

# Day of Hope

in review

Sun Myung Moon



part 2. 1974 - 1975

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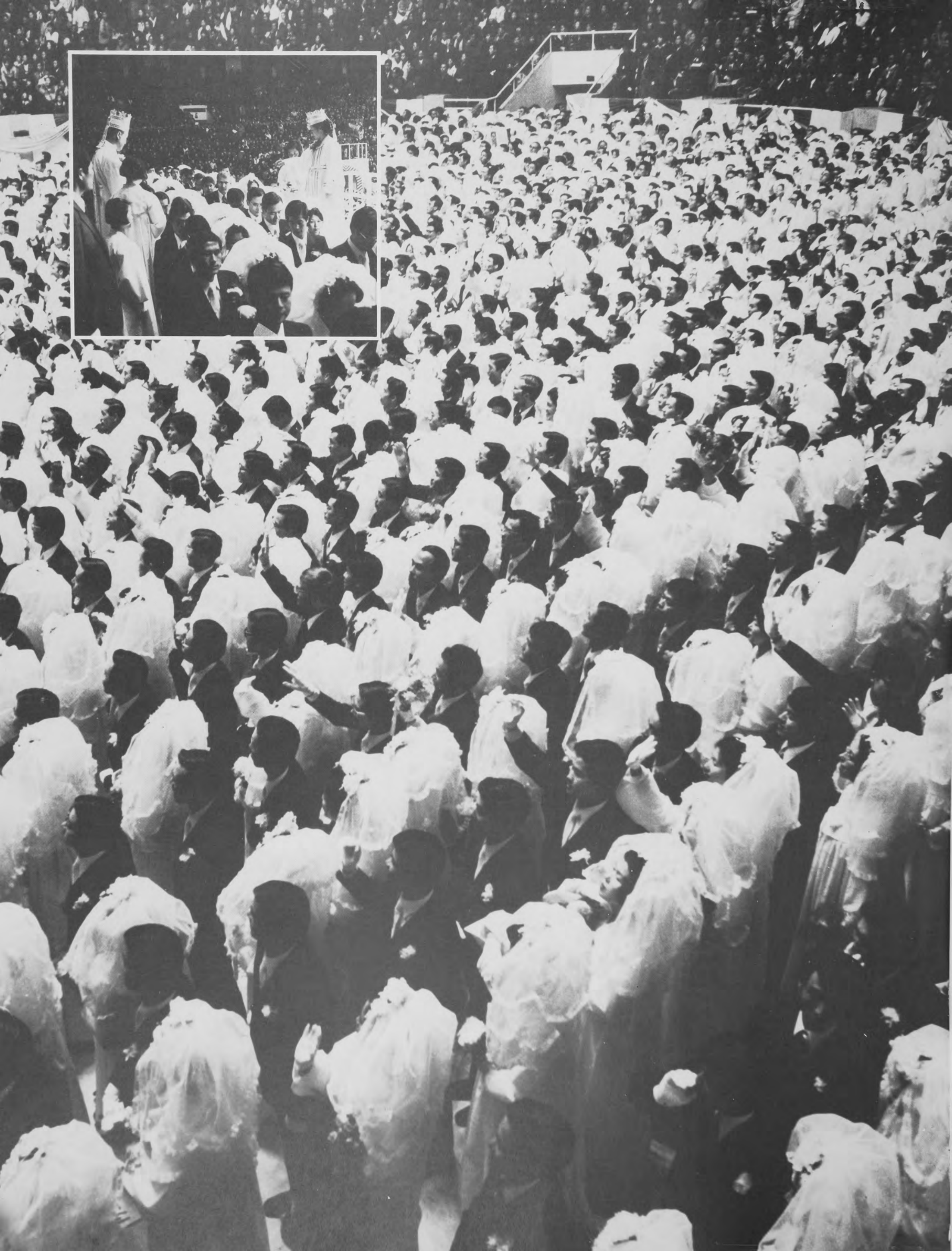


"We are entering a new era of our history. We are going beyond the boundary of the national level of our mission. You will lay the foundation for yourselves only by serving all mankind on the worldwide level. We are presently situated on the nationwide level, but from now on, we are going to accomplish the worldwide mission, and our past notion that we have been working for the Church, for the True Parents, for the family, must be reversed to thinking that God, the True Parents, the Church and everybody has been working for us, and that we in gratitude must work for the rest of mankind.

"That's our present, and that is going to be our future. You are going to be your own Messiah, having saved yourself on the individual level: the Messiah of your family, to save the family, and the Messiah of your tribe, your nation, and the whole world. We are entering the worldwide level of things. That is the way you have walked up until the present moment. That's your mission at present, and that's going to be your mission for the future."

Sun Myung Moon  
December 15, 1974

Belvedere Estate  
Tarrytown, New York  
U.S.A.



# **Day of Hope**

**in review**

**part 2. 1974 - 1975**

**Sun Myung Moon**

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# Why is His Message so Different?

Reverend Sun Myung Moon is a prophet, not a preacher nor an evangelist. Thus, he has a unique role and is competing with no one. There are many great preachers in the world today, as there have been in other historical periods. Billy Sunday and Dwight Moody were two of the greatest preachers of God's Word in the last century. In our own time, Billy Graham is truly a giant as a preacher and evangelist. These men have inspired millions of people and have helped them to understand the power of God and the love of Christ working in their lives.

A prophet, on the other hand, is a revealer, a channel between God and man. He could be considered a "mouth-piece" of God, since his role is one of revelator. A prophet is chosen and ordained by God, not by his own choice of vocation. According to His plan, God summons an individual from time to time in order to reveal through that man God's will for humanity in a particular age. As the Bible says,

*"Surely the Lord God does nothing without revealing His secrets to His servants the prophets." (Amos 3:7)*

Accordingly, God summoned His servants Noah, Abraham, Jacob, Moses, Elijah, 4 major prophets and 15 minor prophets, and John the Baptist, and finally sent His Son, Jesus Christ. God is absolutely determined to restore man to His original ideal. For this purpose He sends the Messiah.

*"To restore mankind, God sent His only Son Jesus Christ, into this world as the Savior—as the Messiah. Two thousand years ago, Jesus Christ came into our world as the Author of life. He came to transform all sinful men into Christ-like men. He came to restore the Kingdom of Heaven on earth." (Our Master, September 18, 1974.)*

Yet, what happened to God's Son when he came? Was he embraced joyfully, served and attended with gratitude by the Chosen People of the Israelites? No, on the contrary, Jesus was misunderstood, misinterpreted and bitterly rejected by the very people he came to save. He was hung on a cross to die a shameful death, and no one has completely understood until today the mystery of the crucifixion of Jesus Christ. God, however, speaking through Our Master has at last been able to reveal the true story of the life and death of His Beloved Son, thus preparing modern man for the Second Coming of Christ. For, if we can learn from the past, we can avoid repeating the same tragic errors.

*"Why, then, has this truth been revealed at this particular time? Because*

*the time of the Second Coming of Christ is near. And God does not want Christians to make the same mistake that Israel made." (Our Master, September 18, 1974)*

In Christianity, John the Baptist has usually been considered the greatest prophet in past history, and yet through Our Master's revelations it has been shown that the reason Jesus was crucified was because of the failure of the mission of John the Baptist.

*"The mission of John the Baptist was very important to the fulfillment of the mission of the Messiah. God sent John specifically to 'prepare the way of the Lord, to make ready a people prepared.' That was John's responsibility as the forerunner of Christ." (Our Master, September 18, 1974)*

So the success of the mission of the Messiah hinged on the cooperation of God's prophet, John the Baptist, in fulfilling his responsibility of witnessing to and directly serving the Lord. But when John failed to carry through in humbling himself to become Jesus' first disciple, Jesus had to go the way of a sacrificial offering. If John had followed Jesus, Our Master says, *"John would have served as a mediator to bring unity and harmony between the chosen people of Israel and the Son of God. Then who would have dared to crucify Jesus under those circumstances? No use! The crucifixion would never have occurred." (Our Master, September 18, 1974)*

The role of a prophet, then, is to reveal the truth no matter how painful and difficult for man to bear. As Our Master said to the more than 20,000 people gathered at Madison Square Garden on September 18, 1974:

*"I did not come here to repeat what you already know. I have come to reveal something new. I want to share with you a new revelation from God. . . . What we are interested in today is not the human interpretation of the Bible but how God interprets the Bible and what God's will really is. The answer must come from God, in the form of revelation."*

The life of a prophet has little time for personal relaxation or advancement, but is totally in the hands of God. As in the Old Testament when God asked whom He should send to give His message to His suffering people, one of His prophets responded *"Here I am, Lord, send me."*

There must be, then, that willingness of the prophet to cooperate with God as well as the willingness of the people to receive the word of the

prophet. Characteristically, prophets have not had the easy road but have been met with persecution and rejection. As Jesus himself said, *"A prophet is not without honor except in his own country and in his own house." (Matt. 13:57)*

Yet, *"He that receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man will receive a righteous man's reward." (Matt. 10:41)*

A prophet is challenged by the people to reveal his authority, and he must have the confidence to reply with God's authority.

*"You may say, 'Rev. Moon, by what authority are you speaking? What makes you so sure?' I do have the authority to say these things. God showed me the truth. I met Jesus. Jesus himself showed me these truths. And I met John the Baptist, too, in the spirit world. He himself bore witness to the truth of this testimony. After these extraordinary spiritual experiences, when I returned to the reality of this world, the same Bible I had been reading took on a whole new meaning." (Our Master, September 18, 1974)*

Even the Messiah (Jesus) had to assume the role of a prophet, following John the Baptist's failure, before he could be acclaimed and accepted by the people as the Messiah. The Messiah comes on the foundation of the prophets (As Jesus said, *"All the prophets and the laws prophesied until John. . . ."*) but he must also fulfill and supersede the position of a prophet.

A prophet should inspire people to change their selfish and self-centered desires to those of God who is the personification of sacrificial giving and unconditional love. Therefore, John the Baptist said, *"Repent, for the Kingdom of Heaven is at hand,"* meaning, "Change your heart, for the Lord's coming is imminent!" and the Lord must work with people of a pure and righteous nature. A warning is also given:

*"The Lord is coming. And He is coming as a man. Yet, he is also coming with the power and glory of God. And he will judge the world." (Our Master, September 18, 1974)*

God's purpose is the salvation of His children, not their destruction. God's heart is one of mercy and love, not revenge and retaliation. Throughout history, God's decision has been for man to respond to Him before the day of the final Judgment. God's Heart seeks the life of man, not his death.

Probably not since Jesus himself

has there been a person like Our Master who has spoken so intimately and deeply of the heart of God.

*"Almighty God is a God of love, a God of mercy. His Heart is compassionate and grieved at the living death of His children. He knows no man is capable of breaking his chains and getting rid of sin by himself. He knows there is only one power that is capable of bringing man into salvation—God himself. And God, in His mercy, is determined to save this world." (Our Master, September 18, 1974)*

Since God has been taking first responsibility for the condition of fallen man, His prophet also shares the responsibility by delivering God's message.

God's Restoration Providence is the providence to restore fallen man to his original state by developing man's heart and intellect through spirit and truth. Today, man's heart and intellect have developed to a high degree, and many people are not satisfied with conventional interpretations of the Old and New Testaments. To persuade people of the Last Days and to lead them to God, a higher, clearer, and more direct expression of the truth must come. And the most important aspect of that knowledge is a real vibrant, and active God in the lives of men.

And especially today God is calling for a united Christendom before the Second Coming of the Lord. This unity will come, according to Our Master, only through the cooperation of all Christians through revelation from God:

*"Only with the revelation of the clear truth from the Heavenly Father can all the Christian churches become one. . . . If we know the truth, that truth will make us free of our mistakes, beliefs and disunity, and the plain truth of God has now been revealed." (Our Master, September 18, 1974)*

Because God loves His children, he must let all mankind know His will so that people can obey His commands and prepare for that great day. He chooses an instrument and assigns him the task of revealing His Word to the people.

As the chosen instrument of God, Our Master is bringing a new awareness of God and new truth to the world. More than anything else, He is making the presence of God real in the hearts of men.

*"Blessed is he who can be humble enough to accept the truth while he has the opportunity here on earth. Your knowledge of truth and of God here on earth will determine your eternal life." (Our Master, September 18, 1974)*





**Our Master:  
The Man  
Behind  
the Movement**



## Our Master's early life

*The following biography of Our Master was taken from an address by Mr. Kwang Yol Yoo to Unification Church members in Washington, D.C., on August 12, 1974. Mr. Yoo is director of Cultural Affairs for the Unification Church in Korea.*

Sun Myung Moon was born in Jeongju in Pyungan Buk-Do Province in what is presently North Korea on January 6, 1920. He was the fifth of eight children and had one brother and six sisters.

His parents were good people, known in Korea as "those who could live without law," meaning they could be righteous on the basis of conscience alone. When he was ten years old his family converted to Christianity.

From a very early age Sun Myung Moon manifested an extraordinary personality. Even as a young boy, he could not tolerate injustice and discrimination, and as a result was often ridiculed and ostracized by his playmates. Still more remarkable was his unyielding will, against which even his parents were helpless. If he saw adults taking advantage of innocent children, he would fling himself on the ground and cry, and beat his arms and legs on the floor. Even though his body was bruised and bleeding, he would not cease until the adults relented.



# Korea

## Reference Key

Jeongju—Born here in 1920 (Pyung Buk-Do Province).

Seoul—World Headquarters of HSA-UWC.

Pusan—Lived here after leaving from North Korea.

Hungnam—North Korean Communist Labor Camp.

Pyongyang—Came here to regather early followers.



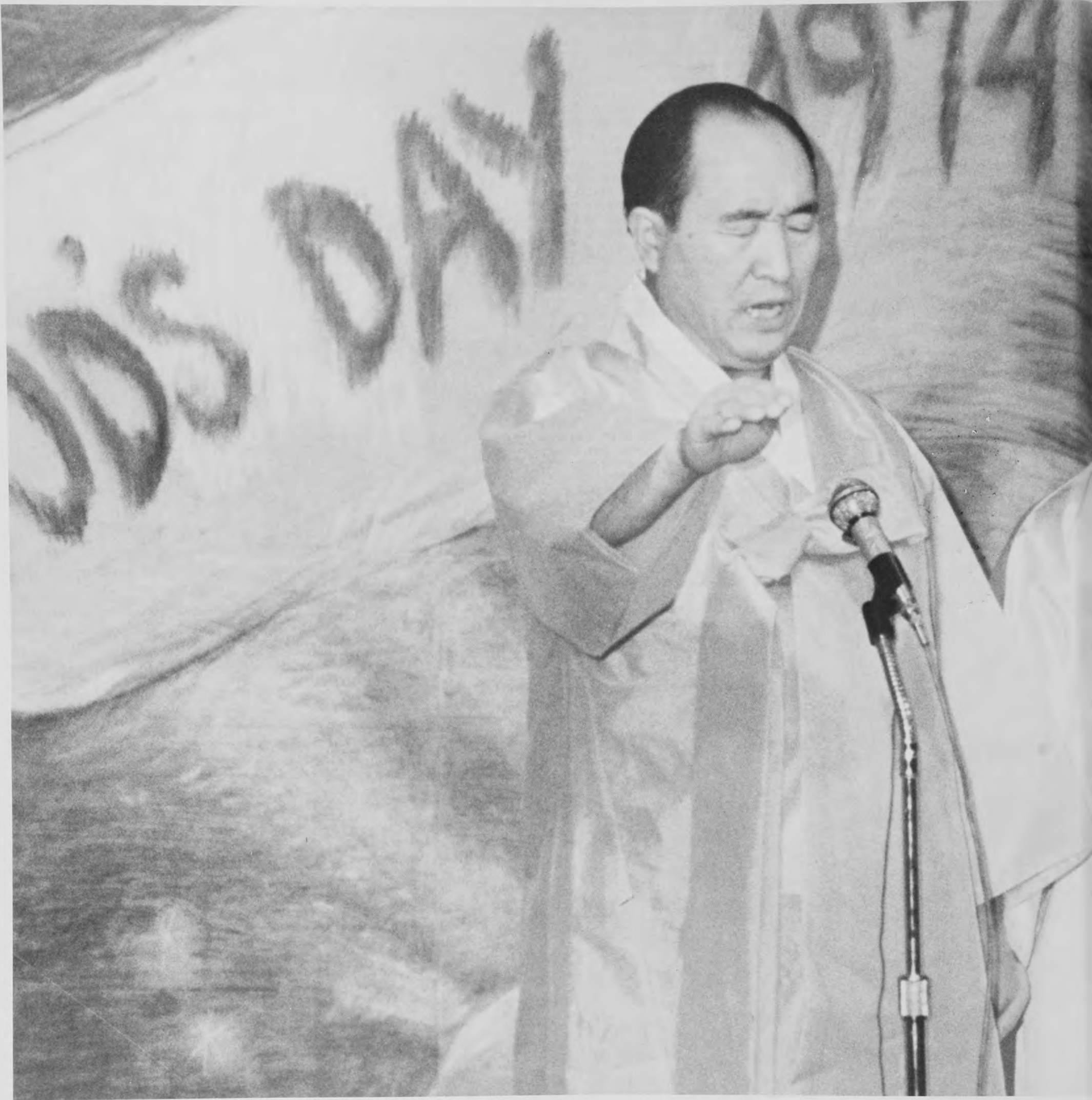
He was always deeply interested in researching things and studied everything he saw. He would not waiver or lose interest until he had come to understand his subject thoroughly. He was interested in the birds, how they lived and nested, and in insects, and one night he followed a weasel's tracks in the snow all night long until he caught the creature near the next village many miles away.

At the age of ten, young Sun Myung Moon decided that he wanted to be a great scholar and earn doctorate degrees in several different fields. At 15, however, his view of the world changed. He saw that people everywhere were suffering and sinful, and leading miserable lives. He realized that all of our ancestors had suffered through the same struggles, and that if he left the world this way, future generations would suffer as well. He began to desire to liberate all people from this suffering—our ancestors, ourselves and our descendants. He began to realize that this was the only path he could follow, the most valuable job for all mankind. From then on he took upon himself the responsibility for relieving the burden of suffering from the human race.

When he was 16 (15 by Western count) on Easter morning while deep in prayer, Jesus appeared to him in a vision and told him that he had been chosen to complete the mission that Jesus himself had begun some 2,000 years earlier. At first he hesitated. He knew that if he promised to take up this mission before God and Jesus, he could never turn back or stop. But Jesus told him that he was the only one who could do it, and asked him again and again, and finally Sun Myung Moon accepted this historical and difficult task. He knew that if he failed, there would be no one to replace him. This sense of cosmic responsibility kept him going through the incredible trials he would endure from then on.



1 Mrs. Shin Wook Kim, Mrs. Won Pok Choi, Mr. Uk Man Cho Oyama, Mother, Master, Mr. Choong Un Whang, Mr. David S.C. Kim.  
2 Our Master and Mother with Mr. Kim, Mrs. Choi and the first members of the Unification Church in America.



Sun Myung Moon received a classical Chinese education in his village, and did not begin Western-style elementary school until in his teens. At 18 he graduated from elementary school and went to a technical school in Seoul, where he majored in electrical engineering.

In Seoul he spent most of his time in prayer. By the riverside or in the mountains, sometimes all day and all night, he sought to understand God's heart and his mission. He discovered that God was lonely and grieving for the sins of man. When he understood through prayer the tragic life of Jesus, he cried for many days. Once he wept all night long in his

room, and in the morning the people in the house discovered that his flood of tears had soaked through the mat ceiling and formed a puddle on the floor below.

Sun Myung Moon's prayers were not of the ordinary sort. Often they were fierce spiritual battles against the forces of evil, which were desperately trying to destroy him and turn him away from his mission. This intense spiritual struggle was waged day in and day out for nine years, and the depth of the struggle is beyond human comprehension. Master once said, *"If anyone knew what I passed through during those years, his heart would stop in shock and sorrow. No one is capable of bearing this story."*



1 *Our Master and Mother praying at the God's Day celebration on January 1, 1974, Belvedere.*  
2 *First trainees at Belvedere International Training Center, March 1973.*

To get at the root of human sin and the cause of the Fall of Man, Our Master had to fight face to face with Satan himself. Dark waves of spiritual fear like waves on the ocean threatened to overwhelm him, but he fought back with greater spiritual power than Satan. By persevering, Our Master discovered and finally exposed the nature of the Human Fall and the origin of evil. With this truth as a weapon, he could successfully retaliate against Satan.

In his dealings with people during those years, Our Master sought to understand and experience all kinds of lifestyles and conditions. Whenever he received money from home, he bought a minimal amount of food for himself, and would use the rest to buy rice to give to the beggars. He often went down to the beggars' village, and sometimes he took barber equipment and gave the beggars free haircuts.

In front of the train station or in the park he often got into long discussions about life, and his voice would get louder and louder until he began to preach. Often the police would try to stop him (it was during the Japanese occupation), but he bravely continued. His cousin, now president of a church-run business in Seoul, would negotiate with the police during these incidents. This cousin is the only one of the family who survived to tell the details of Our Master's boyhood; the rest of Master's family was either killed or lost behind the Bamboo Curtain after the Korean War.

After finishing his studies in Seoul, Sun Myung Moon went to Waseda University in Japan to continue his education in electrical engineering. In Japan, too, he made friends with beggars and criminals to find out why they had committed crimes. From these experiences he began to understand how the poor and rejected feel, and henceforth he made it a point to show love and consideration for others, because he knew that even the tiniest act of kindness could change a person's life.

During the Japanese occupation of Korea, Our Master was a leader in the Korean student underground independence movement. He was caught by the Japanese police and severely tortured to reveal the names of others involved in the movement, but despite severe torture he never revealed any names, and many Korean students in Japan in those days owe their lives to him for this reason.









1 Hyun Jin riding at Barrytown.  
 2 Hyo Jin and Heung Jin, winter of  
 1974-75.  
 3 In Jin at Belvedere, 1974.  
 4 Our Master with Ye Jin and Hyo Jin  
 during the campaign in the Midwest.  
 5 East Garden in Irvington, New York.

After World War II, on August 15, 1945, Korea was liberated from Japan, and Sun Myung Moon returned to Korea to begin his ministry. By that time he had discovered the main points of his teaching, the Divine Principle.

For a time he worked with a Christian group led by a man known as Elder Kim, in an attempt to convert them to his ideas. Then in the summer of 1946 he went to Pyongyang, which was already occupied by the Communists, and there he found a disciple, Mr. Won Pil Kim, and he began to preach. Pyongyang at that time was called the "Jerusalem of Asia" because Christianity was stronger in that city than anywhere else in Asia. Every street had a church, and Sunday mornings were filled with the sound of



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bells. Many devout Christians began to gather around Our Master's small family church and the established churches began to lose some of their best members to Master. The ministers, consequently, began to complain to the Communist government. In North Korea at that time the Communist regime, fearing the strength of the Christians, did not suppress them outright but sought to divide them by capitalizing on theological differences, encouraging churches to denounce one another. The Communists were then able to suppress the churches, one by one. Today there are no Christian churches in North Korea.

On August 11, 1946, based on the complaints from other ministers, Sun Myung Moon was jailed by the Com-

munist police. He was tortured, severely beaten, and deprived of both food and sleep, but he found a way to rest his body while keeping his eyes open, and other forms of torture had no effect on him. Finally he was so severely beaten that he began to vomit great amounts of blood, and the jailers thought he was dead. They threw him outdoors on the pile of bodies awaiting burial beside the police station.

There his followers found him and took him home. They expected him to die and began funeral preparations, but with the devoted care of his followers and the assistance of Chinese herbal medicine he recovered and began to preach his message even more powerfully than before.

Sun Myung Moon's preaching continued more or less smoothly for the next 15 months, and many more Christians from the existing churches joined his movement. This brought about more persecution, and many ministers wrote to the police denouncing his activities. In fact some 80 letters of complaint were received by the police, and with this excuse the Communists arrested Our Master again in February of 1948. He received a five-year sentence at hard labor. In May he was sent to a concentration camp in Hungnam, which is located in the northeastern part of the Korean peninsula. It was called a "labor camp" but its real purpose was to slowly kill the prisoners through overwork and malnutrition.

The camp was connected to an old fertilizer factory built by the Japanese during their occupation of Korea. The laborers had to break up a huge mound of hardened fertilizer, shovel it into bags, weigh the bags and then load them onto a truck. The required work speed was one bag every 20 seconds, or 1,300 bags per day for each team. They worked at this pace like human machines for seven and a half hours a day, with only one break of 30 minutes for lunch. This schedule was too difficult for even robust health to sustain, let alone semi-starvation. The team on which Our Master worked, however, consistently fulfilled its quota. Whenever the teams were reorganized, everyone wanted to be on Master's team. Every year for two years Master received a certificate of commendation from the Communist authorities praising him as an outstanding worker. Our Master did not do this out of love for the Communists but rather to fulfill his own internal goal. He was determined not to let the circumstances of the camp defeat him.



Meals for the prisoners consisted of a small ball of cooked grain, usually rice. The food was not sufficient to sustain the body, and consequently weaker prisoners died after three months or less; most could not survive longer than six months. The prisoners were so desperate for food that if someone died while eating, they would fight to get the unswallowed grains of rice out of his mouth and into their own. Our Master survived this living hell for two years and eight months. His method of survival was unique. From the first day he was sent to Hungnam he divided his ration and distributed half of it to his fellow prisoners, and for three weeks he ate only half the ration served. When he then began to eat his full ration, he had the psychological satisfaction of feeling that he was receiving double his normal portion.

Before going to bed, the prisoners would each receive one cup of water. Most would gulp it down immediately and still feel unsatisfied. Our Master would not drink the water, however, but soak his small towel with it and keep it in a safe place overnight. Early in the morning he would wash his body with the damp towel, and in this way he kept his health despite the filthy conditions of the camp.

One person who was in the prison camp along with Our Master said that no one ever saw him sleep. After a long, arduous day the prisoners would collapse into sleep like dead men. But Master could be seen sitting in the prayer position, praying to his Heavenly Father. When the prisoners were awakened the next morning, Sun Myung Moon would already be in the same position praying.

His prayers amidst those conditions were not centered on himself but upon the suffering of humanity and the



Heavenly Father's suffering heart. One time Our Master described those moments of prayer at Hungnam as follows: *"I never prayed from weakness; I never complained; I was never angry at my situation; I never even asked His help, but was always comforting Him and telling Him not to worry about me. The Father knows me so well; how could I tell Him about my suffering and grieve His heart still more? I could only tell Him that I would never be defeated by my suffering."*

Many people around him were touched by his presence, even though he could not talk about the Divine Principle or preach to anyone. Every prisoner quickly recognized him as a man of God.

Our Master's number in prison was 596, which in Korean is pronounced "oh

goo ryuk," which sounds similar to a word which means "innocent" or "unfairly treated." Many prisoners were told in dreams or visions that they should follow prisoner number 596, and thus even in the midst of incredible hardships God sent him followers.

On June 25, 1950, the Korean War broke out, and UN forces began to march into North Korea in their drive to the Yalu River. U.S. bombers began to attack all the industrial areas of North Korea, and Hungnam was in a prime target area. Under the saturation bombing strategy of the U.S. Air Force, there was very little chance of survival. When the air raid sirens began to sound, many people thought that there was no way to escape being killed. Our Master, however, had received assurances from God that he would not be harmed by the



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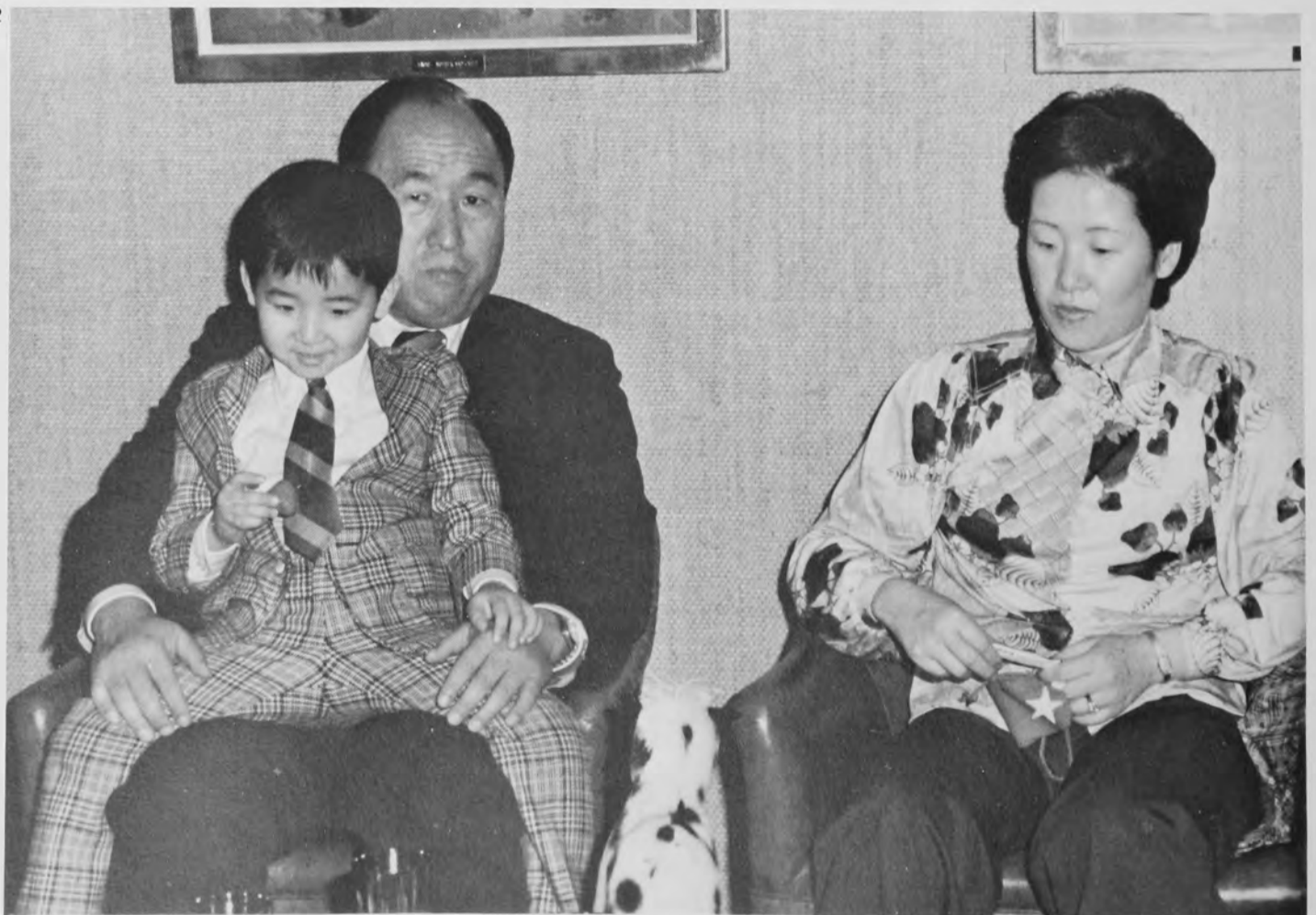




- 1 In Jin, UnJin and Hyo Jin.
- 2 Kook Jin, Hyun Jin, and Heung Jin.
- 3 Ye Jin.
- 4 Birthday of In Jin.
- 5 Hyo Jin.
- 6 Our Master and In Jin, September, 1974.
- 7 Kook Jin's birthday, August, 1974.
- 8 Kook Jin at Barrytown.
- 9 Heung Jin.



1 Our Master and his driver in America, Daikan Ohnuki. 2  
 2 Our Master and Mother with Kook Jin.

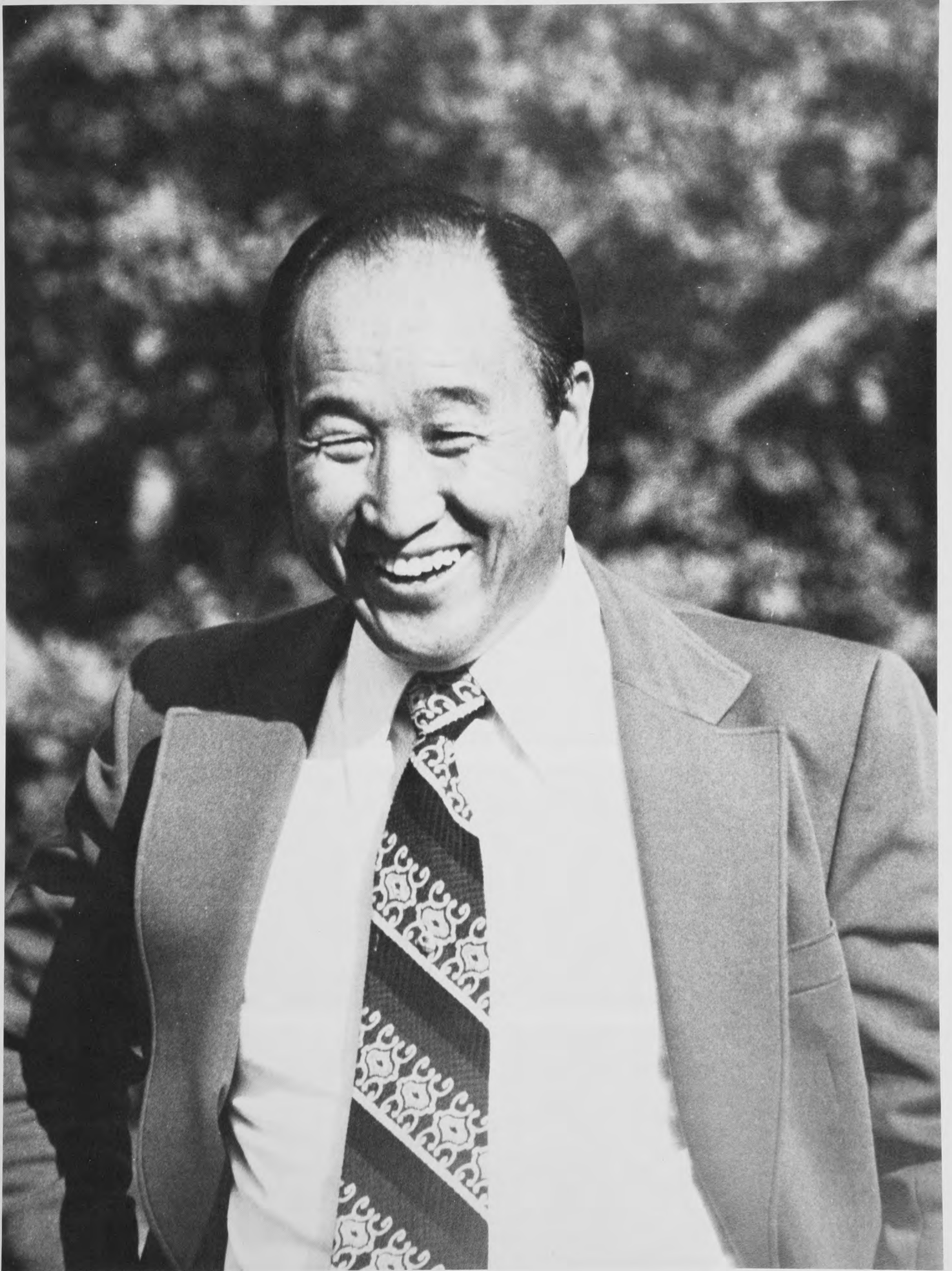


bombing, and just as God had promised, wherever Sun Myung Moon took shelter the bombs would not hit. Noting this, during air raids the prisoners and even the prison guards would flock around him like chicks around a mother hen.

Meanwhile, a UN landing operation was underway in the vicinity of Hungnam, and as the UN troops advanced, the Communist guards began to systematically kill all the prisoners, starting with those who had the longest sentences. The day before Our Master was scheduled to be shot, a naval bombardment began off the coast, causing the guards to abandon their plan to exterminate all the prisoners and to flee. On October 14, 1950, Sun Myung Moon was liberated from the prison by UN forces.

As Red Chinese forces counterattacked in the north, many refugees fled to freedom in the south. Our Master refused to flee, however, until he had first returned to Pyongyang, more than 100 miles away, to regather his followers. Many had turned away from him in his absence, but a few remained loyal. He told these to flee to Pusan where he would meet them later.





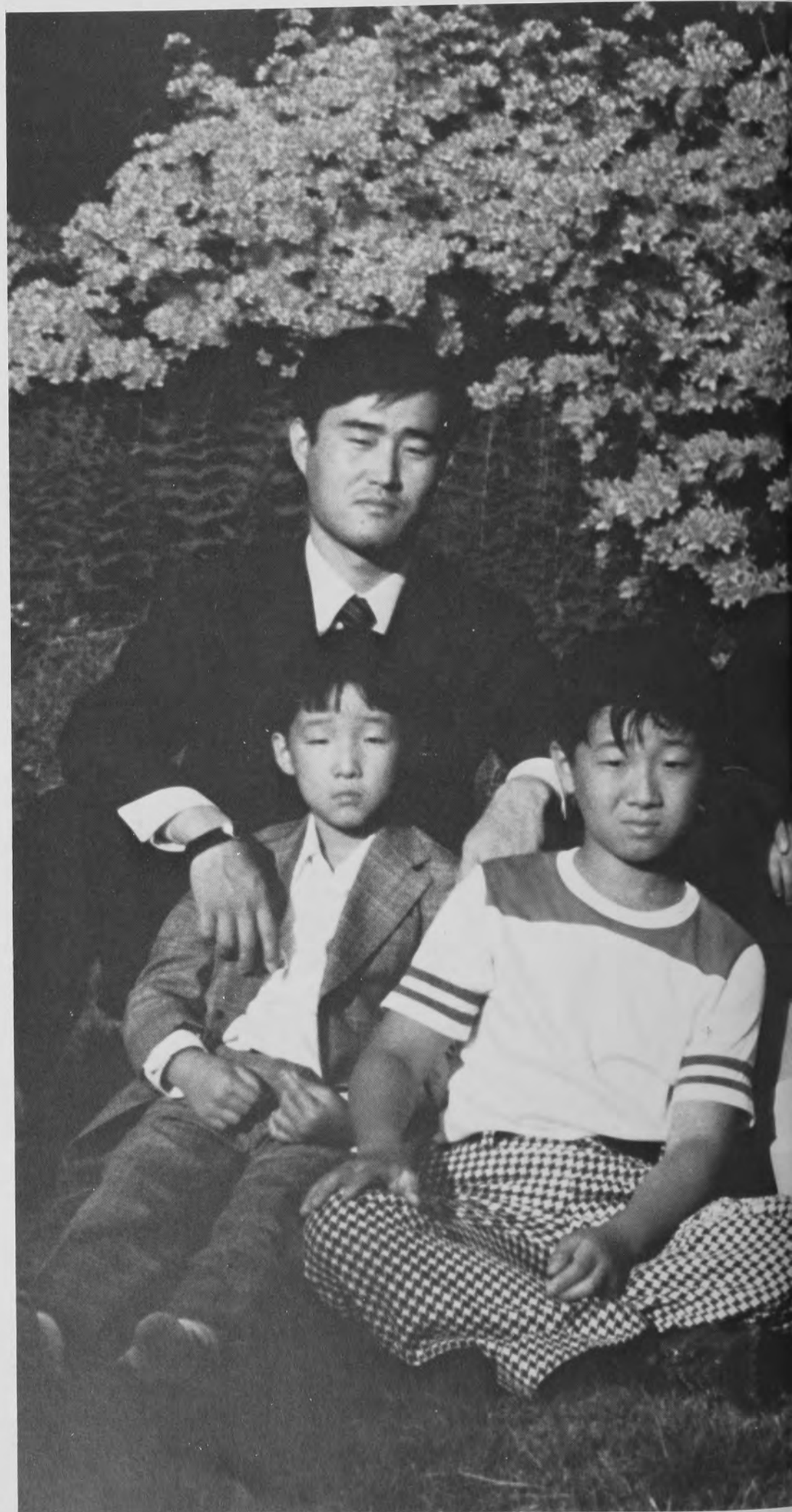




One of his fellow prisoners had followed him to Pyongyang, but then suffered a broken leg. He begged Master to flee to safety without him, but Master refused to leave the man behind. He put the man on a bicycle and proceeded to walk the 600 miles to Pusan, Master pulling the bicycle with a rope and Won Pil Kim pushing from behind. They could travel only the roughest roads and mountain trails because the main highways were being used by the retreating UN forces.

In those desperate circumstances most people looked only after their own survival. Even children and babies were abandoned along the roadside as their parents sought to save their own lives. But Our Master carried this man with a broken leg on a bicycle through countless obstacles and difficulties all the way to Pusan.





A few days after reaching Pusan, Our Master met his old school friend, Mr. Duk Moon Aum, in the street. Mr. Aum was overjoyed to meet him, and invited him to stay in his house. Even though Mr. Aum had previously been a very close friend of Sun Myung Moon's, after hearing him talk about the Divine Principle he began to call him "Sun-saengnim" (Master) and to relate to him as to a revered teacher.

In the summer of 1951 Our Master and his small band of followers built a tiny hut out of U.S. Army ration boxes on a hill crowded with refugee shanties. In that miserable shelter he began to teach the Divine Principle. The few members who gathered there to discuss the problems of the universe have today multi-

plied to hundreds of thousands.

In 1953 Our Master came to Seoul, and in 1954 he officially established the Holy Spirit Association for the Unification of World Christianity. A major advance for the church occurred in 1954 when a professor from a Methodist college, Ewha Women's University, was converted and joined the Unification Church, and other professors and students followed.





People listening to the Divine Principle often became so excited by the teaching that time passed very quickly, and before they were aware they had stayed all night listening to lectures; they would look out a window and find it was already dawn. Men and women came to the church and did not want to leave, often staying for days. One early member, recalling those days, said, "At that time we all felt like the Kingdom of Heaven was coming before our very eyes, and we were filled with heavenly love."

But as the movement grew, so did the controversy surrounding it. Because the members lived together in the church, like the early Christian communities, and were such a tightly-knit group, people thought them abnormal and persecuted them. Five of the professors and many of the students from Ewha University who had joined the Unification Church were given two options by the university: to drop their affiliation with the Unification Church and remain







*New record set by Our Master of  
72 tuna caught on July 13, 1974  
in Freeport, Long Island fishing area*







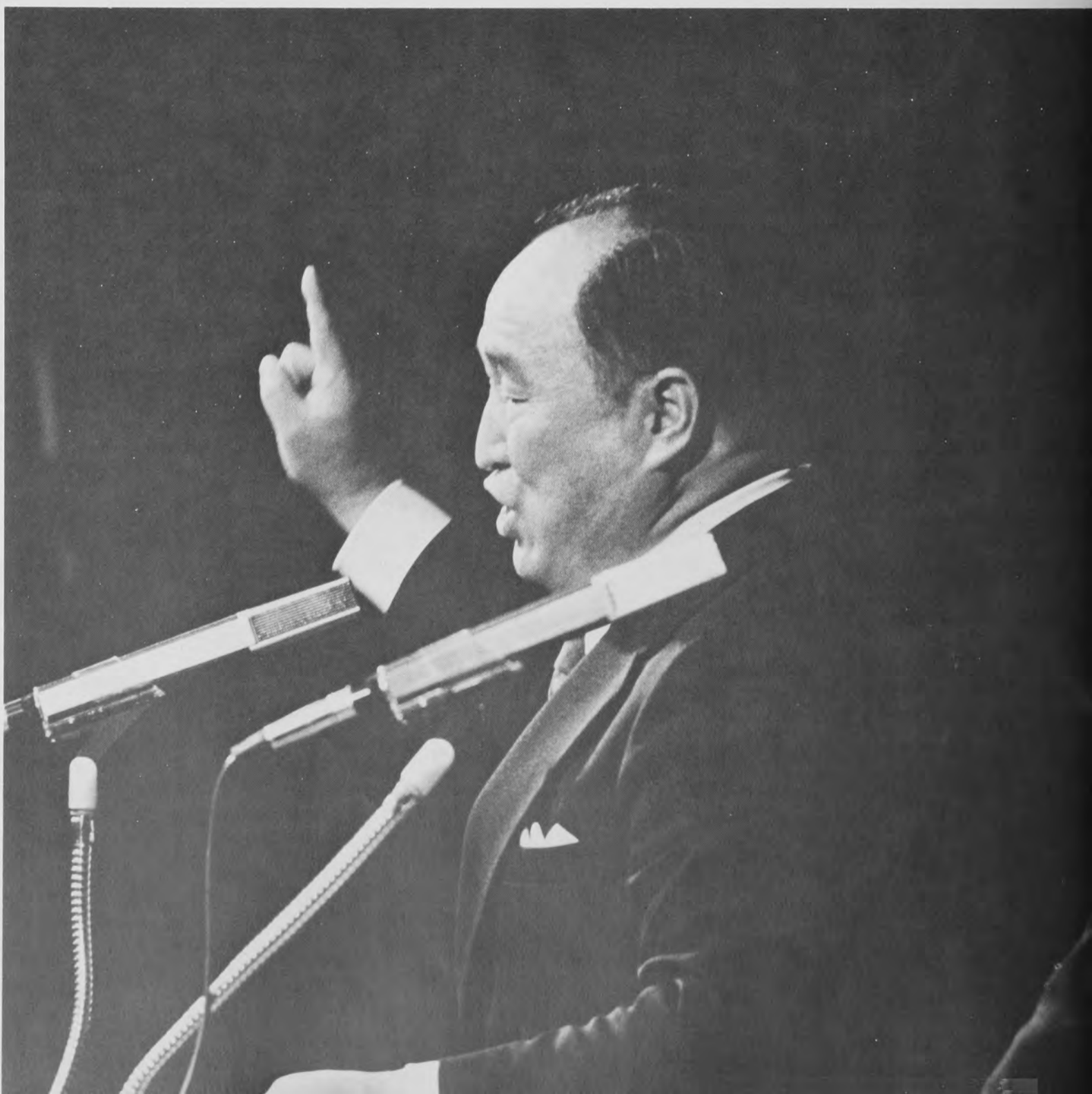


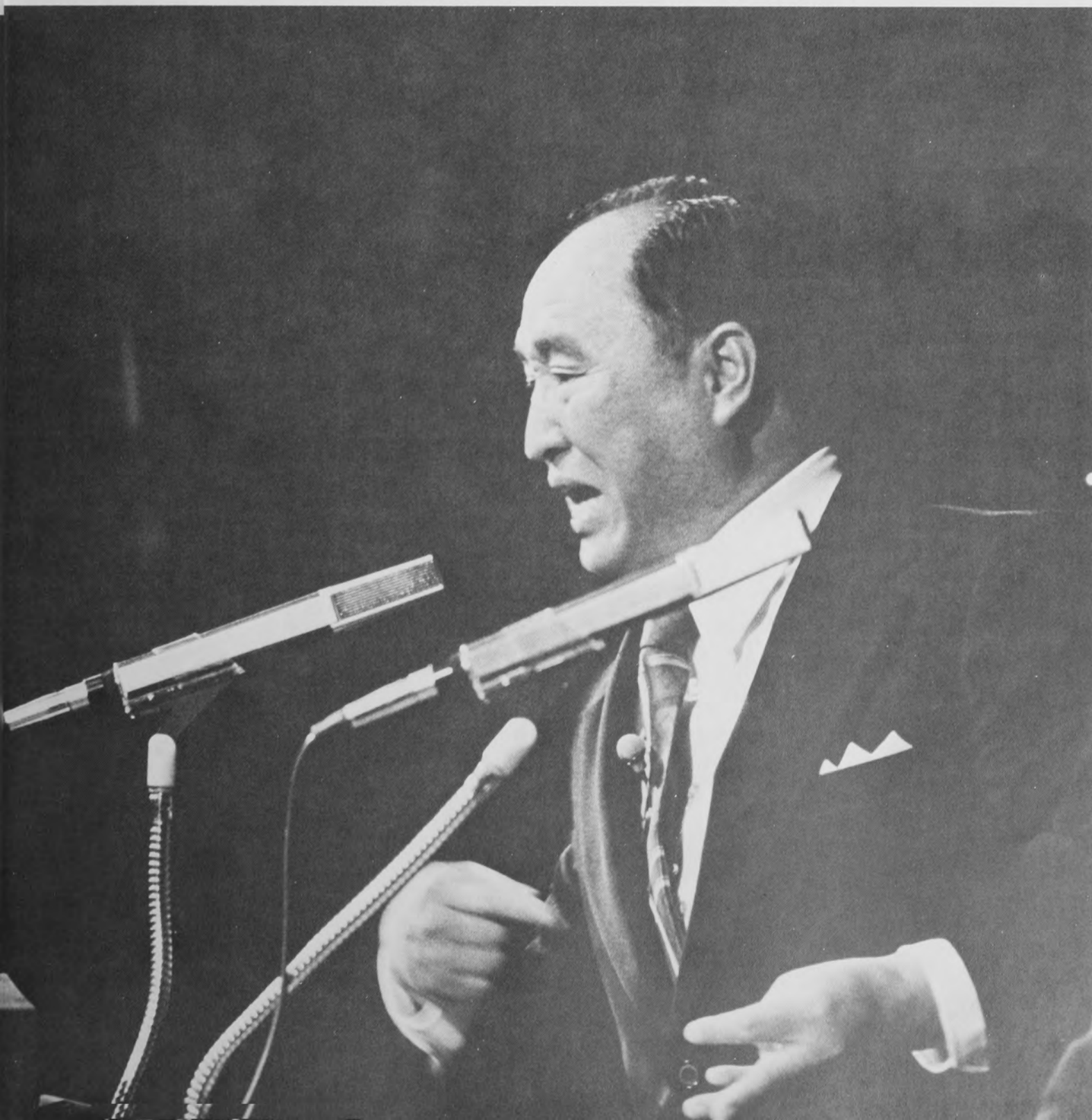
in school, or to continue with the church and suffer dismissal by the university. Five professors and many of the students remained faithful to the church and were consequently dismissed.

People opposed to the church created rumors and spread them around the country, attributing terrible things to the Unification Church. In the church, for example, there was no basement, but rumor claimed that in the church basement people stood around naked. Other rumors maintained that when you went to the Unification Church they took off your clothes. One Christian evangelist, a woman of very strong character, came to see whether or not these rumors were true. She wore seven layers of clothing, underwear fastened with many pins so that no one could take it off, and then seven sets of clothes on top of that. She intended to run away when they started to take off her clothes, but she was afraid someone might manage to rip off one set and she might possibly lose another set on her way out the gate, so she was prepared. But of course the Unification Church did not do any such thing, and she became a member.

Soon the police began to investigate the church on the basis of these widespread and vicious rumors, and on July 4th Our Master was taken to the police station, ostensibly for questioning but in reality to arrest him. During the next few days four more top church officials were arrested. The remaining church members came together every three hours to pray for them. They made up a weekly schedule to visit Our Master and the other jailed leaders, and after visiting hours were over they would wait outside the jail to watch Master and the others going back into their cell blocks.

Because Our Master's arrest was so widely publicized, his fellow inmates regarded him as a very dangerous criminal and were afraid of him, until they actually met him and saw his prosperous-looking and well dressed visitors bowing to him and calling him "Teacher." Soon they, too, began to respect and admire him.



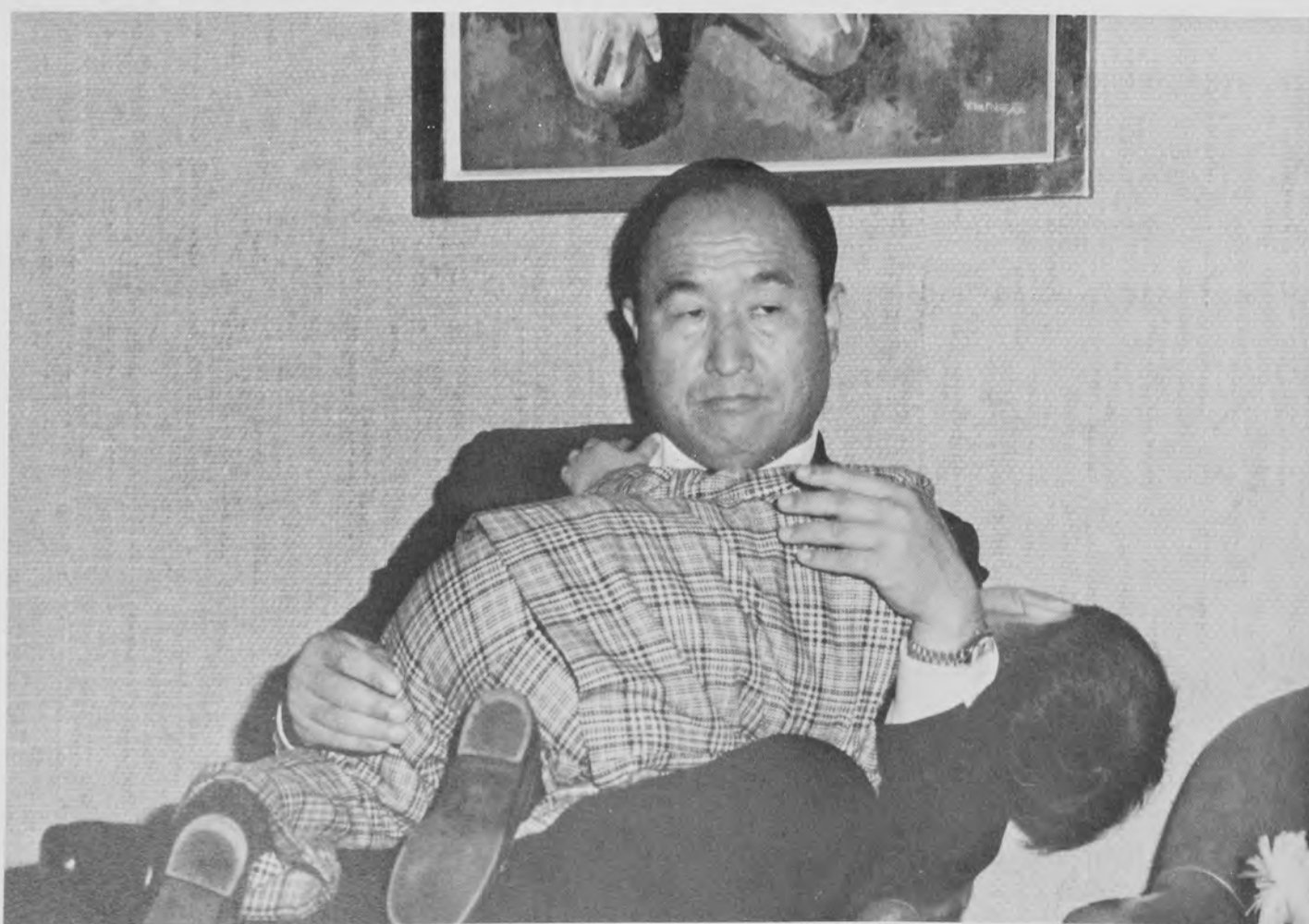




**Kwon Jin Moon born March 2, 1975.**







From time to time Our Master was taken to court for trial, and on those occasions all the church members crowded into the court room to see him. They formed two rows so when Master was brought into the room he would pass among them and they could each bow in respect to him. Some of the shoe-shine boys believed that he was a king of some country, and the court recorder said that if Master Moon as a prisoner earned that much respect and admiration, then he would like to become a prisoner too.

At the end of the trial all charges were dropped against Our Master except that of not going into the military service, but this charge, too, was dropped because at that time Master and the others were actually exempt from military duty. On October 4th, after three months' imprisonment, Our Master and the other leaders were pronounced innocent and freed. On October 7th the church moved to its present location at Chungpa-dong, now the site of its world headquarters.

In 1960 Our Master was Blessed in Marriage to Hak Ja Han. They have eight children: Ye Jin, Hyo Jin, Heung Jin, In Jin, Un Jin, Hyun Jin, Kook Jin, and Kwon Jin.

Since its founding 21 years ago, the Unification Church has grown into a worldwide movement in 130 nations with more than one million members.







