

The Unification Church View of the Fraser Investigation

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America was originally settled by people escaping religious and political persecution. Thus, realizing the imperfection of man, our founding fathers made religious freedom a cornerstone of American Democracy, protecting it in the First Amendment to the Constitution.

Despite this history, religious intolerance has been a consistently visible phenomena here. The early Quakers, for instance, were imprisoned for refusing to swear oaths. Fear and mistrust of immigrating Catholics was also quite prevalent. They set up their own colony in Maryland which was known for its tolerance; still, Jews and Unitarians were banned. Jews have often been stereotyped as "agents of Zionism" whose loyalty to the American system was in doubt. Mormons are another example, their founder Joseph Smith being killed by a mob amidst a mood of hatred, fear and bigotry.

Historically this problem seems to arise when groups with different values or ideas are thrust into living together before any real understanding of the differences can take place. After a period of exposure, the worst and most irrational fears these groups have about each other prove unfounded, and real' acceptance and respect begins.

This is the position the Unification Church finds itself in today. Initially, fear and mistrust of our values and jealousy of our rapid growth led co irrational charges of "brainwashing" and "mind control." Organized groups of professional vigilantes have actively striven to alienate members' parents and then have charged huge fees to kidnap these members and attempt to force them to recant their religious views. In this process, the classical steps in the evolution of prejudice, antilocution, avoidance, discrimination and physical attack are seen to be already underway.

More recently, our opponents have raised the specter of the Unification Church as an "agent of a foreign power" -- the same accusation so frequently used to justify anti-Semitism -- in order to reinforce the image of the Church as a bunch of deluded American young people under the influence of a sinister Oriental spellbinder.

It is in this setting that we have viewed the investigation by the House Subcommittee on International Organizations, chaired by Congressman Fraser, with considerable anxiety.

In an effort to avoid unnecessary publicity and the resulting damage to many innocent Unification Church members and their families, several of us met with Congressman Fraser in his office on May 27, 1976. We expressed our concerns and our belief that our organization was not involved in anything relevant to the scope of his investigation. We further expressed our desire to cooperate fully and to minimize publicity, which would be damaging to our members, their families, and associates. We felt at that time

that he understood.

In an extreme example of "bad faith" our next communication with the Subcommittee was an invitation to a highly publicized hearing -- for me, as the President of the Church, to appear together with three harsh critics, at least two of whom are totally unqualified to be given a Congressional forum as an "expert." I respectfully declined.

Later that summer, under threat of subpoena, I agreed to give testimony in an executive session. In keeping with my continued concern to minimize publicity I have to this day honored the understanding that such testimony be held confidential.

The Subcommittee unfortunately has been either unable or unwilling to honor its obligations in that regard.

Apparently not content with my testimony, the Subcommittee has begun contacting numerous other members of the Unification Church, threatening to subpoena them unless they agree to private, off-the-record talks. When asked by our attorneys to indicate what evidence they had to warrant such a broad investigation, they declined to give any satisfactory answer. At the taxpayer's expense the Subcommittee is conducting a fishing expedition -- probing people's personal lives, religious beliefs and private associations in an apparent attempt to dig up something it can use against Rev. Moon or the Unification Church.

We are not so naive that we cannot understand the Subcommittee's potential interest in any organization which has its roots in Korea, and has many Korean citizens in leadership roles. Therefore, we have asked them simply to indicate, privately to our attorney or publically if they so choose, what evidence they have that links the Unification Church of America, or its members, with the activities of the Korean government. To pursue the investigation without doing so is a classic example of establishing guilt-by-association.

Mr. Fraser makes no end of talk about human rights of dissidents in South Korea or Iran; but when it comes to people with whom he disagrees, where is his respect for human rights? During the debates on the House Committee on Internal Security, Mr. Fraser condemned the very same McCarthyist tactics which his Subcommittee now seems to employ.

This new brand of McCarthyism is extremely dangerous to the United States. When Congress probes a citizen's private affairs on the basis of his religious affiliation, this bodes ill for others as well. What would prevent a pro-Arab congressman from questioning Jews about their religious, business or political activities because of their "ties" to the Israeli government? Or Catholics because of their "ties" to the Vatican state?

The Unification Church honors Korea as the Holy Land of our faith, not unlike the way Jews honor Israel. However, a Jew can love Israel and still disagree with Israel's policies toward the Palestinians. Thus, to say that Korea is our Holy Land is not to say that we approve of any particular policies of the Korean government whether it be its handling of political dissidents or anything else.

Neither does our love for Korea supersede our loyalty to the United States. We teach that the ideals of America point the way toward the ultimate establishment of the Kingdom of Heaven on Earth. One great strength of this nation is her commitment to freedom for all. This is one reason we object to the Subcommittee's current methods of investigation. The inquiry has not been limited to possible illegal connections with the Korean government, but has insensitively probed the private lives of our members without due respect for their religious and civil liberties.