

Day of Hope in



Washington, D.C.





3,500 attend Washington banquet



- 1 Jeanne Dixon, well-known seeress, speaks briefly at Washington Day of Hope banquet.
- 2 Korean Folk Ballet swirling in the Fan Dance as seen through the unusual hope mobile at the Washington banquet.
- 3 Rev. James West, president of the Greater Washington Council of Churches, asks the invocation.

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Na Kyung Pak, Col. Bo Hi Pak's 19 year-old daughter, introduces the Korean Folk Ballet and interprets their dances for the banquet guests.



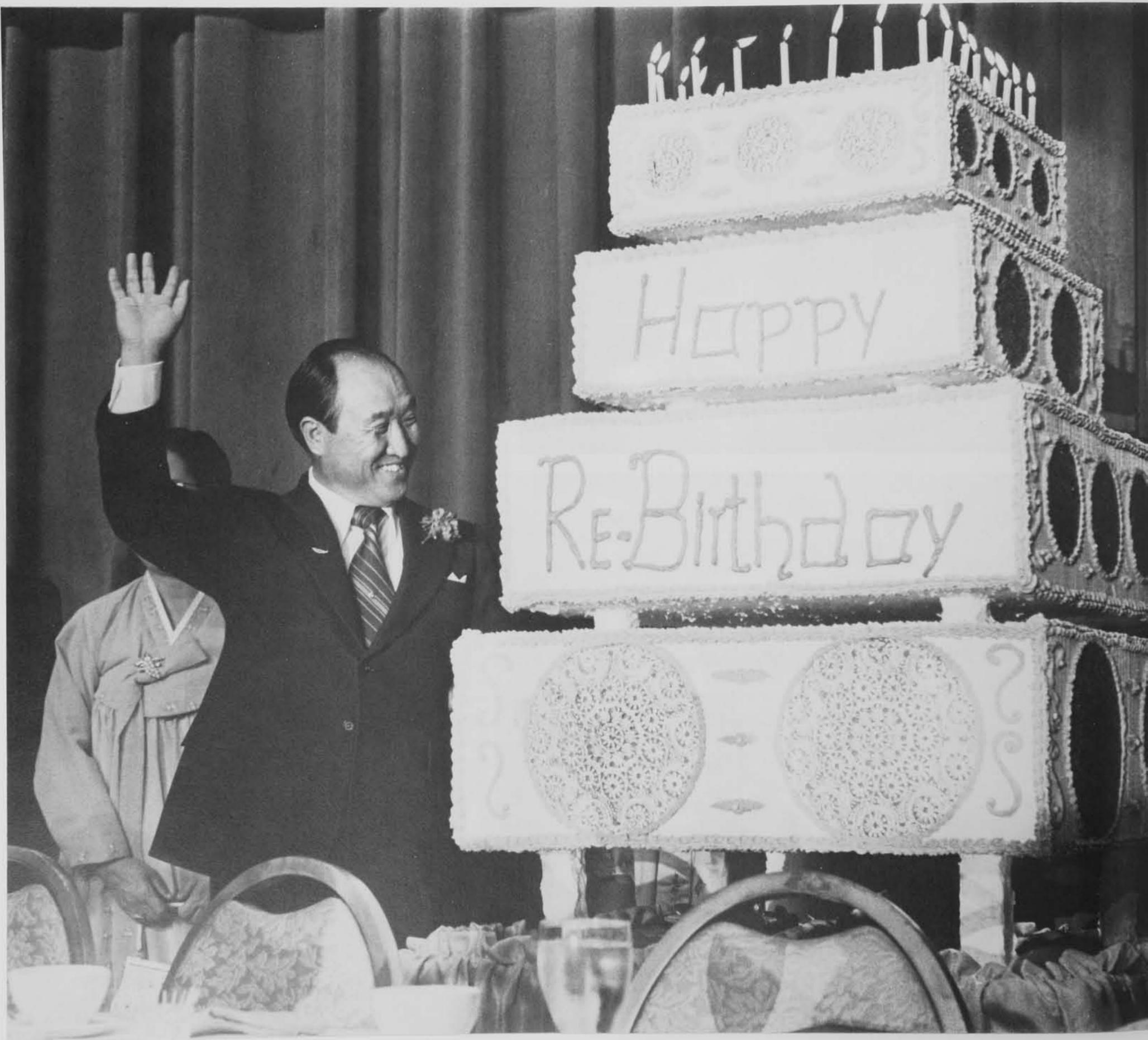
One idea always haunting my mind is that I have to stir up this nation, influence this whole nation to be able to influence other nations. When I first landed on this continent, I was strongly determined to make this nation change towards God's side. I had a strong sense of mission, and I knew I was called by God to work for this nation.

*Sun Myung Moon
March 15, 1975*

- 1 Audience applauds Our Master's speech in Washington, D.C.
- 2 Happy Re-Birthday cake is cut by Our Master.
- 3 Invitation sent to the banquet guests
- 4 Hope mobile
- 5 Banquet guests listen to Our Master's words at the Day of Hope Banquet.



2



*The Reverend and Mrs. Sun Myung Moon
 request the honor of your presence
 at a banquet celebrating
 the 1974 Day of Hope Tour
 Tuesday, the fifteenth of October
 Nineteen hundred and seventy-four
 at half after six o'clock
 International Ballroom
 The Washington Hilton*

*Special performances by the
 New Hope Singers International
 and the Korean Folk Ballet*

Please respond

Informal

Please present this invitation at the door



Washington Star-News

WASHINGTON, D. C., WEDNESDAY, OCTOBER 16, 1974



Over 3,000 crowded the Hilton last night to

Nobody Were

So they massed into the Hilton. After passing through welcoming groups of smiling and well-scrubbed young women and unsmiling D.C. policemen, and being armed with tickets, they were admitted to an enormous inner lobby dominated by a vast eagle carved of ice, given champagne glasses full of pineapple punch (alcohol is not approved of by the Unification Church), then waited in bemused bebies as a small band struck up "Tea for Two."

BY 7:30, most had trickled down into the huge ballroom. There, tables were spread as far as the eye could see, elegantly decorated with fresh flowers. Flags of a hundred countries decked the walls. The word HOPE in 12 languages had been made into a large mobile that dangled over the center of the ballroom. There were large scatterings of oriental faces. There were a couple of dozen blacks. A sari or two was spotted. A generous assortment of extraordinarily well-tailored young men, handsome and with earnest open faces, turned out to be of European birth and members of the group of 400 or so Moon people who precede the Master on his tours.

But most of the 3,000 were both white-collar and decidedly WASP.

Bruce Herschensohn, who is Jewish and was the deputy special assistant to President Nixon handling White House relations with citizens' groups backing the former president, turned up because, he said, the Rev. Moon was such a help back then.

"I understand," he said, "that the remarks attributed to him about Jews are to be withdrawn. I called the Church after I read them, very indignant, and was told that he had sent a letter of objection to the papers concerned."

THE BAND, which had been playing a bossa nova, ceased. The head table filed on to loud applause. It was introduced by Neil Albert Salomon, crop-haired, 29, a Dale Carnegie graduate and



The Reverend Sun Myung Moon is, like happiness, different things to different people. To his followers, he is Father of the Universe, America's Hope, and, perhaps, the Messiah. To cynics, he is the Oriental Elmer Gantry.

To Richard Nixon, he was a bastion of fidelity in a faithless world (It was Rev. Moon's followers who, last Christmas, held a watch for forty days and forty nights in the environs of the White House, wearing "God Loves Richard Nixon" buttons and praying for both the beleaguered president and his opponents).

To certain fundamentalist, he is the anti-Christ. To most theologians, he is not at all your usual kind of Christian.

To people who noticed any of his 10,000 posters clustered in Andy Warhol-like masses around Washington, he is the man who says that Oct. 16 could be their Re-Birthday.

TO THE PEOPLE who have been scribbling owl-ish glasses, warts, moustachios, horns and rude words on those very posters, he is "Fascist" or

Anti-Semite."

To the people at Freedoms Foundation at Valley Forge, his works are a breath of clean air from the east.

To the vast majority of the 3,000 or so guests invited to attend, at no charge, the banquet that last night packed the gargantuan International Ballroom of the Washington Hilton and spilled over into three other dining rooms, he was an enigma.

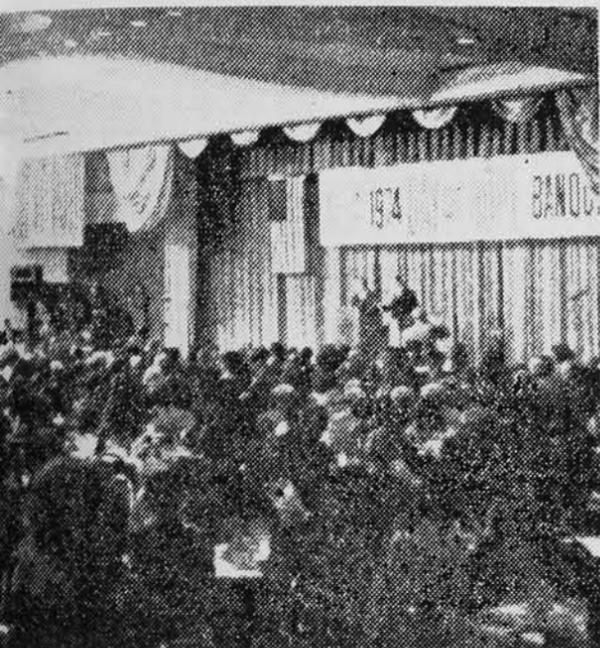
MANY, in fact, did not even know why they were invited, and said so.

But in spite of pouring rain and the most hideous parking tie-up since the Inaugural Balls outside, they came: churchmen, doctors, youth leaders, military men and their wives, school teachers, "all people," said a representative of the Unification Church, "active in the community as a whole."

"I have never been so curious about anybody in my life," owned a grey-haired matron. "After all those posters plastered everywhere — and all those things written on the posters — how could we not come?"

- Television
- People
- Amusements
- The Arts

portfolio



the Rev. Moon

Knew Why They Coming to Dinner

Founding President of the Freedom Leadership Foundation Inc., and, at 6' 2", a positive giant among the group: the head of the D.C. Council of Churches; The President of the Unification Church of Korea and his wife; the minister from the Nationalist Chinese Embassy and his wife; Congressman O.C. Fisher from Texas; Prophetess Jeane Dixon, in white with spangles; the chairman of the D.C. Council of Churches; Mrs. Moon, in a yellow kimono; and the president of the Unification Church of France.

The Rev. Moon's right-hand man and translator, Col. Bo Hi Pak, was there, tall and svelte, and, finally, to tumultuous applause, the man they had all come to see: Sun Myung Moon.

MOON IS a stocky man. At 54, his round face is smoothly textured but somewhat freckled. A very faint cast in one eye, combined with the epicanthic fold of his eyelids, gives his face even in calm repose a peculiar quality of animation. In his well-cut dark-blue suit and red-striped silk tie, he could be any good-tempered, high-living successful Eastern businessman. And, in fact, he is a very successful businessman, with his holdings reportedly worth more than \$15 million.

"("All," says a staff member, "the holdings of the church, not the man.") And he does, in fact, live well. While in this country, he lives mainly in the Westchester County mansion formerly owned by the Maidenform Bra people (Its name, however, changed from Exquisite Acres to East Garden).

Dinner was expensive: fruit cocktail, good steaks, salad, vegetables. Before the Baked Alaska course was served to the wondering guests — one never gets anything like that free in Washington — a yard-high cake, blazing with hundreds of candles and inscribed HAPPY REBIRTHDAY in blue and pink icing was brought on; it was ceremonially cut by the Rev. Moon. Then, a peach-colored curtain descended over the head table, its occupants moved down to tables in front of the

stage, and the program begun.

IT WAS an odd combination: The New Hope Singers, a well-scrubbed international group with every inch of the girls covered in white — including long gloves — and every inch of the young men immaculately tuxedoed, sang with gusto the Gloria from Schubert's G Major Mass and a spiritual.

In a voice oddly reminiscent of W.C. Fields, a handsome, pigtailed Korean girl introduced "Eighteen beautiful young ladies, who have come a thousand miles, all the way from Korea, to entertain you . . . as they express their love of God and Man."

It was a colorful show. Whirling and swooping around the stage with their fans opening and closing (the fans "express joy and excitement," the announcer explained), they were a charming picture. In the audience, one could see, West had met East and, so far, liked it.

MORE SINGING. More dancing — this time, a drum dance with a decidedly hypnotic beat.

American Unification President Salonen read telegrams full of complimentary remarks, mostly from congressmen who had regretted, and roughly outlined the work of the Church and its various other Moonworks: the D.C. Striders, the "Rising Tide" weekly (which is the one that won the Freedoms Foundation Award), and the World Professors Academy for Peace in Korea. He did not mention the stones and tea businesses which are reportedly part of Moon's portfolio.

Then it was time for Moon to address the group. Several people had not realized that he did not speak English. When he arrived at the lectern with Col. Bak, who was stooping slightly so as not to tower over his master, and began speaking in his sometimes, guttural rising and falling native tongue, with its odd dong-a-long sounds, faces turned to each other with blank stares of horror, and heads clustered together in dismay.

But suddenly, he stopped. And Col. Bak, in an emphatic monotone, leaned forward and obligingly boomed a translation, in the manner of an advertising executive laying an immaculately-planned campaign on a raw staff.

"I go right into the most fundamental problems of Man, which to me are most important," said Moon via Bak.

MOON, who, he says, at 16 first met Jesus Christ and John the Baptist personally during intensive prayer, is obviously, in his own tongue, a charismatic speaker; his emphasis, his gestures, his rapid changes from tones of great passion to soft, persuasive innuendo, are obviously effective. Even the beatific smile that wreathes his features as his translator hurls himself into his task is one of attractive good humor.

Everything God created, he says, he created for something else: "All men have broad shoulders, women are broad elsewhere, so when they all get together in the New York subway you can get more in that way."

Parents are for children, he says, and children for parents. Employes for employers, and vice versa. He talks about the emergence of selfishness, about eternity, about God existing for his creations, about love, about humility, about America as a beautiful Christian nation which must change into God's way of life.

HE IS controversial, he says, because he came here to promote God's way of life. He loves America, he says, probably as much as you, because it's God's country, and let us spread all over the world for his happiness. All was calm, all was bright.

(The Moons' small son, in the audience with his nurse, was lying down and eating carnations from the centerpiece!).

Suddenly, a high female voice began to yell from the back of the room: "What about your relationship with President Park? Hey! What about being financed by American tax dollars?"

"Shhhhhhhhhhh". Everyone hushed the intruder.

There, in the middle of the great room, stood a large, dishevelled young girl, scattering leaflets right and left.

Another voice, male this time and elsewhere in the room, began shouting the same sort of thing. There was a scuffle.

Police came in. The intruders were bundled out — about six of them, ranging from a slender bearded man who identifies himself as Brother Harry Dudley, to the owner of the shrill voice that had broken the see-saw rhythm of the two onstage, who said she was Joanne Riggi, a GW University graduate student, "in forensic science and police administration," she pointedly informed the officer as he bundled her right out of the hotel.

BACK IN the banquet room, "seeress" Jeane Dixon was telling the audience that prayer was the button we can push for instant communication with God and predicting the return to Washington of the Rev. Moon.

There was more singing and dancing, and, suddenly, the evening was over.

"There are always a few like that," Col. Bak said philosophically, of those who had come in to scatter leaflets.

"I think the Rev. Moon is a good man. Good for Korea, good for America," said a young physician.

"I think this is a very important way to bring the leaders of the community into contact with the Rev. Moon," said Salonen, asked if the dinner were not rather expensive.

"Yes, I liked it," said a guest. "But no, I won't go tomorrow." (Tonight is the big "Re-birthday crusade at Constitution Hall.)

Said the John Clarks — he's "in the technical field" — "I still don't know why I was asked."

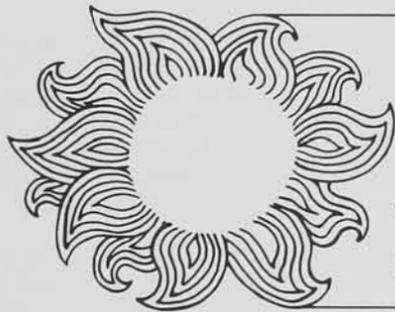
한국신문

1750 PENN. AVE. N.W. WASHINGTON, D.C. 20006 (202) 298 - 9275

1974년 10월 19일



아덜트·북·스토어 앞에서 외설반대 데모를 벌이는 통일교회 신자들



New Hope News

Vol. 1, No. 10

October 21, 1974

Highlights of Washington's Day of Hope campaign were the initiation of *The Ginseng Sun*, an eight-page tabloid published by the Ginseng Teahouse to "serve the Washington spiritual community," declaration of war on pornography in the city, and computerization of the banquet invitation list (more than 25,000 invitations were sent to insure filling the 3,000 seat banquet room). Also during the campaign period Master delivered his "Sermon on the Hill," which received excellent TV coverage and helped to build up public interest in his upcoming speech.

The idea of a weekly Teahouse publication had been simmering for some time but it finally became a reality one month before the Washington speech, with Hal McKenzie as editor. Four issues were published prior to the speech issue, which carried a center biographical spread on Master. Circulation began at 5,000 and jumped to 100,000 for the Day of Hope issue, but is expected to stabilize at 10,000. The papers were distributed "everywhere—through stores, on the streets and door to door," according to Washington Center Director Michael Beard.

Early in the campaign bricks were tossed through two plate glass windows at the National Headquarters Building on Connecticut Avenue, and two vans had windows broken and tires slashed. A crowbar-equipped construction worker bashed two members who were getting ready to start posterizing at a construction site, and forced them up against a wall and frisked them, but they were not seriously hurt.

The undefeated Headquarters Building, its windows repaired, was emblazoned with a 30 foot by 15 foot banner covering the entire front top floors of the building. "It could be your re-birthday—October 16th," the sign read, listing the phone number to call for further information and tickets.

The war on pornography was Mr. Salonen's idea, according to Beard, who said that the anti-pornography parade and demonstration received "fantastic news coverage." Approximately 300 protesters gathered at the Ellipse with signs and placards, then marched down 14th Street, Washington's pornography district, and "defied the whole satanic world," Beard said. They demonstrated outside the first "adult bookstore," then

stormed inside where Beard described the atmosphere as "devastatingly low," and said that Mr. Salonen slammed his fist down on the counter and demanded that the owner shut the store down. "I run my business; you run yours," the owner responded. "And the TV crew filmed the entire thing," Beard said.

At the next smut bookstore, which billed itself as the "world's largest adult bookstore," the owner who had heard the chanting outside ("Clean up our city, close it down!"), was armed with a baseball bat which he crashed down on the counter as he shouted at the demonstrators to get out. "Then Mr. Salonen let him have it," Beard said. "He said, 'It's people like you who are corrupting our society and ruining our young people.' The guy was very defensive and picked up the phone to call the police, so we picketed out front for a while and then marched on to Lafayette Square across from the White House for a rally," Beard said.

Beard said that, "The atmosphere was so perverted in those places that it was really easy to feel indignant and angry that such places could exist in our city."

1 In downtown Washington the Unification Church National Headquarters Building displays a huge "Re-Birthday" sign.

2 Neil Albert Salonen, president of the Unification Church of America, oversees campaign from his office at National Headquarters.



PORNOGRAPHY

WHAT IS IT DOING TO OUR COMMUNITY?

“There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines.” —*Herbert W. Case, former Detroit Police Inspector.*

“The character of juvenile delinquency has changed as a consequence of the stimulation of salacious publications, being no longer the mischievous acts of children, but acts of violence, armed robbery, rape, torture and even homicide, for which the vicious publications condition the minds of our children.” —*A resolution of the National Council of Juvenile Court Judges.*

“Obscene literature is a primary problem in the United States today. Sexual arousals from obscene literature have been responsible for criminal behavior from vicious assaults to homicide.” —*O.W. Wilson, Superintendent, Chicago Police Department.*

“I have never picked up a juvenile sex offender who didn't have this stuff with him, in his car, or in his house.” —*Detective Lieutenant Austin B. Duke, St. Louis County Police.*

Above quotes from a survey by Charles H. Keating, member of the President's Commission on Obscenity and Pornography, in *The Report of the Commission on Obscenity and Pornography*, Sept. 1970.

“The mob has an iron grip on the smut industry. From law-enforcement officers and former associates, I have learned that the racket is more profitable than ever, and that organized crime is thriving on it.” —*James K. Barrett, former Baltimore Mafia operative and FBI undercover agent, Reader's Digest, Nov. 1973.*

WE CAN STAMP OUT PORNOGRAPHY IN WASHINGTON, D.C.!

The quotes on the opposite side of this pamphlet indicate that the increase in violent crime and rape in America is linked to increased availability of pornography.

PORNOGRAPHY DEGRADES THE WASHINGTON COMMUNITY, FOSTERS A CLIMATE FAVORABLE TO VIOLENT CRIME AND RAPE, AND OPENS THE DOOR TO THE GROWTH OF ORGANIZED CRIME IN D.C.

WE DON'T HAVE TO STAND FOR IT!

The laws regarding pornography may well be strong enough to stamp out pornography in Washington, D.C. if citizens take a stand. The following statement by Inspector Robert L. Dollard, Director of D.C. Police Morals Division, explains the problem and what we can do about it:

According to Inspector Robert L. Dollard, Director of the morals division of the Metropolitan D.C. Police Department, there are enough laws on the books to rid Washington of pornography if Washingtonians so desired. However, when obscenity cases come to court, juries have been reluctant to set "community standards" as required by the new Supreme Court rulings. This has seriously hampered police efforts at enforcing anti-pornography laws.

"The law in D.C. is similar to that in other localities," Inspector Dollard said. "It prohibits public acts or displays that are lewd and obscene. The Law is pretty clear about that; we know pretty well what they mean by hard-core pornography. There's a lot of this in peep shows and dirty book stores.

"We presented some of this material in court, but the jury judged it not guilty. This is the problem—nobody wants to be the one to set the standard. They don't want to be the ones to say to the guy next door what to do. But if the juries don't set the standard, nobody will, and we're going to have trouble."

A recent Supreme Court ruling made the test of obscenity whether or not "generally accepted community standards" have been violated. The

Community can set the standard as low or as high as they want," Inspector Dollard said.

Have D.C. citizens done anything to fight pornography? "We got a lot of flack about *The Exorcist*—a lot of parents felt that some scenes in the movie violated the law for children. D.C. has pretty stringent laws for kids under 17.

When asked if he thought there was any relationship between pornography and crime, Inspector Dollard said, "I have been told that sometimes when sexual crimes have been committed, pornographic literature was found on the scene . . . especially of the sado-masochistic variety."

What can citizens do to combat pornography in D.C.?

"The best approach is to try and arouse the interest of church groups to get together and become more vocal. The current drive against prostitution was the result of complaints of concerned citizens. They didn't want it in their neighborhood affecting their children.

"People should meet with judges, and just say that they don't want the stuff around. Or go to the city council—especially now with home rule, a lot of people are running for

office; insist that the laws be more stringently enforced.

"And when people get called for jury duty, they should take a stand. This doesn't mean calling someone guilty if they think he's not. But just don't rationalize and say they can't be the ones to decide. They aren't deciding against their fellow citizen who likes to read dirty books. **They're deciding against so-called "legitimate" businessmen who are making a heck of a lot of money purveying this sort of smut. The cases we prosecute are all against large-scale distributors who are violating the law.**

"There are plenty of laws on the books—there's no problem in getting convictions. But we're losing too many cases that are really important."

Inspector Dollard described one of the peep show movies he had to look at recently. It included scenes of homosexuality, bestiality, and oral sex in one five-minute reel. "This is the most gross kind of conduct . . . Every sexual act you could imagine, and some you would be hard pressed to imagine."

"If we don't get help, soon they'll have enough nerve to get it into the movies. It's only a matter of time. I'd be the first to admit it; we need some help."

Reprinted from the *Ginseng Sun*.

**WE ARE DOING SOMETHING ABOUT PORNOGRAPHY. WON'T YOU JOIN US?
WASHINGTON IS OUR NATION'S CAPITAL—A SYMBOL OF DEMOCRACY AND IDEALISM
TO THE WORLD. LET'S MAKE IT A CLEANER, SAFER, MORE DECENT COMMUNITY.**

WAR AGAINST PORNOGRAPHY—Rev. Sun Myung Moon
1365 CONNECTICUT AVENUE, N.W., WASHINGTON D.C. 20036

TONIGHT...

Find Out for Yourself



Rev. Sun Myung Moon
"The New Future of Christianity"

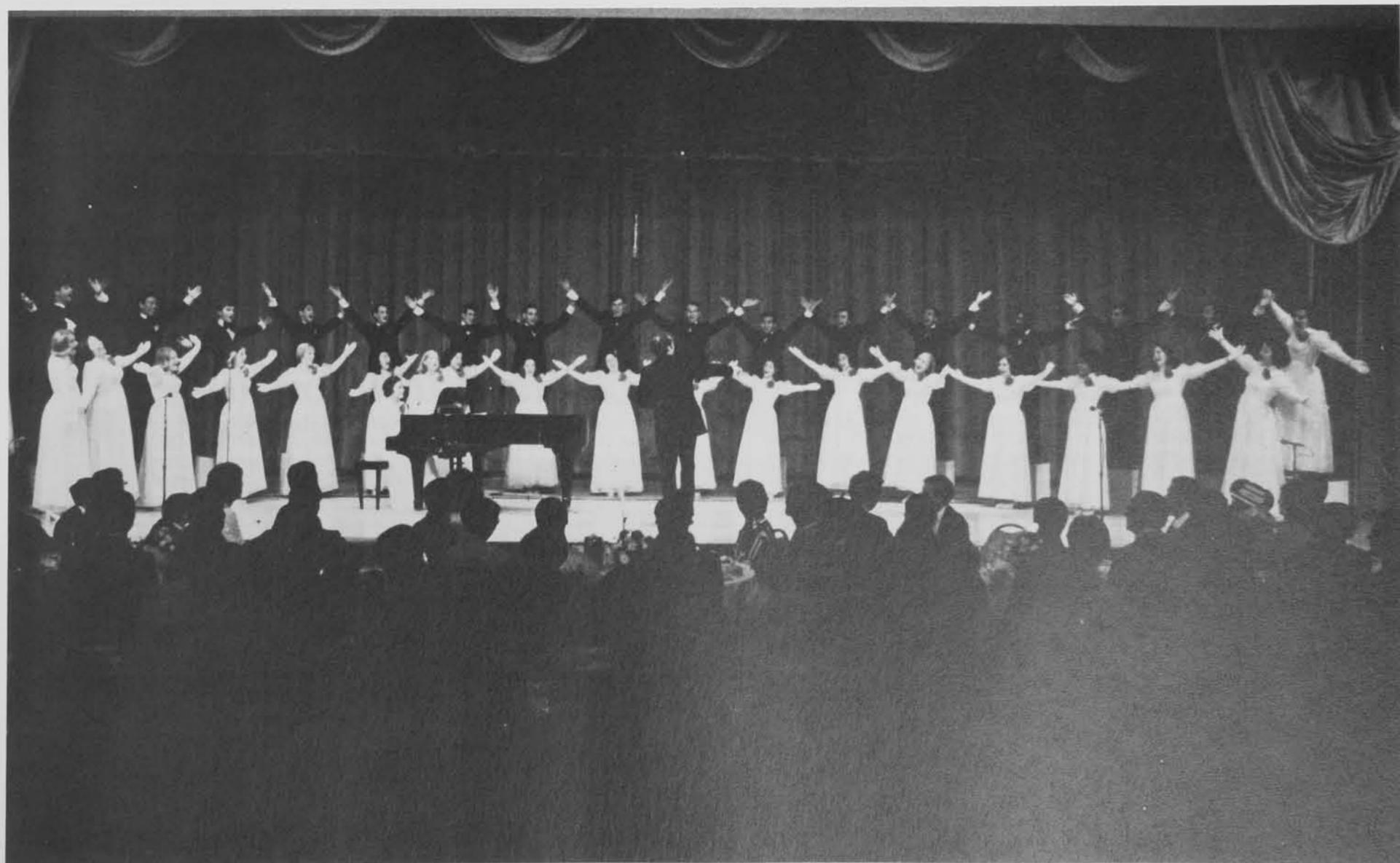
DAR Constitution Hall 7:00 p.m.
18th and D Street, N.W.

For free tickets and information, call (202) 296-7141

It Could Be Your
Re-birthday.



Prayer is the basic road to heaven and must be our daily diet, our bread or source of life. It produces enrichment of heart, the essence of our whole being. Through prayer you know the presence of God.
Sun Myung Moon
April 14, 1974



San Francisco Examiner

SUNDAY, OCTOBER 13, 1974

South Korean missionaries stake out D.C.

By Susan Fogg
Newhouse News Service

WASHINGTON — The followers of the Rev. Sun Myung Moon — South Korean evangelist and fervent anti-communist — are converging on the nation's capital by the hundreds for Wednesday's "rebirthday" rally.

Some 400 traveling missionaries and 100 local members of the Unification Church Rev. Moon founded in 1954 are staking out street corners of the city, undaunted by scrutiny from federal immigration officials, outcries from environmentalists and grumbling from pedestrians annoyed by their hard sell tactics.

The missionaries, some of whom have been threatened with revocation of their visas by the Immigration and Naturalization Service, distribute handbills and tickets for the Constitution Hall rally. Supporters also plan a celebrity banquet on the eve of Moon's speech.

The missionaries also sell peanuts, tea, and dried flower and peanut arrangements to raise money for the church. The sales are what have aroused immigration officials who say the student visas the "Moonies" use do not permit such commercial activities. With the help of the American Civil Liberties Union, the group is fighting back.

Moon's followers have plastered almost every available construction site fence with posters that have earned the wrath of environmental groups here and in New York. The missionaries have pledged to remove the posters once the "New Day of Hope '74" rally is over, but past experience in New York has left some environmentalists doubtful.

The Rev. Moon has close ties to South Korean President Park Chun Hee, and operates a political group called the Freedom Leadership Foundation.

The foundation was set up by followers of the Rev. Moon in 1969 "to advance the cause of freedom in the struggle against communism," according to the group's literature. The foundation bills itself as an "educational organization . . . motivated by religious ideals."

In addition to the 400 missionaries traveling with Moon on an eight-city tour of the United States this fall, there is the Little Angela Korean Folk Ballet.

Moon is listed on the board of five Korean business companies, and the church has recently purchased a 1.5 million dollar former Christian Brothers seminary in Tarrytown, N.Y., where Moon lives on his visits to America.

Church spokesmen say most of its money is raised by missionaries hawking wares on the street. But published reports estimate the worth of the church at 15 million dollars.

Although the church has a substantial following in South Korea, it claims only 6,000 to 7,000 "core" members in the United States and an estimated 25,000 followers.

Despite the Oriental overtones of some of its slogans — the unification principle, the one world crusade and the rebirthday — the church follows a Fundamentalist Christian line, with some unorthodox twists.

The Rev. Moon, according to his official biography, drew up the unification principles during three years in a North Korean prison camp. The biography says the evangelist, born in 1920 in what is now North Korea, was visited by Jesus when Moon was 16 years old.

Moon does not claim to be divine, but he does preach that a third Adam — Jesus was the second, according to his gospel — is coming and will be born in Korea before 1980.



THE REV. SUN MYUNG MOON IN ACTION
Bringing a "rebirthday" to the capital

STAR-NEWS

OCTOBER 17, 1974

Korean Evangelist Draws 4,000 to Hall

A crowd of 4,000 persons filled DAR Constitutional Hall last night to hear the cult leader, the Rev. Sun Myung Moon, a Korean, promote his Unification Church philosophy.

Outside, a group of about 30 protesters, who said they represented a half dozen student groups, marched and chanted against what they called fascism and political repression they say is supported in Korea by Moon.

Moon delivered a two-hour talk on "The New Future of Christianity" as part of an eight-city tour winding up a 1974 "Day of Hope" campaign around the nation.

More than half the audience left the auditorium before Moon's speech ended.

Minutes after Moon started

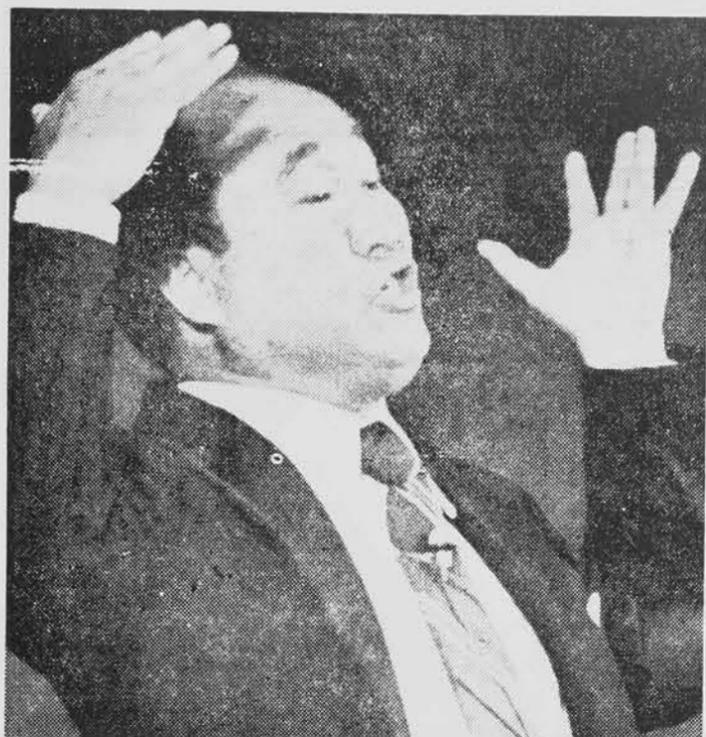
talking, a youth who said he was a George Washington University student tossed a water balloon and was hustled out of the auditorium by special security guards hired by the Moon followers.

Seconds later, another youth who shouted out, "CIA" said he was grabbed, pushed to a wall and carried out by the security guards. In the scuffle, a bystander was punched in the eye. No arrests were reported by police.

Seconds later, another youth who shouted out "CIA" said he was grabbed, pushed to a wall and carried out by security guards. The night's only arrest was made after Moon's speech when a man outside the hall was arrested for disorderly jostling, police said.

Washington Star-News

* WASHINGTON, D. C., THURSDAY, OCTOBER 17, 1974



REV. SUN MYUNG MOON

By William Willoughby
Star-News Staff Writer

Speaking in Korean, singing and smiling broadly, the Rev. Sun Myung Moon brought the message of his Unification Church to Constitution Hall last night and faced the heaviest heckling and most disruptive demonstrations he has encountered so far on his American tour.

But he brushed aside the protesters and delivered a two-hour sermon to more than 2,000 persons who came to hear his call for unity among Christian sects.

"Why do we have more than 400 denominations?" the evangelist asked the hushed and attentive crowd through an interpreter. "It is not God's will. God likes unity."

MOON ENTERED the hall amid tight security that a spokesman for the Unification Church said was prompted by threats against Moon's life. A contingent of District police ringed the building and the hall's security police force was beefed up with several church members who volunteered to act as guards.

About 75 protesters — some bearing signs proclaiming Moon the "anti-Christ" — gathered outside the hall before the ser-

mon to urge Moon enthusiasts not to go in. Another contingent of demonstrators stood across 18th Street carrying placards denouncing Moon and chanting "Down with Park and his Fascist Goons, Down with his agent, Sun Myung Moon."

Joe Byrne of Greenbelt, Md., one of the demonstrators, said the group was known as the Students Against War and Fascism. They distributed leaflets calling Moon a defender of former President Nixon and Hitler and saying he "supports murder and torture" — a reference to Moon's alleged backing of the policies of South Korea's President Park Chung Hee.

SEVERAL demonstrators infiltrated the hall and when Moon walked to the lectern, one man threw rice and yelled at him. The demonstrator was wrestled to the floor and carried outside. A young woman in an upper tier also yelled and received similar treatment.

Another demonstrator was wrestled to the floor after yelling "Free the South Korean prisoners," and a youth identifying himself only as a student from George Washington University hurled a waterfilled balloon at Moon, but missed. He was taken outside to a paddy wagon but released a short time later.

Moon Brings His Message After a Flurry of Protests



Followers of the Rev. Sun Myung Moon listen intently at Constitution Hall.

"God is our Central Intelligence Agency," the evangelist said, and only those who are "tuned in" to God can understand the encoded message He left in the Scriptures. Those not tuned in are confused by the message, he said.

He was received politely.

After the sermon, a fundamentalist group started its own hour-long service outside the hall, passing out tracts denouncing Moon as a "false prophet" and lapel

buttons that said, "Get Smart, Get Saved."

"And this is supposed to be the love of God they're showing," remarked one of the young Moon women as she left the hall.

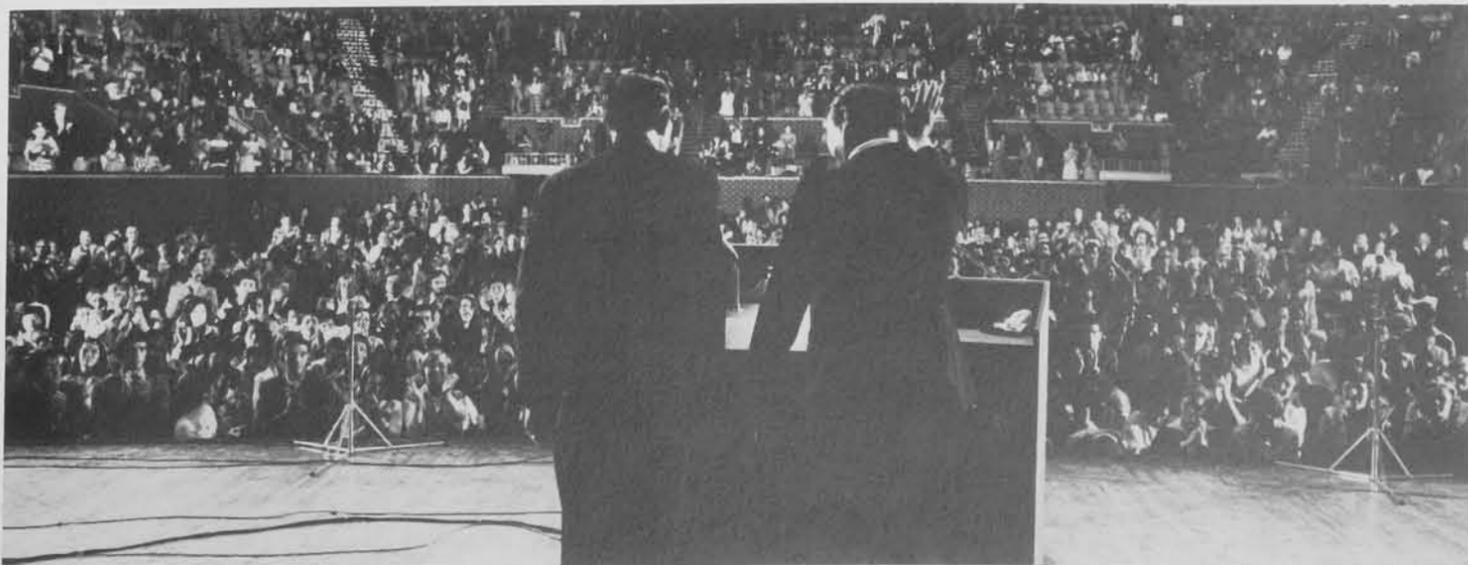
"There's such a long way to go."

The incidents prompted about a third of the crowd to leave the hall before Moon Spoke. Several said they feared there would be a riot.

After the hecklers were

removed, Moon launched into an impassioned sermon in which he mapped out what he believes is the future of Christianity.

MOON, WHO some followers claim is the Lord of the Second Coming, denied that he was the enemy of established churches. He said all churches are destined to "find the Messiah" if they heed the message of Christianity. "Through us, God can reach the rest of the world," he said.



the diamondback

AN INDEPENDENT STUDENT NEWSPAPER, UNIVERSITY OF MARYLAND-COLLEGE PARK

FRIDAY, FEBRUARY 28, 1975



Rev. Sun Myung Moon: superstar or misguided Messiah?

The rosy-cheeked champions of good cheer have deserted the streets of Washington. Gone are the porcelain smiles of the relentless sidewalk troopers. Gone are the rehearsed sermonettes of the painfully polite proselytizers. Gone are the stacks of eight by ten photos, slick and glossy, of the self-appointed, demurely benevolent demigod. The Moon children have flocked south in idolatrous pursuit of their illustrious leader.

Leading the caravan triumphantly is the Good Shepherd himself: Reverend Sun Myung Moon, a 55-year old 'spiritual ambassador' and pseudo-Messiah from Korea. Moon is currently engaged in an eight-city campaign tour to rally support for his Unification Church, which he founded in 1954 after supposedly receiving divine instruction from God to do so.

"God is leaving America's home. God is leaving your society," says Moon in his publicity brochures.

Moon feels it is his duty to act as a spokesman for God in His absence, and is presently sinking over \$350,000 into this American campaign in order to help fulfill that mission.

Culminating several weeks of a massive publicity deluge, Moon spoke to an audience of about 4,000 last Wednesday night in DAR Constitution Hall. After a short, splashy presentation by the Korean Folk Ballet designed to cool any audience hostilities, Moon launched into his presentation, spewing forth his message with all the fire and brimstone of a Southern preacher. Accompanied by his American tongue, Col. Bo Hi Pak, Moon gesticulated frantically and boomed out in the gutteral rising and falling of his native language, translated obligingly by Pak. During the course of the two and a half hour oration which seasawed between speaker-translator, about half of the audience sifted out.

Moon remained conceptual and enigmatic throughout. On the surface his message seemed theological enough:

his frequent references to biblical characters and events gave the impression that we must return to a stricter moral code and secure a strong belief in Bible fundamentals.

But a closer examination of his basic tenets reveals a strange, unorthodox theology reminiscent of the austere regimentation of the Children of God sect.

Developing his theme on an apparently Christian formula, Moon asserts that the fall of man was brought about by Satan's seduction of Eve. This ran afoul of God's original plan to form the Perfect family through Adam and Eve. Therefore God tried to recoup by sending Jesus Christ, "the second Adam," to earth to marry, have perfect children, and kick off a new messianic age. But once again God was thwarted, according to Moon. By killing Christ before his establishment of a Perfect marriage, the Jews aborted the mission, and as a result, Christ's crucifixion provides only a half-salvation.

Soon, says Moon, the new messiah will come to fulfill the teachings of old and new testaments, and it is this "third Adam" who will redeem mankind physically by finally establishing the Perfect family.

Moon's teaching and doctrine are outlined in the 536 page *Divine Principles*, which Moon says came to him over the years through revelation and meditation. As to the identity of the forthcoming Messiah, *Divine Principles* does not give his name, except to say that he was born in Korea, "the new Israel" in the years after World War I.

In timing and characteristics the new saviour described in the book bears a striking resemblance to the 55 year old evangelist himself. Moon, perfectly aware that many of his followers believe him to be the messiah, has obviously made no effort to discourage the idea. Moon has been quoted as having said, "God is now throwing Christianity away and is now establishing a new religion, and this new religion is Unification

Church... we have only one way."

Moon is by no means a stranger to the U.S., though many seem to feel differently. His present New Hope for Christianity tour represents his third return to the Capital City.

Mr. Moon has been conducting increasingly publicized tours in this country since 1972, a year after God told him to take his message to America, he claims.

For forty days and nights at the turn of the year last year Moon and his 'family' waged a "Forgive, Love, Unite" crusade in behalf of the Watergate-beseiged Nixon. Believing that the United States, under the divinely ordained leadership of Nixon, could lead other nations to God, they held mass rallies and prayed each morning at the gates of the White House for forgiveness of Watergate.

On December 13, the President appeared to greet the Family. After a warm exchange of greetings, Moon's followers joined hands and blocked traffic on Pennsylvania Avenue so the president could return home. Jamie Canton, one of the chief organizers of the prayer rallies, described the scene rather beatifically: "We stopped the world for him and he passed between us."

At the lighting of the National Christmas tree, the Moonies packed the stands and vigorously waved "God Loves Nixon" signs, thanks to an obliging Park Service which awarded them 100 front row seat tickets and several hundred other seats in the stands.

Moon's religious followers paraded in support of Nixon in Seoul, Korea, home of the Unification Church, where mass demonstrations are generally frowned upon by the military-backed dictatorship of President Park Chung Hee.

Moon said his decision to rally in support of Nixon stemmed from a direct revelation from God which he received last summer. "At this moment in history God has chosen Richard

Nixon to be President of the United States. You must love the President of the United States," he stated.

Most of the Moonies are in their 20's and 30's. Their converts are drawn largely from the ranks of disenchanted youths who have lost faith in traditional organized religion. The Moon children often live in communes scattered throughout the U.S. and spend much of their time on the streets hustling anything from peanuts to terrariums for funds.

Moonies are forbidden to smoke, take drugs, or have pre-marital sex. Even marriage between believers becomes a bit of a difficulty: converts are expected to have achieved a high state of spiritual perfection before being allowed to wed.

Among the American born members only 19 couples have been officially sanctioned to marry.

Moon must approve each wedding within the church. Members hoping to marry must submit up to five names of possible partners, and leaders pair "candidates" for Moon's final nod. All weddings are personally performed by Moon *en masse*.

Church officials contend there is too much emphasis on sex today. Consequently, all newlyweds must abstain from sexual relations for forty days.

All couples married before joining the Church must undergo a period of separation, often for six months or more, in order to learn to live "as sister and brother".

Hak Ja Han, publicized by the Unification Church as the Mother of the Universe, married Moon in 1960 when she was an 18 year old high school graduate. He was forty at the time.

Unlike his ascetic followers, Moon lives in a lavish thirty-five room mansion with his family near Barrytown, New York. The 22-acre tax exempt estate is said to have cost \$850,000. Within the past two years Moon's organization has bought two huge estates worth over \$1,475,000 total, as "training centers," and recently completed a \$1.5 million deal to buy the Christian Brothers

seminary in Barrytown, New York.

Mr. Moon's personal assets total well over \$15 million, though his followers are quick to point out that the businesses of which Moon is chairman of the board, and there are quite a few, are operated strictly for church benefit.

Moon's financial dabblings include ownership of the Tongil Industry Company, Ltd., a shotgun manufacturing plant near the outskirts of Seoul; the Korea Titanium Company, producers of paint materials, the Ilwha Pharmaceutical Company, which produces ginseng tea, the Ilshn Handicraft Company, which produces stone vases, and the Tonga Titanium Industrial Company.

There are also businesses in Japan and a few in the United States, including a printing company in San Francisco, homecleaning services in many states, and a teahouse here in Washington.

Officials of the Moon operation contend that the greater bulk of their income is derived from street sales of such items as peanuts, candles, and dry flower arrangements.

It is interesting to note Moon's relation to the regime of Korean dictator Park Chung Hee. In a country where Christian clergymen are being jailed by the hundreds for their opposition to party politics, Moon not only is unharassed by officials, but enjoys such unrestricted rights as the privilege of free air time to broadcast (via his interpreter Pak, a former general of the Korean Army).

Moon is directly responsible for the operation and maintenance of a training school to which the government annually sends hundreds of thousands of civil servants, and local officials. Here they are steeped in stringent anti-communist propaganda. Moon assures all who go there that communism undoubtedly represents the forces of Satan.

Mixing politics and religion may be similar to mixing oil with water, but in a time when religion is suffering repressive setbacks, the cup of Reverend Sun Myung Moon certainly appears to runneth over.



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ARLINGTON COUNTY, VIRGINIA
OFFICE OF THE COUNTY BOARD

COURT HOUSE
ARLINGTON VIRGINIA 22201



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October 16, 1974

P R O C L A M A T I O N

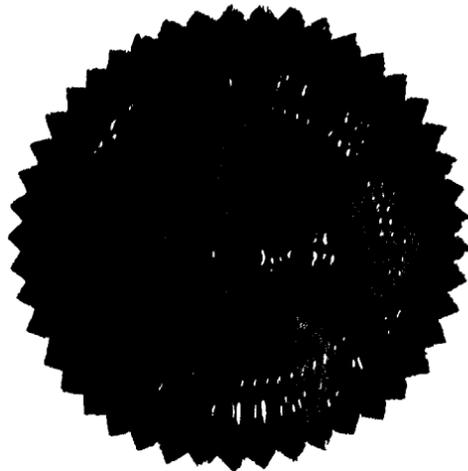
Day of Rebirth

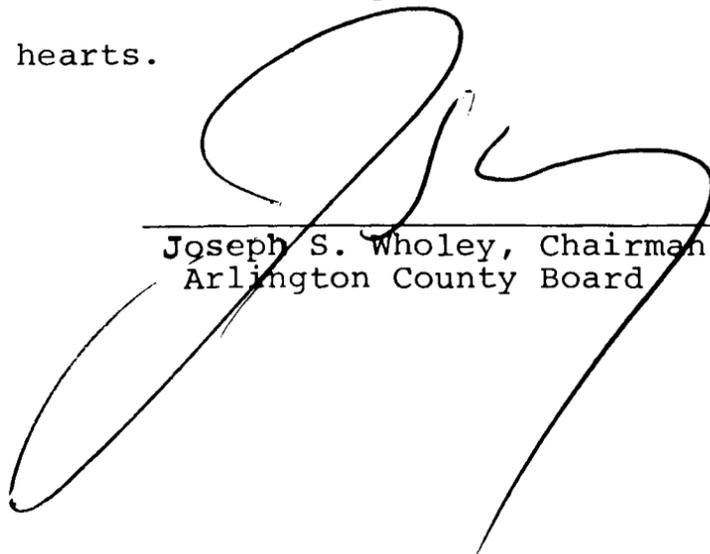
WHEREAS, the community of Arlington is known throughout the region for the warmth and openness of its citizens, and

WHEREAS, this quality of heart among our people must be constantly renewed, if this fine heritage is to be continued, and

WHEREAS, we live in a time of great national and international strife - a period which is a test for all the citizens of our great nation,

THEREFORE, I, Joseph S. Wholey, Chairman of the County Board of Arlington County, Virginia, do hereby proclaim Wednesday, October 16, 1974 to be a DAY OF REBIRTH in Arlington County, and urge all citizens to reflect upon the need for renewal within their own hearts.





Joseph S. Wholey, Chairman
Arlington County Board

PROCLAMATION



BY THE MAYOR

OFFICE OF THE MAYOR

166 DUKE OF GLOUCESTER STREET

ANNAPOLIS, MARYLAND 21401

TELEPHONE 263-3098

JOHN C. APOSTOL
MAYOR

MARGARET E. F. CONLYN
ADMINISTRATIVE ASSISTANT

WHEREAS, the foundation of America is the freedom it offers to all its citizens to pursue their individual religious convictions in a search for truth and fulfillment; and

WHEREAS, regardless of our religious affiliation we must agree that the world is greatly in need of unity among men of all nations; and

WHEREAS, only through such unity can there ever be true hope for mankind to eventually live as brothers under religious tolerance.

NOW, THEREFORE, I, John C. Apostol, Mayor of Annapolis, do hereby proclaim Wednesday, the Sixteenth Day of October, 1974, as

DAY OF HOPE AND UNIFICATION

and urge all citizens of Annapolis to renew our dedication to world peace and understanding.

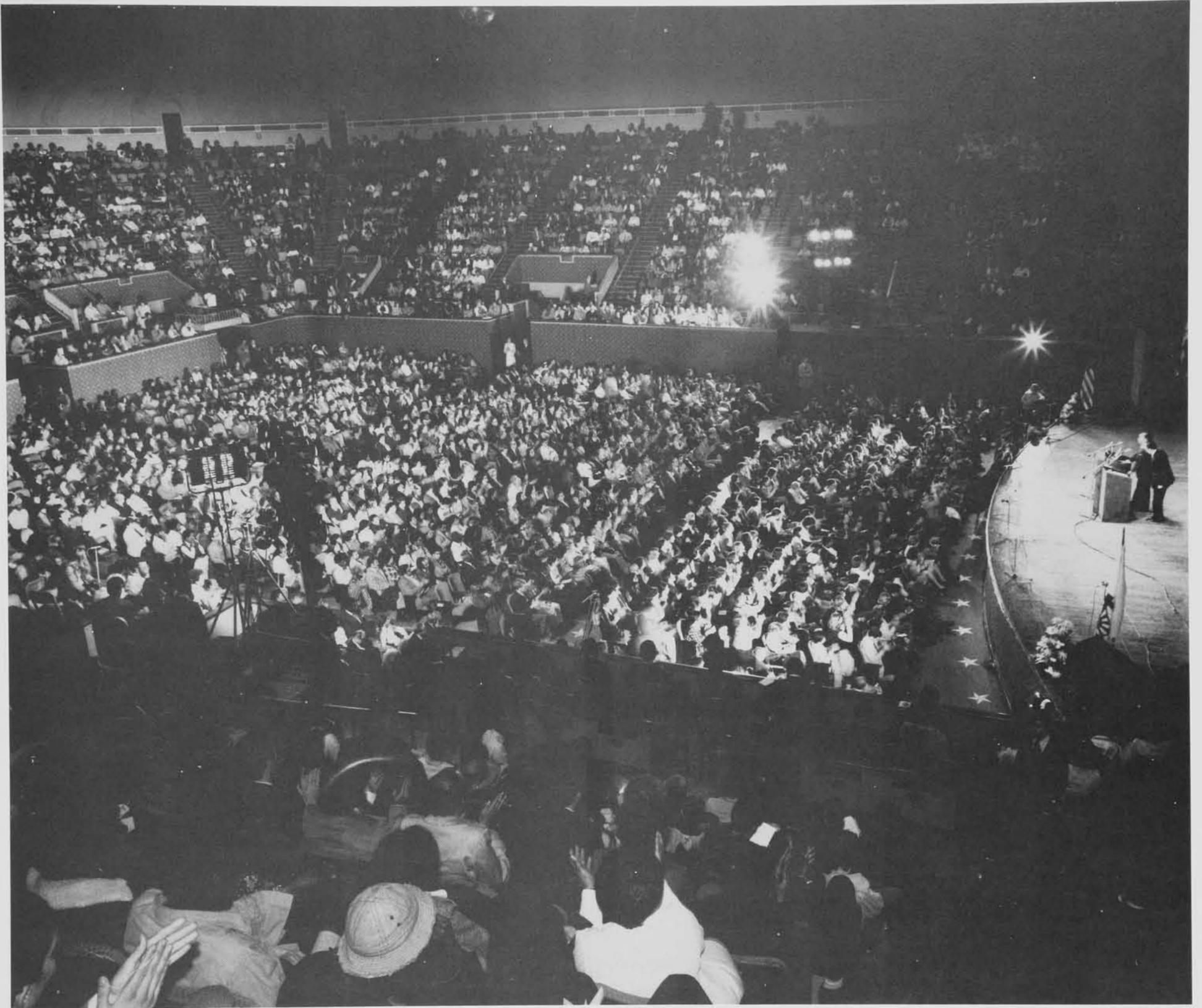
IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the City of Annapolis to be affixed this 16th day of October, 1974.



John C. Apostol
JOHN C. APOSTOL, MAYOR

ATTEST:

Margaret D. Burket
MARGARET D. BURKET, CITY CLERK



City of College Park, Maryland

A Proclamation

WHEREAS, unity among men of all nations of the world is the common concern of mankind, regardless of race, nationality, or religious creed, and

WHEREAS, only through such unity can mankind become one world family, living in peace as brothers under one God, our Father, and

WHEREAS, the unity of the world can only be as strong as the love which binds nation to nation, and the strength of a nation only as great as the love which binds man to man, and

WHEREAS, only through a rebirth of concern for the dignity, freedom, and fulfillment of each man can we build a world of harmony, peace, and freedom,

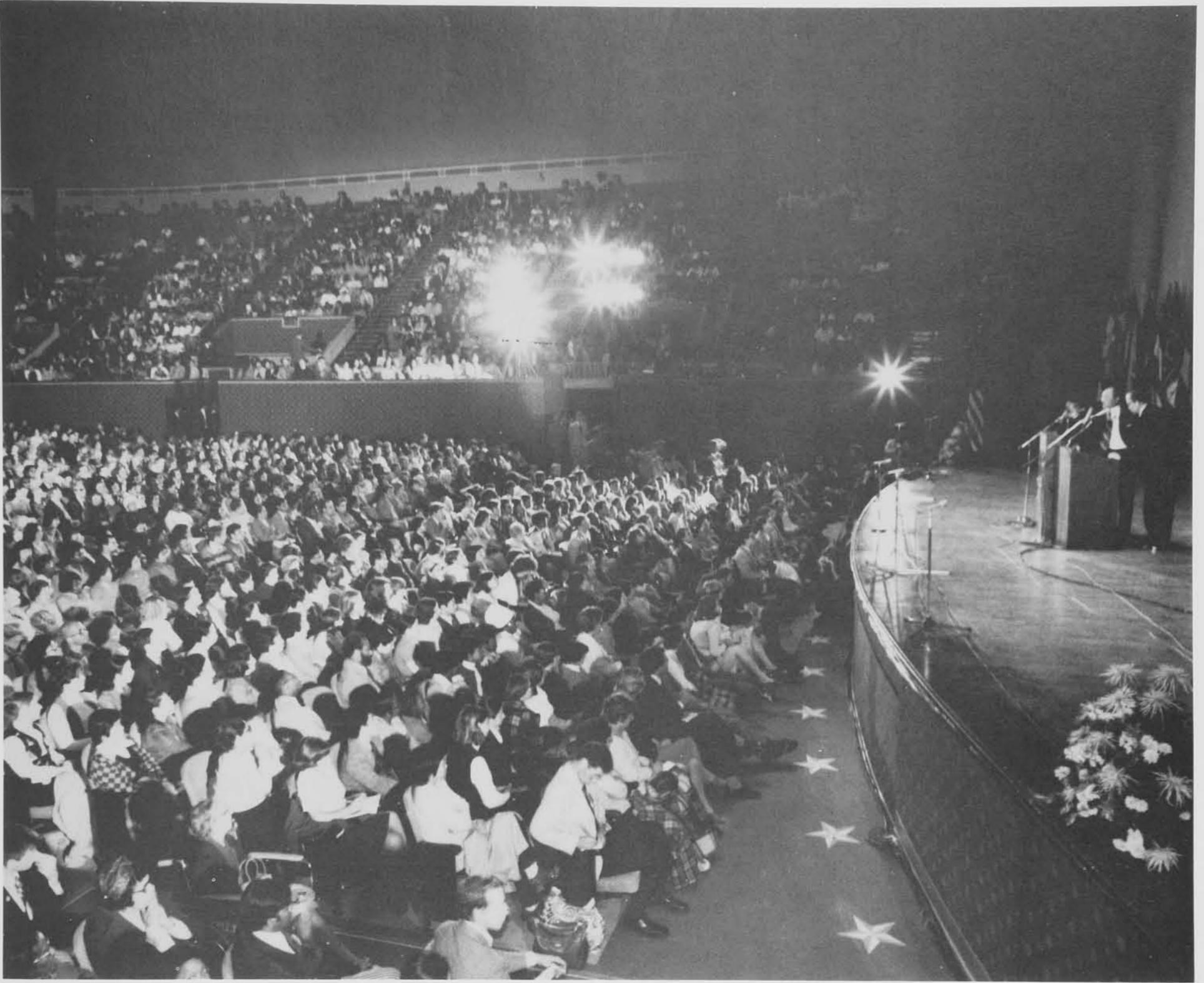
THEREFORE, I, Dervey A. Lomax, by the authority vested in me as Mayor of the City of College Park, do hereby declare Wednesday, October 16, 1974 to be a

DAY OF REBIRTH

in the City of College Park, and counsel all citizens to search deeply in their own hearts for the resources of love and concern to make our city the foundation for a united and harmonious world.



Dervey A. Lomax
Dervey A. Lomax, Mayor



1, 2 Our Master speaks to an attentive audience of 4,000 persons.
3 Korean Folk Ballet poses with Korean guests on stage after the performance.