



# New Hope News

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## Happy Birthday, Parents

# Father, Mother celebrate their birthday with members from around the world

On behalf of all Unification Church members throughout the world, New York area brothers and sisters heartily congratulated Father and Mother on their birthday, February 2nd. The day marked an important birthday of Father's life, entrance into the 60th year, while Mother entered the 37th year.

The 60th year is called "Hwangap" in Korean, which means that a person has completed one full cycle of life and can now enter a new phase in time. This birthday was cherished by men of the past as a landmark in one's life because people had a shorter lifespan then and looked forward to achieving this goal.

### Father's Speech

In his birthday speech Father reminded the members of the sorrowful history of mankind and of God's desire to change its misery. "We must recognize when we believe in God that He has some kind of hope for the world," Father said. "The history of man is the history of the Will of God and does not happen whimsically."

Father explained that history is making a drastic change today, which is also because of God's Will. Because Christianity and the cohesiveness in families has broken down, the decline of the West has become very obvious in recent decades. "Not many people harbor hope, but most believe there will be despair. The future, especially for young people, looks very bleak."

However, even though people are going left on the road to despair, God is going with them, trying to lead them to the right. Throughout history the humanistic ideology and God's ideology have been opposed to each other. An example of this is Hellenism and Hebraism at the time of Jesus. Similarly, today people are realizing science alone is not the answer but is in a position to serve man.

God gives His Will through religion, and science should be dominated by God-centered ideology.

God has been diligently working on a solution to human history. Since World War I this has become very apparent. In order for a heavenly event to take place, an earthly event must occur first.

### Born in 1920

When Father was born in 1920, right after World War I, Korea was under



Brothers and sisters from all over the world congratulate Father and Mother on their birthday. In the background are [l.] Reverend Chong Goo [Tiger] Park, head of CARP, and [r.] Mr. Joong Hyun Pak, in charge of the Performing Arts Department.

Japanese occupation. In 1919 a Korean revolution had failed and tens of thousands of Koreans were killed. Mostly Christians were martyred. In Chung-Ju, Father's hometown, Christians were burned in a church. Nearby Chung-Ju is Pyongyang, formerly the most Christian city in the Orient, which has since become the capitol of North Korea.

When Father was 16, hostility between Japan and China erupted; and the Asian War occurred. When he turned 20, World War II began; when he was 25, it ended. The Korean War broke out when Father was 30 years old. "This was a worldwide event where 16 nations shed their blood in one country. In the entire human history, this has no parallel," he said.

When Father was 33 the Korean War ended. "The Korean War was far greater persecution than anything martyrs suffered," Father remembered. He described again how other nations took the position to defend Korea.

When he started, Father was at the bottom of human misery. Many people thought there was no way for Reverend Moon to go on, "but history is not run by man but by God."

### Turning Point of History

"The turning point of history has come today," Father announced, "the turning point from evil to goodness." Proudly he described how brothers and sisters of the Unification Church believe that all nations of the world are one family, going beyond the boundaries of nationality and race.

"The Communist goal is always clear," he continued, "world domination." The Unification Church supports the free world. "We are spiritually winning. The entire spiritual world is with us; we are not alone. The Judge, God, is on our side too. We are trying to make the family the building block of the Kingdom of Heaven. The home church is the turning axis." Father explained how restoration of the

Abel-type and Cain-type home churches would make the foundation to restore the world.

Father compared the Church to an explosion of love which begins with the individual united by the love of God. The individual explodes and sends rebirth to other layers of society. This causes a chain reaction until all races, united by the love of God, cause an explosion that will bring love to the world. America is the nation that joins all races and creeds.

"Love is God's greatest bait," Father said. "Man's love is self-centered, but God's love is God-centered. There is a vast difference between them." Father emphasized that the most important qualification

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The evening entertainment opens with a slide show of about 300 images showing the course of Father's life from early times in Korea. The New Hope Singers International and Go World Brass Band accompany the projections with song.

# 'God has some hope for the world; history does not happen whimsically'

(Continued from Page 1)

a man can achieve is trustworthiness in the eyes of God.

Before one can be claimed by God he needs to pay indemnity to Satan in order to become free from the bondage of sin. "Good news begins from enemy territory," Father said. Until God tells him he is a victorious one, he should keep on going. God will not sign a person's release paper first, Satan will. Then God will tell him he is a true champion.

Father encouraged the members to be spiritually parallel with him. The worst way to express sin is by repeating it, announcing it or complaining. For three 20-year periods Father had no time to answer back to God. "The qualification to become ancestors is not always available," he concluded, "only one time it's available."

### Happy Birthday, Father and Mother

President Neil Albert Salonen presented Father and Mother with a gift on behalf of brothers and sisters in America and led the members gathered in the Grand Ballroom in three reverent verses of "Happy Birthday to You." International Church leaders, including Mr. Won Pil Kim, Father's first disciple in Korea, participated in the song. After Father and Mother cut the cake, the audience applauded and cheered.

Mr. Joong Hyun Pak, in charge of the Performing Arts Department, had designed an emblem on the curtain which signified the birthday. Two golden phoenix birds with long, trailing tail feathers, flew on both sides of the

greeting, "Happy Birthday, Parents". The letters were surrounded by the Rose of Sharon flower. The descent of the Phoenix represents coming peace. The Church symbol with a crown above it was at the top of the emblem.

After Father's message, members enjoyed a traditional Korean lunch of bulgogi, rice, kim-chi, chop-cha and rice cake. For dinner the kitchen prepared a traditional American meal of chicken, tossed salad, fruits, celebration cake and soda.

### Talent Contest

Brothers and sisters from all over the world and from every department in New York met in the Down Home Inn at 2:00 pm to compete in the International Talent Contest which is held every year on Parents' birthday. Mr. Brian Saunders, Director of the New Hope Singers International, Mr. Jim Clark, Director of Sunburst, and Mrs. Kathy Novalis, choir pianist, were judges. Michael Macijeske, choir member, was coordinator. There were over 40 entries, each lasting five minutes.

Four entries came from the Unification Theological Seminary. Members of its theater group, The Barrytown Players, enacted a scene from a speech by Dr. Martin Luther King, Jr. Beth Stronski, junior, directed the players and George Whitfield, senior, played the leading role. Later on in the program Mary Jane Evanson, senior, sang "What a Wonderful World", and Burt Levitt, senior, played the first of the Gershwin Preludes on the



Father and Mother sing a song about homeland. This celebration marked Father's "Hwangap", entrance into the 60th year of life.



Kwon-Jin celebrated entry into the fifth year of life, February 17th.

piano. Janet Nimz, on the seminary staff, sang "You Light Up My Life".

Mark Hanlen, MFT member, played the saxophone followed by a song on the guitar; Alex Calvin, state member, performed an original song, "Got to Practice What You Preach, Then the Kingdom of Heaven Will be in Reach,"

theme song from his home church neighborhood.

Two brothers from the New York area performed dramatic readings. Mr. John Sonneborn, Professors' Interfaith, memorized a passage about the mission of Jesus from the *Six Hour Lecture* and Mr. Ken Weber of New Future Films recited an original children's story, "The Unity Game."

Many brothers and sisters performed original songs. Jeff Clubb of the New York Church sang "Home Churchin," based on a poem written by George Vieira, IOWC member, and Sara Sickles of Head-

February 25, 1979  
James and Bernice Cowin  
Alison Victoria  
girl

February 20, 1979  
Harumi and Lisa Take  
Shuichi  
boy

January 30, 1979  
Tsukasa and Yasuko Yoshida  
Miho  
girl

February 20, 1979  
Chong Jik and Soo Kyung Woo  
Weon Chil  
boy

February 11, 1979  
Keith and Sara Cooperrider  
Caner Michael  
boy

## New Hope News

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# Until God tells him he's victorious, one should keep on persevering

quarters sang a song she wrote while pioneering in Maryland. John Foss from Il Sung (technical restoration) and Kevin Fisher from *News World* musically arranged a Chinese poem.

The winning entries were first place, Edward Reno, of the New York Church for a short comical film; second place, Arizona Center Director, Michael Littwin, for a song on the guitar, "Where do the Children Play?" by Cat Stevens; and in third place, Mohammed Yula from Moritania, West Africa, for an original song and saxophone playing. The winners, recognized on stage during the evening entertainment, received signed pictures from Father and giant-sized trophies.

### Evening Entertainment

Joining in the birthday tribute, Ye-Jin helped the New York area celebrate as mistress of ceremonies for the evening entertainment. Throughout the show she encouraged brothers and sisters in their home church work and explained the significance of the stage decorations. On both sides of the curtain long-necked cranes looked toward the center of the stage. The symbol of the crane, which is also Mother's maiden name, stands for purity, grace and goodness. The crane is a white bird which eats only very clean food. It is also a symbol of long life.

The show opened with combined performances by The New Hope Singers

International, directed by Mr. Brian Saunders, The Go World Brass Band, directed by Mr. David Eaton, and New Future Films, headed by Mr. Norio Matsuda.

The photo lab, under the direction of Robert Davis, prepared a slide show of about 300 images skillfully blended showing early pictures of Father and Mother up to the present. These were shown on two giant screens to the right and left of the stage. In the center the choir and band performed selections from Handel's "Messiah", and played "Boriebat", or "Song of the Barley Field".

New Future Films also showed a movie, "Reverend Moon in Korea", which was a joint effort by NFF and Love and Beauty Productions, NFF's counterpart in Japan. The film included pictures of Father's tour in Korea such as Chung-Pyong Lake and surrounding countryside and the official opening of a memorial site in Pusan where Father's first Church in Korea stood. It also showed the projection for the International Church Headquarters in Seoul and The Little Angels School.

Next The Go World Brass Band played "Ye Merry Verriations," a jazz number, arranged by Mr. Eaton with "God Rest Ye Merry Gentlemen", as its theme. "Day by Day" from *Godspell* followed.

Brothers in the audience heartily applauded The International Folk Ballet C Team because two new dancing brothers



Joining in the birthday tribute, Ye-Jin helped brothers and sisters celebrate as mistress of ceremonies.



Heung-Jin, Un-Jin, Hyun-Jin and Kook-Jin sing a Korean ballad, "Grace of Our Parents," which expresses a love for Father and Mother that is "deeper and wider than the depths of the sky."

appeared with the sisters in a Russian dance, "Hopak". Eric Mahnken and Howard Stavis have since joined the C Team, under the direction of Georgia Sherman. "Hopak" is a very fast and joyful dance, typical of Eukranian spirit. Another half of the C Team is presently on tour with CARP, Collegiate Association for the Research of Principle.

Members of the International Folk Ballet A and B Teams performed "The Drum Dance", which expresses struggles a Buddhist Monk meets in his life of faith. Mrs. Edmund Bolton is their choreographer.

Four brothers of The New Hope Singers International sang "By the Light of the Silvery Moon" as a barbershop quartet. Members from the band and choir combined talents in a home church skit, describing the changing feelings of an irate husband and father when members of his household become impressed by door-to-door witnesses.

In their first and final performance, members from the staff at East Garden formed a rock band called "Sunnyside Lane". They sang their own rock version of "Happy Birthday to You", written by

Rob Schwarz who played the piano and guitar. Brian Parks played base guitar, Bruce Johnston, drums, and Mrs. Phyllis Kim was lead vocalist. Next they sang "If I Can Dream", a song made famous by Elvis Presley. They dedicated it to Hyo-Jin and In-Jin who are studying in Korea. Their final number was "As" by Stevie Wonder.

Highlighting the entertainment, Hyun-Jin, Heung-Jin, Un-Jin and Kook-Jin sang a Korean ballad called "Grace of Our Parents" which expressed their love for Father and Mother, "a love that is deeper and wider than the depths of the sky". Father and Mother followed with a Korean song about homeland. After all the performances, the audiences asked Ye-Jin to sing, because it wanted to hear every member of Father's family sing. Ye-Jin sang some impromptu modern songs which completed a wonderful program.

In a final comment about the show Mr. Pak, who directed it, said, "My heart aches because the 60th celebration is so meaningful, but we did our best. The Terrace Room has a small stage. We hope that the Manhattan Center will be open next year."

## Special Interview:

# American sister shares her experiences

Last autumn, Father and Mother went on a tour of South Korea with Korean and Japanese Church leaders and some members of the IOWC stationed in the Orient since 1975. One of those members, Joan Schwind, has recently returned to America and is presently working in the Home Church Crusade Office under Colonel Bo Hi Pak.

Since the time Joan travelled to Japan with the First Global Team under Reverend Reiner Vincenz in 1975, she held a variety of positions in that country such as witnesser, itinerary worker, office helper and English teacher. In 1977, she was offered a position teaching English in Korea, which eventually led to a post at the Little Angels School. In an interview for *New Hope News*, Joan describes the tour and talks about her impressions of Korea.

Father and Mother had not been to Korea for three and a half years. Joan and other members gathered in the main Church at Chungpa-Dong to welcome them. "Members had been waiting a long time," Joan remembered. "I can't adequately describe in words the kind of feeling we experienced when Father and Mother entered. There was no cheering; people just stood up and wept and wailed. Even as Father gave his greeting and continued to speak, people were still crying; everyone was speechless."

### The Tunnel

After visiting brothers and sister in Seoul, Father invited all Western mem-



Father and Mother on tour of Korea with Church leaders and some members of the IOWC stationed in Korea.



The tourists pause at Moving Rock on their trail up Mount Sorak. It takes about ten men to slightly move the rock which is situated near a cliff. The high peaks of Mount Sorak are in the background.

bers and Japanese leaders present to join the tour of South Korea. "The first place we went was Pan-Mun-Jum on the 38th parallel," Joan continued. "We went to see one of the tunnels recently discovered which was built by the North for the purpose of invading the South." The whole party piled into big trucks and went to the northernmost border of South Korea.

"Father described to us that the northern part of the peninsula is much more beautiful than any other part of the South. As we travelled north the landscape became very beautiful, just exquisite. The mountains there were higher, the foliage richer and waterfalls more plentiful.

"Lakes were tucked behind the mountains. We couldn't see any entrance at all, they were secretly hidden, very clear and beautiful. All kinds of reeds blew in the breeze. It was very pretty.

"We felt how much God loves this land, this earth and this nation. In our travelling party were brothers and sisters from many different countries, including Europe and America.

"We also felt sad because the most beautiful parts of Korea are under Communist domination. And at the same time, we felt how much hate there must have been to dig the invasion tunnel under all the beauty. It was very well constructed and planned out carefully to invade the South. I felt how insane it was for people to take that much time, energy and effort to make something for a destructive purpose.

"America is in the Archangel position to Korea, so other Americans on the tour and I felt the tremendous responsibility as members of the Archangel nation when we were there. We felt how important it is to protect and defend the country and to serve it with knowledge and advanced technology. Korea is still learning and growing. Koreans have deep heart, but they need to be guided in knowledge.

"I could realize to the bone what Communism is; I think any American who

went over there and saw the reality of the country would know it. I could understand right away what our Church members' dedication to Korea and the rest of the free world means. I feel it is vital to teach Americans about the reality of Communism."

### Mount Sorak

Mount Sorak, a famous resort located in the most northern part of South Korea, was the next stop. "Some say it is the most beautiful mountain," Joan said. "Even in winter when it snows, people still go there. The peaks are extremely jagged, majestic, and masculine. And we went at the best time, right at the end of October. The gold colors of autumn were out, bright and beautiful."

Father and Mother had climbed to the top several times before, but this time everyone else went up. "We got out of our buses, and it was all uphill from then on," Joan said. There was a high, steep path until they reached a certain level where rickety steps hung from the side of a boulder. Holes had been drilled into the mountainside to support the staircase. "It would have been easy to fall off if we let go; people were coming up from behind and others were in front. Some said, 'Oh, there's too many people, stop and wait here.' Others were urging us forward. It was very dramatic because the mountain was very high. Some members were experienced rock climbers, but I hadn't done it in a long time, and not being in such great condition, I was really challenged."

At the top of Mount Sorak the travellers met a Buddha statue in a small cave and enjoyed the magnificent view of mountain ridges disappearing into the horizon. They descended in the early afternoon and met Father and Mother on the rocks for lunch.

"Father was just sitting, waiting for us; we saw him down in the valley from high above. He wore a red hat so we could spot

# with Father and Mother in South Korea

him easily." Members sang songs from their countries and enjoyed the picnic lunch.

That afternoon the tourists travelled by cable car to the mountains on the other side of valley. The sky was becoming cloudy and misty, and they knew they were in for a rainstorm. This time they were challenged to scale a mountainside with a rope, a distance of about 20 feet. "Again, this part wasn't difficult if you were experienced, but if you weren't, it was very hard." When they got to the top they took beautiful pictures of the scenery there. "It was just incredible," Joan remembered. After they descended and stepped safely back into their bus, it began to rain.

"Father expressed to the members that of all the places in the world, Korea is the most harmonized and responds to him the most," Joan said. "Creation welcomes him. He feels this attraction for his homeland and, knowing this, we were looking carefully at everything during the trip."

## Kyung-Ju

The next stop was Kyung-Ju where they visited a museum containing the Tomb of the King, one of the national treasures. The Korean people do not have cemeteries as in the West, they simply build a mound in their village. The King's tomb was recently discovered under a large mound, and the people built a museum around it to house the ancient artifacts. Underneath the grass and stones, all the pieces of the King's armor, a robe and crown, were displayed in a glass case. There were also little cups, a sword, and various pieces of jewelry including earrings. "I don't know how they got into the tomb without the whole mound collapsing," Joan commented, "but they did. It was very exciting."

Another historic site the tour stopped at was a temple dedicated to national unification. Many Koreans travel there to remember the history and to pray to God for unity between the North and South. A plaque signed by President Park Chung Hee rests at the top of the temple's gate, and people leave their names and addresses in a guest book along with a declaration of how they feel about unity. "It's a very private, respected custom," Joan said.

"The temple was built by General Kim Yoo Shin, a warrior of the Silla Dynasty, after achieving victory over the Paek-Chae and Koryo dynasties. Kim Yoo Shin



Korean members listening to Father speak in the Soo Tak Rhi Training Center in Seoul. "The nature of the Korean people is to bend over backwards to do anything they can for you," Joan said. "They truly have parental heart."

had learned a martial art resembling Ti Kwon Do and was thinking seriously about how to use it for a good purpose. He prayed about this point and received a revelation from a very wise spiritual leader who told him that he should use his power to unify his country.

"He set about trying to do this and was a good student in his military art, but along his course he was tempted by a woman and had a relationship with her. She was a gi-sang, comparable to a geisha in Japan, a girl to entertain nobility.

"He was so accustomed to going to her house that one night his horse took him there instead of to his own home. At this point, he realized what a routine he had fallen into and became shocked by his own behavior. He was so shocked that he immediately jumped off his horse and cut off its head. From this time, his mother helped him go the straight way and develop his character until he became the great leader he was destined to become."

The museum houses a series of pictures showing the young boy receiving the revelation, studying, going to the girl's house and cutting off the horse's head. "Koreans encourage their young men to remember the Hwarang spirit, which is the spirit of youth and nobility, strength and determination, culture and manners," Joan related. "It is a spirit of their ancient history, still upheld, especially in military academies. Through this spirit, they could bring about unity in their country at that time."

## Sukgulam

The next morning members on the tour rose early and climbed a small mountain in order to see another rare piece of Korean history. "If you get to the top at a certain time in the morning, the sunlight shines on the face of a Buddha statue, a most beautiful thing."

Although it was sprinkling rain, the members went early anyway. As they quietly walked up together, rain covered all the leaves. "We received a very special feeling of peace," Joan said. At the top they saw the Buddha, called Sukgulam, carved by hand from the mountainside about 2,000 years ago. The large Buddha was located in an alcove, surrounded by smaller statues of his disciples. "The expression on his face was so beautiful," Joan said. "The light that shined on it emanated peace, love, beauty and goodness. When I was in Japan, I read Buddha's books, but I never felt the warmth and love from the Buddhist faith as much as I did in that alcove. It opened a whole new dimension in my heart. Previously Buddhism had been an idea or concept for me, but there I saw it was a way of life I hadn't felt before. Despite the many times throughout history that Korea was invaded by foreigners who wanted to destroy all traces of culture, the Sukgulam remained untouched. Many people gave their lives building the statue and protecting it."

Korea is both old and new. In the midst of the 4,000 year-old culture, a modern

industrial nation emerges. The next stop on the tour was a steel factory.

## Pusan

After that the tour went to Pusan and saw the location where Father's first Church, a tiny shack not even big enough to lie down in, once stood. Joan described the shack she had seen in 1975, "In that small room, perhaps four by five feet, all mankind could find new life and everything could start. Father had to find somewhere, a place where he couldn't even stand up or lie down, but where he could just slip into the world and start the whole restoration. It is truly a holy place, almost like going into another world."

Next they walked over to the hill and stood at Holy Rock, where Father used to look out over all Pusan and see the world. He hoped and prayed here that the dispensation would unfold. "When you go there you can realize who Father is. For anyone to start in such an environment and reach out to the world is a miracle."

## God's Character

Not only during the tour, but just by being in Korea, Joan said she was able to experience God's character. "The nature of the Korean people is to bend over backwards to do anything they can for you. They truly have parental heart. Sometimes in our society when someone is generous you may think there is something behind it, but from Koreans, they just want to give, and that is a unique quality. They don't want anything, they just want you to have a good time and come back and see them sometime, which you'll surely do once you meet them."

"Of course, there are good points and bad points about every place, but the good things always stay with you. That's what stays, and that's why people long to go there. I don't know how Father and Mother can leave Korea. I feel it must tear them inside because it did for me when I left, but I am very grateful they are here in America with us now."



Joan [l.] relaxes with friends Katherine Best from America and Michael Thornton from England.

# Members travel to Washington, D.C., to decry 'unfairness' of Dole meeting

Much to the surprise of Church members, Senator Robert Dole announced he would sponsor an "informal hearing" concerning "The Phenomenon of Cults in America", scheduled for February 5. In a "Dear Colleague" letter, he and co-sponsors of the meeting said its purpose was to hear from "experts on the different aspects of the cult phenomenon, understand cults on a non-emotional level and determine what, if any, government action should be taken."

From the time of its announcement, the Dole hearing was criticized by more than a dozen major religious organizations as a possible "witch hunt" and for excluding the opinions of advocates of religious liberty.

Church members concluded that the meeting would more closely resemble an inquisition than a fair and balanced hearing because of its timing [right after the Guyana tragedy], format, and so-called panel of "experts", who were scheduled to testify.

In a letter to Senator Dole, spokesmen from nine major religious organizations wrote the following:

The meeting "can do nothing but inflame the public and obscure the delicate and complex issues which surround the activities of minority groups. America has always been the champion of the rights of minority religious groups... No strong advocates for religious liberty are represented on the panel, yet vital First Amendment concerns are at the very heart of the debate about so-called cults."

Some of Senator Dole's fellow Congressmen also wrote letters. Finally he opened the hearing to include Professor Herbert Richardson, theologian, University of Toronto, Mr. Jeremiah S. Gutman, constitutional lawyer, and other religious rights advocates. Despite numerous appeals to Senator Dole's office, President Salonen wasn't even included on the panel. However, at the conclusion of the inquiry, Congressman Ottinger, who co-sponsored the meeting with Senator

Dole, asked Mr. Salonen be permitted to speak. At this very intense moment, after everyone else had finished, Mr. Salonen gave his testimony. The following article, given in part at the meeting, is his official statement.

We first learned of this hearing on "cults" slightly over a week ago, unfortunately from sources other than Senator Dole's office. Since then we have tried to make our objections to the meeting's format known.

Our principal objections are these:

1. The meeting violates the spirit of the First Amendment and threatens the rights of religious believers which the First Amendment was designed to protect; it will have a "chilling effect" on the free exercise of those beliefs. Since the Congress is prohibited from legislating on matters of religions, it, therefore, has no business hosting investigations of religious establishments. Where suggestions of wrong-doing is involved, it is the duty of the Executive Branch, not the Congress, to investigate and take appropriate action.

In regard to the Unification Church, which is the focus of this hearing, the Federal government has already done just that. Allegations concerning the Unification Church's tax status, finances, and even its recruiting methods have been investigated thoroughly by the IRS, SEC, and Justice Department. In each of these investigations we cooperated fully, and in each case the allegations have been laid to rest. Clearly the question before this hearing is not one of criminal misdeed, but of new or unorthodox beliefs. It follows that the defacto purpose of the hearing is to rule on the beliefs and the rights of believers to their free exercise.

2. Many of the witnesses at this meeting, billed as "expert, objective and non-emotional", are in fact unqualified, biased and deeply committed to the destruction of the Unification Church. The panel lacks reasonable balance. A number of highly qualified and eminent profes-



President Neil Albert Salonen blasts the panel, "The meeting violates the spirit of the First Amendment."

sionals, who are well acquainted with the issue of new religious movements and who recently attended a conference on the subject sponsored by the Anti-Defamation League, were overlooked by this meeting's organizers, which instead chose relatively unknown panelists of questionable credentials. Most significantly, the panel lacks any qualified objective mental health expert, although several of the panel's anti-"cult" witness freely express their non-expert opinion that members of new religious movements have been brainwashed. Most professional psychologists consider the allegation of "mind-control" by religious groups, new or old, ludicrous.

3. No spokesman for the Unification Church was to be allowed on the panel, even though the Unification Church has been singled out by the panel's anti-"cult" witnesses to be attacked. In a letter of January 30, 1976, George Swope, one of today's witnesses wrote to supporters of CERF:

"Because we cannot be effective using the buck-shot approach, we must zero in on one cult. If our government investigates one cult and finds grounds for prosecution, we can move on to other cults. The cult we have chosen is Moon's Unification Church."

In view of the objectives of Mr. Swope and others of the panel's witnesses, it is outrageous that no one from the Unification Church was officially invited to join the panel. This is made even more so by the allegation made by several of the witnesses that members of the Unification Church are unthinking, unfeeling, brainwashed automatons. The logical way to find out about this charge would be to have members of the Unification Church testify. If an inquisition is to be held, then at least those whose beliefs and motives are being challenged ought to be present to answer their accusers. Since one of the witnesses is a parent who has objected to her daughter's involvement in the Unification Church then one of the parents of our

members who supports her son or daughter's involvement should have been given a chance to be heard.

At first we tried to make these points to Mr. Dole and his office privately, but they refused to meet with me or answer inquiries from my office. Finally, I sent a telegram requesting Unification Church representatives on the panel, which also went unanswered. All in all, with the reputation of our Church and its members at stake, we feel that the shabby treatment we have received reflects a real lack of concern for our rights on the part of Mr. Dole's office.

Unable to speak with the chief organizers of this meeting, we were forced to take our protest to the public and other members of Congress. The response from many members of Congress, the media, churches, and the academic and legal professions to our public protest and appeal for justice has been encouraging. Criticism of this meeting on grounds that it is unconstitutional, unbalanced, and unfair has mounted, often solicited by us, from many sources. The National Council of Churches, the Synagogue Council of America, Americans United for Separation of Church and State and the ACLU have issued statements to protest the original format of this meeting.

#### Historical Overview

At issue here today is not the existence of new religious movements. A more fundamental question, which ought to be upper-most in the minds of the audience and public, is the right of political leaders to sponsor such hearings. Mr. Dole's meetings challenges two of the cardinal principles of the American system - religious freedom and the liberty of individual conscience. This unfair hearing flies in the face of the heritage of hundreds of years of Judeo-Christian experience and democratic thought - the twin pillars of our modern society.

Persecution or harassment of new religions is not a new phenomenon. Jesus



Mr. Dan Fefferman, IOWC Director in the South, was in charge of the outside demonstration. At his side is Mrs. Susan Fefferman, who recently returned from missionary work in Iran. The Fefferman's were blessed in 1975.



Everyone smiles as Colonel Pak and Mr. Salonen clasp hands together in a unison victory sign.

was labeled a cult leader and crucified by a Roman magistrate. The early Christians, viewed as a bizarre and subversive cult by the Romans, were likewise persecuted and martyred. And so on down through history. The motives for government persecution of religions was usually simple: in response to pressure from opponents of new religious movements, or in order to enforce conformity and impose a single orthodoxy on its citizens for what political leaders viewed as the safety and benefit of society.

Indeed, the U.S. has its origins in the flight of religious believers from the English kings who (for their version of the good of society) would not tolerate new, unorthodox, religious, "cults". Many of our earliest settlers were refugees from the religious strife of Europe which had resulted from the attempt of governments to decide whose revelation was truth and whose heresy.

Even in our own land, dedicated as it was to religious freedom, intolerance of new or different faiths continued to be a problem. In different times and places Catholics, Jews, and even Quakers were the objects of religious discrimination. The Mormons, today recognized as our greatest indigenous religious sect, were driven from society into the desert where they established their own "colony of believers". In historical terms then, this kind of hearing, has the effect of feeding on and perpetuating religious intolerance, and is no more a new "phenomenon" than new religious movements.

What has been dubbed an "informational" meeting has direct parallels to an inquisition. The charge of "mind-control" is merely an updated version of the charges of "witchcraft" or heresy brought against religious believers in supposedly more superstitious times.

The defense that it is not an official government hearing but an "informational" meeting, does not alter its consequences. It has been advertised as a "hearing" on cults; it is being held in one of the hearing rooms of the U.S. Senate; one of its purposes is to determine what the government's next step against new religious movements should be. There has been unprecedented media coverage. The threat to the First Amendment freedoms and the "chilling effect" the meeting will have on the free exercise of religious belief will be no less than if it were a fully constituted Congressional investigation.

**Unqualified Witnesses**

The contention that it is an unemotional, objective inquiry into the general phenomena of cults, moreover, cannot stand even superficial examination. It is a propaganda forum for unobjective opponents of religious freedom whose only real qualifications to speak on the topic of cults are their activities as deprogrammers.

Let us look at the activities and beliefs of these so-called "experts". Ted Patrick, the leading spokesman for deprogram-

ming is a convicted felon who recently called for the outlawing of the Unification Church and the government-enforced deprogramming of its members. In his recent *Playboy* interview, he claims some 20 million people are involved with "cults". He calls Ruth Carter Stapleton the leader of a cult. The Billy Graham Crusade is on the fringe of culthood, says Patrick. As if that were not enough, Mr. Patrick now says that more than 100 Congressmen are under the control of the Unification Church, having been blackmailed after we recorded their having sex with our members. Of course, he has no real evidence to back up this malicious charge. The man is sick, he's a liar, a criminal, a hate-monger; he does not deserve the dignity of a Congressional forum.

Dr. John Clark, has testified in scores of conservatorship hearings in an effort to have a judge declare an adult incompetent simply on the basis of his religion. In at least one case, Dr. Clark testified to the incompetence of someone whom he had never even met. The question must be asked why no leading mental health professionals who are at least neutral or opposed to deprogramming were invited to testify today?

Flo Conway and Jim Siegelman are authors of a book which lists people who practice Transcendental Meditation, chanters of Hare Krishna, Christians who have received the gift of tongues, members of the Unification Church, and even orthodox born again Christians such as Eldridge Cleaver or Chuck Colson as engaging in "ego-destroying" activities resulting in what they call "information disease". The basis for their so-called "objective" diagnosis of this disease is found in the following quotation from the concluding chapter of their book, *Snapping*:

*Contrary to popular opinion, our explanation has confirmed for us that there is really nothing human inside human beings. It is all biology--chemistry and machinery.*

God save us from "experts" such as these. Their real target is not just "cults" but *religion itself*, which rejects their materialist/behaviorist assumptions and proposes that at the heart of the universe is a personal, intelligent and emotional Being, who can communicate with man. Why weren't Conway and Siegelman balanced by other psychologists or social scientists who believe in God, who believe in the spirituality of man, and who recognize the legitimacy of the religious conversion experience which Conway and Siegelman reject as "snapping"?

Richard Delgado is a lawyer whose complaints against the Unification Church to the FBI prompted an inquiry that resulted in the following statement by the Justice Department:

*It has been our experience that members of these sects are apparently competent, consenting adults.*

The Justice Department stated that no information has been developed either by their own inquiry or by the "evidence" presented by Mr. Delgado which warranted further investigation.

Mr. Delgado is certainly entitled to his opinions. But, Senator Dole, why do you honor his opinion more than that of the Justice Department? Why wasn't the Justice Department invited to explain their view of the First Amendment issues involved in Mr. Delgado's assertions?

The other "witnesses" originally called here are nothing more than anti-"cult" activists who specific target is the Unification Church. *Daphne Greene* is the parent of a Unification Church member who attempted without success to forcibly remove her daughter from the Church. Ever since, she has used the Church as a scapegoat upon which to project all blame in order to avoid personal responsibility for her family's deep-rooted psychological problems. During the time that her son was a member, he related heart-breaking bizarre incidents of his unhappy family life.

Rabbi Maurice Davis and Dr. George Swope are founders of an organization which has singled out the Unification Church as its primary target. They engage in "counseling" parents of Unification Church members by telling them horror stories about the Church, saying that their children have renounced them, advising them not to talk to Church leaders or investigate on their own, and then referring them to the "services" of deprogrammers.

Dr. Swope's theories about the Unification Church border on paranoia. He is convinced, for example, that the State Department and the United States Central Intelligence Agency are "telling the FBI to pursue people like myself who are fighting" the Reverend Sun Myung Moon. "There's no doubt in my mind that the State Department and the CIA are channeling money" through the Unification Church to South Korea, Dr. Swope told the Stamford, Connecticut *Advocate* (4/21/76).

Rabbi Davis' obsession with destroying the Unification Church stems from when two of the members of his congregation joined. We certainly understand the concern some Jewish leaders have because of the inroads made into the Jewish community, especially among Jewish youth, by new religious movements. A more proper and ultimately more effective strategy in coping with these inroads might be to encourage Jewish evangelism and spiritual renewal with the Jewish community itself rather than launching a reverse program such as Rabbi Davis has done.

Unification Church members are known for their orderly behavior and commitment to non-violence; yet in Senator Dole's hearing two years ago Rabbi Davis compared the Unification Church to the Hitler Youth Movement. How could such

an inflammatory and irresponsible speaker have been invited a second time?

**Cults**

It is obvious, as Senator Dole's staff has stated, that this "hearing" was prompted by the recent tragedy in Guyana. What happened in Guyana shocked us all and has caused deep and legitimate concern. At the same time, we must realize that such concern has the potential of degenerating into fear and public panic. Certainly Congress has no business fanning the flames of such prejudice and hysteria. Yet the timing of the hearing and the selection of witnesses has been designed to play on the fears created by the Guyana tragedy in order to draw unjust analogies between the 'People's Temple' and other new religious movements.

By lumping all non-mainline religious groups into the category of cults, the vast differences between such groups are further obscured. The title itself--"The Phenomenon (rather than phenomena) of Cults in the United States"--implies that there is little or no difference between one religious minority and another.

There were many pseudo-religious and pagan cults at the time of Jesus 2000 years ago. Those who hated Jesus described him as a cultist. Government officials and philosophers alike scoffed at him and his followers. Yet how foolish these leaders now appear in retrospect. Who is Senator Dole to say what is a cult and what is a true religion?

Another public official, Attorney General Griffin Bell, recently indicated the danger of indiscriminate anti-cult hysteria. Asked if he planned to do anything about the "cults", he said, "I don't know what a cult is. I am a member of the Baptist Church. I suppose I am in a cult."

The job of distinguishing religions from "cults" shouldn't be left to government. This was the consensus of the participants in a recent "Conference on Cults" organized by the Anti-Defamation League of the B'nai B'rith. The noted Harvard theologian, Harvey Cox, told the press that the conference consensus was that "no panic-reaction such as a call for immediate legislation or any governmental crackdown was necessary." He also warned against the consequences of the "government or anyone else deciding who should be the target of such a crackdown and who should not." Cox told the ADL meeting "I studiously avoid using the word 'cult'. It always is a word to refer to a group you disapprove of."

The Unification Church is not a cult. It is a bona fide religious movement, based on Judeo-Christian values and worships the living God. Scholars who have looked into the Unification Church objectively have come to respect the Church as a new religious movement. For instance, Dr. Frederick Sontag, professor of philosophy at Pomona College, who spent 1-1/2 years studying the Church in preparation for his

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# Church leaders, members protest timing, format and panel of 'experts'

(Continued from Page 7)

book, *Sun Myung Moon and the Unification Church*, stated:

[1] *The origins of the movement are genuinely humble, religious, and spiritual...and [2] the adaptability and solidarity of the movement are such that we are dealing with a movement here to stay. We have witnessed in our own lifetime the birth, growing pains--and will see the maturity--of a new religious movement.*

To demand that the government should investigate people simply because their religious beliefs are unknown or unpopular is clearly against the cardinal principal of the First Amendment to the Constitution, which states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

If specific laws have been broken, then the government may prosecute those who under the law are responsible. The Unification Church has been actively cooperating with a number of federal investigations in this regard. Even the two-year investigation of the Fraser Subcommittee on International Organizations into the Unification Church, which generated a lot of unwarranted criticism, resulted in no charges. In the end the Fraser Subcommittee was even forced to admit that its original allegations against the Church were unfounded.

In light of all this, any attempt by Congress to initiate another investigation of any kind must be seen for what it is - an effort in violation of Constitutional guarantees of freedom of religion to destroy a new religious movement.

## The Dangers Ahead

A famous Protestant theologian who Hitler confined to a concentration camp said that when Hitler first began rounding up the Jews, the Christians told themselves it could never happen to them, and so they said nothing. When he went after the Catholic priests, the Protestant ministers told themselves that it could never happen to them, so again they said nothing. When Hitler finally came for them, there was no one left to say anything.

You may say it could never happen here, but the views of those people Senator Dole has sponsored here today certainly point in that direction. They are

not just anti-Unification Church, they are anti-religious. Two of Mr. Dole's witnesses, Flo Conway and Jim Siegelman, authors of the book, *Snapping* include born-again Christians in their category of those who have snapped; i.e. have been brainwashed or lost their rational senses.

The attitude of another of Mr. Dole's witnesses, Dr. John Clark's might easily lead to a situation similar to the abuse of psychiatry in the Soviet Union where criticism of Communism is considered prima facie evidence of mental incompetence. For Dr. Clark, membership in a new religious movement seems in itself proof of mental incompetence. Might we really be heading toward George Orwell's 1984 after all?

Ted Patrick, Mr. Dole's star witness and mentor of the other deprogrammers on the panel, estimated in the March interview of *Playboy* that there are approximately twenty million Americans who belong to cults, and are therefore, by Patrick's definition "under mind control" and in need of deprogramming. Patrick cited Ruth Carter Stapleton, Jimmy Carter's sister, as "one of the biggest cult leaders in this nation". He said a member of Carter's cabinet whom Ruth Carter Stapleton had converted "looked just like a Moonie, glazed eyes, the works". Not only Mrs. Stapleton, but Billy Graham and Oral Roberts use "mind-control" techniques, according to Patrick. Patrick's solution to the cult problem which he describes in the interview would be to ban the cults, arrest their leaders and deprogram - in other words - incarcerate until they recant - all of their members.

The legislative counsel for the United Church of Christ, in a letter protesting the Dole hearing warned: "This time, they are not coming after us. But if we don't speak out now, we have no right to when they come after the Methodists or Unitarians or whoever."

Senator Dole, the real members of the Unification Church do not fear persecution. The truth cannot be deprogrammed away. And like the early Christians, our faith has given us the strength to withstand public ridicule, discrimination and government harassment. The claims of the deprogrammers to the contrary, the members of the Unification Church who have been successfully deprogrammed are

few, probably no greater than the percentage of early Christians who denounced their faith under similar kinds of intimidation.

One of the victims of a deprogramming, Cynthia Slaughter, was kidnapped and deprogrammed after just one month in the Unification Church. Cynthia was the star witness against the Unification Church at Mr. Dole's 1976 hearing. Two years later, with a more mature perspective, Cynthia rejoined the Unification Church and today is a proud member. Yet, she was not invited to speak at this hearing today about the horrors of deprogramming or her reasons for rejoining the Unification Church.

There are many other examples of young men and women who have endured deprogramming, including one young woman, Wendy Helander, who was kidnapped and escaped twice. Their stories of the true nature of deprogramming deserve to be heard more than those of the deprogrammers who have appeared here today. Indeed, if there is a need for any investigation then it is of deprogramming, which has already been held by several courts to be unconstitutional and in violation of federal kidnapping statutes and privacy laws. These deprogrammers not only flaunt the law, but threaten the very foundation of religious freedom, our First Amendment.

Americans have always been proud of their unique spiritual heritage. The concept of religious tolerance, embodied in the First Amendment, was a revolutionary innovation in 1776, which since has become an essential feature of government in scores of countries. Yet the First Amendment is not just a static regulation; it is a dynamic principle of future historical significance. To think that the job of the First Amendment is done and its importance past presumes that God's work in the world is essentially completed, which it is not. In many ways, the First Amendment is as important to God's work as it is to protect men's right to religious freedom.

## Conclusion

Senator Dole, Congressman Ottinger, Congressman Fish, et al, I sincerely appreciate the opportunity to appear here today to state these views, although I cannot forget that it was only the

determined efforts of a handful of members of the Unification Church, the parallel efforts of the Council of Churches, APRL, and, in the final analysis, the grace of God, that changed this panel from the tragedy that it would have been even to its present unacceptable state.

I have been a member of the Unification Church for 11 years. By following the teaching of Reverend Moon, I have come to feel a personal relationship with God and a concrete hope for helping people establish a better world. My life was changed by his example--and my love for him is still growing. I have seen the same rebirth in thousands of others in different parts of the world. As a young movement, I am sure that we have shortcomings, and we are open to change and improvement. But the zeal of the members, even in the face of so much bitter criticism, must testify to some very real strength.

We know that this society needs to change - we need to find a higher vision and the strength to live it. This is the mission of Reverend Moon. He is our teacher, our counselor, our spiritual father. In a corrupt world which has been seeking righteousness, he comes as a real standard. In 11 years, I have never seen him lower his standard or fail to live up to the ideal that he teaches.

We are angry at the baseless, ignorant criticism directed at him and our church. We feel frustrated that those to whom we should be able to turn for aid repeatedly have failed us, including many local police departments, the FBI, and once again the Congress.

Senator Dole, if we have done something wrong, then through the Justice Department or other Executive Agency, let us be charged, and let us defend ourselves according to the law and standards of justice. But to be held up to public ridicule with no chance to adequately defend oneself is morally wrong. Even so, we are confident that the world will soon know who are the innocent and who is guilty. Then the true motives of Reverend Moon's accusers will be exposed.

For our part we will continue to proclaim Reverend Moon's teachings concerning God's coming Kingdom. We will not rest until the name of Reverend Sun Myung Moon is resurrected.



More than 500 Church members demonstrated outside the Russell Senate Office Building in order to denounce the inquiry as an infringement on First Amendment rights.