



Eight City Tour

Day of Hope at Madison



in New York Square Garden



Arrival of International One World Crusade





Why are we here? You did not come for me. You came for God. Yes, I am leading the Unification Church movement. However, I myself am not the cause, but the cause is up there—God. I am the result of that cause. God has a clear goal to which we are moving today. That objective must be achieved by the individual, by the family, by the tribe, by the nation, by the world, by the universe and even by the spiritual world. But here on earth so many people have no ideal about this universe, about that objective. They have no purpose for living. They do not know why they are here. Their goal in life is hazy. They are just living a wandering life, without a clear objective, without any companion, without God.

*Sun Myung Moon
September 11, 1974*

Planning campaign strategy



- 1 Mr. David S.C. Kim watching Our Master plan MSG strategy with Mr. Ken Sudo and Rev. Teddy Verheyen.
- 2 IOWC Commanders eat lunch with Our Master.
- 3 Mr. Takeru Kamiyama, Mr. Kim, Rev. Paul Werner, Rev. Martin Porter, Mrs. Werner, Mr. Sudo and Rev. Verheyen with Our Master.
- 4 Our Master signing map of the areas which have been assigned to IOWC Commanders.

2



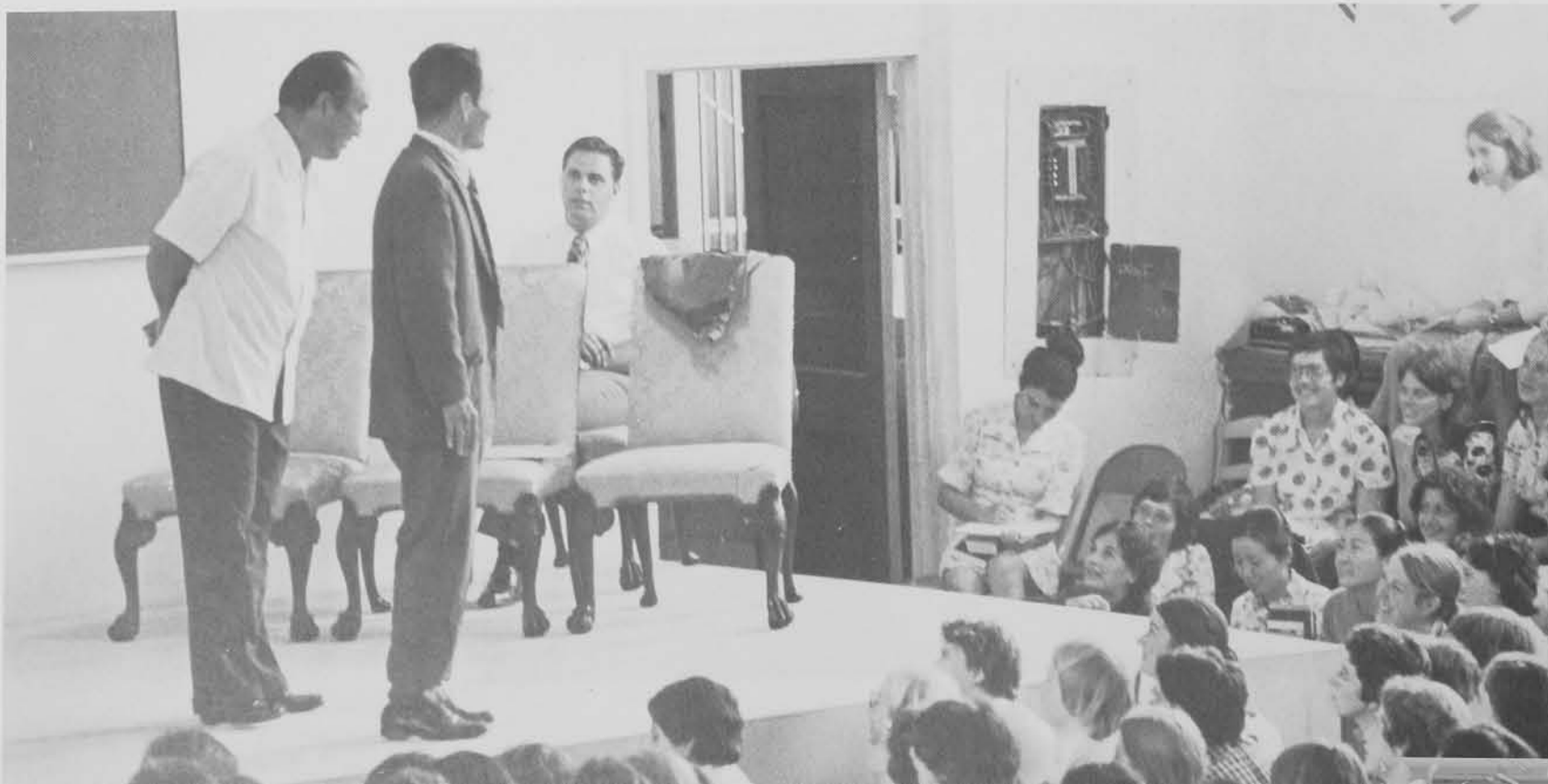
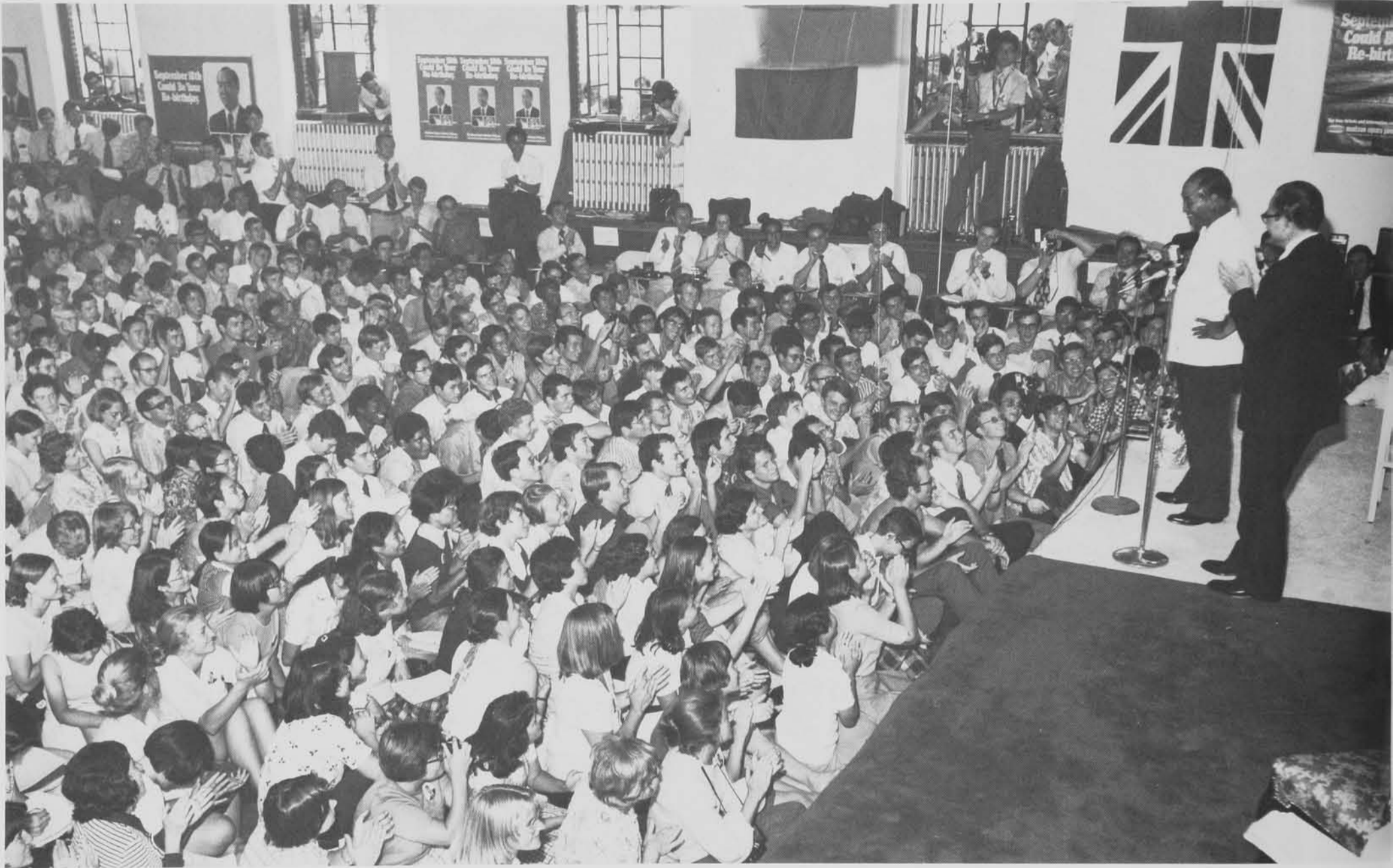
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4



Our Master at Barrytown



I have received numerous letters—hundreds and hundreds of letters—from Korea, Japan and all over the world, and they are all saying they are praying day in and day out for the success and victory of Madison Square Garden. That's the target of their prayer. You are the front-line soldiers for that great victory. You will be responsible if we fail, if we cannot make Madison Square Garden successful. Then how can we reply to those people who prayed for this opportunity? What would you do with your hard work and blood and sweat, your long hours put into this effort? Think of your God who commanded you to go and win this battle.

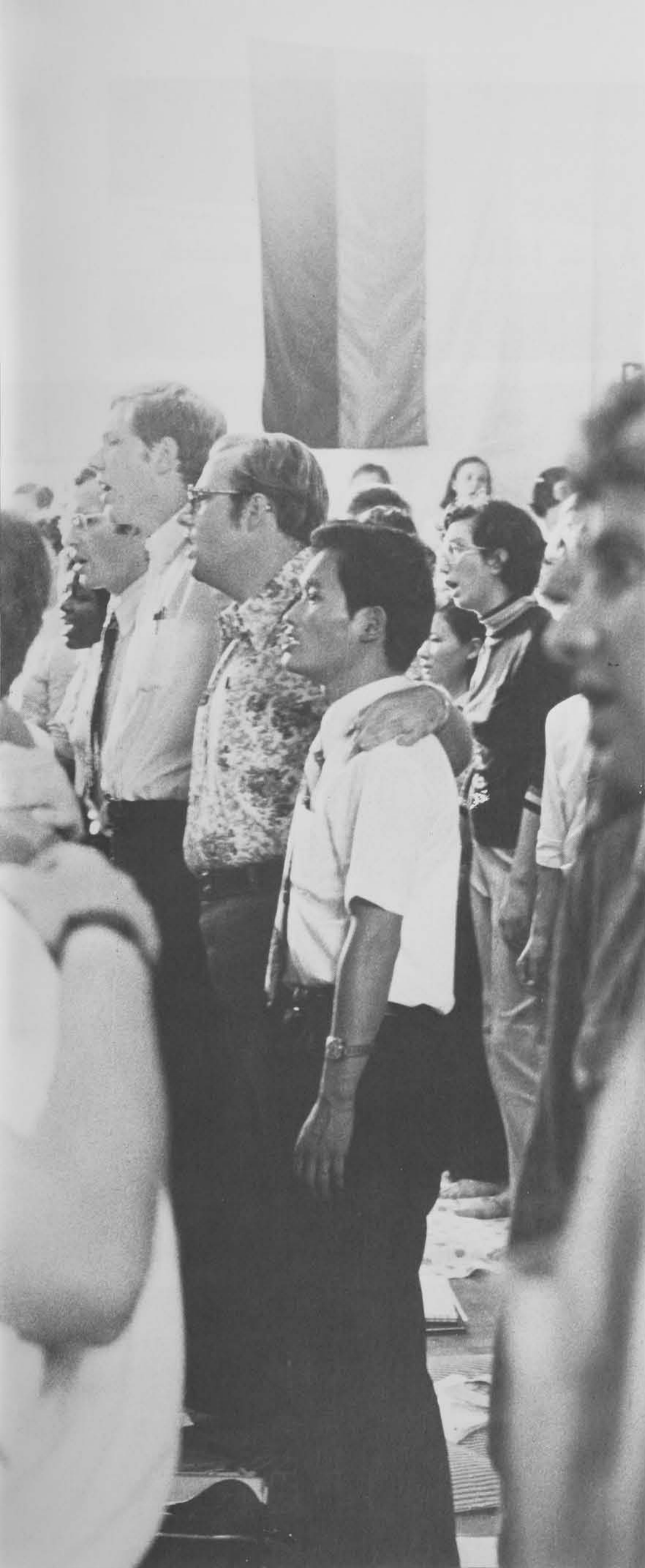
Sun Myung Moon
September 8, 1974





1 Rev. Martin Porter, president of the Unification Church of Italy.
 2 Mr. Takeru Kamiyama (left), general director of the New York churches, and Mr. Hiroshi Matzusaki, assistant to Mr. Kamiyama.
 3 Mr. Ken Sudo, director of education at Barrytown International Training Center.
 4, 5 IOWC teams at Barrytown.
 6 Rev. Paul Werner (left), vice-president of the IOWC, shakes hands with Mr. Kamiyama.





We are now at the point of life or death, in the Christian world, and unless new ideology comes into being and seizes the leadership, then the decline in the political system will come. We see now that Christian churches are almost empty. There is disharmony coming about in families. Among the young people there are many, many drug addicts. These are three of the gravest problems occurring in this nation, and who can stop them from developing further? Who can annihilate them? Can your government do it? Can the established churches do it? Can the educational system do it? We arrive at the conclusion that they can never do it.

*Sun Myung Moon
August 25, 1974*

6







We are here to correct the mistakes being made by youth in this country, and to lift them up to the original position of God's intention. We will try our very best and then if that project is not done, we will leave everything else in God's hands, and He will help us out. But first of all we will do our best.

*Sun Myung Moon
June 9, 1974*





Activities of the IOWC and New York Churches



1 Mr. Michael Runyon (left), banquet director, and Mr. Kiyoshi Nishi, assistant to the general director, meet with Mr. Takeru Kamiyama.

2 Leafletting on the streets of New York.

3 German brass band plays on Wall Street.

4 Mr. Kamiyama, general director of the New York churches.

5 Lecturing at New York's 41st Street office.

6 Sandwich boards worn by members during the campaign.





September 18th Could Be Your Re-birthday.

Rev. Sun Myung Moon



The New Hope
Singers International



The Korean
Folk Ballet

"The New Future of Christianity"

Madison Square Garden 7:00 p.m.

For free tickets and information, call (212) 686-6673



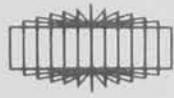
madison square garden

Pennsylvania Plaza, 7th Ave., 31st to 33rd Sts.

The New Future of Christianity
Rev. Sun Myung Moon

General Admission

Sept. 18, 1974 7 pm



madison square garden

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Poster (left), tickets and button used in publicity campaign for Madison Square Garden.



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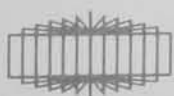
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Pennsylvania Plaza, 7th Ave., 31st to 33rd Sts.

For information, call: (212) 686-6673





CBS films Our Master at Belvedere

This morning we have special guests from CBS and you are already working very hard at this early hour in the morning. But really, what's the significance of this day? Why has CBS come here to watch you work? Something is clicking. Something important is brewing. The world may not know now, but some day they will know. You are making history. You are the chosen champions of God.

*Sun Myung Moon
September 8, 1974*







If there is a family member in the audience who has felt this crusade is too serious, too hard for him, if you have felt that way you have to repent of it immediately. Some may complain, "We pushed our best from 7:00 o'clock, but by 11:00, even 11:30, there had come no good result." If you think that way, you are not qualified to be a heavenly soldier. You are not qualified to be the person to worry about God's nation. Even if you work hard 24 hours, sometimes nothing may be accomplished, nothing may be produced to be proud of. We know that. Even if you work hard for 24 hours, it is not the time or place for laughing or for being pleased. This is a suffering period. This is the road of destiny. That's why we have to suffer. We are not supposed to even think or rest here. The eternal resting place is coming. We are in the middle of the road going to the eternal resting place.

*Sun Myung Moon
September 1, 1974*



The **HEL**M *Independent Review*

HEMPSTEAD (TOWN)

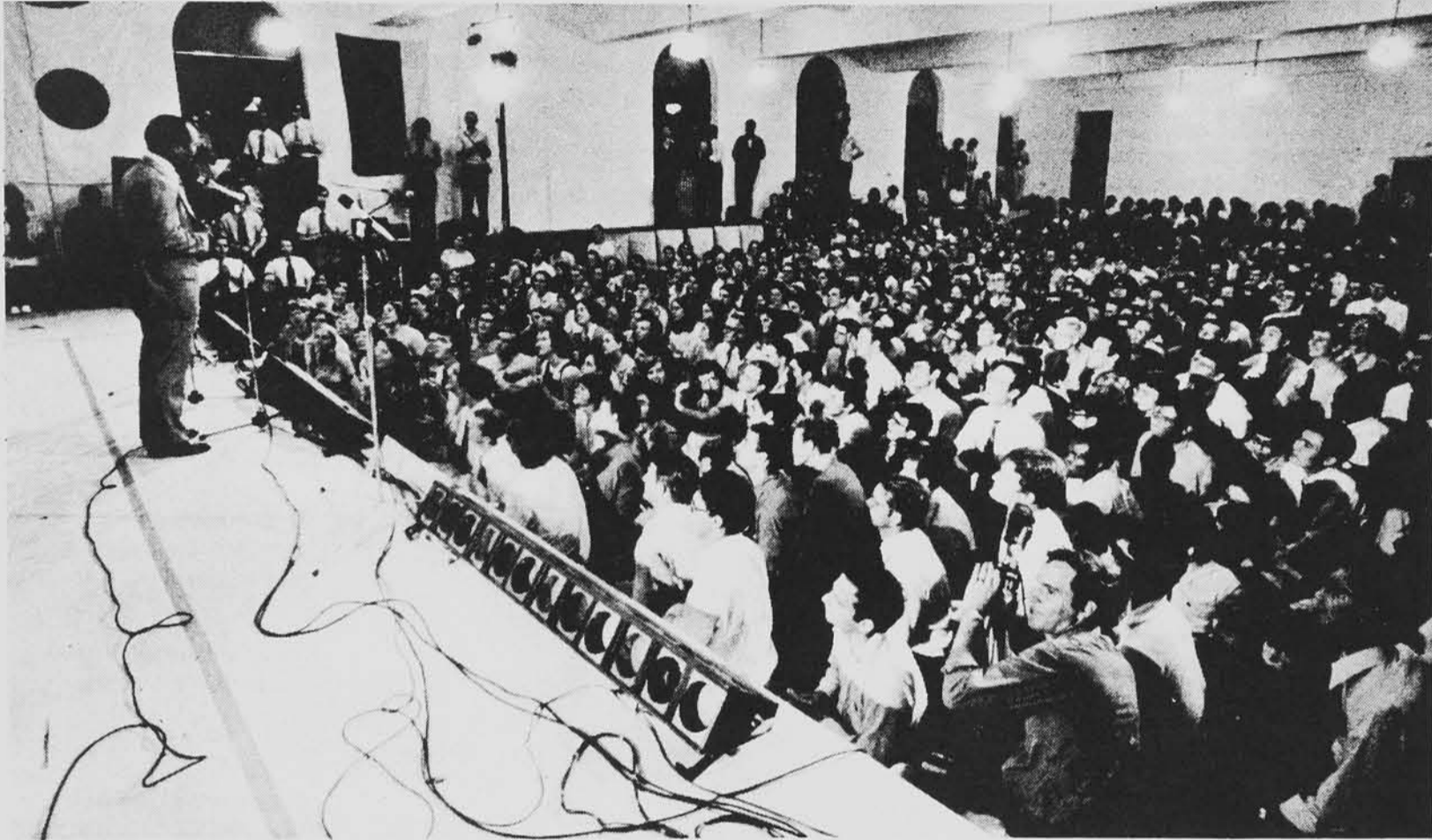
EAST ROCKAWAY

LYNBROOK

MALVERNE

THE FAMILY NEWSPAPER

Wednesday, August 28, 1974



LECTURE GROUP AT BERRYTOWN: Rev. Sun Myung Moon lectures to students and young missionaries from the One World Crusade at the Workshop Center in Berrytown.

Annette Ling

I must write this article because for the past two weeks, as a reporter with some knowledge of the Far East, what was happening not only in Long Island but all over America deserves to be told. I have seen Young America on the march inspired by the example of their brothers and sisters from 29 countries. They have been vilified, persecuted, completely and brilliantly misunderstood by surface and not in depth analysis. What would make a Japanese leave his homeland and come humbly to America, stand on street corners, go hungry and ignored yet keep going under incredible odds? What could make a wealthy young Chinese from the Philippines leave his comfortable home, drive 200 miles in one night on a special mission and get by on two hours sleep? Why would young people from Ireland, from Holland, from Germany, Austria, Italy and other countries around the world leave home and families to join their American brothers and sisters in a mass religious movement? Why would young Americans with amazingly different backgrounds stand in the hot sun of Texas and sing 10

hours in the 110 degrees heat, and work just as hard to try to emulate their counterparts from the East in self sacrifice, complete dedication and sureness of purpose that is truly awesome?

From every state of the United States, they came to Berrytown, New York with their sleeping bags, tireless energy and wonderful enthusiasm to plan for Rev. Sun Myung Moon's rally at Madison Square Garden on Sept. 18, 1974 when their goal must be met of not only filling up the Garden but also exciting Americans to live up to their calling as a God centered Nation. They met in a lovingly restored Catholic monastery where teams worked at cooking, restoring crumbling Catholic statues, broken windows, studying the Bible, praying together and aiming towards one goal always. Their mission is to re-vitalize faith, active faith, in America. They are young, and have hope for America whether be of Catholic, Protestant, Atheist or Bhuddists of the past. Some have gone the whole scene, tried drugs, gone hippie, become Communists and yet have turned their paths right around to try to be an inspiration to the rest of us right here on Long Island, in New

York City, in New Jersey and any other point they could reach.

Working out of the Baldwin Center, various teams arrive constantly for fresh supplies, some food, an exchange of ideas, experiences, and to give one another courage. There are those in the community who have called them "groupies," been led so far as to call their Baldwin Center a "Geisha House." Local dailies brilliantly misunderstood what is happening and what motivates them.

If they were drug addicts or potential threats to society they would be given immediate centers, psychological and financial help, and allowed to keep their centers going. But no, these are young people with fresh new ideals to bring prayer back to our families, our schools, and our homes. They want to keep God's blessing real in America as the last hope for the "free world."

Whether one understands their leader, Rev. Sun Myung Moon or not, a small Japanese girl does not deserve to be driven from a Super Market by jealous American ladies who consider her a threat and hound anyone who will take her pamphlets or

accept her offer of free tickets to Madison Square Garden where Rev. Sun Myung Moon will speak. The Korean Folk Ballet and the New Hope Singers International furnishing entertainment and free transportation by train arranged by the center for those who wish to go. The date is Sept. 18, 1974 at 7 p.m. at Madison Square Garden. Where is our religious freedom in this country? What are we afraid of in our neat L.I. suburban homes. The word unification or Unification Church, "Moonites," etc., etc. They are unified. They do work together in perfect unity. I saw no "hanky-panky" going on or anything to fear. These are dedicated young men and women on fire with ideals, God centered ideals, leavened by the spirit and words of Rev. Sun Myung Moon. They have seen the dedication of Communists here and abroad. They are working to surpass them in living, active faith. Can we afford to ignore them or turn our backs to them on the streets or in our homes because some of them look a little different? Call them at 868-1727 and learn what a surprize they are. They are praying for you, dear reader, whether you are for or against them.

New York Post

NEW YORK, FRIDAY, AUGUST 30, 1974

The Rev. Moon and His Children

By LINDSAY MILLER

The Moon people are here. It's getting impossible to walk around Midtown Manhattan or many other areas without being approached by these smiling, clean-cut, extremely persistent young people.

Many speak with strong German, French, Japanese or Korean accents. They are followers of the Rev. Sun Myung Moon, and they are trying to give away free tickets to the 54-year-old Korean's speech at Madison Square Garden on Sept. 18.

Moon's face beams from the oversize buttons his followers wear and from posters proclaiming, "SEPTEMBER 18th COULD BE YOUR RE-BIRTHDAY."

The red-white-and-blue posters seem to be everywhere, and so do the Moon people. In the last few weeks, they've appeared on street corners and in shopping centers throughout the city, Long Island, Westchester and northern New Jersey.

Moon's movement goes by many names. Unification Church, One World Family, Collegiate Assn. for the Research of Principles and International Federation for Victory over Communism are among the 15 interrelated religious, political, cultural and business concerns listed on Sun Myung Moon's official calling card.

According to his followers, Moon began his career selling paintings to American soldiers during the Korean war. He is now said to be a multimillionaire, dealing in titanium, marble vases and ginseng tea.

According to Moon, he was jailed and tortured by the North Korean Communists because of his religious beliefs.

At any rate, anticommunism is a major doctrine of the Unification Church, which Moon founded in 1954 in Seoul. The official name is the Holy Spirit Assn. for the Unification of World Christianity.

The church's theology is a blend of scientific jargon, Oriental family worship and Moon's own interpretations of history and Christianity.

He teaches that God planned for Adam and Eve

to create a perfect, sinless family but that Eve ruined things by having sex with Satan. Jesus, he says, was sent to redeem mankind, but he was killed before he could marry the perfect wife and have perfect children.

Therefore, Jesus was only able to save men's souls. A new Messiah is coming to save bodies. And the 54-year-old Moon has charts to prove that the new Messiah was born in Korea around 1920.

Moon never says he's the one, but he never denies it either.

The Unification Church claims at least half a million members in 50 countries. Outside Korea, however, it seems to be strongest in Japan and northern Europe.

The church claims 25,000 American members, although not all of them are "core" members who work fulltime for the church and live in church-communes. The rules are quite strict: absolutely no alcohol, tobacco or premarital sex. In fact, Moon is supposed to recommend no sex until 40 days after marriage.

Growth Watched

The growth of the Unification Church, in both numbers and wealth, has been watched closely by established Christian churches here and in Korea. Neither the American nor Korean National Council of Churches recognizes the group.

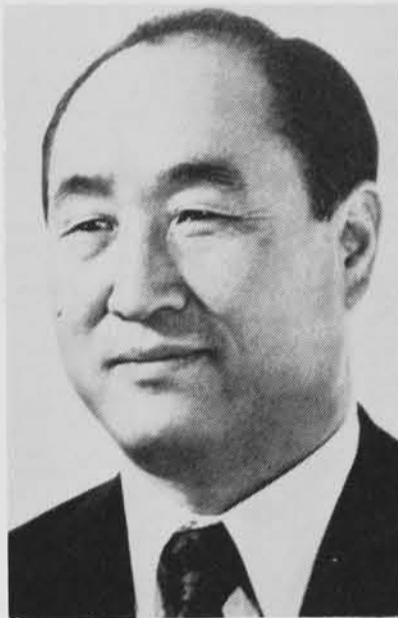
"To any perceptive Christian, his theology is nonsense," said the Rev. Robert Northup, a director of overseas ministries at the National Council here.

But, he added, the movement "seems to attract some well-educated people who are totally committed to its beliefs."

"It's very difficult to accept new ideas in religion," admitted Neil Albert Salonen, 29, a one-time group leader for the Dale Carnegie Institute who is now president of the Unification Church in the U. S. He noted that many people could not accept Jesus as the Messiah.

Arrests in Korea

According to State Dept. figures, Park has jailed approximately 200 religious and student leaders since January for expressing dissent of any kind against his



SUN MYUNG MOON
Second Messiah?

government. (Park loosened some of the restrictions following the assassination of his wife on Aug. 15)

Apologizing for speaking "so blandly," a State Dept. spokesman said, "In the Korean environment, it would be difficult for anyone in disfavor with the government to succeed as Moon has done." He said the Park government sends large numbers of civil servants to anticommunism training institutes run by Moon's followers.

The U. S. Unification Church president insisted, however, that "many churches recognize that communism is atheist." He said Moon "rigorously avoids partisan politics. He doesn't speak about domestic politics."

When asked about Moon's well-publicized "God Loves Nixon" campaign, Salonen said, "He got involved very reluctantly. He kept hoping an American spiritual leader would step forward."

Last December, Moon took out 12 full-page newspaper ads proclaiming that "God inspires a man and then confirms him as President through the will of the people . . . At this time in history God has chosen Richard Nixon to be President of the United States . . ."

Vigil for Nixon

Until Nixon's resignation, Moon's people kept a vigil on the Capitol steps and prayed for him to stay in office. Salonen said he still believed "it

would have been better for the country for Nixon to have remained in office." He suggested that Communists wanted him out.

Moon has an active anti-communism "education" arm in Washington called the Freedom Leadership Foundation. This group puts out a biweekly newspaper called The Rising Tide, which is billed as "America's fastest growing freedom newspaper."

But, according to Salonen, Moon will not emphasize anticommunism on his current speaking tour. Salonen said a spiritual base was necessary to understand that communism is a manifestation of Satan.

He said about 800 foreign members of the "Family" (as Moon people call themselves) have come to New York to help the 600 local Moonites publicize the Sept. 18 speech. A three-week radio and TV advertising blitz begins this week.

The eight-city "Day of Hope" tour may cost as much as \$1 million, Salonen said. "But this tour is very important. We are laying the cornerstone for the work we expect to do in America," he said.

The budget for the New York appearance is \$600,000, he said, with \$250,000 going for advertising.

This, however, is only a drop in Moon's bucket. Since 1972, he has had 60 speaking engagements in American cities. His translator, a former Korean military attache, Col. Bo Hi Pak, has also been on a speaking tour. Attendance at all of these engagements has been free.

Some Assets

In New York, the Moon organization now owns:

¶ A former Christian Brothers seminary in upstate Barrytown, which includes a gymnasium, chapel and 254 wooded acres. Reported cost: \$1.5 million.

¶ The Belvedere estate, 22 acres in Tarrytown previously owned by the Seagram distilling family. It is now used as a residence and training center. Reported cost: \$860,000.

¶ Forty-six additional acres adjoining the Belvedere

estate. Cost undisclosed.

¶ Exquisite Acres in Irvington, an estate formerly owned by the owners of Maidenform Bra. Reported cost: \$625,000.

The Irvington estate was renamed East Garden and reportedly furnished for \$50,000. It is now the residence of Moon, his wife and children, all of whom have permanent U. S. residency visas.

The Unification Church also owns or rents centers in Forest Hills, Flushing, New Rochelle, White Plains, Hempstead, Baldwin, L. I., and four upstate communities. In Manhattan, the church leases a townhouse at 18 E. 71st St. around the corner from the Frick Museum.

There is also an office at 475 Fifth Av. with a conference room furnished with soft leather couches. Dozens of people recruited on the street go there to hear two-hour introductory lectures, which are offered four times daily.

Where does the money come from?

Salonen insisted that the church raises \$8 million annually by selling homemade candles, peanuts, cut flowers and bottled arrangements of dried seeds and flowers.

Joe A. Tully, director of the New York Unification Church, said the church makes an 80 per cent profit on most items. "If I need \$70,000 a month to run the eight churches in this area, I send out 24 people and tell them to bring back \$100 a day. Figure it out. It works."

To help with the "Day of Hope" campaign, Salonen said the American church has received a \$500,000 loan from the Japanese church. The loan is in the form of \$500,000 in advertising from Dentsu, a large Japanese advertising agency with a branch office in New York.

An undisclosed sum is being spent on a free banquet for 1400 people at the Waldorf on Sept. 17. Hundreds of doctors, dentists, editors, educators and religious and ethnic leaders have received invitations.

Many have probably never heard of Moon. Maybe in the next three weeks they will.

25¢ THE
SOHO
WEEKLY

NEWS

THE WEEKLY NEWSPAPER FOR NEW YORK

Thursday, September 5, 1974



Moon Over Manhattan

Reverend Sun Myung
Moon and the
Unification Church



"Moon Speaks With Authority"

HENRY POST

September 18th may be your re-birthday. Or didn't you know that you needed to be reborn? Not only does Rev. Sun Myung Moon and the Unification Church think you need a rebirth, but they promise to do it to you at their rally at Madison Square Garden.

Moon, from South Korea, is a wealthy industrialist with holdings in metal, art and tea. He has the partial support of the South Korean President, Park Chung Hee, and has already distinguished himself by leading the fast on the steps of the White House in favor of Nixon.

A multimillionaire, Moon bills himself as "God's Hope for America." Yet with his vast financial resources, numerous youthful followers and extremist anti-communist stance, he comes closer to being the right wing of God's fascist guardian angel.

Financial Holdings

In New York, he owns a former Catholic seminary in Barrytown worth a reported \$1.5 million, an estate in Tarrytown worth \$860,000, and an Irvington estate worth about \$650,000. His church owns or rents buildings throughout the metropolitan area: a mansion housing 70 followers in their early twenties at East 71st Street, buildings in Flushing, Baldwin, Forest Hills, New Rochelle, White Plains and



Lecturer delivers talk at 475 Fifth Ave. U.C. branch.

Allan Tannenbaum

Hempstead.

Moon's spokesmen claim that the resources for the church come from the sale of homemade candles, peanuts and dried seeds. Others in his organization say the money comes from the factories in Korea. Whatever the source, there's plenty of it. After his New York appearance which will cost in excess of \$750,000, Moon plans a nation wide speaking tour. Admission in all cities is always free and Moon's advertising is extensive.

His advertising agency, Dentsu, a large Japanese company with offices in New York, approached a film group, Avon, concerning a possible PR film of Moon's American tour. One of Dentsu's stipula-

tions was that absolutely no footage be taken of the divine Moon himself, fearing perhaps that in the wrong hands, this footage could be potentially dangerous. A deal was not worked out.

Rev. Moon

It was Easter morning, 1936. Moon was a mere youth, just 16 years old. While in deep prayer on the Korean mountainside, Jesus Christ appeared to him to tell him that he had an important mission to accomplish in the fulfillment of God's providence.

Moon supposedly suffered at the hands of the communists who jailed and beat him. In any case, Moon went on to form the

Unification Church which now has 120 branches around the world and boasts a membership of over a million. Moon is married, although it is impossible to learn whether his present wife is his second, third or fourth spouse. His seven children and wife all have permanent residency visas.

Moon Politics

In a word, Moon is a neofascist. He and his followers see all liberals as communists. As far as Moon is concerned, the communists caused Nixon's resignation and no one in the world can rest happily until these communist forces are driven from the face of the earth. Moon's vigil at the

White House, his "God Loves Nixon" campaign attracted notice not only for its extremism but for its assumption that it would be better to "forgive and unite" against the communists who caused the Watergate mess, those commies in Congress and in the Senate. His Washington based group, Freedom Leadership Foundation, is his anti-communist arm, a group which claims that communism is a manifestation of Satan.

His Followers

About 800 members of the Unification Church family are working the streets of New York handing out tickets to the Madison Square Garden event, cornering busy New Yorkers with questions concerning the quality of life and following up all contacts. James Trivers recently signed up for the Garden event and arrived home that same day to find a personalized note and a copy of the Unification Church's newspaper.

Most of these volunteers are not New Yorkers. They come from around the world and many live together in church housing. They think in standardized sets of notions, and if Georgie Sherman from Liberia is an example, they speak like walking cassettes. One follower has turned down a PhD fellowship in endocrinology research feeling that medical science will contribute less to the condition of the human race than his work selling candles and handing out leaflets.

SUNDAY NEWS

NEW YORK'S PICTURE NEWSPAPER®

New York, N.Y. 10017, Sunday, September 8, 1974

They Trudge Streets Happily by Light of Rev. Moon



News photo by Jim Hughes
Kenneth Lee Barnes hands out literature on E. 42d St.

By WILLIAM REEL

Thin, balding, bespectacled Kenneth Lee Barnes, a 27-year-old Georgia Tech graduate and, until five weeks ago, a \$12,000-a-year warehouse manager in Raleigh, N.C., stands in the rain on E. 42d St. With only modest success, he tries to give away tickets to passersby for the Sept. 18 appearance of the Rev. Sun Myung Moon at Madison Square Garden.

"Most of the people just hurry by and say 'Leave me alone' or 'Don't bother me,' but every now and then I get a fanatical person who tells me that what I'm doing is preposterous and wants to argue with me," said Barnes, who is one of hundreds of Moon followers here who have taken to the streets to promote their messiah.

He was shivering and his nose was running. Since coming to New York from Raleigh five weeks ago, he has spent seven days a week, 9 a.m. to 9 p.m., giving out tickets and evangelizing on the street for the Rev. Moon, who he believes is a messenger of the Lord. After a full day on the pavement, he and his fellow Moon followers go to the Paris Hotel on West End Ave., at W. 97th St., where they have a light supper, attend meetings on how to improve their proselytizing, then grab six hours of sleep.

Skeptics believe that the Rev. Moon, who claims that Christ appeared to him on a Korean hillside in 1936 and directed him to convert the world, has a good thing going. They note that he lives in luxury in Westchester while his followers, many of whom wear the starry-eyed look of the true believer, are making do with short rations.

Barnes has renounced all worldly goods for God and Moon.

"I had a spiritual experience when I almost died in an automobile accident four years ago," he said. "Ever since then I have been searching for God's purpose for me. I worked for the Presbyterian Church in my home town, Wade, N.C., but I still couldn't find God's purpose. I thought I might find God's purpose in business, so I took a job with the Winn-Dixie Food Co., a supermarket chain in Raleigh, managing a warehouse."

But, he said, God's purpose continued to elude him until five weeks ago, when a Moon follower selling candy knocked on his apartment door in Raleigh. He started asking questions. Then he attended three lectures on the Moon movement the following weekend.

"On Monday morning I walked into Winn-Dixie and resigned," he said. "Then I came here to New York. My mother was kind of semi-hysterical, but my father fully understood my decision. He knows that I very seldom make mistakes."

THE SALVATION BOOM

HASSIDIC JEWS: CAROLE GETZOFF (p. 6)

BAPTIST REVIVALISTS: DAVID TIPMORE (p. 6)

NEO-CHRISTIANITY: MARK MILLER (p. 5)

The Reverend Sun Myung Moon

The Manichean in Moon

by Mark C. Miller

I'm munching on some peanuts, holy peanuts. I donated a dollar for them against my better judgment, and I'm eating them before they get any staler. The peanuts are being sold by the neat children of the Reverend Sun Myung Moon, the new Korean Messiah, whose ship came in back in 1936, when Jesus appeared before his eyes and told him he had a mission to perform. Since that day, he has carried the Word to millions of people in 40 countries. His Unification Church claims a million members—mostly in Japan, Korea, and Taiwan. In the United States, there are large congregations in Denver and San Francisco, those capitals of laid-back revelation. In New York, where the church claims only a few hundred members, the Reverend Moon is planning to stage his third "Day of Hope" revival meeting in Madison Square Garden on Wednes-

day, September 18, admission free. The advertising has been heavy and accessible. No conceptual taglines or promises of bliss. The crusade is being billed as a big "re-birthday party." There will be dancing by the Korean Folk Ballet, along with the usual push for converts among the sodomites. The voices on the ad says: "Everyone is welcome to attend."

These converts then become members of the Reverend Moon's "family." There are more than 3000 of them, by the church's estimate, living in centers scattered through every state. They sell peanuts, as well as candy, flowers, candles, greeting cards and "granariums"—bottled seed and dried flower potpourri—often door-to-door. The money they make buys food and pays the rent and mortgages for the centers in which they live. Each member is supported by his center, fed,

and sometimes clothed; in exchange, some give up their savings, their families and friends, and even their libidos. They live in segregated quarters, pledged to a celibacy which does not end until 40 days and nights *after* they are married. These converts move from city to city, and nation to nation, as they are needed by the church. There are currently 800 foreigners in the U.S. under Moon's aegis, and most of them seem to be in New York this week, preparing for the Day of Hope. You can see them wandering around the city in a Dodge van plastered with posters, or on foot distributing leaflets and manning tables. The object of this saturation campaign is to attract people who have turned away from traditional Christianity—although the church will consider non-believers—by luring them into lectures and seminars where they may be exposed to the rationale by

which the church concludes that Moon is Christ.

I am standing at 41st and Fifth, looking for a meeting to attend, when a Moon van pulls up. Out steps a short-haired woman in her late 20s. She is unadorned for a New Yorker, so I figure she must be with the church. I ask where the meeting is, and that is all I need to ask. She remains at my elbow for the next two hours, escorting me into a suite of offices over Peck and Peck, where novices like myself are served coffee and tea by their guides. We also get songbooks, and a young man leads us in "Amazing Grace" and "Swing Low, Sweet Chariot." The young man is waving his arms and rocking to the music. My guide whispers that he is a doctor from California, who gave up his practice to join the church. Standing up there, he looks not

unlike John Dean, with his American flag in one lapel, and in the other, the taut smile of the Reverend Moon.

Now the lecture begins. The speaker, a spare and pixieish Japanese named Mr. Sudo, begins by saying that God has asked Reverend Moon to come to America because "America is the center of the world." I can barely make out his words, so thick is his accent. But then, my guide's accent is also thick—and Germanic—and it occurs to me that only their suits and skirts tie them together as a nationality.

Mr. Sudo uses a lot of chalk, in four colors, to draw arrows back and forth across a blackboard. He shows how a sinless man who loves God, and a sinless woman who loves God, marry and produce a sinless child whom they love and who also loves God and them, and how they are all bonded together with God, and how eternal joy and love abound.

This is the Reverend Moon's goal, he said: "Tribes, races, nation and world without sin."

My guide had heard all this before, in any number of languages. She is a seven-year veteran of the Unification Church, who has traveled through Europe on its behalf, and now looks forward to an Asian tour. She watches me intently as Mr. Sudo speaks. I sip my tea.

"But Reverend Moon sees, in America, divorces, fornication, adultery, swapping, adult movies, and peep shows." He continues, urging the audience to fill in the words he cannot pronounce. "America is prosperous because God loves America, and Americans have faith in God. Without God, America will be miserable and Satan will take over.

"A Messiah must come to realize a sinless world," Sudo declares, and then he launches into a whirlwind summary of the history of the Israelites and the Christians, juggling names and dates in a flurry of chalk. It seems that Jacob, Saul and Malachi who were Israelites, had parallels in Jesus, Charlemagne, and Martin Luther, of the Christian era. Having established that history repeats itself, Mr. Sudo counts off 400 years between Martin Luther's 95 Theses and the Reverend Sun Myung Moon's birth. Give or take three years. Then Mr. Sudo pauses. He looks at us and smiles faintly.

"It is only the Messiah who can solve the impurity of this world," he

says. "Only when the Messiah comes again can Christianity be consummated."

I certainly hope so, because I would like my guide to go away.

* * *

The vision: the vision occurs in 1935, on a mountainside in the Pyungbuk Buk-Do province of what is now North Korea. Moon is told to spread the word, but he is only 16 and needs to get an education first. Nine years later, he has received a degree in electrical engineering from a university in Japan (where he lived during the Japanese occupation of Korea). Moon's official biography does not talk about his life as a student in Imperial Japan; it merely notes that he spent those nine years "concentrating his whole heart and soul in prayer, searching for the hidden meaning of the parables in the Bible, of the origin of human suffering. He shed countless tears for mankind and his anguish was beyond words."

Upon his return to Korea and his assumption of the ministry, he was arrested by the Communists, "mercilessly beaten, and left for dead in the street." He recovered and was arrested again, and sent to Hungnam prison camp, where he survived three years of "forced labor, insufficient diet, and torture." Upon his escape in 1950, Moon's biography asserts, he carried a 200-pound follower with a broken leg some 600 miles on a bicycle, to Pusan in the South.

His anguish and compassion for his fellow man apparently did little to stunt Moon's business savvy. During the next 20 years, he amassed a considerable fortune—estimated at \$15 million—in titanium, tea, pharmaceuticals, air rifles, and other commodities. It is unclear how much of this fortune, if any, is invested in the coffers of his church. No one seems to know how the church is financed, or who its major benefactors are. Most of its followers are content to think the bulk of the church's revenue comes from their door-to-door solicitations. A church official told me how money is raised "in exactly the same way the Roman Catholic Church raises it, through donations and fund raisers. There have been some attempts to tie the church in right-wing political and business circles in Japan, Korea, and Taiwan, but no journalist has yet provided a com-

plex explanation of the church's finances, and the Reverend Moon himself has never broached the subject.

The Washington Post has uncovered some evidence linking Colonel Bo Hi Pak, the Reverend Moon's assistant to the CIA. Pak, who likes to call himself "God's colonel," was a Korean military attache, with connections to intelligence circles in Seoul. Now he heads the Korean Cultural Freedom Institute which beams "Radio Free Asia" broadcasts through Laos and Vietnam and provides sound tracks with two medical advice to Vietnamese villagers. Over the years Colonel Pak has raised over \$1 million for American-Korean goodwill. When the State Department discovered that two paid promoters for the KCFF had been registered foreign agents of the Korean government, they considered legal action against the organization. But a former CIA deputy director, Robert Amory, Jr. stepped in as attorney for the KCFF and the action was quashed.

A more evident suspect of the Unification Church affairs has been the friendliness of Park Chung Hee. While most Koreans clergymen regard the Reverend Moon as something of an upstart, the government looks with considerable favor on his ministry. With the recent threats against liberal Christian clergymen in South Korea, some observers fear Park may be planning to set up a state church, with Reverend Moon as his archbishop. He couldn't ask for a closer fit. Moon's theology—Manichean to the core—posits that communism is the actual work of Satan, and predicts a war of purification between communists and free people. The last 100 pages of Moon's "Divine Principle" contain an interpretation of modern history which should dispel any doubts about his single-mindedness. "Cain-type democracy" grew out of the French Revolution and culminated, through atheism and materialism, in Marxist-Leninist ideology. "Abel-type democracy" was realized in England and America by "ardent Christians" who "fought for the sake of their freedom of faith."

Moon concludes: "God has to wage a last war to restore the world of heavenly sovereignty by dividing this fallen world... and by having the heavenly world of the Abel-type smite the Satanic world of the Cain-type, thus restoring the world-wide, by in-

demnity, the act of Cain's having killed Abel."

So far, all that Moon has done to aid the forces of Abel-bodied democracy is to form the International Federation for Victory Over Communism which exists in 34 "free world" countries, and has strong roots in the Japanese and Korean business communities. The Freedom Leadership Foundation, its American affiliate, publishes *Rising Tide*, a right-wing broadsheet, emphasizing international affairs. It also sponsors the World Freedom Institute, to "train youth leaders in the techniques needed to overcome Communism in the way it is working hardest in America—ideologically."

It was Moon's American church which sponsored the recent pray-ins at the White House, which became more and more frantically represented as a sign of the President's dwindling support. After Richard Nixon resigned, the Reverend Moon reluctantly conceded that his support was for "the Presidency." But he had good reason to favor the Nixon administration. It granted him a permanent visa, and he now lives with his family on an estate in Westchester County—one of two properties the church recently acquired for \$1.47 million. The church has also made a \$350,000 down payment on an agreed purchasing price of \$1.5 million for the former St. Joseph's Institute, a Catholic retreat at Barrytown, New York. They are already using the Institute for training and conversion seminars, extended versions of the lecture I attended in midtown.

It is hard to grill the young followers of the Reverend Moon. They are polite, and nearly always white. In another day, they might have been peace marchers or clean-for-Genres. The church gives them family, and ideology, and meaning, and style. Their allegations may evaporate as they grow older and more secure. But the church will remain to seek new converts, and phase new bodies through its system of purification.

A military prep-school graduate from Connecticut told me he had dropped out of art school and drifted around. He heard about the Reverend Moon, and joined the church after attending a lecture of Divine Principle. "It reflected everything I had in my personal philosophy," he explained in a soft and distant voice. "I decided it was very deep." □

Wall Street Rally



The United States is doomed; there's no way to survive. There will only remain the carcass of individualism. In people's eyes there will be no Godism, no concept of society, nation and the world. Then we are compelled to die away.

God blessed this nation not for the nation to be destroyed like this. Your forefathers made the ideology of the country a Christian ideology, a God-loving ideology. God's purpose of having blessed this nation was to have this nation work for the salvation of the whole world.

Then why is Christianity in this nation declining like this? It is because the Christian people have not been able to accomplish their mission. If God is going to punish people at all, those who do

not carry out their mission while assigned to that mission are the ones to be punished first. In less than 20 years' time Christianity is faced with decline.

If there are deep thinkers, they will know that this great nation is on the verge of life or death and they would at least wish for a group to come out to save this nation, and God would wish the same thing. But is there any such Christianity to set up a new tradition to save the world? No other group but our group, the Unification Church, can do the job, I strongly believe. But this cannot be done while we are willing to tread an easy way, but only if we are ready to sacrifice ourselves and deny ourselves for the sake of God's will

*Sun Myung Moon
August 25, 1974*





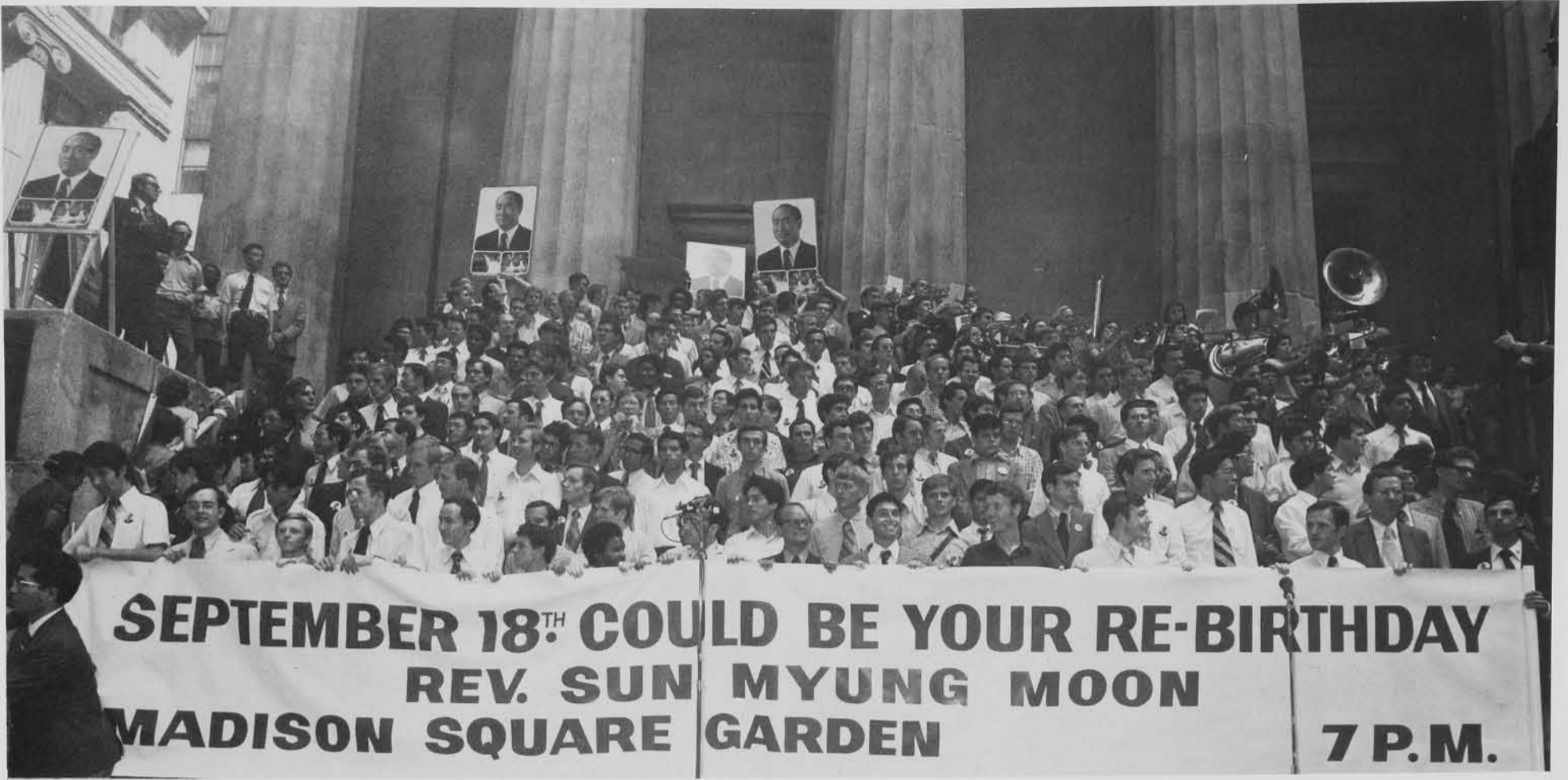
Mr. Neil A. Salonen, president of the Unification Church of America, speaks at the Wall Street rally.



The Unification Church in America is the clear-cut solution to her problems. It brings the revival of the Christian spirit, a new light, and a modern expression of God. It will not only unify the weakened churches, but rebuild the American homes and family. It will restore the young people of America.

Sun Myung Moon
September 1, 1974

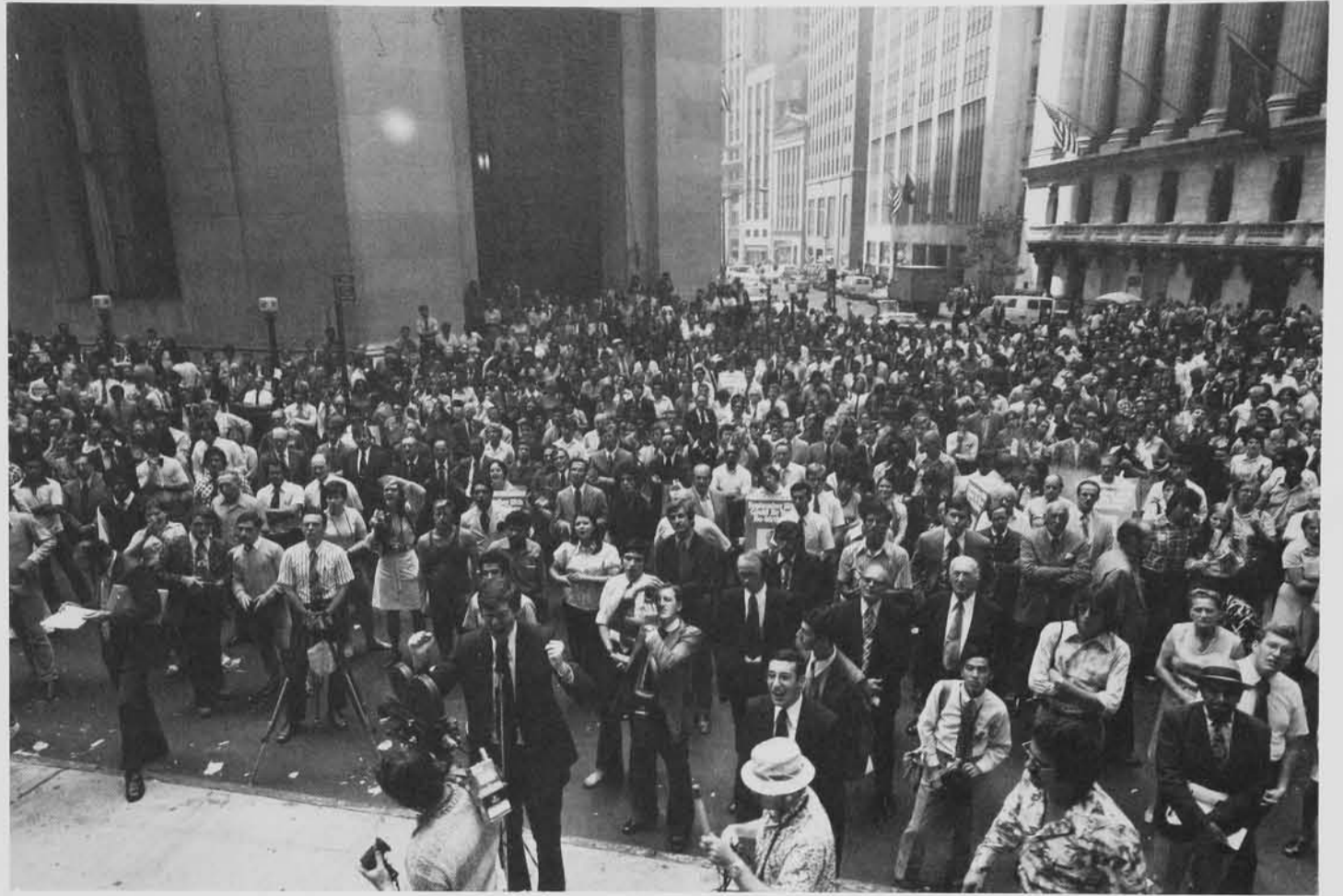




SEPTEMBER 18TH COULD BE YOUR RE-BIRTHDAY
REV. SUN MYUNG MOON
MADISON SQUARE GARDEN **7 P.M.**



PROPHET FOR THE SALV



ATION OF AMERICA

New York, N.Y. 10017, Friday, September 13, 1974

A Korean evangelist and his followers sell candles, nuts and a rebirth for America Rev. Sun Moon: Elusive as angel dust

By MICHAEL POUSNER

In a rambling, Tudor-like, Irvington, New York mansion, behind a secure shield of effusively apologetic guards, a wrap-around stone wall, and acres of maples and oaks, lives one of the genuinely mysterious figures of our time: The Rev. Sun Myung Moon.

The face of the Korean evangelist is as familiar to many New Yorkers as any recent political aspirant, peering out as it does from thousands of four-color posters in the city and suburbs. Rev. Moon himself will launch his much-touted, late-1974 crusade with an address on "The New Future of Christianity" at Madison Square Garden Wednesday night, and his persistently polite followers blanketed Wall Street yesterday.

While his followers are ubiquitous, seemingly on every midtown corner, the man behind that serene poster photo is as elusive as angel dust. Moon rarely appears in public, and then usually at well-orchestrated crusades and other activities of his Unification Church. He won't face the press, preferring to let his underlings do the talking for him.

People interviewed in the vicinity of his Irvington mansion say they've never seen him, and many of his own adherents say they've never met him face-to-face. Indisputably a religious figure, he's also initiated a reported constellation of highly profitable financial enterprises, not to mention cultural and political ventures.

Crusade

The questions and controversies surrounding the Rev. Moon and his movement are endless. Is he, as most followers stridently insist, the New Messiah, or is he a Korean-style Elmer Gantry, living the good life while the rest of his family practices asceticism?

Is his well-moned crusade and movement partially financed by the South Korean government — an allegation strenuously denied by Moonies and the South Korean government itself—or has much of his fortune actually been amassed via the sale of candles, flowers and nuts?

Many of the answers are enmeshed in the netherworld of Korean politics. Some facts about the Rev. Sun Moon are indisputable, however. Rev. Moon and his movement are almost embarrassingly rich—which might account for his low public profile—boasting, for example, three upstate Moon Palaces purchased in the last year or so.

First, there's his own abode, 26-acre East Garden in Irvington, purchased last year for a reported \$625,000 along with \$50,000 worth of its antiques.

Then there's bucolic Belvedere Estate, located up the road near the Tappan Zee Bridge in Tarrytown.

Belvedere serves as the movement's Training Center and "unofficial" International Headquarters (official h.q. is in Seoul, Korea) and contains a 26-room mansion, picturesque smaller buildings, a lovely pond, and 68 rolling acres of land, purchased in several separate transactions over the last 18 months.

Finally, there's Unifications' "Quiet Place in the Country," located in Barrytown, 80 miles north of New York City. Quiet it is, but also breath-taking: a 250-acre plot of land overlooking the Hudson which formerly was a Christian



Moon's Unification Church has 25,000 members and plush quarters like bucolic Belvedere in Tarrytown, N.Y. (below left)

Brothers seminary. Purchase price: a reported \$1.5 million.

Moonies also own or rent a number of offices throughout the greater New York area, including an E. 71st St. townhouse which they rent but would like to buy.

The blossoming land deals parallel the growth in the movement itself—at least to hear Moon followers tell it. There are 25,000 Unification Church members in the United States, double last year's membership claim, and 75,000 additional "supporters."

The Moonies have recently been opening up offices in college towns and, not surprisingly, some college students have followed the Moon. Internationally, three million members are claimed, primarily in Japan, Korea and several Western European countries.

Blitz

Last year, Carnegie Hall accommodated all the Rev. Moon's adherents and interested onlookers, but this year—given his additional popularity, expensive media blitz, and the usual price (free)—movement officials are considering placing closed circuit TV in Madison Square Garden corridors for those who can't fit into the 18,000-seat facility.

Controversy dogs Moon relentlessly. In Westchester County, for example, various clergymen have, at one time or another, questioned activities of the church, and local taxpayers have protested the removal of his mansions and property from the tax rolls. The Unification Church is tax-exempt.

Theologically, some religious leaders have taken shots at the Reverend. "His philosophy is heresy and nonsense," comments the Rev. Robert Northup, a director of overseas ministries for the National Council of Churches.

Northup draws a distinction between Moon and evangelist the Rev. Billy

News photo by Ed Clarity



Graham: "Graham's own philosophy has an integrity, which even if one differs with it, one respects. Graham makes no claim for himself other than he is a preacher. It is implied on the other hand that the Rev. Moon is the Messiah."

Sun Myung Moon first achieved national prominence earlier this year when the Moonies donned sandwich boards in Washington, D.C., and conducted a fast and vigil in support of then President Nixon. But he has been a well-known, controversial or popular figure—depending upon whom one listens to—in his native land for years.

Moon, who was born in Korea in 1920, says that Jesus Christ approached him on a mountainside in 1936 and told him that he had an important mission to accomplish in the fulfillment of God's service.

During the Korean War, Moon claims he was imprisoned and tortured by the Korean Communists, and shortly after the war ended he founded his Unification Church. The Rev. Moon, who is self-ordained, previously studied engineering in Japan.

Since then, Moon reportedly fashioned an industrial empire based on Ginseng tea, titanium and other enterprises. According to one report from Korea, his enterprises even included a shotgun factory.

Prayers

"On January 1, 1972," Moon has written, "God spoke to me in my prayers. He told me to go to America and speak to the people." about hope and understanding. Shortly thereafter, "God's Hope for America" began his first national tour.

At 54, Rev. Moon is a broad-shouldered, hyperactive man who, according to one devotee, "sleeps less and works harder than any one of us." His second wife, the Mother of the movement, is a dazzling 30-ish Korean who stays somewhat in the background and helps care for Moon's seven children.

Moon's Wednesday appearance is apt to be a mind-boggler, even to those for whom his Divine Principle is something less than divine. Attired in a dark business suit and white shirt, Moon addresses his audiences only in Korean, at times in a soft, paternal tone. At other times, he whirls and reels about the stage like a bull-less matador, his arms flailing wildly as he turns suddenly, pointing and shouting to emphasize a thought.

When Moon pauses, his remarks are translated breathlessly by his friend and associate, Col. Bo Hi Pak, formerly of the Korean Army. The speech will be tucked between the performance of two Moon-affiliated groups: The New Hope Singers and the colorfully attired Korean Folk Ballet.

Rev. Moon's speeches spin out of

his Divine Principle which is said to extend the universality of Judeo-Christian thought to embrace Oriental concepts of God and man. Frequently expressed thoughts include: materialism and moral decay are threatening mankind; Communism is an ultimate evil; man can achieve unity with God only by developing a capacity for love.

It should be pointed out that Moon's young followers (average age: 23) say they've found their answer in him. Serious and self-righteous by nature, they're encouraged to refrain from smoking and drinking, and pre-marital sex is absolutely forbidden.

Colorful

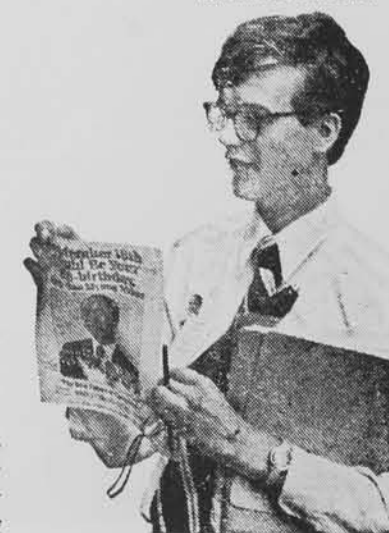
Marriage itself must be personally approved and conducted by Rev. Moon—who in one colorful Korean ceremony simultaneously married 777 couples. After marriage, sex is discouraged for 40 days.

Adherents' days are filled with prayer, reportedly sparse meals and endless hours of "witnessing" for their leader on street corners, in shopping centers and by door-to-door canvassing. Some followers sell candles, vases and flowers to help support the movement.

They're ferried about by 200 rented vans and travel from city to city and country to country to spread Rev. Moon's message.

Moonies interviewed fiercely defended their lifestyle and their leader. There's no doubt in their minds that the Rev. Sun Myung Moon can save America. One question remains: does America wish to be saved by the Rev. Sun Myung Moon?

News photo by Jim Garrett



Korean Folk Ballet campaigns for September 18th







God intends us to bring both cultures—one from the Orient, one from the West—together to create a new step of His Kingdom.
Sun Myung Moon
September 15, 1974

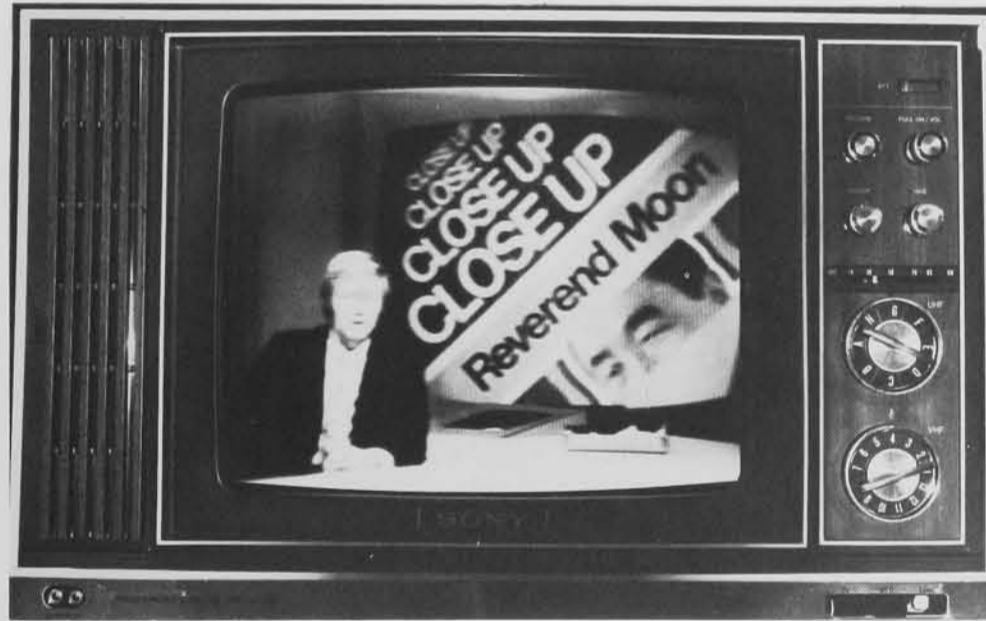


MSG T.V. Coverage

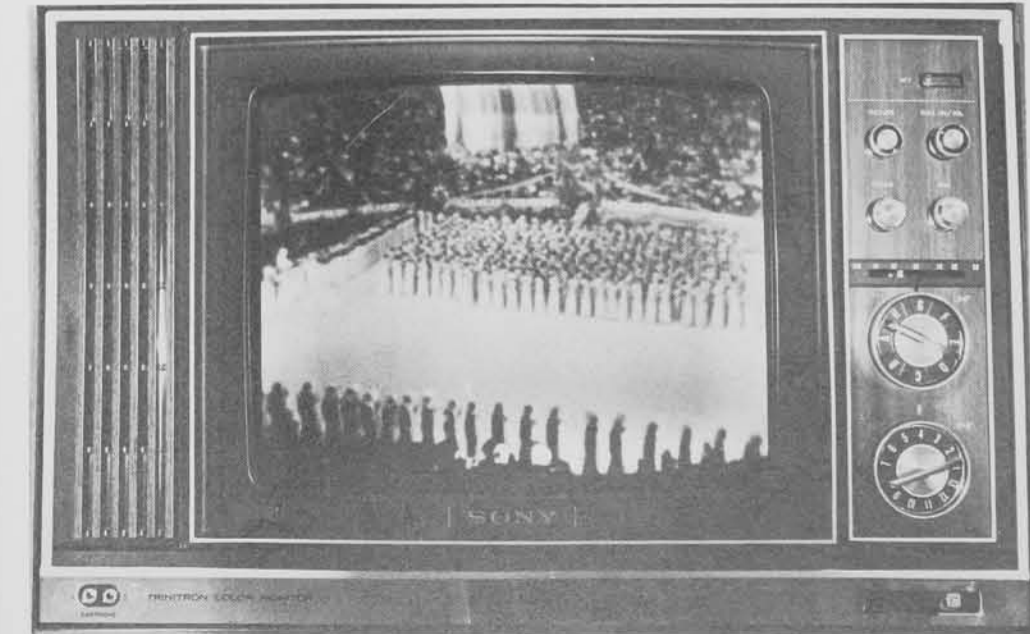
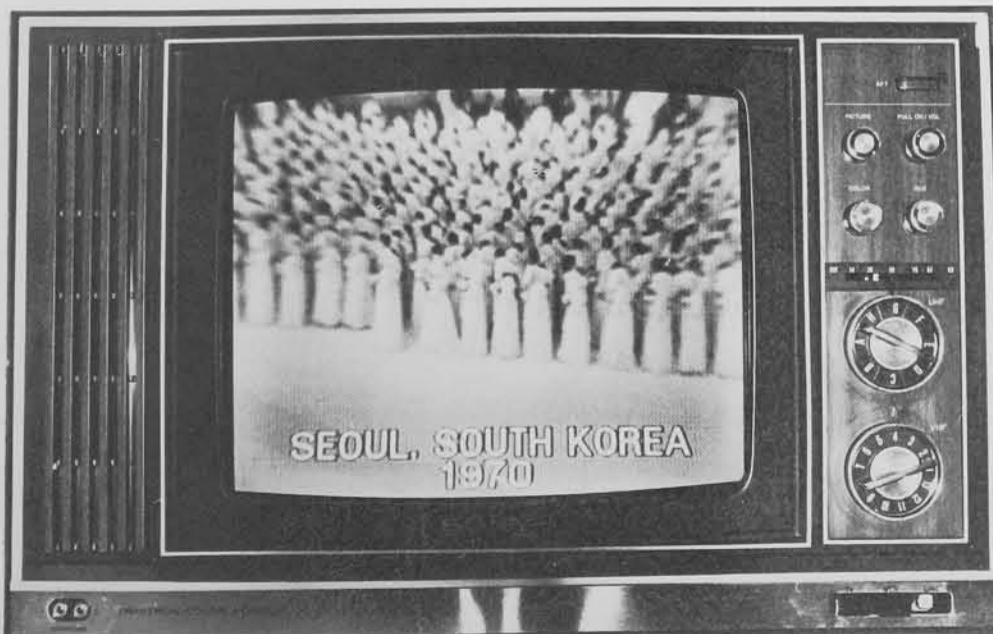
Television advertisement: broadcast 195 times during the three weeks preceding the Madison Square Garden speech.

Carnegie Hall, New York, 1972: The beginning of Rev. Sun Myung Moon's 21-city Day of Hope tour, his second such tour in America. On September 18th at 7:00 p.m. Rev. Sun Myung Moon of Korea will bring his 40-city third Day of Hope tour to Madison Square Garden. Tickets are free. Everyone is welcome. For information call (212) 686-6673.



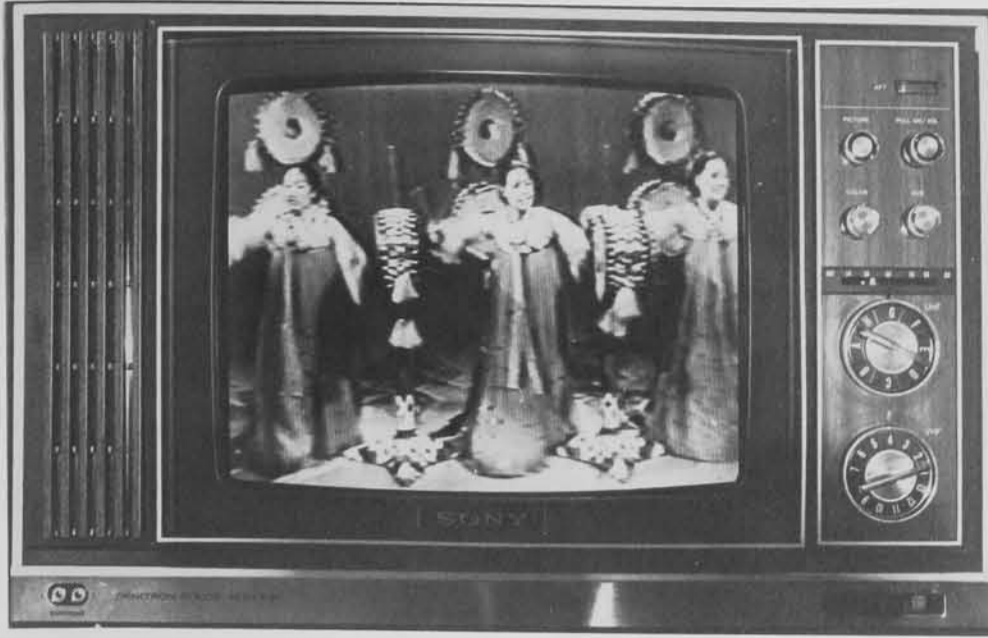








Transcript of CBS News, September 17, 1974



Col. Pak: We are not just ordinary Christians. We are a different breed, a different kind of people.
 Reporter: His name is Sun Myung Moon. This stocky, 54-year old South Korean is a self-made millionaire, staunch anti-Communist, political ally of Richard Nixon, and dealer in tea and titanium. An electrical engineer by profession, he is also the Reverend Moon, self-styled evangelist. He said Christ appeared to him in 1936. To some he is a prophet, others take him to be the second Messiah.

Members: Mansei, Mansei!
 Reporter: These are his followers, members of Reverend Moon's own Unification Church. The organization claims 25,000 members nationally, half a million around the world. Generally, those entering the Church are in their early twenties, not politically oriented, but always active in religion. Although he speaks little English, they say Reverend Moon has shown how painfully inadequate their lives were without God.

Members: He is a prophet of God, he's a very holy man, and God is able to speak through him. He is the same to me as my savior.
 Reporter: In 1970, Moon first came to the world's attention. He presided at a mass wedding of 777 couples in Seoul, South Korea. Marriage is important to the Unification Church. Reverend Moon teaches that because Eve had sexual relations with the devil, Adam and Eve gave birth to sinful children. Moon says that mankind will continue to inherit this sinful nature until a new Messiah comes to earth, marries and has sinless children. Moon says the new Messiah will come from Korea. He doesn't claim that title, but he doesn't deny it either. Moon and his wife have 7 children. Believers refer to Mrs. Moon as the Mother of the Universe. His first marriage ended in divorce with a three-month jail sentence. Moon's first wife claimed he was conducting religious sex orgies, the charges were later dropped. For his followers, tobacco, drugs, alcohol and premarital sex are taboo. In this country they live communally, constantly attend lectures and seminars to learn more of Reverend Moon's Divine Principle.

Dr. Bergman: God is going to work centrally through one person, who by his own life is going to be the example of how it's supposed to be in this world.

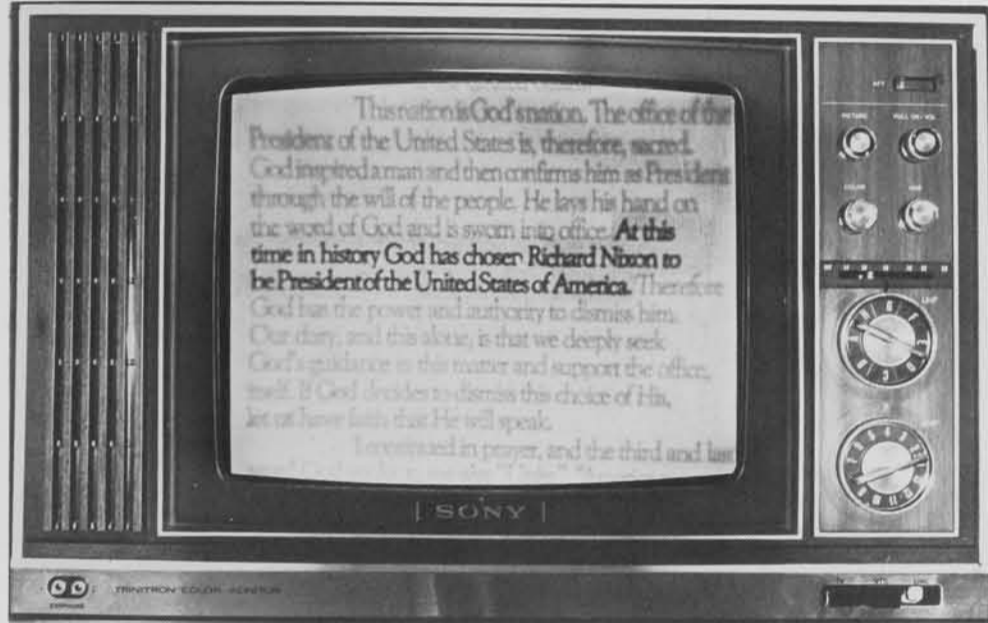
Reporter: The Reverend Moon is now in the midst of a million dollar publicity campaign blitz. It kicks off an 8-city speaking tour of the U.S. \$600,000.00 were paid for the New York City campaign, 1/4 million dollars alone budgeted for radio and television commercials. Signs announcing a re-birthday seem to cover every construction barricade and abandoned building in the city. And everywhere there are Moon people. They are clean-cut, energetic, persistent, and often foreign.

Members: Reverend Moon is speaking September 18, in Madison Square Garden, ja.

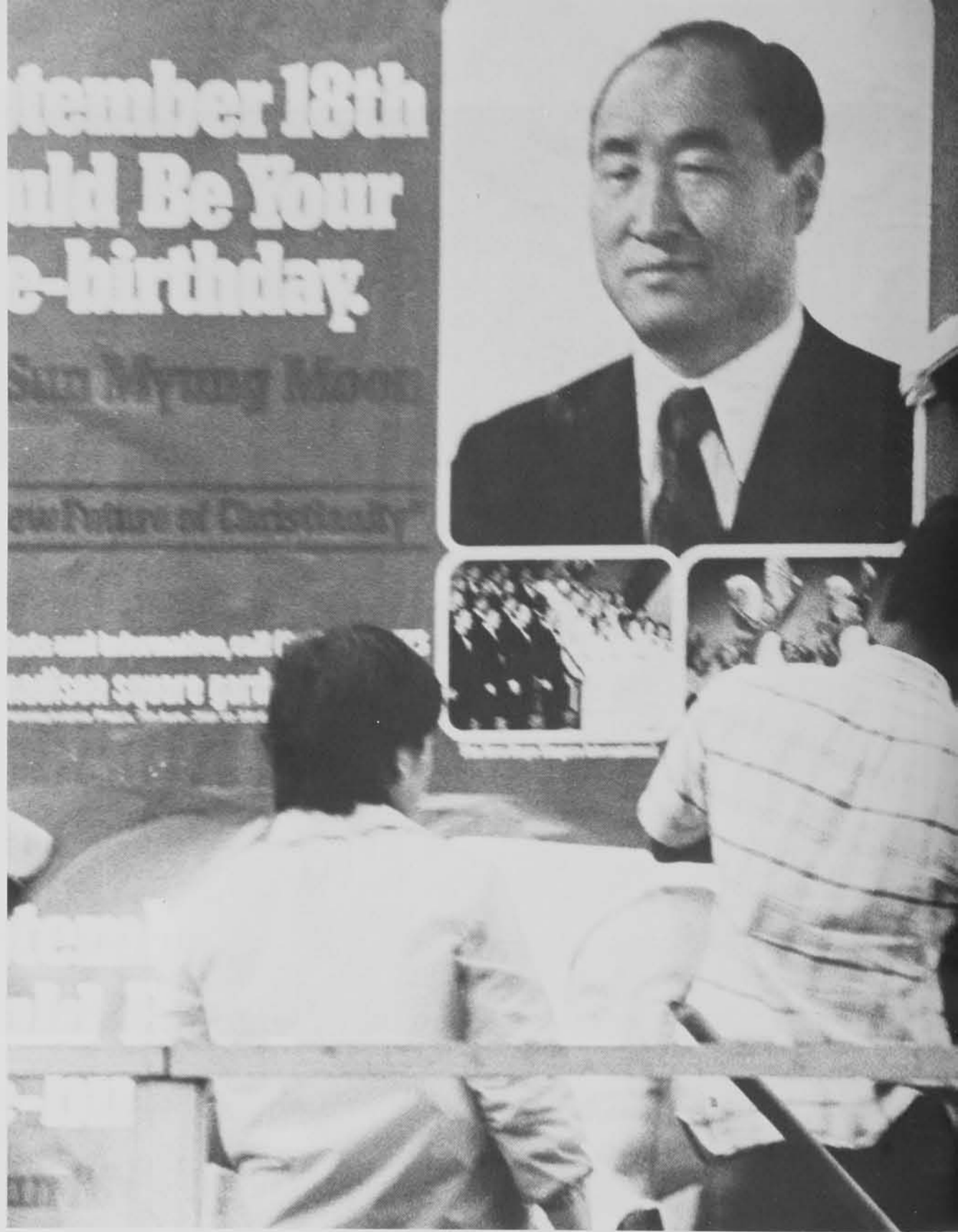
Reporter: 800 disciples from around the world are in this country to sell Reverend Moon. Often they are ignored. Sometimes, there is a willing listener, other times they're not so fortunate.

Passer-by: Where's God? He has nothing to do with God; it's money and politics.

Reporter: Reverend Moon's ties with President Nixon during Watergate, brought him the most publicity and criticism. He bought full-page newspaper ads saying God has picked Richard Nixon to be president. His followers cheered the president vigorously and loudly at public ceremonies like the lighting of the annual Christmas tree in Washington. At the Capitol, Moon people held a three-day fast during the House impeachment hearings. While some criticize Moon's politics in the U.S., others are suspicious of his politics back home in South Korea. There, the Unification Church has flourished at a time when President Park, Chung-Hee jailed countless religious leaders. Lt. Col. Bo Hi Pak is Moon's translator, his closest and most influential side-kick. Pak is a former Korean military attache, some say he maintains ties to the South Korean CIA. Officially, he heads the Korean Cultural and Freedom Foundation, a Washington-based tool of the Korean government. It's money that makes this religion run. Contributions climbed from \$100,000 in 1971, to \$6 million last year. Now they're investing heavily in real estate. The Moon organization spent one and one half million dollars for this former Christian Brothers Seminary in upstate, Barrytown, New York. The price tag includes 254 acres. The showplace of this small, religious empire is the Belvedere Estate in Tarrytown. And the 68-acre estate has been converted to a training center. The cost here, \$860,000. The hierarchy of the Moon organization says it gets no financial aid from any government. The money, they say, comes from donations and the hard work of the young disciples. Moon says he gets no salary from the Church, but lives off his private income. For whatever reason, these basically conservative, middle-class, religious young people have been sold on the Reverend Moon. And now they're out to sell him to the rest of the world.

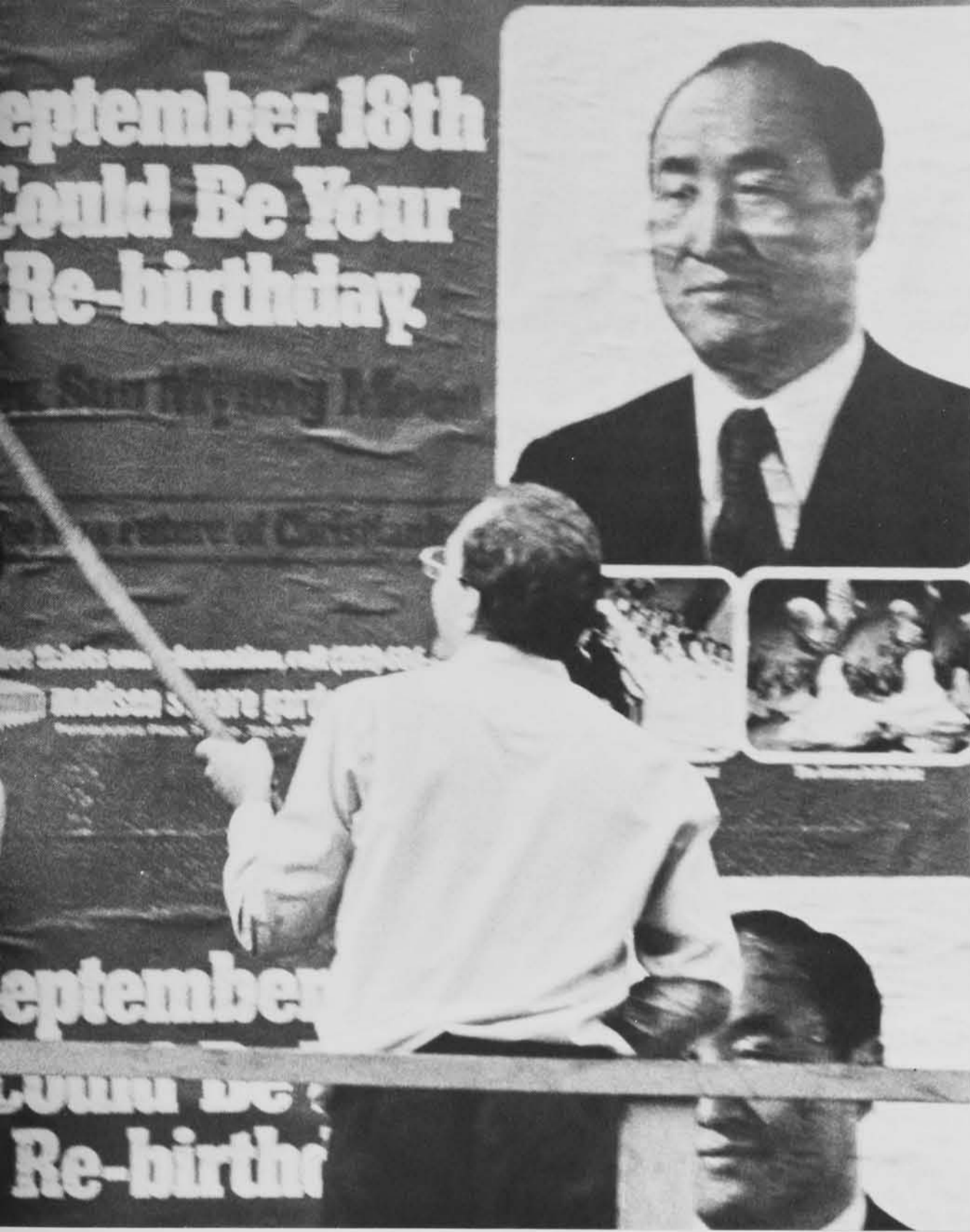


Postering



The 21 member postering team (seven from New York churches and 14 from the IOWC teams) under the direction of David Byer literally transformed the city into what Byer euphorically described as "a blue kingdom of heaven."





DAILY NEWS

NEW YORK'S PICTURE NEWSPAPER ®

Saturday, September 14, 1974



Rev. Shinichi Nakamura of Japan address gathering at Waldorf-Astoria.

Rev. Moon & His Adherents Facing Wrath of Evangelists

By WILLIAM REEL

Christian evangelists announced yesterday a huge demonstration in front of Madison Square Garden on Wednesday night to protest the Mission of Rev. Sun Myung Moon, the mystery-shrouded Korean preacher whose followers are flooding the city to promote their messiah's appearance there that night.

"It will be a peaceful protest," promised the organizer of the anti-Moon action, the Rev. Paul Moore, pastor of the fundamentalist Church of the Nazarene, 150 E. 62d St.

A prominent figure in the Jesus movement with hundreds of young followers of his own, the Rev. Moore said that his legions plan to hand out leaflets charging that the Rev. Moon as "a fraudulent Christian," and assuring the multitudes that "Jesus loves you, He died for you sins and He is Lord—not Mr. Moon; Mr. Moon is moonshine."

Support from Others

Seconding the Rev. Moore's judgment was the Rev. Eswin Mitchell, associate pastor of one of the country's foremost fundamentalist church, Calvary Baptist Church, 123 W. 57th St. He said he would urge the Calvary congregation at their Sunday service to participate in the demonstration. Other ministers in the city

and on Long Island have been invited to rally members for the protest, said the Rev. Moore.

The evangelists said that the so-called "divine principles" espoused by the Rev. Moon, who represents himself as a Christian, are rife with denial of such basic Christian tenets as the divinity of Jesus. The Rev. Moon asserts that Jesus was less than God.

Meanwhile, as the evangelists were criticizing the Korean preacher, six ministers of various denominations from various countries and one former Catholic nun gathered to praise him in the Astor Gallery of the Waldorf Astoria Hotel. They proclaimed their commitment to the notion that the Rev. Moon is the chosen being "through whom God is working at this time in history."

He Was a Parish Priest

Among these pro-Moon ministers, all of whom have been converted from their denominations to the Rev. Moon's Unification Church, was the Rev. Shawn

Byrne, who said that he had been a Catholic parish priest in Ireland until a few months ago when he became convinced of the truth of the Moon mission and defected to it. Asked if he still regarded himself as a Catholic, he replied, "I've moved beyond that position."

Because of rumors that the Rev. Moon will declare himself the second coming of Christ on Wednesday night—many of his youthful followers believe that he is indeed just that—the group was pressed as to whether they, as ordained Christian ministers, thought the Rev. Moon more than mere man. Their answers were inconclusive.

He Lives in Westchester

A spokesman for the Rev. Moon, Joseph Tully, said that the Unification Church was spending more than \$500,000 for its campaign in New York and in seven other American cities. Followers sell candy, nuts and flowers to support themselves and the movement, he said. The Rev. Moon lives on an estate in Westchester.

DAILY NEWS

NEW YORK'S PICTURE NEWSPAPER ®

Monday, September 16, 1974*

September 18th Could Be Your Re-birthday. Rev. Sun Myung Moon

God's Hope for America

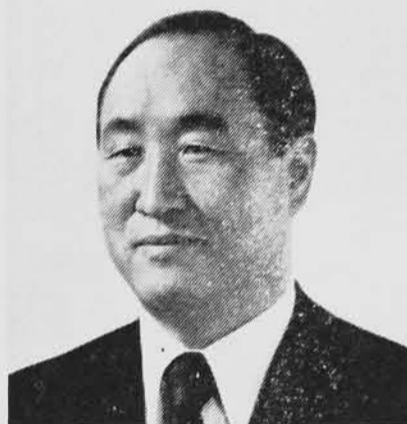
When I first came to America, I went to New York and stood on Fifth Avenue during the rush hour. Suddenly, tears began pouring down my face. I looked at the wonder of the Empire State Building and the magnificence of the new World Trade Center—the tallest buildings in the world—and I asked myself, "Does God dwell in those buildings?"

New York is becoming more and more a city without God. It is a city of crime. This beautiful city is now crumbling. I can see so much immorality and so many signs of godlessness in that city. I saw so many things intolerable in the sight of God.

I asked God, "Is this the purpose for which you blessed America?" I know God wants to see His spirit prevail in those great buildings.

Today, there are many signs of the decline of America. What about the American young people? What about your drug problems and your juvenile crime problems? What about the breakdown in your families? What about racial problems and the threat of Communism? And what about the economic crisis? Why are all these problems occurring? These are signs that God is leaving America.

If this trend continues, in a very short time God will be with you no longer. God is leaving America's homes. God is leaving your society. God is leaving your schools. God is leaving your churches. God is leaving America. There are many signs of atheism in this once God-centered nation. There have been



many laws enacted that only a godless society could accept. There was a time when prayer was America's daily diet. Today you hear prayers in America's schools no longer.

You may want to ask, "Who are you to say these things to the American people?" Then please raise your hands if any of you can take the responsibility for this country.

The future of America depends upon the young people, and the churches need to inspire American youth. We need a spiritual revolution in America: a revolution of heart. Individualism must be tied to a God-centered ideology. Who is going to do this?

I know that God sent me here to America. I came to America not for my own purpose, but because God sent me. God has been working for so long to build this nation. The future of the entire world hinges on America. God has a very great stake in America. Someone must come to America and stop God from leaving.

We must be humble. We must now initiate the greatest movement ever on earth—the movement to bring God back home. All of your pride, your wealth, your cars, and your great cities are like dust without God. We must bring God back home. In your homes, your churches, your schools and your national life, our work for God's purpose must begin. Let's bring God back, and make God's presence in America a living reality.

I have initiated a youth movement which is probably the only one of its kind in United States history. This is a new Pilgrim movement. Does it seem strange that a man from Korea is initiating an American youth movement for God?

Somebody must begin, and begin now. Even under persecution, someone must begin. Someone must give himself up for the purpose of God and bring God back home. We must have our churches filled with fiery faith; we must create a new society, a new spiritual nation where God can dwell.

This is the will of God. Therefore, I have come to America, where I become one voice crying in the wilderness of the 20th century. *from a speech given by the Reverend Sun Myung Moon on Oct. 21, 1973*

Reverend Sun Myung Moon in America

A short time ago, the Reverend Sun Myung Moon was unknown to the vast majority of Americans. It has been only since he came to the United States in 1972 that Americans have come to know of Reverend Moon and the message he brings.

On September 18, 1974, Reverend Sun Myung Moon will speak on "The New Future of Christianity" at Madison Square Garden. This event marks the culmination of Reverend Moon's three years of speaking to the American people. Through three Day of Hope tours—7 cities in 1972, 21 cities in 1973, and 40 cities this year—Reverend Moon has declared, in all 50 states, a message of hope and unification for America in crisis.

It was during this period, on November 30, 1973, that Reverend Moon published nationwide his well-known statement, "Answer to Watergate: Forgive, Love, Unite." It urged America to "unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by Watergate," concluding that this was the only way to heal and unify the nation. This year, on July 22-24, Reverend Moon sponsored a 3-day prayer and fast-vigil on the steps of the Capitol building in Washington, D.C. It was attended by over 650 young men and women from 50 states who asked

God's guidance and help for America's President, congressmen, key leaders, and all Americans.

As founder of the Unification Church International, Reverend Sun Myung Moon has brought about the revival of the true spirit of Christianity, establishing families of the strongest ethical fiber and inspiring patriotic love for the nation of America. Reverend Moon has personally guided the growth and development of thousands of young American men and women to become citizens of the highest moral and spiritual caliber and future leaders of the world. It is in this endeavor of building a responsible, capable and God-centered youth for tomorrow's world that many feel deepest gratitude to Reverend Moon.

The New Hope Singers International are unique unto themselves. Its members come from twelve countries, making it the only vocal group of its kind in the world. More than singers, they are men and women whose joy, love and dedication to God permeates their music and becomes infectious. With a repertoire that ranges from Viennese classic to Irish folk, they are living examples of the brotherhood of man, sharing his eloquent common language of music.

The Korean Folk Ballet has won critical acclaim wherever they have appeared. A kaleidoscope of color,



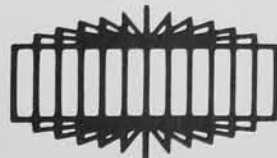
grace, rhythm and precision, they perform artistic masterpieces drawn from a cultural heritage over 4,300 years old. The Korean Folk Ballet is a rare and beautiful experience created not through skill alone, but through love for God and man. Both the New Hope Singers International and Korean Folk Ballet were founded by Reverend Sun Myung Moon.

Unite, September 18th. September 18th is the Day of Hope in New York City. A day of celebration of life through the universal languages of music and dance. A day of inspiration through the words of Reverend Sun Myung Moon.

Reverend Moon is speaking to the heart and soul of America. His message is clear. Come hear him at Madison Square Garden.

"The New Future of Christianity"

For free tickets and information, call (212) 686-6673



madison square garden 7p.m.

Pennsylvania Plaza, 7th Ave., 31st to 33rd Sts.

Ministers hold press conference to support Our Master



September 13, 1974

Ministers and religious leaders from a wide spectrum of faiths and denominations join together in a press conference at the Waldorf-Astoria publicizing their support of Our Master and the Unification Church.

Participating are:

Rev. Paul Shin Nakamura of the Union Church of Japan, Rev. Royal Davis of the Congregational Church of America, Father Shawn Byrne, a Catholic priest from Ireland, Mr. Melvin Orchard, former Mission President of the Mormon Church, Pastor William H. Luke of the Church of God, Therese Klein, a former Franciscan Sister, and Rev. Jack Counterman of the Assemblies of God.

The press conference is conducted by Mr. Joe Tully, chairman of the New York Day of Hope committee.





The New York Times

NEW YORK, MONDAY, SEPTEMBER 16, 1974

Sun Myung Moon, Prophet to Thousands, Stirs Waves of Controversy as He Prepares for Big Rally Here

His face is everywhere, it seems.

Gazing benignly from billboards, subway stations, construction sites and glossy leaflets distributed by polite but persistent young followers, the color photo of a Korean man in a business suit has become a familiar sight to many New Yorkers in recent weeks.

He is the Rev. Sun Myung Moon, and he will deliver his message this Wednesday night in an admission-free program at Madison Square Garden. "He is God's prophet," explained one of the 1,000 followers who have been brought here from abroad to help in the \$350,000 effort to arrange and publicize the event.

Actually most, if not all, of his followers consider the 55-year-old Mr. Moon the Messiah returned. They say fellow members of the movement exhibit a "loving" attitude they never encountered before. They believe Mr. Moon can save the world.

Critics of the church give different accounts. They question the wealth of his Unification Church and the motives of his fiercely anti-Communist stance.

Former members tell of a highly disciplined, hierarchical and fanatic organization in which overworked members are never alone, eat poor food, "don't have time" to think for themselves and are told they will die or suffer torment if they leave.

Parents of some followers level charges similar to those that have been made against the Children of God and other sects that have sprung up in recent years — that the group alienates its members from their families, telling them anyone opposed to the movement is influenced by Satan.

Clergymen of various Christian denominations charge that Mr. Moon falsely represents himself as a Christian.

Charges Vigorously Denied

Spokesmen for the movement vigorously deny all the charges and compare the criticism to that leveled against Jesus Christ.

"Absolutely vicious, unfounded," declared Col. Bo Hi Pak, Mr. Moon's chief associate and translator. "They try to twist the truth around. Why was



The New York Times/Neal Boenzi

Posters advertise the Rev. Sun Myung Moon program

Jesus Christ persecuted? This is a good analogy."

Mr. Moon's theology, spelled out in his "Divine Principle," holds that God intended Adam and Eve to marry and have perfect children, thereby perpetuating a "kingdom of God on earth." But Eve was seduced, literally, by Satan and, thus tainted, brought Adam into sin.

God wanted Jesus Christ to find a perfect mate and have perfect children, according to Mr. Moon, but, again, man failed him, crucifying Jesus and thus aborting his mission. That interpretation, in particular, infuriates those who say Mr. Moon only pretends to be Christian.

"The heart of Christianity is that Christ died for the sins of the world," says the Rev. Paul Moore, pastor of the Manhattan Church of the Nazarene, who plans to demonstrate at Madison Square Garden Wednesday with a dozen other clergymen. "He denies the basic tenet of Christian faith."

Tours Since 1972

Mr. Moon has been conducting increasingly publicized speaking tours in this country since 1972, a year after, he says, God told him to take his message to America.

Mr. Moon, who refuses these days to meet with reporters, addresses audiences in Korean, sometimes gesturing and shouting to emphasize a point and pausing for translation by Colonel Pak, a former Korean Army officer who was military attache in Washington from 1961 to 1964.

The president of the Unification Church in the United States, 29-year-old Neil A. Salonen, says membership has doubled in the last year, apparently in part because of aggressive college campus recruitment.

Mr. Salonen reported that these were more than 25,000 members in this country, of which at least 500 were in New York. The largest bodies of followers are in South Korea and Japan—each with more than one million, he said.

Member Total Disputed

A State Department spokesman said, however, that Mr. Moon's Korean following was much smaller than that and that the Unification Church in Korea officially claimed only 320,000 members. Colonel Pak puts the worldwide total at "more than two million," or a million fewer than Mr. Salonen estimates.

Mr. Salonen disparages recent reports is the secular and

religious presses that Mr. Moon is "worth \$15-million."

"It is true that the movement throughout the world probably is worth far more than that," he said in an interview, stressing that the funds were held by the church, not Mr. Moon.

Nevertheless Mr. Moon is board chairman of various businesses in South Korea, and Colonel Pak acknowledged that Mr. Moon derived income from them.

They include the Tongil Industrial Company, Ltd., a shotgun manufacturing plant near the outskirts of Seoul; the Korea Titanium Company, producers of paint and coating materials; the Ilwha Pharmaceutical Company, specializing in ginseng tea; Ilshin Handicraft Company, which produces stone vases, and the Tonga Titanium Industrial Company.

Most of all employees are church members who live together in regimented style and receive token wages.

There are also businesses in Japan and a few in the United States, including a printing company in San Francisco, home-cleaning services in many states and a teahouse in Washington.

Mr. Salonen says the church in this country makes far more money from street sales of peanuts, candles, flowers and dry-flower arrangements than from businesses.

People who have left the movement confirm the efficacy of street soliciting. "I used to make over \$100 every single day selling and just asking for money," recalled Laura Laufer of Providence, R.I.

Church property here includes a 22-acre estate overlooking the Hudson River at Tarrytown N.Y. The tax-exempt estate, reported to have cost \$850,000, is said to be used as an international training center and as the headquarters for Mr. Moon, his wife and seven children. Mr. Moon has spent most of the last three years in this country and has a permanent resident visa.

There also is a 255-acre estate farther up the Hudson at Barrytown, purchased from the Christian Brothers for an undisclosed sum, and 26-acre property in Irvington, said to cost \$625,000.

Mr. Moon's personal life-style is something of a mystery. He appears in public only at well-orchestrated programs, such as the Madison Square Garden event. He dresses conservatively and works long hours, followers say.

He seemed stiff and polite in an interview he granted two years ago. During that New York visit, his rather mild appearance, at Alice Tully Hall, contrasted with a more fiery style the next year at Carnegie Hall.

Committed members of the church live communally in centers, of which there are eight in the metropolitan area, including a town house at 18 East 71st Street and houses in Brooklyn and Queens and on Long Island.

Pre-marital sex, drugs and smoking are taboo. A typical day includes prayer, calisthenics, singing, pep talks and long hours peddling on the streets. Members say the movement has altered their lives profoundly.

"I'm a lot happier and I have a sense of purpose about my life," said Andy Wilson, 23, at the Brooklyn center. Mr. Wilson, who studied biochemistry and was graduated magna cum laude from Harvard two years ago, explained that he could never satisfactorily combine science and helping people and that this was the first religion he had found that "had a lot of logic to it."

According to Mr. Moon's associates, he was born in what is now North Korea, raised as a Presbyterian and received a revelation at the age of 16, when Jesus Christ appeared to him and told him he had a great mission.

During nine years of prayer and study, the associates say, Mr. Moon discovered "the process and meaning of history, the inner meanings of the parables and symbols of the Bible and the purpose of all religions." He also studied engineering.

He was arrested and tortured by the Communists, according to his associates, served in a labor camp, was freed by United Nations forces in 1950 and founded his church four years later.

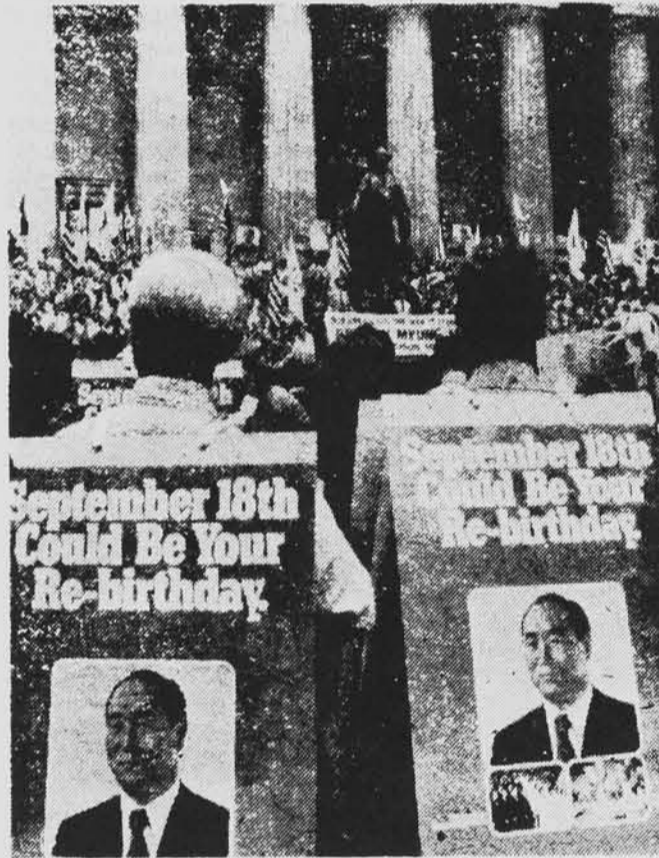
Mr. Moon teaches that the "last days" are upon us and that the Messiah or "third Adam" will be known soon. The "Divine Principle" does not state precisely that Mr. Moon is that "third Adam," but it does say, for example, that Messiah will come from Korea.

Colonel Pak said the movement had no ties with the Government of President Park Chung Hee, other than the Little Angels, a dancing and singing group founded by Mr. Moon that represents South Korea in some of its appearances.

New York Post

FOUNDED 1801. THE OLDEST CONTINUOUSLY PUBLISHED DAILY IN THE UNITED STATES.

NEW YORK, WEDNESDAY, SEPTEMBER 16, 1974



Post Photo by Tony Calvacca

Moon followers gathering recently in front of Federal Hall memorial in the financial district to promote their Madison Square Garden rally Wednesday.

The Clergy vs Rev. Moon

By LINDSAY MILLER

Although the Rev. Sun Myung Moon's followers say he has strong "interfaith" support, a number of Jewish and Christian groups have begun working to expose what they consider Moon's dark side.

Moon is the 54-year-old Korean whose face appears on posters throughout the area and whose youthful followers are conducting a massive campaign to get people to hear him speak—in Korean (he uses a translator)—at Madison Square Garden Wednesday at 7 p.m.

The topic is "The New Future of Christianity," and admission is free.

The Moon people had promised that Rabbi Baruch Korff, a Roman Catholic priest, an ex-nun and other "interfaith clergy" would be at a press conference to speak in favor of Moon.

However, Rabbi Korff, founder of the National Citizens Committee for Fairness to the Presidency, did not attend the conference Friday at the Waldorf.

Melvin Orchard, a great-grandson of Brigham Young, the founder of the Mormon Church, was there, along with the other promised speakers. Each of them hailed Moon as "God's chosen leader for our time." But each hedged on the question of whether Moon is the second coming of Christ.

Under questioning, all seven speakers admitted they are members of Moon's Unification Church and that they have left or are prepared to leave their original churches.

The Unification Church, founded by Moon in 1954, is spending \$300,000 in radio, TV, newspaper and other advertising for the Garden appearance, according to

Joe A. Tully, head of operations in New York State. He said the entire "Day of Hope" tour of eight American cities would cost around \$1 million.

Although the religious opposition to Moon is neither so well-organized nor well-funded, it does have energetic spokesmen.

Among them is reform Rabbi Maurice Davis of White Plains, who has founded the Concerned Citizens Committee in Opposition to the Unification Church. His primary interest is investigating Moon's financial and political background and sharing this information with concerned parents.

He said more than 50 parents responded to an article he wrote about Moon in the National Jewish Post and Opinion. (Moon claims 25,000 American followers with chapters in all 50 states.)

Specifically, Davis said he wanted to know how Moon's people were able to buy two estates in Westchester County, reportedly for \$1.5 million, and a former Christian Brothers seminary in upstate Barrytown for another \$1.5 million. Davis was also con-



Post Photo by Jerry Engel
RABBI MAURICE DAVIS
Some questions.

cerned about Moon's prayer for Richard Nixon, his militant anticommunism, and his "seemingly cozy relationship with the dictatorial Park Chung Hee regime in South Korea."

'Done Nothing Wrong'

Tully, in an interview at the Unification Church's townhouse at 18 E. 71st St., challenged Davis to come up with specific evidence of political or financial wrongdoing. "Many religions acknowledge the threat of communism," Tully added.

The Rev. Paul Moore of the Manhattan Church of the Nazarene, 150 E. 62d St., has formed Christians United for Jesus as Lord, a coalition of evangelical churches which plans to combat Moon on religious grounds.

"If he had come here and founded a new religion called Moonism, that would be cool," Moore said, "but he calls himself a Christian and that is utter deception."

Moore said he was a fundamentalist Christian but added, "even my liberal Christian colleagues agree that Moon's theology is a denial of every basic Christian

belief." Moon, for instance, interprets the fall of man as the sexual seduction of Eve by Satan. Moon also states that Jesus was a failure because he was never able to redeem mankind by marrying a perfect wife and having perfect children.

Moon also states in "Divine Principle," the bible of the Unification Church, that Jesus Christ will not return again (as traditional Christians believe), but that a new Messiah, this one married, is coming soon. He also states the new Messiah was born in Korea about the time he was.

Moore thinks Moon will "go for broke at Madison Square Garden" and announce that he is indeed the new Messiah. (According to the Moon timetable, however, the revelation should come in 1981.) Moore said young people from various evangelical churches will be stationed outside the Garden to hand out leaflets comparing Christian and Unification doctrines.

Last week Moore sent letters to all the New York area clergy calling Moon a

"false prophet" and urging them to help distribute leaflets. The Rev. Sung Kook Shin of the Korean Central Church of New York, 310 E. 42d St., said he and other Korean Christian ministers would issue a statement disassociating themselves from Moon.

Father Shawn Byrne, who was ordained a Catholic priest in Dublin in 1963, said, "I consider the Unification Church to be a further development of Christianity, in the same way a man is a further development of a boy." He said if he had to make a choice between the two churches, he would go with Rev. Moon's.

At the press conference, Joe Tully said Rabbi Korff could not be there because of a schedule conflict.

However, when reached in Washington at the U. S. Citizens Party (an outgrowth of the Fairness Committee), Korff said, "I have no intention of being there. Rev. Moon is quite capable of projecting his arduous faith and patriotism without the aid of a smalltime rabbi."

Korff did speak last June at a symposium sponsored by the Columbia University Collegiate Assn. for the Research of Principles (CARP), which is one of many Moon-affiliated organizations. The topic was "The Fact of Communism and America's Future."

Korff said he had met Moon once at a pro-Nixon rally on the Capitol steps. "He impressed me as a sincere man," said Korff, adding that he would not get involved in the "family quarrel" between Moon and the "other brands of Christianity."

The National Council of Churches, which includes the large and more established Protestant groups, has not made a formal statement concerning Moon. However, various missionaries who have spent time in Korea and Japan (where Moon's church is also strong) have been willing to provide background information.

A spokesman for the Catholic Archdiocese of New York had no official comment about Moon. But she said Moon followers had been at

the Archdiocese offices "almost every day" trying to convince people to come to the Garden rally. She said the Moonites generally received a "polite refusal," which is what they received when they visited the Episcopal Cathedral of St. John the Divine.

Rabbi Mark Tannenbaum, interreligious affairs director of the American Jewish Committee, said, "Sometimes it is better to sit back and let these groups come and go. But Moon seems to be exploiting the emotional power of religion in order to indoctrinate his anticommunist ideology. The tragedy is that so many young people respond to this emotional appeal."

"What is the need that we do not fulfill?" asked Rabbi Davis, who said he had become interested in Moon when two young people in his White Plains congregation joined the Unification Church, to their parents' distress. He quoted one of the young people as saying, "But now at least I believe in something. My parents believe in nothing."

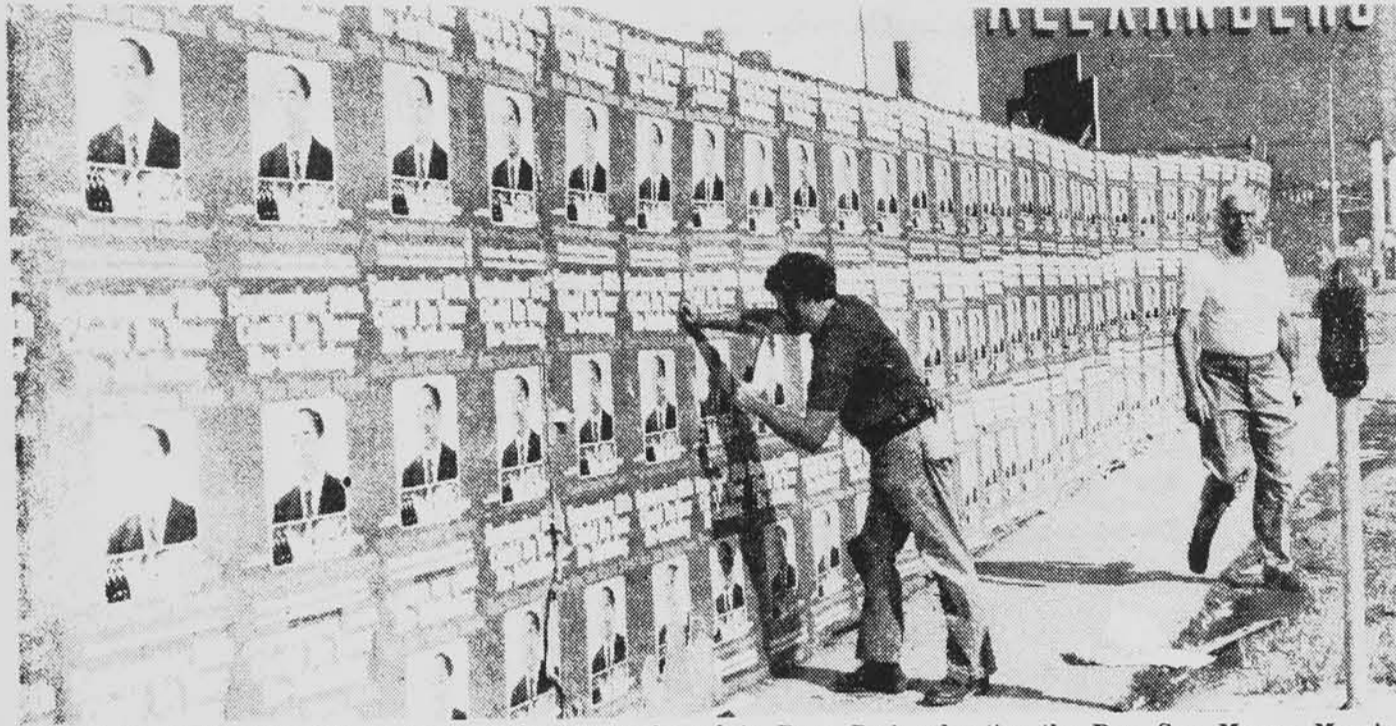
Continued on Page 10

New York Post

FOUNDED 1801. THE OLDEST CONTINUOUSLY PUBLISHED DAILY IN THE UNITED STATES.

Tuesday, September 17, 1974

Wed. Sept. 18, 1974



Posters on construction site fence along Queens Boulevard in Rego Park advertise the Rev. Sun Myung Moon's speech at Madison Square Garden tomorrow.

Post Photo by Jerry Engel

How Moon's Side Sees It

By LINDSAY MILLER

"It's so easy to get the wrong impression about what we're doing," said Dr. William L. Bergman, 30, a graduate of the Columbia College of Physicians and Surgeons and now director of the New England region of the Rev. Sun Myung Moon's Unification Church.

(Moon is the Korean evangelist whose well-publicized, admission-free appearance at Madison Square Garden will be held tomorrow night.)

Bergman, a Moon follower for two years, had been asked if, as reported, some church members had been taken to see "The Exorcist" as a lesson in what might happen if Satan possessed them.

"We certainly believe in the spirit world and the reality of evil force," said Bergman, a slight, neatly shaven man with bright, enthusiastic black eyes. He was wearing a big Moon button and an American flag pin.

"In some senses 'The Exorcist' is an accurate visualization of what happens when a person of weakened spiritual nature is possessed by an evil spirit," he said. "But even as I say this, I know it doesn't make sense unless you have a deep understanding of the Rev. Moon's 'Divine Principle.'"

"Deep" is a word that crops up often in Bergman's and other Moon people's conversations.

The reason for Moon's all-out anticommunism, they say, is "very deep." So is the explanation for his support of Nixon's presidency, and also for his lack of opposition to the dictatorial practices of South Korea's president, Park Chung Hee.

But there is an easy way to get this deep knowledge, Moonites insist. "Just come to one of our weekend workshops. We want you to come," said Bergman graciously.

(Almost every weekend, for \$20 a person, the public is invited to two days of lec-

tures on Moon's Divine Principle at Barrytown, a former Catholic seminary 90 miles north of the city, now owned by the Unification Church.)

"We invite everyone to investigate our religion, but so far the media only repeats old lies and vicious distortions," said Bergman. "I can't believe they're talking about our family."

In the Unification Church, he explained, everyone is considered a brother or sister of everyone else. Bergman said his parents (his father is a Westbury, L. I., dentist) and his 25-year-old sister now belong to Moon's "unified family."

Although many of the

earnest young Moon-beams who've been "witnessing" to New Yorkers for the last few weeks seem to be Oriental or European, the church also claims at least 25,000 American members and has chapters in 180 American cities. Many, like Bergman, are well educated and come from middle-class backgrounds.

Bergman went to Westbury HS and then Amherst College, where he graduated Phi Beta Kappa. At Columbia he considered specializing in surgery, then chose psychiatry.

"In the meantime, he said, 'like a lot of people in the late '60s, I experimented with psychedelic drugs and had friends who were deeply involved in liberal-radical politics.'

Dissatisfied With Drugs

"Drugs showed me alternate levels of consciousness and taught me about the spiritual side of life," he said. "Politics showed me people trying to help others." But, he said, he was never really satisfied with the artificiality of drugs or the "lack of brotherly love" and the latent violence in radical rhetoric.

After a year of residency, he dropped out of formal medical studies in order to pursue topics like acupuncture, homeopathy—treatment of illness without drugs—and nature cures. Like many young people in recent years, he also began sampling the smorgasbord of available spiritual groups—from Scientology to the Jesus Freaks. "You can't say I was a misfit, because I was making it by society's standards. But I was totally dissatisfied with our society, and I

felt that something new was about to happen."

He said he was raised as a Jew, "but I always felt Jesus was the Messiah. I used to feel that if I lived at the time of Jesus I would have stood with him."

Epiphany at Berkeley

And then, he said, one afternoon in October 1972 he had an "epiphany" on the Berkeley campus, where he was working in a free clinic. "I looked around at the Berkeley street scene, saw all the competing political and religious groups, and all the crazies, and I thought, this is Rome, this is the way it was in Rome 2000 years ago."

Then, he said, it poured rain, and all the groups who had been pushing their causes disappeared. He found himself standing in the shelter of a building with a girl who turned out to be a member of the Unification Church.

At her invitation he attended a weekend workshop on the Divine Principle, and by the second day, he said, he could accept the logic that the time has come for a new Messiah. A Korean Messiah, in fact.

Just as those who rejected Jesus have been judged, he said, "history will be harsh to those who reject God's new spokesman."

He said he and the other Moon people are working from 6 a.m. to well after midnight each day so that, this time, "the Messiah can triumph." He never said exactly who the Messiah is, but he seemed to have a pretty good idea.

Rev. Moon Object in Hunt for Litter Poster Violations.

The Rev. Moon's face beams out from thousands upon thousands of posters displayed throughout the city, promoting a "New Future of Christianity" crusade tonight at Madison Square Garden. Additionally, his followers have passed out countless handbills, including many that have become part of Slob City debris.

Environmental Protection Administrator Robert Low, who was on holiday, said through a spokesman that the Rev. Moon must "live up to" the same littering and poster requirements "that have been imposed on political candidates as well as other citizens."

Those provisions include \$10 fines for each improperly placed poster and \$100 fines for littering violations. In both cases, authorities said, the Korean crusader and the individual litterer or posterer are liable.

As a final resort under the poster law, spokesman James Marshall said, that the agency itself may refer cases to one or more district attorneys if the agency itself cannot reach a final settlement with the Rev. Moon or his associates.

Although vast in number, most of the Moon posters appear to comply with the posting law, which forbids putting them on trees, lampposts, gutters and other places which are generally defined as "public." A spotcheck yesterday revealed that the majority of Moon posters are on private property, which is only protected by the trespass law.

Marshall, however, said the agency knows of posters on subways, overpasses and elsewhere which specifically violate the law and agency attorneys have been trying, without success thus far, to contact the Rev. Moon to negotiate their removal.

Sent Details by Wire

The agency telegraphed details of the law to the Rev. Moon late yesterday afternoon and asked that he or a representative contact the agency. Marshall said that the agency was also considering dispatching an attorney to find the crusader last night at a Waldorf-Astoria dinner.

At Moon headquarters, secretary Ellen Vogel said that the staff for tonight's crusade had been insulated from the event's promoters, so that "no one has any phone numbers" for the Korean's legal and personal representatives.

Marshall said the negotiations, if they take place, would be along the lines of those under way with political candidates whose posters remain from the Sept. 10 elections. Unlike previous years, when Mayor Lindsay sent Sanitation men out to rip down thousands of posters, Marshall said that this year the agency will use its threat of fines and jail terms to attempt to bring about compliance with the law.

THE DAILY NEWS

A Member of The Gannett Group

TARRYTOWN, N.Y. Tuesday, September 17, 1974

Business booming for church

It has been almost two years since Unification Church, the Korean-based religious movement founded by the Rev. Sun Myung Moon, purchased the Belvedere estate on South Broadway in Tarrytown for \$850,000.

At that time even the Tarrytown police had no idea what the church was and desk sergeants were at a loss to find the church's telephone listing in the local phone book.

It was there, however, under the name Holy Spirit Association for the Unification of World Christianity. The fact that there were different names turned out to be a hallmark of the church. With its many affiliate organizations involved in activities ranging from vigils for former President Nixon to sales of imported ginseng tea, the church at times resembles a Korean version of ITT.

Now the church is well known in many parts of the country, perhaps as much for its purchases of expensive real estate as for the persistence of its members. Sometimes called "Moonies," they approach people on the street to buy tea, flowers, or terrariums; to invite them to lectures or to accept a free ticket to hear Mr. Moon speak at a mass rally planned for Madison Square Garden Wednesday.

FOR ALL of Unification's visibility, however, many aspects of the church remain a mystery. Questions persist about the source of the church's money, what it intends to do with its properties in this country, its origins and its goals.

Different viewpoints on these and other matters relating to the church were expressed in recent interviews with Neil A. Salonen, president of Unification Church of America; a Korean minister who wrote his Doctorial thesis on Mr. Moon; a state department aide; a state planning official and others.

According to all reports Unification membership and assets have grown considerably during the past year, but how much is not clear. Salonen claims a worldwide membership of three million in 44 countries, up from two million last year, and most of that centered in South Korea and Japan.

In this country he said the church has 25,000 members, an increase from two or three thousand a few years ago. But he added that only seven or eight thousand American members live in Unification Church centers located in 50 states.

Salonen said the distinction between the two types of members is that those who live in practice a more rigid "spiritual discipline" than those who live outside church centers. The distinction casts doubts on membership claims because it is rare to be approached on the streets by a church member who does not live with his or her fellow followers. The other supposed members may not be practicing or may not consider themselves members at all.

WHILE MEMBERSHIP claims are debatable, there is no quarreling with the fact that the church's net worth has grown by leaps and bounds.

In addition to Belvedere, which is now tax exempt because of its purchase by the church, Unification owns the former Garson Reiner estate in Irvington, costing more than \$600,000. The church has not sought tax exempt status for the Irvington estate but it has been named East Garden and serves as home for Mr. Moon, 54, his 32-year-old Korean-born wife Hak Ja Moon, and their seven children, some of whom attend the Hackley School.

Weekend worships and international leadership seminars for foreign university students similar to one held in Tarrytown last summer are now conducted at the former Christian Brothers monastery in Barrytown, N.Y. Another property the church purchased last winter for approximately \$1.2 million.

Most recently for about the same amount the church bought an additional 46 acres of Tarrytown land bordering Belvedere from Robert Martin Corp., the Westchester developing firm.

Salonen said all church real estate is not on the grandiose scale of the Tarrytown or Barrytown properties. Other church holdings cost somewhere between \$50,000 to \$100,000 each, he estimate, but the church maintains no listing of all its properties.

Even so the church has to have a large income to finance its real estate purchases and to dazzle the devout and uncon-

verted alike with its lavish July 4 fireworks display at Belvedere. The Madison Square Garden rally will cost the church \$500,000, according to one church official, and at a recent summer's day rally in Manhattan's Central Park the church bought the entire stock of a Baskin-Robbins ice cream store to bestow upon members and on lookers.

SALONEN estimated total church income in the United States at about \$8 million and like other church officials and members insists that while some money comes from contributions, and profits from church owned business, most is raised on the streets by church rank-and-file.

As one Unification member put it, "People are always suspicious about where we get our money. But we get all of it from fund-raising off the street. They just don't know how much God wants us to have that money."

God's will or not, the U.S. Department of State is also curious about Unification's resources. Edmund Kelly, an analyst in State Department's Office of Korean Affairs, said that although Unification is not under official investigation, it is "the biggest Korean group operating in this country" and, as such is of interest to the federal government.

Most official notice of Unification has resulted from recent immigration battles between the church and the government over the presence of several hundred alien church members in this country. The church maintains the aliens are trainees and should stay but immigration officials say they have violated regulations by soliciting and must leave.

Kelly said he has attended Unification rallies and has talked to members. For the most part they are open and informative, he said, "but when you talk about finances it all gets a little mushy."

"**MOON IS** independently wealthy," Kelly continued, "but how much of the money is his own and how much is contributions is hard to tell. We're assured that all the money is self-generated but I just don't see that from the size of the membership."

While the U.S. government does not object to foreign nationals such as Mr. Moon bringing money into this country, especially with balance of trade deficits, Kelly said Mr. Moon must be getting special consideration from the Korean government in order to succeed under the dictatorial regime of Premier Chung Hee Park.

"No one can be as financially successful in Korea as Moon and be offending anyone in the Park government," he said.

A university professor specializing in Korean affairs speculated the relation with the Korean government may be stronger than the State Department suspects.

"I believe that they are supported by the government of South Korea for their anti-Communist activities and for their promotion of Korean culture," the professor said. "Culture is a political weapon in their conflict with North Korea. They think that nobody worries about South Korea now that the Korean War is over and in fact Congress is about to crop off a good portion of our military aid to Korea. So I think the church is one vast public relations outfit."

Salonen, on the other hand, claimed Mr. Moon gets no special treatment from the Korean government. "Rev. Moon has the same trouble getting in and out of the country as anyone else," Salonen said.

SALONEN confirmed, however, that Unification, which preaches anti-Communism in its lectures here, runs an anti-Communist training program in Korea which is certified by the government for attendance by government employees.

What the church intends to do with all its property is also a

matter of concern. According to Salonen, the church has no intentions of selling its properties in the Tarrytown area despite many recent proposals to build condominium developments in the village south end where Unification's holdings are located.

Salonen said that rather than sell Tarrytown land, the church is likely to buy more, especially if a parcel with access to the river is put on the market. He noted that Unification negotiated for water rights with the National Trust for Historic Preservation, which operates the Lyndhurst estate adjacent to Belvedere, but the negotiations were called off because the Lyndhurst dock was inoperable.

"It is unlikely that we will ever want to sell the Tarrytown properties for development," Salonen continued. "The property means so much to us because of the labor that went into saving for it. So it has a special symbolic value to us because so many members trained there that they consider it their spiritual home."

Patrick Higgins, an associate natural resource planner with the state's Hudson River Valley Commission, is not as certain as Salonen that the church will hold on to the properties in the face of development pressures.

"We are watching Unification's buyings and sellings with great interest at this point," Higgins said on behalf of the state agency which has powers to review and delay development in the Hudson valley. "Although the church is taking the properties off the tax rolls it looks like they have money available and there could be development in the near future, perhaps in the next five years."

Higgins added that having a church hold property off the tax rolls "is a form of tax dodge, although I do not say they are purposely doing it as a tax dodge." He also noted that the mortgage market makes construction costs high now but the situation could be better in a few years.

"**THEY SEEM** to be buying estate-like properties," he continued, "and that is true to form for condominium developments."

Speculation about the church is intensified by the mystery surrounding Mr. Moon, on whose behalf sides have repeatedly refused requests for interviews. In various accounts Mr. Moon is described as a "Korean Billy Graham," a shrewd businessman or a goodwill agent for the Korean government; but to many church members he is the new Messiah, the Lord of the Second Advent.

Born in 1920 in a North Korean province, Mr. Moon was raised as a Protestant and attended local schools. Church literature says that Mr. Moon was extremely affected by injustice or unfair action as a child and devoted much of his time to prayer.

"While deep in prayer early on Easter morning in 1936," a church pamphlet states, "Mr. Moon had the revelation that shaped his life. Jesus Christ appeared to him and told him there was a definite mission which he must accomplish through Sun Myung Moon for the fulfillment of God's providence."

Pursuing that mission made Mr. Moon an enemy of the Communist regime which took power in North Korea in 1945 and the evangelist was imprisoned twice, the second time in a prison camp. Church literature says that while few prisoners survived the hardship of camp life, Mr. Moon not only did but won friends among inmates and guards for his endurance and by sharing his meager ration of food.

FREED from the camp by United Nations troops during the Korean War, Mr. Moon did not immediately flee to friendlier parts in South Korea. Church accounts say he first attempted to find his followers still living in North Korea, walking 100 miles to do so. Then, heading south, he showed his "supernatural strength," a church pamphlet states, by carrying a crippled follower on his back while riding a bicycle for 600 miles.

Unification Church was officially founded in Seoul, South Korea in 1954 and has expanded rapidly since then.

THE DAILY NEWS

A Member of The Gannett Group

TARRYTOWN, N.Y. Tuesday, September 17, 1974

Church provides fodder for news

Interest in the Unification Church goes far beyond the borders of Tarrytown.

The church's highly visible membership, sophisticated political and religious operations and recent acquisition of millions of dollars worth of real estate have sparked the interest of newspapers across the country.

Its own network of affiliated foundations has contributed to the body of literature with such publications as "The Rising Tide" ("America's fastest growing freedom newspaper") and "The Way of the World" ("for the spiritual perspective on world problems"). And Moon himself is represented by his "Divine Principle" and his media campaign in behalf of Richard Nixon.

Following are excerpts from press accounts which have appeared throughout the country and the church's own literature.

In July, Kay Longcope reported in "The Boston Globe" on speculation concerning the church's links with the South Korean government.

"The Unification Church has prospered in drawing money and some observers have pointed out that its good fortune has coincided with the increasingly dictatorial reign of (South Korean) President Park.

"In an interview, an official of the National Council of Churches, who returned from South Korea last May, said: 'A number of people who have investigated the Unification Church have been struck by the money available to them.'

"HE SAID that 'it is widely rumored here and abroad that the Korean government is giving them support' and that 'a linkage is widely assumed.'"

In the Washington Post Laurence Stern and William R. MacKay reported uncovering a link between Moon's translator and traveling companion, Lt. Col. Bo Hi Pak, and South Korea's intelligence community.

"Pak presides over a Washington-based organization called the Korean Cultural Freedom Foundation which raised nearly \$1.2 million ... to foster Korean-American goodwill ..."

"The colonel was converted to the Divine Principle in Korea in 1957 when ... he fell under the religious spell of Mr. Moon. He was stationed in Washington as an assistant military attache from 1961 to 1964.

"Creation of a private foundation to

strengthen ties between Washington and Seoul was being discussed in the Korean Embassy while he was serving there ... (and it was determined) that Pak would be of greater service to his country by returning to Washington as a civilian and assuming the management of the foundation.

"Korean emigres here say that Pak has nonetheless maintained his connections in military intelligence circles in Seoul."

THE CHURCH, through its spokesman Neil A. Salonen, has repeatedly denied any link with the South Korean government.



Chuck Offenberger, reporting in a copyrighted article in the March 26, 1974 edition of the Des Moines Register and Tribune, told of Moon's recent swing through the Iowa city.

"Korean evangelist Rev. Sun Myung Moon has left Des Moines. He left with a key to the city, money raised by his persistent followers and the souls of a few Iowans.

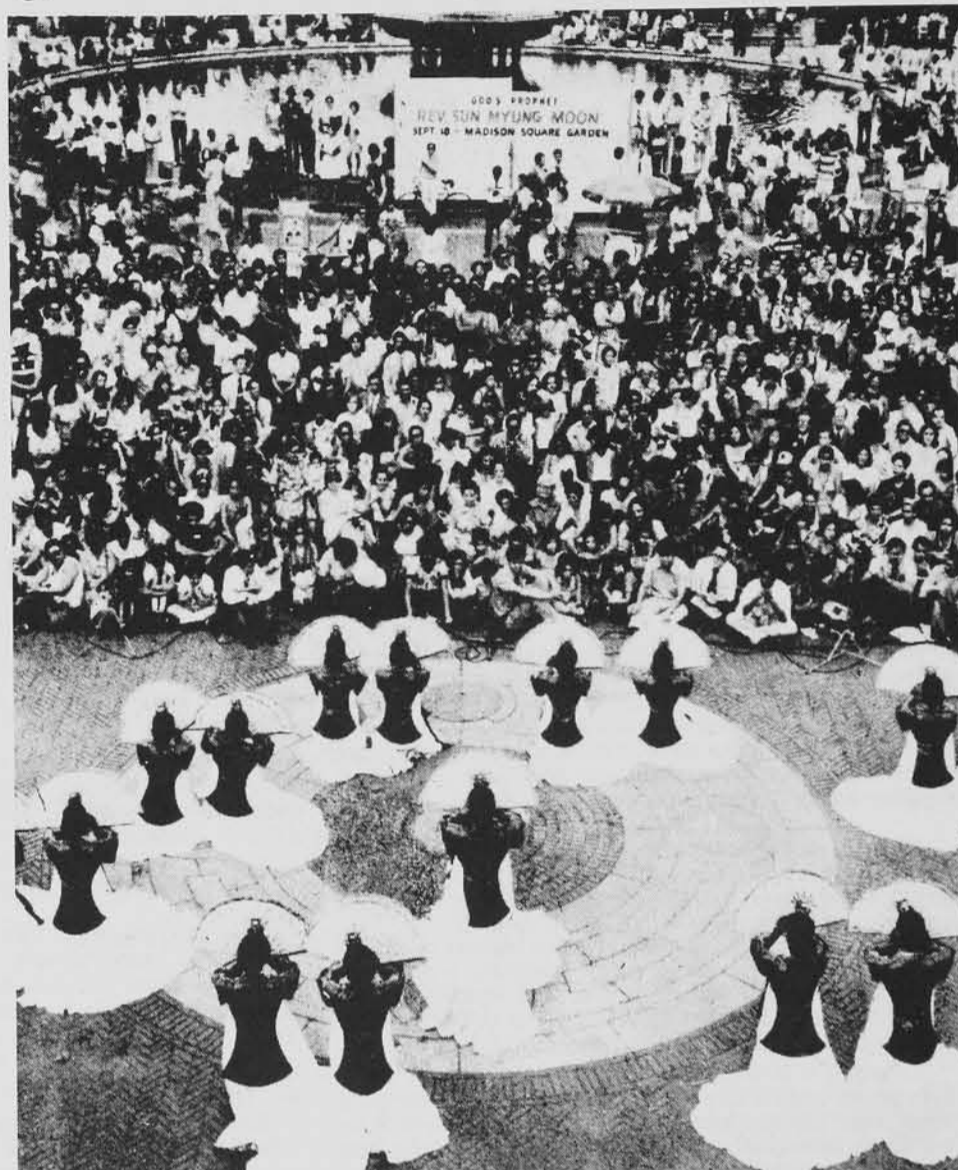
In a full page advertisement in "The New York Times" on Nov. 3, 1973, and other dailies, Moon pledged his support to then President Nixon.

"This is God's nation," the ad copy read. "The office of the President of the United States is, therefore, sacred. God inspired a man and then confirms him through the will of the people. He lays his hand on the word of God and is sworn into office. At this time in history, God has chosen Richard Nixon to be President of the United States of America."

How does Moon know? From the same ad: "Ever since I was 16 years old, I have constantly encountered the presence of God. I have been able to share with the world numerous insights that He has shown me."

In "Divine Principle," the bible of Unification Church, Moon forecasts a grim future.

"ONE FINAL war is thus left before us; that is, the war between the ideologies of democracy and Communism. These internally



KOREAN FOLK BALLET AWES ONLOOKERS IN CENTRAL PARK
... lavish display is part and parcel of Unification pitch

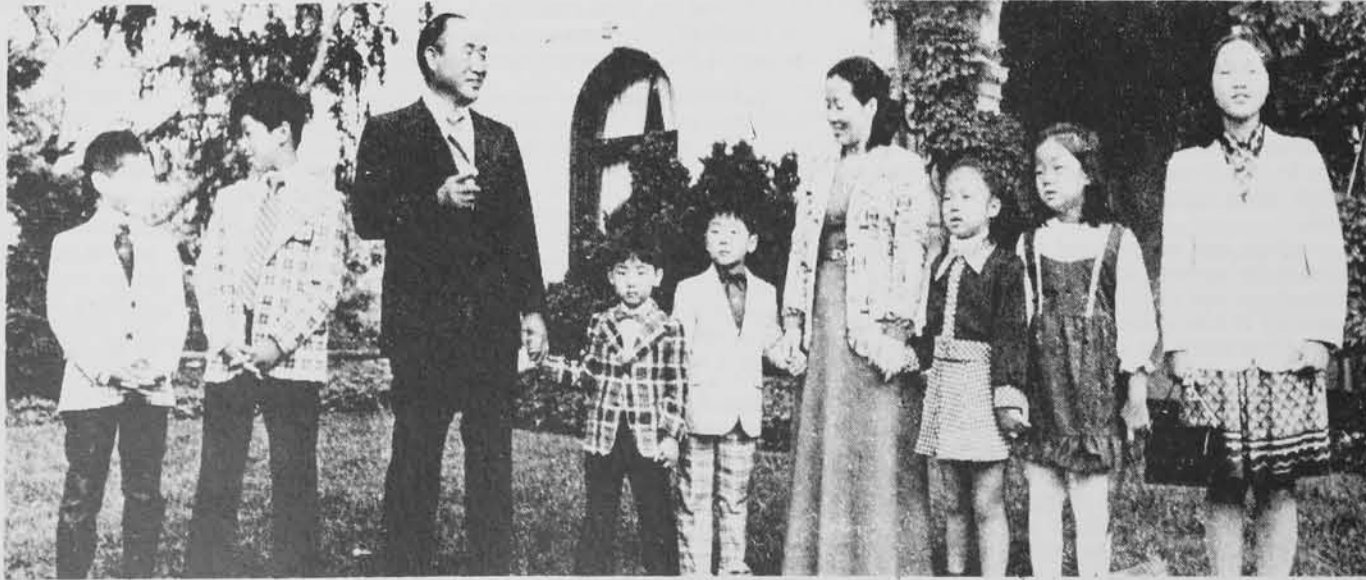
conflicting ideologies are now in preparation for another external war, and both sides are equipped with dreadful weapons ... Which will triumph? Anyone who believes in the reality of God will answer 'democracy.' Yet, democracy today is not equipped with a theory or practice powerful enough to conquer Communism. Therefore, in order that God's providence of salvation might be completely

fulfilled, the new truth must bring all mankind into a new world ..."

Who will save the world? Moon never says directly, but he has managed to convince many of his followers that he is, in fact, the Lord of the Second Advent come to complete Christ's mission on earth. Wednesday, at a mass rally in Madison Square Garden, he will attempt to persuade some more.



NEIL SALONEN
... can he fill Garden?



REV. SUN MYUNG MOON, 'KOREAN BILLY GRAHAM,' WITH WIFE AND FAMILY
... purchases make Mr. Moon's church one of the area's largest landowners

The New York Times

NEW YORK, TUESDAY, SEPTEMBER 17, 1974

EVANGELIST FACES GARDEN PROTESTS

Opponents Score Rev. Moon Appearance Tomorrow

Amid a growing controversy over the Rev. Sun Myung Moon and his well-publicized appearance at Madison Square Garden tomorrow, some religious leaders and parents are organizing opposition to the 55-year-old Korean evangelist.

A rabbi in White Plains has set up an anti-Moon committee of parents and "concerned citizens" and is preparing a brief for the Attorney General's office.

A Brooklyn couple is seeking to start a similar committee in New York. Korean ministers of various denominations here are planning to issue a statement disassociating themselves from the movement.

Some 500 demonstrators led by 17 clergymen of various denominations are planning to hand out leaflets at Madison Square Garden contending that Mr. Moon falsely claims to be a Christian. And various churches in the New York area reportedly are planning to send busloads of people for similar demonstrations.

"What they do is damned frightening," said Rabbi Maurice Davis, the White Plains rabbi, who became involved after two young members of his congregation joined the movement. He contends that leaders of Mr. Moon's Unification Church manipulate young followers, who work long hours peddling materials on the street in the belief that he is the Messiah and can save the world.

Somes Jews Join

Although the Unification Church is described as Christian, spokesmen

say it embraces all religions, and a sizable number of young Jews have joined the movement. Assessing the attraction among suburban Jews, Rabbi Davis remarked: "They are looking for something to believe in. Maybe we've been so damned sophisticated in our talk about social justice without giving the reason why."

Like other critics, he questions the wealth of the movement, which is stated to have a worldwide following of more than three million, including 25,000 in the United States.

It has major businesses in South Korea in Mr. Moon's name, and according to spokesmen, is spending \$350,000 to publicize and arrange tomorrow's event, not counting transportation costs for 1,000 followers from abroad brought over a few months ago to help promote Mr. Moon's 32-city speaking tour.

The rabbi also questions the motives of Mr. Moon's vehement anti-Communist crusade.

In 1968, Mr. Moon founded an anti-Communist organization, whose American nonprofit wing is called Freedom Leadership Foundation, Inc. Col. Bo Hi Pak, Mr. Moon's translator and chief associate, acknowledges that the South Korean Government sends civil servants to an anti-Communist training center in the Seoul area that is affiliated with the church.

He insists, however, that the church has no ties with the government and that the stand against communism is not political. Mr. Moon who does not avow, or deny that he is the Messiah, envisions the world as divided between "satanic" communism and the "democratic" or "heavenly" side. Thus the crusade's focus is spiritual, church spokesmen explain.

The Rev. Paul Moore of the Manhattan Church of the Nazarene said yesterday that he had received a number of harassing telephone calls,

presumably from followers of Mr. Moon, since his plans to demonstrate were announced.

According to Mr. Moore, one caller noted that one of the church businesses in South Korea makes arms and asked if he were "protected." Another, he said, declared, "All enemies of God must die."

Threatening Letters Noted

"I'm not paranoid," the pastor said. "I guess I'm flattered that they think the little thing we're doing is significant."

"But it shows Mr. Moon decided any means justified his end," he added, asserting that demonstrators were roughed up when they passed out leaflets during Mr. Moon's appearance at Carnegie Hall last year.

Asked about the accusation, Colonel Pak said: "We never threaten. We don't care what he does. We are not making any effort to stop his demonstration. We are busy promoting our own program."

Colonel Pak added that the Unification Church had been receiving threatening letters whose tone, he said, indicated the writers were "Communist oriented."

As for the hostility of established Christian churches, Colonel Pak said, "I'm interested to be accepted by God, not other Christians."

In another development, City Councilman Theodore W. Weiss complained about an "explosion of posters" around town by religious groups, particularly the Unification Church.

In a letter to Robert A. Low, the Environmental Protection Administrator, Mr. Weiss, who heads the council's environmental committee, said "This desecration of the city's environment must be stopped."

Colonel Pak said followers were not violating any city code and were placing the posters neatly. "I think it helps the beauty of the city," he said.

The Seattle Times

THURSDAY, SEPTEMBER 19, 1974

'Spiritual' crusade too messy, says N. Y.

NEW YORK — (AP) — The Rev. Sun Myung Moon's spiritual crusade is Philadelphia-bound, but his message and the retorts of his critics lingered on here in a litter of posters, pamphlets and flyers.

The self-proclaimed Korean prophet last night drew a capacity crowd of 20,000 to Madison Square Garden for a free rally. Ten thousand more were turned away.

Mr. Moon's opponents, who said they represented Mennonites, Baptists, Jews for Jesus, Pentecostals, and Socialists, gathered outside to picket and distribute leaflets. They condemned Mr. Moon as an anti-Christ, opportunist and a "fascist, millionaire preacher."

Impromptu religious debate resulted. So did a mountain of trash from discarded leaflets of all sides.

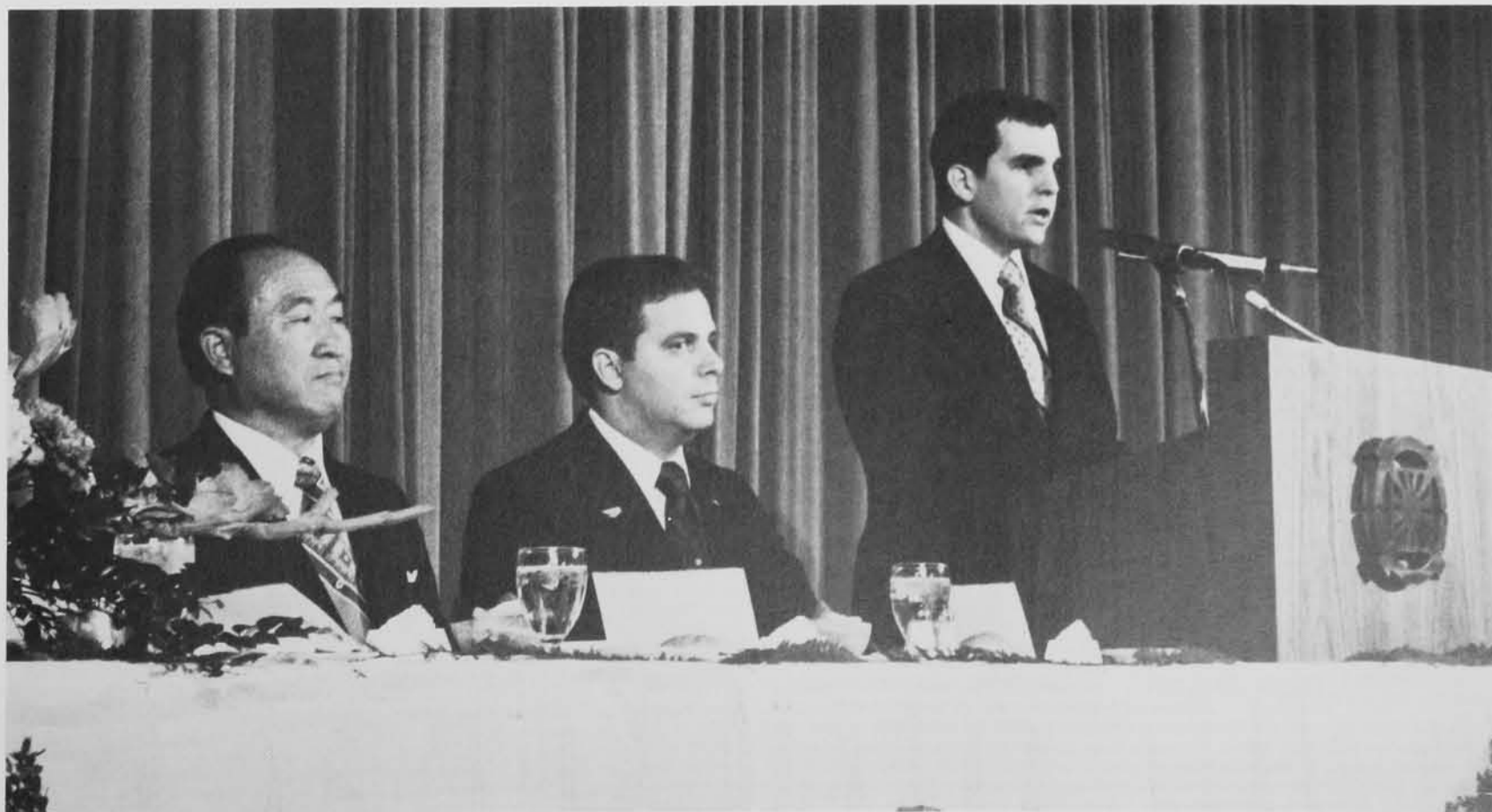
Mr. Moon's unification

Church spent \$600,000 on an advertising blitz to promote the revival. The city, complaining that the posters and leaflets made for messy ministry, issued summonses to five Moon followers.

One Queens overpass reportedly was plastered with 2,500 likenesses of the smiling preacher, who resembles a Buddha in a business suit. In other areas, however, Mr. Moon's followers did a thorough clean-up job.

The Unification Church, a well-financed and organized cult, claims 2 million members world-wide and 25,000 in the United States. Some devotees believe Mr. Moon, 55, is the messiah.

Police said that about 10,000 would-be spectators had to be turned away from the free rally when the garden's 20,000 seats quickly became filled. About 380,000 tickets had been passed out, police added.



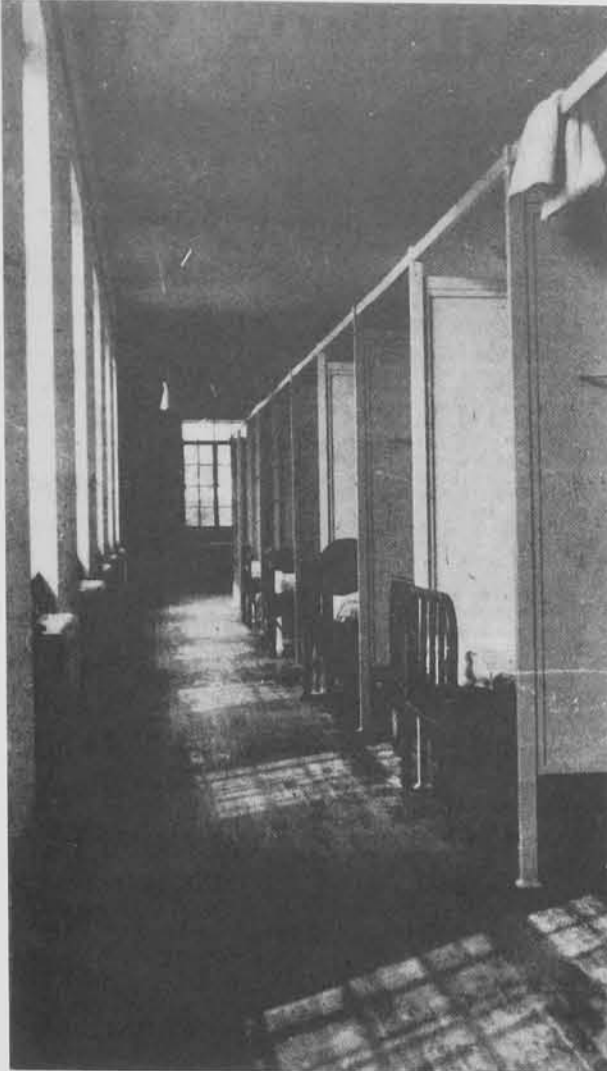
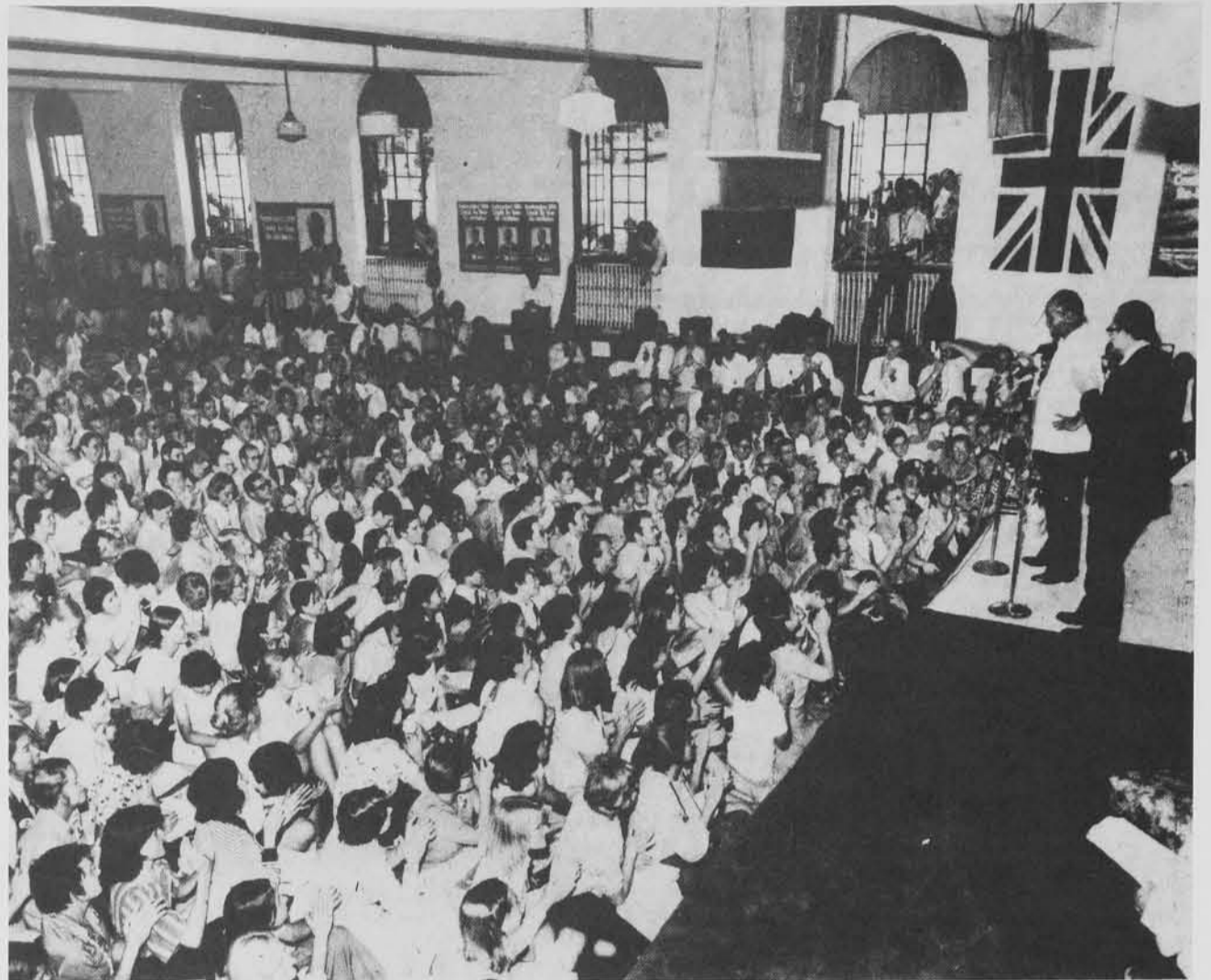


PHOTO BY RICK LEVINE

Monastic life prevails in Barrytown dorm



Rev. Moon speaks to his happy followers at Barrytown Training Center

THE DAILY NEWS

TARRYTOWN, N.Y. Wednesday, September 18, 1974

I was a 'moonie' for The Daily News

By RICK LEVINE
Staff Writer

It all started last month in front of the 42d Street branch of the New York Public Library when I was approached by a plain-dressed and extremely-determined Korean woman in her early 20s.

"What do you think of society?" she asked me in fractured and barely comprehensible English. Then, not waiting for an answer, "Do you believe in God?" and "What religion are you?"

Next she handed me a glossy picture of the Rev. Sun Myung Moon ("Save it," she said, "it will be a great treasure someday") and several tickets to hear him speak tonight at Madison Square Garden.

WE STOOD chatting on the sidewalk for several minutes on the sad state of society in general, and New York City in particular ("It's a very low place," she said, very low") as her fellow workers gathered 'round like jealous fishermen admiring a competitor's catch.

From their appearance, it looked as though the church has cornered the market on clean-cut youth. They all were neat, well-scrubbed and conservatively attired, and although they came from all over the world, they all seemed to speak the same sing-song inflection and to possess the same "I-know-what's-best-for-you" type of persistence.

My new Korean friend invited me to hear a lecture on "Unification Thought" and the teachings of the Rev. Moon at the church's lecture center across the street. I was to hear something, she said, that was "very deep."

THUS BEGAN my brief but intense relationship with the Unification Church. During the course of a month, I attended lectures at the center (where they are given 12 hours a day to potential converts whom members pull

in off the streets), Sunday Services at the church's rented mansion on East 71st Street (around the corner from the Frick museum) and finally, a three-day workshop in the teachings of the Rev. Moon at the church's \$1.5 million training center (a converted Christian Brothers Monastery) in upstate Barrytown.

When we got to the second floor complex of offices, it was alive with activity as members scurried from office to office in the initial stages of their all-out assault on the City of New York.

We took seats in the front, a large room (my friend never strayed from my side) and soon were joined by a procession of determined young men, mostly from Korea and Japan, who would invariably shake my hand or slap me on the back and tell me how good it was to see me.

After a few songs ("Swing low, sweet chariot," "God bless America"), it was time for the lecture. By this time the room was a third full (it has a seating capacity of 100), and I noticed that two or three family members were strategically seated next to each of the 10 recruits, holding their songbooks or casually chatting.

THE LECTURER, Wayne, looked like the other family members except he was a little older (perhaps 28) and wore a doubleknit suit with a lapel flag pin. Wayne said his topic would be "The Creation of the Universe," and along the way, he said, he would prove the existence of God.

Wayne used many diagrams and technical jargon (Moon was an electrical engineer) to illuminate what he called man's "give-and-take relationship" with God and something called "God's four-position foundation" (which he said was extremely important). Wayne's task was a hefty one, and he failed

as far as I was concerned.

All I remember is the arrogant tone Wayne used throughout his two-hour discourse and the grim prophecy which ended it: "There will come a time of total degradation," Wayne warned. "We will be able to relate to each other only as animals — and it will come sooner than you think."

Apparently, most of the audience shared my opinion because none returned that evening to hear the second introductory lecture on the meaning of history. John, the evening lecturer, fit the same mold as Wayne only he was a bit older. Perhaps it was because of his material, which was Moon's startling interpretation of the course of human events from the Biblical beginning to the present moment.

ACCORDING to John, the Lord intended Adam and Eve to multiply and populate a perfect world but Satan entered the Garden of Eden, seduced Eve, and Man fell. The forces of evil subsequently took over and held their own until God sent Jesus to redeem man, marry and repopulate the world. However, Jesus was killed before he could finish his mission and Satan took over again. Now it is time for God to give it another try.

How did John know this? Well, it was revealed to his leader, the Rev. Moon, in a series of divine revelations Moon received in his youth. Moon passed it on through the "Divine Principle," the 500-page Bible of the movement.

In the "Divine Principle," history is analyzed as a struggle between the opposing forces of good and evil. Drawing an elaborate time line, John "proved" that the period from Adam to Jesus parallels the period from Jesus to now; historical events in the first period, such as Saul's united Jewish Kingdom, were repeated in the second with Charlemagne's Holy Roman Empire.

Satan did his work at the beginning of each period (the Fall, the killing of Jesus), John said, but God won out in the end (the First and Second-Coming). It was clear from history according to John, that we are approaching the time of the Second Coming, when good finally will defeat evil.

During the course of the lecture, John managed to pass judgment on a variety of movements and philosophies of the "Jesus to now" period. The Enlightenment and the Renaissance, he said, were all "materially oriented" and led directly to Communism. They were the work of Satan.

THE REFORMATION and the Great Awakening, on the other hand, were "spiritually oriented" and led to Democracy and the Second Coming. They were the work of God.

If all this is a bit confusing to you, it may be because it was (and still is) a bit confusing to me. In any event, John showed some slides of the church's Tarrytown center and invited the ten potential recruits in the audience to come up for the three-day Workshop.

"The only way to know about us is to live with us," he said.

Before I left that evening, I paid \$20 registration fee and made a reservation.

On the fateful day of the Workshop, I arrived at the Church's 71st Street center and was handed a note from the Korean woman who first recruited me. She was, from this point on, my "spiritual mother;" if I joined, she would receive special blessings from the Rev. Moon.

The note read:

"... And so you are going to your first workshop... the most wonderful and unforgettable event in your life. I am sure you are going to Barrytown with great expectation. I pray during the three days you will find "the way" and that God will speak to you."

Unfortunately, He didn't.

THE DAILY NEWS

A Member of The Gannett Group

TARRYTOWN, N.Y. Wednesday, September 18, 1974

Moon's troops work hard

By day they prowl the streets with evangelistic fervor, cajoling and pestering startled passersby into accepting tickets to see the man they variously call the Prophet, the Master and the Lord of the Second Advent.

By night they wheel around the New York metropolitan area in vans emblazoned with the banner of the One World Crusade, plastering every space they can find with the now familiar but strangely impassive face of their "spiritual father," the Rev. Sun Myung Moon, and the enigmatic slogan, "September 18th Could Be Your Re-birthday."

"I GUESS you might say we're fanatics," a church leader said after a recent service at the church's posh Manhattan headquarters. "But make no mistake, we're fanatics for God."

With a prayer on their lips, the fear of eternal damnation in their hearts and an annual income of \$8 million at their disposal, the "brothers" and "sisters" of the Holy Spirit Association for the Unification of World Christianity, known simply as the Unification Church, are out to save the world.

Neil, a 23-year-old ex-file clerk and recent convert from New York, explained why.

"It just seems to me that the world's really in trouble. There's so much crime and divorce, and people walk around looking so miserable, like they don't care about what they're doing. The people in the church seem so enthusiastic and happy. I think we've found the answer."

THE ANSWER, according to the church's 2,500 hard core members, lies in the "Divine Principle," a 536-page amalgam of Biblical exegesis, Oriental mysticism and cold war anti-

From early morning, when they are bused to selected midtown and suburban locations, until late at night, teams of church members stop everyone they meet and try to convince them of the importance of Moon's message, an activity they call "witnessing."

They also sell candles, flowers, candy and an exclusive blend of ginseng tea (a product they manufacture) and claim an annual profit (last year) of \$8 million from street sales. However, many familiar with the church's operations, including State Department investigators and experts in Korean affairs, are skeptical of the church's claims.

"I JUST don't think Americans bought \$8 million worth of candles from them," one expert said recently.

Even accepting the church's claims, there isn't much money left over once the day-to-day expenses of the members, which the church figures conservatively at \$5 million, are subtracted. And yet they are able to launch such highly-publicized projects as the Madison Square Garden rally (reportedly budgeted at \$500,000, including radio and television advertising) and the National Prayer and Fast Rally in support of Richard Nixon (another \$72,000), and still have enough money to purchase \$4.2 million in real estate here and in Barrytown in the last two years.

Despite their geographic diversity, the brothers and sisters make up a homogeneous group. Most are in their early 20s and white. All are neat, well-groomed, conservatively dressed, persistent and, above all, friendly. Members are not permitted to smoke, drink or use drugs of any kind. Except for several church-sanctioned couples, they are celibate.

BUT FAMILY members have deeper bonds than their appearance or adopted lifestyles. Judging from their "testimonies," what they call the stories of their conversions, it is apparent that most have had more than their share of unhappiness.

Don, a 21-year-old member from upstate New York, told the following story over lunch at the church's Barrytown Training Center recently.

"A year ago, I was living in Albany with my parents, but I wasn't really getting along with them. I had just dropped out of school and I couldn't find a job. I would just drive around the streets of Albany looking for something to do. I even tried transcendental meditation. Nothing worked."

"Within the course of a month, three terrible things happened. I broke up with my girl friend, my best friend wrecked my car and my father lost his job."

"About this time, a friend of mine convinced me to go to a lecture on the 'Divine Principle' at the Albany center. I didn't join right away, but it didn't take me long, either."

THE STORY, filled with disappointment, loneliness and frustration, is typical. Karen, a pretty but prim-looking 20-year-old from California who signed up a year ago, gave this testimony:

"Last year, you wouldn't have recognized me," she said, and indeed she hardly looked like the hippie she claimed she once was. "I had just moved to New York to live with my boyfriend, who was going to school. We were mostly doing a lot of dope, though, and it was all pretty meaningless."

Gradually, she became depressed. She sunk lower and lower, she said, until a friend took her to the Forest Hills center. Before long, she and her boyfriend both joined.

Karen was recently transferred to Barrytown. Her former boyfriend remains in Queens and the relationship has ended, but she insists they have never been happier. Apparently, neither misses the sexual relations they had before their conversion.

Family members are apt to come from broken or estranged homes and frequently move into centers after dropping out of college or high school. More than a few are veterans of religious, political, psychological and pharmaceutical cults of the '60s and church members include many disillusioned disciples of the Maharishi, the Maharaj Ji, Timothy Leary, Abbie Hoffman and L. Ron Hubbard, the scientologist.

THE CHURCH also has a strong charismatic or supernatural emphasis and attracts many members who claim to have been haunted by spirits or demons. A Japanese lecturer said that before he joined four years ago, he was constantly troubled by terrible visions of evil ancestors. Since his conversion, though, he has been an excellent terms with quite an ecumenical group: Aristotle, Abraham, Moses, Jesus, Martin Luther and Albert Schweitzer.

Other family members boast of the direct contact they have with "spirit world" and the "heavenly father." Some even claim to be able to communicate with animals and plants (church doctrine states that plants have minds) and others have indulged in such activities as astral projection, in which the spirit is separated from the body and sent all over the universe.

Members are also fond of singing and generally leave time before organized activities for a few religious, patriotic or Korean folk songs, which are believed to build unity; chase away bad spirits and — especially important before the two

and three-hour lectures — scare off the sleep demons.

"THEY ARE people who for one reason or another, just can't cope," asserts Will Dennis, a Cambridge (England) University student who observed the family at close range this summer.

"The church seems to attract a lot of college drop-outs who can't fend for themselves, can't get money, can't find a job, can't find a place to live," Dennis continued. "The movement offers them complete economic freedom and freedom from loneliness in return for work and obedience. It's a good deal for them, actually."

Dennis took part in this summer's Second International Leadership Seminar sponsored by the International Cultural Foundation, a church affiliate, and held at the church's Barrytown center (a \$1.5 million monastery the church bought this year). The program was advertised on select European campuses (Cambridge, Oxford, the Sorbonne) as an opportunity to travel around this country and hear lectures on philosophy, economics, political science and religion by well-known university professors here, all in the name of international harmony. Most of the costs were borne by the foundation.

What the 100 participants mostly got, however, according to Dennis, were equal parts of Moon's "Divine Principle" and "simple-minded" lectures on the evils of Communism. All seemed designed to make converts, but only one student remained when the six-week program ended.

CHURCH LEADERS admit that "spreading the faith" is their primary goal and members are promised special blessings from the Rev. Moon for each convert they make. As soon as they are recruited, the converts are sent back out on the street to recruit — an aspect that has prompted comparisons of the operations with pyramid-type sales plans.

After the initial contact — usually the question "Do you believe in God?" or "What do you think of society?" — members try to persuade the often astonished bystanders to attend three introductory lectures in "Unification Thought" at the nearest church center. (In Manhattan, members are particularly active in front of the 42nd Street branch of New York Public Library and shuttle potential converts across Fifth Avenue into their second floor lecture hall in a nearby office building.)

If they like the lectures, the recruits are invited to pay \$20 and attend a weekend "Workshop," three days of intensive lectures on the "Divine Principle" at the pastoral Barrytown center. If they still like what they hear, the recruits are invited to join the church, move into a center and, according to some reports, turn over all their worldly possessions to the movement.

Only a small percentage of those attending a recent workshop joined (perhaps 10 to 120) and many admitted they were drawn more by the opportunity to get out of the city for the weekend than by the Rev. Moon's teachings. However, church leaders say that among those who do join, most sign up immediately after the first weekend.

CHURCH CENTERS range from the \$850,000 Belvedere Estate here and the plush East 71st Street mansion around the corner from the Frick Museum (which they rent) to small, nondescript houses in middle class neighborhoods — but it doesn't matter very much to the members. No matter where they live, their lives are equally spartan and regulated.

According to a schedule on the wall of the 71st Street center, family members are up by 6:30 a.m. and take short exercise and prayer sessions before breakfast. Then they hear lectures on "principle" or split up into teams for witnessing or fund-raising. After lunch, there is more of the same, and if a special project such as the Madison Square Garden rally is coming up, they may continue working until late at night.

The brothers and sisters sleep in large, sexually segregated dormitories. Although members of the same sex have a lot of physical contact (the men are always slapping each other on the back while the women often embrace) contact between the sexes is forbidden. In fact, men and women usually sit on different sides of the lecture halls and sometimes eat at separate tables.

Church life also seems to be immune from the pressures of the woman's movement. Sisters are usually confined to cooking and cleaning chores and obsequiously offer to get second portions when they see a brother is finished with his first.

MEMBERS are permitted to marry only when church hierarchy certifies they have reached a level of "spiritual perfection." So, when Karen and her ex-boyfriend are judged ready, they will be placed in a "marriage pool" with others of their status, allowed a short time for courtship, and then choose their own partners (with church approval) or have marriages arranged for them.

So far, only 19 American members have married. One is President Neil A. Salonen, who was married in Korea in 1970 with 790 other couples. A similar mass wedding may be held in this country next year.

Even after couples are married, they are separated for the first 40 days (to prove their sincerity) and may be apart for years, depending on where the church sends them to live.



PHOTO BY RICK LEVINE

A member tries the casual approach

Communism written by Moon, a 54-year-old Korean businessman and evangelist. It purports to show that history's approaching a messianic age and strongly implies that Moon is, in fact, the new Messiah.

For the past month, the family members, as they are known, have been gathering in New York from the 100 church centers across the country (there's at least one in every state and five in the New York area, with new centers opening all the time). They have been assisted by approximately 1,000 members from Asia (mostly Korea and Japan) and Europe (Germany, France and England) imported to help with the publicity.



Persistent friendliness marks recruiting technique

Members sometimes attend Sunday worship services, which consist of songs, a brief reading from the Bible and a long and usually rambling sermon by a church leader, who may spend as much time on current political affairs or the evils of communism as on theology.

The Sunday after Richard Nixon's resignation, for example, the preacher warned darkly, "We have assassinated another President." (The official church policy, though, has shifted from its strong support of the former President to support for "the Presidency.")

Despite the church's interest in politics, however, a recent visitor saw no radios or televisions at the New York or the Barrytown center, and members are rarely observed reading anything but the "Divine Principle."

CONCEPTS such as "free time" and "privacy" don't seem to have much standing within the centers. Church leaders proudly proclaim a life of "total commitment" which entails the complete subjugation of personal preferences to group demands, a collectivist trait they self-consciously share with Communist societies.

"There are only two differences between us and the Marxist-Leninists," a church leader said at a recent lecture, "We believe in God, and they don't, and we don't believe in violence, and they do."

The church says all activities are strictly voluntary and there are no rules concerning appearance. But with the life so highly structured and the atmosphere so pervasive, family members say they naturally begin to look and act alike after a while.

"My personality has completely changed," said Leslie, a member for nearly a year. "I tried to hold on to my former self and my style of dress, but it was just too hard. I even have a new, 'spiritual,' vocabulary now."

In any event, it is the family life, with its constant companionship and often frantic daily schedule, that appeals to the members. Much more than the confusing and complicated theology, life within a Unification commune almost looks as if it were to alleviate the loneliness and sense of frustration which caused many of its members to join in the first place.

"I LIKE IT here," said Mary, a New York City high school student, of the 71st Street center where she has been living for the past four months. "It's not so much the religion, I guess, it's just that everyone's so friendly and nice to each other."

THE DAILY NEWS

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Clergy hold briefings on Moon pros and cons

Is the Rev. Sun Myung Moon the second Coming of Christ, or is he just a fraud, a rich, eccentric businessman from South Korea?

And just what stand should Christians take toward Unification Church's theology? Is it compatible or contrary? Is it the "hope" of Christianity or some screwball fad?

This is part of the controversy which developed late last week when a group of present and former Christian clergy held a press conference in the Waldorf Astoria Hotel to express support for Rev. Moon.

Uptown on 62nd Street at the Manhattan Church of the Nazarene, Rev. Paul Moore, pastor, announced the formation of a new opposition group — an interdenominational group called "Christians United for Jesus (not Rev. Moon) as Lord."

The seven-member panel at the Waldorf included one Catholic priest, one former nun, one former Mormon leader, the president of the United Council of Christian Churches in Japan and an "old man" of congregationalism.

Rev. Moore at the Church of the Nazarene said his group represents many Christian clergy and distinguished lay people who are concerned "over this perpetrator of fundamental Christianity."

FAR FROM considering Rev. Moon a wolf in Christian cloth, panel members said they see him as a leader par excellence and an agent of God. They would not say directly that they think the Korean leader is the Messiah, but very few denied it outright.

"Looking at the religious leaders of our world, there is no one more inspiring, no one more charismatic, no one more a candidate for a central leadership position in God's plan to salvation than Rev. Sun Myung Moon," declared Rev. Royla Davis, a Congregationalist minister since 1955.

"As a liberal, I don't believe in the second coming," he explained. "But as I look at the religious situation and try to find a leader to help the church in time of crisis, I know of no one equal to Rev. Moon."

The Rev. William H. Luke, minister of the

Church of God in Los Angeles, said he does not believe Rev. Moon "intends for anyone at this time" to believe he is the Messiah.

"Rev. Moon is the spirit of Christ working in man just as the spirit of St. Paul is at work in my life," the black minister declared.

Rev. Sean Byrne, a Roman Catholic priest from Ireland, also evaded the question of whether he believes Rev. Moon is the Messiah.

"I BELIEVE Rev. Moon is the person through whom God is working at this time to achieve His purposes," he said.

Joe A. Tully, director of Unification's New York headquarters and moderator of the panel, refused to give a straightforward yes or no to the Messiah question.

"To be honest, it's not quite that simple," he said.

On that point, Tully explained, Rev. Moon always talks in terms of the Divine Principle (a book outlining Unification's doctrine). He said the church leader emphasizes, "We are not here working for him but to work for God."

"Christians United for Jesus as Lord" have their own ideas about what Rev. Moon is saying in terms of his being a Messiah.

Tonight at Madison Square Garden, when Rev. Moon says he is "God's prophet for the salvation of Christianity," what he'll really mean, according to Rev. Moore's group, is "I am Lord of the Second Advent, Son of God, Messiah, sent to complete what Jesus Christ failed to do — redeem mankind."

In a statement released Friday, Rev. Moore noted, "Many in our own time have come (and gone), claiming to be a prophet. The difference with Sun Moon is that thousands have believed him."

THE MANHATTAN minister charged that the expenditure of "three quarters of a million dollars" on the Madison Square Garden event alone "can only mean Mr. Moon is near to delivering his ultimate lie . . . that of his divinity and his ultimate right to rule the world in a kingdom of 'peace'."

Responding to those (like some panel members) who say Rev. Moon is the "hope" of Christianity, Rev. Moore said the Korean figure is "neither Christian nor Orthodox (because, his theology denies every single basic fundamental Biblical truth essential to Christian faith."

"The heart of Christianity is that Christ died for the sins of the world," Rev. Moore declared. However, he said, Rev. Moon claims he has been sent to do what Christ failed to do — redeem mankind.

Whether or not Rev. Moon is a Messiah and whether or not he's a true Christian are topics for theologians to argue.

The question which might intrigue lay people most is, Why would anyone become a "Moonie?"

Members of the Waldorf panel had their own reason.

Rev. Davis, for example, (who said he is still a minister in good standing), explained that Unification Church attracted him several years ago because it blends Eastern and Western thought. He said he felt Christianity has become "too Western" in orientation.

Rev. Byrne said he would never cease to be a Catholic in one sense of the word; however, with Unification, he has found a tradition which is "developed beyond" Catholicism. The Irish priest joined Unification in April 1974.

UNIFICATION'S "higher level of learning" also appealed to Melvin Orchard, a former Mormon leader whose ancestors founded the Salt Lake City church. Orchard said he feels Unification provides a better "grasping of who God really is and of who you are."

Miss Theresa Klein, a Franciscan nun until 1968, said Unification's theology gave her "a powerful, deep insight into the nature of God, into myself and into life."

And Rev. Jack Counterman, from the Assembly of God Church in Philadelphia, said he joined the church because he does not feel the Christian churches are accomplishing their goals—that there's "too much division."



Moon reminded clean is cheaper

Reminding the Rev. Sun Myung Moon that "cleanliness is next to godliness," the city's Environmental Protection Administration warned the South Korean preacher Tuesday that a messy ministry could cost him several thousand dollars in fines.

In a telegram to Moon, Joseph Farlo, the acting EPA administrator, said his office had been deluged with complaints about posters, handbills, and placards littering streets all over the city.

On the posters, a dignified Moon gazes heavenward above a legend asserting a "New Future for Christianity," and advertising a religious rally at Madison Square Garden.

Farlo cautioned Moon that he must meet the same poster and littering regulations as political candidates.



Church hosts swank bash

An extravagant banquet Tuesday night for 1,500 guests seated at tables on the dance floor and both tiers of the Waldorf Astoria Motel's grand ballroom in New York City was the prelude to the Rev. Sun Myung Moon's "Day of Hope" crusade tonight in Madison Square Garden.

While admission to tonight's lecture is free to holders of tickets distributed throughout the New York area by Mr. Moon's followers for the past several weeks, the banquet was by invitation only. A church press spokesman said he was unable to characterize the guest list entirely, but it included numerous foreign delegates, consular officials, Unification members, municipal officials, the curious and the press.

ESTIMATES of the banquet's cost ranged from \$40,000 to well over \$100,000. A hotel spokesman today declined to give the exact figure but said it was closer to, although higher than, \$40,000.

Male church members, most wearing dark-colored suits, kept close tabs on guests, making sure they sat at assigned tables bearing numbers from 1 to 300 and beyond. The guardians also made sure that press correspondents without engraved invitations did not sit at any of those tables to partake of the hot meal consisting of melon topped with strawberries, prime ribs of beef or fish fillet with vegetables, salad, and chocolate cake. The only beverages served were water and coffee because the church believes in total abstinence from alcohol.

The evening was enlivened with entertainment by the colorfully costumed dancers of the church's Korean Folk Ballet, who performed traditional dances of their native country, and by the New Hope Singers, performing choral and folk songs.

With the aid of his interpreter, Bo Hi Pak, Mr. Moon spoke for more than an hour. The Korean evangelist welcomed his guests, made some observations about life in New York City, and then spoke at length about various tenets of Unification's theology — relations of God and man, man and woman, and the importance of uniting all people and religions with one another.

THE SPEECH was interrupted once by women stationed at several points in the ballroom shouting, "Rev. Moon is a fascist." The women, who identified themselves as members of the Socialist Workers' Party, were ushered out by church members.

Mr. Moon was followed by psychic Jeane Dixon who spoke about her campaign for children and praised Mr. Moon's own efforts to help others.

The evening drew mixed reviews in random interviews with notables, consular officials, church members and others. Amnouchka Hoffmann, a recent church convert from Paris, explained her presence by saying she found direction for her life in the teachings of Mr. Moon and planned to go wherever the church wanted her to go.

At the same table an official of the Korean consulate said he came because consular personnel are always invited to such affairs. Carlota Pardini, vice-counsel of Panama, mentioned that CBS News correspondent Roger Mudd was supposed to be sitting at Table 18 a short distance away.

There was a CBS newsman at the banquet but it turned out to be Mike Wallace sitting at Table 81. Asked why he came, Wallace joked, "Actually, I'm a believer," then explained that CBS is preparing a story on Mr. Moon for the network's "60 Minutes" show.

SITTING behind Wallace, Charles Bergman of the Institutes of Religion and Health said he had no idea why he was invited but came because he was curious.

"I am respectful of the fact that many of these people are trying to reach out to other people," Bergman said, "but I am very on guard about this."

Two tiers up from Wallace and Bergman were two tables at which Tarrytown and Irvington officials and their spouses were seated. Tarrytown was represented by Mayor Carmine Giaquinto, Police Chief Robert Lipsky and Village Clerk Louise Camilliere and her husband; Irvington by Police Chief James Mondelli.

All were impressed with the banquet and the show but Chief Lipsky said today he thought the talks by Mr. Moon and Jeane Dixon went on too long. "It's hard to sit still for two hours," he said.

