therefore has little funds, was able to manage with some inspired help. There are numerous stories. One IFVOC member in North Chungchong Province cancelled his life insurance policy and donated the refunded money. A supporter in another province sold his wife's necklace and other valuables and donated the money. A businessman in one city was so inspired by the team of foreign members that he arranged a huge meal for them and gave them each forty dollars. Church members also got inspired and their contributions bought a photocopier, a car and a minibus for each of the twelve regional headquarters.

In all, some fifteen million application forms and other materials were printed. Certificates of appointment were issued to each of the 3405 city, county and town IFVOC leaders and to the 69,259 urban and rural village leaders, who had all gone through a special training session by April 30.

By May 5, the membership had reached 7,034,744. The figures are staggering. In a limited campaign in Seoul, one-tenth of the population signed up. In Pusan, one-fourth signed. Here is the breakdown:

	new IFVOC members
Seoul	982,651
Pusan	942,229
Inchon	660,623
Kyonggi Province	355,187
Kangwon Province	350,725

They are not motivated in the same way as God is motivated in that particular situation; therefore, they act in the wrong way. If you have any problem, no matter what kind, there is one solution: fall in love with God. This is my life motto.

If restoration is our business, then we should start with the restoration of the heart. Our own heart first, then the hearts of the others. How did I receive help from God to carry out my mission? This is very difficult to answer. Of course, there have been some miracles, but I think mainly you are guided by

North Chungchong Province	305,169
South Chungchong Province	613,366
North Cholla Province	516,400
South Cholla Province	792,441
North Kyongsang Province	947,233
South Kyongsang Province	483,720
Cheju Island	85,000

At a rally attended by fifteen hundred VOC leaders on May 21 at the Hilton Hotel in Seoul, awards were presented to 37 members who had collected ten thousand signatures or more. Each has his story. In one town the local Unification Church minister received in prayer that he should not directly work in the campaign but should support it through prayer. Every morning at 4:00 a.m. he and his wife went to a nearby mountain to pray. The IFVOC leader in his town, a prominent local politician, brought in over ten thousand members himself.

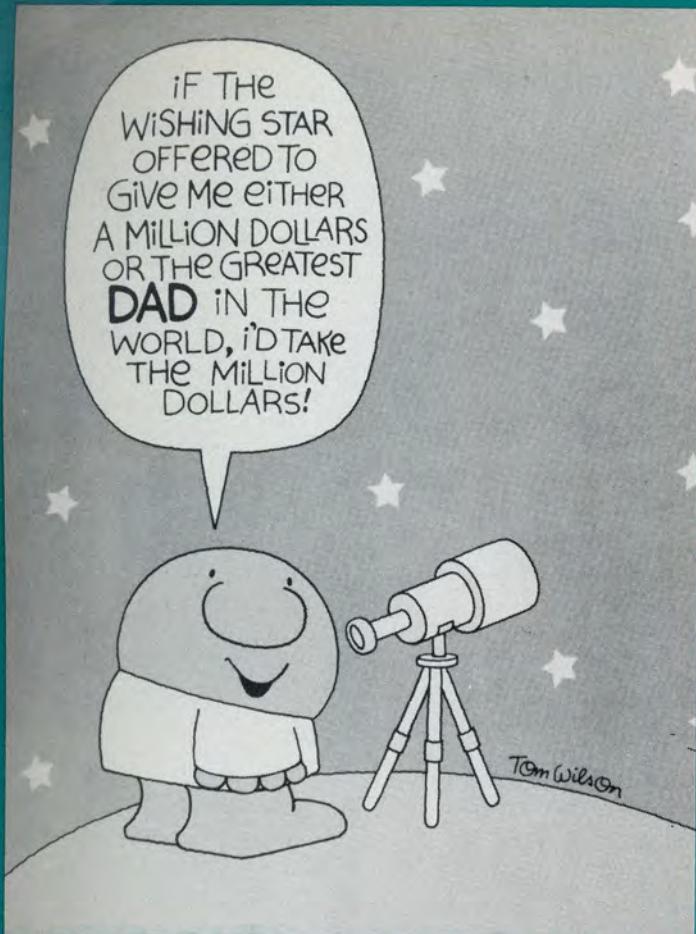
VOC members are required to study VOC ideology. This individual requirement will create a formidable bulwark against North Korean infiltration and against the neo-Marxist ideas which are gaining ground in Korea, especially on the campuses.

On April 16, three-day training of new members and the distribution of membership cards and badges began. Membership is handled at local levels, but progressives will be glad to know that the IFVOC headquarters plans to get computerized to handle its sudden enormous influx of members.

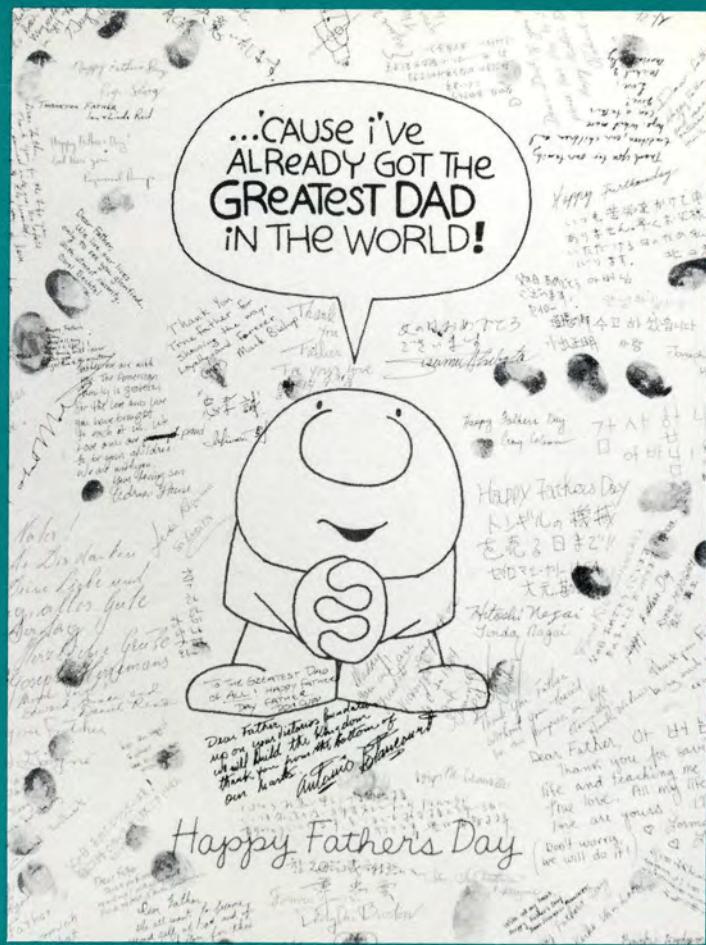
And the future? Father said the seven million should be a basis to overcome communism. "Now," says Kyu Nam Park, IFVOC's Secretary-General, "we have real confidence that we can win over communism." ●

your intuition. If you have a prayer life that really reaches God, then you will know by intuition what you should do.

What is receiving instruction by intuition? Some people understand this to be spiritual openness, but the spirit world is very large and quite mixed. So first you would be running around with a TV screen in front of your eyes with all the TV programs of the world channeled in at the same time, you would only be confused. What counts is that you get the information which you need and nothing else; that is intuition. ●



Brothers and sisters from the New York area signed a special Father's Day card.



Dear Father and Mother,

I wish you, Father, a very Happy Father's Day and I wish you, Mother, a very happy celebration for Father's Day. I am alone in Korea and I miss you both very much. I miss all of my brothers and sisters in East Garden, especially Jeung Jin Nim. I know the children are growing up very fast. Even though I sometimes feel lonely in Korea, I am trying my best to represent you and True Parents' Family.

Dear Father and Mother, we are doing our utmost to fulfill the fast and prayer vigil as scheduled without compromise. All of the Korean family are taking their turn to do the prayer condition together at the Korean East Garden. Heung Jin Nim's spirit is very strong here.

Dear Father and Mother, the Universal Ballet Company is coming along very nicely. We are looking forward to the Grand Opening on July 13-16. I wish very much that you both could be here with us, but that may be more of a blessing than we could hope for. But please be with us in spirit no matter what. We always feel your presence.

Mother and Father, I am sorry I can't write a letter to you too often. Please forgive me and please still love me. I am trying my very best to be True Parents' daughter.

We pray every day for your victory and vindication.

Please accept my prayers and love,

Hoon Sook Moon

*THE ISSUE TODAY IS
THE VERY SURVIVAL
OF AMERICA AND
THE FREE WORLD.
TO ASSURE THIS SURVIVAL,
I AM WILLING TO SUFFER
ANY INDIGNITY,
TO GO ANY DISTANCE,
TO DO ANY LABOR,
AND TO BEAR ANY CROSS.
I AM EVEN WILLING
TO GIVE MY LIFE,
IF THAT WILL ENSURE THAT
THE NATION AND WORLD
SURVIVE AND
DO GOD'S WILL.*

*Rev. Sun Myung Moon,
Washington D.C., June 26, 1984*