

New Hope News

Vol. 3, No. 4

February 4, 1976

Kidnapping Foiled, Ted Patrick Arrested

From Sunday January 18 through Friday, January 23, an unusual sequence of events unfolded in Tarrytown starting with the attempted kidnapping of a Church member and followed by his rescue by the police and the subsequent arrest of Ted Patrick and the others involved with the case. The member, Mark Goodman, gave his story to a large press conference at the Headquarters building called by Mr. Salonen and attended by several other returned kidnap victims.

Kidnappers Caught

Mark Goodman, 19, from Berkeley, California, was a participant in the twenty-one day workshop in Tarrytown on the Sunday morning when he went to the Tarrytown *Howard Johnson's* with his mother and uncle. While walking back with his uncle and a Japanese brother along Broadway, he was abducted by four men who lept out of a passing car. Fortunately, a passing motorist reported the incident to the police, who were able to find Mark and his captors, with Ted Patrick, in a Mount Pleasant motel room. Mark gave the following account to the press:

"Last Sunday I was walking back



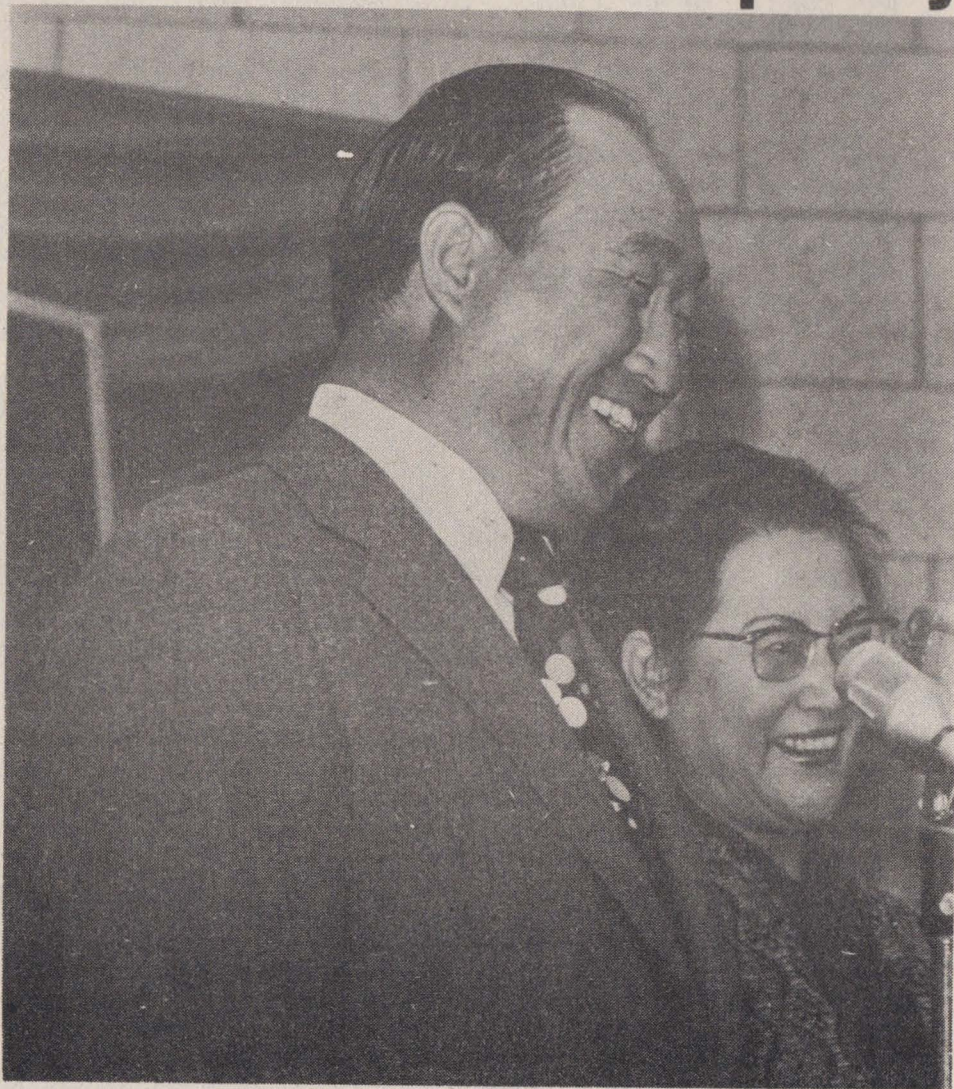
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"Last Sunday I was walking back
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Ted Patrick (right) being put under arrest at the Mount Pleasant police station.

January 18 Speech

Formula for Prosperity: Belief, Unity, Sacrifice



Father speaking on January 18.

Father's sermon topic on January 25 was: "The Point of Separation Between Rise and Fall." Excerpts follow. Father also spoke on Sunday, January 25, on "We Will Turn to Father in the Capacity of the True Children." (Excerpts will be in the next issue.) On Saturday, January 24, he spoke at the Headquarters building to those responsible for the "God Bless America Festival." (See picture story in this issue.) On Monday, January 26, he, Mother, and Kwon-jin left for Korea.

On the individual level everybody thinks, "I want to be successful." On the family level, too, the same thing applies. In the Unification Church we also think of the same things.

In everyday there are many points where we can rise and many other points where we can decline. In the course of human history we must think of whether we are to rise or fall—that is a very important question. How do we rise; in what way do we decline? Up to the present moment we have vaguely understood how we rise or fall, but from now on we cannot be so naive. Our first ancestors Adam and Eve were faced with the same question. The definition or the principle of rise and fall will apply the same in the future.

We know that in the present day there are two major ideologies, Communism and democracy. So we have two possibilities. Where are we destined? Are we destined to peril in one ideology and not in

the other? The youth of America are self-centered, extremely individualistic. From that point of view, are they destined to rise or fall?

In the Unification Church the young people are standing on a different base, but are we destined to rise or fall? We cannot just vaguely say we are destined to rise or decline. No one has ever thought that he or she is destined to decline. Would anyone want to decline? The fact that none wants to decline shows that we somehow struggle hard to rise. Then while wanting to rise, why do we decline in some cases? It is because we don't know how to rise.

In the Principle we have been taught that there are both God and Satan. We come to the conclusion that if we are headed for God we will rise, but if we are headed for Satan we are destined to be ruined. So we are sure that the separating point between rise and fall is between God and Satan. Then where are you situated? Somehow we were separated from God, but after the separation are we struggling hard to gain Him, to go back to Him? Or are we separated still farther and farther? As time goes by, men grope for God but they don't locate Him. And they even say that God is dead. They separated themselves into a non-relationship with God. So at the present moment humankind is in despair in utter darkness.

All human beings are sick, on the verge of life or death. No matter how giant the nation America may be, if it is sick,

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Kidnapping, Bombing Thrust French Church into Public Eye

The televised abduction of a member of our French family and the January 22 bombing of a Paris center has skyrocketed the French Church to a public prominence such that the *New York Times* reported: "There is more talk in the streets and cafes of Paris about the sect than about the Concorde plane controversy."

On Saturday, January 17, the parents of Marie Christine Amadeo, 22, met her at her center to persuade her to come home. They brought with them the local TV station. Suddenly Marie Christine, on television, was dragged away. The police rapidly intervened, returning her to the center.

Then, on January 22nd, a bomb rocked a center in northern Paris, while the members were singing, injuring Ann Brit Commdbal, 25, from Norway, and Arnold van den Keuven, 24, from Holland. A leftist parents' group is suspected.

At his meeting at the Headquarters building on January 24, Father said of the two people injured: "They are the hero and heroine of Unification Church history."

One of the largest French broadcast-ing networks, Channel Two, responded to the incidents by sending a reporter to the U.S. to interview Church officials in Washington D.C. and New York.

Paris Match, a popular, large circulation weekly came out with a cover story for the January 31 edition with a large, color close-up of Father and a smaller photo of the kidnapped member, Marie Christine, with the headline, "She is Happy with Moon." The accompanying article, based on a four-hour interview with Marie Christine, is extensive and fair. Along with photos of our Parents at the Yoido Rally and the Blessing were photos of Marie Christine's abduction and damage done by

The reporter, Jean-Pierre Van Geirt, apparently visited the Family a year ago and had delivered a negative report. He admits this, saying that this time the members "did not have tired eyes, defeated expressions, or a strange pallor." In a companion article Van Geirt refers to some of the usual rumors about Father's wealth and marriages and briefly quotes an ex-member saying that he was afraid of Satan for six months after he left. His main conclusion is, however, that there is nothing reprehensible about our activities with the possible exception that we do not meet standard wage requirements for our members. "This is what is astonishing," he says, "that they accept this while our civilization tries to obtain the highest possible material well-being."

Major focus of the *Match* reporting was a testimony by Marie-Christine, quoted without slanting editorializing by the reporter. Excerpts follow (roughly translated):

"Yes, it's true, Mother does not understand. But didn't I leave home at sixteen? Are not my parents separated? Isn't it true that for six years I have led my own life?" (The telephone never stops ringing. Sometimes her mother. Sometimes her relatives. Sometimes her friends who try to bring her back to reason. Their reason.)

"Ever since I was a small child. I never ceased to ask questions about my reason for living, my role in society, and the grave problems of the real world. I asked my parents, my teachers, and my friends: no one was able to give me a satisfactory answer. The need to find it became more pressing as the years went by. I was contacted for the first time by a member of the Church in the street. . . . (She describes attending lectures and

"We had many questions. I asked if this cyclical phenomenon in history was by chance? I was told that mere chance does not exist; history has a purpose. This discussion let us explore an understanding of the providence of God and the deviation of mankind until the present time. I asked: 'Why was man created?' Marie-Carmen told us: man was created for joy, for love. And this joy, this love we are not able to discover without an experience of God—that is to say, in loving all mankind at the sacrifice of ourselves. . . .

"I could understand more deeply the existence of God, the necessity of living a life according to His ideal. I wasn't simply a drop of water in the ocean, I had a responsibility to respond, to accomplish the will of God, to learn to love, to discover the importance of the family in learning to love. And also the necessity to prepare myself to build my own family. It is this true family centered on God which can change the world and establish the kingdom of God on the earth.

"I am conscious of the pain which I am causing my family. This is not stopping me because I am happy here. This is why. Thanks to what I have begun to understand, I feel myself responsible for the people I am close to and also for myself, for the family which I will make, for the society in which I live and for the world. And I could understand that true love could not be born but on the basis of truth. This is

why I think that the deepest desire in the heart of man must be to find this truth. I also realized that what men needs most is spiritual renewal. This cannot come except when deep answers are brought to the different fundamental questions of life: Where am I going, what is my purpose? What is good? What is evil? What is death? Is there an afterlife? What is God? Then men can have a common ideal going the same direction; they can combine the riches of their personalities and their talents to build a true world, beautiful and good. In a word, a world of love. . . ."

(The article concludes:) "I was already thirsting for true love and I have met here young people desiring the same ideal. I had not found in my preceding relations—especially between men and women—the way to attain such clarity, such inner purity, which fills you with a profound joy. The first things that struck me here were the sincerity and happiness which animates this large international family. I have also known young people of many different nationalities, all with their own personality, but with the same desire to build a better world together. . . . My biggest desire, now, is that all of this is not received by only a small number of people but by everyone so that we can realize this world of heart that we have felt so deeply ourselves."

Louise Strait

Photos in January 31 *Paris Match* show French member's televised abduction and her later happiness in returning to her work with the Church.



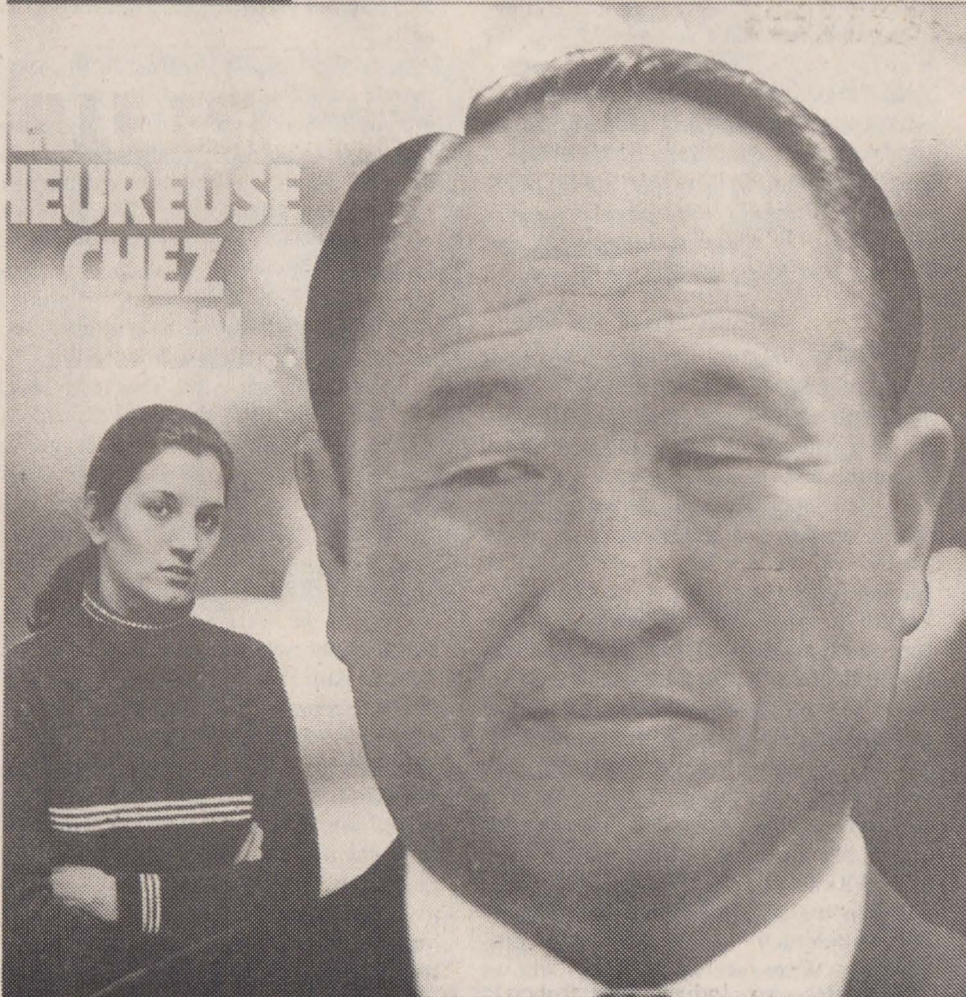
photos of our Parents at the Yoido Rally and the Blessing were photos of Marie Christine's abduction and damage done by the recent bombing.

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Cover of January 31 Paris Match.

PARIS MATCH

Marmande ou l'avortement au lycée ● Les hommes de cinquante ans mènent la France: Giscard (50 ans le 2 février) et les autres ●● Une femme raconte: j'ai été torturée au Chili ●● Une nouvelle Jackie Kennedy : elle travaille, elle dépense moins ●●●



Christine Amedeu, 22 ans, raconte pourquoi elle est retournée au sein de la communauté fondée par le Coréen Moon Myong.

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Father Inspires Leaders about God Bless America Festival

Father and Mother visited the Headquarters building on Saturday, January 24, to see members primarily responsible for the God Bless America Festival. Father spoke for several hours, encouraging an attitude of victory for Yankee Stadium. "Our age is like Jesus' day," he said. "The first three years of the third seven-year course are the most difficult because we are centering on the worldwide level. The latter half of the third seven-year course is before us, and before going through it we must win victory in Yankee Stadium." Father predicted that by mid-April public opinion will be on our side and "through Yankee Stadium we will win the hearts of people of the whole world to our side. . . . Our attitude on Yankee Stadium must be victory. Stand up, even while being stoned, for the sake of righteousness." Father explained that St. Stephen, the first Christian martyr, is remembered not because of his outstanding qualities but because he stood up for righteousness.

Father gave practical advice to the public relations team about their work; he also talked about our opposition, mentioning the recent bombing in France (see article on page 2). "Restoration must be won by having the evil power attack us first," he said. "Then we either fight back or remain strong. Cain always attacks Abel first; God is with Abel. That the negative people are uniting against us means that we are in the very latter days. . . ."

When we are accused of brainwashing, we should point out that Father does not know English, said Father, so how



Father speaks to those involved with the God Bless America Festival at the Headquarters building.

could he brainwash people? Also ask if anyone has ever seen this "brainwashing" or "kidnapping" take place. When he is accused of being a millionaire, he said to point out that the money does not belong to him personally but to the church and all is used for the benefit of

the nation, not for himself. When he is accused of overworking people, he suggested that we point out that he is working even harder. Besides, we work voluntarily. "People work for themselves individually; we work extra hours for the public purpose. Is that evil?"

Father inspired those present by saying that he feels drawn to the streets of New York, where both we and spirit world are so active. He said that we will see him more and more in dreams and visions and in actuality. "Let us meet on the streets of New York!" he said.

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Mr. Salonen Confronts Rabbi Davis, John Cotter

As told by Mrs. Hillie Edwards and Mark Paine.

President Salonen and Rabbi Maurice Davis had their first face to face confrontation on Monday, January 19 on the nationally syndicated "Phil Donohue Show." Mr. Salonen was pitted against both Rabbi Davis and *Daily News* reporter John Cotter, author of the *News*' series against the church. The audience was, at best, neutral, with some evidence that Church opponents had been imported from other areas to fill it. Mr. Donohue, says Mark Paine, insured that our viewpoints, which might have been crushed by the weight of the opposition, were aired.

The Chicago-based show is characterized more by audience participation than by discussion amongst the main participants. Identified in the audience were five Church supporters and five opponents; each were given a chance to speak. After giving a short introduction, Mr. Donohue launched the show into a free-flowing interchange among the three participants, the ten special guests in the audience, and the rest of the studio audience.

Major focus of the attacks upon the church was the charge of brainwashing. Rabbi Davis unequivocally stated that he views the Church as evil; John Cotter warned that we wanted to take over

America and the world. Negativity in the studio audience was stimulated by the allegation that we did not believe in the divinity of Jesus (the audience was predominantly Roman Catholic, said one observer) and by one of the opponents, a mother of a member who claimed that since joining the church her daughter had developed a "wooden" personality, with even her handwriting deteriorating.

"Our members in the audience made a good showing," said Mark. Mrs. Edwards could credibly say on the air that as a member for ten years she was not brainwashed since she had acquired her Master's degree while in the Church; another member had studied architecture for a number of years. Mark also comments that Phil Donohue was an excellent moderator. He showed the audience a photograph of the recent abduction of a French member (see photo in this issue). At another point he said something to the effect: "If the church is so evil, why are the members always smiling?" After an hour of televised discussion, Mr. Donohue deemed the subject to be of such interest and controversy that he asked the audience to remain for another hour to tape a show to be used at a later date.

At two points the credibility of the opposition was sharply tested. One audience member explained that her son, now grown, had left home and converted from one Protestant religion to another; she asked Rabbi Davis if her son should be forcibly returned and reconverted. He replied in the affirmative, saying that families should be reunited under any circumstance. Later Ann Stawicki, mother of a member and a member herself, expressed her happiness in the Unification Church, to which Church opponents ac-

cused her of being brainwashed also. This accusation against her was weak. As she was middle-aged, middle-class housewife—similar to the rest of the audience.

Most members watching the show feel that Mr. Salonen and the other members participating in the show presented our case well in an environment with the odds balanced against them. Says observer Mark Paine, "Both sides came through very strongly. We did not win, but neither did we lose. Each viewer will have to decide for himself."

Fourteen New FLF Pioneers

Fourteen new "Pioneer Field Representatives" of the Freedom Leadership Foundation left Washington, D.C. to take up their new assignments last week, bringing to 24 the number of U.S. cities with full-time FLF workers.

The new "pioneers" and their cities are: John Martin, Boston; Howard Self, Atlanta; James Garland, Miami; Bill Gertz, Minneapolis; Jeff Club, Providence; Bill McKinnen, New Haven; Bill Cook, Columbus; Keith McMurdie, Denver; Mike Rosano, Indianapolis; Robert

Mason, Baltimore; Reggie Rush, Portland; Richard Fraser, Columbia; James Robinson, New Orleans; and David Leary, Raleigh.

The fourteen pioneers, ranging in age from 20 to 26, completed a three-week training program of the Victory Over Communism Thought Institute in Barrytown, New York and spent several days in briefings in Washington before leaving for their assignments on Friday, January 20.

Formula for Prosperity: Belief, Unity, Sacrifice

(continued from page 1)

something must be done. By knowing the disease exactly, you can prescribe medicine; however bitter it may be, you must take it. We have taken the diagnosis and we know the prescription for the illness of society, but how to have it drink the medicine is the question. Do you think that people of the world are having their mouths wide open in the expectation to take the medicine? What is the sickness of society now? Satan was the cause of the human fall, the seed of human decay. Without Satan's existence, human society would have been all healthy and sane.

In everyday life we are struggling hard to fight against suffering. Your mind and body are at war with each other. You as an individual are fighting against your environment. Sometimes you and the environment may be one, but you with the environment are fighting with the nation.

The very origin of all these evil things is Satan. We must know the identity of Satan, who has sowed all those evil seeds. The first question that comes is whether you belong to God or Satan. This can be defined as whether or not you are a religious person or a non-religious person. God is on the side of religion, while Satan is on the other side. At the close of the age two blocks of people will be divided—the

people who are on the side of God and those who are on the satanic side.

We can safely say that humanism is on the side of Satan, while theocracy is on the side of God. We must clearly understand that those two divisions are being made at the present moment. The side of Satan, humanism, is attacking the godly side, theocracy.

At the present moment the whole human world is destined for distress and despair. In the Korean language despair means non-hope, hope consumed. So we can say that human history is at the point of despair, non-hope. Why is it so? It is because man has been influenced greatly by humanism. In humanism everything is centered on man as a physical being. Being fallen men, we are destined to want to go back to the original status before the fall. We want to go back to God. If we revere and worship God on the individual level, family level, national level and worldwide level, that kind of world cannot perish. But at the present moment because of humanism, Godism is denied.

Now we arrive at the conclusion that centered on humanism, people are destined to perish. Then we are awakened to the fact we must look for another ism—Godism. We must look for God, locate Him and follow Him. It is urgent for us to find that kind of ideology and spread it to

the end of the world. Without our doing that, there is no way for us to save the world.

Then we must clearly understand what it really means when we talk about humanism, both on the internal and external levels. Even Satan originally had to belong to God. What was the origin of evil? First, disbelief. How clear is your idea of God? Are you so serious as to look for God as though you are hungry for food when you are starving? Are you anxious to have God as though you want to have your own life? If Satan had believed in God, what would have happened? There could have been no ruin, no decline of humanity.

What comes next? Opposition. Satan is the ancestor of opposition. Are you united with each other, all of you? You are trying to be united; you have not yet been united into one. You are still with elements of opposition to each other.

In the third place, plundering and deprivation. By disbelief and by opposition Satan deprived God of the things He thought dearly of. Plunder is to possess a thing without permission. It is caused by the illicit ambition of wanting to have someone's position. If, however, you want to possess a thing by paying back some compensation, it is not robbery.

In the history of America there have been many elements of plundering and

robbery. That can define the good or evil of each nation. If robbery has been prevailing, that nation is destined to decline. If a nation has been on the side of God, it is destined to rise. In the Garden of Eden Satan robbed God of His precious ones. The king of all the robbers has been Satan. You may have been robbing persons of something, but at least at the best you have been doing it on the individual level. You have not robbed God of His precious ones.

With these three elements, everyone is destined to spiritual death. Satan is the ancestor of death. With those elements in you, you are chased away from God, having nothing to do with Him. People after the fall were thrown into the nethergloom darkness of skulls and death. Whether you are destined to hell or God will be defined by those three elements. Do you have the element of disbelief? If your answer is yes, you are the victim of evil. Are you in opposition to God? Do you have the element of robbery? Then you are destined to destruction with Satan.

But fortunately there is one element left intact, the principle of man's being destined to come back to God. You are destined to belong to God and not Satan. In your mind and fleshly side, you are apt to belong to disbelief, opposition, and plundering, but somewhere deep in your heart you want to belong to the opposite,

"Meet Your New Neighbor" Draws Crowd to HQ Building

Scores of New Yorkers curious about the Unification Church were given the opportunity to see for themselves at a January 20 Open House at the Headquarters building—"Meet Your New Neighbors."

About 250 people—at least one-half guests—gathered in the ballroom to hear Sunburst. Punch and cookies were served; many guests visited the literature tables.



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Guests included film workshop students of the City College of New York and reporters from Channel 5, a French TV station, and the Daily News. The following days News carried a picture and story.

Leaflet distributed.

ADMISSION FREE

MEET YOUR NEW NEIGHBORS!



 Thursday, January 29 11:30 a.m. - 1:30 p.m.
Lunchtime Concert Light Refreshments Provided
Unification Church, 4 West 43rd



Leafletting for "Meet Your New Neighbors."

Sunburst entertains at "Meet Your New Neighbors" with a Barber-Shop quartet style song.



God—without disbelief, without opposition and without robbery. You want to belong to God, who is the origin of your being.

If a man believes in God you can believe him; if he disbelieves in God you can disbelieve him. That is the most applicable logic.

Our way is to trust people who believe in the same God as we do. Originally Satan was not in God or with God, so in order to have ourselves separated from Satan we must deny things that belong to Satan. We oppose Communism. But even the Communists will believe in God, our God. We will trust them then. You must know how to discriminate between what is good and evil. We said that the religious world is on the side of God. But even in the religious world, why is there fighting? Of two opposing powers, we can define one of the two as closer to God. . . .

In the Bible we are told not to swear, not to take pledge lightly. When you swear before God, it means you know God trusts you. Once He trusts you and you fail Him, you are liable to judgment. Then it will affect not only you but your ancestry and your future descendants. We must be all-serious about those things because it is a battlefield. I am at times surprised at what happens after my pledge before God. I will declare before God that I will do a certain thing and pray hard and act it out, and it will be a success. Once I pledge, every moment of my life I pray for that without forgetting about it for a single moment.

We are not destined to heaven unless we win on the individual level and the whole worldwide level. As we go along, we will find the way more difficult. Then since I'm in the leading position, am I a piteous person or the other way around? I have to go through all the difficult roads. I just think of my job in the future. After having solidified our ground in the United States, I must do the same with the Asiatic

but believe in me all through my life. And He can trust me in the future through eternity. And then He can be on my side and do things in my favor. Then I will be a success at all costs.

If you are not sure of following God to the end, He cannot trust you to the end. He cannot help you 100 percent. But if you decide on your having to obey God at all costs—at the cost of your life and everything you have valuable—then God can utterly trust you and be 100 percent on your side, working with you and in you and through you, making it possible for you to be a great success. If you were in the position of God, wouldn't you do the same?

So if you are going to draw 100 percent blessing from God, you have to believe in Him 100 percent and commit your life to Him 100 percent. Is it likely that God trusts me and loves me 100 percent?

harmony or peace. In the third place, robbery, what is the opposite? Sacrifice, giving out. Giving out everything to God first. So in sacrificing yourself for the sake of the world, you will say, "I am doing this for the sake of God first." If you are not on the side of God giving out what you have and what you are to the world, then you will lose what you get.

On the cross Jesus prayed, "Forgive those who are nailing me to the cross because they don't know what they did." He prayed that on the side of God, so that prayer was accepted. But if he prayed that prayer centered on the satanic side alone, that prayer could not have been accepted. He prayed that kind of prayer centered on God, knowing that God's will was to save those people, and then it was a great prayer and accepted by God.

On this side the way we do things are entirely different from what they do on the

which all the young people are so dedicated? So He has got to help us. He must be cooperative with us.

With God on our side cooperating with us, are we going to succeed or fail? We will succeed. If you are entirely in oneness with me, there's nothing but success in the future.

Is there any doubt about the Yankee Stadium campaign? In a God-centered way I will have the New Yorkers believe in me. I am stronger in my belief in God than theirs—they will be drawn to us. As you may know, just think that the Yankee Stadium campaign will be the separating point between good and evil. Can you be as serious as that? Up to the present the whole nation of America has been persecuting us and treading down upon us, but the contrary will be true after we win the victory at Yankee Stadium.



just think of my job in the future. After having solidified our ground in the United States I must do the same with the Asiatic continent, and then the African continent and all the rest of the whole world. What do you think—that I'm doing quite a good job here in the United States and I'm leading a well-to-do life in East Garden in good and beautiful surroundings? After winning the victory in the United States, do you think I will be satisfied here?

Whenever I look at Mother, I'm deeply sympathetic with her. She has followed me all the way through up to the present moment and has done a good job. From now on the road will be steeper and still steeper. But if Mother would oppose my idea of having to go to Asia and Africa and say, "Oh, I don't like to go to Africa; I want to stay in America and live here a well-to-do-life," then—what must be my attitude? "My dear wife, since you want to stay in the United States I will fail all the jobs and stay with you here, don't worry." Can I say that? With all the world against me, I would go God's way. That's all I have to do. My viewpoint is entirely different from what the other people of the world have.

So whatever you do, wherever you are, you must have a clear view of things. The success or failure of your life is decided by whether or not you have a clear principle.

My conclusion is that if I'm leading a selfless life centered only on God and His plan, I'm destined to succeed in my mission; otherwise I'm going to be a failure. I'm more than sure of that. So persevere through the end. If you are patient to the end, you will succeed. It's the principle. Resembling God, you don't waver on your way, and that will define you to be of God. The principle on the side of God will never vacillate in me—on the individual level, family level, tribal, national and worldwide levels. If I go like that, straight on the way, never vacillating, God cannot



Going to Belvedere Holy Ground on January 18.

What makes you guess that? God will define my being a success by seeing you, the fruit of myself. Why do you believe in my mission while you don't believe in your nation and the world? What is there that you believe in me? There is God working in you, that's why. Without your being conscious you are drawn to Him because you are receptive of heavenly luck.

No matter how hard they may study our movement, people of America don't understand. Our young people have their happy homes and material abundance. What is it in Reverend Moon that they follow this man? They cannot decide what it is. You are following me transcendent of national and racial boundaries, all in oneness united with the ideology here. Without God's help you cannot do that.

Even your ancestry in the spirit world is driving you to this moment. Would that be because Reverend Moon and his ideas are the best ones on God's side? If I really intend to persecute you, you could never follow me, I'm sure. Just imagine how hard a man I am to fight against all the opposition! And if I would persecute you, how hard would I be? You can imagine! A strong man like me! If you are persecuted and opposed by a strong man like me, would you still be intact?

We are going the opposite way. What is the opposite to disbelief? Belief, absolute belief. Then what is the opposite to opposition to God? Absolute unity, or

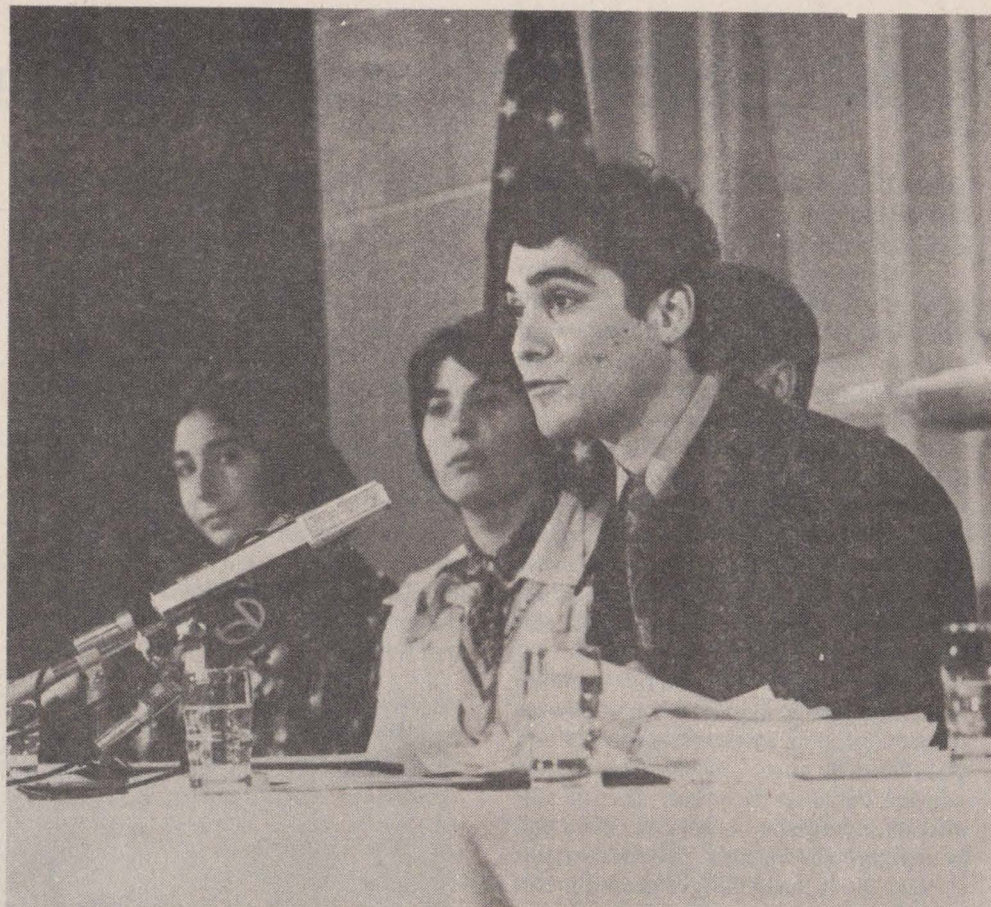
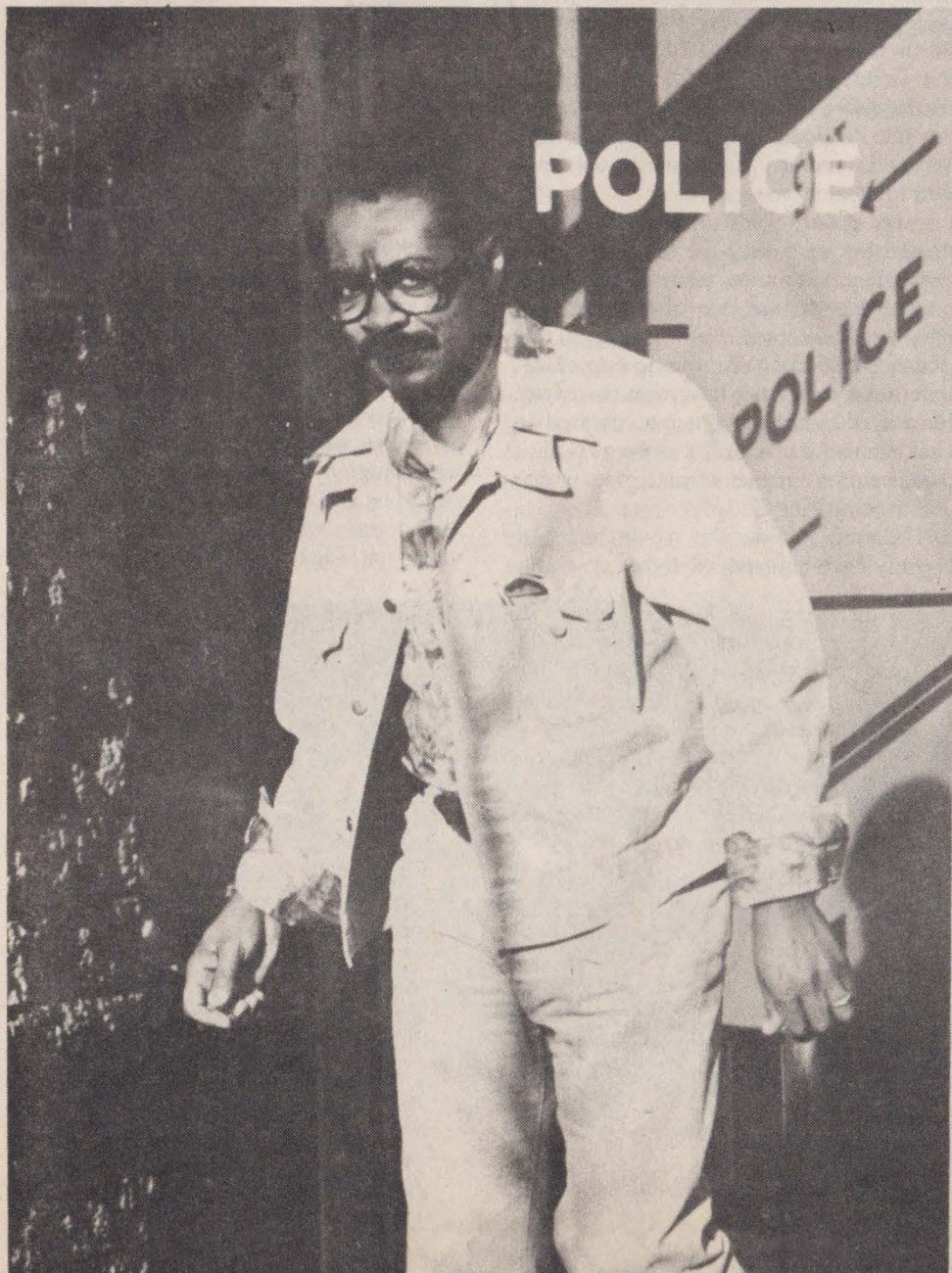
other side. We believe in God, centered on Him. We believe people, centered on Him. If we trust each other centered on the worldly side, then we will lose. If we make peace with each other centered on God and love each other centered on God, then in the peace and love and belief we will be entirely united with God. And we are destined to rise. If we absolutely believe in each other and make peace with each other, then we are going to erect the heavenly kingdom both on earth and on the spiritual level. By erecting the kingdom of heaven, we are destined to rise. When we will have erected the kingdom on earth by way of belief, peace and love, then God will abide with us. There will be only prosperity. And there alone we can talk about eternal life, eternal happiness, eternal peace and eternal love.

My topic this morning was the separating point between rise and fall. The separating point between good and evil is belief on the right side and disbelief on the other side; peace on the right side, opposition on the evil side; love, dedication, and sacrifice on the righteous side with plunder and robbery on the evil side.

If God cannot use that kind of dedicated persons as you people, whom can He help out to save the world? A thoroughgoing and absolutely dedicated people like us must be used by God. God must be on our side. Let God look at the whole world. Can He ever find any such group like ours in

While I've been telling you about Yankee Stadium all through the way every Sunday, are you that serious now? That's a big problem. Without your knowing, on the spiritual level they're all out in the effort to mobilize people. Around the year 1977 is the culmination of America's prosperity. We have to lift it up again to the prime stage of the nation intended by God. Is there any way possible for the nation to rise again? If we let it alone it is doomed to peril, ever declining. We are the only group who has the power to lift the fate of this nation up again. Because of our movement among the people of the United States there are two groups coming out, one for our movement, the other against. Many are surprised at the success of our Madison Square Garden campaign. If they are going to see us succeed the second time at the Yankee Stadium campaign, they will nod at us saying there must be something making the people so dynamic.

A single person in our movement corresponds to 10,000 other Americans. You must have the confidence to do the job to carry out your mission in place of those vast numbers of people. Are you that confident? I want you to be that dynamic and confident so that in the later days we will annihilate the separating point between good and evil in this nation of America. Without any opposing power; without any disbelief by the people, without any plundering, we will win the victory.

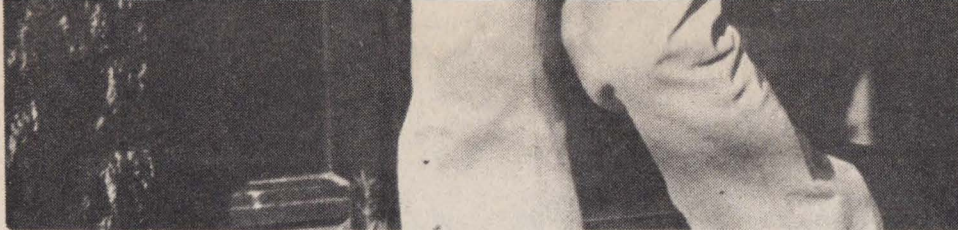


Mark Goodman giving his statement at the January 23 press conference.

Kidnapping Foiled, Ted Patrick Arrested

(continued from page 1)
from breakfast with my uncle and another

of it. I couldn't do anything.



Ted Patrick turning himself in to the Mount Pleasant police.

(continued from page 1)
from breakfast with my uncle and another church member, Mr. Beniya. At that time a car drove up behind me and four car doors flew open at once. I saw figures leaping out at me. I was attacked by four men. They ripped my clothes. They hit me in the face, kicked me, physically abused me. They were very serious, and they were very much intent on stuffing me in the back seat of the car.

"Mr. Beniya tried to help but he was hit in the stomach very badly. He was maced in the face.

"Finally I was overcome by these men. I was held down in the back of the car. I was so out of breath—they wouldn't let me up for air, so I was pretty much out

Ted Patrick talking to the news media.



of it. I couldn't do anything.

"And they drove for a short distance and I saw them pull up into a motel. We went to the very back of this motel—a very secluded room, one that was at the very end of the motel. There was really no place to escape or run to. It was all covered by thick brush, very well-chosen.

"I was guarded very carefully from the car to the motel room door, held by the arm. There was really no chance of escape. I was led into the room. Inside the room there was a black man and another woman. I was introduced to the man. He said, 'My name is Mr. Ted Patrick.' Somehow the police were right in the area and came and circled around the motel, and they knocked on the door and came in. And at that time the police were confused. I don't think they really knew what was going on. They found a can of mace in the purse of the woman and they brought us all in to find out what really happened.

"I joined the Unification Church in Berkeley, California, because I was greatly interested in and inspired by the, personal growth possibilities presented to me. I truly saw sincere, moral, self-confident people around me as proof. The longer someone had been with the church, the more love that person had for God and for mankind.

"After a short time in the Church I really found new hope for myself, a chance to do something against moral corruption, to examine my own personal values more carefully and to turn away from a licentious self-centered life.

"I had moved away from home before I had met the Unification Church in search of a better way of life in which I could meet the challenge of the world in a true way. I wanted to live without feelings of worthlessness, without having to escape to the drug scene, without having to search for free sex or involve myself in a materialistic way of life.

"In the Unification Church I found tools to concretely take responsibility for this country and to make a better world. I could see people around me becoming the kind of person I wanted to become.

"I gained purpose and direction, and a true ambition to work hard and to have concern for my fellow man. For the first time in my life I knew in my heart I was

truly doing the best possible thing with my life. I knew I was a very capable person, and the Unification Church provided the opportunity to use my potential and to even increase my capabilities.

"Through the Unification Church I found that problems of lack of moral or social responsibility were not only material problems, but they were spiritual prob-

lems as well. We have forgotten about God. The only way we are ever going to solve these problems is to bring God into the center of our lives. To do that, we need God's truth, plus personal experience with Him. I have found both in the Unification Church, and I am very happy here.

"I love my mother very deeply. I have no resentment toward her or toward my uncle whatever, but I am totally outraged that my parents have been deceived and manipulated by these so-called de-programmers.

"My relationship with my parents has been destroyed by these people. I am confident that when my parents discover how they have been deceived by Ted Patrick and his associates that they will join me in unmasking this fraud."

Patrick Arrested

At the police station Mark pressed charges against his kidnappers which included his four male abductors, his mother and uncle; the situation was such that it was impossible to press charges against the four men without pressing charges against his mother and uncle, who, though less directly, were participants. Mark's four assailants were: Richard Jackson, 26, Long Island; John Hresko, 21, Southbury, Connecticut; Leonard Greene, 28, Waterbury, Connecticut; and David Townsend, 34, also of Waterbury. The six were charged with first degree unlawful imprisonment, a felony, carrying a maximum sentence of

(continued on page 8)

Ted Patrick Directs Attack on Photographer

Account by Michael Brownlee.

The Patrick supporters who were protesting the day before were all there in the courtroom; it was very crowded. We took some pictures outside; then I went inside the courtroom. The minute I got in the door I saw Ted Patrick, who saw me. He was on his feet immediately. Since I had taken pictures of him at his arrest on Monday, he recognized me as a "Moonie." He jumped up and started telling me that I could not take pictures in the courtroom. I knew, however, that it was perfectly legal because the court was not in session yet.

So I started to take my picture. I wanted to take a picture of him with all of the protestors together to show that they were in cahoots. He tried to block my view. Two other men got involved in that altercation: Richard Greenwald, a former member, and Eugene Jackson, a cousin of Richard Jackson. Patrick and these two hassled me, trying to prevent me from taking pictures. All the people were yell-

would get arrested. A policeman did come in; he didn't know what was going on. Greenwald and Jackson started yelling, trying to get me in more trouble. He sent them out of the courtroom and let me stay but requested that I take no more pictures.

There was no way that I could press charges because everyone yelled that I had attacked Jackson. I had no witnesses on my side that I knew about. When the defendants were brought in, the courtroom exploded in a standing ovation for them.

It was a very instructive experience. It was my first chance to seeing at what lengths they will go to and what lies they will use in order to make their point. They use physical violence because they think that they can beat the charge. For Patrick to tell some guy to go after me in a courtroom is incredible. This is exactly the same kind of technique that the Communists use—they will employ illegal tactics and then insist loudly that they didn't do it. Patrick and his gang will try to provoke me to get a



Mark Goodman's four abductors on the way to their arraignment.



Richard Jackson. Patrick and these two hassled me, trying to prevent me from taking pictures. All the people were yelling at me. I tried to break free and walk past them, so I started to go up some stairs in the courtroom. My plan was to go halfway up the stairs and turn to take a shot of the whole scene. Just before that, Jackson told me that if I took one more picture, he would wrap my camera around my neck. I informed him that I was within my legal rights.

I went up the stairs. I could hear Patrick yell "Stop him!" I got halfway up and turned. At that point, Jackson ran up the stairs after me; Patrick was right behind him. I took my shot and at that instant Jackson hit me in the face and knocked me down. I sprawled all over the stairs. When I started to pick myself up, Patrick's protestors began yelling that I had swung the first blow, starting the whole thing. They tried to get a policeman there so that I

they will employ illegal tactics and then insist loudly that they didn't do it. Patrick and his gang will try to provoke us to get a violent response from us so that they can say that we are crazy. We simply can't respond to them on their level.

The more their faces are published and the more our members understand how they work, the less power they will have.

I was really grateful that Patrick sent that guy after me because it helped me understand what is going on. It is a sure sign that we are winning this battle. When Satan gets that desperate and that ridiculous, victory is just around the corner. I really feel that it is a good sign. They are convinced that they are going to destroy us but what they don't know is that they are helping to inspire us even more. Anybody who looks at them and sees the kind of tactics that they are using and the kind of people that they are will know that we must have something good going for us.



Pro-Patrick demonstrators in front of Tarrytown courthouse include assailant of Michael Brownlee—Eugene Jackson—on the left.

Kidnapping *(continued from page 7)*

four years. Later that night charges of second-degree unlawful imprisonment were brought against Ted Patrick and his assistant, Sondra Sachs. Patrick was informed that if he did not report to the police station by a certain time on Monday, a warrant for his arrest would be issued. Consequently, he turned himself in to the police on Monday afternoon.

On Tuesday, January 20, a group of anywhere from thirty to fifty Patrick supporters demonstrated both outside and inside the Tarrytown courthouse. The group, including some ex-members and parents,

carried anti-Church posters and, according to observers, identified themselves as being solidly in Patrick's camp.

On Wednesday, January 21, the six who were directly involved with the abduction were arraigned before a judge in Tarrytown.

Just before the arraignment, Eugene Jackson, a relative of Richard Jackson, assaulted New Future Photographics photographer Michael Brownlee in the courtroom. (See accompanying story for details). Patrick was arraigned without incident at a later time.

Mr. Salonen Comments to the Press

On Friday, January 21, President Salonen called a press conference in response to the characteristic reporting of the incident, which had not sufficiently emphasized the criminal nature of Patrick's actions. In his statement, Mr. Salonen described the nature of this type of opposition to the Unification Church.

"I called this press conference because I felt that recent events both here and abroad have created a situation in which the image of the Unification Church, the image of our founder, the Reverend Moon, and even the facts surrounding recent incidents have been widely distorted.

"Last Sunday we experienced an attempted kidnapping of one of our members, Mark Goodman, where crimes were definitely committed in the same pattern following so many of the attempted kidnappings. The very fact that criminal acts

are taking place is not really coming to the attention of the American people. In fact, there is an attitude of condoning these criminal acts because of some unsubstantiated belief that the church is an evil organization and ought not to exist. This is the expressed belief of Rabbi Davis. I spoke with Rabbi Davis and another member of the press on a program in Chicago on Monday at which time he stated, among other things, that he believed the Unification Church was an evil organization and that he would attempt to destroy it.

"I think that in a society where crimes such as kidnapping or assault are condoned because of a disagreement with the beliefs of the individuals involved this can lead to a very dangerous situation. If we were a terrorist organization, if we were a criminal organization, if we were

doing anything illegal, even then I would say that these actions were wrong. But in fact the Unification Church preaches complete tolerance of all other religions. We believe that the only faith which has value is the faith which one voluntarily and freely holds. We repeat that all of our members belong to this church and contribute their time and their actions voluntarily.

"The Unification Church is a good organization. We believe in the family unit. The essence of our teaching is that man's relationship with God is felt deepest in his relationship with his family.

"And yet the men and women of the Unification Church who are contributing their lives to making this country a better place to live are being daily criticized by those who are making unsupported assertions of possible illegal or unethical activity on behalf of the church.

"I realize that such widespread criticism of our church is not the responsibility of any single individual. On November 30th in 1973 our Church issued the Watergate Statement. We made a statement of our Christian conscience that the country must not be torn apart by hatred and division, but rather all must come together and forgive each other to make a new beginning. It was not a political statement, and it expressly made that point. But because of that statement, because of our belief in forgiveness rather than hatred, because of our belief that Communism and all forms of atheistic religion are undermining the spiritual and moral foundations of this country, and because we're willing to stand up for those beliefs even in situations where they're not popular, those who don't agree have been seeking to vilify the church. They have used every smear tactic known—every form of yellow journalism, every possible distortion. They simply fling so many charges against us that no

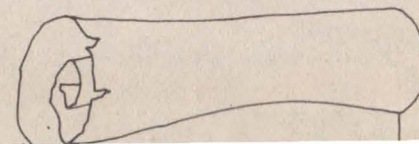
they do, of the lives that they lead. We are grateful that in a time when so many young people are being led into lives centered around drugs, lives of crime, and non-productive lives, that we've been able to bring so many people to a living relationship with God. And we are proud of the parents of many of our members who have joined us in supporting this work with their contributions and recently with their letters.

"We reject the assertion that any more than a mere minority of the parents of the members of our church have taken any role against it, and we believe that this is only because they have been deceived by the false information which has been fed to them.

"Most of all, we believe that Reverend Moon came to America to do a job, as we put in our ad that was published in the *New York Times*. If there's anyone who can do the job better than he to inspire young people to believe in God, to believe in their country, and to revitalize the moral foundation of this country, then we'll be glad to let that person do the job. And we will follow him."

Press questions mostly centered around Mark's motives for pressing charges against his mother until it was made clear that it would have been impossible to charge the rest of his assailants without charging her also. Coverage of the event was generally good.

Bookmark recently designed by Ashley Noble, director of fundraising for Barrytown, to be given out by Barrytown fundraising teams. It is in color, done on a parchment-brown background.

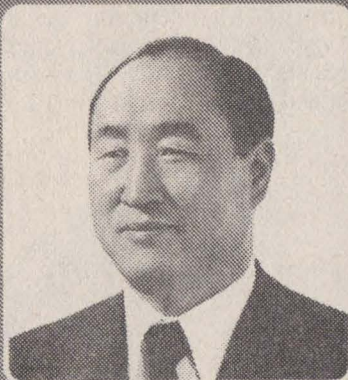


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known—every form of yellow journalism, every possible distortion. They simply fling so many charges against us that no matter how quickly we might try to refute them, in the end the mere weight of numbers appears to hold some credibility.

"I feel that the Unification Church is being crucified by those people who do not believe in the doctrines of the Unification Church, most especially those who do not believe that Communism is the complete antithesis of all that God intended this country to stand for. The leader of the movement against the church in France is an avowed Communist, as is the newspaper that crusades most against our church.

"Not these or any other activities will make us in any way relinquish any of our beliefs. We appeal to the American people to support us in our First Amendment right to believe what we choose to believe—the same amendment that guarantees the freedom of the press should also guarantee our members the freedom of their own religious belief.

"We are proud of the members of the Unification Church: the hard work that

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"Tis not in numbers,
but in unity that our
great strength lies."

Thomas Paine

"You are indebted
to your Forefathers
who founded this
nation. How much
blood, sweat, and
tears have they shed?
But for their labor
and struggle, could
you enjoy life in the
United States?"

Rev. Sun Myung Moon

Thank You
for helping to bring
God back into
America

