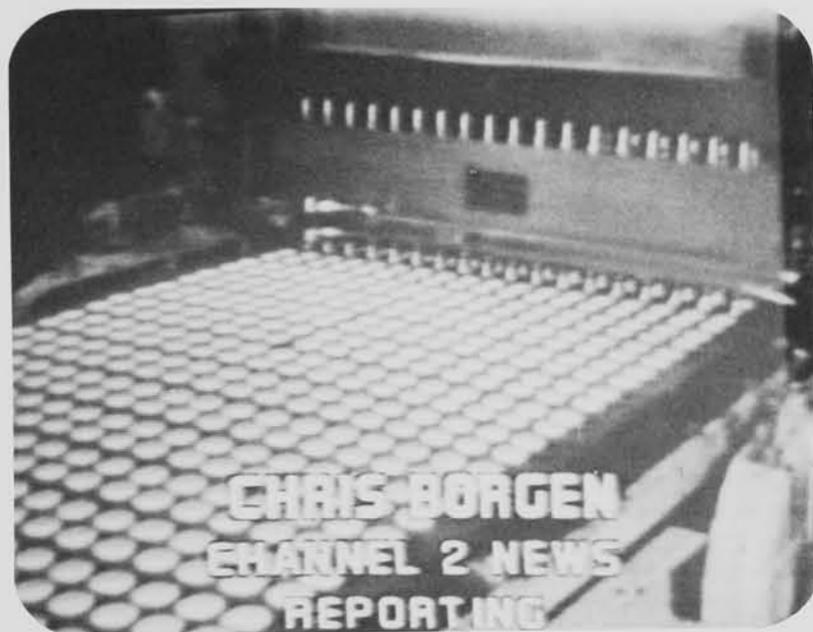


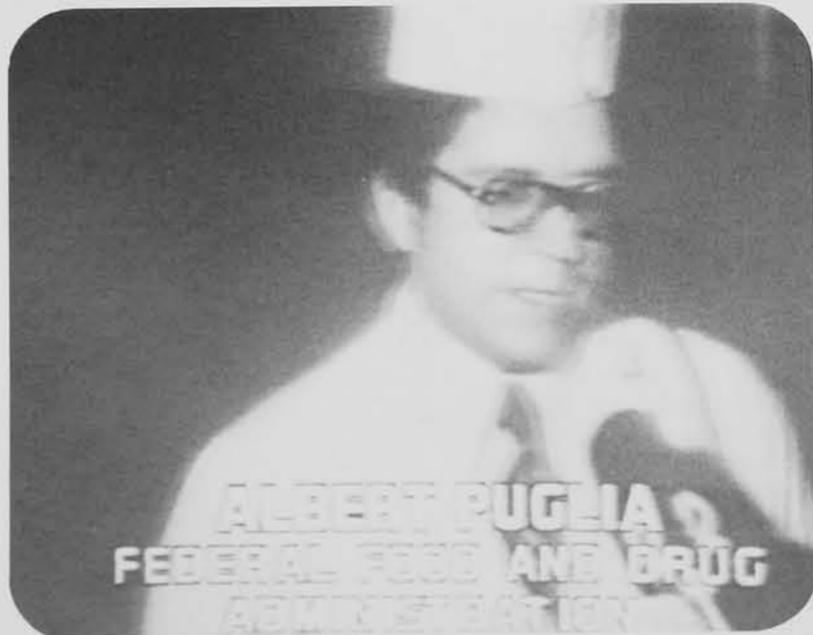
News Media Reactions



STEPHEN BOSH
CHANNEL 2 NEWS



CHRIS BORGEN
CHANNEL 2 NEWS
REPORTING



ALBERT PUGLIA
FEDERAL FOOD AND DRUG
ADMINISTRATION



News Media

Controversy Concerning Postering from 71st Street Block Association

News Coverage
4/20—WPIX-TV
4/21—WNEW-TV
4/22—WNEW-Radio
4/23—*New York Post*
4/23—WNBC-TV
4/23—WCBS-TV

Controversy Concerning ABBA Symbol Suspension, April 30, 1976

News Coverage:
4/30—*New York Post*
4/30—AP
4/30—WNEW-TV, interview with President Salonen
4/30—WINS-FM Radio

Newspapers Which Issued Statements About Bad Candy April 1-4, 1976

New York Daily News, N.Y., N.Y.
The Daily News, Tarrytown, N.Y.
The Register Star, Hudson, N.Y.
New York Times, N.Y., N.Y.
Buffalo Evening News, Buffalo, N.Y.
Times Herald, Olean, N.Y.
Staten Island Advance, N.Y.
News, Newburgh, N.Y.
Leader-Herald, Gloversville, N.Y.
Jamestown Post Journal, Jamestown, N.Y.
Star-Gazette, Elmira, N.Y.
Long Island Press, Jamaica, N.Y.
Leader, Corning, N.Y.
Lebanon Daily News, Lebanon, Pa.
Bulletin, Latrobe, Pa.
News, Newcastle, Pa.
Times, Scranton, Pa.
Times, Gettysburg, Pa.
Enterprise, Berwick, Pa.
Philadelphia Daily News, Philadelphia, Pa.
Eagle, Butler, Pa.
Times Leader News Record, Wilkes-Barre, Pa.
Press, Bloomsburg, Pa.
Times, Sayre, Pa.
Tribune-Democrat, Johnstown, Pa.
Towanda Daily Review, Towanda, Pa.
Boston Sunday Globe, Boston, Mass.

Broadcasts Concerning Contaminated Candy April 1, 1976

ABC
CBS
NBC local TV
CBS Radio News

Report on the Bicentennial God Bless America Candy

Sometime before Wednesday, the 31st of March, some citizens in the Elmira, New York, area reported becoming ill as a result of eating the "God Bless America" nut clusters. The incident was reported to the police, who promptly tried to contact Andy Thompson, the local official of the Unification Church. Unbeknownst to them, Andy Thompson had moved to another area. To complicate matters our church had received some bad press coverage earlier in the week, which was of course brought to the attention of the town officials.

One of these officials, Chief Castronova, the recipient of the candy complaints, quickly notified the Chemung County Health Department, which in turn notified the New York State Department of Health. At the same time he issued an all-points bulletin through a Mr. A. Leaps, to 13 states. (Bulletin is attached.)

According to Chief Castronova, 3 families were involved. Nine people in these families supposedly ate the candy and seven reported becoming ill within an hour after consumption.

On the same day, the F.D.A. (presumably the New York branch) came to headquarters. Since Parents' Day was in progress, no one was available to speak with them, so they returned on the following day. Cliff Yasutake received them and after their discussion supplied them with several samples of the G.B.A box. We later discovered that this was part of the same shipment that went to Elmira.

Cynthia Shea, from the white house, received a call from Philadelphia on the same morning. The call was from an M.F.T. team who protested that they had been stopped by police in the area and asked to stop selling the item in question. They quickly went back out with another product until further notice. Cynthia called Tom McNulty, General Manager of Delsons, at the request of John Hessell. Joe Amaral, their production manager, took the call and afterwards contacted the Elmira Police to inquire about the complaints. It was from this call that we received information concerning Chief Castronova, and his opinion of the Unification Church. Apparently he was under the impression that the candy was being sold through an ad in the paper. He did not realize

that this ad was for witnessing purposes only.

Numerous calls were coming in and going out from various teams and members involved with the product situation, including Frank Johnson, Cliff Yasutake, John Hessell, and Tony Aparo. Several calls resulting from police problems came also. Most of these were concentrated in the New York, New Jersey and Pennsylvania areas.

By April 3rd, Delson's had stopped shipping to any customers as a means of cooperating with authorities. The first mention of any media coverage came on this day also through KYW out of Philadelphia.

The major source of our problem at this point was the premature bulletin put out by the Elmira Police Department. Even the Chemung County lab, which received samples of the candy for testing stated that the captain should never have issued such a statement until receiving lab reports. The only reason I feel this action was taken was probably due to the media problems we have had in that community prior to the candy crisis. Jim Barr, from the Chemung County Board of Health, stated that he thought that the people involved in releasing the information as well as those claiming to be ill are somehow trying to discredit the church.

At this point, we were waiting for results from the N.Y. Agriculture and Markets lab, which would be issued within the week. Complaints continued to come in from fund-raising teams in the area that were asked to stop selling the candy. In most cases, it was not a severe problem, simply a matter of changing products. One interesting point to note here is that New Jersey, one of the states in the crisis area, refused to seize any of the candy because they felt the reports were too presumptuous and wanted to run their own tests before making any conclusions.

Mr. Napolitano, of the New York Department of Agriculture, called John Hessell on April 2nd, requesting an inspection of the Queens warehouse. We then sent a crew of our members to the warehouse, to make sure that nothing was out of order. By this time, we had also instructed team members to discontinue selling the product pending results from the lab. Headquarters teams in Pennsylvania also stopped selling the candy.

With rumors spreading rapidly through the media, an interesting variation of the problem appeared in Winchendon, Massachusetts. A consumer had brought an open box of candy containing razor blade bits into the police station. The box was immediately turned over to the University of Massachusetts in Amherst and the F.D.A. in Boston. All of the information on this matter was then forwarded to the Attorney General due to the problems they had been having with the church prior to this time. Later on, it was discovered that razor blade bits had been placed in the candy after it was already opened. Dr. Michaels, an F.D.A. official from Boston, indicated

that there had been some foul play involved. Dr. Michaels also advised Mr. DeGragario of the University of Massachusetts to turn over the particles of metal to state police for fingerprinting and further criminal investigation.

Aside from the reports circulating in local, statewide and national newspapers, several television and radio broadcasts were aired. WHN in New York, stated that several people had become ill after eating candy distributed by the Unification Church of America and manufactured by Delson Candy Company of Englewood, New Jersey. Tests were being run in Albany. CBS radio, Channel 7 Eyewitness News, KYW and WIP News of Philadelphia gave reports that were somewhat alarming and not necessarily favorable. WCBS Radio reported that the state of Pennsylvania and New York had issued a health hazard, but the state of New Jersey had chosen not to inasmuch as the incidence of illness could not be directly tied to the candy. They therefore did not feel it wise to declare a health hazard without further evidence. Reports came in from ABC Radio, Channel 2 in New York, and WFLE in Peterboro, New Jersey as well as one remote broadcast from CAKE in Kansas. The ABC news report will accompany this report.

Other newspaper articles aside from those represented in this report were gathered from various points in the area. The Hudson Dispatch in Jersey City, New Jersey, reported that the "God Bless America Candy" distributed by the Unification Church and manufactured by Delson's Candy Co. may cause food poisoning. The Worcester Gazette concluded their report stating that "sickness may have been caused by bacteria or metal residues." The United Press in Trenton, New Jersey, the New Hampshire Sentinel, and Worcester Telegram were also represented.

On April 9th, after most of the turmoil had passed and the initial lab reports had shown negative, we arranged a meeting with the Delson's people to map out our future. Present at the meeting were Tony McNulty, Joe Amaral, John Hessell, Michael Runyon, Cliff Yasutake, and Tony Aparo. Michael Runyon and Tom McNulty collaborated on information to be given to the press and discussed the legal perspective of the matter. The rest of us talked about the possibility of either abandoning the program with the G.B.A. box or recouping our strength and meeting the controversy head-on by selling the box again. Most of us shared a common desire to carry out the latter. Tom and Joe were initially skeptical but were carried over by our enthusiasm.

Many practical things would first have to be carried out before resuming our schedule. In the beginning, Delson's had hired a night shift to meet our dates for candy distribution. However, the controversy that developed had warranted laying off the second crew and reverting back to normal production. Since it would be impractical to hire on another crew, we would have to be satisfied with

that level of production. Also since we could not meet the required dates, Delson's would have to store five to ten thousand cases of packaging material over the summer for us. Their feeling is that they would be willing to house them at no charge. However, our commitment to continue using the material in the fall, would still be in effect. Another factor that would inhibit our anticipated sales of the candy was Delson's request that the candy go through a week's incubation period before being released for shipment. With all of these changes, a predicted 8,000 cases of packaging material would be in storage for the duration of the summer.

Several shipping dates were given to Tony Aparo and Cliff Yasutake for the coming weeks. Cliff's orders were slated for headquarters region and other shipments were scheduled to be sent to Atlanta, Chicago and other regions outside of the New York area. M.F.T. teams in this area were reluctant to continue selling the product because of the tension already created by over-done area and police relations. Their feeling was that they would sell the product if necessary but would rather send what they had leftover to other regions.

The meeting was fruitful as far as understanding our future relationship with Delson's. They assured us that they would cooperate with us as they had in the past and serve us in whatever way possible.

In conversations with teams in the area, the response seemed to be mixed. Mr. Takenaka, regional commander, reported that in New Jersey some people had become friendlier, realizing that we had been the target of undue persecution. In contrast to this, upstate New York, another section of his region, was very negative towards the candy selling, probably because of the proximity to Elmira. Jim Borer, team captain in Boston, had stored several hundred cases until just recently. Beginning sales haven't shown any real negativity. A few people complained of candy that had been sold to them. However, the candy was not G.B.A. candy. The Sudbury Police Department became angry on receipt of information concerning the candy, and flatly denied them permission under any circumstances.

Headquarter's teams just recently received a release on the candy that was seized by the State Health Department. They are still not sure whether or not they will sell the candy.

In Philadelphia, most of the captains are convinced that it may be better to sell non-edibles such as flowers. Most of the problems are centralized in small locations.

The smaller towns are the biggest problem, but each town has a different policy. Some of these not presenting any problem at all. Andy Wilson, a team captain in Mr. Izukawa's region, reported an Amish community that read a favorable article in their newspaper retracting the contamination report. After the article was circulated, they became more positive toward us.

The police problem was examined

case by case. Some departments accepted the clearing of the product, but could not, however, determine the response of the consumers. In areas where we had survived with a minimal amount of permission, the police became much more scrutinizing.

The small towns seemed to be a problem even when other candy products were sold. The larger cities, however, did not pose a major problem, but in cities where negative articles were circulated, the problem diminished very quickly.

The teams in this region also felt that some good had arisen out of the dispute. Many of the team members felt strengthened in their determination due to the amount of persecution. However, as a practical measure their desire was not to sell the candy. They still have several hundred cases of the candy that have not been sold and are hoping that we can transfer this amount to another area.

The "God Bless America Candy" originally would have brought in good results for several reasons. First of all, the bicentennial has remained to be a very popular theme through the year. Secondly, because of the direct relationship to the June 1st event, the team members were easily inspired because of the greater connection they could feel toward their mission. Proof of this was in the amount sold within two weeks after production had begun. In this area alone, over 10,000 cases were sold.

I am confident that this product has offered a new vehicle in clarifying our purpose. It has allowed us the opportunity in one way, to overcome the accusation of deception in fund-raising by advertising the recipients of the donation of the product. M.F.T. teams that have sold the item have definitely benefited through a deepening of their connection with the goal. Despite the crisis surrounding the candy, I see this product and others like it as being a positive step towards improving our fund-raising effort.

by Anthony M. Aparo

Clean-Up Campaign Coverage

Coverage of the street cleaning campaign which preceded the rally was thorough, if not without a bit of humor. One reporter had this to say:

The people in the South Bronx have seen more plagues than Pharaoh's Egypt. But they... have never seen anything like this... A hundred members of Moon's Unification Church stood muster this morning in spanking white coveralls, and they launched their campaign with a smile and a song... They'll also find some time to slip in a little proseletizing for Rev. Moon and his Yankee Stadium appearance June 1st....

There was obvious delight in the fact that the streets were being cleaned, something the Sanitation Department was having difficulty accomplishing. One commentator reported:

If amid the leavings of the apartment strike, you found some really clean streets there is a reason, the Moon people are out again. In white uniforms and bright smiles, members of the Rev. Sun Myung Moon's Unification Church rise with the sun to work on what they call the America the Beautiful Program....

Another reporter put it this way:

... A thousand followers of the Rev. Sun Myung Moon took aim at littered streets in the Bronx and Manhattan today.... Task force sanitation workers can't keep New York looking beautiful, but Rev. Moon's well-scrubbed followers believe they can make the difference.... And so they marched off in soldier-like formation to the corner of 138th Street and 3rd Avenue, in the Bronx. They were on a seek-and-destroy mission. Their target: stray paper, cigarette butts, beer cans, anything that could be called trash.

To another station, however, new news was not as spicy as old news and they brought up some of those old controversies which have plagued the church:

Korean cultist, Sun Myung Moon's followers have been getting their share of criticism, but they took off on a new program today.... Several dozen Sun Myung Moon followers, dressed in white coveralls, armed with a broom, dustpan and plastic bag, began today what they called a clean sweep of the South Bronx. The church has had a few setbacks recently. They were forced to remove some posters in some areas, they have been accused of accosting people on the streets, and the Bicentennial Committee in Washington said they could not use the official bicentennial emblem for their Bicentennial God Bless America Festival in June.

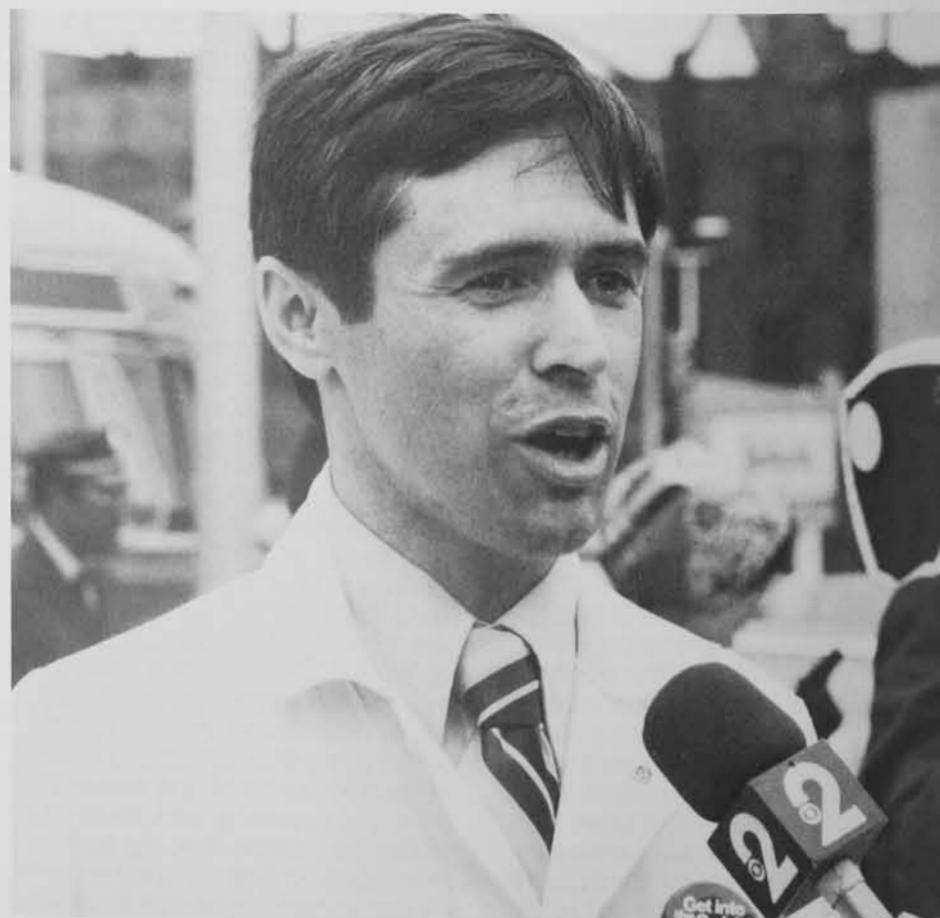
Mr. Salonen replied to the controversial issues and explained the purpose of the street cleaning campaign:

Well, I know that we have had a certain amount of controversy surrounding our activities, but that has always been so. And we feel that as our organization grows and expands we'll be more fully understood.... We are doing it in order to kindle a new spirit of citizen participation in New York and really bring God's blessing physically and spiritually back to America and back to New York.... When this country was founded 200 years ago, it was built and it became great because of a spirit of hard work and determination... of self reliance. This country prospered because people came from all over the world and they were willing to work with their hands and to make their dreams come true, to make their hope become a reality.

The public's response was varied, but usually favorable. Michael Warder reported that people came and asked for brooms and uniforms. They wanted to pitch in and help clean up New York City. The example of smiling, enthusiastic people cleaning up the city inspired others to turn out and help out. One merchant said: "I think it's great, I think the area should be cleaned up and kept that way."

But some people were skeptical and criticized the gesture, as this man did:

Well, I thought it was very nice. But I'd like to see them here every day. The whole problem is that it's a





publicity stunt...I can see the American flag flying. They're coming down here once. I never saw them here before.

But however the campaign was viewed, it could not be denied that cleaning up New York was certainly a welcome prospect:

This clean-up campaign and the original kickoff ceremony were clearly designed to generate a little bit of publicity for the Rev. Moon's appearance at Yankee

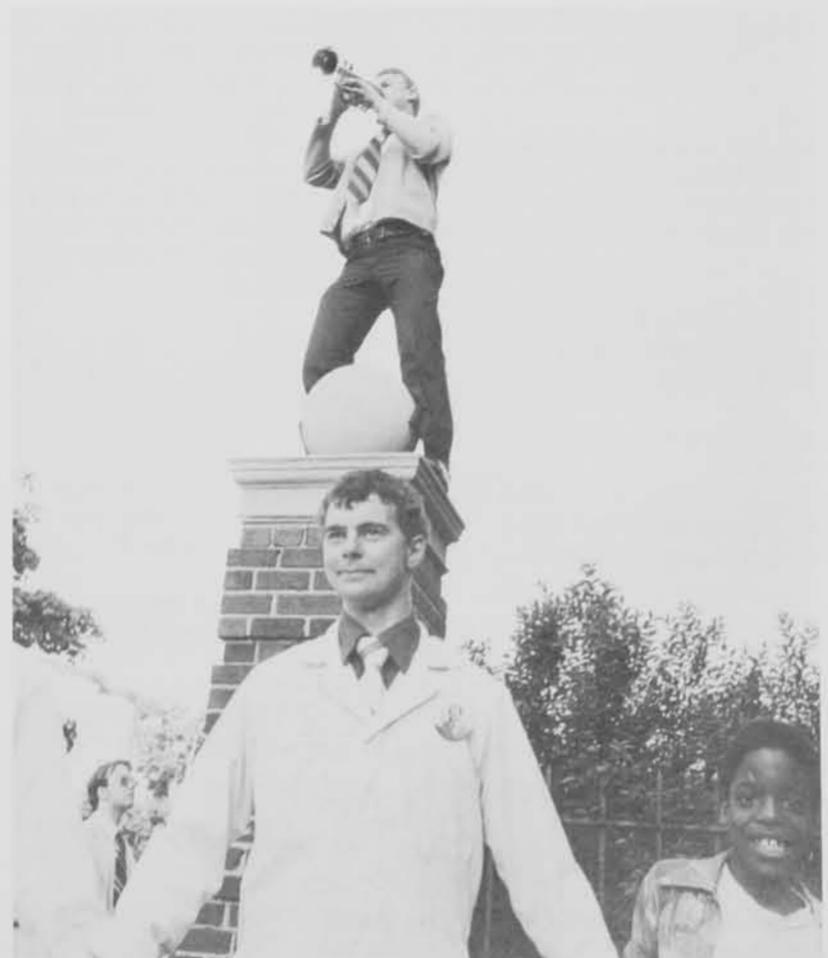
Stadium on June 1st. But if they clean up a few streets and the spirit proves contagious, well, what's the harm?

There was also plenty of pamphleteering being done. New Yorkers puzzling over the mysterious Korean minister for the second year in a row are taking more kindly to clean streets than to omnipresent posters.

Moon's children believe the way to clean the minds and hearts of New Yorkers is to tackle dirt, so they'll be out on the street corners every day at 6 a.m. for the rest of the month. And they say they could use some help. So they're inviting all New Yorkers to bring along their own brooms and dustpans and lend a hand.

I suppose it doesn't matter what you think of the Unification Church, the Rev. Moon and his followers, it might be difficult to object to them cleaning up your neighborhood.

—Chris Ching



Campaign Report :



God Bless America Committee

Public Affairs Department

May 26: *Wall Street Rally*

Attended by:

Lindsay Miller—New York Post
Mary Cronin—Time Magazine
Dave Burnett—Contact Photo
Chris Borgen—Channel 2
Channel 5
Peter Bannon—Channel 7
Jeff Kamen—Channel 11

May 28: *Bronx Clean-up*

Attended by:

WABC-TV
WCBS-TV

May 29: *Harlem Clean-up*

Attended by:

Addie Givens—Pacific News
Service
Tony Batten—ABC "Close-up"

May 31: *Chinatown Clean-up*

Attended by:

Chinese-American Press
WCBS-TV

May 23:

WPKN-AM, Bridgeport, CT—
Jim Motavalli

phone interview re:
Yankee Stadium with S. Reinbold

May 23:

The Star—Jerry Harris
phone interview in general
with S. Reinbold

May 25:

Daily Planet
(Syndicated radio news service)—
Addie Givens interview with
S. Reinbold and T. Shilgi

May 26:

WNEW-TV, "Midday Live"
interview with Thomas Ludwig
about Symphony

May 27:

Time Magazine—Richard Ostling
and Mary Cronin interview
with Mr. Salonen.

May 27:

CBS radio network



"World of Religion"—
Sam Chulin interview with M. Runyon

May 28: *Press Conference*

Re: New York Times articles rebuttal

Attended by:

Bob Fuss—UPI
Robert Monroe—AP
Thomas Johnson—New York Times
Kate Wenner—Soho Weekly
John Cotter—Newspaper Guild
Susan Malsch—Newsweek
Joe Vaughn—ABC Radio News
Steve Weed—WCBS Radio
David Feinberg—WNEW-FM
Mike Linder—WNEW-FM
Denise Richardson—WXLO
John Martins—ABC Network News
Bill Wilson—CBS Network News
Roy Trenault—WNEW-TV
Addie Givens—Pacific News
Service

May 28:

ABC "Close-up"—Tony Batten
interview with Mr. Salonen

May 29:

Time Magazine—Richard Ostling
theological interview with Therese
Stewart and Walter Gottesman

Taped Interviews That Aired This Week

May 30:

ABC network "Directions"
with Mr. Salonen and Rabbi Davis

May 30:

WXLO-FM with Mr. Salonen

May 30:

WNEW-TV "Gabe Pressman Show"
with Mr. Salonen and Mike Lindner





Press Coverage of Rallies, Festivals

May 3, 1976—Coverage of Clean-Up Ceremony

12 noon Channel 9 WOR-TV	Report generally favorable but incorrect negative statement at the end.
5 p.m. Channel 4 WNBC-TV	"Clearly publicity stunt, but if it catches on, it can't be all bad."
6 p.m. Channel 2 WCBS-TV	Best coverage of the day, giving the most opportunities for our spokesmen and the facts from our press release to be heard.
10 p.m. Channel 11 WPIX-TV	Negative report saying we were doing this because of our recent set-backs.
10:30 p.m. Channel 41 WXTV-TV	General announcement about Yankee Stadium and America the Beautiful Campaign with favorable comments by members and commentator.

Daily News
El Diario

May 18, 1976—Newark GBA Festival

WYNJ-AM—Bill Emerson
Newark Star Ledger—Ken Woody
Channel 47

May 22, 1976—Clean-Up of Central Park

8:30 Rally—Jack Haskell, *Daily News* photographer
—B. Berinsky, *Newsweek*
12:00 Rally—CBS Radio News

May 28, 1976—Bronx Clean-Up

WABC-TV, Channel 7
WCBS-TV, Channel 2

May 29, 1976—Harlem Clean-Up

Pacific News Service—Addie Givens
ABC "Close Up"—Tony Batten (filming)

May 31, 1976—Chinatown Clean-Up

Chinese American Press
WCBS-TV, Channel 2

Television Programs

April 13	NBC Nightly News—extremely biased reports trying to link Unification Church with scandalous figures in Japan.
April 13	NBC Tomorrow Show—President Salonen and Miss Tirza Shilgi (member from Israel), are interviewed with Dr. Swope and Martha Lewis opposing our movement.
April 27	ABC Evening News, producer, John Martin. Filmed at Unification Theological Seminary featuring interviews with Mrs. Therese Stewart and Dr. Lewis.
May 18	Channel 2 French Broadcasting. During visit of President Giscard D'Estaing, French TV did a feature on Reverend Moon's Bicentennial event in New York City. Interview with Mrs. Genie Kagawa and Jean-Fred Pirault.
May 28	ABC "Close Up," producer Tony Batten. Filmed interview with President Salonen. The church will be part of his general theme of religious and civil rights of new religions being abused.
May 30	ABC "Directions." Theme: 'Reverend Moon, illuminating the Heavens or Creating a Hell,' 1/2-hour debate between Rabbi Davis and President Salonen.
May 30	WNEW-TV "Gabe Pressman Show"—Interview with President Salonen and Mike Lindner.

Radio Interviews

April 29	WXLO-FM general interview with President Salonen.
May 4	WABC Radio interview with Michael Runyon.
May 4	WNEW-AM interview with people on the street.
May 5	WFDU-FM, Teaneck, N.Y.—Interview with President Salonen for one hour on general issues and the Yankee Stadium Rally.
May 5	WFAS-AM, Westchester County, N.Y.—Interview with Mrs. Raucci and her son John, a member.
May 20	WNEW Metromedia Radio Network—Interview with President Salonen.
May 27	CBS Radio network, "World of Religion" Sam Chulin interviews Michael Runyon.
May 30	WXLO-FM interview with President Salonen.



**Biography of Reverend Sun Myung Moon
 Founder of the Bicentennial God Bless America Committee**

Reverend Sun Myung Moon was born in Jung Joo, Korea (now part of North Korea) on January 6, 1920. At the age of sixteen while in deep prayer on Easter morning, Jesus Christ appeared to him. Reverend Moon was told that he was to proclaim a great new message of truth that would prepare the world for the return of Christ.

He spent the next nine years in preparation for this mission through intense prayer and study. During this time God revealed to him many things about the meaning of the parables and symbols in the Bible and the origin of human suffering.

During World War II, Reverend Moon studied engineering in Japan. After the liberation of Korea from Japanese domination in 1945, Reverend Moon began his public ministry. With the rise of Communism in North Korea, however, there came about severe repression of religion, especially Christianity.

Reverend Moon was arrested several times for his evangelism and was sent to a Communist prison camp in February 1948. In October 1950, after serving a three year sentence at hard labor, he was liberated by the United Nations military offensive. He then went to South Korea to continue his teaching.

Reverend Moon founded the Holy Spirit Association for the Unification of World Christianity (more commonly known as the Unification Church) in 1954 in Seoul, Korea. Since that time, the Church has spread to 120 different nations.

In 1972, Reverend Moon came to America to bear witness to his revelation. He launched the "Day of Hope" speaking tours which took him to every state in the United States where he spoke on "God's Will for America." In September of 1974, more than 40,000 people came to hear him speak at Madison Square Garden in New York City.

Some of Reverend Moon's more recent accomplishments include the following:

On February 8, 1975 the largest mass wedding was performed by Reverend Moon in Seoul, Korea. 1800 couples came from 25 nations to

**Bicentennial
 God Bless America
 Committee**



Press Information

proclaim their marriage for God and all mankind.

On June 7th, Reverend Moon spoke before a crowd of 1,200,000 people in Seoul, Korea at the World Rally for Korean Freedom.

In September 1975, the Unification Theological Seminary founded by Reverend Moon opened for its first semester with 55 graduate students from Japan, America and Europe.



Biography of Colonel Bo Hi Pak

Bo Hi Pak was born August 18, 1930 in Korea. In 1950, he entered the Korean Military Academy, and with the outbreak of the Korean War he joined active combat, first as a cadet and later as a commissioned 2nd Lieutenant Colonel.

Retiring from the army in 1957, Col. Pak joined the Unification Church under Reverend Sun Myung Moon in Seoul, participating actively as a lay evangelist. Four years later, in 1961, he accepted an assignment as a military attaché to the Korean Embassy in Washington, D.C. He served in that capacity for three and one-half years, and was cited by the Prime Minister of Korea October 1, 1963 for his duties. Also during this time, Col. Pak took an active part in establishing the Unification Church in the Washington, D.C. and New York area.

In 1964, he participated in the formation of the Korean Cultural and Freedom Foundation, designed to promote Korea's spirit of freedom in a cultural manner. Also he pioneered the Little Angels, the National Folk Ballet of Korea. On March 1, 1971 he was awarded Dong Baek, Korea's highest cultural medal, by the President of the Republic of Korea for his distinguished service through cultural exchange.

Col. Pak accompanied Rev. Moon on his Day of Hope tours here in America, 1972-74, acting as his Special Assistant and Interpreter. He later was appointed Principal Evangelist of the Sun Myung Moon Christian Crusade.

Presently, Col. Pak continues his role as Special Assistant and Interpreter to Rev. Moon; is President of the Korean Cultural and Freedom Foundation; President of the Little Angels, National Folk Ballet of Korea; and Chairman of the Board and President of the Little Angels Performing Arts School in Seoul, Korea.

Col. Pak is married and resides with his family of six children in Virginia.

Biography of Neil Albert Salonen

President of the Bicentennial God Bless America Committee

Neil Albert Salonen was born April 28, 1945 in New York City. He studied engineering at Cornell University in Ithaca, New York. From 1967-1970 he was the business office manager in a hospital in Washington, D.C.

From 1969 he became the founding president of the Freedom Leadership Foundation, Inc. The Freedom Leadership Foundation is a nationwide non-profit educational organization seeking to revitalize American society by developing the standards of leadership necessary to advance the cause of freedom in the struggle against Communism.

From 1969-1970 Mr. Salonen held positions in related organizations. He was a member of the Board of Directors of the American Council for World Freedom, and a member of the Selections Committee of the United States Youth Council. He has traveled extensively in Southeast Asia and the Far East on special fact-finding tours.

Mr. Salonen was elected President of the Unification Church of America in 1972. The Church is founded on the teachings of the Reverend Sun Myung Moon and was founded in 1954 in Seoul, Korea.

From 1972-1974 Mr. Salonen has participated in "Day of Hope" speaking tours in which the founder of the Unification Church, Reverend Moon, traveled extensively throughout the United States speaking about "God's Providence in America and throughout the World."

On these tours, Mr. Salonen worked closely with Reverend Moon introducing him at each talk and taking part in press conferences, interviews, radio and TV talk shows on the local and national level.

Mr. Salonen lives with his wife and daughter in New York.

Answers to Media Themes

It is our belief and position that spiritual growth can occur only in conjunction with freedom of thought and action. No member is at any time forced to act against his will or to remain in the Church against his will. Whenever a member feels that he may want to leave, he is encouraged to discuss his situation with his Church director or counselor. The director or counselor may suggest that the individual take time to think and pray before leaving. But, he will never try to talk him out of leaving if that is what the individual wants to do.

In fact, a recent decision in the Superior Court of the District of Columbia dismissed charges that the Unification Church uses techniques of mind control to hold its members.

Today, one out of every three marriages ends in divorce. The Senate's Juvenile Delinquency Subcommittee estimates that up to one million children are fleeing home each year. Their average age is 15. Also many Americans of all ages are becoming alienated from traditional values.

To stop this decline, the Unification Church teaches that the family is the cornerstone of society; that out of the family comes our basic ideas of love and sharing with one another. The Church seeks to instill these principles in the members through all of its programs. Inspired by this ideal, our members often manifest a strong desire and commitment to revive Christian ideals of sacrifice and living for others.

One objective of our Church is to develop strong leaders. We believe it is every individual's responsibility to make this a better world and that this can only be accomplished through hard work and self sacrifice. We point to the example set by the first pilgrims and settlers in America. In fact, we often refer to ourselves as "pioneers". Self esteem is strongly promoted since we teach that everyone is a child of God and has a unique, precious value in the eyes of God.

We hope that the beliefs of our members are strong and unswerving. We believe that there is much spiritual and moral corruption in our society and that God needs strong men and women to change this situation.

With regard to "deprogramming", we can see no value in methods that consist of virtual imprisonment for an individual while someone tries to force him to give up his religious beliefs.

Reverend Moon wants to bring the power of God back into every person's life. He wants to see a God-centered world where original human values are free to develop. He sees America as holding a special place in God's Providence as evidenced by the spirit of this nation's founding fathers who came seeking religious freedom and "one nation under God." Upon this foundation, America has prospered and now stands in a position to lead the whole world centered on God.

The beliefs of the Church are based on the Divine Principle which is the teaching of the Rev. Moon. Rev. Moon himself has

never claimed to be the Messiah, and, therefore, the Church doesn't profess him to be the Messiah. We believe that Rev. Moon is a spokesman for God to the world. He is regarded as prophet for these contemporary times. The identity of the Messiah is a question that can only be answered by God. It is not a matter of one person's opinion or another's.

a) Reverend Moon founded the Unification Church after years of personal sacrifice—even suffering torture and imprisonment at the hands of the Communists. When he began teaching, he often had inadequate food and clothing, but now members want to provide him with material comforts commensurate with a man of his international stature who has enriched the spiritual lives of so many people. It might also be noted that Rev. Moon virtually works 24 hours in service to the church and its members.

b) From the earliest years, Reverend Moon has been known to keep close relationship with his followers. His concern and compassion for individual members is common knowledge in the Church. Of course, with the present size of the Church worldwide, it's impossible for him to know every member personally.

c) Reverend Moon has been married 15 years to his second wife. Rev. Moon teaches that marriage is the most sacred event of a person's life and that marriage vows are eternal. However, it takes two to make a marriage, there were undoubtedly multiple causes for the problems of the first marriage, but the main difficulty was the amount of time church activities demanded of Rev. Moon. Whatever the reasons, Rev. Moon wanted to preserve the marriage, but was sued for divorce by his first wife.

Reverend Moon asks Church members to speak freely with the press and explain all aspects of our teachings and work. Because of his prominence, if he were to begin granting interviews, he would undoubtedly have time for nothing else and hence not be able to carry out his real mission as spiritual leader to his followers.

As previously stated, the Church generates funds through its fund-raising activities, its own economic interests and donations from outside jobs of its members. It does not receive any support from the Korean Government, the American Government, or any other government, military or quasi-military organization.

Rev. Moon began preaching in 1945—long before the South Korean government was even established. At that time because of his strong anti-Communist stand, he suffered three years in a Communist North Korean concentration camp. Our anti-Communist stand precedes the formation of the South Korean government itself and is deeply embedded in our Church's life and principles. As clearly stated in the Divine Principle, the Unification Church's very creed emphasizes anti-communism. One reason we may seem to emphasize the situation of South Korea is because it is the fatherland of our faith.

On the contrary, Unification Church members are highly visible on the streets in most cities in America where we witness and invite the public to lectures and workshops. Furthermore, the Church has many public programs, rallies, speeches, etc. and is always ready to explain its objectives to the public as it has already done on numerous radio and TV shows and in many newspapers.

The Unification Church does not aim to be another denomination. On the contrary, it seeks to deepen faith and commitment among all Christians. In this way, the barriers produced by varying Bible interpretations can be overcome. Christian unity can be brought about when all act as one body giving wholehearted devotion and energy toward fulfilling God's Will—loving Him and serving others.

Church members often go on fund-raising campaigns and offer flowers, candy, or hand-made articles to those who wish to contribute money to support the work of our Church. People who donate are clearly told the purpose for which they are donating.

The assets of the Unification Church are used solely for the mission of the Church—to spread the word of God and help others deepen their relationship with Him. In order to do this we maintain training facilities and residences for our members who function as full-time missionaries. No funds go to the benefit of private individuals.

The Church has sponsored various charitable events such as a benefit for UNICEF aiding children throughout the world. It has also sponsored benefits on the local level where proceeds go to worthwhile causes such as a volunteer ambulance corps, youth programs, etc.

Full-time members of the Church receive no salary, although many members hold regular jobs or attend school. As in many religious orders, money donated to the Church goes into a general fund or account and is used in accordance with the needs of both the Church center and individuals. Food, clothing, personal needs, shelter, medical expenses—in fact, all the basics are provided.

Anyone familiar with the Unification Church teachings knows that we strictly forbid pre-marital sex and adultery. All members are required to adhere to this tenet. Visitors to Unification Church Centers often remark about the high moral standard manifested by Church members.

Several public officials at different levels tried to start official investigations of the Unification Church but found no illegal activity to warrant such an investigation. These attempts were made by the D.A. in Dutchess County, Attorney General in Kansas, and a U.S. Senator from New Jersey.

The Immigration Department refused to grant the UC an H-3 visa for foreign missionaries to enter a training program in the U.S. According to our legal counsel their action was not consistent with Immigration Laws and the decision is being appealed in District Court.

In the meantime, missionaries who came to the U.S. on visitors visas (now expired) are being allowed to remain in the U.S. pending outcome of the appeal.

God's Chosen

From the Bible we get the impression that God just blessed Abraham and loved him unconditionally. But this was not so. He had to cut himself off from his beloved family, his native land, his material possessions and go to the unknown land of God's choice, always feeling sorrow for God and the people. He prayed much for other nations. Only on that condition could God use Abraham as the father of faith and bless him so greatly. These things are not recorded in the Bible, but it was only because of such a background that God could bless Abraham.

The champions of God have one characteristic in common: They begin their missions by denial of themselves and their surroundings.
Christianity in Crisis p. 42

Jesus

This was the spiritual state of Jesus when he said, "I am in the Father and the Father in me." (John 14:10) God and man will embrace in one all-consuming love. This is the state where God is made the living Reality. You no longer *believe*, but you *know*.
Christianity in Crisis p. 11

The relationship between Moses and Jesus is like that between seed and tree. Without the seed, the tree cannot grow. Our mission is like the fruit of the tree. Without the tree, the fruit cannot be borne.
Rev. Sun Myung Moon

Unification Church

As Christians, we must live the life of Jesus and give ourselves totally for the benefit of others, so that others might have life. This is God's way.
Christianity in Crisis p. 23

I started the Unification Church. If this Unification Church exists solely for the benefit or the welfare of the Unification Church itself, then it is doomed to perish. I founded the Church so that I could give my life, my heart, and my soul for the advancement of the salvation of the world.
Christianity in Crisis p. 22

Jesus

The dwelling of God within Jesus was total. But God does not want only Jesus as His son. All mankind is created to be able to say, "I am in the Father and the Father is in me."

"I Am Your Brain"

Since no one person is all-powerful or all-capable, God calls upon us all to act as one supreme person, in true unity. One man acts as the hand of this humanity, someone else as a leg, another as an eye, and so on. Since you are all one, then everyone's effort is your effort. On the day of victory we will all rise to the same throne and celebrate the same thing.

Brainwashing

Be a somebody! Set your own individual goal of perfection and your own standard of achievement. Decide what you best can do, and what you need to achieve your goal—physical, educational, and financial needs. Then fulfill them.

Think. Your life is only one spark of a dream, and the dream will end someday for you. But that moment will be the moment of your victory and it will last you forever. A monotonous, colorless, unexciting dream is nothing to talk about, but either good or bad dreams are. So live! Live an exciting dream!
Rev. Sun Myung Moon

American Take-Over

I can see a great change coming to America—not by fire, not by bullets but by God's truth kindling a revolution of men's hearts. The answer lies there, in the quiet revolution from selfishness to unselfishness.

Do you realize the greatness of the title "son of God?" It is greater than such titles as "Senator," "President," and "Secretary-General of the UN."

Reaching God

Some people try to grow spiritually, develop their own spiritual life and reach God through meditation, self-discipline, etc. This is not the way. The one who goes to God fastest and achieves the closest position is the one who loves others.

Heaven is not what we are given but what we must make.

Social Problems

In Germany, six million Jews were killed. Here, young people are being killed in larger quantities by drugs. If we let it go on, it will spread out and corrupt the whole nation.

Other Religions

Because the time of fulfillment is at hand, all religions are close to Heaven. All religions participate in the common goal through "oneness," "peace," or "freedom." The important thing is to have the full, sound, true and powerful principle to bring God's will into reality. Many see the goal but do not know the way.

The fulfillment may be compared to the harvesting season of the year. All religions have come to the harvesting season today and God has sent a worker to harvest each field. The Ultimate One will come to create the New World in the New Age. In the meantime, God has prepared each field to be ready for the coming of the Ultimate One.

Prophets (In General)

It is important to know how God fulfills His plan. It is not important whether a man or his views are considered heretical or not. It does not matter how I look at the world or how you look at the world. What matters is how God looks at the world.

Subservience to Rev. Moon

Instead of loving me, you must love

the people of the world. Instead of doing things for me, you must do things for other, miserable people.

Rev. Sun Myung Moon

Parental Love

You must realize the blessedness of having your parents' love which never changes. If you think parental love is so precious as that, you cannot help but love and respect your parents. Parental love cannot be exchanged for gold or diamonds. We can understand that we are in such a precious position that our parents would never take anything in exchange for us.

And if you betray your parent's love what would happen? Then you would be in the position of enemy to your parents. Even though you became an enemy to your parents, they would have to continue to love you. In that case your parents are in the most miserable situation. If they have other enemies, your parents can cut him or her off and have nothing to do with them. But as for their children, they just keep loving them and cannot help but think of their welfare. That's what makes them more miserable and in agony. However unforgivable the things you have done, your parents would forgive you and would want to correct your mistakes and have you return to their bosom. If your love towards your parents has changed while theirs toward you has never changed, then which is more valuable? Your parents' love is more valuable.

Rev. Sun Myung Moon

Statements in Support of Jesus' Humanity

"Jesus is God!"—should Christians say that? The question is one which professional theologians do not find much difficulty in answering. Their answer must be that no statement of Christian faith produced in the first five centuries as carrying authority does say it... What did the early Church say? Nothing in the New Testament urged men to say, "Jesus is God." "Jesus is Lord"—yes; that was the church's earliest battle cry. Lord—and Lord alone to be sure; but not, precisely, God. The New Testament records large claims made by Jesus; but even His enemies did not, as there recorded, accuse Him of more than making Himself out to be "equal with God." *—Dr. Erik Routley, Congregationalist Clergyman

Jesus was just as human as anyone else. If anything, Jesus was not less man but more. He was human the way God means us all to become human. We may even say that in a real sense he was the first fully human being.

*—Dr. Nels F.S. Ferre of Andover Newton Seminary

Man needs to become true man. Jesus Christ is true man. The finality of Christ is that he is Final Man. He is what every man was meant to be, and what man in his true humanity wants to be.

*—Dr. Dow Kirkpatrick, Methodist Minister

Parallels to Religious Persecution and Religious Freedoms

Nero hated Christians because of their high ethical standards and their obvious disapproval of the wantonness so common in a permissive society. Despots like Domitian thought of them as a threat to law and order because they placed obedience to God above loyalty to Caesar.

Unification Thought and Christian Theology p. 224

Historians have recognized two traditions of Christian philosophy behind the Declaration of Independence and the Constitution. On the one side were John Adams, John Hancock, and Roger Sherman raised in the Calvinist tradition. The Congregationalists of New England and the Presbyterians of the middle Atlantic states believed that since all men are corrupted by original sin, the less power an official has the less sin he can commit against his fellowman; from this come checks and balances. On the other side stand men no less pious. Thomas Jefferson, though often denounced from the pulpit, was connected with the Deists; he, with Franklin, thought that since man is created good he is endowed with certain inalienable rights. Political liberty is a right guaranteed by nature and nature's God.

Unification Thought and Christian Theology p. 242

*Participants at the 1965 theologians gathered at Lincoln College, Oxford, England

Life in the Kingdom of God

If you try to plant God's love in the heart of others and try to multiply that love, you will be a victor. If you find people who are already loved by God, doing things that are good in God's sight, you must serve and love them. If after doing that you do not get any crops, don't be discouraged; your hard work will be fruitful somewhere else. You will have merit if you work with your hands when the Kingdom of God is being built. After it is established, even if you live there, you'll have no merit, if it was built by other people.

Other Religions

The purpose of God is contrary to the purpose of evil. As God's providence was damned in the beginning, we have the hopeless direction of the present world as a result. To take countermeasures in such a fallen world, God made religions and asked for the followers of these religions to work under hardships and to follow the difficult course of the providence of God. By their choice, the followers of religions have sacrificed themselves for the purpose of goodness. Among the world religions, Christianity is the one closest to God's purpose; therefore, Jesus Christ gave himself as a sacrifice for others.

Rev. Sun Myung Moon

Church Answers Daily News Series

On January 12, Mr. Salonen issued an official statement in response to the *Daily News* series by John Cotter to the *News* and to each paper which carried any part of the series. The statement spoke to fourteen major points of contention with the article; each point has a one paragraph summary followed by a more detailed explanation. Included in *New Hope News* is each point and its one paragraph summary, with the full explanations printed for numbers 4, 9 and 12 to give readers a feel for the statement.

On November 30 to December 4, the New York *Daily News* published a five-part series on the Unification Church which contains many serious distortions. This statement is our initial response to the general themes developed by the *News*.

1. Freedom of Speech and Conscience
—No Mind Control.

The Unification Church encourages freedom of conscience and freedom of speech. Under no circumstances does it desire any control over the minds of its members; anything to the contrary would be considered ungodly and self-defeating.

2. Concern with God-centered Values and Love.

Whatever change ensues in a member results from being encouraged to live a God-centered life, to examine one's personal values more carefully, and to learn more about how to give and receive love with God and all human beings.

3. Importance of the Family.

Members of the Unification Church are not encouraged to abandon their families. To the contrary, members are encouraged to love their parents, respect parental love and understand the importance of the family as a building block of the ideal of the Kingdom of Heaven as envisioned in the Divine Principle.

4. Building the Strong and Helping the Weak.

The Church strongly encourages self esteem, self confidence, and self determination on the part of its members and leaders. No one is sought because he is expected to be a devoted follower out of guilt or weakness. On the other hand, no sincere person is turned away regardless of his particular problems or difficulties.

Strong members of American society and strong leaders of the Unification Church are important Church objectives. No one is forbidden from involvement with the Church or applying for membership, and so of course prospective members will include those who are weak, emotionally hurt, and suffering from guilt about mistakes they have made. Still others are inevitably some of America's million annual runaways. Unhappy people who are looking for assistance are certainly not rejected as hopeless sinners. Many of these have been helped greatly, others less so. Some remain within the Unification Church and prosper emotionally; others depart and remain lost souls floating elsewhere through society. An important contribution of the "weak" has often been to challenge the ability of our

Good and Evil

Ultimately, the basis of the definition of good and evil lies in yourself. Everything starts from you as an individual. If you are doing things for the sake of other people, you are defined as good. However beautiful a song you may sing for the people if you are doing that out of greed, out of jealousy of other people, you are not good. If you do things out of arrogance, out of pride in yourself, you are not quite doing things right. Arrogant people have nothing to do with goodness.

The very motivation of God creating man is for the sake of woman and woman for the sake of man. That being the truth, we can safely say that when we do things for the sake of other people, that is always defined as good.

Rev. Sun Myung Moon

Love

You can love yourself when your mind and body are in harmony with each other. If you love yourself when your mind and body are separated from each other, then your love is of no use. When your mind and body are united into one, then your love will be eternal and will be protected by God. Unity is the beginning point of love, and then love can come there. This is God's ideal. But unless God can find one whose stand is in accordance with His ideal, He cannot be happy at all.

Rev. Sun Myung Moon

Jesus

Jesus is the fruit of the truth—of God's Logos. He has attained the highest peak in the spiritual sense. Jesus said: "The Old Testament came about for me—everything and every word from God is for me." He said on another occasion, "I am the way, the truth and the life." The way is the truth and the truth is the way and life, too. The truth is something God exalts, while Satan is jealous of it. The truth belongs to God. God must love the law He has set up and He is going to love it throughout eternity. Then what must be the mission of the truth? The mission of the truth is to guide the people through the way. The Principle of Restoration is to connect all the ways trodden by the Old Testament Age saints, with the New Testament Age saints, through the present.

Persons like Jesus led a wonderful and good life. From his childhood he did not think he was born for only his own family, his tribe, or his nation. He knew he was born to save the whole world; thus he called himself the son of God. He had the definite idea that God was his Father and he, His son. Therefore, he was confident that God's love would abide in him forever. With this confidence he left a great example of divine love—even asking for forgiveness of his enemies who

put him on the cross. With this great love he influenced and moved the hearts of the Roman people who had once oppressed and persecuted him; and from then on, the Roman Empire came into the sphere of Christian culture, playing an important role.

If the people of the United States and the people of the whole world really know the theory of divine love, the whole world would be a world of goodness with every possible scientific achievement used for the good of the world, and where every man knows he is born for others and for the sake of the whole. That's why every man wants to do things for the public benefit, thus leaving good accomplishments after his death. You want to be thought good by others, but before being proud of yourself, you must be able to be proud of your friends, your group and so on—larger units of society. Then the people around you will be proud of you. If you are too proud of yourself, others will not like you. Always think that you see things, hear things, and experience things not for the sake of yourself, but for the sake of appreciation of the things you perceive. We must take the initiative to tear down the walls to reach out to others instead of waiting for others to reach in to us.

Rev. Sun Myung Moon

America

I know that God sent me here to America. I did not come here for the luxurious life in America. Not at all! I came to America not for my own purposes, but because God

sent me.

Christianity in Crisis p. 64

Does it seem strange that a man from Korea is initiating an American Youth movement for God? When you have a sick member of your family a doctor comes from outside of your house. If there is no one in America meeting your needs, there is no reason why someone from outside cannot fulfill that role. America belongs to those who love her most.

Christianity in Crisis p. 65

Somebody must begin, and begin now. Even under persecution somebody must begin. Someone must give himself up for the purpose of God and bring God back home. We must have our churches filled with fiery faith; we must create new homes where our families can be really happy and we must finally create a new society, a new spiritual nation where God can dwell. America must go beyond America!

Christianity in Crisis p. 65

I have tested whether this ideology will work. I have tested it in Korea and I was persecuted by three governments consecutively. There was no retreat. The Unification movement in Korea is immovable and invincible. We have won the victory.

Rev. Sun Myung Moon

Therefore, the most important goal is not solving all the problems of the world, but to find the self that is

not divided and struggling against itself. If God exists, He must show us the way to restore our original state. He must teach us to become ideal individuals.

Love

Love is something you inherit from your forefathers. In the West, you are blessed in marriage by a minister or sometimes by a person of high rank, such as a judge. But ideally your parents bless you in marriage, just as God would have blessed His children, Adam and Eve, when they reached maturity.

Rev. Sun Myung Moon

Jesus

Jesus proclaimed this very truth. He strove for the fulfillment of God's truth on earth. He came not to satisfy his nation's selfish purpose, but to achieve salvation for the entire world.

Christianity in Crisis p. 19

The example of Jesus Christ is the absolute standard for all mankind. Just imagine an entire nation composed of Jesus-like men. What would you call it? The kingdom of heaven on earth—it could be nothing less.

Christianity in Crisis p. 22

Individual Importance

A man who gives his life for his parents is a pious son. A man who gives his life for his king is a loyal subject. And a man who gives his life for all mankind is a saint.

Christianity in Crisis p. 20

I know that western culture is characterized by individualism. However, selfish individualism is doomed. Sacrificial individualism will blossom. Individuality in itself is good. God gave each one of us a unique way to serve. But individualism without God can only build castles on the sands of decay.

Christianity in Crisis p. 23

World Power

Being a public servant is something like being a person without anything you can claim as yours. Your everything, your whole being, is for the sake of this man and that man. People on both sides may have to think that what you have is theirs and they can get something out of you. Unless that takes place you cannot call yourself a good public servant. If you call yourself a public servant, that means that you have no share to claim as yours and yours will come last.

I love America more than your President does. I feel a responsibility for this nation. I would like to raise you up to be responsible leaders for the prosperity of America and the world. I know, God knows, the spirit world knows that no one has shed more tears and sweat nor toiled more than I have for this very America and the world today. Please look forward and hope for America. Promise America that you will be a real leader. You don't need political stature to become one.

Rev. Sun Myung Moon

church family to greater love and understanding.

But strong members of American society and strong leaders indeed are most important objectives of the Unification Church. The spiritual and moral corruption in our society can only be effectively opposed by morally strong men and women. We believe it is every individual's responsibility to make this a better world and that this can only be accomplished through hard work and sacrifice. We point to the example set by the first pilgrims and settlers in America. To this end we promote self esteem and self confidence. No one can be a pioneer without self-starting initiative and sense of purpose, and we teach that everyone has a unique, precious value in the eyes of God and is therefore of real individual worth quite apart from anyone else.

5. Evil and Fallacy of "Deprogramming."

"Deprogramming" is a farcical term applied to the brute force used by mercenary inquisitors to break Church members' spirit and compel public recantation of belief. Members of the Unification Church are not programmed in anything; therefore they cannot be "deprogrammed." "Deprogramming" is a euphemism for what in fact is a very inhuman process constituting a serious infringement on the rights of the Church as guaranteed by the First Amendment.

6. No Connection With Any Government

The Unification Church is not overtly or covertly connected with the South Korean government in any way whatsoever. Reverend Moon has never even met President Park or President Ford.

7. Unification Church Exists to Serve Others.

The Unification Church is not just another denomination. It seeks to strengthen the religious faith and commitment in the lives of all people in preparing for the Second Advent.

8. Reverend Moon: A Modern Prophet.

The Unification Church does not teach that Reverend Moon is God or the Messiah.

9. Reverend Moon: No Political Ambitions.

Reverend Moon has never sought personal power or office.

Reverend Moon has no desire to control any political leader or any government. He does have a strong desire for the leaders of people to have faith in God, to search for the meaning of what they do, and to act in accordance with what they believe God would have them do. The Unification Church is dedicated to preaching a consciousness of God among the nation's leaders and to encourage them to activate this consciousness.

As a missionary leader and evangelist, Reverend Moon cannot refrain from proclaiming all that he hopes he and his followers can do to raise this level of consciousness among political leaders. He would never submerge America to any single religious organization or individual. He seeks no personal political power.

10. Reverend Moon Has no Personal Wealth.

Reverend Moon is provided for by the Unification Church because he is the Church's spiritual leader and

international head.

11. Reverend Moon's Media Relations.

In order to give full time to the Unification Church movement and to avoid favoritism to any one journalist or medium Reverend Moon does not have press conferences or grant interviews.

12. Money Solicitation and Uses for Charity.

Members soliciting money for Unification Church activities are instructed in what to say about the various purposes to which the monies will be put. Some of it has gone for local charitable and community activities providing benefits for people far beyond Unification Church membership.

The assets of the Unification Church are used solely for the mission of the Church to spread the word of God and help others deepen their relationship with Him. In order to do this we maintain training facilities and residences for our members who function as full time missionaries.

Unification Church members are highly visible on the streets in most cities in America where we witness and invite the public to lectures and workshops. The Church has many public programs and rallies, and is always ready to explain its objectives to the public as it has already on numerous radio and TV shows and in many newspapers. In the New York area alone during the past two years, the Unification Church held a benefit at Marymount College in Tarrytown for the Volunteer Ambulance Corps of Tarrytown, a benefit at the United Nations General Assembly Hall and provided place, staging equipment, lighting and sound for a rock concert for the benefit of the Scarlets of Tarrytown (a children's athletic league). And at the Essex County Correction Center, Unification Church members held an Easter program, organized an arts and crafts shop for women inmates, provided an excursion to Great Adventure for women inmates and performed a song festival in the men's wing. Many performances have been held by the Korean Folk Ballet and Church song groups.

13. Member Service and Compensation.

Members who are missionaries are not paid wages, but receive all necessities.

14. Compliance with the Law.

The Unification Church will not knowingly violate any American Law or government regulation. As a nonprofit organization, it is accountable to federal and state tax authorities. No complaint has ever been filed by them against the Church.

New Hope News

January 19, 1976

Bicentennial
God Bless America
Committee



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News Release



May 3, 1976.

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"AMERICA THE BEAUTIFUL PROGRAM"

Over 1,000 young people will take to the streets in a clean-up program aimed at Manhattan and the Bronx during the month of May, it was announced today by the Bicentennial God Bless America Committee, at an opening ceremony on 138th Street and Third Avenue in the Bronx.

The "America the Beautiful Program" was initiated by the Reverend Sun Myung Moon, founder of the Bicentennial Committee. "We hope our example will inspire all American's to clean up our cities", said Neil A. Salonen, president of the Committee. "Taking responsibility ourselves for New York is the only way our city can ultimately be helped," he declared.

A clean-up crew of well-scrubbed, broom-carrying volunteers attended the ceremony dressed in white coveralls. After the ceremony, they began a clean sweep of the South Bronx. The trash collected from the streets will be put into garbage bags and deposited for later pick-up by the sanitation department.

The Bicentennial Committee has as its purpose to revive America's faith in God. As a high point of the Committee's program, Reverend Moon will speak at a Bicentennial God Bless America Festival in Yankee Stadium on June 1st. The Festival will be a celebration of international scope with all nationalities invited to participate in the celebration.

Some members of the Committee's Honorary Advisory Board from the South Bronx include: Ramon S. Velez, Councilman; Joseph Galiber, State Senator; Louis Nine, State Assemblyman; Carlos Noble, Exec. Director, Puerto Rican Community Development Corporation; Robert Garcia, State Senator; Armano Montano, State Assemblyman; Johnny E. Melendez, Exec. Director, Hunts Point Community Corporation.

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FOR IMMEDIATE RELEASE:

May 10, 1976

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REVEREND MOON ENCOURAGES INTERNATIONAL PARTICIPATION IN THE BICENTENNIAL

With 1500 full-time volunteers now on the streets of New York City, Reverend Sun Myung Moon's Bicentennial God Bless America Committee is getting ready for its Bicentennial Festival at Yankee Stadium on June 1.

The celebration, to feature Reverend Moon as principal speaker and a variety of performing groups, is expected to attract New York's many different ethnic groups who have been attending weekly banquets sponsored by the Committee. With songs from around the world by the New Hope Singers International and dancing by the Korean Folk Ballet, the God Bless America program has a distinctive international flavor.

In the keynote address to banquet guests, Neil A. Salonen, President of the Committee declares, "This is the year when we want to work side by side. Immigrants from every nation and native-born Americans, members of every church and all denominations and those without a church, have so much to celebrate because we are Americans and God has blessed this land."

"Many Americans are really inspired by the fact that an immigrant, Reverend Moon, is holding such a large celebration for America's Bicentennial," added Salonen. "Reverend Moon recognizes that the crisis of America is a crisis for the world and that there is a need for recommitment to the founding principles of this nation."

Furthermore many New Yorkers are heartened by the "America the Beautiful Program" through which over 1000 volunteers are cleaning the streets in Manhattan and the Bronx every morning during the month of May. The program was begun by Reverend Moon to restore confidence in New York as a great American city.

Other programs initiated by the Committee are Bicentennial musical salutes by "Sunburst," a folk-gospel band, and speaking appearances on television and radio by the Committee's key spokesmen.

In its statement of purpose, the Committee declares its goal of sparking a spiritual revolution by reviving America's faith in God. "America's greatest strength has been her faith in God. This is still the key to the goodness and the prosperity of our land. In our Bicentennial year let us fully celebrate the greatness of our heritage, but let us also rededicate ourselves to fulfilling it."

Besides leafletting by street volunteers, New Yorkers will be invited to participate in the Yankee Stadium Festival through television, radio, subway and commuter station advertising which begins May 10. Already the Committee reports that the public is showing a lot of enthusiasm about the patriotic spirit of the upcoming celebration.

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Moon's Sect Seeks to Build Support in the U.S. for South Korean Regime

By Ann Crittenden

A number of individuals and organizations connected with the Rev. Sun Myung Moon, the wealthy Korean industrialist and evangelist, have intimate ties with and have received assistance from the South Korean Government and the Korean Central Intelligence Agency, according to former Korean and American officials and former members of the Moon organization.

At the same time, the fast-growing Moon-affiliated groups have devoted much of their efforts to building support for the South Korean Government in the United States. These efforts have taken the form of intensive lobbying on Capitol Hill, attempts to influence prominent politicians, businessmen and com-

munity leaders, the developing of a dedicated group of followers from many countries who have pledged to fight in South Korea in the event of a war there and elaborate public relations campaigns attacking Communism and linking South Korea to patriotic American themes.

The maintenance of a favorable image in the United States is essential to the South Korea Government, which depends heavily on American political, financial and military support. Since World War II, South Korea has received \$12 billion in economic and military assistance from the United States, more than any other country except South Vietnam.

Since 1971, South Korea, whose leaders continue to express fear of attack from North Korea, has received almost \$2 billion in military aid alone. In addi-

tion, the United States maintains 40,000 troops and hundreds of nuclear weapons in South Korea, at a cost of \$500 million to \$600 million a year, by Pentagon calculations.

In this year's American foreign-aid budget, South Korea is scheduled to receive \$323 million in economic and military assistance, and the Administration is requesting \$431 million in various forms of assistance for the fiscal year 1977.

Representative Donald M. Fraser, Democrat of Minnesota, whose subcommittee on international organizations has been investigating the operations of the Korean C.I.A. in this country, plans to hold hearings next month on the Moon movement's political activities here. According to Mr. Fraser, and to a spokesman of the Justice Department, those activities are part of a broader picture of widespread South Korean attempts to influence the American political process.

It is open to interpretation whether these activities are legal or illegal, and whether some of the Moon groups have violated statutes governing the political activities of tax-exempt organizations or requiring registration as foreign agents. But enough evidence exists to raise questions in the minds of a number of government officials.

"We have received information which strongly suggests that certain persons and associations close to Sun Myung Moon have had a cooperative relationship with the Korean Government and Korean C.I.A.," Mr. Fraser says. "Our information shows a pattern of activity that raises serious questions as to the nature and purpose of Moon's various organizations."

For example, according to an American customs official, the United States Government has reason to believe that the South Korean Government may have provided Mr. Moon's associates with the use of diplomatic channels to bring funds from Japan and Korea into the United States. Also, a former South Korean diplomat has testified that Mr. Moon's closest companion in the United States has used top-level Korean Embassy communication lines to send messages from the United States to Korea.

A former high State Department official has also testified that the Korean Government has assisted one of Mr. Moon's foundations in beaming anti-Communism broadcasts into Southeast Asia.

Mr. Moon's central organization in the United States is the Unification Church, which is officially the Holy Spirit Association for the Unification of World Christianity. The church claims 30,000 members in the United States and 10 times that number each in Japan and South Korea.

The Unification Church's theology is loosely based on the Christian acceptance of Jesus as the savior, with the second coming of Christ to be in Korea. Mr. Moon's followers believe that he is

not only sinless, but is actually the new messiah. He has neither explicitly confirmed nor denied his belief in this. The church maintains that with the second advent mankind will become one united family, dedicated to the elimination of evil and the establishment of the kingdom of heaven.

Members of the church in the United States have also established the Freedom Leadership Foundation, which conducts political propaganda activities in Washington and the Korean Cultural and Freedom Foundation, also in Washington, which is devoted to improving the image of South Korea in the United States.

The leaders of both organization are Unification Church members as are almost all the members of the Freedom Leadership Foundation, and both organizations also have links with the South Korean Government or its C.I.A.

In addition, Mr. Moon's organizations, including the church and the overtly political International Federation for Victory Over Communism, have received financial support from such Japanese ultrarightists as Ryoichi Sasagawa and Yoshio Kodama, the power broker who has been implicated in the Lockheed scandals in Japan.

The exact nature of Mr. Moon's relationship with the authoritarian regime of President Park Chung Hee is still shrouded in mystery. By one hypothesis, Mr. Moon's Unification Church began as an independent movement, but was subsequently put to use by the Korean President, and receives favors in return. By another hypothesis, the Moon-related organizations, however they began, are now in effect direct tools of President Park, who controls every aspect of Korean public life, and are controlled or guided by Korean secret agents.

Lieut. Col. Bo Hi Pak, Mr. Moon's translator and closest associate, maintains that "there is no common line between our movement and the office of the President of Korea."

"In no case are they trying to use us or exploit us or are we trying to use them," he said.

American authorities seem inclined to take Colonel Pak at his word, for a number of reasons. According to several Congressional staff members, Congress is particularly wary of seeming, by investigating his activities, to threaten Mr. Moon's right to religious expression under the Constitution's First Amendment.

A spokesman for the Justice Department, which is responsible for enforcing a number of statutes requiring foreign agents to register as such, insists that the department has seen no evidence directly linking Mr. Moon or Colonel Pak to the Korean Government. Yet a former senior Government official alleges that such information did exist, in the form of an intelligence report that the State Department and the Justice Department's internal security division had in their possession





in the early 1970's. This was said to have placed Bo Hi Pak at a meeting with President Park in which they discussed ways of financing one of Colonel Pak's projects.

At that time the internal security division, under the direction of Robert C. Mardian, who was later convicted of conspiracy in connection with the Watergate cover-up, dropped an investigation into some of Colonel Pak's activities on the ground that "competent evidence" was missing.

No Investigations Under Way

Currently there are no official investigations of Moon-related political activities in this country, although various other aspects of South Korean activity in the United States are under Justice Department surveillance. According to Richard L. Thornburgh, assistant attorney general for the criminal division, the primary focus is on financial transactions between the South Korean Government and Korean nationals in the United States, and on the alleged bribery of two congressmen by Korean agents, although indictments in the bribery case are "a long way off," Mr. Thornburgh indicated.

The active political efforts of the Unification Church in the United States apparently date from 1969. At that time, according to several former members, Mr. Moon ordered Neil A. Salonen to found an anti-Communist movement here similar to the church's extensive anti-Communist programs in South Korea and Japan.

Mr. Salonen, who has been a leading member of the church since its arrival in this country in 1959, established the Freedom Leadership Foundation as a non-profit educational corporation. Mr. Salonen is the president of the Unification Church in America as well.

According to a statement made by Mr. Salonen to the Internal Revenue Service in 1974, the foundation has no relation to the Unification Church except

for the fact that the two organizations have some members, offices and directors in common.

Allen Tate Wood, president of the foundation in 1970 and active in the church until 1974, maintains, however, that the foundation was entirely funded by the church and was made up almost entirely of church members—a statement supported by several other former Moon followers.

The secretary general of the Freedom Leadership Foundation, Dan Fefferman, confirms that it "has been carried out almost exclusively by church members." He says that currently the subsidy provided by the church amounts to less than one-half of the foundation's budget. As for Mr. Moon's relationship to the foundation, Mr. Fefferman says that the organization simply consults with him from time to time.

Linda Anthenien of San Francisco, who was active in the church in northern California from 1968 through 1970, says that church members were expected to work for the foundation, although they were told never to mention their church affiliation while engaged in political activities.

Moreover, "in order to better present itself as a religion and more effectively influence the institutions of this country," Miss Anthenien says, the church changed its name in January 1971 from Unified Family to Unification Church.

Both Miss Anthenien and Mr. Wood, who is now a student at Rutgers University, say they left the church when they became disillusioned with its emphasis on political and material ends rather than spiritual ones.

One of the foundation's first projects was a biweekly anti-Communist newsletter called *The Rising Tide*, which is still published and circulated to 20,000 people. In the fall of 1969 and in 1970 the foundation conducted an intensive public-relations campaign against the American movement opposed to the war in Vietnam and in support of the

invasion of Cambodia. This campaign was conducted partly through an organization formed by members called American Youth for a Just Peace.

According to Mr. Wood, who helped direct these activities, eight Unification Church members and four nonmembers were rewarded for their work with 15-day trips to South Vietnam and Cambodia as guests of those countries.

Several of these people, including Mr. Wood, then went on to visit the Moon organizations in Japan and South Korea, where they were given a tour of the Korean C.I.A. building and told by church members in Seoul that the church wanted to "make friends" with the intelligence agency.

According to Mr. Wood, "The American movement's strategy at that time was to make President Park feel that Moon was his greatest ally, not a threat. Moon told us that our whole goal in America was to identify Park's goals and then serve them."

In 1973 and 1974 Mr. Moon organized a media campaign of support for the beleaguered President Richard M. Nixon, spending \$72,000 in the effort, according to church statements. Full-page advertisements were placed in American newspapers, telling Americans that God had chosen Mr. Nixon to be President, and that therefore only God had the authority to dismiss him. In December 1973, some 1,500 Moon followers were ordered to Washington from all over the country to demonstrate against impeachment of the President.

Subsequently, Mr. Moon was invited to a White House prayer breakfast and to a private 30-minute session with the President. Mr. Wood states that Charles Colson, then a special assistant to the President, also influenced several private individuals to make contributions of a few thousand dollars to American Youth for a Just Peace.

Mr. Colson, who was also later convicted in the Watergate case, confirmed this, noting that the Moonist "peace

group" had cooperated with the "youth people" in the White House in their support of the war effort. "So I recommended their cause to some friends who had been helping us," he said, stressing, however, that he did not know that the group had any ties with Mr. Moon.

Mr. Fefferman denies that the foundation conducts any lobbying activities, although he confirms that the Unification Church does have an active program on Capitol Hill, maintaining a "liaison with Congress."

Legislators Cultivated

According to an active church member who prefers to remain anonymous, this effort is conducted by 50 church members at a time, who visit Washington from all parts of the country. Each is given a list of members of Congress to cultivate, first by befriending and offering help to their staffs, and eventually by inviting the legislators to a suite in the Washington Hilton Hotel, where dinner, films and a talk on Mr. Moon's religious and anti-Communist views are presented.

The lobbying procedure, according to this woman and others, was first taught to church members by a group of Japanese "Moonies" who had experience in lobbying in the Japanese Parliament.

"We were told to be somewhat vague when dealing with the Capitol Hill contacts in order to protect our presence there, but we were to try to influence our contacts to support Moon and South Korea," says Ann Gordon, a northern California woman in her late 20's who left the church in October 1975 after being "deprogrammed."

The Unification Church's efforts to influence the American political process are not confined to Washington. In January and March of this year two prominent members of the church, Daikan K. Ohnuki and Michael McDermott, attempted to see Laurance S. Rockefeller at his office at the Rockefeller Brothers Fund in New York. On both occasions they brought gifts.

According to Yorke Allen, Jr., the staff member who received them, Mr. Ohnuki commented that, in view of the possibility that Vice President Rockefeller might become President of the United States, he might find the services of the church useful. The offer and gifts were politely rejected, according to Mr. Allen.

Neither Mr. McDermott nor Mr. Ohnuki could be reached for comment.

Numerous other wealthy businessmen have been approached by the Moon organization throughout the country, and a series of elaborate banquets have been held in recent months in New York and Washington for prominent community and ethnic-group leaders. The banquets featured traditional Korean and American songs and dancing, and an inspirational, patriotic message.

Several former members of the church say that they were taught that they should be willing to die for the movement and for South Korea. They said South Korea was portrayed in Mr. Moon's theology as the Adam country, to be saved by Lucifer, the United States, from Satan, or North Korean Communism, which was termed the center of worldwide Communism. "It was obvious that to die for South Korea would be the greatest

thing you could do," says Miss Gordon.

Last year, according to Miss Gordon and others, 50 to 100 American followers and hundreds of supporters of other nationalities were flown by Mr. Moon from the United States to South Korea where they participated in a mass rally and pledged to die on the front lines if war ever broke out between North and South Korea.

Michael Runyon, official spokesman for the Unification Church in America, said yesterday that the church had no lobbying groups.

"We have a ministry on Capitol Hill, we witness to Christ and try to awaken the Judeo-Christian conscience of members of Congress," he said. "We try to bring God into government."

Mr. Runyon denied that support for South Korea was tied in with this work.

"It's a case of people coming together to fight a common foe," he said. "It's very important to the freedom-loving nations of Asia" to support South Korea.

Both the Unification Church and the Freedom Leadership Foundation are tax exempt, the church because it is a religious organization and the foundation because it is registered as a non-profit educational organization.

Section 501c3 of the Internal Revenue Code says that organizations formed exclusively for religious, charitable, or educational purposes cannot maintain their tax-exempt status if they devote a "substantial" part of their activities to carrying on propaganda or otherwise attempting to influence legislation, or if they intervene in any political campaign.

According to a spokesman for the Internal Revenue Service, the term "substantial" has never been precisely defined. The law in this area, he added, is "awfully cloudy." He refused to say whether the tax-exempt status of any of the Moon organizations was being investigated, noting that I.R.S. policy forbids discussing the audit of any return.

If Mr. Moon's political activity in this country is hidden in shadows, his allegiance in South Korea is completely open. It has been apparent for several years that the multi-millionaire industrialist, who has interests in gun factories, ginseng products and titanium, pharmaceuticals and stone works companies, and his cult both enjoy the special favor of the Park Government.

The businesses have thrived despite strict Government control of all foreign travel, foreign-exchange privileges, import licensing, and franchising. The South Korean Government reportedly gave a Moon company the right to build a factory for the exclusive manufacture in South Korea of M-16 rifles, under license from Colt Industries, as part of the American program of military assistance to South Korea.

When asked about this contract, a spokesman for Colt confirmed that the rifle was being manufactured under license in South Korea, but said that the terms of the agreement, at the insistence of the Korean Government, forbade revealing the name of the Korean licensee.

Allen Wood said that when he was the head of the Unification Church in Maryland in the early 1970's Mr. Moon asked his group to sell shotguns door-to-door. One of the members then told him that she did not think that would be well-received in this country, Mr. Wood said.

Although a South Korea Presidential decree forbids all public political demonstrations, Moon-related groups have held a number of giant rallies, including a gathering of 1.2 million people in Seoul last year.

Mr. Moon also operates, through the Unification Church-controlled International Federation for Victory Over Communism, an anti-Communist indoctrination school for Korean Government employees, although in South Korea the C.I.A. is explicitly in charge of "internal propaganda and anti-Communist indoctrination."

Diplomatic Channels used

It has been confirmed that individuals in the Unification Church in the United States are able to bring money into this country through diplomatic channels. Sang Ik Choi, a leading organizer and fund-raiser for the church, told an American businessman recently that the organization was growing so fast and spending so much money in the United States that it had to bring funds in from abroad, some through diplomatic means.

According to a former embassy official, Jai Hyon Lee, at least three American secretaries in the South Korean Embassy were hired in the early 1970's upon the recommendation of the Freedom Leadership Foundation, of which Mr. Moon is "founder and chairman of the board." Mr. Lee has testified that the foundation furnished the names of prospective employees at the request of the embassy's C.I.A. agents.

Mr. Moon's most direct links with the South Korean regime seem to run through Colonel Pak, who is Mr. Moon's translator and constant traveling companion. Colonel Pak, who spent 14 years in the Korean Army, was a military attaché in Washington. He is also founder and head of the Korean Cultural and Freedom Foundation, a Washington-based non-profit and tax-exempt organization. Its most prominent activities are sponsorship of the Little Angels of Korea, a children's dance troupe, and of a Children's Relief Fund for needy children in Southeast Asia.

Colonel Pak maintains that there are no official ties between his cultural foundation and the Unification Church, except that he is currently devoting full time to working for the church, and that three members of the board of his foundation are church members.

But the Little Angels, who have performed as officially endorsed representatives of the Park Government, were organized by Mr. Moon, at an expense of millions of dollars, he has said, to win influence among world leaders for his movement.

And in 1972 Colonel Pak filed tax-exempt income tax returns as president of both the cultural foundation and the Unification Church of McLean, Va. The next year, in the foundation's tax-exemption form, he stated that the organization was not "related through common membership, governing bodies, trustees, officers, etc., to any other exempt or non-exempt organization," although he himself headed the Virginia church, and roughly half the foundation's board at that time was made up of church members.

Robert Roland, a United Airlines pilot and an acquaintance of Colonel Pak's

during the colonel's Washington days, says that the colonel told him that as assistant military attaché at the South Korean Embassy, his duties were to act as a liaison between Korean intelligence and the United States intelligence agencies. At that time Colonel Pak was already a devoted Moon follower and, according to Mr. Roland, was having problems with his superiors for spending so much time working for Mr. Moon.

Colonel Pak concedes he knew Mr. Roland, but says that the allegation of a Korean C.I.A. link is "absolutely false, 1,000 percent wrong."

Backing From Ambassador

In 1964 Colonel Pak left government service to establish the cultural foundation, which he says was conceived by the late President Dwight D. Eisenhower and the late Yang You Chan, a former South Korean ambassador to the United States. When Colonel Pak resigned, Mr. Yang reportedly wrote to a number of top Korean officials to the effect that the colonel could be of greater service to his country by generating good will and friendship with the United States through the means of a private foundation.

The first honorary chairman of the cultural foundation was Kim John Pil, founder of the Korean C.I.A., an associate of Yoshio Kodama and, from 1971 until last December, Prime Minister of South Korea.

Some six years after his departure from the Korean Embassy, Colonel Pak still apparently had access to the embassy's highest communications channels, according to a statement by Jai Hyon Lee, chief cultural and information officer of the embassy from 1970 until 1973, who defected to the United States in 1973 when he could no longer support the increasing authoritarianism of the Park Government.

In 1970 or 1971 the Korean Ambassador, Kim Dong Jo, in Mr. Lee's pres-

ence, approved the sending of a message from Colonel Pak to Seoul through a cable channel that went only to the President, the Foreign Minister, or the head of the Korean C.I.A.

And a former American Government official recently told the Fraser subcommittee in executive session that he had seen an intelligence report identifying Colonel Pak as one of a group of individuals, including President Park, at a meeting in the Presidential mansion in connection with raising money for a cultural foundation project, the Radio of Free Asia.

Subsequently, according to this official, in October 1970, President Park sent out a letter, on official Korean Government stationery, to at least 60,000 prominent Americans soliciting contributions for the radio project, whose Washington-produced anti-Communist broadcasts were beamed to the Communist nations of Asia.

The letter, which also stated that the South Korean Government was leasing its broadcasting facilities to Radio of Free Asia, and the intelligence report prompted the State Department in December 1970 to ask the Justice Department to investigate whether the cultural foundation was indeed a private American organization or an agent of the Park Government, and as such in violation of the Foreign Agents Registration Act, which requires all agents to register with the Attorney General.

The act, which imposes severe criminal sanctions for failure to comply, defines an "agent of a foreign principal" broadly, to include any person who acts "at the order, request or under the direction or control, of a foreign principal or of a person any of whose activities are directly or indirectly supervised, directed, controlled, financed, or subsidized in whole or in major part by a foreign principal."

It further defines as a foreign agent



anyone who engages within the United States in political activities for or in the interests of such foreign principal" or who "solicits, collects, disburses, or dispenses contributions, loans, money" for a foreign principal.

Persons engaged solely in religious pursuits are exempt from the registration requirement, unless they engage in political activities. These, according to a Justice Department spokesman, are defined broadly to include the dissemination of political propaganda, or attempts to influence the formulation of American policy.

In July of 1971, in response to a State Department request, the Justice Department agreed that the evidence suggested that Radio of Free Asia was "acting under the direction of and control of the Korean Government," as the Justice Department memorandum put it, and an investigation was undertaken.

On March 16, 1972, the Justice Department advised the State Department that the "allegations could not be confirmed by competent evidence," and the case was dropped. Soon after, the foundation discontinued the broadcasts from Seoul.

According to a spokesman for the Justice Department, there have been no investigations of any persons or organization connected with Mr. Moon since that incident for violations of the Foreign Agents Registration Act, and there are no reports in the files of the case directly linking Mr. Moon or Colonel Pak with President Park or any other South Korean Government official.

The spokesman said he could shed no light on why the earlier investigation had been fruitless, because virtually all the members of the internal security division at that time had since left the department.

The Justice Department's concern about South Korean political maneuvering in the United States is currently focused not so much on Mr. Moon as on the activities of the Korean diplomatic community here, which has allegedly been involved in attempts to influence American politicians and to intimidate and silence Korean émigrés who are critical of the Park regime.

In the summer of 1974, for example, a member of the South Korean National Assembly offered, through John E. Nidecker, a Presidential aide, to contribute to any Congressional election campaign selected by the White House. The offer was refused, according to Mr. Nidecker, now a Washington consultant.

Title 18, Section 613 of the United States Criminal Code makes it a crime for any foreign national to contribute to any candidate for political office in this country.

Jai Hyon Lee, a 20-year veteran of the Korean civil service, who is now a professor of journalism at Western Illinois University, states that in the embassy in 1970 or 1971 he saw Ambassador Kim, who later became Foreign Minister stuffing \$100 bills into an attaché case. When asked where he was going, Mr. Kim said, "To the Capitol," according to Mr. Lee.

Last September, the South Korean Consulate in Los Angeles covertly organized a fund-raising dinner for Senator John V. Tunney, who had not been particularly sympathetic to Korean-aid bills in the past. According to a member of

the California Democrat's staff, his office canceled the event when it found out the consulate was arranging it.

Chun Kang, in the consulate's cultural and information office, said that the counsel general's secretary had made the arrangements for the dinner. But when asked about the affair, the secretary said that she had not arranged it, that she thought it had been arranged by the city, and that she did not remember a thing about it. Asked again, Mr. Kang said, "We don't remember who arranged it."

Key Activities in New York

Much of the Moon organization's current expenditures in this country are concentrated in New York City. The church is spending more than \$1 million, according to Colonel Pak, preparing for its "God Bless America" rally in the

Yankee Stadium on June 1.

The church also announced the purchase of the New Yorker Hotel in Manhattan for "more than \$5 million." Colonel Pak confirmed that some of the money to buy the building had come from the overseas churches.

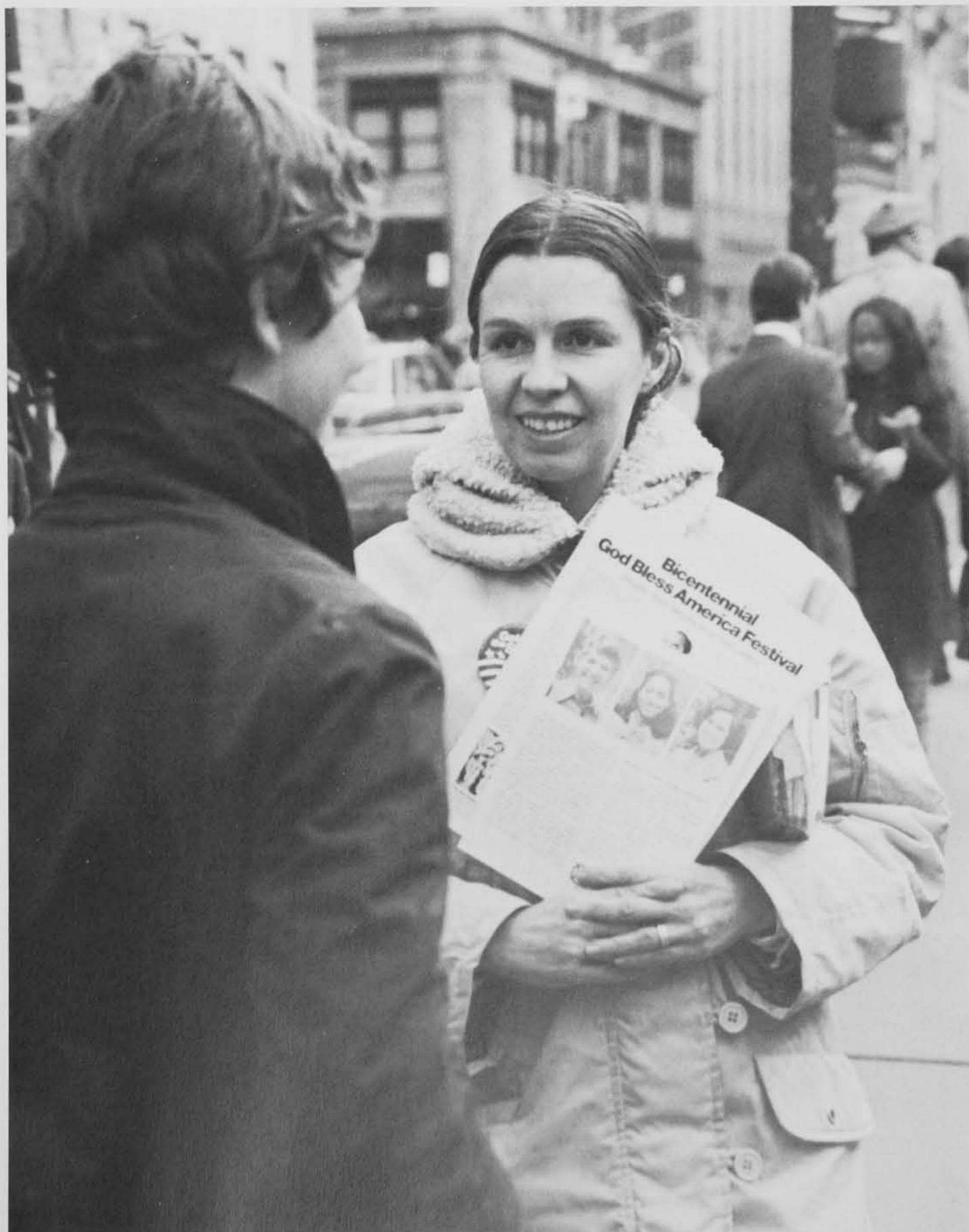
Last year Mr. Moon told Miss Gordon that income from the worldwide churches and his many businesses amounted to \$60 million.

According to Colonel Pak and other Koreans here the South Korean Government now is as eager to prove that it has no connections with the Moon organization as the organization is eager to demonstrate that it is a purely spiritual movement. Colonel Pak was asked why the Korean Government would take such a stance particularly in view of the fact that, as the colonel himself conceded,

the regime was pleased with the Moon movement's aggressive anti-Communism. He indicated that the Government did not want to antagonize the traditional Christian churches in Korea by identifying too closely with their rival.

However, a former Korean embassy official, who asked to remain anonymous, said that the Korean Government had been embarrassed by press hints of an affiliation between the Park regime and the church, and had ordered the embassy staff to avoid overt contact with Moon associates. "It doesn't matter to Colonel Pak," he added. "He knows the ambassador is only a pygmy. He would rather deal with the President directly."

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THE DAILY NEWS

A Gannett Westchester Newspaper Serving The Tarrytowns and Irvington

May 27, 1976

Through war, Watergate, Moon supported Nixon

By BARBARA ROSS
Staff Writer

When Richard Nixon lit the White House Christmas Tree in December, 1973, reporters noted that the National Park Service gave front-row seats to Nixon supporters, most of whom were largely Sun Myung Moon followers.

What the reporters didn't know, according to former Moon disciple Ann Gordon, is that the White House asked Moon to get those young adults there. Within 24 hours of that request, she says, Moon had about 1,200 of his disciples traveling toward the capital to join others there for the tree lighting.

The tree-lighting ceremony, where the Moonies stood for hours in the cold waiting for the President to greet them personally, occurred at a time when Moon was touring the U.S. and taking out newspaper ads supporting the President, then in the throes of Watergate.

Former Moonie Allen Tate Wood of Princeton, N.J., recalls the White House ties to Moon. In the spring of 1970, Wood says, he was president of the Freedom Leadership Foundation (FLF), a Moon organization whose members were almost the entire staff of the ostensibly independent American Youth for a Just Peace (AYJP).

WOOD SAYS that Charles Colson, who was then counsel to the President and who later pleaded guilty to obstruction of justice in the Watergate scandal that engulfed the White House, arranged for \$4,500 in donations to the Just Peace group. AYJP was chaired at that time by a man with no ties to Moon: Charles Stephens, the Somers Republican who lost a 1974 congressional race to Richard Ottinger.

Wood says the money Colson raised was spent on newspaper ads denouncing the Cooper-Church amendment, which limited U.S. involvement in Cambodia. The ads also appealed for money for AYJP.

The ads appeared a few days after students were killed on the Kent State and Jackson State campuses. Colleges around the country closed at the time to protest the deaths and the invasion of Cambodia.

Gary Jarmon, then an FLF leader and now an inactive member of Unification Church, said the money raised by those ads enabled AYJP to operate for a year.

It also brought the Moonies' work to the attention of the South Vietnamese and Cambodian governments, which paid for an AYJP-FLF trip to Asia that summer.

AS A SEPARATE entity, FLF got off the ground in mid-1971, Jarmon said, after the campuses cooled down.

In the early days, he continued, 99 per cent of the Freedom Leadership Fund's budget was provided by Unification Church. In 1971, FLF attracted support from conservatives like broadcaster Fulton Lewis, who allowed the Moonies to use his fund-raising list, Jarmon explained.

He said Lewis was instrumental in helping FLF form a "Committee for Responsible Dialogue" which provided campuses with conservative speakers free of charge.

Although the committee had an impressive list of speakers, Jarmon continued, Stephens and Neil Salonen gave most of the pro-Administration talks, usually to students in the Washington area. (Salonen succeeded Wood as FLF President in November, 1970, and is also president of Unification Church.)

Jarmon said the White House also provided a National Security Council staffer Dolph Droge to make a few appearances under the committee's banner. Droge, an NSC specialist on Vietnam for six years and now with ACTION (the umbrella agency for the Peace Corps and Vista), was a "very entertaining, very effective speaker used extensively for the Nixon administration" in behalf of its Vietnam policy, Jarmon said.

RELATIONS COOLED between the White House and Moon's Freedom Leadership Foundation in the fall of 1971, after Nixon announced his plans to visit China.

In fact, when Nixon returned from China, FLF members demonstrated against him at Dulles Airport in Washington, but they were quickly hustled out by security police.

FLF, in its newspaper, "The Rising Tide," charged that Nixon's handshake with Communist China, his detente with the Soviets and his announcement in 1972 that U.S. troops would be out of Vietnam by Christmas were all indicative of a diminishing U.S. commitment to South Korea and Taiwan.

According to Wood, Moon made an about-face on Nixon in the fall of 1973 after Moon returned from a two-week visit to Japan and Korea.

Shortly afterward, the Watergate ads appeared to urge Americans to "love, unite and support" their president.

Miss Gordon, who now lives in the San Francisco Bay area, said Moon told church leaders he changed his mind about Nixon after learning that the former President warned China's Mao Tse-Tung about Soviet missiles gath-

ering on his border. Moon said this kept Mao from joining North Korean Premier Kim Il Sung in plans to invade South Korea.

NIXON SHOWED his thanks with the personal appearance at Christmas and on Feb. 1, 1974, when he met with Moon for a few minutes in the White House.

According to Sung Chun Nam, a South Korean journalist living in Virginia, South Korean embassy officials in Washington also boasted of how Moon got access to Nixon in order to advance President Park Chung Hee's "economic revitalization program." (South Korea then had a bad trade deficit and had recently taken over regulation of the economy through an Office of Monopoly.)

Former State Department Korean Desk officer Donald Ranard recalls how in early 1974 the White House interceded in Moon's behalf when Presidential aide Bruce Herschensohn asked the State Department to fund a tour of China by the Little Angels, a Korean folk ballet dance troupe founded by Moon and managed by the Korean Cultural and Freedom Foundation.

According to Ranard, state officials denied the funding request because of the animosity between Korea and Communist China.

HOWEVER, HE ADDS, Herschensohn was not aware when he made the request that the Little Angels are Korean children. The White House was accustomed to dealing with clean-cut American representatives of Moon's group, he says.

Ranard said this incident confirmed his feeling that the White House "neither knew nor cared" that Moon's group was trying to use Nixon to its own advantage.

In August, 1974, a week before Nixon resigned, Moon discussed his pro-Nixon advertising campaign with Unification leaders in Tarrytown. According to a printed copy of his speech, which was not widely distributed, he said that "even before I made the Watergate statement, I had known that Nixon was wrong."

However, he added, "What President Nixon did is just nothing" compared with U.S. CIA activities abroad.

"What if by the wiretapping he found that in the Democratic Party they were using money coming through channels of Communist background and he had discovered and disclosed it?... Then you could have praised him, long recording his name as the most influential and famous President of all."

Courtesy, The Daily News, Tarrytown, N.Y.

THE DAILY NEWS

A Gannett Westchester Newspaper Serving The Tarrytowns and Irvington

May 27, 1976

Moon stadium rally seen as effort to get members

Next Tuesday, Sun Myung Moon will appear in Yankee Stadium before a maximum crowd of 60,000. To attract them, he's spent an estimated one million dollars.

Why? What does this controversial figure hope to gain?

According to literature distributed by Moon's God Bless America Committee, Moon wants to celebrate America's Bicentennial and to spark a "spiritual revolution (in the U.S.) and actually create 'One Nation Under God.'"

However, there's more to Yankee Stadium than that, according to Moon critics.

They say Moon hopes the Bronx rally and his subsequent 50 state speaking tour will attract followers to shore up his American movement, which is losing members. To stay afloat economically, Unification depends on its members, but some say Moon wants to expand the fold in order to build a political base in the U.S.

Some South Koreans here say Moon will personally benefit from the exposure.

AT A RECENT press conference announcing the U.S. tour, Unification Church President Neil Salonen acknowledged that one of the desired side effects of Moon's Bicentennial effort will be the recruitment of more members for the American church.

That's what happened after Moon's 1974 Madison Square Garden appearance, Salonen said, but, he added, increasing membership is not the primary purpose for the Yankee Stadium rally.

How many followers does Unification have? Even church officials don't agree.

Last summer, a church spokesman said the group has 4,000 full-time members. A few days later Salonen put the figure at 7,000.

However, at a church meeting last year membership was said to be as low as 2,500.

Approximately 25 percent of these full-time members are foreigners, according to official immigration figures, and these Moonies face deportation proceedings if Unification loses its court battle to get their visa status changed.

IF THAT HAPPENS, Moon's proselytizing and fundraising ranks would drop in the U.S., and Unification depends on its members for its economic health.

Salonen said that 90 to 95 percent of Unification's U.S. income is earned by members who either sell flowers, tea, and candles on the streets, or work for church-owned and -operated businesses,

such as a delicatessen on the West Coast and a jewelry business in the east.

Church members keep local centers self-supporting, Salonen explains, and contribute to the national organization's budget, which he estimated to have been \$12 million in 1975.

Their efforts, he continued, also helps Unification pay taxes and monthly mortgage payments on more than \$10 million worth of property. (Unification's total real estate holdings in the U.S. are worth about \$14 million, according to Salonen, and Unification's equity amounts to roughly \$4 million. These figures do not include Unification's recent \$5 million purchase of the New Yorker Hotel in Manhattan.)

Ex-Moonies and others call the Yankee Stadium rally another part of Moon's plan to attain political power.

"MY DREAM is to organize a Christian political party including the Protestant denominations, Catholics and all the religious sects," Moon told Unification Church directors in 1973. "Then the Communist power will be helpless before ours."

"If the U.S. continues its corruption," he said, "and we find among the senators and congressmen no one really usable for our purposes, we can make senators and congressmen out of our members."

"We must have an automatic theocracy to rule the world," Moon declared, adding: "The separation between religion and politics is what Satan likes most."

Those fighting Moon say what frightens them most is Moon's ability to move followers around the country. He has the potential voting force to sway congressional and local elections, they say, if he gets hundreds of members registered in one spot. The critics note that Moon is aided by the recent Supreme Court decision supporting 30-day residency requirements for voting.

ROBERT WILSON, Unification's Director of Properties in New York, said this fear is based on the false assumption that Unification will tell its members how to vote and they will all obey.

"It just isn't true," he said in March, when 76 Moonies registered to vote in order to participate in the Tarrytown elections.

Yet, at the request of Unification officials, not one church member cast a ballot in Tarrytown.

Some Koreans in the New York and Washington, D.C. areas say Moon can increase his wealth by the exposure he will receive from the Yankee Stadium



rally. They say Moon's recently acquired prestige in the U.S. has enabled him to expand his industrial empire in South Korea, where government support is essential for a successful business operation and where Moon is said to have close ties with the government.

According to these sources, Moon's February, 1974 meeting with former President Richard Nixon greatly boosted Moon's image in South Korea, where many Koreans are said to think Moon the best of friends with the former president. The Korean press is restricted by censorship from correcting that image, which has been created in part by a widely distributed picture of Nixon and the 56-year-old Moon.

DURING MOON'S 1974 tour of the U.S., Moon also collected all kinds of mayoral proclamations and letters of support from businessmen, ministers and others. Unification reproduced these in a glossy booklet.

Moon explained how the documents are useful to the movement in a March, 1974, speech: The support "will lift our movement to the pinnacle" in "the shortest possible time" because those who signed them "are lending us the entire weight of their names."

Estimates of Moon's personal wealth vary from \$10 million to \$16 million, but according to former Moonie Ann Gordon of California, Moon boasted recently that he's worth closer to \$60 million.

Unification officials do not put a figure on Moon's wealth; they say that he draws no salary and only some expense money from the church.

Moon owns a titanium firm, an air rifle manufacturer, and a pharmaceutical company in South Korea. His Tong Il Industries based outside Seoul has a capitalization of \$500,000 (255 million won, the South Korean unit of currency)

and employs 335 people, according to the U.S. Commerce Department.

Unification Church says the proceeds from these firms are given to the Korean branch of Moon's international organization. Unification's American branch pays for Moon's personal expenses here, Salonen says.

FOR UNIFICATION, the road to Yankee Stadium has been bumpy this year:

—The Yankees asked twice that the stadium management cancel its contract with Moon (the ball players are worried that their grass turf will be destroyed).

—The American Revolution Bicentennial Commission withdrew permission in April for Unification to use the official Bicentennial logo on its God Bless America literature.

—The Moonies raising money for the rally have been thrown out of several American cities for peddling without licenses. In some cases, they were denied licenses.

Undaunted, Moon's cheerful legion has been scurrying around New York City putting up posters, taking down posters (when nearby residents complained), singing in hospitals and schools to garner support and sweeping the streets of the South Bronx.

Next Tuesday, though, they'll meet a new barrage of opposition when parents, ex-Moonies, New York ministers and others will picket in protest.

Those who want a good view are advised by Unification to get to the stadium early. The program, which includes Moon, the Little Angels Korean Folk Ballet, New Hope Singers International, and Moon's remake of the New York City Symphony, is to start at 7 p.m. Admission is free.

—Ross

Courtesy, The Daily News, Tarrytown, N.Y.

The New York Times Magazine

May 30, 1976/Section 6



**GETTING HIGH ON
SUN MOON**
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The pull of Sun Moon

Thousands of young Americans believe he has led them to truth and love. Hundreds of parents have formed a national organization to get back their children.

By Berkeley Rice

This Tuesday evening, God willing, and perhaps helping, the Rev. Sun Myung Moon will join such illustrious ancestors as Babe Ruth, Joe Louis, Johnny Unitas, Pope Paul VI, and Billy Graham as a featured performer at Yankee Stadium. Over the past few weeks New Yorkers have grown accustomed to Moon's face smiling at them from thousands of leaflets handed out by cheerful young "Moonies." The leaflets, posters, and radio and TV ads invite everyone to attend Moon's Bicentennial God Bless America Festival. Moon hopes to draw 200,000 people to the stadium (even though it will hold only 60,000). Those who get in will be treated to a rousing revival meeting, with classical fan dances by the Korean Folk Ballet, inspiring songs by Moon's New Hope Singers, and a lengthy, energetic speech in Korean by Moon. The leaders of Moon's Unification Church say the rally will promote the spiritual significance of the Bicentennial, and help "restore confidence in the American dream." But it will also celebrate the Second Coming of the millionaire-evangelist who proclaims himself the new Messiah.

In a country whose young tripped out on radical politics or drugs in the 60's, religious cults seem to be the opiate of the 70's. Several are prospering but Sun Moon's Unification Church is by far the hottest—and most controversial. It now claims 30,000 followers, 5,000 members, has fund-raising and recruiting centers at 100 American cities and college campuses and takes in more than \$10 million a year in donations and sales from solicitations.

To many anguished parents who have lost their children to him, however, this new Messiah is a spiritual fraud, a devil who enslaves young Americans by means of brainwashing and mind control. Parents have tried to rescue or kidnap their sons and daughters from his communes, but often the kids can't be found, or refuse to come home.

The Moon phenomenon, his Moonies and the controversy they have caused are exemplified by the struggle of Mr. and Mrs. Elton Helander, of Guilford, Conn., who have been fighting the church since their daughter Wendy joined it two years ago, at age 18. Until then Wendy had led a well-rounded and unremarkable life. She was pretty, healthy and bright enough to complete high school in three and a half years, with time to spare for cheerleading, skiing and sewing. "She had so much to offer," says her mother, "and her morals were so good. She was death against drugs and sex and anything like that." As a college freshman, she seemed a bit "confused" to her mother, perhaps

because she became interested in such exotic notions as meditation and Eastern philosophy. Wendy later described herself that fall as an idealist, troubled by the suffering and violence in the world, and searching for a "meaningful life."

Approached by Moon's campus recruiters, Wendy attended a Unification weekend in Maine, where the members "radiated so much love, so much warmth" that she soon decided her search had ended. She called her mother breathlessly to ask if she had heard the "good news."

"What good news?" asked Mrs. Helander.

"That there is a new Messiah on this Earth," said Wendy.

When she came home at Christmas, her mother found her troubled. "She cried a good deal of the time, and yet she was telling me how happy she was." About that time, Wendy gave away many of her cherished possessions to fellow members of what she began calling "the Family." She dropped out of college, joining the church as a full-time member.

"I never had any questions," she said later. "It all made sense." It did not make sense to her parents, and eventually they abducted her from a church center and had her "deprogrammed" by Ted Patrick, a man who specializes in such treatment, to cure her of Moon's spell. It didn't work. She left home soon after, taking only a toothbrush, and returned to the fold. "I think the poor kid was afraid," said her mother. "They had her mind all along."

The Helanders brought suit against the Unification Church, which refused even to produce Wendy in court, because of the "trauma" she would suffer. At the trial, her lawyer argued that Wendy had not been brainwashed and was not under the church's control. "Her big crime," he told the court, "has been believing what she chooses to believe." Both sides produced members or ex-members who testified about their independence or lack of it. Both sides produced psychiatrists who argued about the state of Wendy's mind. The judge finally dismissed the case, ruling that the parents had not proved the church had exercised "control or restraint over her person."

The trial left no one happy. Mrs. Helander said, "Our daughter is not our daughter any more." Wendy said she still loved her parents, but no longer trusted them. She was right. Last fall, while visiting Wendy at a church training center, her parents took her for a walk near a back road. A car pulled up, and Wendy was shoved in and driven away. She was held captive for about three months, moved frequently to avoid detection, and continually deprogrammed. However, one of those who worked on her was a Moonie plant. With his help they both escaped and returned to the church.

The Helanders have not seen or heard from Wendy since, and the affair has left them emotion-

ally and financially devastated. "We were such a quiet, happy family before this happened," says Mrs. Helander, "but it's ruined our lives." They have spent close to \$40,000 on legal fees, deprogramming and other costs, and are heavily in debt. Yet they have not given up hope: "All we want for our daughter is her freedom. We've got to save her mind." Wendy doesn't want to be saved, but still hopes for an eventual reconciliation if they are "ready to accept the fact that this is where I want to be."

In cases like Wendy's, it is not easy to tell the good guys from the bad. Do good guys kidnap? Or, bad guys rescue? Or, do both do both? Both sides claim to have truth, justice and love on their side. Whoever's right, thousands of young Americans like Wendy have left their homes, schools and jobs to join Moon's crusade. Hundreds of parents like the Helanders have formed a national organization to fight the church and free their children from its control. And the church, in turn, has counter-attacked, trying to achieve respectability through community good will and political influence.

To improve its image, Sun Moon's church hired Burson-Marsteller, the same P.R. firm that has done work for Exxon and General Motors. (The relationship ended, in part, because the firm began to worry about how the account might affect its own image.) And they make great efforts to win friends in Washington. Groups of Moonies walk the halls of Capitol Hill offering tea and flowers to Congressmen and trying to engage them in chats about God and His purpose in America. With bipartisan agility Moon has had his picture taken (and used repeatedly in church publications) with such Senators as Hubert Humphrey, Edward Kennedy, Strom Thurmond and James Buckley. With the enthusiastic support of Representative Richard Ichord, former chairman of the Internal Security Committee, Moon recently presented a speech on "God's Plan for America" in the House Caucus Room. (Perhaps the Congressmen should listen. Moon once told a group of trainees: "If the United States continues its corruption, and we find among the Senators and Congressmen no one useful for our purposes, we can make Senators and Congressmen out of our members.")

The church operates a political affiliate in Washington called Freedom Leadership Foundation, which lobbies for United States military and economic support for South Korea; hence, some critics suspect that Moon's movement is directed or subsidized by the South Korean C.I.A., a charge the church denies. It is interesting, however, that two of Moon's closest aides are former Korean Army colonels who served as military attachés in the South Korean Embassy in Washington. Indeed, a House committee plans hearings next month on possible attempts by South Korea to influence Amer- (Continued on Page 18)



Moon aide Col. Bo Hi Pak, at Belvedere, a church estate in Tarrytown.



Moonies at prayer before a stint as volunteer street cleaners in New York City.



After dinner singing at a Unification Church



The New Messiah in Seoul—June 1975



Moonie in Manhattan promoting Tuesday's God Bless America Festival.

Sun Moon

Continued from Page 8

ican politics through the Moon movement.

Because of complaints about the Unification Church's interest in politics, and its emphasis on fund raising, various Federal, state and local government agencies have begun questioning its claims as a religious movement. The Internal Revenue Service has not taken action against it—on complaints about its \$10 million income-tax exemption—but the U.S. Immigration Service has—ordering the deportation of 600 Moonies, mostly from Japan, for illegal soliciting. Their visas had been granted for "religious education and training." But the Immigration official in charge of the case subsequently found little evidence of formal religious education: "As nearly as we can determine, their 'training' consists of soliciting funds and selling some items."

As part of its campaign to gain respectability, the church has spawned several quasi-academic front organizations ostensibly devoted to the search for world peace and freedom. Though they are said to be independent, these groups generally share the leadership of Sun Moon and other church officials. One group, the International Cultural Foundation, held its annual conference on "the unity of the sciences" last fall at New York's Waldorf Astoria, drawing several hundred scientists and scholars, including a few Nobel laureates. While anti-Moon parents picketed outside with placards comparing Moon to Hitler and Mussolini, the scholars debated "the standard of values in society." The letters of invitation—offering to pay all expenses, plus \$3,000 for co-chairmen—failed to mention that the affair was sponsored by the Unification Church or that Sun Moon would give the opening address. When they learned of Moon's involvement, many of those invited—Buckminster Fuller, Norman Cousins and several others who had agreed to serve as advisers for the conference—withdraw.

Yet, obviously, not everyone feels this way about Sun Moon. Many parents either approve of or don't mind their children's joining his cult. Some figure it's better than drugs, or drifting aimlessly around the country. Others look with favor upon it as a Christian youth movement.

While church members accept Moon's theology as revealed truth, nonmembers generally find it a mind-

boggling mixture of Pentecostal Christianity, Eastern mysticism, anti-Communism, pop psychology and metaphysics. According to "Divine Principle," Moon's book of revelations, God intended Adam and Eve to marry and have perfect children, thereby establishing the Kingdom of Heaven on Earth. But Satan, embodied in the snake, seduced Eve, who in turn passed her impurity on to Adam, bringing about the Fall of Man. God then sent Jesus to redeem mankind from sin, but Jesus also bungled His mission, and died before He could marry and father a new race of perfect children. The time has now come for a second Christ who will finally fulfill God's original plan. The Unification Church coyly refuses to identify the new Messiah, but like Moon, he just happens to have been born in Korea in 1920.

As told by Moon, and embellished in successive accounts by his disciples, the story of his life presents impressive qualifications for the position of Messiah. "From childhood I was clairvoyant," he once told a group of followers. "I could see through people, see their spirits." When he was 12, he began praying for "extraordinary things," and must have caught God's attention. At 16, while he was praying on a mountainside on Easter morning, Jesus appeared to him in a vision and called upon him to carry out His unfinished task.

After further visionary chats with Moses, Buddha and assorted Biblical luminaries, Moon began preaching his own version of Messianic Christianity. In 1954, self-ordained, he founded the Holy Spirit Association for the Unification of World Christianity. As his cult grew, Moon ran afoul of the civil and religious authorities, a pattern that continues to plague him in this country. He was excommunicated by his own Presbyterian Church, and arrested various times by the police—for anti-Communist activities, according to Moon; on morals charges, according to his Korean critics, involving "purification" rites with female initiates.

Moon's church has thrived under the military dictatorship of South Korea's Gen. Park Chung Hee. While the Park regime has suppressed, jailed or exiled hundreds of critics, particularly among the clergy, it has formed a friendly association with the Unifi-



Moon as a high-school student in Korea; Wendy Helander, a young American convert.

cation Church. Moon preaches anti-Communism and holds mass rallies in support of the Government; Park extends various forms of official support, sending senior civil servants and military officers to Unification "leadership seminars," for example. A man of many parts, Moon has managed to divert enough attention from spiritual affairs to build an industrial conglomerate in Korea with sales of \$15-million a year, drawing in part on the voluntary labor of his Korean followers. Moon's factories turn out heavy machinery, titanium, paint, pharmaceuticals, marble vases, shotguns and ginseng tea.

Since moving to the United States in 1973, the short, stocky, moonfaced evangelist, now 56, has settled with his wife, eight children and a staff of 35 Moonies in a 25-room mansion overlooking the Hudson River in Irvington, N.Y. When not looking after his religious and corporate affairs, he spends a good deal of time fishing on his 50-foot cabin cruiser, New Hope. Church officials bristle at criticism of Moon's luxuries. "Why must a religious leader be an ascetic?" asks one. "Look at the Pope," says another. "Followers of many religions honor their spiritual leader with physical comforts worthy of the dignity of his position. I trust Reverend Moon's relationship with God, so I don't object to his life style."

Though Moon takes little part in the church's day-to-day operations and meets only occasionally with its leaders, he supposedly approves all major decisions himself. "What he says goes!" says a nonmember who has dealt with the movement's top officials.

At his rare public appearances, Moon is usually intro-

duced by Unification's president, Neil Salonen, 31, a smooth speaker who tells audiences this country is going to hell because of all the crime, suicide, alcoholism, divorce, sex, drug abuse, college radicals and Communists. He says God has sent the Rev. Mr. Moon to the United States to solve these problems and to "mobilize an ideological army of young people to unite the world in a new age of faith."

Because Moon addresses his American followers only in Korean, outsiders can't appreciate his charisma. His speeches often run two hours or longer and are full of hell-fire and Korean brimstone punctuated with kicks, karate chops, laughter and tears. (One reporter calls the performance a "kung fu tantrum.") Through his translator, a former South Korean Army colonel named Bo Hi Pak, Moon tells his audiences of the approaching apocalypse, and offers them one last chance for salvation: "You can be the citizens of the Kingdom of Heaven if you meet the coming Messiah. He is your hope . . . and the only hope of America and this world."

Last fall, I observed Moon at a sunrise service at Belvedere, the church's magnificent \$850,000 estate in Tarrytown, N.Y. By 6 A.M., Moon was speaking to about 500 young members who had come up by church buses from New York City. Shivering in the predawn chill, they listened, seemingly captivated. When Moon laughed, they smiled. When he yelled, they stared back in awed silence. When he finished, an associate led the audience in a 15-minute prayer in which he asked repeatedly if they were willing to sacrifice themselves for the church. To each question, they responded in unison,

"Yes, Father." I thought they meant God.

After the service, Moon marched up to the top of the hill overlooking the Hudson, circled by a phalanx of husky bodyguards and followed by the members. There he stood on what members call "the Holy Rock." With the rising sun just shining on his head—a setting and timing obviously choreographed with considerable care—everyone sang a church hymn called "Shining Fatherland." Moon then gave a 10-minute prayer in Korean, during which I caught the phrase "Yankee Stadium" several times.

Later, as Moon talked with church officials inside the mansion, I noticed a Korean identified as Colonel Han—"He used to be with the embassy in Washington"—giving orders with military crispness. Another fellow, in a blue uniform, turned out to be Spiro, captain of Moon's yacht. As Moon prepared to leave, his party moved with the precision of Secret Servicemen escorting the President. Moon's bodyguards communicated by means of tiny wrist transmitters and earphones, saluting him as he climbed into his black limousine. As he sped away, they jumped into another limousine and followed.

When I returned to the Holy Rock, I found about 20 Moonies kneeling around it, praying aloud, some sobbing with fervor. Some jerked spasmodically in spiritual transport, crying out, "Father, oh Father, please help us. . . ." By then, I was no longer sure whether they were praying to God or "Father" Moon.

To understand such devotion, one must follow the process by which the Unification Church recruits and trains its members. Wherever the clean-

cut, smiling Moonies can find them—on city streets or college campuses—they engage young Americans in discussions of the state of the country or of their souls. Many Americans are anxious to talk. As one church official told me: "There are a lot of lonely people walking around."

The discussions always end with an invitation to an introductory lecture at the nearest Unification center. The recruiters rarely mention the church or Moon; they usually say they belong to a Christian youth group. At college campuses, the movement recruits through such church-controlled front groups as New Education Development or the Collegiate Association for the Research of Principles. Whatever the name, the lecture introduces potential recruits to the basics of Unification theology. After the lecture come invitations to other lectures, and dinners at the local center. Along with dinner comes a diet of relentlessly hearty friendship from the brothers and sisters of what soon becomes "the Family."

The next stop for potential converts is a weekend workshop at some secluded retreat. An exhausting and rigid schedule leaves little time for sleep and none for private reflection. Recruits get a daily dose of six to eight hours of mind-numbing theology based on Moon's "Divine Principle." By the final lecture, they learn that God has sent Sun Myung Moon to save the world in general, and them in particular.

The rest of the days are filled with group activities: discussions, calisthenics, meals, sports, lots of singing and praying, generally starting at dawn and lasting well past midnight. In the evenings, the Moonies give testimony of how they have found peace, purpose, love and joy in the Family. Never left

alone, recruits are encouraged to pour out their hearts to their new friends, who offer continuous attention and comfort. The weekend ends with a hard-sell pitch for commitment to the next stage in the conversion process, a week-long seminar devoted to more of the same. About one in four makes the step.

In the Northeast, the church's training headquarters is situated in upstate New York, in Barrytown, in a 250-acre former Christian Brothers monastery purchased for \$1.5 million. Indoctrination at Barrytown becomes more rigorous and life more spartan than that of West Point cadets just down the river. The lectures, discussions, calisthenics, singing and prayer last from dawn till past midnight. There is neither time nor opportunity for phoning or writing relatives or friends.

At the end of the week comes the pressure to join the movement as full-time members. The recruits reach this moment of decision worn out from lack of sleep, numbed by the endless lectures, cut off from family or friends, and softened up by the embracing warmth of the group. "It was like being taken care of," one ex-convert recalls. "The people were very friendly, and you really thought they did love you." Another ex-Moonie remembers how "everybody was reinforcing each other all the time, and you just began to feel high. After seven days of fatiguing your body and manipulating your mind, they hook you, and you stay on."

Many Moonies are ready for such commitment, and need little pressure: "I've been looking for something like this for years," one told me. "It answers all the questions I was asking." An ex-Moonie

who had spent eight months in the movement said: "I'll tell you what attracted me. I saw people who looked happy at a time when I felt lonely and desperate. I had no idea what to do with my life, and they had a purpose."

About half of those who complete the week-long seminar join the movement. Some join as "followers," remaining at their jobs or at school, and working evenings or weekends on church projects. Some contribute part of their salaries. Those who join as full-time members either move into a local center, or stay on at Barrytown for increasingly intense seminars lasting from three weeks to four months.

During their first few months in the movement, new members often get phone calls or letters from distraught parents and friends, urging them to drop out or at least to come home and talk it all over. One who refused told his parents, "At least I believe in something." Those who waver are often told their parents or others who oppose the church are acting on behalf of Satan. An evening of intense prayer and guidance generally brings such wayward sheep back to the fold. A few do drop out, but only after strenuous objections from their group leaders. Doubtters are told that Satan has invaded their minds and that they will lose their souls if they leave the church.

Once they move in, new members often give what possessions they have to the church. They no longer need money anyway. The church takes care of all their daily needs, from toothpaste to trousers. Directors of the larger centers sometimes buy up cheap lots of nearly identical clothing for their resident members, thereby increasing the degree to which Moonies tend to look as though they were cloned rather than recruited.



Early meditation: Moon says he has had visionary chats with Jesus, Moses, Buddha and assorted Biblical luminaries.

For those afraid of the outside world, unwilling or unable to face the frustrations of living on their own, life in a Moonie commune offers a welcome refuge: no drugs, no drinks, no sex, no money, no problems, no choices, no decisions. From the team leader's cheerful "Rise and shine" at 5:30 to the last group songs and prayers at midnight, Moonies rarely have to think for themselves. Full of fervor, they follow orders and perform their assigned chores with gusto.

Those who observe Moonies closely often notice a glassy, spaced-out look which, combined with their everlasting smiles, makes them resemble tripped-out freaks and gives rise to rumors that the church drugs them. Although some of the glassiness is probably due to a lack of sleep, many Moonies really are on a high—but they are tripping out on faith

and devotion, not drugs.

Most parents find that hard to believe. They also have trouble understanding the church's puritan attitudes toward sex, which govern every minute of its members' lives. During a tour of Barrytown with Michael Warder, a 30-year-old Stanford graduate who serves as director of training, I asked why all activities there and at local church centers were so carefully segregated by sex. "That way, everyone feels more comfortable in their study and in their search for the truth," Warder replied. "As soon as they're mixed together you find the boys and girls begin thinking about other things. We feel there's too much permissive sex and promiscuity today."

Even if they were in favor of sex, the Moonies would scarcely have time for it. They put in grueling dawn-

to-dusk days recruiting and fund raising. They peddle candles, peanuts, dried flowers. Some work in pairs at street corners or shopping plazas; others go out in teams selling door-to-door in suburbs. They rarely mention the church or Sun Moon. They are polite, but persistent. When asked what they're raising money for, they give vague or misleading answers like "Christian youth work" or "drug-abuse program."

Fund-raising leaders send their troops off in the morning with songs, prayers and pep talks, encouraging competition among one another and with other teams. Stoked up like Marine recruits for a bayonet drill, the Moonies hustle for the Lord with a fervor no profit motive could inspire. Those who fail to meet a respectable daily quota often spend the evening

praying for God's help the following day. The average Moonie takes in about \$50 to \$200 a day; the more successful can make up to \$500. Every penny is turned in to the team leader, who turns it over to the church.

Except for the Spartan food, clothing and shelter provided for its members, the church invests most of its funds in real estate. It owns property in many states, including more than \$15 million worth in New York alone. Earlier this month, Unification agreed to pay more than \$5 million for the 42-story, 2,000-room New Yorker Hotel to be used for its world headquarters. As an investor in real estate, the church has a significant advantage over commercial competitors: Its religious status exempts it from property taxes; and most of the repairs, renovations and maintenance on the build-



ings are performed free (critics call it "slave labor") by willing Moonies.

The New York City Tax Commission is questioning the Unification Church's

right to its tax exemption, and other challenges are being made to its legitimacy as a religious movement. The N.Y. State Board of Regents has held up recognition of the church's new seminary at Barrytown. The New York City Council of Churches has rejected Unification's request for membership, in part because of Moon's role as the new Messiah, and his claim that Christ failed in His mission. "They call themselves a church," says one council leader, "but they do not act like one, particularly in the matter of individual freedom and the alleged incarceration of young people."

Under the leadership of Rabbi Maurice Davis of White Plains, the national organization that has been

formed of parents who have lost their children tries to locate them through the network of ex-members. If the parents wish, the organization puts them in touch with professional de-programmers like Ted Patrick, who may try to rescue the children for fees that can run several thousand dollars. The deprogramming can be more brutal than any brainwashing the church may practice. Rabbi Davis warns parents that such attempts may be illegal and dangerous. "And if it doesn't work," he tells them, "you may lose your child." But for those like Wendy Helander's parents, who feel they've already lost their children, the warning seems meaningless.

Rabbi Davis and others who have

studied the movement say that what happens to the young Moonies follows the classic pattern of brainwashing: They are isolated from past and outside contacts; worn down physically, mentally and emotionally; surrounded with new instant comrades and a new authority figure; and finally programmed with new beliefs and pressured into total commitment. "I am your brain," Moon has told them. "What I wish must be your wish."

But while total conversion to the church may require or cause the suspension of one's critical faculties, and while one may well question the independence of a true convert's mind, no one has proven the church holds its members against their will.

Perhaps the Unification Church has been criticized unfairly for doing much of what established religions have been doing for years. For example, suppose I described a church that has amassed great wealth and property in this country through charitable donations and profitable investments; a church whose leader lives in splendor while young novitiates live in ascetic communes, cut off from family and friends, leading lives of absolute devotion to the church and absolute obedience to its authority. Would this description not fit the Catholic Church as well as that of Sun Moon?

Unification's leaders distinguish their movement from other cults by stressing



Sun Moon at a rally in Seoul: "What I wish must be your wish," he tells his followers. Below is the sign of his Unification Church.



their concern about crime, drugs, alcohol and other social ills. But none of the recruits I saw looked like ex-junkies, and most come from middle-class homes rather than crime-ridden ghettos. For all its talk about social problems, the church runs no programs aimed at solving them, and devotes almost no effort to helping nonmembers. Most of its resources are directed inward, producing more money and more members, who in turn will recruit more members and raise more money. When I asked one church offi-

cial how this would benefit society, he replied, "We can change the world by changing men's hearts." When I countered that such a policy would solve society's problems only if everyone joined the movement, he smiled.

Obviously everyone is not joining the Unification Church. Through a process of self-selection, Moon's movement seems to attract only those youths already seeking some form of commitment. Many have been drifting from cults to communes for years, sampling the spiritual fare



like diners at a smorgasbord. The church may be capitalizing on their loneliness, but it can hardly be blamed for their

vulnerability.

While critics describe the movement as authoritarian, the church leaders prefer to call their approach "loving and parental." I think both descriptions may be accurate. To thousands of young Americans threatened or frustrated by the prospect of adulthood, Moon's family offers the security of perennial childhood. To lonely young people drifting through cold, impersonal cities and schools, it offers instant friendship and communion, a sense of belonging. To those troubled by drugs, sex

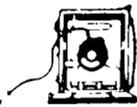
or materialism, the church offers a drugless, sexless world of ascetic puritanism.

To those hungering for truth and meaning in a complex world, it offers purpose and direction. In exchange for their labor and devotion, Moon gives them a life of love, joy and inner peace, with no hassles, no doubts, and no decisions. Critics call that exploitation, but the Moonies consider it a bargain. ■

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DAILY NEWS



NEW YORK'S PICTURE NEWSPAPER®

New York, N.Y. 10017, Tuesday, June 1, 1976

It's Raining Free Tix To Moon Bash Tonite

By ARTHUR MULLIGAN

At least 55,000 free tickets have been handed out for tonight's program of the Rev. Sun Myung Moon's Unification Church in Yankee Stadium, a spokesman for the church group said yesterday.

The program is to be a God Bless America Festival, in keeping with the bicentennial year. The sect, which claims to have 30,000 members in the U.S., drew an overflow crowd to a program in Madison Square Garden in 1974.

Featured at tonight's festival at 7 p.m. will be the New York City Symphony Orchestra, the New Hope Singers International and the Korean Folk Ballet. The Rev. Moon will be the principal speaker.

Wealthy Industrialist

The Rev. Moon, a wealthy Korean industrialist, has been accused of brainwashing his young members and alienating them from their parents.

There have been reports that the sect, which claims 2 million members throughout the world, has been bringing members in from elsewhere in this country and from abroad to build up the stadium attendance.

More than half the 22,000 persons in the Garden in 1974 walked out during Moon's lengthy speech, delivered in Korean with a simultaneous translation.

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Rabbi sheds light on the Moon-struck

By PAULA BERNSTEIN

A few days ago, Rabbi Maurice Davis de-programmed his 100th Moonie. Like the 99 others before, she was young (20), impressionable, idealistic, upper middle class, and angry at her parents for "kidnapping" her off the streets of Manhattan.

"I told her she was free to leave the room," Davis recalled in his spacious study at the Jewish Community Center, White Plains, scene of many 14-hour de-programming sessions. "But I asked her if she would be willing to talk to me."

And so they talked. About the "heavenly deception," as the Moonies call it, selling flowers, candy and peanuts on the street to raise money for phantom charities like orphans and hospitals. Even if she didn't lie, did it disturb her that other Moonies did?

They talked some more. About her goal, to make this world better. Could she accomplish it better as a free person or a Moon slave?

On and on they talked. About a cult that permitted no dissent. Could she accept everything the Moonies taught her?

"I asked her if she had any doubts," said Davis. "She did, and broke down in tears. 'Where do you belong?' I asked. 'Out,' she replied.

That night, she and her parents boarded a plane home.

Davis takes no money for his de-programming efforts, and admits it cuts into his duties as rabbi. How does he justify it?

"How do you NOT justify it?" he yelled, in between taking phone calls from NBC and The Times requesting interviews. "How many people go through life without saving another human life? I'll never see these kids again, but at night, I know they're home, in school,

back with their parents."

Many Moonies believe Davis is Satan. After he spent 16 hours with his first Moonie 2½ years ago in a de-programming effort that failed, Davis seems to have become obsessed with stopping the growth of the cult. He has now emerged as the chief spokesman against the Korean self-ordained "reverend" Sun Myung Moon, whose followers call him "Master" and believe he is the Messiah.

Not a body snatcher

Davis is not a body snatcher, as is the controversial de-programmer Ted Patrick, whom he knows, and says he has "great respect" for.

Snatching is not his way, says Davis. "I have a couple of hangups about it. I just can't do it.

"But, God forbid, if either of my two sons were to join the Moon movement, there's no law I wouldn't break to bring them back."

Strong words. But then Davis, 56, is a strong super-charismatic leader who spellbinds audiences, from convent nuns to smart-aleck high school kids.

So far, he has taken the strongest line of any clergyman against Moon: "Here's a man with unlimited funds and no moral scruples. Moon says, 'I am your mind, your brains. I will think for you.' The cruelty and inhumanity of this thing is absolutely manifest."

Davis asks strong questions in his almost daily speaking appearances:

How for example, did Moon get his permanent alien visa despite his prison record in Korea? (Moon maintains he was in prison for anti-Communist activities; others claim it was for sex orgies.)

Why is his organization tax-exempt when it engages in political lobbying? What are his ties to Capitol Hill? To the government of South Korea? Where does Moon get all the money for the \$10

million estates in Tarrytown, the \$6.2 million New York City real estate, the houses in every state, the yachts, the businesses that are fronts for movement activities?

"You can't reach the bottom line," says Davis. "It's a staggering amount. We know that no kid brings in less than \$100 a day selling on the street, and most kids bring in between \$100 and \$500 a day. Moon says he has 30,000 kids. I say he has 5,000. But even with 1,000, that would be \$36½ million a year in tax-free income." Plus, of course, all the bank books, cars, and cash the kids turn over to the movement when they join.

Called non-Christian

"What does not concern us," Davis maintains, "is the nonsense of his theology, which goes like this: God wanted to create a perfect world. Eve had intercourse with the serpent and so her blood was polluted. Jesus was killed before he had a chance to mate and so could not bring physical redemption to the world. In 1981, Moon will be declared the Messiah, and his wife (mother of his eight children) will be the perfect mate, and Korea will be the Garden of Eden.

"Every responsible Christian group has called him non-Christian," adds Davis.

The New York City Council of Churches, an umbrella group of 1700 churches, has denied membership to Moon's Unification Church, and has said "Moon's self-proclaimed dogma, mission, philosophy and doctrine are heresy."

Davis makes the strongest accusation so far against the Moonies: that they are modern day counterparts of the Nazi youth movement. Like Hitler's youth, he says, they are fanatics prepared to do anything; they have a totally monolithic point of view and they have unlimited

funds.

They are also alienated from their parents, he declares. But where the Hitler youth was prepared to spy on parents, the Moonies, according to Davis, believe their parents are motivated by Satan. (So is anyone who has not accepted Moon's Divine Principle.) Moonies, Davis says, are taught to love their parents but not trust them.

"Moon's goal is political power in America and the world," Davis contends. "Just like Hitler, he spells it out but nobody pays any attention. I've asked the kids, 'How far would you go for Moon?' They say, 'I would have killed for him.'"

The best defense against Moon, Davis believes, is an awareness of what the movement stands for. He also hopes to see "an honest-to-God" government investigation of the movement, especially its finances.

For families, there are defenses, too. First, "a close relationship with children, a relationship of trust. But if your son or daughter gets caught up in the movement, don't argue, over the phone or in a letter. Try to re-ignite favorite memories of home life. Get in touch with our parents group, Citizens Engaged in Re-uniting Families, Box 112-H, Scarsdale, N.Y. 10583. And let your Congressman and Senator know what is happening."

For young people who might be inclined to attend tonight's Moon rally in Yankee Stadium, Davis advises, "Don't go. Moon counts bodies. He doesn't care whether you go out of curiosity or not."

Sure, Davis has answers. But not to the question that worries him the most: "What is it in society that makes kids seek a short, cop-out answer instead of failing the hard realities of the world?"

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Moon power is no myth



Sun Myung Moon's Unification Church has consistently denied charges of mind control, political ambitions, unlimited wealth, or Moon as the Messiah. However, the church's official writings appear to confirm the charges made by ex-Moonies.

The following are excerpts from Moon's remarks at a training session:

"If the U.S. continues its corruption, and we find among the senators and congressmen no one really usable for our purposes, we can make senators and congressmen out of our members... My dream is to organize a Christian political party including the Protestant denominations, Catholics and all the religious sects... We have to purge the corrupted politicians, and the sons of God must rule the world. The separation between religion and politics is what Satan likes most."

"Upon my command to the Europeans and others throughout the world to come live in the U.S., wouldn't they obey me? Then, what would happen?"

We can embrace the religious world in one arm, and the political world in the other. With this great ideology, if you are not confident to do this, you had better die."

"You must experience flower selling—two weeks to 30 days. Whether in two weeks or in one full month, until you raise \$80 a day; then you go to rallies, witnessing, and then if you cannot bring in three persons in one month's time, you cannot go. That's the formula you have to go through."

"If teams of 40 members each are stationed in each of the 50 states, that means 2,000 people. In the future, in each state, four mobile units will be the ideal number—that means 160 in each state, and in 50 states, 8,000. If that number of members are working in 50 states, we can do anything with senators and congressmen; we can influence them. Even senators representing that state will have to beg the help of our state representatives."

"First you must understand. Always

you have to think we have to experience what Master experienced when he first taught the Principle. So, whenever you do anything you have to have both heart and purpose. When you go out to sell candles, you have to think you are doing this to sell, but also to feel God's heart. You are doing things to restore sacrifices to God's side. You must think that you are contributing that money to heaven. Your body represents the New Testament Age, and the Old Testament and the New Testament are combined in your work—that is, Cain and Abel. Uniting Cain and Abel together, centering in your heart, you are devoting this to Master.

"In the future, only those who study everything Master says can pass everything. Every political and economic situation in every field can be solved on the Divine Principle."

—Paula Bernstein

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NEW YORK POST, NEW YORK, TUESDAY, JUNE 1, 1976

Moon's Big Bicentennial Night at the Stadium

By LINDSAY MILLER

Self-ordained Korean prophet Sun Myung Moon speaks tonight at Yankee Stadium, where his followers, who admit they have only 7000 "core members" in the U.S., predict an overflow crowd of at least 54,000.

"If it rains, we'll just pass out umbrellas," said Susan Reinbold, a spokesman for Moon's Unification church, which seems to spend money and attract controversy far beyond what its size would warrant.

The budget for the 7 p.m. Bicentennial God Bless America Festival is "about \$1 million," she said.

Moon's young followers insist they earned the money themselves by street soliciting. And their slick literature says the purpose of the Yankee Stadium rally is to "spark a spiritual revolution" that will lead to "one unified world under God."

But recent press reports, the most recent in the New York Times, have pointed to "intimate ties" between the South Korean government and its equivalent of the CIA and various individuals and organizations connected with Moon.

Much of Moon's activity, according to these accounts, is devoted to lobbying in Washington to keep U.S. aid flowing to South Korea and to build an army of loyal followers who will fight for South Korea against Communist North Korea, if that becomes necessary.

Neil A. Salonen, president of the Unification Church of America, last week strongly denied the charges, but he has not yet issued a promised point-by-point refutation.

"This publicity has not helped us,



but it hasn't hurt us either," Miss Reinbold said last night. "I think people want to check us out for themselves."

Curiosity, she said, was what brought 20,000 people to Madison Square Garden when Moon spoke there in September 1974. Several thousand more were turned away at the door.

She did not mention, however, that almost everybody left that session before the 56-year-old Korean finished his nearly two-hour sermon, in Korean. Moon is "still debating" what language to use this year, she said, but he definitely won't speak more than a half hour.

The rest of the program will include a show-stopping fan dance and drum song by the ornately-costumed Korean Folk Ballet, music by the New York City Symphony, the New Hope Singers International and Sunburst, a rock group.

One difference observers have noted between Moon's campaign this year

and the one in 1974 is the emphasis he has placed on black and Spanish communities.

In 1974, the emphasis was nil. The Moonies, most of whom are white or Oriental, concentrated their posters and proselytizing in midtown Manhattan and in white suburbs.

This year, while their membership is still largely white, they have gone to Harlem and the South Bronx almost every morning in May to help sweep the streets clean.

Clad in white jumpsuits, they have passed out thousands of free tickets, printed in both English and Spanish, for the "Bicentenario Dios Bendiga America Festival."

Dozens of busloads of parents of Moon children are coming here at the church's expense from as far away as Toronto and Washington, D.C., Miss Reinbold said.

Some 1500 Moonies and their parents are staying at the 40-story New Yorker Hotel at 34th Street and Eighth Avenue, which Moon bought last month for "more than \$5 million."

"Our son is happy, so we're happy," said Hymen Stein last night as he strolled around the lobby wearing a bright blue shirt with palm trees on it. A retired Pittsburgh cabdriver, he said he had come up from North Miami with his wife, Ida, to see his son Joe, 26, and the young French woman Moon had picked to be his son's wife.

"Our Ralph is not brainwashed," said Helen Kashan of Detroit, who was wearing a red polka-dot dress and a grin as unquenchable as the Moonie's.

"He can walk out whenever he likes," she said.

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parade

May 30, 1976

Sun Myung Moon: Prophet for Profit



by L. H. Whittemore

Next Tuesday night in Yankee Stadium a pudgy, round-faced, 56-year-old evangelist from South Korea will launch his greatest effort to date to convince Americans that he has been chosen to lead us all to salvation.

The preacher is the self-ordained Rev. Sun Myung Moon who, since coming to this country, has added thousands of young Americans to his global army of followers, amassed a fortune that in-

cludes at least \$50 million in property, publicly embraced a President of the United States—and been accused of brainwashing, misleading and virtually enslaving his converts. Moon's Yankee Stadium rally kicks off a national tour he calls the "Bicentennial God Bless America Festival."

To his followers, who are often called "Moon Children" or "Moonies," the persuasive Moon is "the third Adam, the next Jesus Christ, and the true parent of mankind"—a new Messiah

who will, in the not too distant future, rule the world.

To many concerned American parents, however, he is a false prophet who has lured their children into his "Unification Church" by appealing to their idealistic instincts and then cut them off from their families and set them to work peddling, recruiting and raising money for him and his worldwide organization.

One Moonie who managed to escape from the movement is Ford Greene, 23-year-old godson of Sen. James Buckley (R. Cons., N.Y.). Like thousands of others, Greene was hooked by attending a weekend workshop that was never outwardly identified as being part of the Moon organization, which has set up several front groups bearing names like the Collegiate Association for the Research of Principles and the Creative Community Project. Most are run by Moon followers brought from other countries to do recruiting here.

'Love-bombed'

Says Greene: "Anyone who goes for the weekend introductory program gets 'love-bombed.' That means all the Moonies are super-friendly. They say how glad they are to see you. Everyone laughs and sings and has a good time. I tell you, it's quite a trip.

"They tell you the Messiah is now here on Earth, and they hint very strongly that it's Moon. After listening to hours of lectures and never having a chance to think things over for yourself, you're ready to believe."

According to Jean Merritt, a psychiatric social worker in Lincoln, Mass., those who join up with Moon "are usually idealistic young men and women who are having difficulty deciding what to do with their lives." The cult offers an attractive alternative to the outside world, she says. But at the same time their "ego functioning is manipulated" by the group until they are "mentally imprisoned."

What is it that Moon followers are supposed to believe? Although Moon calls himself a Christian, he holds that Christ failed in his mission on Earth. In Korea, Moon was dismissed as a Presbyterian in 1948. Since then he has evolved his own religious concepts, including the assertion that "America has been chosen as the nation to receive the Messiah for ultimate world salvation in our century."

Moon, who delivers his public exhortations in Korean with an interpreter translating his words into English, asserts that God works through nations, as does Satan. America, being "God's nation," must be prepared to do battle

for the Lord against the Soviet Union, Communist China and North Korea. The only way to win such a global confrontation, he indicates, is to join the Unification Church before it's too late—both God and Moon are losing their patience.

"Kings and queens and heads of state will someday bow at my feet," Moon has told his followers. "I will conquer and subjugate the world."

The Korean link

There is a link between Moon and the South Korean government. President Chung Hee Park not only gives Moon his open support but sends thousands of civil servants to an anti-Communist school run by the Unification sect. Moon's chief associate is Col. Bo Hi Pak, who was a military attaché for the South Korean government in Washington, D.C., from 1961 to 1964. Pak has also been associated with the Korean

Whatever Moon's beliefs and principles may be, there's no doubt that he has been able to turn them into hard cash. Although he claims to have between 2 and 3 million followers in 100 countries, principally Japan and South Korea, it's the United States that has really turned out to be a money machine for him.

"In 1975," reports Neil Salonen, 31, president of the American branch of the Unification Church, "we received nearly \$12 million in cash at our national headquarters in New York City. But the total collected all over the country was much larger."

Moon and his movement have purchased \$10 million worth of property in Tarrytown, N.Y., near the Hudson River, not to mention real estate in more than 100 cities and in every state. Minimum total value is put at \$50 million. To acquire his 22-acre Belvedere estate in Tarrytown, Moon plunked down \$850,000 in cash. He also paid \$625,000 for a mansion in nearby Irvington, N.Y., where he lives with his fourth wife and their eight children. The cult also owns a 254-acre estate and seminary in Barrytown, N.Y., about 50 miles north of Tarrytown, which is said to be worth \$1.5 million. The seminary is unofficial world headquarters for the Unification Church, whose spiritual home remains in Seoul, the South Korean capital. Moon also is the proprietor of two sea-going yachts and a Manhattan town house. His wealth has helped create a high-powered propaganda machine that would turn a Presidential candidate green with envy.

A numbing regimen

According to those who have managed to break loose from the cult, it has

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also created near prison-like conditions for the true believers.

Moonies live in homes rented or purchased by the Unification Church. According to Salonen, there are at least six "training" or "residential" centers in each state, some with just a few members and others with up to 100. Members are ordered to refrain from alcohol and sex. Men and women are separated in the living quarters and even close friendships are discouraged.

Former members of the cult insist that they never got more than five hours of sleep a night. Moonies, they report, are kept busy with a regimen of exercise, group discussion, lectures, songs and prayers, games like tag and, of course, long stretches of recruiting and peddling in the outside world. Beneath an exterior of cheerfulness, they are often tired, hungry and even numb, performing their tasks with only the thought that they are "saving the world for God and Moon" to keep them going.

The typical Moonie

The typical Moon disciple in the U.S. is a man or a woman, average age 23, from a white, upper-middle-class family. Many are college students disenchanted with American life. Most are carried away by the initial workshop experience, and then find that they're being put through increasingly lengthy training sessions.

"We'd get letters every week or so," says Mr. George Swope of Port Chester, N.Y., referring to the time when her

19-year-old daughter suddenly dropped out of college after one of the cult's weekends. "She wrote how 'happy' she was but that she couldn't come home. And she never did come home either, until we got her out."

Her daughter, Winnie, left after six months, but only after being "rescued" by Ted Patrick, 45, the best-known practitioner of "deprogramming"—a rigorous technique of talking it out. Patrick is nicknamed "Black Lightning" by the Moon followers, both for the color of his skin and for his swift appearance in their lives. He claims to have "rescued" more than 1000 members of various cults, all of which, he says, use some sort of "brainwashing."

In a recent book called *Let Our Children Go*, Patrick accuses the Unification group of "brainwashing" methods like those used in the Korean war, "when many of our prisoners were subjected to intensive political indoctrination."

Virtually all former Moonies say that they were "programmed" to think and behave in a certain manner. "My daughter said that she and others would be willing to do anything for Moon," says Mrs. Swope, "because he really represents God to those in the cult."

"They completely ripped off my mind and my free will," says Denise Peskin, 21, of Plainview, N.Y. "I was a robot for Moon. My mind was empty. It was just a reflector of everything they told me."

'Eyes out of focus'

Denise says that she worked in San Francisco selling flowers and recruiting new members on the streets. "We were told to say anything to get money," she reports. "I pushed flowers for 'youth education guidance' and did very well. I also got 50 recruits."

One of Moon's most ardent foes, Rabbi Maurice Davis of White Plains, N.Y., says he and a group of 900 concerned families have helped at least 95 Moonies out of the cult. "At first," he says, "the kids have their eyes out of focus, with plastic smiles on their faces. There's a total lack of genuine emotion. One boy saw me and actually shriveled into a corner in stark terror. He said the cult had told him I was the Devil. I kept talking to him, trying to get him to think for himself again. He said, 'Moon is fighting for my soul and so are you. How do I know where the truth is?' I told him, 'Moon wants you to stay in his organization. I want you out in the world, free.' When he finally snapped out of it, he broke into tears and said, 'Just tell me one thing—where have I been?' It was frightening."

Meanwhile, thousands of Moonies work unbelievably long hours soliciting funds and peddling candy, peanuts, flowers and the like, on street corners and in parking lots. Former members say they lost all track of time and that they collected no less than \$100 a day.

Since April, 1973, Moon has had a permanent residency visa from U.S.

immigration, even though questions have been raised about his past. He has been accused of holding sex orgies as part of his rites. A spokesman for him in Seoul says: "It is true that Teacher Moon was tried on morals charges, but he was eventually acquitted."

'God loves Nixon'

In 1973, during the Watergate crisis, Moon launched a huge campaign in support of President Nixon. He marshaled 1000 Moonies into rallies and marches with signs proclaiming "God Loves Nixon." At a White House meeting, the pudgy cult leader embraced the then President.

One of the few public responses to Moon by a prominent politician has come from Sen. Mark Hatfield (R., Oreg.), who said in 1974, "The appeal to nationalism of any country, as if somehow God has favorites among his creatures, is very, very dangerous, particularly when you mix that with the cultic adulation and devotion of his followers and the implicit, if not the explicit, statement that he [Moon] is the new Christ."

Hatfield's warning is echoed even more strongly by ex-Moonies who charge that Moon is really seeking world political power and is assembling an army of young zealots ready to die for him.

PARADE interviewed a former high-ranking member of Moon's cult in the United States who had been in charge of its "political arm" called the Freedom Leadership Foundation. Alan Tate Wood, 29, now a psychology student at Rutgers University in New Jersey, said that he left Moon's group "because it's not a church, but a fascist political movement. His group is the most powerful analogue to the Hitler youth that we have at this time."

The parents act

Last February, more than 300 parents of Moon disciples from 30 states converged on Washington for a meeting arranged by Sen. Robert Dole (R., Kan.). They met with representatives of the Internal Revenue Service, the Labor Department, the Postal Service, immigration authorities and others in hopes of persuading federal officials to investigate the Unification cult.

So far, however, there has been little action by the government. An IRS spokesman, Leon Levine, told PARADE that investigation of Moon's group as a tax exempt organization poses a touchy, perhaps crucial problem: "The law says that churches are tax-exempt. The question is, when does a group qualify as a religion? It's not easy to answer."

Meanwhile, the Rev. Sun Myung Moon goes right on holding meetings, making converts, acquiring property and preparing for his own version of Armageddon.

通港第67号
1976年5月9日
世界基督教統一神霊協会
発行人 橋本 勇
東京都渋谷区松涛1-1-2

母なる大地アメリカ

われらが大地
西は黄金のカリフォルニアから
東は繁栄のニューヨークまで
霧におおわれたサンフランシスコのゴールデンゲートから
光のシンフォニーをにぎやかに
かなでるマンハッタンまで

われらが大地
北は険しいレッドウッドから
森 レッドウッドの森
イエローストーンの森
雷におおわれた踏み跡とてない
森 ムースの鳴き声の鋭く
草々響く森から

足の間くまき
あてない放浪の旅
ただ広いアメリカの大地を
ただひたすら前へ前へと進んで
いったあの男や女たち
地の果て そのまた果ての
ホライズンをめざして
——西へ 東へ 北へ 南へ
帰ることのない旅
ながくせつなくほろすっぱい
前に進みだす放浪

放浪はつづく
金剛石の輝きを宿す
果てしない砂漠に向かつて
太古の奥を秘めたクレート
ソールト・レークの岩塩結晶は
太陽の逆光線を受けて
無気味な輝きを見せる
足はひたひたに動いた
前へ 前へ

死の奥の奥の砂漠を恐れず
太陽に向かつてひたすらに
われらが大地を歩みしめ
放浪はつづく

放浪はつづく
眼下にひける肥沃な谷間を
見おろしつつ
どこまでも どこまでも
歩みつつける
ここはわれらが大地
はなる大地アメリカ
グランド・テトンの沼と草原と
湖と山なみは 悠久の時の流れ
の中で 自然の豊かさを誇り
ける けもの達と呼びかわし
をわたる風にはほほえみかけ
列な流れに疲れた足をいやす
そして また
大地を踏みしめ
放浪はつづく

放浪はつづく
輝ける陽光のなかを
心軽やかに歩めば
麦畑は招く
風にたわわな穂先を低打たせ
から ——
トラクターがうなり
刈り取り機がほえ
土煙が舞い上がる
大地をゆるがせて収穫を満載し
たトラックが行きかうエタ州の
大穀倉地帯
収穫の喜びに満ちた農夫達と
をかけ合い
畑に足を踏み入れる
足もとの次なる収穫を待ち望む
黒い肥沃な土を
両足で踏みしめる喜び
放浪はつづく

放浪はつづく
嵐のきざしをきいた砂塵が
渦巻き
霧が涌き立つなか

われらが大地を歩みしめ
——死の奥を秘めた砂塵
びよびよと
耳もとでなる風
放浪の意志をくじかんとする
自然の暴威
耐えること数刻
突然 砂をきいた雲が割れ
一条のサンフランシスコの
死の谷を射る
風の終わりの
静寂の訪れ
それはまた旅立ちの時
さらさらとした新しい歩を
歌音が聞かえる
森も海も 砂塵も草原も
山々も谷間も
けものも鳥も
みんな歌っている
ここはわれらが大地
はなる大地アメリカ



地上天国建設への第一歩

広く
変化に富んだ
アメリカ

アメリカ。勝海舟が数ヶ月を投じて渡航した国。その国が今では羽田からアラスカ経由のジェット機で僅か十三時間余りでニューヨークについてしまいます。こうしたジェット機でひとまきしてしまつてアメリカ本来の広さが十分認識されぬままになってしまつてはならないでしょうか。アメリカ総面積九三六万平方キロ。日本総面積は三十七万平方キロすなわち二五倍に相当します。もう少し具体的に申し上げれば、東京から博多まで新幹線ひかりで約七時間。アメリカ横断列車特急で三泊四日。バスで行けば乗りついで(休まず)六日間という広さなのです。この間目に映る景色の変化は、記載しました詩の如く移り変わるのです。何と恵まれた大地!!

広いというだけでなく、この大陸は、その気候においても変化があります。カナダ国境をいに行けば亜寒帯。フロリダ半島になると亜熱帯。南西部諸州に行くくと砂漠地帯。この広大な土地に住む人々、約億……五倍の土地に二倍の人間。

ソニーの言ではありませんが、四、五マイル行かねば人に会えないというのも現実なのです。アメリカの兄弟(日本出身の)からの便りで『私はニューヨークしか知らない』という言葉もこうしてみると理解できる訳です。

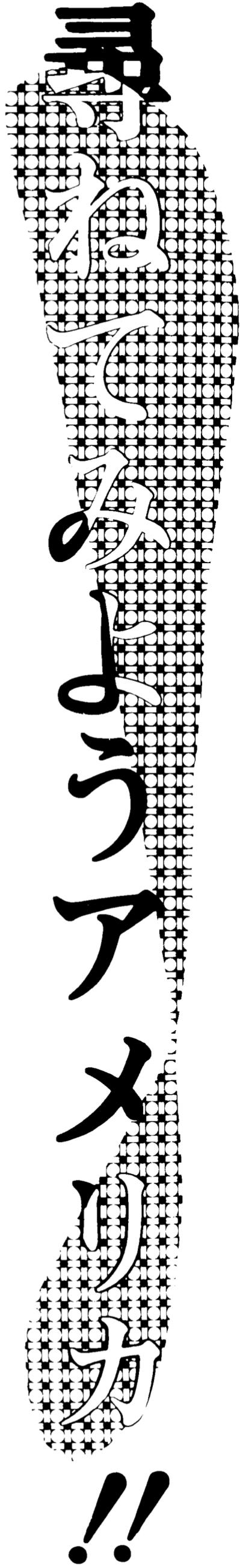
そして更に付け加えるならば、各州が「独立国」的色彩を持っていてということ。つまり、州境を越えようと、今まで合法であった事が非合法になることもありえるのです。

ところで、この恵まれた大地に住む人々とはどんな人達かといえはもともとこの大陸に住んでいた人達「アメリカ・インディアン」と呼ばれる人々を除けば、ことごとく十七世紀以降に大西洋、太平洋を越えてきた移民の子孫です。オランダ系、イギリス系、中国系、フランス系、アフリカ系とあらゆる民族の子孫がこのアメリカという大地の上で暮らしています。

二世、三世、四世となる中で、アメリカに生まれ、育ち、人種、民族の垣根をこえ、同じ学校で教育を受け、同じ言語を話し、同じ価値を分けあうようになっていきます。アメリカにおいて言論の自由

建国二百年といえは、日本やその他の先進国の歴史から比べると大変に短い歴史ですが、ピエリタンの人々はその信仰の故に母国を離れ、見知らぬ大陸をめざし長い船旅の中に多くの死者を出しながらも耐え、上陸後も自分達の家を造ることより、教会堂を建て学校を建てたその心情を神が覚え今日に導かれたことを知るのであります。

一九七六年六月一日、先生の御言葉がアメリカ全州の統一行事として行なわれることが、この準備された国に真に最後の神の技が加えられ、地上天国実現の第一歩が標されるのです。



ニューヨークの象徴

ヤンキースタジアムの全貌と ゴッド・ブレス・アメリカの趣意書



Unification News
Published by Unification Church
of Japan
May 9, 1976

Front Page Headlines: Let's Visit
America.
Great Mother Earth, America.
1st step toward Building the
Kingdom of Heaven on Earth.

Second Page Headline: Symbol of
New York, Yankee Stadium

Contents: God Bless America
Festival.
Statement of Purpose.

二百歳の誕生日を迎えて、我々はこのアメリカの偉大さを兵に讃え、祝つたものであります。

「近代民主主義のゆりかご」とか「オオチユニティーの国」「世界のパンかご」「人類のつぼ」などという言葉は儼然とあります。が、アメリカが世界に対して意味してきたところのものをある程度表現しています。このように、我々は今日まで非常に豊かな恵みを受けてきました。先ず、それに対して感謝したいと思います。しかし、何よりも今日の目を開き、祝うのは我々がその恵みを広く他に分け与えようとする点においてであります。我々のこの短い歴史

は偉大なる歴史でありました。何よりも我々はその偉大さの根源を知らなければなりません。フランスの歴史家アレクサンドル・ド・トクヴィルは次のように述べています。

「私はアメリカの偉大さを、その海や山や肥沃な田野に探し求めたが得られなかった。そして、教会堂の中に入り、そこに正義に輝く説教壇を見出したとき、はじめてこの国のもつ偉大さを真の意味で理解したのである。アメリカは善なるが故に偉大なのである。故に、アメリカが善なる

ことを放棄するならば、その偉大なることも放棄することになるであろう。」

このように、信仰こそが我々の最も偉大な力でありました。しかしながら今日、その信仰は失われつつあるのです。学校においても祈りの時間は奪われ、教会には若い人々の姿を見るのができなくなっています。多くの人がドラッグに走り、不道徳な行為は日常茶飯事となり、我々に受け継がれてきた宗教的伝統は失われつつあります。この祝いの時にあっては、我々はこれらの問題について考えなければなりません。

二百年の歴史を通して、アメリカはその時に応じて、さまざまな試練を受けてきました。その数々の試練は、この国を滅亡の淵にさすかとも知れないと思われるほどのものでしたが、事実は逆にこれらの試練によってこの国はますます強くなったのでした。この国の歴史の出発の時、我々の自由の

言は、かの独立戦争によって決定的なまでの試練にさらされました。そして、我々がそこで勝利したからこそ、今日の民主主義が築き上げられたのです。同じ様に、この国の第一世紀の終りに起った南北戦争はそれまでの国民の団結力のもろさに対して戦いを挑み、結局それを強化するという結果をもたらしました。このように、これらの試練を乗り越えてきたことを通じて我々の第二世紀の比類のない業績への道が開かれたので

す。

今日、この第二世紀の終りに当り、我々は、同じような試練期におかれています。数々の経済的不安、犯罪やドラッグ濫用の増加、道徳崩壊の噴泉、そして著しいまでの国家目標の喪失等々、我々は今日数々の問題に直面しています。そして悲しいことには、我々が何をしても、これらの問題は解決されないまま残されているのです。無意識のうち、我々は内的精神的問題よりも、むしろ外的現象を云々することに終始してしましました。しかし、今、我々の世代が直面している試練とは、まさに精神的危機に及ぶものなのです。

今回のこの委員会の試みは、この国に受け継がれてきたところのきわめて宗教的な伝統を再びみがえらせんとするものです。我々は神の目的のもとに生れたのですから、その目的を中心とした生き方をしなければなりません。そうしなければ、我々は力の根源を失ってしまうのです。

今日、この第二世紀の終りに当り、我々は、同じような試練期におかれています。数々の経済的不安、犯罪やドラッグ濫用の増加、道徳崩壊の噴泉、そして著しいまでの国家目標の喪失等々、我々は今日数々の問題に直面しています。そして悲しいことには、我々が何をしても、これらの問題は解決されないまま残されているのです。無意識のうち、我々は内的精神的問題よりも、むしろ外的現象を云々することに終始してしましました。しかし、今、我々の世代が直面している試練とは、まさに精神的危機に及ぶものなのです。

「自然と神の法則」に基いて作られ、「聖なる神の庇護への絶対的信頼」に於て、サインされました。

実にアメリカは、宗教的自由を求め人々の手によって築かれたのであり、かの権利条項が保障した第一番目の自由も、宗教的自由でした。神への関心をあきらかに示しているところの先祖達のこのような行為の中に、我々は彼等に対する神の関心を見出すのです。我々は神に創られたのですから我々に与えられた使命は、今なお変わらぬままに存することであり、そのために今、アメリカには新しい精神の覚醒が必要なのである。我々は、神のアメリカに対するウィジョンへの新しい理解と、その神の意志を遂行するための新しい公約を必要としています。それによつてはじめて、我々が必死で求めて来たところの道徳革命と社会改革とが成し得るのです。

では、神の我々に対するウィジョンとは何でしょうか。神の究極的理想は、この地上に神の国を建設することであり、事実、主の祈りも「御国が来ますように」という言葉から始まっています。そして、すべての国々がこの神の国建設の業に参加するよう求められているのです。

アメリカに於ては、この理想は「万世不安の新しい秩序」という独立戦争時代のモットーの中に示されています。パトリック・ヘンリーの言葉を借りれば、アメリカは「全世界に対して輝くロウソクの灯をともした」のであります。トム・ペインは「我々アメリカ人は世界を再び新しく生まれさせる力をもっている。新しい世界の誕生は間近であると述べています。いかに困難であつたとしても、この神のウィジョンは正しいウィジョンであります。我々は、この御国建設に内外両面に於て善与することを求められています。内的な意味においては、我々は神を中心としたアメリカ人によるひとつの家族を形成しなければなりません。神は全ての国家、民族、信仰そして文化を統一し、ひとつの世界家族を形成しようとされています。そのために神は、まず全ての人々が集まっているひとつの国家をつくられたのでした。それが人類の「つぼ」と言われるアメリカです。その故、我々の内的目的は、神を中心としたひとつの

この国を築き上げた我々の先祖達のあの驚くべき創造性は彼等の神の心のかかり合いの中から生れたのでした。事実、メイフラワー盟約は、その冒頭から「神の名によつて」という言葉で始まっています。又、ベンジャミン・フランクリンは最初の議会に於ける演説の中で独立戦争に於て「神が我々に味方して働いて下さった数々の例」をあげ、「神が建てた家になければ、すべての建築はむなしものである」ということを我々は確認してきた。私はこのことを固く信ずると述べています。

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このようなことを成し遂げるために建国二百周年ゴット・ブレス・アメリカ委員会が設立されました。我々の目的は、全てのアメリカ人に対して神を受け入れ、この国に対する神の御心を成し遂げるよう呼びかけることでもあります。

このように目的のために、委員会は建国二百周年ゴット・ブレス・アメリカ・フェスティバルと称して一連の全国的行事を主催します。このフェスティバルの最初の集点は六月一日に行われるヤンキースタ

【ニューヨーク小林政久特派員】このところ、日本でも原理解連動として教々の話題をまいた統一教会のニュースがマスコミをにぎわしている。二十五日付のニューヨーク・タイムスが同教会の韓国支援活動を中心に一面の「統一教会のパンフレットによる写真入りで報道する」など、統一教会のパンフレットによる

心訴えを続けており、米建國に対する好奇心から警戒心まで、以上の資金が注がれるという。基本であったキリスト教精神の復興を促す活動を展開している。しかし、同教会の教義が既成のキリスト教の教義とは異なる。新しい啓示の部分を含んでおり、同教会の急伸長と称し、伝道活動は既成教会に一種の脅威と不安を与え、一部に反対

米国で話題を呼ぶ統一教会

ニューヨークの各紙や各テレビ局が連日統一教会に関する報道を行っている。

統一教会では、米建國二百年祭の記念行事の一つとして「ゴッド・ブレス・アメリカ（神はアメリカを祝福し給うラステイバル）」を六月一日ヤンキー・スタジアムで開催する予定である。大規模なPR活動を続けている。各国からやってきた同教会のメンバーたちが街頭でパンフレットやチケットの配布などを行っているが、その中には、かなりの日本人青年男女の姿が目立つ。

朝は奉仕の清掃 昼は大パレード



ニューヨーク市内の道路や建物を掃除する統一教会のメンバーたち（ロビー・サン）

世界中の青年が活動

と、韓国で起こった同教会がアメリカ伝道を開始したのが一九五九年。その後一九七二年韓流同教会の創始者サン・ムン（文鮮明）師が「神の直接の命令によって」アメリカに入国し、ニューヨーク、ワシントン、サンフランシスコなど主要都市で六十回に及ぶ講演活動を行い、その間、飛躍的に教勢を拡大してきた。一九七四年九月にはマシソン・スクエア・ガーデンで二万人収容のところに四万人の聴衆が集まり、大きな話題となった。

運動を引き起こしているといわれる。

同教会の伝道活動は、歴史的に欧米からアジア、アフリカへキリスト教の伝道が行われていたことを考えれば、これまでも

立脚がまったく逆、東洋精神をその背景とした新しいキリスト教がアメリカに逆輸入されたわけであるという点である。最近では、ニューヨークの中心街にある四十二階建ての「ニューヨーク・ホテル」を五百万、以上で買い入れ、世界中に報道された。今度の大会にも百万、

これに対するアメリカ国民の反応は、大都市特有の無関心派が多いが、「東洋のキリスト教」

だ、われわれの忘れていた本場のキリスト教精神を呼び起こしてくれた。第一、青年たちが「サプスタンシャル」の定義が明らかになっていない。一方、聖法が宗教表現の自由を保障しているため極めて微妙な問題となっている。

同教会の活動が果たしてその項に違反するかどうか問題視されているのだが、当局による「サプスタンシャル」の定義が明らかになっていない。一方、聖法が宗教表現の自由を保障しているため極めて微妙な問題となっている。

もう一つの核は人種差別問題である。あると見ることが出来る。東洋人が、アメリカ人の精神の中に踏み込もうとした時にはどうなるのか、興味深いテストケースといえるだろう。しかも種や茶あるいは空手のような「東洋の神秘」を武器にするのではなく、欧米人の精神の根柢を形成するキリスト教そのものの復興を喚起しようとしている点には十分に注目し得る。六月一日のヤンキー・スタジアムの大会がそれに対するひとつの回答を与えてくれそうだ。

この問題に関する見方はさまざまだが、消息筋では、同教会の米国内での活動が規制されることにより利益を得るのは、先ず北鮮であることから、これらの報道の背景、もしくは同問題発生の根元は北鮮の工作活動があると推測している。一九七一年にムン師が米国内閣しようとした時に、米政府に対して「ムン師は北鮮のスパイである」という情報が出され、入国が延期されたという事件も起こっており、その後の調査ではその背景には明らかに北鮮の動きがあったといわれている。

また、同消息筋によると、同教会に対して、北鮮関連機関からのおしや妨害はたびたびあり、一九七四年秋に国連ビル前で、北鮮の日本人妻里婦の運動のため一週間の断食集会を積極的に支援した同教会事務所は北鮮代表部から「やめな」と段々ぞ」という意味の脅迫電話があったという。

また反対運動のもう一つの核は宗教上の派閥争いであり、

WORLD REPORT

ワールド・レポート

WORLD REPORT

The World Daily News
Published in Tokyo, Japan
May 29, 1976

Headlines: America's 200 year
Festival in New York in full swing.
210,000 people expected to gather.

Photo: New York Times Advertisement.

World Report Headlines: Unification
Church is the topic in America.
In the morning, street cleaning
service.

At Noon a Big Parade.
World youth in action.

Photo: Street cleaning.



Interview with Newsweek International





Father Moon receives Newsweek reporters at the Belvedere main house for an exclusive interview.

Father poses for the Newsweek cover photo.

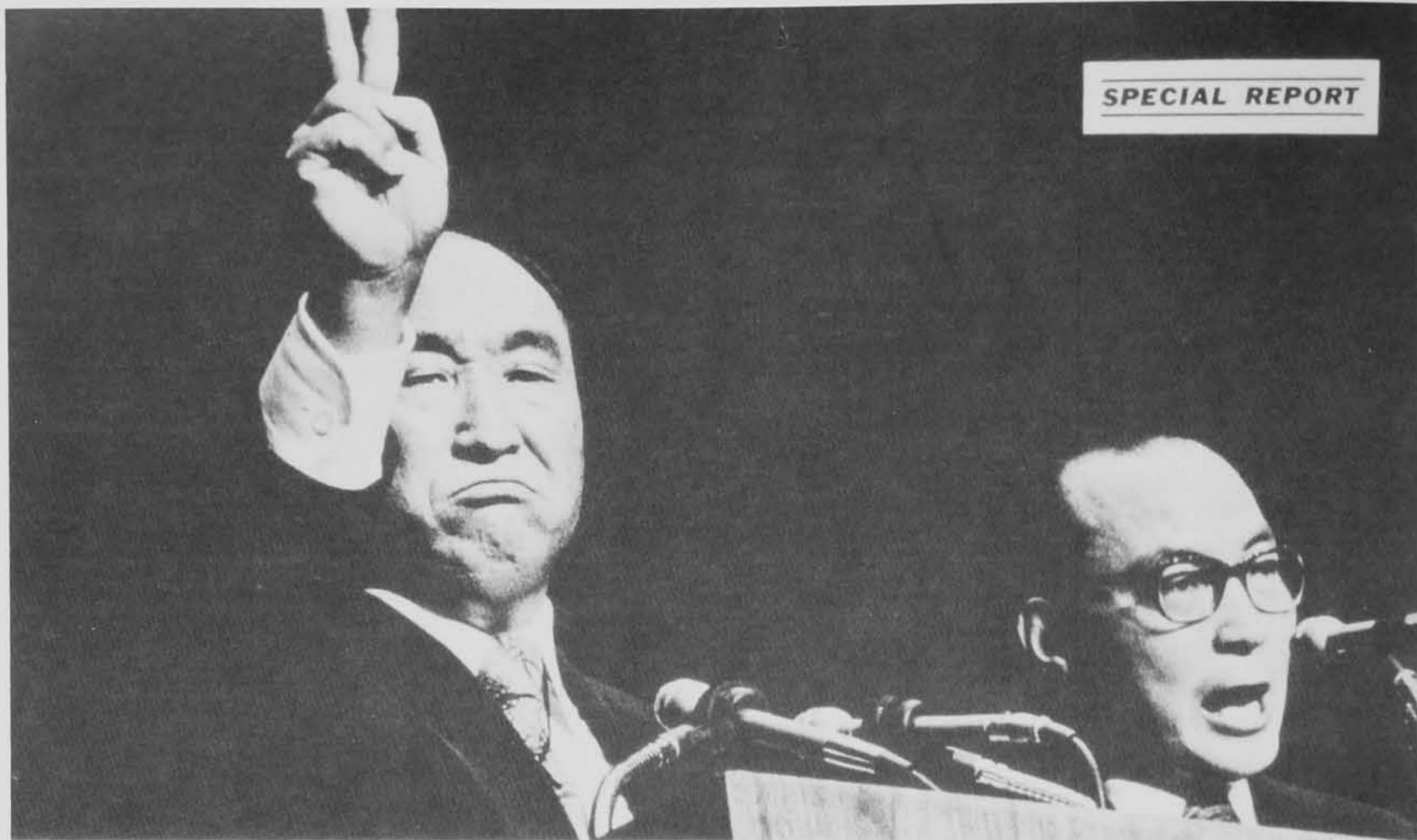




The Moon Movement

INSIDE: World Economic Forecast

Austria	20.96	Libya	400.00
Belgium	400	Malta	350
Canada	200.00	Malawi	5.0000
Denmark	2.00	Poland	2.00
France	5.00	Romania	2.00
Germany	3.00	Russia	2.00
Greece	2.00	Spain	2.00
India	20.00	Sweden	2.00
Iran	20.00	Switzerland	2.00
Israel	2.00	Taiwan	2.00
Italy	2.00	Tanzania	2.00
Japan	2.00	Turkey	2.00
Korea	2.00	United Kingdom	2.00
Kuwait	2.00	Yugoslavia	2.00
Madagascar	2.00	Zambia	2.00
Mexico	2.00	U.S. Dollar	1.00



Bettye Lane

Moon and his interpreter, Colonel Pak: A global push by the self-proclaimed prophet from South Korea

Life With Father Moon

Thousands came out of faith. Others were attracted by a \$1 million campaign, free tickets and, in many cases, free bus rides. But in the end almost 40,000 people flocked to New York's spanking new Yankee Stadium last week for an event billed as the "Bicentennial God Bless America Festival." And although it was far from the overflow crowd predicted by its sponsors, what it lacked in numbers was made up for in enthusiasm as the faithful, the curious and those just out for a good time waved tiny American, South Korean and special Bicentennial flags to the tune of "Stars and Stripes Forever," "The Battle Hymn of the Republic" and the Scott Joplin theme from "The Sting." Then, as the music ended and a Korean folk ballet group floated offstage, the mood abruptly changed. He appeared.

It was a bizarre sight—and sound. With a giant screen flashing a forbidding photo of him on a distant wall and an elaborate bullet-proof shield protecting him from behind, he stood facing the cheering crowd. Suddenly his voice boomed out in his native Korean, dying out briefly from time to time to allow for an aide to translate into English. For many in the crowd, the words were totally incomprehensible in either language. And in the upper decks of the

massive stadium, the festive mood soon gave way to fisticuffs, smoke bombs and even boos as throngs of spectators headed for the exits before the speech was over. But for his thousands of "family" followers—Americans, Koreans, Germans, Britons and a host of other nationalities represented at the rally—the words came straight from heaven.

God has been very good to me," says Sun Myung Moon with a broad grin breaking out across his face. Certainly somebody has. At 56, the chunky Korean founder and leader of the Unification Church—a self-ordained reverend whose followers fervently believe that he is the new Messiah, the Lord of the Second Advent or, at the very least, another John the Baptist—commands a religious and financial empire that now claims two million followers in 123 countries and is worth, by the lowest conceivable estimate, \$75 million. What originated as a tiny movement in South Korea in the early '50s has spread first to Japan and then to the U.S., Western Europe and beyond. And it is still growing.

But not without growing pains. As last week's rally at Yankee Stadium vividly demonstrated, Moon has won the hearts and minds of a zealous band of supporters, while sparking an ever-widening

controversy about his methods and ultimate goals. In front of the stadium, anti-Moon parents and religious groups paraded with placards accusing him of "brainwashing" his young followers, stealing their possessions and leading the world down the road to Fascism. AMERICA REJECTS TOTALITARIANISM—ECLIPSE MOON, proclaimed one poster. But both groups, those who have embraced Moon's cause and those who have launched their own crusade to destroy it, are minorities; most people are simply bewildered by the Moon phenomenon. Once seen as no more than another fringe cult, the Unification Church has suddenly emerged from obscurity without any real explanation of who the Rev. Sun Myung Moon is and what he is really after.

Impact: The confusion is easily understandable, for the Moon movement has sparked an uproar all out of proportion to its actual size. According to church figures, among the two million are about 400,000 members in South Korea, 260,000 in Japan, 30,000 in the U.S., 6,000 in West Germany, 1,000 in France, 3,000 in Britain and 2,000 in Holland. Some outside sources question those numbers; South Korean Christian critics maintain that Moon has at most 30,000 followers in his homeland. But even if the church has

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the two million followers it claims, that does not explain its explosive impact. What does its means of winning converts, its awesome financial dealings (one future goal is the acquisition of New York's Empire State Building), its right-wing, anti-Communist crusade that has raised questions about its ties, if any, with the authoritarian South Korean regime of President Park Chung Hee—and the mysterious personality of Moon himself.

Born to a Presbyterian family in North Korea in 1920, Yong Myung Moon (he later changed Yong, which means dragon, to Sun, which means calm) claims to have encountered Jesus Christ on a Korean mountainside when he was 16. It was then and there, Moon says, that he received the first in a series of divine revelations from Christ and the saints about the nature of his special mission on earth.

Sex: In 1948, Moon was arrested in North Korea for what his followers say were his religious and anti-Communist activities; his opponents maintain he was jailed for practicing ritual sex. Seven years later, after he had fled south during the Korean War and founded his Unification Church, Moon once again ran afoul of the authorities. According to the Rev. John E.W. Kim, a Presbyterian pastor whose church was near Moon's church in Pusan at the time, "Part of Moon's theology was that women converts could only be purified by sleeping with him"—a charge Moon categorically denies. During his interview with *NEWSWEEK* (page 47), Moon also produced a copy of a criminal court document showing he had been acquitted on draft evasion charges.

The theology Moon does teach today is an odd mixture of Christianity, harsh Puritan morality and shreds of Oriental philosophy. "Christianity of the world must unite," Moon told the Yankee Stadium rally last week. "We need a new ideology . . . uniting the cultures of both East and West." According to Moon's book of revelation, "The Divine Principle," that ideology is based on a novel reinterpretation of the Bible. Eve was seduced by Satan, he writes, passing this original sexual impurity onto Adam and their progeny. Christ's mission was to marry a woman whom he would make perfect and thus "indemnify" fallen man for his original sin. But Jesus bungled his mission by being crucified. And because he failed, Moon maintains, the forces of Satan are still loose in the world in the modern-day form of Communist states and movements.

Messiah: The forces of God and Satan face each other, Moon tells his followers, in Korea, the land God has prepared as the new Israel. The task of uniting and leading the forces of God to victory, he says, will be entrusted to a "third Adam" who will become the Messiah and will complete Christ's mission by marrying, raising the perfect family, and bringing God's kingdom to earth. Moon never says outright he is that person, but his revelation from Christ happens to include the information that the new Messiah was born in

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Burt Berinsky

A world family: Church estate in Westchester, mass wedding in Seoul

Juichi Nakano



Sandy Solmon



AP

Marie-Christine Amadéo's abduction near Lyons; prayer at Barrytown, N.Y., training center; a Moonie evening in San Francisco

New Jersey Newsphotos



Korea in 1920 and leads a movement whose goal it is to unite the world.

Moon's followers have few doubts about who that leaves in the running, and they bristle at the suggestion that the fact that he has been divorced at least once makes him something less than the perfect candidate to raise the perfect family. "When Moon devoted his entire life to the work of the church that was a commitment his [first] spouse couldn't sustain," says Neil Salonen, the president of the Unification Church of America. In 1960, Moon married his current wife, Hak Ja Han, a 33-year-old Korean woman who has borne him eight children. To Moon's followers, she is known as "Mother" while he is called "Father."

Moon and his family now live on a \$625,000 estate in plush Westchester County north of New York City that was purchased (along with two yachts) by the Unification Church after the Moons moved to the U.S. in 1972. Today, church enterprises include everything from a delicatessen in Wyoming to a Tokyo-based trading company that markets honey from China. But the foundation of Moon's financial empire was laid in South Korea, where he built up a network of enterprises starting virtually from scratch two decades ago. Moon's factories produce machinery, air rifles, stone handcrafts and ginseng tea. Last year, his ginseng-tea exports alone netted \$10 million. His tool-making factories also produce parts of weapons under national defense contracts, a fact Moon admitted during his NEWSWEEK interview despite previous denials by church officials. And in his capacity as chairman of the board of each of his companies, Moon can exercise nearly complete control over their fortunes.

Ties: The success of Moon's enterprises has sparked accusations that his movement has direct ties to the Park government. "Nobody does that well in business here without friends in high places," says one missionary in Seoul. And the Reverend's opponents trot out a long list of circumstantial evidence to buttress that charge: Moon's rise to national and international prominence began shortly after the 1961 military coup that brought Park to power; Moon has been allowed to hold massive anti-Communist rallies where government leaders have appeared; the government has sent many civil servants to Moon's anti-Communist training centers and Moon's chief aide and translator, Col. Bo Hi Pak, served as assistant military attaché in the South Korean Embassy in Washington before resigning in 1964. U.S. Rep. Donald Fraser, whose subcommittee on international organizations has been looking into the U.S. activities of the Korean CIA, says, "We've got testimony that suggests that there may be an effort by the Unification Church to serve in part the interest of the KCIA."

Moon and his followers brand all such charges as "nonsense," and Colonel Pak—who now heads the Washington-based Korean Cultural and Freedom Foundation—denies allegations that he

has any links with the KCIA. The Park government has issued its own denials and lately has attempted to put some distance between itself and Moon's movement. Recently, it scuttled the church's plan to build a 43-story world headquarters building outside Seoul and refused to permit the church to hold a "Day of Hope" rally in the capital, although rallies were held in 101 other South Korean cities. "We don't need their kind of help," says South Korean Minister of Information Kim Seong-jin. "If they want to stick to anti-Communist principles, that's their business. But they can't expect anything from us in return." But whether the government is simply embarrassed by the recent spate of Moonie publicity or actually angry at Moon and his church is impossible to tell.

Boost: Nor can any proof be found that Park helped Moon launch his movement, and the available evidence suggests that the relationship between Park and Moon may be far less conspiratorial than that. "In all likelihood," reports Asian Regional Editor Richard M. Smith from Seoul, "it was a simple marriage of convenience—Moon could not prosper without at least tacit government support and Park found Moon's anti-Communist crusade a welcome boost to his own public-relations effort."

But the spread of Reverend Moon's movement abroad has made the activities

of his church and its affiliated organizations, such as the International Federation for Victory over Communism (IFVC), a subject of increasing controversy. Despite repeated denials that he is involved in politics, Moon held prayer vigils for Richard Nixon during his impeachment hearings, and he maintains a "ministry" on Capitol Hill made up primarily of attractive young female Moonies who regularly visit Congressional offices to "talk to whoever will listen." In West Germany, his followers picked up the conservative coalition's slogan "Freedom or Socialism" last April, prompting the Christian Democrats' Secretary-General Kurt Biedenkopf to announce that the party "decisively rejects" any cooperation with the Unification Church. And in Japan, Moon's critics contend that he accepted support in the past from two of that country's most famous right-wingers, Ryoichi Sasagawa and Yoshio Kodama of Lockheed fame. Church officials admit that Sasagawa was once affiliated with the IFVC, but maintain that they received no financial assistance from either man.

Tax: In addition to Fraser's Congressional investigation, Moon is also coming under increasing scrutiny from U.S. Government agencies. NEWSWEEK's Henry McGee has learned that the U.S. Immigration and Naturalization Service is reviewing Moon's status as a perma-

Children of the Moon

To the faithful he is Messiah. To many who've left the fold he is Satan incarnate. NEWSWEEK correspondents interviewed dozens of people around the world whose lives have been affected by the Moon movement. Profiles of four of them:



Robert R. McElroy—Newsweek

Fanshier: 'Hellish deprogramming'

In The Family . . .

Three months after joining the Moon movement in May 1975, Pam Fanshier was abducted by her parents and transported from Kansas to Ohio for "deprogramming," an experience she describes as "the most hellish and terrifying of my life." She charges the deprogrammer and

his assistants mocked and degraded her, burned her possessions and kept her in a constant state of exhaustion. Her parents deny this. Pam, 24, says the deprogramming did not alter her beliefs, but she feigned a change of heart in order to put an end to the sessions and with the aid of church members escaped and returned to the Moon fold. "To my parents, I'm still a zombie," she told NEWSWEEK's Susan Malsch. "After what I went through I just can't communicate with them." Says her father, farmer Robert Fanshier, "We did what we thought was right."

In the small town near Nagoya, Japan, where he grew up, Hachiro Murakoshi, 29, attended Buddhist temple occasionally and his mother taught him about Shinto-derived Seisho. But then, six years ago, he had an experience that changed his life: "I was on my way home on a cold February evening when I was approached by a young woman. I remember not so much what she said as the quality of her voice. She was full of warmth and earnestness . . . It was so cold she could hardly hold her pen." A

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ment resident alien, and the Internal Revenue Service has requested more information on the church's finances, a request that is termed "routine" by church officials. Recently, the church laid out more than \$5 million to buy the New Yorker Hotel in Manhattan as its international headquarters, pushing its total real-estate holdings in New York State alone past the \$17 million mark—and raising new questions about its status as a tax-exempt religious group.

But the debate over Moon's politics and finances pales in comparison to the furor over the methods used to recruit the manpower for his movement. Well-scrubbed, smiling followers proselytize on street corners from Nagasaki to Frankfurt and invite other young people to attend lectures often sponsored by a front organization with an innocuous sounding name like the "Creative Community Project." Prospective converts are then encouraged to spend a weekend at a training center. If they accept, they are offered instant companionship,



Alan M. Field—Newsweek

Murakoshi: 'We seek a higher truth'

year later Murakoshi gave up his office job to devote himself fully to the Unification Church and now does administrative work in its Tokyo office. "I saw others as compromising with realities," he told NEWSWEEK's Alan Field, "but here I saw people trying to seek higher truth."

... And Out

When she was 19 years of age, **Rosalind Mitchell** not only managed to win her parents' acceptance of her membership in the British Moon movement—she converted them. Her wealthy, architect father, Henry Masters, donated over a half-million dollars to the church and both he and his wife have remained firm

quiet flattery—and more encouragement to return.

The next phase involves what Moon critics claim is "a systematic effort to brainwash" the recruits by physical isolation, exhausting activities and alternating rounds of positive and negative reinforcement. An American ex-Moonie, John Rice, 19, recalls the "high feeling" he felt in training. "Each action was either right or wrong so that after a while I was turning on water faucets with a mind as to whether it was for God or Satan," he reports. "It was like going into a trance." Moon followers call it being "God-centered." But when converts finally get to meet their "true father," Moon often drills them like a sergeant. "Are you willing to follow me?" he frequently asks. The response is a deafening "Yes, victory to the Father." Sometimes it is accompanied by clenched fists raised in unison.

Mates: Once converts think in those terms, they are usually ready to break all ties with family, school or job in return for the all-enveloping warmth of the Moon family. If they have decided to become "core members," as opposed to other members who devote only part of their time to the church, they will begin living at church centers and undergo long months of further education in the "Divine Principle." Sex—or the prohibition thereof—is a major preoccupation;

followers are forbidden premarital sex and marriages cannot be consummated for 40 days after the ceremony as symbolic atonement for man's sins. Moon himself has to approve all marriages, and many followers ask him to choose their mates. But weddings are relatively rare. When they do occur, they are often like the one in Seoul in 1975 when 1,800 "perfect" couples were joined in holy wedlock in a mass ceremony presided over by "Father" and "Mother."

Money is the other preoccupation. According to a transcribed series of lectures by Ken Sudo, the Japanese training director at the church's Pioneer Training Center in Barrytown, N.Y., Moonies are taught "this is the real mission of America: manpower and money to save the world." In practice, this means that each member must produce new converts and contribute his share of funds. Members often give up savings and money sent from home or earned at jobs to the church. They also spend up to eighteen hours a day peddling peanuts, candy or flowers. Often they are given quotas, in the range of \$100 a day. The cash is handed over to the movement; members get little more than room and board.

Enraged by the transformation of their children into what they consider nonpersons, many parents have resorted to desperate measures to retrieve them. In the U.S., Ted Patrick, a black high-school

believer, Rosalind has not. "You had to make yourself love people when you didn't," she says. "You had to feel happy when you weren't." But leaving turned out to be a difficult task. "Emotionally, I had a lot of trouble getting out . . . I had been brainwashed and they tried to rebrainwash me. The leader even implied that my life would be threatened if I left." Rosalind, now 22, married and working as a secretary in Hertford, receives sporadic letters from her parents. "If only I could get my father out," she told NEWSWEEK's Malcolm MacPherson, "he could get my mother out."

David Needle was searching for a direction. So the 22-year-old from Newton, Mass., took a year off from college and went to California. Before long he was

selling Moon flowers on the street and spending time at an isolated farm retreat in Boonesville where every minute of the day—and much of the night—was taken up in an endless round of singing, lectures, calisthenics, and more lectures. "It was nice being with people I really liked and who liked me," he told NEWSWEEK's Sylvester Monroe. Needle also came to believe that his purpose in life was "to serve Moon, the Messiah; to let people know that the second coming is upon us and to save the world from Communism." But after six months, Needle concluded that he didn't have what it takes to be a Moon child and he left the family. "I just couldn't do it. After a while you hear it and it just flows through you. It's like you're a robot."

—CLIFFORD D. MAY

Needle: 'I just couldn't do it . . . after a while it's like you're a robot'

Nick Pasmore



dropout whose son was briefly attracted to another religious group, has traveled across the country answering calls for help from anguished parents by "deprogramming" their children. "I restore their free will and their ability to think," he says. And all of France watched the family of 22-year-old Marie-Christine Amadéo kidnap her in front of a church villa near Lyons last January after the family tipped off a TV station of their plan in advance. French police eventually intervened and ruled that Marie could not be held by force; a day later she was back with the church.

Ban: Although some Moonie parents like Mrs. George Ziegler of Coatsville, Pa., support the church and their children's right to "serve God in whatever way He wants," anti-Moonie parent groups have sprung up wherever the movement has taken root. "He is an anti-Christ propagating a Fascistic ideology and there is a direct parallel to the Third Reich," says one West German father who pulled his daughter from the sect. Many parents, while rejecting forcible seizure and "deprogramming" as a medicine harsher than the illness, call for an outright ban on the Unification Church. But with the exception of Taiwan, which did ban it in February, no government seems to be moving in that direction. "The Moonies are annoying, but not illegal," says a French Interior Ministry spokesman.

And in the end, church leaders steadfastly stand by their methods. Pointing to the fact that the average church member is in his mid-20s, Jürgen Helms, the spokesman for West Germany's movement, angrily dismisses the "brainwashing" charges. "Our teaching methods are rigorous. But these aren't hopeless children we're teaching," he says. And a number of Moonie's critics concede that "brainwashing" is an oversimplified attempt to explain his appeal. "Moon sets himself up as a new religion and is not authentic," says Norman Cousins, editor of America's prestigious Saturday Review. "The movement is not authentic, but the response is."

Why then the response? "Problems at school, on the job, breakdown of home life, fear of unemployment, loneliness—all these things make kids susceptible to Moon's people," says Hans Loffelan, a young psychologist in Munich who has studied the Moon movement. Boston psychiatrist John Clark notes that college students "tend to be rather idealistic and prone to go in a tailspin when they are confused or depressed—in that period of wavering between childhood and maturity they are recruited." And Roland Lejeune, the No. 2 Moonie in France, offers his own terse explanation. "People today are looking for answers," he says. Obviously, those who accept the word of Sun Myung Moon have decided they need look no further.

—ANDREW NAGORSKI with RICHARD M. SMITH and SHIM JAE HOON in Seoul, HENRY MCGEE in Washington, TIMOTHY NATER in Bonn, JANE FRIEDMAN in Paris, LISA WHITMAN and PAUL KEATING in New York and bureau reports

'GOD SPEAKS THROUGH ME'

Recently, the Rev. Sun Myung Moon gave a rare interview, his first in three years, to NEWSWEEK INTERNATIONAL'S Executive Editor Richard Z. Chesnoff and General Editor Andrew Nagorski. Below, excerpts from their three-hour conversation:

CHESNOFF and NAGORSKI: How does the Unification Church differ from other Christian denominations?

REVEREND MOON: My new revelation has made the will of God crystal clear. And what is that will? It is to save the world. So the Unification Church is not another denomination—it's a movement to save the world and through the teaching of the word of God, each individual in our movement becomes absolutely clear about the concept of the God-centered individual, the God-centered family, the God-centered nation and the God-centered world.

Q. How was God's will revealed to you?

A. At the age of 16, I had a very spiritual, deep experience encountering Jesus Christ in the Korean countryside. That was the beginning of the revelations. Ever since that particular encounter, I have been in constant communication with the living God and the living saints in the spirit world, including Jesus, in my own search for truth. This cannot be explained in words too well.

Q. Why did God speak to you?

A. In accordance with God's timetable, God has ordained or handpicked me. But why? We must ask God that question. I know just one thing: that mission came to me. God has three major headaches. First, moral corruption is rampant. Second, the Christian churches are divided and declining and their spiritual power must be restored. And third, Communism, an evil force in the sight of God, is rising—this is the foremost obstacle to the creation of the Kingdom of God on earth. When those revelations were completed and organized into the Divine Principle, I began to organize a movement and that is the Unification Church.

Q. You are obviously saying that you are a prophet, but do you also consider yourself the new Messiah?

A. We are in a new Messianic age. But 2,000 years ago Jesus Christ never spoke of himself as a Messiah, knowing that would not serve his purpose. I am not saying, "I am the Messiah." I am faithfully fulfilling God's instructions.

Q. But you don't rule out the possibility that you are the Messiah?

A. Let God answer you, let God answer the world.

Q. You have specifically said that a second Messiah, who is a married Korean, is coming and that the new ideology will be born in Korea. Why Korea?

A. Korea is the chosen nation of God. Korea is divided. The line-up in Panmunjom is like a line-up between the heavenly world and the Satanic world. We must make a showdown in Korea. Korea's victory, particularly in the fight against Communism, is not Korea's alone. I came to America to bring it back to the scene of the struggle. America has been retreating from its responsibility to



Burt Berinsky

Reverend Moon: 'My mission is life-risking'

the world—that has happened in Vietnam already. America will decide the world's destiny, including the destiny of God because God needs a champion. America is destined to fight Communism on a worldwide scale—the ideological confrontation is inevitable.

Q. Are you linked to the Korean Government or the Korean CIA?

A. That is absolute nonsense. Ours is a religious movement and we get no instructions from the government. Actually in many cases in the past, people in South Korean Governments have tried to undermine and curtail our movement. But right now our contribution to the over-all goal of Korea's national purpose is so great they certainly have to recognize our achievements. On our own initiative, over 20 million people have listened to our theory about victory over Communism. But this is not an alliance or cooperation. President Park does his

SPECIAL REPORT

job; I do my job as a religious leader.

Q. Have you received aid in the past from anti-Communist groups in Korea and around the world, from Japan's Yoshio Kodama, for example?

A. Not a penny. I have never met Mr. Kodama and there has never been any communication with him or his organization. Communists are planting those rumors, trying to make us look bad.

Q. You have said, "I will conquer and subjugate the world. The time will come without my seeking when my words will serve almost as law." What are your political goals?

A. I have no political goals. That particular quotation has been taken out of context. When you pick quotations from long, impromptu speeches, they can be misinterpreted. There are also problems with translating from Korean.

Q. So you are saying you have no intention of subjugating the world?

A. Of course not, not in the political sense. God is the ruler of the world and I am not putting myself in the position of God. But the spirit of God speaks through me and it's really God who speaks out. That's why so many young people follow me.

Q. Is one of your goals to get your members elected to high offices?

A. That is not the business of the church or under its control. We would like to have millions and millions of members and great leaders may emerge. I would welcome that. But my goal is not to obtain any political power for myself or my organization.

Q. You are a millionaire businessman, you live in a \$625,000 house, you have yachts at your disposal and so on. Why do you have this financial empire?

A. God has been very good to me. But I am not a millionaire businessman, I am a religious leader. A great deal of blessing has been poured upon me. And many people say that whatever I touch turns to gold. To a certain extent, that is true. But I know why God gave me this blessing—because God knows nothing belongs to me, not even a penny for my own savings. All the work is [for] God. If I were taking advantage of dedicated young people, not a single soul would follow me. But they recognize my honesty and dedication.

Q. What is the extent of the church's financial holdings around the world?

A. I don't know. Truthfully, I do not keep the figures, as they do not interest me. I give spiritual guidance.

Q. Who keeps the figures?

A. Each national leader. There is no central management.

Q. Your followers live very simply but you live very comfortably. Why the personal opulence?

A. Although I have lived most of my life in simple surroundings, whether I like it or not I am becoming an international figure. There are many great people who come to see me—it's a matter of protocol. Then people tell me I need protection and a certain dignity.

Q. Security is very evident all around you and your church. It looks almost obsessive. What is the reason for that?

A. My mission is life-risking. My life is threatened by Communists; there have been many threats. As my movement gets stronger, the more possibility there is for organized plots against my life.



Burt Berinsky

'Vast resources are necessary for the movement'

North Korea's Kim Il Sung, for example, has publicly announced that I am the No. 1 threat to his revolutionary tactics. But one thing the plotters do not know is that if I falter for some reason, then millions of new Reverend Moons will spring up. The work of God will go on.

Q. Why do your church and your followers constantly raise money? Why the emphasis on materialism?

A. I do not reject material values. But it must be in the service of God. Vast resources are necessary for the movement to physically implement the concept of the ideal of God on earth.

Q. Why don't you allocate at least part of those resources for such projects as feeding the hungry?

A. We are doing some welfare work. However, I want you to understand that many people can feed and are feeding the poor and orphans. My unique role is

to bring men an awareness of God.

Q. Is it true that your industries in South Korea have been involved in manufacturing weapons?

A. Our machine shops have some defense contracts—this is a national obligation in Korea and there is no major company not involved in defense. Five or maybe 10 per cent of our production is under contract for defense purposes.

Q. What specifically do you make—parts of weapons?

A. That information is classified by the government. But certainly, some small parts of weapons.

Q. Do you have plans to develop industries in the U.S. and West Europe as you have in Korea and Japan?

A. I do have plans to develop certain industries. [And] I am concentrating very much on the movement in Germany because it is the backbone of Europe. We must save that nation from Communism.

Q. Do you brainwash your disciples?

A. The same question arose when I spoke to a group of congressmen on Capitol Hill. I answered, "Are you Americans foolish enough to be brainwashed by Reverend Moon of Korea, particularly when I use an interpreter?" Young people who come to the church are not dumb or mediocre—they are smart, idealistic and determined. When they detect this power and love of God, they seem attracted like a magnet. The doors to our centers are open 24 hours a day. Anybody can come in, anybody can leave.

Q. You stress the importance of the family, but haven't your methods caused rifts within families?

A. If one of my disciples denounces his parents, he is not really my disciple. A truly good disciple will gain the respect of his parents. Many . . . young people, are neglected, they're thirsty for love. When they come into our movement they're really inspired, they're really happy. For the first time, they see something and somebody they can trust and love. So they become dedicated followers and members of our family. Some parents feel jealousy and others have no other opposition except for the fact that their sons and daughters are following me, someone who comes from Korea.

Q. Were you ever ordained by another Christian church?

A. I was ordained by God, as many prophets in history were ordained by God. I am in daily communication with God; the living God is with me. There is no better ordination than that one.

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An Interview with Reverend Sun Myung Moon



Conducted by the editors of
Newsweek International

Excerpted from the issue of June 14, 1976

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Q. Are you linked to the Korean Govern-

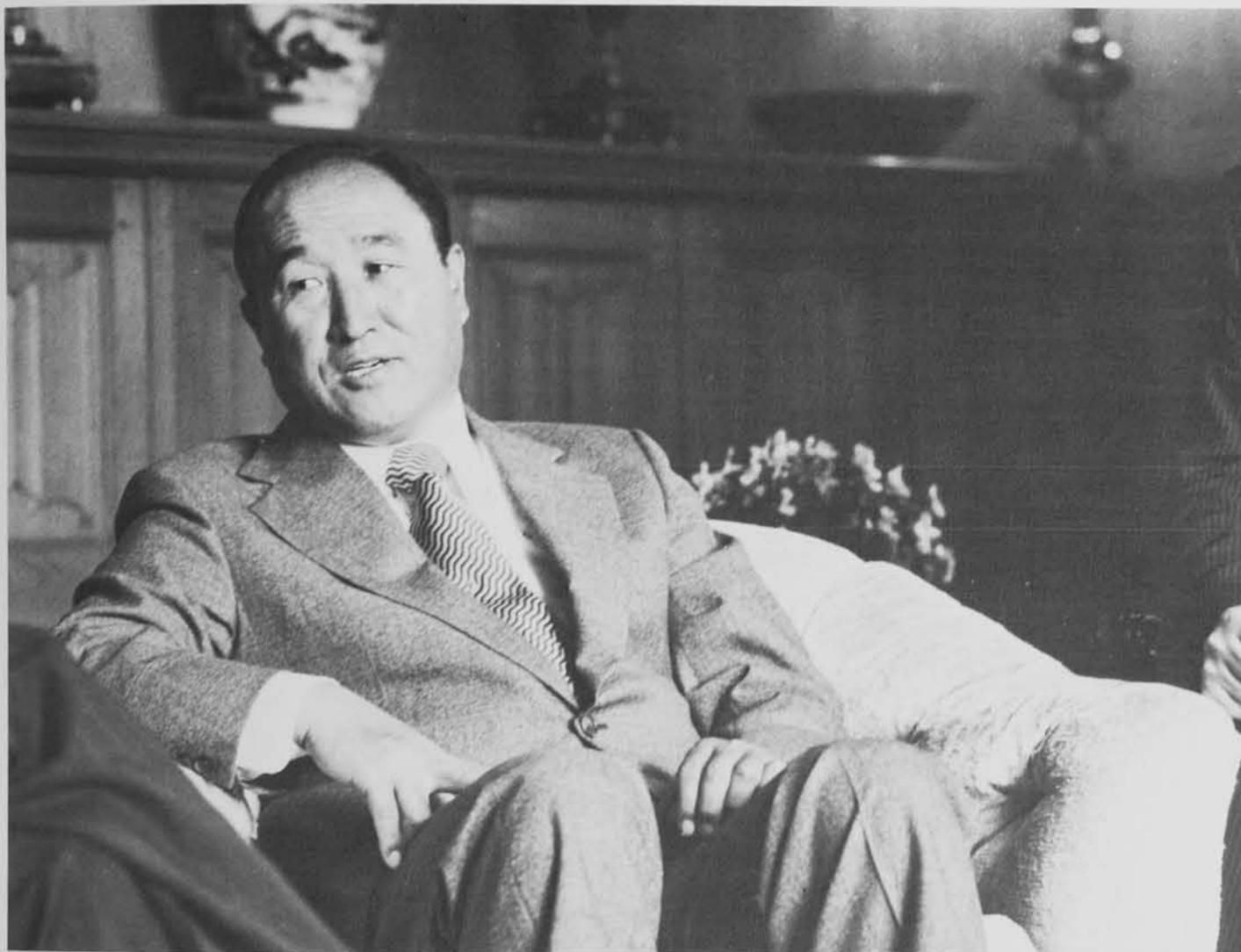
ment or the Korea CIA?

A. That is absolute nonsense. Ours is a religious movement and we get no instructions from the government. Actually in many cases in the past, people in South Korean Governments have tried to undermine and curtail our movement. But right now our contribution to the overall goal of Korea's national purpose is so great they certainly have to recognize our achievements. On our own initiative, over 20 million people have listened to our theory about victory over Communism. But this is not an alliance or cooperation. President Park does his job; I do my job as a religious leader.

Q. You have said, "I will conquer and subjugate the world. The time will come without my seeking when my words will serve almost as law." What are your political goals?

A. I have no political goals. That particular quotation has been taken out of context. When you pick quotations from long, impromptu speeches, they can be misinterpreted. There are also problems with translating from Korean.

Q. So you are saying you have no inten-



tion of subjugating the world?

A. Of course not, not in the political sense. God is the ruler of the world and I am not putting myself in the position of God. But the spirit of God speaks through me and it's really God who speaks out. That's why so many young people follow me.

Q. Is one of your goals to get your members elected to high offices?

A. That is not the business of the church or under its control. We would like to have millions and millions of members and great leaders may emerge. I would welcome that. But my goal is not to obtain any political power for myself or my organization.

Q. You are a millionaire businessman, you live in a \$625,000 house, you have yachts at your disposal and so on. Why do you have this financial empire?

A. God has been very good to me. But I am not a millionaire businessman. I am a religious leader. A great deal of blessing has been poured upon me. And many people say that whatever I touch turns to gold. To a certain extent, that is true. But I know why God gave me this blessing—because God knows nothing belongs to me, not even a

penny for my own savings. All the work is [for] God. If I were taking advantage of dedicated young people, not a single soul would follow me. But they recognize my honesty and dedication.

Q. Your followers live very simply but you live very comfortably. Why the personal opulence?

A. Although I have lived most of my life in simple surroundings, whether I like it or not I am becoming an international figure. There are many great people who come to see me—it's a matter of protocol. Then people tell me I need protection and a certain dignity.

Q. Security is very evident all around you and your church. It looks almost obsessive. What is the reason for that?

A. My mission is life-risking. My life is threatened by Communists; there have been many threats. As my movement gets stronger, the more possibility there is for organized plots against my life. North Korea's Kim Il Sung, for example, has publicly announced that I am the No. 1 threat to his revolutionary tactics. But one thing the plotters do not know is that if I falter for some reason,

then millions of new Reverend Moons will spring up. The work of God will go on.

Q. Why do your church and your followers constantly raise money? Why the emphasis on materialism?

A. I do not reject material values. But it must be in the service of God. Vast resources are necessary for the movement to physically implement the concept of the ideal of God on earth.

Q. Why don't you allocate at least part of those resources for such projects as feeding the hungry?

A. We are doing some welfare work. However, I want you to understand that many people can feed and are feeding the poor and orphans. My unique role is to bring men an awareness of God.

Q. Do you brainwash your disciples?

A. The same question arose when I spoke to a group of congressmen on the Capitol Hill. I answered, "Are you Americans foolish enough to be brainwashed by Reverend Moon of Korea, particularly when I use an interpreter?" Young people who come to the church are not dumb or mediocre—they are smart, idealistic and determined. When they

detect this power and love of God, they seem attracted like a magnet. The doors to our center are open 24 hours a day. Anybody can come in, anybody can leave.

Q. You stress the importance of the family, but haven't your methods caused rifts within families?

A. If one of my disciples denounces his parents, he is not really my disciple. A truly good disciple will gain the respect of his parents. Many . . . young people, are neglected, they're thirsty for love. When they come into our movement they're really inspired, they're really happy. For the first time, they see something and somebody they can trust and love. So they become dedicated followers and members of our family. Some parents feel jealousy and others have no other opposition except for the fact that their sons and daughters are following me, someone who comes from Korea.

Q. Were you ever ordained by another Christian church?

A. I was ordained by God, as many prophets in history were ordained by God. I am in daily communication with God; the living God is with me. There is no better ordination than that one.

God Bless America Banquets



Campaign Report:



Banquet Report

The Performing Arts Department, directed by Mr. Joong Hyun Pak, highlighted efforts of the Community Relations Department to stimulate Community leaders of New York City to participate in the Yankee Stadium "God Bless

America" Festival and to mobilize large numbers of people. Community leaders who attended the Bicentennial "God Bless America" banquets could be deeply moved by the patriotic spirit generated throughout the entire program of American Revolutionary songs by the New Hope Singers International, skillful international dances by the Korean Folk Ballet and solo arrangements by Sunburst. Throughout the campaign, Sunburst had numerous engagements.

On February 12, 1976, the Korean Folk Ballet together with Sunburst helped to make the first Bicen-

ennial "God Bless America" Banquet a resounding success with 123 guests attending. Among the important guests in the audience was Nobel-prize winner Sir John Eccles, from the ICUS conference on November 1975. The second Bicentennial Ethnic-Asian "God Bless America" Banquet on February 26th was held for an audience of 86 predominantly Oriental guests. The entertainment was again provided by the Korean Folk Ballet and Sunburst. The guests were surprised when the Korean Folk Ballet presented each with a red rose as they left. The third Ethnic



	Focus:
Feb. 12, 1976	General
Feb. 26, 1976	Ethnic, Asian
March 4, 1976	Business, Ethnic, Non-Asian
March 18, 1976	Government
March 25, 1976	Anti-communist
April 2, 1976	Korean Night
April 8, 1976	Ethnic
April 15, 1976	Business
April 22, 1976	Government
April 27, 1976	Friendship Luncheon
April 29, 1976	Professors' Night
May 5, 1976	Japanese Night
May 7, 1976	Korean Night, Washington, D.C.
May 9, 1976	Columbia Alumni Night
May 11, 1976	Hispanic Night
May 23, 1976	Korean Night, New York, N.Y.
May 25, 1976	Korean Night, Chicago, Ill.
May 27, 1976	Korean Night, Los Angeles, Ca.



non-Asian Bicentennial banquet on March 4th was again very successful. 145 guests from Black and Spanish-speaking communities attended, and their response was very warm.

On March 18th, the New Hope Singers and Korean Folk Ballet performed before an estimated 200 guests from the business world and those invited by the International Family Association. After the show, the departing guests were greeted with fists of red roses and boxes of God Bless America Zoomers. The banquet on March 25th, bringing 111 guests, was

also very successful, drawing an audience of anti-Communist and government contacts.

The "God Bless America" Korean night on April 2nd brought 410 guests of the highest levels of New York's Korean society; therefore, the program was well-planned by Korean Master of Ceremonies Mr. Joong Hyun Pak. The New Hope Singers International performed specially arranged Korean songs which in many instances moved the audience to tears. The Korean Folk Ballet radiated the beauty of their homeland through their colorful dances. A film report of the

World Rally for Korean Freedom at Yoido Island was followed by an inspiring keynote address by Colonel Bo Hi Pak, which was the highlight of the evening. The festival closed with a moving unit of audience and performers singing "Urie Sowonun Tongil". With our parting wishes for their continued good health, our guests were each presented with a Yankee Stadium poster.

The seventh Bicentennial "God Bless America" Banquet on April 8th was especially directed to ethnic groups from the New York area communities. Their response to the program was very warm. The





April 15th Banquet was well-received by an audience representing New York's business community. The evening was on one of the first days of the Jewish Passover and also Holy Thursday, so the New Hope Singers International performed a specially prepared piece called "Son of Galilee" in its original Hebrew, with a great response from the guests. On April 22, the banquet, with 140 guests, was directed primarily to politically-oriented people with anti-Communist sentiment. The program was the same ethnically-oriented program as the last week. April 27th, the New Hope Singers International gave a short performance for an "International Luncheon" of 50 people. Many important people were present, including the president of the Rotary Club of New York. The speaker of the luncheon was the ambassador from Free China, Konsin C. Shah. Two days later, a very large banquet with 280 guests took place at Headquarters. Even though originally proposed for Columbia professors, the guest list included different types of businessmen and VIPs and guests from Captive Nations.

On May 1, the new month began with a Bicentennial "God Bless

Mr. Osami Kuboki, president of the International Cultural Foundation of Japan gave the principal address, and many hearts were deeply moved. On May 7th, the Washington Hilton hosted the second largest banquet. The "God Bless America" Korean Night drew 1,200 distinguished Korean and American guests. Colonel Bo Hi Pak spoke a powerful 75 minutes during the program. The guests enjoyed favorite Korean songs and traditional dances of the Korean Folk Ballet. The next banquet was held on May 9th, where professors from Columbia University were invited to attend. Eighty-six people attended the banquet. Another banquet, two days later, on May 11th, was held for a Spanish-speaking audience. The "Hispanic Night" drew over 360 people, and an eloquent testimony to our Father was given by Mr. Johnny Melendez.

The second New York Korean Cultural Night on May 23rd took place at the Grand Ballroom of the Waldorf-Astoria. As a result of weeks of PR work with the Korean Community, 1,800 Koreans came—the largest crowd of its kind ever to gather. The evening was filled with entertainment to touch the hearts of the Korean people. The New Hope Singers and Korean Folk Ballet brought forth a deep sense of pride and joy in the Korean heritage through the beauty and precision of their dances. The climax of the evening was Colonel Pak's powerful speech inspiring unity among the Korean people of America through the Unification Church and Reverend Moon. Thus, a five-day nationwide Korean Cultural Night Tour began with 53 members. On the evening of the 25th, a Korean Night Banquet was held in Chicago in the elegant gilded ballroom of the Conrad Hilton Hotel. Mr. Kim Byung Ho, Mr. and Mrs. Cha, and Mee Ja Pak who helped to contact the Chicago Korean Community, were very happy that the crowd numbered well over the maximum number anticipated. On May 27th, at the Beverly Wilshire Grand Ballroom in Beverly Hills, over 800 people gathered for the banquet. The same inspirational spirit accompanying the New York and Chicago banquets won the hearts of the Los Angeles Korean community.



America" Festival in Boston, Massachusetts. The scene was the Sanders Theater of Harvard University, a relic of New England's past. The festival drew a crowd of 50 people. The New Hope Singers opened and closed the event with patriotic and classical renditions. Dr. Joseph Sheftick gave a fine speech to the small audience, inviting all to come to the Yankee Stadium event.

On May 5, a specially prepared Japanese-Korean-American program helped to make the Bicentennial Japanese Night Banquet a success, with 200 guests attending.





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Bicentennial God Bless America Banquet

Feb. 12/76

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Second Secretary, Mission of Yemen
to the U.N.

2. Mr. Manuel Bibang
First Secretary, Equatorial Guinea
Mission to the U.N.

3. Mr. Lemson Samson Chitsamba
Second Secretary, Malawi Mission
to the U.N.

4. Ms Mieke
U.N.D.P., Holland

5. Mr. Marsala
Son of Counselor of the Mission of Congo
to the U.N.

6. Mr. Vincent Obame
Son of the Ambassador of Gabon
to Argentina

7. Dr. Paque
Head of the German Translation Dept.
of the U.N.

8. Mr. Suwito Darudsumarto
Vice Consul of Indonesia

9. Mr. A. Loebis
Assistant to Vice Consul of Indonesia

10. Mr. P. Poedjoetomo
Counsellor of Indonesia to the U.N.

11. Prof. Dr. Didin Tastrapradja
Indonesian Repres. to the U.N.
for Science Conf.

12. Mr. Osama Tawfik
Deputy Consul of Egypt

13. Miss Mrotole Manor
Consulate of Egypt

14. Mr. and Mrs. Singh
Deputy Repres. to the U.N. (Nepal)

15. Mr. and Mrs. Mahmood
Counsellor of Pakistan to the U.N.

16. Mr. and Mrs. Shankar
Counsellor of India to the U.N.

17. Mr. and Mrs. Brijkumar
Deputy Consul of India

18. Mr. Juan Jose Rodas
Minister Counsellor of Guatemala
to the U.N.

19. Mr. Victor Godoy
Counsellor of Paraguay to the U.N.

20. Dr. Ruprecht Paque
U.N. Secretariat

21. Mr. Hermany Miranda
Vice Consul of El Salvador

22. Mr. Konsin Shah
Consul General of Taiwan

23. Mr. Esnome Kuaumeri
Acting President, U.N.D.P. West Africa

24. Mr. and Mrs. Maunder
Vice Consul of Australia,
Director of Aust. Exhibition Org.

25. Mrs. Musial
Australian Consulate

26. Dr. Bertrand Chatel
Director of Science and Tech,
Development of U.N.

27. Mr. and Mrs. Perez
Third Sec. of Costa Rica to the U.N.

28. Mrs. Emilia Barrish
Minister Ambassador of Costa Rica
to the U.N.

29. Mr. Kompliment
Second Sec. of C.A.R. to the U.N.

30. Mr. and Mrs. Solet
Attache of C.A.R. to the U.N.

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First Secretary of Congo to the U.N.

32. Mr. Nembe
Counsellor of Gabon to the U.N.

33. Mr. Gabriel Alevina
Secretary Chancellor of Gabon
to the U.N.

34. Mr. Dramou
Attache of Guinea to the U.N.

35. Mr. Acapo
Second Secretary of Dahomey
to the U.N.

36. Miss Simidy Zewdinea
U.N. Secretariat

37. Miss Bridget Fox
Secretary of Irish Mission to the U.N.

38. Dr. and Mrs. Usmani
U.N. Energy Program

39. Mr. and Mrs. Geoghegan
U.N.D.P. Middle East Dept.

U.N. PR Feb. 26/76

1. Mr. Sama Tafik
Vice Consul of Egypt

2. Mr. Y.H. Kim
Consul of Korea Consulate

3. Mr. Rodas and Mayra Guerra
Minister of Guatemala to the U.N.

4. Mr. Mamohar Lal and friend
First Counsellor of Ireland to the U.N.

5. Mr. Herrera
U.N. Correspondent

6. Mr. and Mrs. Pongo
Zaire Mission to the U.N.

7. Mr. and Mrs. Zimba
Deputy Representative of Zambia

8. Ambassador and Mrs. Tshering
Ambassador of Bhutan to the U.N.

9. Mr. Pasakia
Consul of Iran

U.N. PR March 4/76

1. Mr. and Mrs. Sachidanada Kar
U.N. Senior Exec. Officer

2. Mr. Jean-Arthur Bandio
Ambassador of Central African Republic

U.N. PR March 18/76

1. Mr. Rajandra Beesoondoyal
U.N. Delegate from Mauritius

2. Mr. and Mrs. Benkhayal
Counsellor to the Libyan Mission
to the U.N.

3. Mr. Gammoh and guest
First Secretary of the Mission of Jordan
to the U.N.

4. Mr. Kontou
Counsellor, Mission of Chad to the U.N.

5. Mr. and Mrs. Lanigan
U.N.D.P.

6. Mr. Motseppe
Third Secretary, Mission of Botswana
to the U.N.

7. Mr. Samuel Yao
Secretary, Mission of Ivory Coast
to the U.N.

8. Mr. Antonio Yao
Advisor, Mission of Ivory Coast
to the U.N.

U.N. PR March 25/76

1. Dr. Gustavo Dubuc and guest
First Secretary of Venezuelan Mission
to the U.N.

2. Ambassador Delamaz and sister
Ambassador of Dominican Republic
Mission to the U.N.

3. Mr. Fernandez and daughter
Third Secretary, Dominican Republic
Mission to the U.N.

4. Ambassador Dr. Moreno and wife
Ambassador of the Dominican Republic
Mission to the U.N.

5. Mr. Victorio Degbo & friend
Attache, People's Republic of Benin
Mission to the U.N.

6. M. and Mme Solet
Attache, Central African Republic
Mission to the U.N.

7. Mr. H.E. Yaguibou
Ambassador, Upper Volta
Mission to the U.N.

8. Mr. Wison Weahplah
Secretary, Mission of Liberia to the U.N.

9. H.E.M. Beudangar
Ambassador, Mission of Chad
to the U.N.

10. M. Kontou
Counsellor, Mission of Chad to the U.N.

11. Mr. Bea Dessande
First Secretary, Mission of Chad
to the U.N.

12. Mr. Ndom
Attache, Mission of Cameroon
to the U.N.

13. H.E.M. Robert Martinez Ardonez
Ambassador, Mission of Honduras
to the U.N.

14. Mrs. Letty Walshe
Attache of Honduras and her
two daughters

15. Miss Hope Parodi and her sister
Attache, Mission of Peru to the U.N.

16. Mr. and Mrs. Habyari mana
Second Secretary, Mission of Rwanda
to the U.N.

17. Mr. Samuel Yao and wife
First Secretary, Mission of Ivory Coast
to the U.N.

**18. Mr. Karl Ronguez and
Mr. Wolfgang Forest from the U.N.**