

Yankee Stadium

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As you know, today is September 1, 1975. Up to the present, you have been praying hard for our Yankee Stadium campaign next spring. With such a great goal ahead, we have to organize ourselves and systematize our activities towards that goal. Whether or not we can bring success to the campaign depends on how well we can mobilize the people. Whether you become heavy artillery like cannon or just rifles will determine our success. Up to date we have been fighting with rifles, but we must now fight with cannons. The greater the target is, the more we must be well prepared with heavy arms like cannons. You must either become the cannon itself or the rounds fired from the cannon. When you are the rounds, we must put you into the cannon and fire you out. The question is: how much explosive powder do you have? I want your rounds to be exploded on the horizontal level instead of the vertical level, covering more space and more people. Then what does a cannon signify?

The cannon ball, when it is fired, must be able to tear away the target. What we have as our target is nothing other than the established churches, the universities, and the cities. Why is our first target the established churches? It is because when God looks down upon the earth, His eyes first rest upon the established churches, other than the Unification Church. The churches have been playing an important role in carrying out God's will by disseminating God's word among men.

The churches must not be the churches of their leaders but the churches of God. The churches do not belong to their denominations. The Presbyterian, Methodist or Baptist Churches must belong to God, not to the people. But we know only too well that at present the churches do not belong to God, but rather belong to man. In cases where the church leaders have been leading the people to belong to themselves instead of belonging to God, we must annihilate that goal and revise it, to make them belong to God. The goal in the Unification Church is to shift or change the established churches in such a way that the people there will belong to God, and by doing that, to save the nation and the world. In our revolutionary battle, we represent God, and if and when each one of you can represent God and can mobilize as many people as God would have you do, you can bring success.

As we read in the Bible a verse stating that, "Your greatest enemy is found in your own household," likewise the leaders in the established churches are our strongest enemies. It is because they have been leading their sheep astray, and we have to do something with them to make them discard their old way of leading people.

But in our battle when we fight against those people, the best strategy for us to adopt is to move their

hearts. And our tactic is not to fight against them face to face but to move their hearts and to encourage them to change to our way. Up to the present, we have been witnessing to the people on a one-to-one basis, but from now on, we will work on a one-to-a-church basis. If our target for each person is a church, one church, then, it means we can reach all the citizens of the city. So all of the citizens of the city of New York are our target, and we must always stress that.

When we look into a church we find the priest or pastor there, and the laymen or the staff -- the deacons and people like that -- and the adults' association and the youth association. How to move these people is the question. We will mobilize our all-out efforts, but when it is not sufficient, we must mobilize our financial base too.

At first, we are not going to tackle the whole church but rather meet the people one by one, or group by group, so that we can win those people to the point where we can mobilize them. In that sense, too, we must have the manpower even to mobilize or to maneuver them. In battle we must hold the balance of power in order to overpower others. Then what is our power? On our side, too, we need the manpower to tackle them. If the other side has 1,000 while we have 10, it means each of our 10 people must be responsible for 100 of theirs. This means that one person must be able to win 100. Common sense tells us it's impossible to work in any other way. We must infiltrate the church organizations to influence the staff members, and then we must be so nice to the laymen as to be able to influence them by warming their hearts. In doing that, we must be wise and not fight against them fist to fist, but rather win by using a strategy opposite to the ordinary way of fighting.

Then with that purpose ahead of us, in what way are you going to employ this tactic? In the established churches the active members can be moved when you tell them, "If you go on like this, there will come a day in which those influenced by the Communists will overwhelm you and you will be martyred at their hands, as the Greek Orthodox and Russian Orthodox Christians were in the days of the Mongolian invasions." You can convince them by saying, "We cannot go on like this; we have to do something. There must be either revolution or reformation in the established churches." And they will be convinced. Even in a vague way, Christians have been trying hard to put into practice God's will in this world. But they know too well if they go on like this, they cannot carry out God's will, and they themselves as Christians will perish together with the whole world.

In America the Christians and the nation itself come into peril because in the United States you have every variety of rupture that can come about in the Christian world, since this society is composed of people from different nationalities and backgrounds. So the churches are in a stagnated position where they must turn about or bring reformation in order to change the system into a new one that can apply to the present world and the next.

In doing that, what group can they turn to but ours, the only group in which young people are ready to die and to sacrifice themselves in every way necessary for the salvation of this nation? In the city of New York you must influence the people to realize that what we say is true. You must be able to create a climate of public opinion in which even church staff members will talk about our group, saying that there's no group but the Unification Church which can save this nation and the world. By working hard in every possible way, we can show the people that we are the ones who can do the job.

With what I have just said in mind, if you are going to attend some church you must be able to formulate a tactic or strategy to fight those people. And, as I said before, our tactic is going to be to move their hearts and to do that we must have a special strategy. In bringing about a transition or change in the lives of the people, we can apply three methods. First, we must reach them at the time when they are stuck in a difficult position and want to break through the barrier of difficulties, because they know that if they cannot do that they are doomed to perish. Secondly, we must find the time when they are sorrowful or grieved over something serious because at that moment people can either break through or become frustrated and retreat. And thirdly, when people are shocked or have failed they feel frustrated and they will turn to other people for something. They know that if they retreat everything is lost, but if they can break through there will be new life and new goals.

Having contemplated these three methods, we know only too well that people in the established churches are disappointed, stagnated and at a dead end. How can we know this? It is evident in the way people are falling away from the churches. The church leaders and staffs are sorrowful and grieved because they are losing their sheep. They are agonized and sad because people are leaving the church and they themselves can only cling to the empty church and be faced with despair. So to them it is natural that if they retreat or stagnate there, they will diminish to naught, but if instead they can break through, there will be another light shining out. The conditions in the established churches nowadays are thus well prepared for us to work and when we fire our explosives they will be ours. The church leaders and staffs feel these kinds of things more strongly than the laymen do, so we must find the way to reach them, convincing them and persuading them that we are the only group able to do the job, when they themselves cannot. But do we really have that capability? They will find that Reverend Moon, as the leader of the group, has that capability.

Up to this time I have studied the situation in the established churches, and after finding those factors which make it easy for us to work, I created our tactics and our strategy. Our previous accomplishments, done in such a short period of time, will be a great proof to the people. What we did in the Madison Square Garden campaign was a sheer miracle. The city of New York, the target of people's aspirations worldwide, has been fought against and won over by our hands. Before we did that, nobody in the whole world could have imagined that just a handful of people in a small group like ourselves could do this. The newspaper articles report what we are doing -- our having bought Belvedere, Barrytown, and so on, in such a short interval of time. It's like this: people at first narrowed their eyes, and then opened their eyes wide to look at us. Our purchases of Belvedere, Barrytown, and the Columbia University Club [4 West 43rd Street, NY, NY], caught their attention, but from now on we must really surprise and astound the people at the way we can influence the whole world, revolutionizing or reforming it.

To the Americans in general, it is nearly a miracle for a small Oriental man like myself to have done such a huge job in barely two years stirring up the entire nation of America. And another wonder for them is that so many American people, who don't even obey their parents, would obey this man! Even the Senators and Congressmen are saying that Reverend Moon moves the hearts of their own children and their children are obeying me. Suppose the Senators and Congressmen would tell their children to fundraise and bring the money home, would they do that? Far from that! Even though they may try hard again and again to convince the children, "You have to raise money for the household," and things like this, they wouldn't do it. But this Oriental man, even without speaking the language, has influenced the young people to do this work for a great cause in such a short interval of time, which is a true miracle.

And they know that these young people, when they fundraise, do not use the money for their own purposes. Instead they are fed with simple food and they sleep in a humble place, and they are clad almost in rags. But still they want to work. And this is the greatest wonder to these people. Those people who are thinkers will contemplate this fact. When they look into your eyes they will find something different shining out from your eyes. Maybe at the dawn of the day you were awakened and driven out into the city without even washing your faces, but your eyes still shine out! However fierce an animal a tiger may be, while he sleeps he is nothing to fear, but with his eyes open the whole world will tremble before him. He's bold and people will be scared.

What you have so far done in America has been a sudden happening, a miracle. People will wonder whether I am a politician, an economist or a legislator, because I am working and directing you in every area. So to look at us, they must turn their heads in every direction. But they will finally conclude that what we are doing is being done in the religious sphere. Originally the religious leaders were supposed to guide the politicians, and the politicians to guide the economists. In other words, people in the religious world don't have to deal with the financial community because by influencing the politicians and statesmen, they can influence the financial world too. God above, through the religious leaders, can influence politicians who will then influence the economic world, and the world will be changed in that way. But at the present time there's a great rupture between the economic, religious, and political worlds. That is why I, as a religious leader, have to unify those three fields of life -- the religious world, the economic world, and the political world -- so that I will be able to shift or change the world's direction. I know it is God's will to unite the three to create the world where God's system is applied. Moreover, there will be no question whether or not we can influence the political and economic world. Even though I myself am not a great statesman or economist, I am going to train my people to be politicians and economists. In the future America, the greatest of all the senators and the greatest of all the congressmen will be the products of the Unification Church. In the economic world too, I will have our people influence the whole field of economics. We must not be ordinary Christians. We must be so strong as to be able to influence all those fields to bring them together under God's will.

In training each person, I will educate him in such a way that he can be either a religious leader or a political leader or an economic leader. I myself am like that. No one, I'm sure, can excel me, even in the religious sphere. I will surpass even Billy Graham. Billy Graham's period of influence will pass away as he grows old, but things are different with me. Even though I may die, you will have the heritage from me; but what I desire is for you to have the goal realized before my death. And I'm sure you can do the job, and that's what will make me more famous than Billy Graham. Does Billy Graham have people who at one command from him would obey him and do things even at the risk of their lives, or die at one command? I do. He doesn't, but I do. Isn't that true?

After coming from the sea [fishing], I heard the story how the burglars came into J-House [MFT fundraising headquarters at Belvedere - White House] and John Hessel and Mr. Ido fought bravely against them. Even shedding blood, they bravely fought against them, and the burglars were scared and wanted only to escape. And from now on, since people have read in the newspaper how things happened there, even though we may invite the burglars, they won't come. That kind of courage is needed. John Hessel, as you know, is a man of small stature and hence seemingly weak, but his willpower and the will of God working in him enabled him to fight fiercely. He was seriously injured and was hospitalized, and had to have stitches in many places. But when I heard the story I said, "Okay, that kind of person is

usable." I enjoyed the story. He is manly, most manly. When you have a strong goal ahead of you and when things block you from meeting the goal, you can fight against them and expel or crush them. In that way, in that sense, Unification members are the strongest. We have created a most vivid history with our own hands and deeds in face of difficulties and persecutions. We have often been wronged, and when we should have been justified, people just wronged us. In trying to better the world we were wronged many times and on so many occasions, although resentful, we had to persevere; but not this time. In my mind I blessed John Hessell, saying, "in the future you can dominate the financial world, and in the same way you tried to keep the money from the burglars you can have the money drawn to our side to be used for the purpose of God." What I need are persons like John Hessell and Mr. Ido. For the sake of justice, for the sake of righteousness, there is nothing for you to fear. With utter confidence you must fight against even those who are fighting you with bullets.

I have come to think that we must train our people in dueling, too. We must be armed with physical power, too, when it is used for the good purpose or great cause, so I must train you like that. So back in Korea I have organized karate institutes and some other kinds of martial arts institutes. There are evil groups of gangsters, and we can have our people fight against them, if need be. And in some cases we have actually done that and brought them to their knees before us. So people are scared to think that this Reverend Moon can direct even the physical power of his members and do that kind of thing. I like that. I'm a most masculine type of person, and in fighting I refuse to be defeated.

You "know I love the sea, and even today after this meeting I am going to go out to the sea, and I am determined to be number one man on the sea, too. What I'm doing is not just to catch tuna fish or just sell it -- imagine, it will even make us more money, compared to the money I spent on it. When I fish I say, "When I am successful in doing this, I will be successful in the Yankee Stadium campaign." Everything I'm doing is a struggle and a fight against satanic power. I'm over 50 years of age, but I will not be defeated by any young man on board. I can stay up almost the whole night without sleeping, but other people are exhausted and doze off as they do things. In every way I excel those people, and I want to influence you people to become like me.

These past few months I think it was Mother especially who tagged me "Superman." Not only Mother, but all my children call me "Superman." The day before yesterday I went out on the sea in the storm and tempest, and the ship tossed and rocked, and when it tossed and rocked the things in this corner went sliding to the other corner, and those in the other corner go to this corner, back and forth like this. Everybody thought that they were going to die. Suppose there was a small hole in the bottom of the ship? You are doomed to die. In steering on the sea the boat will go zigzag like this, not straight ahead. In Jin was with me, and she would get hold of me, cling to me, saying, "Oh, I'm scared, Poppa. I'm scared, Poppa." Up to that moment she had been somber without feeling like throwing up, but at that moment she said, "Oh, I feel like vomiting," and when I gave her the small basin she threw up for the first time.

You know Mr. Eu who was with me on board is the man who used to be the captain on our first boat, the *Chung Sum Hoa* or *Heavenly Victory*. He's a regular fisherman, but he, too, felt like throwing up and lying down.

But I remained intact from all those feelings and desires. Willpower -- the spiritual or mental power is what works. And that, too, comes from training. So as Unification members, each one of you must be able to do almost everything. In doing anything and everything, I want you to excel even a little bit -- even tiny bit like this -- over other people. Then you will be the victors. On the racing field, even though you may have raced 10 miles or 100 miles, or thousands of miles, those who get to the goal just a little bit ahead of the others -- even one step or half a step ahead, will be the winners. In going out to the sea I tell our people that we should go just a few minutes earlier than the other boats and come back a few minutes later than other boats. If we make that our principle, we can be victors. In a storm other people may be exhausted but even though you may be exhausted, if you are a little less exhausted than other people, you are the winner. After coming back from the sea other people collapse and sink into sleep, but I always stay up a little longer than they do to prepare for the next day. Then I feel I'm left alone, all by myself. Then people think, "Oh, it is because Master is fond of the sea, fond of boats but we are not." But what I'm meditating upon is that I must be the number one man in everything.

The day before yesterday in the stormy winds and heavy rain I expected to have my boat lead the way. I thought there would be no other boats on the ocean that day, but I saw one boat there and I was disgusted. Then I cast out the fishing lines and on the third try I hooked a tuna. It was ten after eight in the morning out on the open sea. After the fish took the bait and was hooked, then the tackling and struggle began. We struggled more than four hours -- four and a half hours, actually -- and after these very long hours of struggle it escaped. When I caught the 840-pound fish which was the record weight at that moment, it took me only one hour and 45 minutes. But just imagine, I was on the sea under the heavy winds and rain, and I fought for four hours and a half and then lost it! In struggling, I would have to follow the fish, sometimes for 20 miles, sometimes reeling in, sometimes playing out line. We almost caught it, and then it escaped, and the people on board were all exhausted and disappointed about that. But I cried out in my mind to the fish, "Oh, you brave one. Hurrah for the brave!" Something like this: "I would like to have my

people in the Unification Movement be like that," I said. The fish dragged me some 20 miles or more and I had to follow him. It was wonderful and exhilarating even though I had to follow him around. I must honestly accept the situation: I am defeated and he is the victor, and I have to praise him. He still had the hook in his mouth, and escaped by cutting the steel line. And I thought in my mind, "I decorated him with the heavenly stainless hook." In the world of fish he can be proud of having been decorated with that medal. Then his history will record that he has fought four and a half hours against this strong man and was the victor. Then I said, "I learned a lesson from you. From now on in fighting against my enemy I will do what you have done." After four and a half hours of struggle one can easily be exhausted, but he was not. And neither was I. In coming back in the tempest I thought and thought over those things which had happened that morning. I felt more challenged, and I welcome stimulating things.

Sometimes I like change and variety such as I am faced with in the storms. I like that kind of sensation. That's what makes me like the sea better than the land. When you walk on the land, you find nothing different from what it was yesterday and today, for example, walking in a garden, things like that. Out on the sea, however, every moment things change. On the land you can walk decently like this, but on the sea when the wind comes you must adjust and keep your balance. On the boat you need to walk this way, and you will find yourself walking the other way. That's what is interesting. The changeability and the variety stimulates me. But when the sea is serene and calm, it is more so than what it is on the land. Sometimes I feel as though I am looking at a glass plate when I look at the surface of the water. But the thing which interests me most is steering the boat in the midst of the tempest, with such a variety of things happening. But when I drop my lines with the hooks and meditate like this, I feel I'm the most leisurely person in the whole world. I have no space to take a walk or go back and forth, so I have to utilize a small space in doing things. There's no place to enjoy myself, no theatre there, no recreational park. I cannot listen to music either because it must be quiet to catch the fish. I have only sky and sea to look at. When I look at the sky and water, I feel I'm united with heaven and earth. When I feel the utter solitude there, I come to feel God in utter solitude: He's alone; I'm alone. And I know that I'm not an ordinary fisherman, to feel things like that. I'm the only one.

In steering the ship I feel as though I'm headed for my permanent home, homeward bound. This is something parallel to our course of restoration, I feel. Advancement after advancement is my motto out there. In face of the difficulties and storms I feel more challenged and the most thrilling thing is to fight against a situation and to win over it. Do you understand what I mean? Then would you still say, "Why on earth is Master going on the boat so often?" (No)

In going out on the boat, I profit on the spiritual side. When I'm on land with people I cannot meditate too deeply and I cannot plan too well what I'm going to do with the missionaries and with my people here, but out on the sea I have miles of deep meditation and plans. It is far better than even being at home. So then I thought, "Well, I can understand Jesus having been a fisherman." But to be on the boat is a fatiguing thing, very tiring. Just think, you rock and toss all day long. Like it or not, you have to do that, toss all the way through. But I do not get tired of it. I think, "Just come what may, you tempest come, and I will accept you. This is only an interesting story for you, but I told you the story because I want you to know that in the Unification Movement you must be trained that way, to accept something new, something thrilling, something changeable and exciting. The more difficult things may be, the more you must invest of yourself, the more of your energy. And when you do that, everything will be solved. In doing things I will do extraordinary things. After having been on the sea for 20 days without catching any fish, I would go out to the sea earlier every day, earlier every morning, and my people would say, "Oh, why doesn't our Master go the ordinary way? The regular fisherman would do this and that, but he does things differently. He's overworking us, having us overwork ourselves." When I fail I put in more energy and I become more enthusiastic, and I bring success. But when I find you people getting exhausted I decide not to use the person too much. By applying that way of thinking, there's nothing but progress coming to you. You must risk your life in doing things. Then they will come to be solved. In the spirit world and this, up to the present moment I have spent my whole life in doing things like that, tackling Satan. Once I get hold of something I won't let it go. I will say, "Either you die or I will perish." That's the essence of my character. That is the spiritual posture that you as the Unification youth must have. If there be any newcomer here, he would think Reverend Moon to be funny -- a funny man. Well, he's from an Oriental country. He doesn't know the deep side of America, and how can he be so confident as to say he is able to cook this nation? But I will try until I succeed. I will go ahead doing things until I succeed. That means I will succeed in the end. That's the degree to which I have confidence in myself.

We have Mr. Kuboki here. I know well enough the situation in Japan which makes things difficult for us to work, but I will be seemingly blind and tell him to do things, order him to do more and more. He could have said, "Oh, the more I do things, the more he will impose things on me." But if you are not discouraged or frustrated and continue to do things as ordered by me, you will be a success.

After the fishing I may go hunting in America. Suppose you are with me, following me up every steep mountain path and down again, you know, chasing after the boars and bears, what will happen? Not one day, two days, but one -- not even one week, but months and months, month after month, until I catch them -- and that means I will catch them. If I continue to chase them around for one or two weeks in

succession, that means they have no time to eat and they get exhausted. It is only too natural for them to be caught. That's my way of thinking.

So let the established church members come against us. We will fight against them and win over them. What I need is that kind of brave Unification youth. Sometimes I would say, "Oh, I wish I would be in the position of the plain members, not the leader here, and I can do more things than these people. I can easily get associated with church leaders and do this and that, by applying my own special technique, and influence them and win their hearts." Well, when I feel I'm getting defeated by words then I can even use my physical power, wrestling with him, and jokingly I can say, "Can you win over me in wrestling?" I can tell him, "Naked we are just the same. No difference between you and me." But I will have more spiritual power, more physical power, to win over them. So for me it is easier to make enemies or opposing persons our friends.

Suppose there is a person who is severely opposed to our movement, and I will visit his home just nonchalantly and joke with him, and I will ask him, "Do you take a special interest in opposing me? If you find yourself in good humor whenever you oppose me, go ahead and do that; I welcome it. In that sense I'm your friend. I just love to do that kind of thing. In opposing me you must need money. You have to print many leaflets and things like that. If you are in need of more money, I will give you the money."

Suppose I find that person at the table eating. I will joke at him saying, "It is a thrilling experience to eat with one's enemies, so why don't you eat with me?" And I will be seated at the table and just go ahead and eat. In eating I will laugh; in laughing I will eat. I will stare at him and look at him, and if he is pleased -- if he is in good humor I will say, "You are a great person. I like the kind of person that you are." If he doesn't come against me at that moment he is quite a person, and I can make friends with him. Then I will have made a friend of him already, and from then on I can visit him almost every day, sometimes taking him to the movie and things like that, and our tie will be deepened. Then can he still oppose me or stab me or beat on me in that way? No.

I have the record of having lived in the household of a person who was strongly opposed to me, one year and a half. I would eat with them, and I would sleep there in their room, and in that way I trained myself to live with the foe. Well, if I find that by doing that way I can save my country, I can save the world, well, how on earth can I not do that? I can either be a hero in the tragedy or comedy, I can be a great warrior and strong soldier. Making impossible things possible is the thing I take interest in. With a clear goal ahead to bring the victory at the soonest possible time is what I want to do.

In order for us to influence the established churches I can even use my own money for those churches if they are in need of money. If what they are agonized over is that they don't have the members, I can send my own members to their churches. In doing that I can show them it is for the public purpose, for the goal greater than mine I can do anything and everything. I'm the only one who is talking like this, and do you think it's an accessible goal? Can you do this? (Yes) Okay, thank you.

So our confidence is that we can cook the established churches.

What I always think is in what way we can get what they want to have. If they are in need of a school and don't have it, we will have the school. If they are in need of a car or an airplane and they don't own either we will get them and let them use them as their own. Then even though we may refuse to have them come, they will. They will be drawn to our side. If the people in the established churches are so moved as to our Church attracts the most brilliant people then we are already a victor. I don't want you to boast saying, "We have a great asset in the Unification Church. We are good at this and that." Don't be boastful of yourselves. Show them that we are humble people and we are doing what we are doing only for the sake of God's will. In carrying out God's will, in our fundraising and everything we do, we do things for the sake of God's will. And then, after having done those things, after having accumulated good deeds for ourselves, if we ask them whether they did all those things for the sake of God, they will have no way to answer. Then deep in their hearts they will think that these people are different from themselves as the leader in the church. Even in religious circles, how to raise money, how to make money is the first thing they consider. But if they find our group using the money for the sake of God's will, for the sake of mankind, they will be touched. The established church ministers are hired people getting salaries, but in using the money do they use it for the sake of God, for the sake of the great cause designated by God? They are looking for places where they are better paid. But in the Unification Church we can let them know that our people will go to the place where they will be less paid, if it is God's will, and they will rather prefer going there to doing other things. You can tell them, "You call our Master a heretic because he's different from you, yet he has fought his way under difficulties and hardships only for the sake of God's will. And we want to imitate him, we find an example in him, and after training ourselves to be like him, we want to do the job for God." Then they can be moved. Then they have the sense of comparison. They will compare their youth with ours, and as time goes by they will find a vast difference between theirs and our people.

For the female members the knack of the thing is for you to get associated with the ministers' wives and

children, the daughters. Well, you don't even have to visit their homes. You know the wives are going to the market, the grocery stores, the daughters are going to the schools, and you know the hour they go to the grocery stores and go to the school. You can wait there on the corner of the street and walk with them and talk. You can even deliberately step on their feet and they will say, "Ouch," and you can say, "Oh, I'm sorry, I did that without knowing," and you can apologize and go ahead and talk. In order to compensate for what you have done, you will follow her into the grocery store. "What would you want to buy? This? Or that?" You can help her out, and you can accompany her back home. And upon leaving you can say, "Oh, I'm sorry, I have to apologize to you again, and I will come back to visit you some other time."

Sometimes you would find them visiting the grocery stores at noon, and you can invite the housewife to luncheon, and at suppertime maybe -- almost suppertime -- you can have her dine out with you. Reading the record of what you have done, I know some of you have not been able to bring in even one person in a month's time or year's time, and I'm just discouraged at that and disgusted. Why don't you make a plan for the whole year and have it carried out, one by one? And you must create a tactic of your own how to handle these persons; though it may take months and years, you have to succeed and win him. I know you don't like to visit established church pastors, ministers because they are most severely opposed to us. But as I told you before, why don't you feel more challenged in the face of strong opposition? If the church minister will find you to be a very usable person, usable young man, and you are always ready to help him then in case of difficulties he would feel like calling you and just have you go on an errand and things like that, and you'll be most willing to do the job, and that way you'll get to talk to him. Then you will say, "It's not a normal way of approaching people, but it is good, so I will try." You may have an upset stomach. Is it normal way to use the medicine or not? If you say using the medicine in that case too is abnormal, is not the right way, you are not normal. In using the medicine in that case, you can get help from the medicine. In face of opposition you can tell yourself that you are using the medicine to counteract what is wrong. With this kind of tactic in mind, there will be no question for you how to witness to the people and bring them. If they need money, you will help them with the money. If they need people, you will help them with the people. If they need some kind of plan, you can work it out and supply them with it. And how can they dislike it? In the established churches they are stalemated, at the dead end, and if we can show them how to break through and open up the way to reach the goal, they will follow us. While they are declining and descending, we are ascending, prosperous, up and up. And if they see the difference, they will follow what is better. Then let them do what people will dislike, and more and more people will be on our side, and they too will be convinced to follow us.

In Korea we invite many established church ministers and have them go through public lectures on the Divine Principle by giving them shelter and food. Even after that, when they are in a difficult situation we will visit them and help them. So our strategy is not to fight with fists face to face like that, but to convince them and persuade them, and in the long run have them follow us.

At the time of Madison Square Garden campaign we tried to bring the people in general, but from now on for the Yankee Stadium campaign we must be so ready as to bring a church as a whole. So from now on, how to mobilize the churches as a whole will be the problem. If only the established churches would follow our way, then they can have the members of their churches increased and they can have the money which is what they need. And all would be provided with everything they are in need of. Just think, if they really understand what we are doing in the Unification Church. If they find their youth coming to our church after hearing the Divine Principle and see them change for the better and begin to work for their own churches, will they object to us? In that way we can absorb the people absolutely, because they will find us to be different people. In that way we can have those people united with us. So in this battle, if we win over them and absorb them, they will be our friends. They will have no reason to oppose us. So this time you are going to become the explosives to explode and defeat or absorb the established churches. And who is going to fire the cannon? I will. You are artillery shells and I will put you into the cannon and fire it. Can a shell already fired come back to the original position? (No) At the sound "Boom" you will be exploded, never coming back. By being exploded, you will cover the whole area of your concern and responsibility. If you are an explosive, your aim and your mission is to be exploded. An explosive armament is expensive, but if what you do by being exploded will be greater in expense than the explosive itself, then it will appease the artilleryman and the bullet itself. So what we have as the armament is the Divine Principle, and that is why it is feared by the established churches. By giving them the Divine Principle we can draw them at once to our side.

But who is stepping on the brake to stop the people from coming? It is the ministers, not the laymen. Then whether to explode the brake or dismantle it will be the question. To dismantle the parts so that we can use the parts later on will be the wiser way. That's what I mean when I say we must cook it, eat it and digest it. Let us dismantle the parts and polish it again and oil it and grease them and use them again for our purposes. This is how we are going to blow up the established churches.

Then what is our tactic for the universities? University campuses are where people use their brains. The problem on the campuses is the students being communized. And the young people's view of the world is being corrupted. In that case our armament is the Victory Over Communism ideology and the Unification ideology. Armed with those things, we will be stronger in every way over them. Then they will see us

doing things in the face of difficulties, being fiercer people than they are, even though they may use violence. The chronic agony that is haunting the professors on the campuses is how to influence these young people, how to educate the people, to change them into decent people, when they use violence and are being communized. So before influencing the students, we want to influence the professors and people educating the young college students. And if we can show them and give them the ideology to educate their students with, then they will be more than glad to accept ours. If we can draw the professors and deans and staff of the universities to our side, then it is easier for us to influence the students through them. You can sometimes ask them to have you stand on the platform and talk to their students, and you can tell the professor that you can easily influence the young people in a 30-minute speech. And after one try if it is found effective, you can continue to do that. Then we can make friends of the professors and deans of the colleges and universities, and even the high schools, and then you can easily gain access to the students.

There is an endless list of various tactics to be used. In any and every way possible we have to move the campuses. Our being a religious association, a religious institute, is a great asset, and we can even donate money to the schools. We can even erect or build a memorial auditorium for the school. In the opening ceremony you can address the people about the money we earned and how we earned the money. In doing that, you can almost shed tears, and with a tearful voice you can appeal to the people saying, "We have raised this money by shedding tears, and our sweat and blood for the great cause." Then you can stimulate the hearts of the people and win their hearts.

Next comes how to influence the mass public. You must fight until the time the New York populace will say, "We will either be absorbed by or escape from these people; there's no other way possible." In escaping, they will smile at us because they know we are winners. How to do that is the question. You must be neat looking, of a pleasant disposition and with a decent way of doing things. In that case you are heroes and heroines, like actors and actresses on the stage. With suitable dress and makeup and manner and all those things you can act out what you have in mind. Perhaps you will smile back and say, "Why are you doing that, because you are concerned for me or you have something against me. Why don't you tell me what it is?" After three or more such experiences, you will still smile back and not get angry, and they will be touched. They will. They will think in their homes, "Why do those people do that kind of thing? They raise money, they are ill-treated and are misunderstood and they don't get angry; why is it so?" And they will think deeply about you. To be actors and actresses you must sometimes look into the mirror at yourselves to find out what you have as characteristics on you face, and what expression of yours will please the people or displease the people, and then you can best use your talents.

If the people of the city of New York have the impression that the American Unification young people are neat and tidy people, serious, and can motivate others and are equipped with all these assets, then the New York populace will be absorbed by our side. How to do that will be up to you.

Realizing that the year 1976 is the bicentennial year, the anniversary of the founding of your nation, you can use some very good tactics for that too. In thinking what you are going to do, you must be thrilled to think how many people you can influence out of the whole population of eight million in New York City. The first thing we must employ, the first tactic we must employ is to use the mass media. People will carry our articles in the newspapers. Be it good or bad, they will propagate our movement. The citizens of New York will have seen you day after day, and they know that you are tidy, brilliant young people, so decent and so good in your way of doing things, and when they read the newspaper articles, which revile us and say bad things about us, people will not trust the newspapers. Then there will come some courageous people who want to visit Reverend Moon and see -- and they are more than welcome; even though they may come to shatter our movement, I welcome them because they will for sure find good things in our group. Maybe 150,000 people will oppose our movement and only 50,000 will support us. It's more than welcome.

How to assemble 200,000 people in Yankee Stadium is our only goal. If you will have won the hearts of 50,000, leaving the other 150,000 opposing us, I will tackle them and I will cook them for my part. So arouse the attention of the people, incite the problems and issues. What people are interested in is to see the notorious evil persons or very famous good decent persons, isn't it true? Either way, we'll attract them. Psychological warfare will be valuable. Let the rumor be spread to call me the notorious robber and things like that, I more than welcome it because people will come to see me in that way too. So I want you to raise the question, arouse the attention of the people.

In arousing the attention of the people, don't use your fists and physical power. Just influence them with your spiritual posture. I say I will handle the rest of the 150,000, when you win 50,000. Go ahead and do that, and then wait and see if I can do the rest. Won't you like to do that? (Yes) Some will say, "Oh, there are bad rumors against this man from the Orient; let's go and see him;" or some will say, "More people praise him; he must be a good one. Why don't you judge him after seeing him yourselves?" And in that way people will be drawn to us, so why don't you spread out the rumor saying he is a bad man or good man, if you please. You can even stimulate them by saying, "We are white people; how can we be defeated by this yellow man? Let's go and fight against him." That's exciting, isn't it? People talk -- and

you can even tell them that this person was successful at Madison Square Garden, and back in Korea he could mobilize some 1.2 million people at the rally, and now he is planning the Yankee Stadium project, and then after that the Washington Monument Rally project. "Why don't we stop him from doing that before he advances any further?"

You can encourage them to be so courageous as to go there and see him for themselves.

So for some people the motivation of their coming to Yankee Stadium is to see a bad man, an evil man, and for some to see a good, decent man. Well, whatever the motivation, we'll encourage them to come. Let them come. And after that I will handle them and cook them. To bring them to the auditorium, to the stadium, is your responsibility. So in the good competition will you defeat me, or I defeat you? (Defeat you!) Well, I like that idea! Go ahead and do that.

So how to arouse the attention of the people, how to bring the issue to the people is the problem. I have even thought of beginning to buy the Empire State Building, and issues will arise and we will be brought to the court, and article after article will be written about us, and in this way we will cause our movement to spread and the articles will say, "This group will put on the Yankee Stadium spectacle," and then they will be drawn to the place, and I've even thought of that. How to arouse the attention for the people, how to make the issue. Well, out of 100 people, if we can win 51 while on the side of opponent they have only 49 ballots, I will be the winner. It is just barely larger in number. That is the system of election in the democratic world. So before long, in the nearest future the public polls will speak in favor of Reverend Moon, not against him. Don't you think so? (Yes!) Is it probable because Reverend Moon is a handsome man or a man of good build? No. Something other than that. It is because what he's doing is great, different from what others are doing. Why, compared to what we have done in Korea by assembling 1.2 million people at the rally, what we are going to do for the Yankee Stadium will be just nothing. A Korean expression states that you can carry out the job even after having your supper. Well on the way almost towards twilight, sunset, carry it out. You brilliant and well-to-do American young people, will you be willing to be defeated by an Oriental man like myself? (No) So 200,000 -- oh, it's just a tiny number. In trying to bring those people you think of two million, two million, to overpower the place. You must have that courage. Then is Yankee Stadium of any problem at all to you? (No) K-n-o-w? Or n-o? (No!) I'm in good humor, as you see.

Then with the Yankee Stadium project ahead of us we must advance forward with full effort, mobilized. Do you object? (No) By using a democratic method you said, "Aye, yes." Then you are going to carry it out, won't you? (Yes!) We have already decided on our victory, isn't that true? (Yes) Then I don't have to keep my eyes on all these things. My job is to speak to the people, that's all. (Yes) Then don't be concerned wherever I am. Don't look for me, but just do your job, I will trust you. Are you confident of this? (Yes) Then towards the end of September I will leave America for Korea and maybe in coming back visit the European countries; maybe, you know, visiting the new countries where we sent our missionaries, if I can afford to do this. Then what if I appear just the day before -- the day prior to the Yankee Stadium day? Is it alright? (Yes -- No) If it is true I am more than glad. I am overwhelmed. Well, let's put it this way: would you want to have me around you? (Yes) Well, which do you really mean? To have me around, or have me absent? (Around) If this Reverend Moon, who is hated most by the Westerners or white people, became suntanned and almost like a Negro, would you still like me and love me? (Yes) Then let me think it over. Then we decide right here that from the 1st of September we will march forward for the goal of Yankee Stadium. (Yes)

For the campaign, as was with the Madison Square Garden campaign, Mr. Kamiyama is going to be responsible over the whole thing. Some of you may think, "Why Mr. Kamiyama, when there's Mr. Neil Salonen as the president?" Neil Salonen's work will be very big playing the role of the president, and Mr. Kamiyama will be responsible over the campaign, and the whole thing will be manipulated by myself, so we will have unity among three great powers: Korea, Japan and America. All over the whole world. Korea is Adam's place, Japan is Eve's place, America is archangel's place. This unity is what was there before Adam and Eve. With the three nationalities of America, Japan and Korea united with one another, then it will represent the whole world united into one.

What I think is that for the Yankee Stadium project Korean people will pray the hardest. Next the Japanese members will pray hard because Mr. Kamiyama is responsible over the whole campaign and they are more concerned for the Yankee Stadium project because of their representatives working with it. That is going to provide a great and strong spiritual foundation for we can have Korean and Japanese members pray hard, and in having those people pray hard, we can bring the spirit men -- Oriental spirit men -- to be mobilized here in the Western world to influence the Western spirit men and the Western people. And on the spiritual level the East and West will meet and concentrate their efforts on Yankee Stadium, and then in order not to be defeated by the Oriental power you must have the Americans fight harder. That is why I posted the Japanese girls to each of the 50 states. In the local churches, too, there must be unity between three nations. With Japanese, American and Korean united into one -- or any other nationality, three nationalities united into one there's nothing impossible. While headquarters is moved to New York City, the reason for my not using Neil Salonen for that purpose is what I explained. Do you

understand? He had to concentrate the triple efforts, that's what he did for Madison Square Garden. For the Yankee Stadium campaign Mr. Kamiyama can even use Neil and order him to do this and that. So if you have a true person responsible over you, equally responsible over all, obedience to him can restore through indemnity the evil way of white people's having dominated Eastern people, Oriental people, by Mr. Kamiyama using Neil. Do you follow me? So there shall be no objection in my using Mr. Kamiyama over all you people in that project, that campaign. It is not because I love Mr. Kamiyama more than I do you, but for the will of God and for the success of the campaign it is the most proper way.

Well, if you people in America are in the passive position, then it means you are going to be blessed, you are going to receive something out of the efforts Mr. Kamiyama makes. Madison Square Garden campaign was the formation stage level of things, and this is going to be the growth level. The growth level is the most important one. The second stage always corresponds to Eve, and Jesus is the Second Coming of perfected Adam. So the second stage is always very important. Jesus came to look for and to find his bride. Something like that will be realized by our bringing success in this campaign. So there's great significance in my using a man from the nation representing Eve. In light of the Principle, if applied in the appropriate way, we can certainly bring the victory. And after the success in the Yankee Stadium campaign, maybe next time when we have the campaign for the Washington Monument, I may have to use Neil for that. Then without even my helping you and Mr. Kamiyama's helping you, you must bring the success for the Washington campaign. You Americans. In that way you will be prepared to work on even without me after the campaign. Understanding what I mean by saying these things, you must not look down upon an Oriental leader like Mr. Kamiyama, but just support him to bring success, the greatest of all the successes we have hitherto ever had. Suppose Mr. Kamiyama will have brought great success for our work in the United States, but he will not stay here forever. He will leave for his own country some time in the future, and then America is going to be your own field of work. After Yankee Stadium and Washington campaign, there will be nothing great or important we will have to do. Maybe we can have an air show or a speech tour. I can make a speech on an airplane flying at low altitudes using a microphone. Then by doing that I can cover the whole world at a time. After our missionaries will have paved the way, when I'm in England I can meet the Queen. When I am elsewhere I can meet the top ruler of the nation. Then I can put those people in my pocket; I can manipulate those people. Then there will be no problem to cook those people. Just wait and see; I will do that. The sooner the better. We will be carrying out those things in the nearest possible future. Then people will praise me and they'll label me with every good noun and adjective, and there will be no objection coming from any corner of the earth. If that day comes, I can manipulate the United Nations.

We have to entertain a great hope. We have only a handful of people here like this. I'm saying great things but you know they are going to be realized. Once I say it, I will carry it out. Can you believe it? (Yes) Do you know it or feel it or believe it? (Know it!) If I say this to the 200 million Americans they will call me insane, beside myself, but you believe me. They will snip at me. If you are not disbelieving me, then you, too, are crazy. People will be scornful of me. They are going to be failures. I am being disdained or scorned, but I am going to be a success. Do you support me if I say you have to pour out your whole energy and whole being of yours into this campaign. Do you support my idea? (Yes) Really yes? (Yes)

We have so far divided New York into many churches -- how many? Twelve churches. From today on they will be assembled together working in one unit. They will bring more profit, more crops than they have done on the separate levels. Would you prefer to be slapped on your cheeks and legs and be victorious, or not be slapped? (Slapped) You prefer the first to the second? All of you, those who have blue eyes, brown eyes, black eyes, all agree with me, don't you? (Yes) So you can never complain, never, never complain. If you complain I will step on you, and you will have no words to utter in complaint. You must be thankful. You must be ready to say thank you if you are beaten and you complain of it. If you agree with me, hold up your hands. Then those who disagree with me, hold up your hands. Then you cannot say I am a dictator. You choose things of your own free will. If you still think I'm a dictator, hold up your hands. Then you don't mind if I step on you or push you hard and beat on you? (No) Well, suppose I meet you on the street and find you people not working, idling away the time; I will just attack you, beat on you, and you can never complain. You promised. I can even slap on the cheeks of the women and the passers-by will say, "What a man, beating on the cheeks of the women!" And there will be a fight on the street, and what a wonderful scene. In that case, that man is on your side fighting against this person, and you will come to my side fighting for me, which is the sensational thing. Then they will want to listen to you for the reason and you can explain, and they will be drawn to you. You can witness to them. That's another way of witnessing to the people.

So I'm more than sure that no one here will complain -- no one in New York, no one working for the Yankee Stadium campaign will complain. So don't worry, Mr. Kamiyama. You have obedient members; don't worry. Instead, you must feed these people with rich nourishing food and have this brood of people sleep well to be prepared for the work to do today. And for Kamiyama, I command you not to eat good food, not to sleep comfortably. I have less of such things than other people. I will go out on the Atlantic Ocean and catch more tuna fish to feed you with. I want you to become plump like tuna fish, and as energetic as the tuna. Do you agree with me? (Yes) No objections? (No) If you really agree with me, hold up your hands.