

# Media Reaction

September 18, 1976

## Worried Parents Hunt Their Moon Kids On The Mall

By Gloria Borger  
Washington Star Staff Writer

Among the thousands of people expected on the grounds of the Washington Monument today to witness what some believe is to be a coming of the modern Messiah will be a sprinkling of anxious parents hoping to witness only that a missing son or daughter is alive and well.

For the believers, the highlight will come this evening when the Rev. Sun Myung Moon addresses the gathering in what may be his last major statement in America.

For them, the members of Moon's Unification Church, the appearance of the controversial, 56-year-old self-ordained Korean evangelist will be the heart of an historic occasion, a celebration of their American Dream.

To many of the others who will gather, either on the Monument grounds—or nearby in counter-demonstration—the festival is a time to protest the church they consider a spiritual fraud, a time to denounce its leader, a man whose teachings they say enslaves young people through mind control.

As for distraught parents, many of whom have been searching for missing children for months or years, desperation is closing in with the news that Moon may be taking his organization to Europe for a large campaign.

**SOME ALREADY** have confirmed that their children are with the Moon organization and have come to Washington before the rally with professionals to try to "de-program" their children.

Not many have been successful because, as one parent said, "security around the church houses has been unbelievable."

"My heart goes out to those parents because I know how heartsick they are," said Paige Stetson, a "de-programmer" who recently failed in an attempt here.

"Some are just coming to see if they can see their children, not rescue them. If you're a parent who has a child in that movement, you see how they lose their spontaneity. Your once ebullient daughter may become a plump girl with a smile on her face singing 'You are my sunshine.' And, when parents confront church leaders who are responsible, the rally could become a pressure cooker."

Of course, the crowd today probably will consist mostly of people there just to be on hand for a happening. Some will be drawn by the fireworks billed as the "greatest international display" and

others by simple curiosity about the controversial Moon.

**BUT, FOR MANY** concerned with the rally, it is far more than a Bicentennial event.

More than 5,000 followers have come from all over the country to celebrate what they consider to be a coming of the modern Messiah. And all are full of only the highest hopes.

"This is the greatest undertaking we've ever done. And it's a mixture of our responsibility, Rev. Moon's leadership and God being behind us that will make it a success," said church follower Susan Reinbold, 24, who left her pre-medical studies at the University of Michigan four years ago to join the movement.

The church hopes there will be no disruptions, like the heckling and smoke bombs that interrupted a June rally in Yankee Stadium. That rally had been expected to attract 200,000 people, but only about 35,000 turned out. Today's church prediction is for 100,000.

Among today's crowd are expected to be many of the 100 to 150 men, women and children who gathered last night at the Lincoln Memorial to protest Moon and various "cult religions."

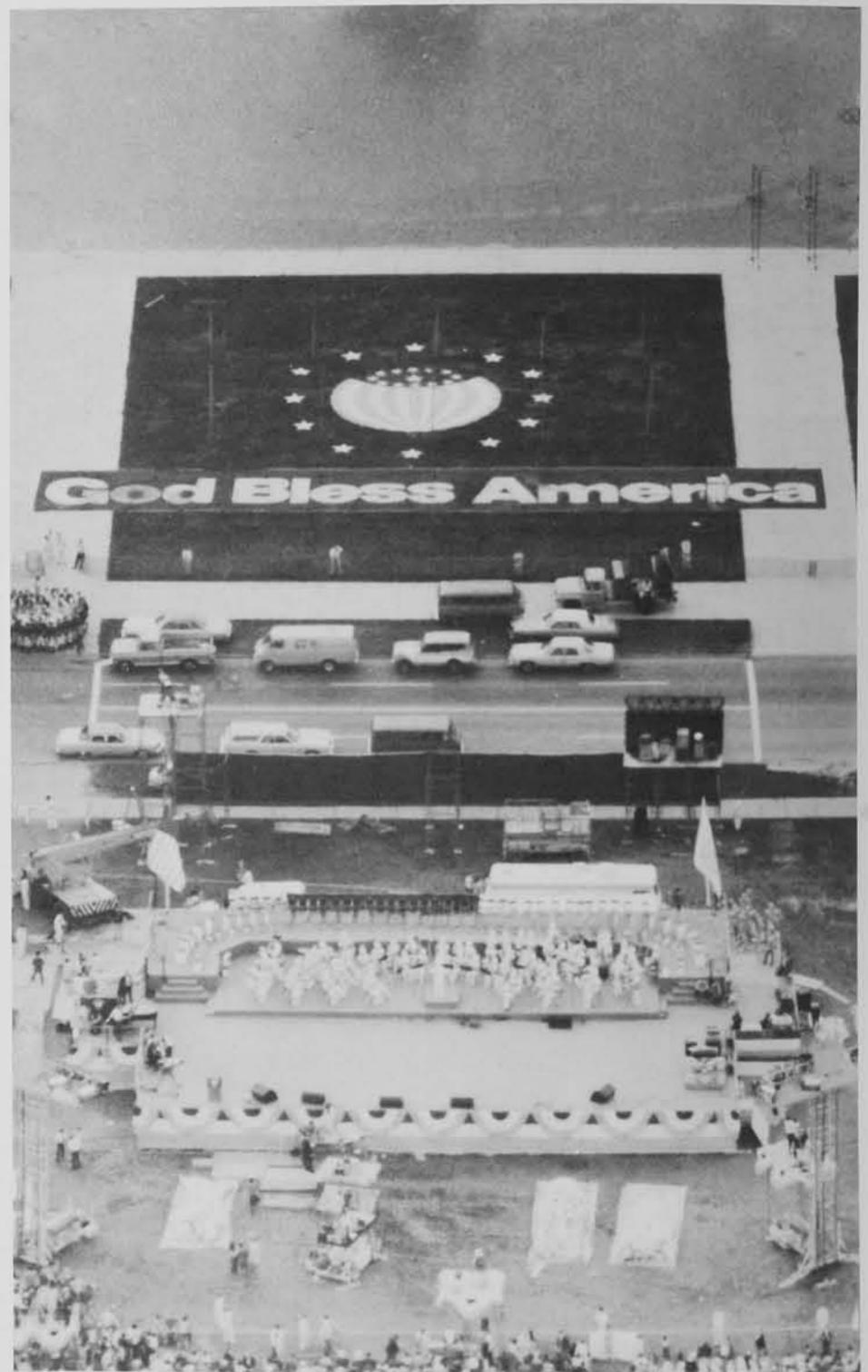
The vigil, sponsored by the "Citizens Committee for a Prayer Vigil for Cult Victims," was organized instead to pray for what organizer Ted Wills says are the "victims of the most heinous incarnation of deceit created in modern times, a spiritual entrepreneur like Moon."

The group included parents who say their children were brainwashed into believing Moon is the man who will fulfill God's original plan as the new Messiah.

**"I'M HERE** even though I was lucky enough to get my child back," said one parent who asked not to be identified. "I'm here because I want to make people and the government aware of the pseudo-religious character of the fast-growing Moon organization and other cults that are devastating young people."

Today, there will be another prayer vigil at the Ellipse beginning at 2:30 sponsored by a Christian fundamentalist organization. And at 3 p.m. at Pershing Square near 15th Street and Pennsylvania Avenue there will be a rally held by groups protesting "cult religions."

Four months ago, Unification Church members came here to integrate and endear themselves to the community. They leafleted, knocked on doors, started recreation programs, sold flowers. They



sang about God during lunch hours and organized for the rally in the evenings.

Today they will be singing and praying, waiting for the appearance of Sun Moon.

Four years ago, Moon had fewer than 500 members in this country. Today, claiming 30,000 followers and 5,000 members, the church owns a 400-acre estate in Tarrytown, N.Y., and a \$5 million Manhattan hotel, collects more than \$10 million a year from street sales and donations and has fund-raising and recruiting centers in 100 American cities and college campuses.

**"THE DRAW** of Moon is that he appeals to people who may be disillusioned and uncertain," explained former follower Chris Elkins. "I was about to graduate college, was president of my fraternity and was wondering what I was going to do. Some of my friends who had graduated could not get jobs. And, while I was pondering this whole mess, a Moonie wandered up to me.

"I was never brainwashed, it's just that in the course of several weekends with the group I was emotionally broken down," Elkins added. "You become emotionally dependent. And, like a 13-year-old with his parents, you may decide to run away once in a while, but you always come home for dinner."

During the extensive and costly \$200,000 three-week broadcast and print

# The Washington Star

September 18, 1976



advertising blitz waged in this area, today's festival was billed as "family entertainment" with an array of performers—the New Hope Singers International, the Korean Folk Ballet, the folk-rock group Sunburst and the 80-piece Go-World Brass Band.

The publicity was low-key: Instead of Moon as the modern Messiah, ads presented us with questions like "Can a prophet be human?" The religious and political controversy surrounding Moon and the church were downplayed.

Instead the Madison Avenue public relations firm handling the account decided to move Moon from the pulpit to the people and to emphasize the fireworks.

**BUT FOR** what will probably be the large majority of people at the festival, the fireworks will not be the focal point of the day. The controversial Moon, who claims to have been clairvoyant since childhood—and to have been asked to continue Christ's mission at the age of 16 when they met on a mountainside one Easter morning—will be what they have come to see, protest or rescue relatives from.

"If I were still in the church, I would probably see this rally as an opportunity for the American people to be introduced directly to the Messiah. I would

consider it an awesome, wonderful, historic event," said Allan Tate Wood, former leader of the church-run, anti-communist Freedom Leadership Foundation who left the church two years ago.

"Now I see it as part of the operation of the church, their crisis psychology. They always have to have a series of projects and deadlines that people can look forward to so they can maintain a sense of purpose and mission," Wood added.

To Neil Salonen, the Unification Church president and new leader of the FLF, Moon, who will speak today—in Korean and with a translator although he does speak broken English privately—is "the most universal person I've ever met. There seems to be some way that Rev. Moon has to relate to all people."

To Allan Tate Wood, Moon is less than angelic. "Mr. Moon is the most authoritarian man I've ever met," the former follower said. "He has led his life as a king, as someone whose will will be obeyed. Nothing will stand in his way."

**HE IS A** great amateur psychologist," added Wood, who is now finishing college which he left to join the church. "He can have a powerful handle on people because he knows how to manip-

ulate the unsuspecting. A lot will go and see a man who offers them an absolute answer. I hope they find it somewhere else."

Wood testified last June in congressional hearings of the House subcommittee on international organizations held to examine what Rep. Donald Fraser, D-Minn., called "alleged ties between the South Korean CIA and certain persons and organizations associated with Sun Myung Moon."

Although Wood and other witnesses including a former Korean embassy official claimed otherwise, Salonen claims that "strictly speaking, we have no affiliation with Korea."

"Of course, we do believe the Messiah will appear there." Both Salonen and Bo Hi Pak, special assistant and interpreter to Moon and president of the Korean Cultural and Freedom Foundation, refused to testify at the hearings, explaining they knew nothing about the KCIA.

The subcommittee has since sent testimony to the Justice Department, which would acknowledge no more than having received the material. "I don't know exactly what the relationship is between the church and the KCIA," said subcommittee chairman Fraser.

"But it is our distinct impression that the church and its organizational perti-

nences have sought to be helpful to the South Korean government."

**AS UNIFICATION** church members continued to sell flowers on Capitol Hill and distribute fliers throughout the city to promote today's demonstration, Wood told Fraser's committee that, during the course of several personal sessions with Moon, he learned "Moon wanted to acquire enough influence in America so that he would be able to dictate policy on major issues."

The worried parents who will be at today's rally will be hoping to catch a glimpse of a child they recognize as their own participating in the activities. "All we want to do is see if she's okay," said one parent.

Those in the small, quiet crowd at the Lincoln Memorial end of the Reflecting Pool last night said they were there to "pray for cult victims." Speakers told of their own encounters with mind-bending cults and the damage they could do. Most speakers insisted that they did not merely come to denounce Moon.

One clergyman, addressing the crowd said, "Cults come and go," and he predicted that the Moon sect would soon lose many of its adherents.

Reprinted with permission of The Washington Star. © 1976 The Washington Star.

# The Washington Star

September 19, 1976

## The Moonies Have Their Day But Crowd Falls Short

By Gloria Berger  
Washington Star Staff Writers

The Rev. Sun Myung Moon, the revered and reviled Korean evangelist, came to the Monument yesterday to tell an estimated 50,000 persons that "the Unification church... will fulfill the final chapter of God's Providence."

He arrived virtually unnoticed at 4:30 p.m., under tight security, spoke to the crowd of predominantly black, non-

church members in Korean at 7 p.m., and was translated so all could hear his message.

To the thousands of church followers who attended the festival, Moon's speech "America and God's Will," was prophetic, a message containing new revelations for the masses.

But for the thousands who wandered the Monument Grounds, picnicking, waiting for the fireworks, Moon's message was nothing more than a delay

until the "great international fireworks display" could begin at dusk.

And when they came, the fireworks easily outshone the evangelist in crowd enjoyment. In fact, with as many as 15 or 20 rocket bursts in the sky simultaneously, the pyrotechnics eclipsed the vaunted Bicentennial display on the Fourth of July.

**THE FIREWORKS** show followed Moon's hour-long address in Korean, which failed to hold the attention of many in the crowd. When he finished, heads turned back to the stage as the musicians struck up "God Bless America" and the crowd joined in singing.

Then thousands of helium-filled balloons were released and soared eastward toward the Capitol while two intense spotlights scanned the sky to produce a rainbow-like color-and-light show.

Finally, in what was the main event of the program for many, if not most, the fireworks were set off as a chorus sang "This Is My Country" for accompaniment.

The bulk of the crowd had left the Mall area within a half-hour of the end of the fireworks display at 9 p.m. D.C. police reported traffic was "relatively heavy" but moving smoothly.

The Red Cross took care of about 200 lost children in their tent until parents arrived. U.S. Park Service spokesman George Berklacy said the number of lost children was unexpectedly high.

"It was an incredibly orderly crowd—just like the Fourth—family-type groups," said Mary Krug, a Park Service spokeswoman.

When it was all over, more than 100 Unification Church members fanned out over the Monument Grounds to pick up the litter left by the crowd. Berklacy said that in past Monument events and protests, other groups promised to clean up but more often than not "we were left holding the bag."

The whole extravaganza cost the Unification Church \$1 million, according to church officials. This included construction of the largest platform ever built on the Mall, the advance publicity, transportation, the fireworks and an estimated \$30,000 for re-sodding the Monument grounds.

Fears in some quarters that violence might erupt at the final American appearance of the controversial religious leader proved largely unfounded.

**THE DAY'S EVENTS** moved smoothly until about 5 p.m., when one Bethesda parent handed Park Police a court order for his son. When the son was spotted, the father grew nervous, grabbed the son and an altercation ensued.

The son, Carl Kent Trimble, 22, left

the grounds kicking and screaming under the authority of Park Police.

One juvenile was arrested at the rally for possession of a deadly weapon, a puka stick, and at about 5:45 p.m., three Yippie anti-Moon demonstrators were arrested for disorderly conduct. But generally, all was peaceful, thanks in large part to a solid line of Park Police keeping the anti-Moon element cordoned off from the main crowd.

At 9:30 p.m. Park Police reported that they had received complaints of 24 purse snatchings.

Deborah Dessauer, a 22-year-old secretary living in Alexandria, said she and a boyfriend were watching the fireworks when four teen-agers came from behind and grabbed her purse. She said the purse contained \$6 and some identification.

About three dozen youths carrying a banner reading, "Sun Myung Moon Is a CIA Goon," booed and jeered during Moon's 35-minute speech.

The youths also carried the Yippie flag, a red star and marijuana leaf on a black field.

A tussle between Moon followers and the youths broke out over a flag which the Moon people were holding up between the protesters, and the stage area, which was 50 yards away. The youths, after several attempts, succeeding in grabbing the flag away from the Moon followers.

The most spectacular quarrel of the day was a verbal one involving estimates of the size of the crowd.

Before Moon spoke, Unification Church President Neil Salonen, told the crowd "we have more than 200,000" and he predicted more than 500,000 by the rally's end. But the official Park Police estimate at the time of Salonen's announcement was 35,000.

Throughout the day, Moon officials claimed that 65,000 arrived on buses from various points, but Park Police disputed their estimates. "There's absolutely no way there are 200,000 people out there," said Park Service spokesman Berklacy. "Our figure of 50,000 is an accurate, realistic figure."

**CHURCH MEMBERS** were stationed at numerous points along Connecticut and Wisconsin Avenues during the day trying to recruit passers-by to ride Moon-chartered buses to the rally.

Traffic in the city during the day was described by police as typical of a Saturday, or perhaps a little light.

Festival badges, hats and posters were distributed to the crowd by church members wearing red or blue "God Bless America" sashes.

The recruiters were not universally successful. In one case, a woman drove up to 15th and Constitution Avenue, blocking traffic until she got the atten-



# The Washington Star

September 19, 1976



tion of a Moonie whom she asked to give her cardboard hats to give to her grandchildren. Then she drove off without stopping for the rally.

Ten thousand seats were reserved for families who had spent the previous evening at the Statler Hilton Hotel. Three hundred parents from the church's 24,000-member Japanese contingency of church members stayed at the Shoreham Americana.

The first to arrive—mostly whites—got the 10,000 seats available at the front. Many in the crowd came ready for a picnic. Two hundred buses arrived from New York scattered throughout the day carrying what Unification Church spokesmen estimated as 13,000 persons. Ninety buses arrived from Bal-

timore and 120 buses arrived from Richmond carrying more than 5,000 persons.

**A FINAL TOTAL** of 1,300 buses arrived from New York, Philadelphia, Wilmington, Pittsburgh, Baltimore and Richmond. They came with church leaders carrying signs like "New York Loves Rev. Moon."

That, evidently, was not the philosophy of many of the persons who paid \$7 for the round-trip bus ride that included a box dinner. "I don't know anything about Rev. Moon, and I couldn't care less," said C.A. de Jesus, of Hempstead, N.Y. "I just came for the trip. Somebody came to our home and told us about this, and I'm here.

That philosophy appeared to be the prevailing attitude.

A festival's a festival, and I guess I was just curious," said John Holloway of Baileys Crossroads. "I just came to watch the people."

There were those, however, who had traveled half way around the world to see Moon. "Many of our group are housewives and many of us have sold church products like marble vases to come to America for the festival," said Takeyoshi Onuki, president of the Japanese Parents Association.

"Yes, there is opposition to the church from parents who don't understand in my country, but we have come to praise Rev. Moon. We are all dedicated church members."

**MEANWHILE, AT** the southern portion of the Ellipse, anti-Moon demonstrators passed out tracts asking "Is Rev. Sun Myung Moon God's hope for America? Is the divine principle really divine?"

The organizer of the Christian fundamentalist organization, sponsoring the counter-demonstration, Don Tobias, did not attract the crowd he had hoped for.

Church president Salonen, who had complained to the Park Police about the amplification of the Tobias rally, discovered during the day that Tobias had no more acoustics than an electric guitar amplifier.

The Yippies moved their demonstration from 13th and Madison to the Monument Grounds where some were ar-

# The Washington Star

September 19, 1976

rested carrying placards saying, "If you like Hitler, you love Rev. Moon."

And at Pershing Square, leaders of Citizens Awareness, another anti-Moon organization, were distributing posters that pictured a sketch of Moon superimposed on portraits of Hitler and Stalin.

The group, which is trying to get the Justice Department and Congress to investigate Moon's activities, has collected more than 42,700 signatures nationwide in the last month and added about 2,000 more during the rally yesterday.

**MEMBERS OF** Citizens Awareness were also picketing with signs emphasizing commercial aspects of the church such as "Prophet for Profit," and "Moon's Religion is Money." The organization also distributed blue and white buttons that read, "Let's Pray for Cult Victims."

"This is not a religious problem, this is a mental health problem," said a Silver Spring woman who had just finished signing a Citizens Awareness petition.

"These children are looking for something and they're really lost. When a boy—one of the Moonies—said to me, 'Thank you for coming,' I almost started to cry. They're so sincere and they're being deceived."

In his translated address, Moon told the crowd: "Today our world has no unity or harmony . . . Individually, our minds are separated from our bodies, and our families, races, nations and our world are torn apart . . . clearly something is fundamentally wrong."

Moon offered a solution to the world situation: "God's formula to restore man is for us to become God-like. This means that we must become completely selfless and public minded."

**THE EVIL IN** the world, Moon said, "is represented by the Communist nations challenging the Free World, provoking conflicts and war everywhere."

Throughout the day, the entertainment was nonstop, featuring the "Go World Brass Band," "The Voices of Freedom" gospel group, the Korean folk ballet and the folk rock group "Sunburst"—all church members.

Throughout the day no mention of Moon or the teaching of his Unification Church were made. Instead, the emphasis was on entertainment.

Moon supporters began arriving at the Monument grounds to make finishing touches, pray and organize the logistics of the rally at about midnight Friday. And, by 10 a.m. yesterday church president Salonen was busy traveling throughout the grounds on a golf cart.

There were a few non-church members who also came to get an early glimpse of the preparations. "I just came to see what this thing is all about," said

one man as he sat eating breakfast as church members ran circles around him. "But it's going to be a long day before the fireworks."

And it was a long four-month preparation for the fireworks and the Moon speech yesterday. Almost directly after the Yankee Stadium festival in New York that drew 35,000 of an expected crowd of 100,000, Moon supporters invaded the Washington metropolitan area with enthusiasm for this event.

**ALMOST IMMEDIATELY**, church members brought both District and suburban areas their "outreach" programs and their entertainment. They came to introduce and integrate themselves into the community gradually, poll-taking on topics like "what is wrong with your community" and leafleting for the Monument rally.

But a large number of Unification Church members were shunned by angry parents claiming that the group did not identify themselves as they knocked on doors or solicited children for recreation programs. Some communities circulated petitions to get the Moonies out of their neighborhood, but many just decided to slam doors.

Later in the summer came the frenzied public relations push for the million dollar extravaganza. During the last three weeks, the church invested about \$200,000 in media, advertising and another \$200,000 for one million glossy, multi-colored fliers, balloons and 25,000 posters.

The man who brought us "A Friend at Chase Manhattan" brought Moon to Washington, in a series of polished broadcasts and print ads designed to bring the Korean evangelist to the people—and emphasize the non-religious aspects of the rally.

**IN WHAT ONE** television station manager described as a "huge program of ads" the campaign telling all to "Meet Us at the Monument" came in 30-second spots on television throughout the day. And on the radio. And in full-page newspaper displays.

Although WTOP (Channel 9) and WMAL (Channel 7) accepted the Moon advertising, WRC (Channel 4) refused because of network policy against running religious advertisements. The decision prompted strong church criticism which Salonen says "is not over with yet."

Moon came to Washington as a controversial religious leader claiming an American membership of 5,000 in his Unification Church and a following of 30,000. With him, he brought thousands of church members and followers to both promote and fill up the grounds yesterday.

The church owns a 400-acre estate in

Tarrytown, N.Y., a \$5 million hotel in Manhattan and has centers in more than 50 American cities. The money for the church, spokesmen report, is gained through the dedication of members who sell flowers, peanuts and candles on street corners for their Messiah.

The controversy surrounding the Moon organization is emotional and political. The religious philosophy of the organization is based on Moon's "Divine Principle," a doctrine in which Moon claims Jesus failed in his mission because he died before creating "perfect children."

**MOON, WHO SAYS** he has had a mountainside chat with Jesus one Easter morning in which he was told to continue His work, strongly suggests that a new Messiah will come from Korea. The likely candidate, then, is Moon himself—but he never publicly comes out and says he is the chosen one. His followers, however, do not have to be told directly. They already believe it to be true.

Moon has made the long journey to America, then, because the United States has been chosen as the embodiment of the Heavenly Kingdom on Earth. Americans, led by Moon, are therefore the people destined to lead the struggle against communism, the Satan of our modern society, according to Moon philosophy.

Because this struggle against Satan (communism) is considered inevitable, so is the third world war—which could be either a cold one or a military struggle. Korea, then, divided between these two worlds along the 38th Parallel, may be the perfect setting for this struggle.

That particular part of the Moon theology leads to a political controversy that envelops the organization. At recent hearings of the House Subcommittee on International Organizations, claims were made that the Moon organization is a political organization and a front for the South Korean Central Intelligence Agency.

**THE MOON ORGANIZATION** here operates a number of affiliate organizations on Capitol Hill, including an anti-Communist publication called "The Rising Tide" and a tax-exempt, anti-Communist organization, the Freedom Leadership Foundation. A former president of the organization who has left the church testified at the House hearings.

Church president Salonen denies any relationship with the KCIA. He has recently been subpoenaed to testify at another subcommittee session. He refused to appear at the first hearings.

Reprinted with permission of The Washington Star. © 1976 The Washington Star.

# The Washington Star

September 19, 1976

## Festival Attracts the Curious and Fun Seekers

By Barbara Palmer  
Washington Star Staff Writer

Jimmy McCash was 19 years old and just out of jail when a disciple of the Rev. Sun Myung Moon "approached him in Philadelphia" two years ago, his mother, Lois Fiore, recalled yesterday.

"I think for Jimmy it provided an escape—he was so afraid of getting into trouble again and with them he felt safe," said Mrs. Fiore, who came from Collingwood, N.J., to accompany her son to Moon's rally at the Washington Monument.

While her son was off looking for friends he had made during his two years as a Moonie, Mrs. Fiore revealed she was a "skeptic" and "afraid" of Moon and that her son had been a "slave." Although she said she wouldn't dare criticize Moon in front of her son or other believers, her remarks would not have made her feel ill at ease at yesterday's rally.

**OF THE APPROXIMATELY** 50,000 persons who had shown up by evening, probably only a fraction were "true believers" of the enigmatic Moon.

Most had come as curiosity seekers or to enjoy the entertainment that included live bands and dancers throughout the afternoon before Moon's evening address and the fireworks display. In addition to the onstage entertainment, ensembles of Moonies dressed in folk costumes stood at the edge of the Mall playing guitars, accordians and tambourines to attract more passers-by to the festival.

And, as the crowd increased, there was the smell of smoke from marijuana cigarettes and now and then the appearance of beer and liquor bottles.

Free bus rides from Baltimore, Richmond, Pittsburgh and other cities on the East Coast had brought some persons to a "God Bless America Festival" they didn't even know was associated with Moon.

Others were members of anti-Moon organizations who circulated through the crowd carrying signs such as one that read, "I Follow The Son, Not The Moon."

As busloads of families and young people arrived at the Mall, they were met by Moon followers who helped them carry picnic baskets, blankets and baby carriages over the grass to a spot between the monument and the red, white and blue bannered stage.

**ONCE THE FAMILIES** were settled, the ever-smiling Moonies came by to distribute four-page color programs



and red, white and blue cardboard visor hats that might have been useful had the sun been shining but tended to blow away in the winds.

"We were wondering as we walked down here and it looked like rain, why, if he's a Messiah and has a private line to God he hadn't arranged things better," joked one couple about the ominous weather as they sat about 50 feet from the monument.

The man, a presidential appointee on a federal bank board that renegotiates defense contracts, and his wife, said they had walked to the Mall from their home in Georgetown because they were "curious" about Moon and interested in seeing the "color and pageantry" of the festival.

But the man, who declined to give his name, said he is convinced Moon is a "phony" and that his movement will not last long in the United States.

"These kids are too smart. They get enamored in a cause for a while, but then they realize they're being exploited. He's (Moon) got too much enterprise involved in this. He's got all these kids making candles and soap.

"Another thing I don't understand (about Moon's popularity) is that the guy doesn't even speak English. How

do we know what he's saying? I think the guy we should really admire is the interpreter."

**MRS. FIORE**, however, learned in the two years that her son spent in the Moon organization in Tarrytown, N.Y., not to take the movement so lightly.

When she visited her son at the training center, she said, she was disturbed by the "cold spaghetti" they were served for dinner and by the fact that the young people there didn't seem to be doing anything.

During the few times he returned home to New Jersey for weekends, she said, "I hoped and prayed he would leave (Moon) forever."

And, after he later came home for good, Mrs. Fiore said, she once overheard her son tell a friend that to make the earlier visits home he'd had to "sneak away."

Since her son's association with the Unification Church came at a time when he felt very vulnerable—which is true of most disciples, according to church critics—Mrs. Fiore said she thought it may have saved him from further trouble with the law, although she says she is now very relieved that he left.

"I just hope he never gets back into it,

that's all I can say. I'd like to see him lead a normal life, and I don't think they're normal."

Parents who brought their young children to take part in yesterday's festival apparently were not worrying about the influence Moon has been able to wield over thousands of America's young people.

But some, although they were taking advantage of the entertainment, didn't want to be associated with the Moon rally.

John and Barbara Sheehan, who had brought their 7- and 8-year-old son and daughter from Towson, Md., to the rally, said they had told their children they were not allowed to accept the cardboard hats from any of the Moonies.

They also said that if any of the Moon's disciples tried to give them literature or tell them about the Unification Church they planned to just say "excuse me" and walk away.

"I don't mean to be mean," said Mrs. Sheehan, "but I'm not interested. . . . It's just nice to know what you're up against."

Reprinted with permission of The Washington Star. © 1976 The Washington Star.

# The Washington Star

September 18, 1976

## Top Moonie: Family Vital to Godliness

*Neil Salonen, president of the Unification Church of America, head of the God Bless America Bicentennial Festival Committee sponsoring today's rally at the Washington Monument and a close associate of the Rev. Sun Myung Moon, was interviewed by Washington Star Staff Writer Gloria Berger.*

**Question:** One of the keystones of the Moon movement is the divine principle. Can you explain that?

**Salonen:** The divine principle is basically a deeper understanding of the nature of God. We believe all different religions have some partial revelation therefore they understand one aspect of God's nature. We never think in terms of which are the right religions and which are the wrong religions, we just think there are different views of an infinite cosmic being. But the problem is that since they only have a partial understanding they've elaborated it according to their own conscientiousness and that's where the conflict has come. But eternal truth will never be in conflict. For example, 2,000 years ago when Christ came, we believe he had a certain revelation, but because he spoke in parables and symbols the variety of interpretations of those parables have lead to over 400 Christian sects and denominations.

**Q:** What is Rev. Moon's role in the divine principle other than formulating it?

**A:** We believe that he is a prophet playing a role at this time similar to that of John the Baptist. It's entirely possible that if he can fulfill that mission we believe at that time God will then ordain someone to be the Messiah. We believe that that's a possible role for him but we don't believe that its already been decided.

**Q:** Do you think it's possible or probable?

**A:** Possible.

**Q:** Do you put a time limit on this?

**A:** We think it has to be decided in this century. It's very difficult to pinpoint. History is not just the result of God's will, but its relationship and the interaction of God's will and man's response because we do believe that man has free will. We're a little early in the messianic age so just like John the Baptist was thought by many Jewish

leaders at the time to be the Christ, which he denied—he didn't deny it in the beginning but ultimately he said no, someone mightier than I is coming. So we feel that within Rev. Moon's lifetime, he will make some conclusive announcement. But at this time he hasn't revealed his role because it's evolving.

**Q:** Do you think he knows?

**A:** You have to ask him. Definitely we believe he is the prophet and God's central figure. It's like the people who were a decade before Benjamin Franklin in the colonies. They were working for something but it was just too early to create what they were looking for. The people 20 years before the revolution had the same desires but all the historical forces weren't in place.

**Q:** What of the controversy about what the church does to the family? There are those who say that when children go into the church they are brainwashed and they never see their families again.

**A:** The essence of our teaching is that God exists not just in relation to the individual but for the family. So it's ironic because we strongly believe that the family is the essence of God on earth. We believe that with all our heart. On one hand we have the family as the ideal of God. On the other hand we see a tremendous collapse of the family in our society. Increased divorce, a complete loosening of the formalities of marriage and a significant rise in promiscuity and just tremendous problems that seem to be tearing the family apart. We feel the extent to which the family has declined is the extent to which we have begun to suffer other troubles in our society. So, we emphasize close families and we realize that something different has to be done. We don't enter into marriage lightly. We train ourselves—spiritually as well as physically—to enter into marriage. Therefore, I would say the basic purpose of the Unification Church is not to create just individuals who are centered upon God but families who are centered upon God.

**Q:** What about the people who complain that they are never able to see their children—that they don't know where they are?

**A:** I believe, first of all, that in most cases there was already a strain in the family relationship before they ever



joined the church. And rather than accept any responsibility for that they displace it and try to find and use the church as a scapegoat. I think that maybe in a few cases there is sincere religious objection on the part of the parents. Usually, it's not that; it's the inability to accept the choices of their adult children about how they want to spend their lives. So, in our society there is maybe a growing gap between children and their parents and very often parents try to lead a second life through their children. It's at some point that we have to consider these children to be adults and, therefore, capable of making their own commitments.

**Q:** How do you respond to the charges that the weekends that members spend with new members are brainwashing sessions—weekends of indoctrination when, for 96 hours, people are not allowed to sleep?

**A:** Even in the most successful workshops—the most I've ever heard is around 50 percent of the people going on to further study—we want to give them an in depth view of the church and it is something like a total immersion experience. It's not brainwashing. People are not physically held—they can leave at any time. I don't think we use anything other than standard educational techniques and I've never heard anybody say seriously otherwise. It's true that when you come you're devoting your whole weekend to the church. If they thought it was a three-hour seminar and there is lots of free time—well, we're not like that. But, they're free to leave anytime. Sometimes, people do. I think what happens is that people have

divided feelings. Part of them wants to pursue it and part of them doesn't, so if they follow that path, they feel the need to rationalize the pull they still feel. But, I don't think we imbedded that feeling. I think it's part of human nature.

**Q:** There have been allegations that the church is really connected with the Korean CIA, and that Rev. Moon is trying to gain political power in the United States and that is his real purpose. What do you have to say about that?

**A:** Our church has absolutely no political goals and we have no special affiliation with the Korean government or any government, including our own. It's very true that, just as we want to change the world by changing individuals and changing families, we feel the need for the spiritual foundation of every nation to be revitalized. So, we do have a ministry on Capitol Hill. They have never—at any time—lobbied a single individual on anything.

**Q:** You are the president of the Freedom Leadership Foundation and a former FLF president charges that when he was in charge the organization was really a political group lobbying for South Korea and was very active politically on Capitol Hill.

**A:** I'm familiar with his having said something like that. Well, it's not true. We definitely have a special feeling for Korea, it's the homeland of our faith. More than that, we have a very strong feeling about the spread of Communism throughout the world. We have no religious attachment to Vietnam but we

# The Washington Post

MONDAY, SEPTEMBER 20, 1976

## Moon Followers Clean Area After Monument Rally

By J. Y. Smith  
Washington Post Staff Writer

The big news from the Washington Monument grounds yesterday was that there were few signs that the area had been used Saturday for the "God Bless America" rally of Korean evangelist Sun Myung Moon.

Except for lines of portable toilets and the remnants of the red-carpeted stage, which was being dismantled, everything had been cleaned up by Moon's followers.

U.S. Park Police estimated that 50,000 people attended the entertainment, speaking and giant fireworks display, which a spokesman for Moon's Unification Church said cost "well over \$1 million" to promote and stage. The spokesman estimated the crowd at 200,000.

Whatever the numbers, a spokesman for National Capital Parks said it was the first time any group of demonstrators had followed through on a promise to clean up its own trash.

Park Police said late yesterday they were still searching for a 3-year-old boy, Jumar Terrill Edwards of Wilmington, Del. Police said the boy's mother, Angeline Edwards, reported at 10 p.m. Saturday that she had last seen him at 6:30 p.m. They said Mrs. Edwards returned to Wilmington early yesterday without the boy, who was said to be wearing a red sweater and green corduroy pants. The child was listed by police as a "missing person."

In another incident, Edward Carter, 8, of 1914 St. Lowell St., Arlington, was reported abducted on the Monument grounds late Saturday but was returned to his home about five hours later.

Police said the boy told them he just got separated from his parents in the crowd and was "taken home by a lady." The woman did not identify herself, they said.

At the local headquarters of the Rev. Moon's Unification Church at 1365 Connecticut Ave. NW, a spokesman said the church would furnish "all legal help necessary" to one of its own members who was "kidnapped" under court order Saturday and placed in the custody of his parents.

"What is frightening is that this kind of thing could have happened in America," said Michael Runyon, the church's director of public affairs in the United States. "It's more like something that would happen in Communist Russia."

Runyon was referring to the apprehension Saturday afternoon by U.S. Park Police of Carl Kent Trimble. The police placed Trimble, who is said to be 22, by park spokesmen and Runyon, in the custody of his father, John Howard Trimble.

They were executing an order signed earlier in the day by D.C. Superior Court Judge Nicholas S. Nunzio.

Nunzio's order gave Trimble the power to have his son "counseled, examined, and treated by persons including, but not limited to physicians, psychiatrists, social workers, and lay persons (and) to keep (young Trimble) in... custody, even in the event (young Trimble) wishes to leave said custody..."

The judge set a hearing for Nov. 1 and ordered the record of the proceeding sealed. He could not be reached for comment.

Runyon said Carl Trimble was one of many persons whose parents had "kidnapped" them from the Unification Church on the grounds that the church had "brainwashed" them. He said the charges were baseless and that the church would fight them in court.

Runyon said church records showed that Trimble had been the object of a similar effort to separate him from the church in California last March, but that the judge had dismissed the action. He said Trimble had been a student in California and that his parents lived in Milwaukee.

In a similar case, Wendy Helander, a Connecticut teen-ager, won a case in D.C. Superior Court in which her parents sought to gain custody of her and to remove her from the influence of the church.

On the rally as a whole, Runyon said it had been a success even though many of those attending had obviously been mere curiosity seekers. He acknowledged that these included many who took advantage of cut-rate bus transportation provided by the Unification Church from New York, Philadelphia, Pittsburgh, Baltimore and other cities.

"In any kind of evangelistic work, you attract many people who don't expect to become converts," he said. "We try to make the doors as wide open as possible, so that the people will see what our church is about themselves."

Runyon said the wide media coverage given the event would help get Moon's message out "and we're definitely happy about that."

He also said that the relative lack of incidents during the demonstration served to show that "there was a good spirit in the crowd."

Park police said there had been a total of 24 purse-snatchings during the day, but that only two formal complaints had been filed.

As for the clean-up operation, Runyon said it was, in effect, "a declaration of our principles: cleanliness is next to Godliness."

He said the clean-up would extend to resodding or reseeding any areas on the Mall that require this.

A National Capital Parks spokesman said the Unification Church had spent \$18,000 on providing portable toilets for the affair, even though the Park Service is "mandated" by law to provide such facilities for large events for which it gives permits.

He said the total cost of overtime pay for Park Police was \$75,000.

Runyon said Moon had returned to his headquarters at Tarrytown, N.Y. He said "several hundred" full-time workers in the Unification Church would remain in the Washington area to do follow-up missionary work in the wake of the demonstration.

A National Capital Parks spokesman said young Trimble had resisted his father's initial efforts to take him into custody, and that his struggles had been assisted by several other members of the Unification Church.

He said Park Police had "separated everyone," placed the Trimbles in a police cruiser, and taken them to the Park Police substation at 2nd and V Streets SW. At that point, the spokesman said, the police placed the young man in his father's custody. He said their responsibility under Judge Nunzio's court order ended there.

©1976 The Washington Post.

have really committed ourself to educational campaigns about Vietnam. We have demonstrated, we have marched—we really cried when Vietnam fell, that's the truth. I never would have said that I supported the nature or the exact way in which the U.S. committed itself. I had many personal objections. But the overall commitment, the moral obligation of the U.S. to support the freedom there was never questioned. So we didn't get involved in all the political odds and ends and small points but we repeatedly asserted the moral responsibility of the United States to oppose the Communists.

**Q:** *The Washington Monument rally has been billed as Rev. Moon's last major statement in the United States. What does that mean?*

**A:** When he came here he felt he had a certain responsibility to proclaim this message. And he said in 1972, "Whether people can receive my words or not I must give out this message," and at that time we began planning out his tour. After this rally we have no other plan for the continuation of his public ministry. He will, of course, continue to attend some affairs here—in particular we have the science conference in November here in Washington. We have no time schedule as to when he would go to any of these other activities but it is generally understood in our group that after his personal ministry is finished here he will make plans to take his crusade to other parts of the world. That will involve quite a bit of travel on his part. That is not to say that he is leaving the U.S. not to return. He's a patriotic Korean. He's not a citizen of any other country. He does not desire to be a citizen of any other country. And some day he wishes to retire in Korea. I've seen him in Korea at the lakeside and there's the difference between being at home and being someplace where you're fulfilling a responsibility.

**Q:** *What about his beautiful estate at Tarrytown. Hasn't that become home?*

**A:** Tarrytown is a very beautiful place of about 400 acres, quite a bit of it undeveloped. These estates are owned by the church. But Tarrytown is not his hometown, they're not his people. I think he'd like to go back to Korea.

Reprinted with permission of The Washington Star. © 1976 The Washington Star.

## Moon's Farewell to U.S.

By LINDSAY MILLER

The Rev. Sun Myung Moon says he is making his "last scheduled public appearance in America" tonight at the Washington Monument, after which he plans to take his message to Europe.

That doesn't mean, however, that Moon's bitterly controversial Unification Church will disappear from the American scene.

"No way," said spokeswoman Susan Reinbold. "There's lots more we have to do here."

Among the new projects that "Father"—the followers' name for Moon—wants, are:

—A daily English-language newspaper featuring "everything from world politics to the comics" to be published in New York City starting next year. Moon's followers already publish a daily in Tokyo, the Sekai Nippo, and they say they'll start one in London next year.

—A "liberal arts university" to open at the Moon-owned New Yorker Hotel here or in Westchester County sometime in 1977.

—A resident dance troupe and possibly an opera company to perform at the Manhattan Center, the eight-story meeting hall on 34th Street which Unification recently bought for "more than

\$2 million."

—An increased sales drive for the Il Hwa brand of ginseng tea, which Moon followers import from a Moon-owned company in South Korea. Moon reportedly wants to diversify his line of ginseng products to include ginseng cola, ginseng soap and ginseng face cream.

Another ongoing activity, the spokeswoman said, will be what she called "our Capitol Hill ministry."

Critics have called this "ministry"—which includes sending attractive young women to make courtesy calls on Senators and Congressmen—a form of lobbying to help maintain U.S. aid for the military dictatorship in South Korea.

The Moonies deny this, and say their motives are purely religious, not political. Yet anticommunism is an essential part of their faith.

Communism, Moon says, is what Satan is doing to try to take over the world for himself. And so the non-communist nations, especially South Korea and the U.S., must be God's agents in the struggle against evil, he maintains.

In fact, according to Moon, God has sent a new Messiah, a Korean, to help

lead the final battle against evil. Moon never says exactly that he is the one, but he never denies it either.

According to Moon: The lineup at Panmunjon, (the border between North and South Korea) is like the lineup between the heavenly world and the satanic world. We must have a showdown in Korea... America will decide the world's destiny.

### The Same Theme

This is the theme which Moon preached (in Korean) at the abortive God Bless America Bicentennial Rally at Yankee Stadium on June 1. And he will probably make the same point tonight at the Washington Monument.

There the Moonies hope to regain some of the face they lost in June when only half the 54,000 seats at Yankee Stadium were filled. Tonight they are predicting a turnout of 100,000.

The cost, the Moonies say, will be "a little more" than the \$1 million they reportedly spent on the event here.

They have hired New York advertising consultant Stephan Baker—the man who first said, "Let your fingers do the walking" and "You have a friend at Chase Manhattan"—to design fullpage newspaper ads. They've also had nightly

spots on prime-time radio and TV.

### Covered With Posters

As at past rallies, they have covered the city involved with posters and imported American and foreign Moonies to buttonhole every passerby to "Meet me at the Monument."

National Park Service Police estimate that as many as 80,000 people may be attracted not just by Moon, but the "World's Greatest International Fireworks Display," which he has promised as a grand finale.

One reason to have the fireworks at the end, cynics have pointed out, is to keep people from walking out in the middle of Moon's remarks, as many have in the past.

As for protesters, the rally will have a diverse group. Yuppies have reportedly been passing out marijuana in Washington this week, along with leaflets that say, "Let's Smoke Out Moon."

Several fundamentalist groups who consider Moon an "anti-Christ" plan to pass out religious tracts.

Last night 125 parents who have children in various religious groups, gathered at the Lincoln Memorial for a pray-in.

Reprinted by Permission of the New York Post. ©1976, New York Post Corporation.

# DAILY NEWS

NEW YORK'S PICTURE NEWSPAPER®

New York, N.Y. 10017, Sunday, September 19, 1976

## It's a Half-Moon Turnout for His Final U.S. Rally

Washington (UPI)—The Rev. Sun Myung Moon, self-styled Korean prophet of his Unification Church, climaxed his United States "crusade" yesterday with a "God Bless America" rally on the Washington Monument grounds that drew a smaller crowd than advertised.

Park police estimated the crowd for the six-hour rally at about 50,000 persons, half of what sponsors predicted.

About 3,000 persons took part in an anti-Moon rally on the nearby mall that was promoted as a demonstration to "Smoke out Rev. Moon" with free marijuana. Park police arrested three protesters on charges of demonstrating outside the designated area.

Many of the 56-year-old evangelist's

followers, known as "Moonies," arrived in Washington weeks ahead of the rally—selling carnations on sidewalks and in restaurants to raise funds for the church.

About 100 persons held a prayer vigil Friday night at the Lincoln Memorial to protest Moon and various "cult religions."

"After this rally, we have no other plan for the continuation of his public ministry," Neil A. Salonen, president of the Unification Church of America, said of Moon's appearance last night.

The festival was planned to be the culmination of Moon's ministry in the United States. The church has announced that its leader will move to Europe soon.

Copyright 1976 New York News Inc. Reprinted by permission.



## Sun Myung Moon Ends Ministry in the U.S. With Anti-Communist Speech in Capital

Special to The New York Times

WASHINGTON, Sept. 19—The Rev. Sun Myung Moon ended his four-year ministry to the United States at a mass rally here yesterday, leaving behind a highly publicized but much criticized movement that must face, among other things, the questions of Congressional investigators.

About 50,000 persons—about half as many as organizers had predicted would turn out—showed up at the Washington Monument for a "God Bless America" rally organized by Mr. Moon's Unification Church. Most seemed to be there for the music and the fireworks display—billed by the 56-year-old evangelist's followers as "the world's greatest international fireworks."

But those who listened to Mr. Moon's address heard him make explicit the fundamental purpose of his movement—a purpose that appears to be political as much as it is religious.

### 'A Time for Awakening'

"This is a time for awakening," Mr. Moon told the crowd through his interpreter, Col. Bo Hi Pak, a former military attaché at the South Korean Embassy.

"America must accept her global responsibility. Armed with Godism, she must free the Communist world, and at last, build the Kingdom of God on earth."

The three nations that Mr. Moon declares are at the heart of his global design are Israel, the bearer of the Old Testament tradition; the United States, the current bearer of the New Testament; and Korea, the home of the Unification Church.

To critics of the church, this argument sounds like a convenient rationale for American support for the South Korean Government of President Park Chung Hee. The critics contend that the Unification Church is laying the groundwork for American involvement in a war against North Korea.

For Mr. Moon's followers, however, his anti-Communist stand has nothing to do with politics. "Communism is an ideology which opposes God," said one young follower from Ohio. "Opposing Communism is not political, it's religious."

### Self-Defense Urged

"Sometimes, if you turn the other cheek you get smashed," said Susan Reinbold, a media coordinator for the

church. "I think America and the democratic world should defend itself."

A House subcommittee investigating activities of the Korean Central Intelligence Agency in the United States is interested in Mr. Moon's close ties with President Park's Government.

As he was making final plans for yesterday's rally, Neil A. Salonen, president of the Unification Church, was being sought by investigators from a subcommittee of the House International Relations Committee.

The subcommittee's staff consultant, Robert B. Boettcher, tried to present Mr. Salonen with a subpoena to appear before the panel to answer charges by Jai Hyon Lee, who was chief cultural and information attaché at the Korean Embassy before he resigned in 1973.

Among Mr. Lee's allegations was a charge that Mr. Moon's translator, Colonel Pak, had access to the embassy's secret cable channel to Seoul, the capital of South Korea.

### Voluntary Appearance Planned

Mr. Salonen evaded service of the subpoena, but agreed to make a voluntary appearance before the committee in his capacity as president of the Freedom

Leadership Foundation, but not as president of the church.

Mr. Moon's followers insist that the church and the foundation are separate, despite what they call the "coincidence" of leadership.

A number of parents have charged that the movement has "brainwashed" their children and separated them from their homes. Parents protesting these alleged tactics were prominent at the rally.

The Unification Church has replied to these charges with an advertising campaign and court suits against parents who the church contends tried to "kidnap" their children.

The advertising campaign—partly orchestrated by Steven Baker, who put together the "let your fingers do the walking" series for the telephone Yellow Pages—included regular spot commercials and a series of 11 full-page and two-page advertisements in the Washington newspapers.

In all, the movement spent about \$1 million on the rally—roughly \$20 for every person who attended.

©1976 by The New York Times Company.  
Reprinted by permission.

# The Washington Star

September 19, 1976

## Day of Anguish for a Mother in Search of a Moonstruck Son

By Mary Margaret Green  
Washington Star Staff Writer

The first indication she had that her son was changing, the woman said, was that "he started talking about God all the time—every breath, God.

"That's how we really knew. He got this—smile—on his face. We knew something was wrong, but we couldn't figure it out."

The woman watched and waited for her son, in his mid-20s and therefore deserving of some parental detachment, to open up to her on one of his visits home from graduate school.

Because he had always been more inclined than any of her other children to seek parental help—"moral support and financial help"—she was convinced that he would confide in her before long.

Instead, he telephoned one night to say that he had dropped out of graduate school, where he had a good record, and was going to a religious seminar conducted by the Unification Church.

"That didn't mean a thing to me," the woman said. "When I tried to tell my husband what he had said, I couldn't remember the name. I kept calling it something else."

**NOW, HOWEVER,** the Unification Church led by the Rev. Sun Myung Moon has great, and fearful, meaning for her, her husband and her other adult children. To her, it is an insidious operation that has "stolen" her son, taken over his mind and come close to destroying what she once thought was a good family relationship.

She is terrified, confused and so distracted that she cannot bear to stay in one place for any length of time. When not busy at her full-time job, she said, "I can't shop; I can't clean the house; I just can't concentrate."

In an effort to keep her mind occupied, she said, she has overextended herself to such a degree that recently "I almost collapsed." If she occasionally loses the thread of a conversation, she will press her hands to her head and say, "My mind is a mass of confusion" though her comments are forceful, perceptive and not at all jumbled.

She came here in time for yesterday's rally at the Washington Monument as part of a continuing attempt to maintain contact with her son and agreed to an interview only in the hopes that she could forewarn people about the church and what she thinks it does to its followers and their families.

**FEARFUL OF** doing anything that would further alienate her son, who "reads everything that is written about the church" and "blows up" at the slightest hint of criticism toward it or Moon, she asked the reporter not to meet her inside the Statler Hilton Hotel where she was staying.

Many other "Moonie" families were headquartered at the Hilton, she explained at a restaurant chosen for its light daytime traffic, "and I was just afraid someone might overhear us." She asked that her name, hometown and any details personal enough to convince her son that she was the subject of the interview be omitted.

Her experiences match those of other parents so closely, she said, that a general outline would show what many had suffered without jeopardizing what tenuous hope she has of "rescuing" her son.

"Maybe people who don't know this movement would say, 'Oh, they won't control your mind,'" she said as she began to explain what frightens her about a church that has influenced her son to stop smoking and drinking, to dress conservatively and adopt changes in his lifestyle that she might otherwise applaud.

"But I know they're controlling our son's mind. His eyes have gotten that look. Not all of them have it, but he sure does. If you've ever seen it, you know what I'm talking about."

**ONE MOTHER** described it as a "thousand-mile stare," she said. "The eyes don't match the smile."

The "look" started to take over her son's face, she said, shortly after he began his constant references to God. Before long, he moved all his belongings out of his parents' home, quit school and signed everything even his bank account and car, over to the church.

When she questioned him "he let me know they were his to do with as he pleased," she recalled. Now, if she asks about his material well-being, she said, he berates her for not being able to "put God first."

"'You have to love God more than you love me,'" she said he tells her, but she persists in asking about his welfare "to let him know I worry about him."

Moon followers "got to" her son at a time when he was particularly vulnerable, she said. Always slightly more "gullible" than her other children, he was upset about his social life, feeling guilty about occasional overdrinking and apparently "searching" for something

in books about psychology and a brief interest in transcendental meditation.

**SHE ALWAYS HAD** a "hang-up about religion," she said but she was conscientious about taking her children to church, Sunday school and "every single" church activity. "But it's not the same" as sharing a deeply held personal belief with your family, she said in an effort to find possible explanations for the attraction Moon has for her son.

"You can look back at many mistakes. I'm overblaming myself."

After her son joined the church, she said, she had to rely on his calling her because she didn't know how to reach him. Visits were impossible to arrange.

When she looks back on some early conversations, she alternately regrets her outspoken skepticism and wishes she had been harsher. "I shouldn't have said anything. Well, I should have said more, but I didn't know anything," she said in reviewing one talk.

This son always seemed to rely on his parents for guidance, emotional support and even financial help more than the others, she said. "Now, all of a sudden . . . we're taboo. Well, we can't accept it because it's wrong."

The church, she agreed, "really stresses" the need for strong family life, but at the same time that it appears to woo parents and invites their participation it sets up obstacles to any unsupervised parent-child contact.

**WITHIN WEEKS** after her son announced his church affiliation, she said, she and her husband received an invitation to a "parents night" when supposedly all their questions would be answered. Her husband didn't want her to go because he was "terrified" that "I'd get so involved in trying to get my son out that I would join. He was afraid he would lose two of us."

She went, but was very dissatisfied with the results. The people on stage to answer questions, she said, had a solid, respectable, middle class air—"like older matrons in the Presbyterian Church"—that contrasted with her feeling that they were involved in a conspiracy to separate her from her son.

"All we could say is that we were afraid we were losing our son," she recalled. "They didn't seem to know what we were talking about. They just laughed (as if to ask) 'why, what have you done?'"

Earlier this year, her family made an attempt to "de-program" the son by luring him home with some church com-

# The Washington Star

September 19, 1976



panions and convincing him to say to talk to former Moon followers who now work full time at trying to convince others that the movement is harmful.

"Just when we thought we had him," she said, he saw a chance to "escape" and fled in a family car.

**DESPITE AN** open antagonism shared by herself, her husband and a second son as determined as they are to "get his brother back" she said, the church sent the family an invitation to the monument rally, complete with an offer to arrange hotel reservations, and a schedule of festival events which included entertainment for families at the hotel.

"They send you an invitation, then you can't see your children," she said bitterly. She expected to see her son, but only by making herself available on the monument grounds for him to approach her within clear view of other Moonies. "If we're really good, we can

see him for a few minutes," she said sarcastically.

"They're not free to come and go," she insisted. "We've met some parents who think their children are better off (than if they were involved in drugs or alcohol). Well, they're not, because they're really into something much deeper. He tells us we're not his 'true parents' anymore, which just tears me apart."

His "true parents," the son explains, are Moon and his wife.

"I really tear into him," the woman said of telephone conversations—all initiated by the son since she doesn't know how to locate him.

"I don't mean to, but you can't help it. You get on the phone and think of all of the nice things you're going to say," but the conversation never works out as you hoped "because there's another person on the other end of the line and you can never plan what they're going to say.

"I said a lot of things the last time that I shouldn't have said—I guess. You really don't know what is right to say.

"I feel I shouldn't say anything (antagonistic), then I think, well, you've got to get in your punches, too. Maybe that makes them think a bit. I don't know."

**SHE FEELS** defenseless, she said, because of the innocent appearance of the Moon followers. "How can you attack his morals, the good life he's living?" she asked, at the same time repeating her assertion that the church "has done nothing good for our son" and "I know they have taken over his mind."

"All we can do is let him know we love him, that he can call us any time. We tell him that we know he loves God and we do too, but that we don't like Moon and the movement."

Reprinted with permission of The Washington Star. © 1976 The Washington Star.



# World Student Times

The Collegiate Association for the Research of Principles

September 1976





# World Student Times

The Collegiate Association for the Research of Principles

September 1976

## A joyous festival holds a warning for America

The Korean evangelist Rev. Sun Myung Moon has taken his God Bless America crusade to Washington, D.C., where an all-day festival will be held on the Washington Monument plaza September 18.

Over 100,000 people are expected to converge on the Monument grounds, the traditional center of the city's patriotic observances. Many of the people who will take part in the festival will come in buses supplied by the God Bless America Committee, sponsors of the festival, from New York, Philadelphia, Baltimore, and other cities.

Entertainment from all over the world, including a brass band, a folk-rock ensemble, a black gospel singing group, The Korean Folk Ballet and the New Hope Singers International will dominate most of the program. The format will be similar to the much-heralded God Bless America Festival that Rev. Moon officiated in New York City. The climax, however, will be what the God Bless America Committee bills as "the world's greatest international fireworks," an extravaganza which is said to top the government's own impressive display of fireworks that are sponsored at the same site every July 4. The fireworks are donated by the international membership of the Unification Church.

This profuse amount of entertainment, however, will be overshadowed by a half-hour segment of the program in which Rev. Moon is expected to devote most of his speech to what he feels is God's desire for America, both as a Christian nation and in relationship to the Communist challenge.

Building unity under God is a key phrase in defining the long-term goal of the God Bless America Festival. In a recent press conference, Neil A. Salonen, president of the God Bless America Committee, said, "The prosperity of this country is a direct result of God's blessing. We believe that the extent to which America has lost faith in God is the extent to which she has also lost God's blessing. Therefore, the way to renew our hope, our prosperity, and our vision is to renew our relationship with God. The core of the problems within our nation and of the problems we are having around the world are due to the fact that America is losing her relationship with God."

The festival is also significant because it will call America to repentance for its failure to completely realize its ideals. Rev. Moon considers America to be a "microcosm of the world" which can

potentially become a model for the ideal world because of its unique blending of races and cultures. Even with this dream at the core of the American ideal, however, racism and prejudice exists as one of the America's chief sins. "The time has come that we must repent," Rev. Moon has said. "We must fear the wrath of God... In the sight of God, there is no black, there is no white, there is no yellow. We must look at the human race as God sees it."

America's only hope, according to the Korean evangelist, who has toured the country extensively and has given speeches in almost every state, is to "return to the true founding spirit of the nation, to the ideals which her ancestors sought to establish with sweat and blood." Most importantly, Rev. Moon adds, America must form a partnership with God. "With God, you can preserve your dignity and the leadership of the world. If you allow God to leave America, however, this nation will decline; it will be subjugated by Satanic hands. When this happens, the future of America will be dismal, tragic. America will become a living hell." To Rev. Moon and his followers, the decline of America is well under way, and the Washington Monument program comes at a time when America has reached a state of emergency.

The growing power and influence of the Communist movement is an increasing concern of the 56-year old religious leader, who through the three years that he spent in a Communist prison camp in North Korea and the encounters that he has had with Communist leaders and organizers has intimate knowledge of the strengths, pitfalls, and fallacies of Marxist government. In his most recent public speeches and statements, he has devoted increasing amounts of energy to urging America to cease its moral and spiritual decline and to take a strong stand against Communism. In a statement entitled "A Warning to America," which was printed in the Washington Star on July 3 and was distributed during Bicentennial observances in several cities, Rev. Moon attacked Communist-inspired demonstrations which he called "a blatant attempt to use the Bicentennial to undermine America's true heritage." He denied, however, that he was trying to "rekindle the McCarthyism and 'red-baiting' of the 1950's." "I am trying to alert America to a very real danger," he stated, "and to warn you that unless America turns to God, she will lose her God-given freedoms to the tyranny of Communism."

He specifically mentioned the People's Bicentennial Commission, the Communist counterpart of the government's American Revolution Bicentennial Commission, and the "July 4 Coalition," which included groups such as the Weather Underground. Both organ-

izations sponsored their own Bicentennial demonstrations on July 4, and, although the turnouts to these demonstrations was disappointing to their organizers, their activities were favorably reported by the press and highly regarded by many community leaders. Rev. Moon charged that these groups contribute to racial antagonisms, saying that their tendency to encourage racial separatism is "a Communist strategy to weaken and destroy America."

Ever since Rev. Moon began his ministry in America, he has been urging the United States to take a strong stand against Communist aggression and liberate those people enslaved under Marxist governments. Opponents accuse Rev. Moon of meddling in political affairs that he, as a religious leader, should presumably have no part in, but Rev. Moon's movement does not treat Communism as a political system but as a pseudo-religion, or as one statement by Rev. Moon put it, "the true anti-Christ of this age." From his point of view, the church should get involved, and in fact the church should take primary responsibility to present the ideology that will ultimately lead man toward God's ideal and away from Communism.

To do this, the Korean evangelist insists, the Christian church "must liberate herself from sectarianism." The new ideology needed to override the influence of Marxist-Leninist thought and other materialistically-based philosophies "must incorporate Oriental philosophy, uniting the cultures of the East and the West... The Unification Church movement (the non-denominational religious group which Rev. Moon founded in Korea in 1954) has been created by God to fulfill that mission." Rev. Moon hopes to make his movement, particularly through the upcoming festival, the spearhead of a new ecumenical movement.

Rev. Moon is considered by many to be a modern-day prophet. He has referred to himself on occasion as a "spiritual doctor" charged with the responsibility of curing the spiritual ills of this nation. He says that God called him away from his native South Korea to be a prophetic voice to the American people and to make America "God's champion." In less than four years, Rev. Moon has mounted several evangelical crusades across America and has built an impressive network of spiritual, educational, and cultural programs which use his theology, the *Divine Principle*, (a "spiritual revelation" that Rev. Moon began to teach after several years of prayer and study which provides a clear explanation of major points in the Bible, answers basic philosophical questions, and shows the relationship between Christianity and Oriental philosophy) to attack a variety of spiritual and social problems.

The Bicentennial God Bless America

Committee is the latest in a string of programs that Rev. Moon has established. Much of the committee's energy has gone into its two festivals, but it has also been busy with many different community programs. Most recently, for example, members of the GBA committee in the Washington, D.C. area have been working with children and community leaders, sponsoring clean-up campaigns, block parties, and outings. The volunteers who coordinate these programs include students from area universities. In both inner city and suburban areas, the GBA committee uses its musical groups to provide free concerts and to give young people exposure to America's true heritage.

Spiritual education and leadership training programs are also sponsored in conjunction with opportunities for people who are interested in Rev. Moon's theology to study it more deeply.

The Korean evangelist's message should have wide appeal at a time when America's problems, and the commercialization of the Bicentennial itself, has dampened the enthusiasm of many Americans toward their country's 200th birthday. It is also hoped that the impact of the festival and Rev. Moon's message will become major points of discussion in the midst of the presidential campaign and the charting of America's future course as a nation. Already Rev. Moon is well-known himself, but the controversy and rumors which surround him as a person have overshadowed his actual message and the fundamental purpose of his ministry. He hopes that this time people will stop and listen to what he has to say. "It is not important whether I am persecuted or not," Rev. Moon explained at his last speech. "I am only concerned with the will of God and the mission God gave me. I am concerned that your rejection of me could result in the rejection of God. I am concerned that without knowing the situation clearly, you may be found opposing God's will."

If Rev. Moon accomplishes his goal of stimulating a new hope, pride, and sense of direction in America, he will accomplish something that all of the rest of the Bicentennial sound and fury has failed to do. Even critics of the religious leader concede that he has been able to stimulate more enthusiasm and positivity among young people than any other religious, social, or political leader. Consequently thousands of Americans—including people who are not active followers of his movement—are now saying that Rev. Moon is the "last hope" for America which is beginning to show signs of death. If this is true, then September 18, 1976 will be a very crucial date, and the crowd that is expected to gather at the Washington Monument will be participants in an important historical event.



THE LONDON

The truth will set man free

# RISING TIDE

Thursday 23rd September, 1976

## 200,000 People Attend Washington Monument Rally

'RISING TIDE' EDITOR, Michael Marshall, has just returned from a three-week visit to the United States. Because of the visit, publication of this issue has been delayed one week. He last visited the U.S.A. seven years ago. In future issues he will be contributing several articles on his impressions then and now, and the changes that have taken place. He went to feel the pulse of American in her Bicentennial and presidential election year. What he found in Washington was that everyone was talking about Reverend Sun Myung Moon, and his 'God Bless America' Festival. His report on it and the surrounding controversy follows below.

As dusk settled over the green heart of Washington, D.C., with its white buildings and monuments and tidily arranged avenues, thousands of balloons rose into the air. As they rose, higher and higher, drifting out across the Washington Monument, and further towards Capitol Hill, twin searchlights played across them, creating a dramatic rainbow effect.

Then a loud bang and an aerial starburst announced the start of what was billed as the 'world's greatest international fireworks'. The sky was filled for 34 minutes non-stop with a dazzling variety of colours and patterns to suggest the different continents of the earth, culminating in a moving 'God Bless America' display.

At last the sky is left dark once more, quiet reigns and the orderly crowd disperses. Among the people of Washington, some chatter excitedly, others heave a sigh of relief. The 'God Bless America Festival' is over at last! And somehow Washington will not be quite the same again.

I have just returned from the American capital which has been in the grip of what some of its citizens describe as 'Moon madness'. This year, being the Bicentennial, Washington has enjoyed two July 4th celebrations. The second, billed as the 'God Bless America' Festival, was held on 18th September.

And that is why some Washingtonians are relieved it is all over. For three weeks there has been no escape. Everywhere they turn they have been exhorted 'Meet Us at the Monument, 18th September'. In the newspapers, on T.V., on the radio, by posters in the streets. One of Reverend Moon's bright, friendly, followers perhaps talked to them in the street, or knocked on their door at home.

'This is the most dangerous movement going. They're even coming round the doors now. And they all look such nice clean-cut kids. I think it must be

Communist.' This was one lady's reaction to the visitor at her door.

In his three years, speaking across America, Reverend Moon, the Korean evangelist and founder of the Unification Church and One World Crusade, has attracted controversy. He has never sought it, but it has followed him relentlessly. He has become something of a phenomenon, with his dedicated, clean-living disciples.

For you name it, and Reverend Moon has been accused of it. He is a Communist; he is a fanatical anti-Communist. His group holds sexual orgies; he promotes a strict and puritanical morality. His followers are underfed and deprived of sleep; he is trying to raise an international army. Someone pointed out that starved, tired armies do not win many battles.

To observe the fuss as a visitor from abroad was instructive. Everything stood out more clearly. One thing about Reverend Moon is that when he holds a rally, everybody knows about it. And somehow he seems to bring people out in their true colours.

The press, and the so-called 'responsible' press in particular have been put on the spot. They have reacted with gay abandon, the main thing they have abandoned being any semblance of reality. The 'New York Times' in the past, and, while I was there the 'Washington Post' and 'Washington Star' were the most outstanding offenders.

Occasionally there is an objective and inquiring article. Now and again the viewpoint of the members of Reverend Moon's church, or those favourably disposed to it are reported. But this is rare. For the most part a torrent of innuendo has been printed which anyone with a pair of eyes and a natural curiosity can quickly ascertain to be untrue.

The press freely allege that members of the Unification Church are brainwashed and even kidnapped away from their parents. However, it is groups opposed to Reverend Moon's work who have kidnapped nearly 100 of his followers in two years. People have been beaten, rubbed down with ice cubes, subjected to three days of continuous verbal battering by relays of interrogators. All this is considered 'O.K.' since the victims are being saved from 'brainwashing'. The groups reckon this is a legitimate expression of parental concern for 'children' almost all in their twenties.

These things the press does not report. 'Thousands' of parents are reputed to be concerned about their offspring in the



Unification Church. At a rally in New York last June, one hundred, no more, appeared to picket the event. Inside 700 parents participated and proclaimed their support of their young people's involvement with Reverend Moon. They went unmentioned.

At the Washington Festival there were three or four protest groups. They were swallowed up in the fringes of a huge gathering. They made no impact on the proceedings at all but received considerable coverage in the Washington papers.

The American legal process moves, if that is possible, even more slowly than the English. But the two cases related to the Reverend Moon controversy that have reached a decision in court are illuminating. In one, a Superior Court Judge in Washington ruled that the Unification Church uses methods of evangelisation and instruction that are different in essentials from any other church. No brainwashing in other words. In a more recent case, a girl was awarded a considerable amount of damages for her ill-treatment at the hands of 'deprogrammers'. These decisions too, the press generally keep quiet about.

I am also afraid that there are no grounds for saying 'Ah, but that is American journalism for you. No standards.' The few reports in British papers, from their American correspondents, merely retail the rumours that abound in the American press.

The 'Daily Telegraph' excelled itself in this respect. In a report with several errors, Ian Ball, their correspondent, even got the day of the rally wrong. Either he is a total incompetent, or he did not bother attending Reverend Moon's rally, but simply reported what

he read in the Washington papers and added a few errors of his own. Discoveries such as this lead you to wonder about the basis of everything you read in the newspapers.

Reverend Moon's assistants capitalized on all of this rumour-mongering by running an advertising campaign with the theme: 'Don't let others decide for you. Make up your own mind. Meet us at the Monument'. Upwards of 200,000 people, many of them black, did just that. Some estimates put the figure as high as 300,000. In any case, photographs from the stage showed a bigger crowd than had gathered for the Woodstock Pop Festival of recent years.

Many family groups came. They made a peaceful crowd who enjoyed an afternoon of music, song and dance, before Reverend Moon delivered a powerful message, and the fireworks concluded the day.

Some had come for the entertainment. But many came to hear what it was that excited such extreme controversy. To many black people it was a recommendation if the establishment press is against you. 'Why is there so much fuss about Reverend Moon?' they ask. 'Why are the attacks on him so different from the facts?' 'What attracts such dedication in his followers?' The people who came were looking for the answers.

In the end, perhaps, it is Reverend Moon's message that has drawn the attacks. It is blunt and uncompromising, concerning the position of America and God today. One black friend told me: 'You can't come to America and tell her what's wrong with her without some people getting upset. Particularly if you're not white.'

## Message at the Monument

The message delivered at the Washington Monument rally, on 18th September, was the culmination of a three-year period of incessant activity by the Korean evangelist, Reverend Sun Myung Moon. During that time, he has spoken in every state of the Union, and organized a vigorous moral and spiritual Crusade which has attracted many young Americans.

Even his opponents have had to admit the character and dedication of the young Crusaders. Reverend Moon came to America with a sense of mission. He has said that God gave him a message to speak to America. He has certainly never been diverted from his course, opposition or not.

In one of his first speeches, nearly three years ago, in Washington, he declared his concern.

*'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 World Trade Centre—and I asked myself, "Does God dwell in those buildings?"'*

New York, city of bankruptcy, of locks, bolts and attack dogs, city where there is a level of dirt on the sidewalk,

where the police have to decide which serious crime they will give priority to, in their investigations. The questions needed asking.

He continued: *'America is becoming more and more a nation without God. It is a nation of crime. This beautiful land is now crumbling.'*

*'There was a time when prayer was America's daily diet. Today you hear prayers in American schools no longer.'*

*'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.'*

*'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... Somebody must begin and begin now. We must have our churches filled with fiery faith; we must create a new society, a new spiritual nation where God can dwell.'*

Those words set the theme of Reverend Moon's preaching in America since then, and the aim of the work he has initiated there.

He has preached continually that the United States was raised up and blessed by God, and has a mission to serve the world, helping poor nations and defending truth and freedom.

She has faced three great struggles in her history. At the start of her first century there was the struggle for independence from the British. The faith in God of George Washington, leading his army through great extremities, prevailed, and America became a free nation.

At the start of her second century, America faced the Civil War, to resolve the question whether she could truly be 'One Nation Under God', in which all men were free and equal, regardless of race or nationality.

Now, at the start of her third century, Reverend Moon has been saying, America faces her third crisis. This is internal and spiritual and must be resolved if America is to fulfill her God-given role.

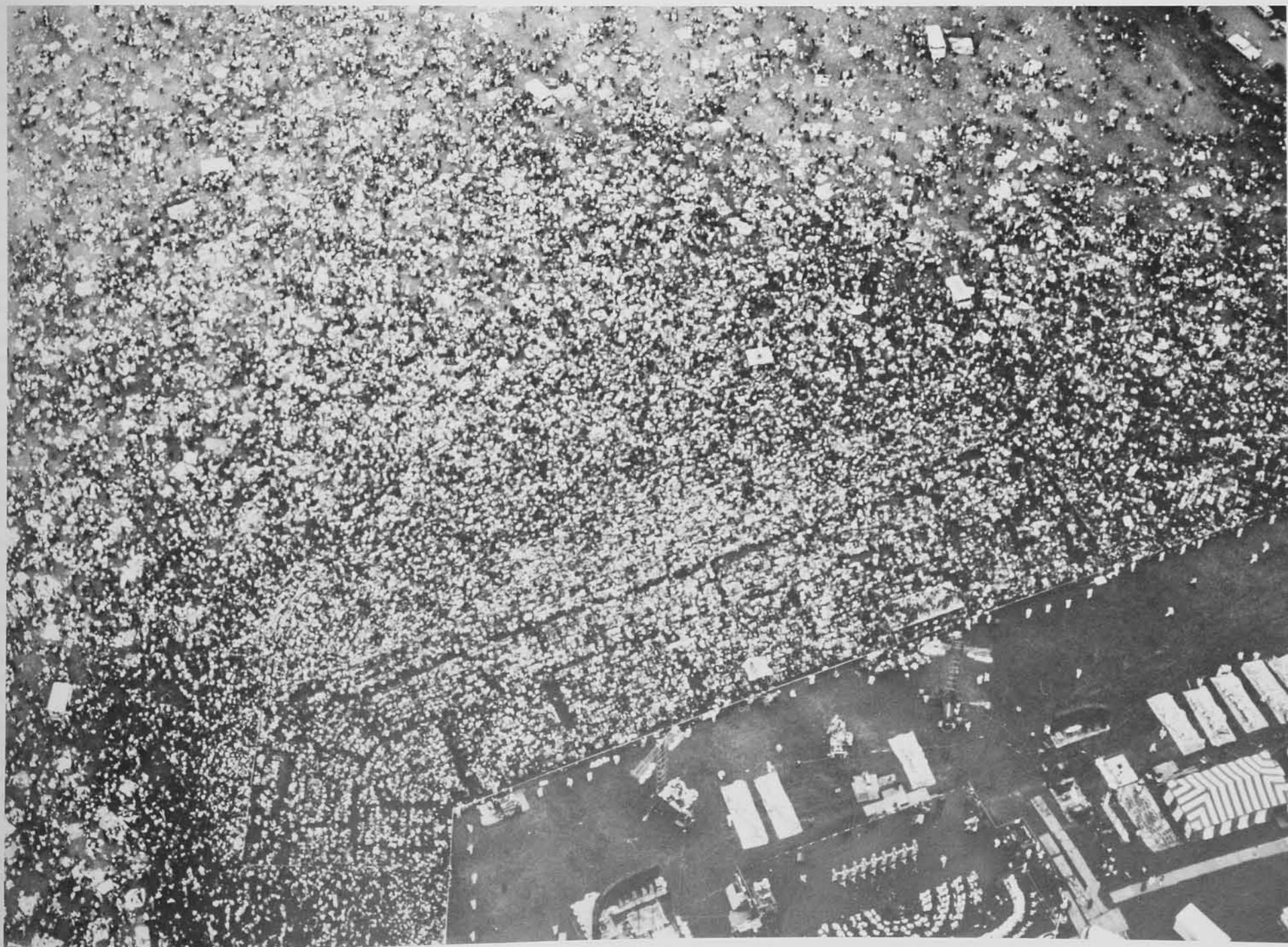
It was on this theme that Reverend Moon spoke at the Washington rally. He proclaimed: *'Today, America and Christianity together must take up the sacred task of the world restoration. America must unite the cultures of the West, the East as well as the Middle East, and create one great unified culture, ultimately fulfilling the mission of establishing the Kingdom of God on Earth.'*

*'"One World Under God"',* he continued, *'is the eternal, unchanging and absolute desire of God. This goal will be realized; yet, in order to accomplish*

*this goal, the unity of religions is the first and essential task. When all men accept one God as Father, accept one "Godism", an absolutely God-centred way of life, then the dwelling of God will be with men. It will only be a matter of time to see the Kingdom of God here on earth.*

*'The United States of America, transcending race and nationality, is already a model of the unified world. She must realize that the abundant blessings which God has been pouring on this land, are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise her responsibility as a world leader and the chosen nation of God.'*

*'Ladies and gentlemen, at this crossroads of human history, we must listen to the calling of God. God prepared America for 200 years. This is the time for awakening. America must accept her global responsibility. Armed with "Godism", she must free the Communist world, and at last build the Kingdom of God here on earth. God has chosen America as the flag-bearer. America must rise up. Today. Tomorrow may be too late.'*



**Auflage: 120.000**

In Zusammen-  
arbeit mit:  
IOWC  
International  
One World Crusade  
ICF  
International  
Cultural Foundation  
CARP  
Collegiate  
Association for the  
Research of Principles

Vertriebskennzeichen: **1 Y 22180 E**

# Eine Welt



„... die neue Hoffnung  
für das Christentum“

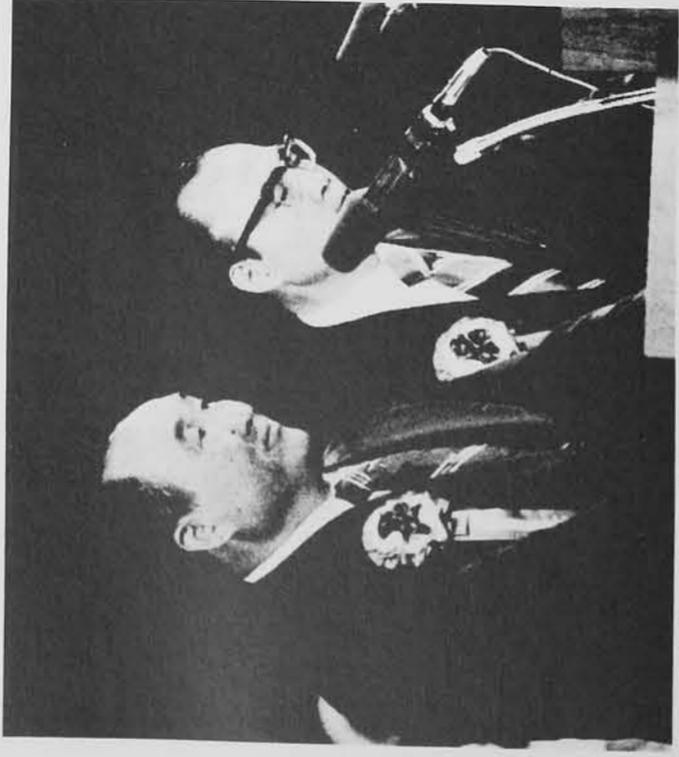
ZEITUNG DER VEREINIGUNGSKIRCHE IN DEUTSCHLAND

Oktober 1976

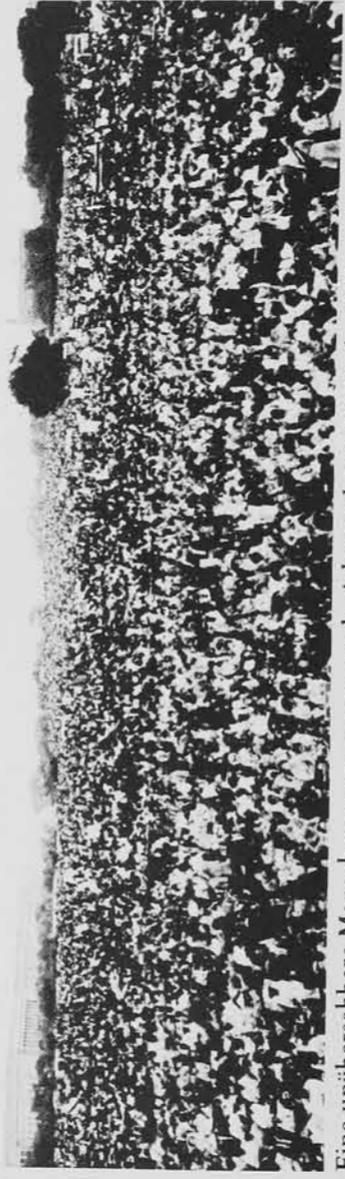
UNIFICATION CHURCH INTERNATIONAL

3. Jahrgang – Nummer 9/10

## Marktwirtschaft kontra Marxwirtschaft SEITE 3



Reverend San Myung Mun



Eine unübersehbare Menschenmenge versammelt sich um das patriotische Mahnmahl.

*Außergewöhnliches Festival zum 200. Geburtstag der USA*

### 300.000 treffen sich am „Washington Monument“

REVEREND SAN MYUNG MUN SETZT DEUTLICHE ZEICHEN DER HOFFNUNG UND MAHNUNG

### Rev. San Myung Mun in Amerika

Gemeinsam mit Rev. Mun wissen viele Bürger der USA, daß der Zerfall ihrer Nation bereits weit fortgeschritten ist. Das Washington-Monument-Programm kam also zu einer Zeit, in der Amerika ein gefährliches, aber auch entscheidendes Stadium erreicht hat.

In weniger als vier Jahren hat Rev. Mun einige Evangelisationskampagnen quer durch die USA unternommen und auf der Grundlage der Vereinigungstheologie ein beeindruckendes Netz geistiger, schulischer und kultureller Zentren errichtet. Das „Bicentennial God Bless America Committee“ wurde aus Anlaß des 200. Geburtstages der USA gegründet und ist das letzte in einer Kette von Programmen, die Amerikas „Partnerschaft zu Gott“ (Rev. Mun) wiederherstellen sollen. Der größte Teil der Energien des Komitees wurde dabei in zwei Festivals („Yankee-Stadium“ und „Washington Monument“) investiert, hat sich aber auch für die Durchführung

Die Gegner Rev. Muns beschuldigen ihn wegen seines Antikommunismus der Einmischung in politische Affären, in die er sich als religiöser Führer nicht einzumischen hätte. Seine Bewegung bekämpft jedoch den Kommunismus nicht als politisches, sondern als pseudo-religiöses System oder, wie eine Stellungnahme Rev. Muns dazu lautet, als den „wahren Antichristen unseres Zeitalters“.

Angesichts des zunehmenden Versagens des Weltkirchenrates, ist es Rev. Muns Hoffnung, seine Bewegung auch zur Speerspitze einer weltweiten ökumenischen Bewegung zu machen. Der Erfolg des Festivals am Washington Monument war der Auftakt dafür.

Was nun folgte und mit „der Welt größtes internationales Feuerwerk“ wochenlang angekündigt wurde, mußte selbst die durch Untertreibungen immer wieder glänzende „Washington Post“ als „spektakulär“ bezeichnen. Mit Feuerwerkskörpern aus aller Welt wurden die vielfältigsten und eindrucksvollsten Lichterkombinationen in den nachtblauen Himmel gezaubert. In aufeinanderfolgenden Feuerwerksintervallen wurden, mit passender akkustischer Untermalung in Musik und Wort, die Charakteristiken der einzelnen Kontinente wiedergespiegelt. Das richtige optisch-akkustische Zusammenspiel dieses Feuerwerks der Superlative regelte eine elektronische Steuerung. Für die inzwischen auf 500.000 angewachsene Menschenmenge wurde dies zu einem überwältigenden Erlebnis.

Was Qualität und Quantität dieses Feuerwerks betrifft, war es in der Tat das größte, das jemals den Himmel erleuchtete, und ein gelungenes „Bicentennial“-Geschenk der internationalen Mitglieder der Vereinigungskirche in den USA.

„Bicentennial“-Festes zum sinnlosen Kassenfüller den Enthusiasmus vieler Amerikaner in Bezug auf den 200. Geburtstag ihres Landes gedämpft haben, war es besonders notwendig, ein deutliches Zeichen der Hoffnung, aber auch der Mahnung zu setzen. Möge der Impact des Festivals, zusammen mit Rev. Muns Botschaft, zu einem Mittelpunkt in der Diskussion um den zukünftigen Weg Amerikas in der Welt werden.

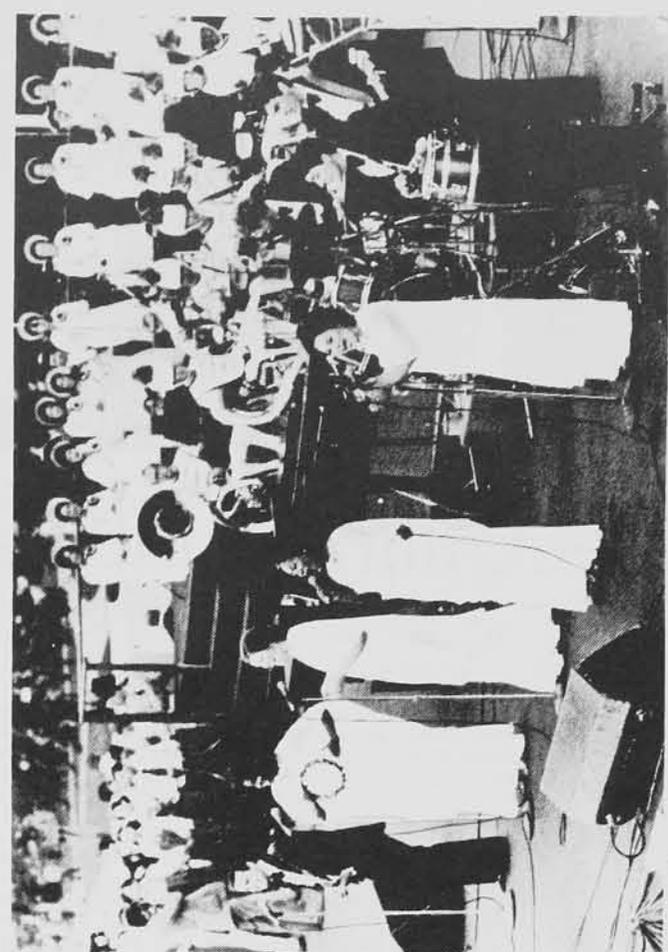
In einer Zeit, in der die Probleme Amerikas und die Vermarktung des

festlich aus über 300.000 Kehlen, und die dabei aufkommende Stimmung wurde für die Anwesenden zu einem tiefen, unvergesslichen Erlebnis.

Was nun folgte und mit „der Welt größtes internationales Feuerwerk“ wochenlang angekündigt wurde, mußte selbst die durch Untertreibungen immer wieder glänzende „Washington Post“ als „spektakulär“ bezeichnen. Mit Feuerwerkskörpern aus aller Welt wurden die vielfältigsten und eindrucksvollsten Lichterkombinationen in den nachtblauen Himmel gezaubert. In aufeinanderfolgenden Feuerwerksintervallen wurden, mit passender akkustischer Untermalung in Musik und Wort, die Charakteristiken der einzelnen Kontinente wiedergespiegelt. Das richtige optisch-akkustische Zusammenspiel dieses Feuerwerks der Superlative regelte eine elektronische Steuerung. Für die inzwischen auf 500.000 angewachsene Menschenmenge wurde dies zu einem überwältigenden Erlebnis.

Was Qualität und Quantität dieses Feuerwerks betrifft, war es in der Tat das größte, das jemals den Himmel erleuchtete, und ein gelungenes „Bicentennial“-Geschenk der internationalen Mitglieder der Vereinigungskirche in den USA.

In einer Zeit, in der die Probleme Amerikas und die Vermarktung des



Das Folk-Rock-Ensemble „Sunburst“ sorgt für Festival-Stimmung.

Neu A. Samen. „Im Bicentennial-Jahr scheint es uns angebracht, einen Tag dafür zu verwenden, daß sich Menschen aller Glaubensrichtungen hier in der Hauptstadt unseres Landes im Namen Gottes versammeln, um Ihm für all die Segnungen zu danken, die unsere Nation groß gemacht haben.“

Mit anspruchsvollen Darbietungen stimmten dann die Gesangs- und Tanz-

gruppen auf den essentiellen Kern des Abends ein, auf die Ansprache Rev. Muns. In einer auftritteinden Rede zum Thema „Amerika und der Wille Gottes“ (Siehe Seite 2) erklärte er anhand eines kurzen historischen Überblicks die weltgeschichtliche Mission Amerikas und forderte dazu auf, an diesem Wendepunkt der menschlichen Geschichte dem Ruf Gottes zu folgen: „Die Zeit des Erwachens ist gekommen. Amerika muß seine weltweite Verantwortung übernehmen.“

Weiter betrachtete Rev. Mun in seiner halbständigen Rede die Vereinigungskirche als jüngsten Bruder dem Judentum und dem Christentum gegenüber und erklärte die jeweilige zentrale Bedeutung dieser Religionen in der Vorsehung Gottes.

Es war bezeichnend, mit welcher tiefer und begeisterter Resonanz die Worte des inzwischen weltweit bekannten Evangelisten aufgenommen wurden, was in immer wieder unterbrechenden Beifallsstürmen während seiner Rede zum Ausdruck kam. „God Bless

gruppen auf den essentiellen Kern des Abends ein, auf die Ansprache Rev. Muns. In einer auftritteinden Rede zum Thema „Amerika und der Wille Gottes“ (Siehe Seite 2) erklärte er anhand eines kurzen historischen Überblicks die weltgeschichtliche Mission Amerikas und forderte dazu auf, an diesem Wendepunkt der menschlichen Geschichte dem Ruf Gottes zu folgen: „Die Zeit des Erwachens ist gekommen. Amerika muß seine weltweite Verantwortung übernehmen.“

Weiter betrachtete Rev. Mun in seiner halbständigen Rede die Vereinigungskirche als jüngsten Bruder dem Judentum und dem Christentum gegenüber und erklärte die jeweilige zentrale Bedeutung dieser Religionen in der Vorsehung Gottes.

Es war bezeichnend, mit welcher tiefer und begeisterter Resonanz die Worte des inzwischen weltweit bekannten Evangelisten aufgenommen wurden, was in immer wieder unterbrechenden Beifallsstürmen während seiner Rede zum Ausdruck kam. „God Bless

gruppen auf den essentiellen Kern des Abends ein, auf die Ansprache Rev. Muns. In einer auftritteinden Rede zum Thema „Amerika und der Wille Gottes“ (Siehe Seite 2) erklärte er anhand eines kurzen historischen Überblicks die weltgeschichtliche Mission Amerikas und forderte dazu auf, an diesem Wendepunkt der menschlichen Geschichte dem Ruf Gottes zu folgen: „Die Zeit des Erwachens ist gekommen. Amerika muß seine weltweite Verantwortung übernehmen.“

Weiter betrachtete Rev. Mun in seiner halbständigen Rede die Vereinigungskirche als jüngsten Bruder dem Judentum und dem Christentum gegenüber und erklärte die jeweilige zentrale Bedeutung dieser Religionen in der Vorsehung Gottes.

Es war bezeichnend, mit welcher tiefer und begeisterter Resonanz die Worte des inzwischen weltweit bekannten Evangelisten aufgenommen wurden, was in immer wieder unterbrechenden Beifallsstürmen während seiner Rede zum Ausdruck kam. „God Bless

treffen uns am Monument“), war stets die Schlußfolgerung, und bald wurde dieser Satz zum Slogan in der amerikanischen Metropole. Eine Woche vor dem 18. September wußte dann auch jeder, was es mit dem „Treffen am Monument“ auf sich hatte.

„Open air“-Konzerte der verschiedensten Musikgruppen und Aufmärsche des 80-köpfigen „Go-World“-Blasorchesters wechselten sich ab mit Kundgebungen vor historischen Bauten in Washingtons Innenstadt. Etwa 2000 Mitglieder des eigens für die „Bicentennial“-Veranstaltungen der Vereinigungskirche gegründeten „God Bless America“-Komitees warben in Washington und in den umliegenden Städten mit Handzetteln, Plakaten und Informationsständen. „Man konnte kaum eine Straße überqueren, ohne zu hören, daß Rev. Mun nach Washington kommt“, kommentiert *Washington Post*-Kolumnist Richard Cohen.

Die gesamte Kampagne war schließlich so unüberhörbar geworden, daß selbst die Schulkinder das Lied-Motto „God Bless America“ durch die Straßen trällerten.

Die entsprechende Reaktion ließ am 18. September nicht lange auf sich warten: Zu tausenden strömten sie am Nachmittag herbei: Schwarz und Weiß, Arm und Reich, Hippie oder Snob, alle Schichten der Bevölkerung gaben sich am 150 Meter in den Himmel ragenden Washington Monument ein Stellchen ein. Viele waren der Aufforderung, mit der ganzen Familie zu kommen, gefolgt und mit Campingstühlen, Thermosflaschen und gefüllten Kühlflaschen unter dem Arm zogen sie zu Felde.

200 Künstler aus aller Welt sorgten bereits ab 14.30 Uhr – eine Stunde früher als geplant – für die nötige Festivalstimmung. Es begann ein Non-stop-Programm, vor dem selbst die Skeptiker respektvoll den Hut zogen. „Es ist wirklich wundervoll hier“, sprudelte es Mrs. Lucille Edmonds aus Norfolk begeistert von den Lippen: „Man sieht förmlich, wie sich jeder hier wohlfühlt.“

Gegen 18 Uhr: Offizielle Eröffnung des Festivals durch den Präsidenten

treffen uns am Monument“), war stets die Schlußfolgerung, und bald wurde dieser Satz zum Slogan in der amerikanischen Metropole. Eine Woche vor dem 18. September wußte dann auch jeder, was es mit dem „Treffen am Monument“ auf sich hatte.

„Open air“-Konzerte der verschiedensten Musikgruppen und Aufmärsche des 80-köpfigen „Go-World“-Blasorchesters wechselten sich ab mit Kundgebungen vor historischen Bauten in Washingtons Innenstadt. Etwa 2000 Mitglieder des eigens für die „Bicentennial“-Veranstaltungen der Vereinigungskirche gegründeten „God Bless America“-Komitees warben in Washington und in den umliegenden Städten mit Handzetteln, Plakaten und Informationsständen. „Man konnte kaum eine Straße überqueren, ohne zu hören, daß Rev. Mun nach Washington kommt“, kommentiert *Washington Post*-Kolumnist Richard Cohen.

Die gesamte Kampagne war schließlich so unüberhörbar geworden, daß selbst die Schulkinder das Lied-Motto „God Bless America“ durch die Straßen trällerten.

Die entsprechende Reaktion ließ am 18. September nicht lange auf sich warten: Zu tausenden strömten sie am Nachmittag herbei: Schwarz und Weiß, Arm und Reich, Hippie oder Snob, alle Schichten der Bevölkerung gaben sich am 150 Meter in den Himmel ragenden Washington Monument ein Stellchen ein. Viele waren der Aufforderung, mit der ganzen Familie zu kommen, gefolgt und mit Campingstühlen, Thermosflaschen und gefüllten Kühlflaschen unter dem Arm zogen sie zu Felde.

200 Künstler aus aller Welt sorgten bereits ab 14.30 Uhr – eine Stunde früher als geplant – für die nötige Festivalstimmung. Es begann ein Non-stop-Programm, vor dem selbst die Skeptiker respektvoll den Hut zogen. „Es ist wirklich wundervoll hier“, sprudelte es Mrs. Lucille Edmonds aus Norfolk begeistert von den Lippen: „Man sieht förmlich, wie sich jeder hier wohlfühlt.“

Gegen 18 Uhr: Offizielle Eröffnung des Festivals durch den Präsidenten

treffen uns am Monument“), war stets die Schlußfolgerung, und bald wurde dieser Satz zum Slogan in der amerikanischen Metropole. Eine Woche vor dem 18. September wußte dann auch jeder, was es mit dem „Treffen am Monument“ auf sich hatte.

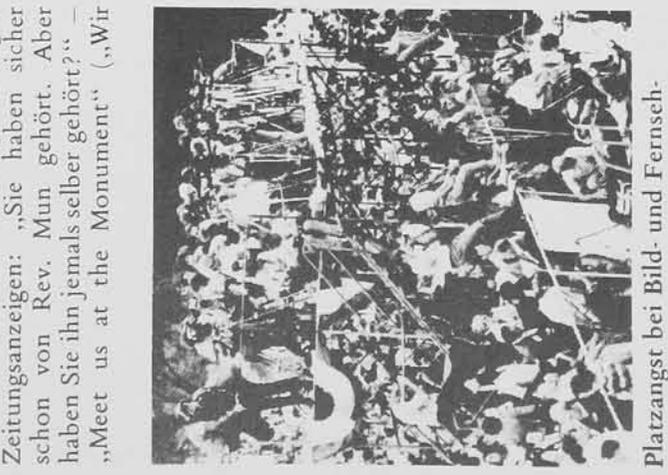
„Open air“-Konzerte der verschiedensten Musikgruppen und Aufmärsche des 80-köpfigen „Go-World“-Blasorchesters wechselten sich ab mit Kundgebungen vor historischen Bauten in Washingtons Innenstadt. Etwa 2000 Mitglieder des eigens für die „Bicentennial“-Veranstaltungen der Vereinigungskirche gegründeten „God Bless America“-Komitees warben in Washington und in den umliegenden Städten mit Handzetteln, Plakaten und Informationsständen. „Man konnte kaum eine Straße überqueren, ohne zu hören, daß Rev. Mun nach Washington kommt“, kommentiert *Washington Post*-Kolumnist Richard Cohen.

Die gesamte Kampagne war schließlich so unüberhörbar geworden, daß selbst die Schulkinder das Lied-Motto „God Bless America“ durch die Straßen trällerten.

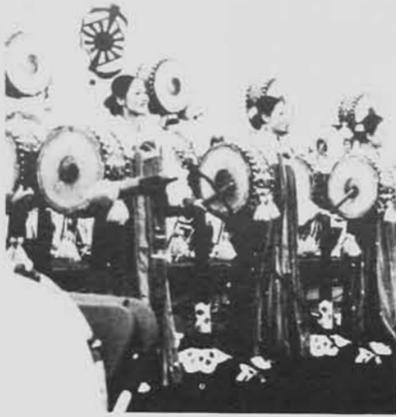
Die entsprechende Reaktion ließ am 18. September nicht lange auf sich warten: Zu tausenden strömten sie am Nachmittag herbei: Schwarz und Weiß, Arm und Reich, Hippie oder Snob, alle Schichten der Bevölkerung gaben sich am 150 Meter in den Himmel ragenden Washington Monument ein Stellchen ein. Viele waren der Aufforderung, mit der ganzen Familie zu kommen, gefolgt und mit Campingstühlen, Thermosflaschen und gefüllten Kühlflaschen unter dem Arm zogen sie zu Felde.

200 Künstler aus aller Welt sorgten bereits ab 14.30 Uhr – eine Stunde früher als geplant – für die nötige Festivalstimmung. Es begann ein Non-stop-Programm, vor dem selbst die Skeptiker respektvoll den Hut zogen. „Es ist wirklich wundervoll hier“, sprudelte es Mrs. Lucille Edmonds aus Norfolk begeistert von den Lippen: „Man sieht förmlich, wie sich jeder hier wohlfühlt.“

Gegen 18 Uhr: Offizielle Eröffnung des Festivals durch den Präsidenten



Platzangst bei Bild- und Fernsehreportern.



# Amerika und der Wille Gottes

18. September 1976

Rev. San Myung Mun

„Washington Monument“

Sehr geehrte Bürger der Vereinigten Staaten und Delegierte aus aller Welt! Ihnen allen möchte ich meinen herzlichen Dank für Ihren Besuch am Monument aussprechen. Heute Abend feiern wir im Namen Gottes Amerikas 200. Geburtstag. Für Sie und mich ist dies ein historischer Augenblick.

Mein Thema heute Abend lautet: Amerika und der Wille Gottes.

Gott ist ewig, unveränderlich, einzigartig und absolut. Wenn dies die Qualitäten Gottes sind, muß auch der Zweck seiner Schöpfung ewig, unveränderlich und absolut sein. Von Anbeginn an war es das Ideal Gottes, eine Welt der Einheit und der Harmonie zu errichten.

Heute jedoch gibt es in unserer Welt keine Harmonie und Einheit. Stattdessen herrschen Uneinigkeit, Disharmonie, Verwirrung und Chaos. Auf individueller Ebene bilden Geist und Körper keine Einheit und unsere Familien, Rassen und Nationen, ja die ganze Welt werden auseinandergerissen. Diese Realität steht in totalem Gegensatz zu Gottes ursprünglicher Absicht. Offensichtlich ist irgendwas grundsätzlich verkehrt.

## Sieg über das Böse

Die Religion hat eine Erklärung für diesen Zustand. Sie sagt, daß diese weltweite Zersplitterung ein Resultat des Sündenfalles, der Rebellion unserer ersten Vorfahren ist.

Um jedoch den gefallenen Menschen zu retten, sandte Gott den Messias, der den Menschen zu seinem ursprünglichen Zustand vor dem Fall wiederherstellen sollte. Daher ist Erlösung identisch mit Wiederherstellung.

Die Folge des Sündenfalles ist diese gefallene Welt. Der Mensch rebellierte gegen Gott, indem er seinem Wort nicht gehorchte. Dies brachte ihn in eine Situation, in der er durch die Lügen Satans zu Fall gebracht werden konnte. So vereinigte sich der Mensch schließlich mit Satan, und übernahm dessen Persönlichkeit und Liebe, statt dies alles von Gott zu empfangen.

Um zum ursprünglichen Menschen wiederhergestellt zu werden, müssen wir den Vorgang des Falles umkehren. Diesmal müssen wir uns von Satan trennen und uns Gott, den wir verloren haben, zuwenden und seinem Wort gehorchen. Auf diese Art können wir Gottes Persönlichkeit und Liebe empfangen.

## Egoismus macht unglücklich

Gott ist äußerst selbstlos und auf das Wohl Aller bedacht, während Satan absolut egoistisch ist und nur seinen eigenen Vorteil sucht.

Gottes Rezept für die Wiederherstellung des Menschen heißt: Gott ähnlich, also völlig selbstlos zu werden. Jeder von uns muß fähig sein, sich für das Wohl anderer aufzuopfern. Solch ein Mensch wird gesegnet sein, weil er zum Ebenbild Gottes wird. Der selbstbezogene Mensch jedoch wird letzten Endes scheitern, weil er das Gegenteil des Abbildes Gottes darstellt. Dies ist das göttliche Gesetz.

Die menschliche Geschichte ist eine Geschichte des Kampfes und der Kriege. Es ist beinahe wie ein Weltkampf zwischen Gott und Satan, mit dem Menschen als Preis. Gut und Böse haben gegeneinander gekämpft, um den Menschen auf ihre jeweilige Seite zu ziehen.

Da die Menschheitsgeschichte mit dem Fall begann, dominierte zu Anfang das Böse. Deshalb hat in der Geschichte das Böse immer die aggressive und offensive Position eingenommen, während Gott passiv und in der Defensive blieb. Er ist jedoch auf der Seite des Guten. Die gute Seite ist meist die Unterlegene, aber letzten Endes trägt sie doch den Sieg davon und breitet sich aus.

Während des ersten und zweiten Weltkrieges zum Beispiel griff die Seite des Bösen zuerst an, am Ende aber war sie die Unterlegene. Heute wird viel über den dritten Weltkrieg gesprochen. Dieses Mal fordert das Böse, repräsentiert durch die kommunistischen Nationen, die freie Welt heraus und provoziert überall Konflikte und Kriege. Aber dem göttlichen Prinzip entsprechend wird der Endsieg zweifellos auf der Seite Gottes liegen.

## Hat der Messias sein Werk vollendet?

Es gibt ein weiteres Prinzip in Gottes Wiederherstellungswerk. Bevor er zur Wiederherstellung der Menschheit den Messias sendet, bereitet er immer eine zentrale Religion und eine auserwählte Nation als Fundament für den Empfang des Messias vor.

Diesem Prinzip entsprechend setzte Gott das Judentum als erste zentrale Religion und Israel als erste auserwählte Nation ein. Auf diesem Fundament sandte Gott Jesus Christus als den Messias. Die auserwählte Nation und Religion sollten sich mit Jesus vereinigen, um das Reich Gottes auf Erden zu errichten und die Welt zu Gott zurückzuführen.

Zu diesem Zweck bereitete Gott das Judentum und Israel beinahe 4000 biblische Jahre lang vor. Hätten sie Jesus als Messias erkannt und im Geiste der Opferbereitschaft mit ihm zusammengearbeitet, wäre er nicht nur in Israel erfolgreich gewesen, sondern hätte auch die arabischen Nationen und Asien vereinigt und Ost und West miteinander verbunden. Indem er die Welt unter der Oberhoheit Gottes vereinigt hätte, wäre das Reich Gottes auf Erden zu jener Zeit errichtet worden.

Israel und das Judentum waren sich jedoch ihrer Verantwortung nicht voll bewußt. Jesus wurde nicht als Messias akzeptiert und letztlich ans Kreuz geschlagen. So blieb die Errichtung des Reiches Gottes unerfüllt. Jesus öffnete jedoch den Weg zur geistigen Erlösung und rief das Christentum ins Leben, das geistig in der Position des zweiten Israel steht.

## Ein kurzer historischer Überblick

Die ersten Christen gingen nach Rom und mußten grausame Verfolgungen erdulden. 400 Jahre lang wurde das Blut vieler Märtyrer vergossen. Ihr Opfer sühnte den Verlust der 4000-jährigen Vorbereitungszeit Gottes auf das Kommen des Messias. Schließlich triumphierten jedoch die Christen in Rom und das Christentum wurde zur Staatsreligion erklärt. So nahm Rom physisch die Position des zweiten Israel ein und empfing den Segen Gottes.

Zu jener Zeit erwartete Gott, daß sich das Papsttum und Rom vollkommen vereinigen und selbstlos eine vereinigte Welt errichteten, die zur

Zeit Jesu nicht verwirklicht werden konnte.

Das Papsttum jedoch erkannte die Bedeutung seiner Mission nicht und benutzte oftmals seine Macht, um seines eigenen Vorteils willen, Mißstände und Korruption breiteten sich in der Kirche aus und so wich sie vom Willen Gottes ab und erfüllte seine Erwartungen nicht. Die Würde des Papsttums nahm ab.

Als Reaktion darauf entwickelte sich der Humanismus und der Protestantismus und forderte die Reformation der Kirche. Statt jedoch diesen Ruf zu beachten, verstärkten Papsttum und Rom noch die Verfolgung und Unterdrückung der Reformer.

Es war kein Zufall, daß sich zu jener Zeit auch Heinrich VIII., König von England, gegen den römischen Katholizismus erhob und durch den Erlaß eines neuen Gesetzes im Parlament die anglikanische Kirche gründete. Dies war in der Tat die beste Gelegenheit für Großbritannien, sich der protestantischen Bewegung Europas anzuschließen und neue Hoffnung für die Verwirklichung des Willens Gottes zu bringen.

Zu jener Zeit wurde das Britische Empire zum größten Reich der Welt und es wurde das berühmte Sprichwort geprägt: „Im Britischen Empire geht die Sonne niemals unter.“ Diese außergewöhnliche Segnung war nicht nur für England, sondern für die Errichtung des Reiches Gottes auf Erden bestimmt. Hätte Großbritannien den Willen Gottes damals verstanden, würde es die puritanische und protestantische Bewegung unterstützt und seine gottgegebene Aufgabe der Wiederherstellung der Welt in Angriff genommen haben. Über alle nationalen Schranken hinweg hätte es in der Tat das Vereinigte Königreich Gottes errichten können.

Großbritannien jedoch verfolgte die Puritaner und verhielt sich den Protestanten gegenüber gleichgültig. Diese verfolgten Menschen mußten nun nach dem neuen Land der Hoffnung Ausschau halten. Das gemeinsame Schicksal vereinigte sie. Indem sie sich über alle Schranken der Rasse und Nationalität hinwegsetzten und der Verfolgung entflohen, erreichten sie eine neue Welt, den amerikanischen Kontinent. Hier errichteten sie eine unabhängige Nation. Dies ist der Hintergrund der Geburt Amerikas im Sinne der Vorhersehung.

## Amerika: Gottes neue Nation

Heute müssen Amerika und die Christenheit gemeinsam die heilige Aufgabe der Wiederherstellung der Welt übernehmen. Amerika muß die Kulturen des Westens, des Ostens und des Mittleren Ostens miteinander vereinigen, eine große vereinigte Kultur schaffen und schließlich die Mission der Errichtung des Reiches Gottes auf Erden erfüllen.

Das Judentum, ausgerichtet auf das Alte Testament, war das erste Werk Gottes und steht in der Position des älteren Bruders. Das auf das Neue Testament ausgerichtete Christentum steht in der Position des zweiten Bruders. Die Vereinigungskirche, durch die Gott eine neue Offenbarung gegeben hat – das erfüllte Testament –, ist in der Position des jüngsten Bruders.

## Israel, die Vereinigten Staaten und Korea sind Brüder

Diese drei Religionen sind in der Tat drei Brüder in der Vorsehung Gottes. Also müssen Israel, die Vereinigten Staaten und Korea – die Stämmen dieser Religionen – auch Brüder sein. Weil diese drei Nationen als Repräsentanten der Seite Gottes ein gemeinsames Schicksal haben, versucht der kommunistische Block als Repräsentant Satans sie in der UN zu isolieren und zu zerstören.

Daher müssen diese drei Brudernationen gemeinsame Anstrengungen unternehmen, die Vereinten Nationen wiederherzustellen, damit sie ihre ursprüngliche Aufgabe und Funktion wieder erfüllen können. Auf der inneren Ebene müssen sie sich der Vereinigung der Weltreligionen widmen und auf der äußeren Ebene zur Vereinigung der Welt beitragen.

## Kennen Sie den „Gott-ismus“?

„Eine Welt unter Gott“ ist der unveränderliche und absolute Wunsch Gottes. Zur Erreichung dieses Zieles ist jedoch die Vereinigung der Religionen die erste und wichtigste Voraussetzung. Wenn alle Menschen einen Gott als Vater verehren, einen Messias akzeptieren und einem „Gott-ismus“ folgen, also ein absolut auf Gott ausgerichtetes Leben führen, wird Gott bei uns wohnen. Die Verwirklichung des Reiches Gottes hier auf Erden ist nur eine Frage der Zeit.

Die Vereinigten Staaten sind bereits das Modell einer vereinigten Welt, da in diesem Land alle Schranken der Rasse und Nationalität überwunden wurden. Auf dem Fundament des Weltchristentums muß Amerika als führende Nation der Welt und als die auserwählte Nation Gottes seine Verantwortung erfüllen.

Weder Israel, noch Rom, noch Großbritannien erfüllten die Erwartungen Gottes. Wie steht es mit Amerika?

Um Amerika zu ermahnen, die gleichen Fehler zu vermeiden und sich für das Heil der Welt aufzuopfern, und um Amerika zu inspirieren, sich für die Errichtung der „Einen Welt unter Gott“ einzusetzen, sandte er Reverend Mun in dieses Land, um Gottes neue Offenbarung zu verkünden. Besonders wurde ich von Gott beauftragt, die jungen Menschen Amerikas, die Führer von morgen, zu ihm zurückzuführen.

Heute wird Amerika von vielen Problemen geplagt: von Rassismus, Jugendkriminalität und Unmoral. Ein Verfall des Christentums wird sichtbar. Die Bedrohung durch den Kommunismus schreitet fort. Das größte aller dieser Probleme ist der atheistische Kommunismus. Es ist nicht nur Amerikas Problem, es ist das Problem der freien Menschen überhaupt, es ist das Problem aller religiösen Menschen und es ist selbst Gottes Problem.

## „Ich liebe Amerika“

Meine Damen und Herren, an diesem Wendepunkt der menschlichen Geschichte müssen wir dem Ruf Gottes folgen. Gott bereitete Amerika 200 Jahre lang vor. Die Zeit des Erwachens ist gekommen. Amerika muß seine weltweite Verantwortung akzeptieren. Ausgerüstet mit dem „Gott-ismus“ muß es die kommunistische Welt befreien und schließlich das Reich Gottes hier auf Erden errichten.

Gott hat Amerika als Bannerträger auserwählt. Amerika muß sich erheben. Heute. Morgen ist es vielleicht schon zu spät.

Ich respektiere Amerika nicht nur, sondern ich liebe diese Nation wirklich. Ich respektiere und liebe sie als eine große Nation, als eine göttliche Nation und als die zentrale Nation in der Vorhersehung Gottes. Sie steht nun an der Schwelle ihres dritten Jahrhunderts. Sie darf Gott nicht enttäuschen. Laßt uns heute Gott, dem Allmächtigen, versprechen, daß wir seinen Willen erfüllen werden. Wir werden ihn niemals enttäuschen. Niemals!

Laßt uns heute an diesem heiligen Platz den Eckstein legen zur Errichtung des Reiches Gottes auf Erden. Wir wollen uns zusammenschließen als die Mitarbeiter Gottes. Laßt uns die Pioniere seines Königreiches sein.

Meine lieben Brüder, die ihr Euch nach Einheit seht, dies ist der Augenblick der Verpflichtung, der Augenblick der Entscheidung. Wenn Ihr gewillt seid, Euren Schweiß, Euer Blut und Euer ganzes Leben hinzugeben um dem Ruf Gottes zu folgen, dann laßt uns dies in diesem geheiligten Moment vor Himmel und Erde und vor der gesamten Menschheit kundtun. Wir wissen, wir können das Königreich Gottes hier auf Erden errichten, in seiner Kraft, aber mit unseren eigenen Händen.

Möge Gott Sie und Ihr Zuhause segnen und auf ewig; Gott segne Amerika. Vielen Dank.

**Eine Welt**  
ZEITUNG DER VEREINIGUNGSKIRCHE IN DEUTSCHLAND

REV. DR. SAN MYUNG MUN  
Gründer

REVEREND PAUL WERNER  
Präsident

Herausgeber:  
Vereinigungskirche e.V.,  
Postfach 4527, 6000 Frankfurt/M

Redaktion:  
Hans Seewald (verantwortlich),  
Michael Hoffmann, Gerhard Bessell  
Telefon: 0611/727651

Druck:  
Offsetdruckerei Paul Werner, Walldorf

Nachdruck nur mit ausdrücklicher  
Genehmigung und Quellenangabe!

Spendenkonto:  
Postcheckkonto der Vereinigungskirche,  
Frankfurt, Nr. 381-31-606

Offenlegung gem. § 5 (2) des Hess. Pressegesetzes: Alleiner wirtschaftlicher Träger dieser Druckschrift ist die Vereinigungskirche e.V., Frankfurt/M, Postfach 4527

„Soziale Marktwirtschaft ist ein politisches Schlagwort. Marktwirtschaft ist von sich aus niemals sozial. Im Gegenteil, soziale Politik, sozialer Ausgleich kann niemals durch Marktwirtschaft herbeigeführt werden. Wenn sie sozialen Ausgleich wollen, dann müssen sie etwas tun, was gegen den Markt verstößt. Sie müssen intervenieren. Die Sozialpolitik im engeren wie im weiteren Sinne ist immer das krasse Gegenteil von Marktwirtschaft.“

Helmut Schmidt

Nicht erst des Bundeskanzlers seltsame Worte zu einer Wirtschaftsform, die unserem Land nach dem Krieg Wohlstand und internationales Ansehen verschaffte, haben die Gemüter der Zeitgenossen jetzt auf ein Thema gelenkt, das sich aufgrund seiner Komplexität sonst nicht zu den beliebtesten im Volke rechnen darf. Bekanntlich ändert sich dies, sobald es um die eigene Haut geht. So hat man spätestens während der Ölkrise (Geschwindigkeitsbegrenzung) begreifen gelernt, welche Konsequenzen die globale Verflechtung der Wirtschaft haben kann.

#### Verplante Wirtschaft

Schon sind die Länder der dritten Welt dabei, den Weltmarkt „gerechter“ zu planen und fordern damit heftigen Protest bei denjenigen heraus, die als erfahrene Fachleute die Folgen planwirtschaftlicher Eingriffe in den Wirtschaftsablauf durchaus ermessen können. Zudem erschrecken uns Katastrophenmeldungen aus Ländern, die jene Wirtschaftsform mit ideologischer Besessenheit seit Jahren praktizieren.

Die reichsten Erfahrungen auf diesem Sektor hat wohl der sozialistische Vorkämpfer UdSSR: Ihr Brutto sozialprodukt erreicht heute gerade die Hälfte des amerikanischen. Die vier Prozent der amerikanischen Arbeiterschaft, die in der Landwirtschaft tätig sind, produzieren heute einen Überschuss an Nahrungsmitteln, mit dem sie die Sowjetbevölkerung noch miternähren. Deren Beschäftigungsanteil in der Landwirtschaft beträgt dagegen, man höre und staune, über 30 Prozent.

Nur die Rüstungsindustrie des Staates blüht und erinnert zusammen mit anderen Signalen an Kriegswirtschaft: blühender Schwarzmarkt für Konsumartikel, Rationierung und Qualitätsmangel bei Verbrauchsgütern, Lebensmittelknappheit und geringe Qualität (Kunstwurst aus Abfällen, Fischpudding, Beimischungen und Streckungen), Verdienst des Durchschnittssozialisten: etwa 500 DM.

„Dieses System betrachte ich als Grundlage der Ausbeutung. Es ist die ökonomische Struktur der Sklaverei.“ Havemann, „DDR“, zum Sozialismus

England z.B., einst Musterland freien und florierenden Handels, ist der Verstaatlichung weitgehend anheim gefallen (etwa 60 Prozent des britischen Sozialprodukts wird in staatseigenen Unternehmungen erwirtschaftet) und torkelt längst dem wirtschaftlichen Ruin entgegen.

Der weitaus erfolgreicherer sozialen oder „freiheitlichen“ Marktwirtschaft scheint paradoxerweise ein trauriges Ende beschieden, denn gerade die reichen Früchte dieser Wirtschaftsform sind es ja, die dem mageren Baum von planwirtschaftlichen Nationen stetig aufgepfropft werden. So hat die westliche Marktwirtschaft einen Aktiv-Saldo von etwa 100 Milliarden DM gegenüber dem Osten aufzuweisen. Inzwischen machen sich unsere Banken Sorgen um die letztendliche Deckung der gewährten Kredite.

Gleichzeitig erwirtschaften die sozialistischen Länder Waren, die nicht konkurrenzfähig sind; Polen und jetzt auch die CSSR werden von Wirtschaftskrisen heimgesucht. Die Bevölkerung klagt über Preiserhöhungen und Lebensmittelknappheit, die „DDR“ bedarf unserer Finanzspritzen und selbst das angeblich sozialistische Musterland Jugoslawien beklagt 600.000 Arbeitslose und beschäftigt 1 Million Arbeiter lieber weiter bei uns.

#### Westen in der Krise

Doch auch die westliche Welt bleibt von Wirtschaftskrisen nicht verschont. Selbst wir stellen fest, daß 1 Million

# Marktwirtschaft kontra Marxwirtschaft

Von MICHAEL HOFFMANN

Marx vertrat die Auffassung, man müsse primär die Eigentumsverhältnisse ändern, um mehr Gerechtigkeit und Freiheit zu erreichen.

Das Wesen der Gesellschaft wird jedoch in erster Linie nicht von Eigentumsverhältnissen, sondern von den Zielvorstellungen der Menschen geprägt. Stünden ethische Werte im Mittelpunkt einer Gesellschaft, könnte es nie dazu kommen, daß Eigentum als Machtinstrument verwendet würde.

Arbeitslose zum Wahlkampfthema Nummer eins geworden sind. Darüber hinaus ist unser soziales Netz zwar „dicht geknüpft“ aber an manchen Rändern leider nicht befestigt: Etwa 6.000.000 Menschen in unserem Land leben unterhalb des Sozialhilfeniveaus, sprich „arm“. Gar mancher ist erstaunt, daß auch bei uns etwa 60 Prozent des Brutto sozialprodukts in die Staatskassen fließt und dem Staat immer mehr die Rolle des allmächtigen Versorgers in die Hände spielt, der die Bedürfnisse seiner „Kinder“ ja am Besten kennt.

Keiner weiß jedoch, woher die Rentenzahlungen der Zukunft kommen sollen, denn die eigene Staatsverschuldung beträgt mittlerweile 60 Milliarden. Allgemeines Unbehagen greift um sich und stellt die Frage nach den Heilmitteln. So wird einerseits der Kapitalismus verteidelt und dem „objektiven“ Staat das Verteilungsmonopol zugesprochen, andererseits ist bereits von der Kapitalflucht der Ängstlichen die Rede, die sich ihren Profit ferdern lieber im Dschungel erbeuten.

Eine Rolle spielt weiter die romantische Kritik der „Neuen Linken“ an der Substanzarmut der Wohlstandsgesellschaft (Entfremdung und Entmenschung) oder auch der joviolen Hinweis linker Konfliktstrategen: 25 Prozent der deutschen Gesamtwirtschaft sei bezeichnenderweise in den Händen der 100 Größten.

All diese Störfaktoren machen einen manchmal dicken Strich durch das sorgenlose Leben satierter Bürger und erwecken Interesse am Thema.

#### Warum Wirtschaftsordnung?

Wirtschaft ist die Gesamtheit aller Maßnahmen und Einrichtungen zur Befriedigung menschlicher Bedürfnisse an Gütern und Leistungen. Sie ist also ein Instrument des Menschen. Zwar ist der Mensch im hochindustriellen Zeitalter immer mehr in Abhängigkeit von wirtschaftlichen und technologischen Prozessen geraten – wie linke Ideologen immer wieder zu betonen wissen –, doch erkennt man die prinzipielle Subjektrolle des Menschen, wenn man sich den Menschen von der Wirtschaft wegdenkt: Maschinen, Anlagen, wissenschaftliche, technische, organisatorische und finanzielle Funktionsmechanismen würden vom ganzen Wirtschaftskomplex übrig bleiben, Alles stünde still – kein Leben, keine Dynamik, keine Entwicklung.

Der Mensch konstruiert Maschinen, findet Funktionsweisen und wendet sie an. Er setzt sie in Bewegung und gibt ihnen Richtung, Ziel und Sinn. Durch seine Bedürfnisse bestimmt er Wirtschaftsziele sowie die Art ihrer Verwirklichung. Der Mensch nimmt also die zentrale Rolle in Wirtschaftsgeschehen ein.

Nun wirft seit Industrialisierung und Internationalisierung jede Wirtschaft, ob in West oder Ost, zwangsläufig aufgrund der Arbeitsteilung, der Fächerung der Berufe und der Spezialisierung der Produktion das Problem der Ordnung auf. Die Bereiche von Produktion und Konsum sind getrennt. Die Erstellung von Gütern und Diensten erfolgt in aller Regel nicht für den eigenen, sondern für den fremden Verbrauch. Die eigene Versorgung geschieht auf dem Wege des Tausches über

das für die Mitwirkung in der Produktion erzielte Einkommen. Ständig ergibt sich die Aufgabe, die Vielzahl der einzelwirtschaftlichen Aktivitäten sowohl der Konsumenten als auch der Produzenten zum Ausgleich zu bringen.

#### „Laissez faire“ und seine Folgen

Das Modell einer reinen Marktwirtschaft wurde von den Vertretern des Liberalismus wie Smith, Ricardo und J.S. Mill begründet. Vom Hintergrund eines absolutistischen Zeitalters setzte sich die Forderung des Bürgertums nach individueller Selbständigkeit und Freiheit ab. Der Liberalismus forderte in Bezug auf Arbeitskräfte, Geldkapital und Güter und Leistungen „das freie Spiel der Kräfte“ (Laissez faire).

Wenn jeder nur seine Interessen wahrnehme, ergebe sich schon wirtschaftliches Gleichgewicht. Es entsteht der Begriff des „Nachwächterstaates“, der nicht regulierend eingreift. Mit dem Beginn der Industrialisierung in England um 1830 zeigten sich jedoch immer deutlicher Widersprüche zwischen Modell und Realität.

Dieses reine Marktmodell, das eine „atomistische Marktstruktur“ mit vielen Anbietern und Nachfragern voraussetzt, sodaß keiner durch Einzelaktionen den Marktpreis beeinflussen konnte, stand im Widerspruch zu Kapitalkonzentration.

#### „Eigentum ist Diebstahl“

Das Modell der reinen Marktwirtschaft konnte die im 19. Jahrhundert immer heftiger auftretenden Wirtschaftskrisen und den damit verbundenen sozialen Begleiterscheinungen weder erklären noch Vorschläge zu ihrer Überwindung machen. So prägte Proudhon, früher Sozialist, angesichts un menschlicher Ausbeutung und Unterdrückung der Arbeiter den Leitsatz: „Eigentum ist Diebstahl“. Und auch Marx stellte seine bis heute lebendigen Wirtschaftstheorien vor diesen Hintergrund. Für ihn waren die Menschheitsprobleme verständlicherweise primär ökonomischer Natur.

Die Entwicklung von Gesellschaft und Wirtschaft erfolgt laut Marx durch die dialektische Beziehung zwischen Produktivkräften (Maschinen) und Produktionsverhältnissen (Gesellschaftsform), wobei das Niveau der Produktionsverhältnisse die Gesellschaften bestimmt. Da er vorwiegend aus ökonomischer Sicht betrachtet, kommt er zu dem Schluß, daß die Ökonomie das Wesen der Gesellschaft ausmacht. Das Wesen einer Gesellschaft wird jedoch in erster Linie nicht von Eigentumsverhältnissen und vom Niveau der Produktivkräfte, sondern von den Zielvorstellungen der Menschen geprägt. Stünden ethische Werte im Mittelpunkt einer Gesellschaft, könnte es nie dazu kommen, daß Eigentum als Machtinstrument verwendet würde.

Stellt der Mensch jedoch – unter Vernachlässigung ethischer Werte – materielle Werte in den Mittelpunkt seines Lebens und Wirtschaftens, so erhalten Eigentumsverhältnisse genau die Bedeutung, die Marx ihnen beimaß. Es entsteht dann der Eindruck, daß die Menschen von der Wirtschaft tyrannisiert werden. Der Faktor Kapital teilt die Menschheit dann in Klassen.

Marx kommt konsequenterweise zu der Auffassung, man müsse primär die Eigentumsverhältnisse ändern, um mehr Gerechtigkeit und Freiheit zu erreichen. Als Weg zum Ziel empfiehlt er dann den Klassenkampf. Aufgrund seiner materialistischen Sicht erkennt er jedoch nicht, daß

● erstens, die Situation durch falsches ethisches Verhalten, durch freiwillige Ausrichtung auf das Materielle verursacht wurde und daß

● zweitens, nur durch Praktizierung einer hohen Ethik eine menschengerechte Gesellschaft geschaffen werden kann.

Selbst wenn man zugesteht, daß wenigstens in einem Land, nämlich China, die Ideologie die größten materiellen Probleme lösen konnte, dann versagt sie spätestens vor dem Problem der humanitären Sekundärbedürfnisse: den personellen schöpferischen Freiräumen.

„Es ist eine der Grunderkenntnisse des Kommunismus, daß der Markt nicht durch eine direkte zentrale Planung ersetzt werden kann. Die Ersetzung des Marktes durch den Plan empfinde ich als größte Illusion.“

Ota Sik, CSSR

Ein kleiner Einblick in das Modell der Marktwirtschaft, die in sozialistischen Ländern trotz über Pleiten noch immer praktiziert wird, weil „nicht sein kann, was nicht sein darf“, bringt die Qualität von „Marxwirtschaft“ ans Licht:

#### Planwirtschaft konkret

Innerhalb des kollektivistischen Typs der zentralen Verwaltungswirtschaft erfolgt die Steuerung der Wirtschaft über eine hoheitliche Verwaltung auf der Grundlage verbindlicher, vom Staat erlassener Pläne bzw. eines einzigen Planes. Verwaltungsinstanzen stimmen Produktion und Verbrauch miteinander ab, entscheiden über Art, Umfang und Dringlichkeit des Bedarfs, nehmen die Aufteilung des Sozialprodukts (Summe aller in einer Wirtschaftsperiode erstellten oder zu erstellenden Güter und Dienste) auf die Anteile des privaten Verbrauchs, des Staatsverbrauchs und der Investitionen vor. Ebenso wird die Verwendung der Produktionsfaktoren (Arbeit, Boden, Kapital) festgelegt.

Die Zentrale Verwaltung ist also auch Alleinverfüger über den Einsatz und die Zuweisung von Arbeitskräften, Klar, daß auf diese Weise Rechte nicht gewährleistet sind, die wir zu den unveräußerlichen zählen: Recht auf Eigentum, auf Berufswahl usw. Was dagegen in der Praxis geschieht ist bekannt und zeigt, daß menschliches Wesen durch materialistisch gesellschaftliche Komponenten allein nicht erklärbar ist: Kein Produktionsanreiz, keine Qualitätsware, Vorbeiproduzieren am eigentlichen Bedarf, Unzufriedenheit und Knappheit am Lebensnotwendigsten.

#### Dritter Weg: Soziale Marktwirtschaft

Dies alles sind Mängel, die unserer Marktordnung, die sich gerade als dritten Weg zwischen „Manchesterliberalismus“ und Staatsplanwirtschaft versteht, nicht anhaften: der sozialen Marktwirtschaft, wie sie nach Ende des Weltkrieges bei uns entwickelt wurde. Eine Wirtschaftsform, die sich prinzipiell auch der Zustimmung der Kirchen erfreuen darf, weil ihr ein christliches Menschenbild zugrunde liegt.

„Das Wirtschaftsleben ist als soziales Leben von Menschen und kann deshalb nicht ohne Freiheit verstanden werden. Das gilt gleichermaßen, ob es sich um unabhängige oder abhängige Arbeit handelt, denn im Hinblick auf das Ziel der Sozialwirtschaft ist jedes produzierende Glied Subjekt und nicht Objekt des Wirtschaftslebens.“ (Pius XII, 1948)

Ein anderer Beleg: „Auch im Wirtschaftsleben sind die Würde der menschlichen Person und ihre ungeschmälerte Berufung wie auch das Wohl der gesamten Gesellschaft zu achten und zu fördern, ist doch der Mensch Urheber, Mittelpunkt und Ziel der Wirtschaft.“ (Johannes XXIII, „Mater et Magistra“)

Der Typ der sozialen Marktwirtschaft, wie wir ihn praktizieren, stellt eine Form der Mischwirtschaft dar, die abgesichert ist sowohl gegen Auswüchse kapitalistischer Wuchers, wie auch gegen Staatsmonopolisierung.

Zwar hatte man bereits Ende des

letzten Jahrhunderts durch die Bismarckschen Sozialgesetze (Krankenversicherung, Invalidenversicherung) gewisse Zugeständnisse an die westliche Arbeiterschaft gemacht, doch erst während der Zeit des Nationalsozialismus traten die Vorkämpfer der sozialen Marktwirtschaft an die Öffentlichkeit.

Die zur sogenannten Freiburger Schule gehörenden Wirtschaftswissenschaftler wie Franz Böhm, Walter Eucken und Grossmann-Doerth begründeten den sogenannten Ordoliberalismus, der vor allem ein Konzept einer freiheitlichen aber gleichzeitig sozial verpflichteten Wirtschaftsordnung entwickelte. Zu den konstituierenden Prinzipien des Ordoliberalismus gehören:

- Freiheit der Eigentumsnutzung,
- Konsumfreiheit (Freiheit der Verbraucher, Güter nach beliebiger Wahl zu kaufen),
- Gewerbefreiheit,
- Wettbewerbsfreiheit,
- Freiheit der Wahl von Beruf und Arbeitsplatz.

Die von den Ordoliberalen geforderten staatlich regulierenden Prinzipien sind:

- Verhinderung oder Auflösung monopolistischer Marktpositionen,
  - staatliche Begrenzung der Nutzung produktiver Vorräte wie der menschlichen Arbeit (Zeit),
  - Schutz der Naturquellen vor Raubbau (Wald, Wasser),
  - Korrektur der marktbedingten Einkommensverteilung mittels Finanzpolitik (Einkommensbesteuerung).
- Auf diesen Grundlagen wurde die Konzeption der sozialen Marktwirtschaft entwickelt. Sie vertritt im Wesentlichen die Auffassung der Eigen- und Sozialbindung des Eigentums, wie aus dem christlichen Menschenbild folgt.

„Es genügt jedoch nicht, nur das naturgegebene Recht auf Privateigentum auch an Produktionsmitteln zu betonen. Mit gleichem Nachdruck muß alles unternommen werden, damit alle Kreise der Bevölkerung in den Genuß dieses Rechts gelangen.“ („Mater et Magistra“)

#### Wirtschaft und Moral

Während die wirtschaftliche Verplandung des Menschen von oben gegen das Prinzip der Freiheit verstößt, birgt das Zugeständnis aller Freiheiten die Gefahr der Ungerechtigkeit in sich, der sich nur durch sozialverantwortliches Handeln wirklich begegnen läßt. Es geht letzten Endes um den Komplex: Wirtschaft und Moral.

Während der Marxismus-Leninismus Konfliktstrategie zugunsten einer illusionären Gleichheit predigt, fühlt sich westliche Lebensauffassung dem freien, ganzheitlichen Menschen verpflichtet – mit all seinen Gefahren. Solange auf der einen Seite der Schrei nach „Gleichheit“ ertönt, ist auf der anderen Seite die christliche Forderung nach „Gerechtigkeit für alle“, nicht erfüllt.

Während man in Ostblockländern zu begreifen lernt, daß sich nur durch Zugeständnisse ans Individuum (Auf-fächerung des Lohnsystems, teilweise Reprivatisierung wie z.B. in Jugoslawien und „DDR“) Produktionsanreize erreichen läßt, sind wir bei uns damit beschäftigt, trotz Rezession, an einer mittelstandsfeindlichen Politik festzuhalten, die allein seit 1969 40.000 mittelständische Unternehmen zum Erliegen brachte. Gleichzeitig wurden damit Hunderttausende von Ausbildungsplätzen vernichtet. Kurz: Aus-höhlung des Bürgerstandes.

Statt Konfliktstrategie müssen wieder Werte wie Personalität, Solidarität im christlichen Sinne, wie Subsidiarität (Hilfe zur Selbsthilfe) in den Mittelpunkt der Wirtschaftspolitik rücken. Dies zuerst zwischen Arbeitgeber und Arbeitnehmer, in der Sozialpolitik und schließlich im weltpolitischen Bereich der dritten Welt.

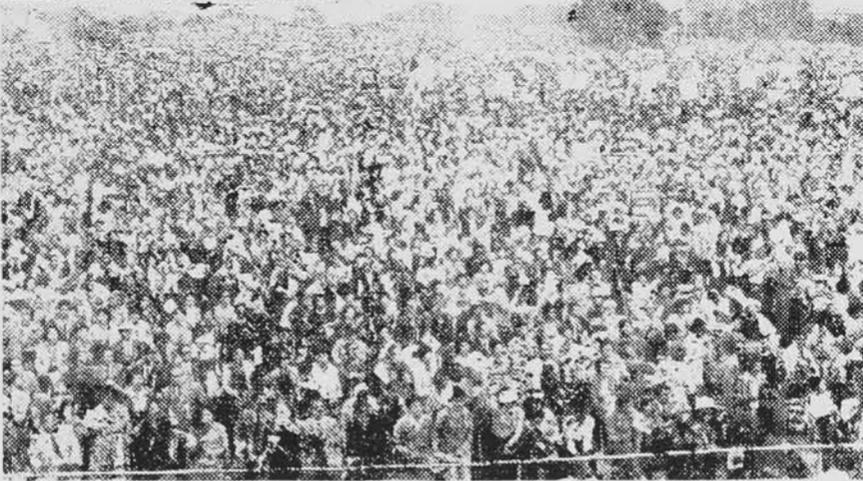
Darauf hat kürzlich der entwicklungspolitische Sprecher der CDU, Todenhöfer, aufmerksam gemacht: Öffnung der Märkte, subsidiäre und nicht ausbeuterische Entwicklungspolitik, um Klassendenken und Kampfstrategie den Nährboden zu entziehen. Das alles verlangt von den privilegierten reichen Nationen zwar verstärkten finanziellen und menschlichen Einsatz, verteidigt aber andererseits ein System der Wirtschaft, das Entfaltungsmöglichkeiten für alle Seiten des menschlichen Wesens wie auch für eine profitable Wirtschaft gewährleistet, an der jeder teilhaben kann. ●





# ワシントン広場に30万人雲集

## 統一教會主催 米建國2百周年記念祝祭



◇9月18日、ワシントン記念塔廣場で開かれた集會には、韓國人僑胞等30萬餘名が雲集、空前の盛況をなした。<上は、説教する文鮮明師と通譯する朴普照氏> (本報記者撮影)

ワシントン広場に集まった数多い人々は、奇蹟が誕生する瞬間を見守りながら、感動を我が物にした。世界の注目が集中した中で、十八日の午後、米國祝祭典を兼ね、ワシントン記念塔廣場で開催された統一教會の伝道集會は、世界と米國各地から集まった三十萬名の聴衆が参席した。中、盛況裏に終わった。米國の宗教集會上未嘗有る同集會を、ワシントン・ポスト紙が一面のトップ記事に取り上げるなど、マスコミ界では大々的に報道した。同日、統一教會の創始者・文鮮明師は、説教の中で「米國とイスラエルと韓國が手を結び合つて世界平和の先頭に立つべき」と力説した。

数日の間、雨に濡れていたワシントン広場は、その祝福を受けた如くに晴れ渡り、大会時間、程よい天候の中で幕を上げた。統一教會米國協會長、ニール・サローネン氏の開会挨拶で始められ、文師が壇上に姿を見せるや否や、三十萬名名の聴衆は立ち上がり拍手で歓迎した。続いての三十五分間は「統一理想世界を成就する主役としての使命を果たすよう、神は私を米國に使われ、み旨を代弁させ、米國の将来の担い手である青年達を指導するよう命じた」と述べ、「神の祝福で、み旨成就の主役

層人々の関心を引いた。ワシントン・ポストの場合、十九日、サンガーズのコーラス、サンバスターバンド、コ・ワールド・ブラスバンドの演奏、韓國民族舞踊団の踊り等で大々をより意義深いものとした。これまで、文師の四年余にわたる米國活動は、マスコミ機關で多くの賛否論を呼び起こしてきたが、今回の大会ではワシントン・ポスト紙をはじめ、新聞、放送等が、大会当日後、二・三日間も継続特集として報道してきたため、一を担うこととなった米國は、第三世紀に向かう新しい歴史の門口で地上天国の礎となり神の本然の願いを成就させよう」とアピールした。

文師の説教が終わると、続いて、同大会と米國建國二百周年を祝賀する花火が、五十萬名の聴衆と市民の見守る中で三十分間も空を彩り、米國史上最大の宗教祭典はゆっくりと幕を閉じた。

一方、文師の説教に先立ち聴衆のために、ニューホープ・リ、又如何に大々的なものであったかが想像される。大会前、百二十餘か国からきた統一教會の若人達が一軒一軒訪問伝道したり街頭伝道したりして、三十萬名からの六會参加約束を受けた。ワシントン市民は勿論、ワシントンを

The Weekly Religion  
(Korean and Japanese Editions)  
Published by the Unification Church  
Sept. 29, 1976  
Headlines: Crowd of 300,000 at Washington Monument.  
Bicentennial Festival Celebration of American Independence.



中心としたニューヨーク、バリーニア、メリランド、ペンシルバニア等からは、二千台の貸切りバスを繰り出したの参加であった。主催側は五十名乗りのバスだけでも日朝刊セクションA版一面トップ記事で同集會を報道し、毛沢東裁縫記事を十八面に押し出したという事をもみても、今回の宗教集會が米國內にお

十六萬名になり、市民と一萬名の僑胞、カナダ、ヨーロッパ、その他、宣教師から来た人々の数字を計算しただけでも、充分三十萬名を越える主張している。百餘名の警察官の警備の中、ヒッピー等、三、四グループ約三百名の反対デモもあったが、「ワシントンは文師の愛する」ニューヨーク韓僑胞は文師を支持する」と

書かれたブラカートの波と、文師の講演に送る群衆の拍手と歓声、その雰囲気は断然圧倒されて、自ら解散していった実情。同大会を終えた統一教會側は、同集會を詳しく知りたく願う人々のため、各州本部で週末修練会を開設したが、申し込みの電話が殺到してい

### 週刊宗教

本紙は、新聞倫理綱領及び週刊新聞倫理実践要綱を遵守する。

毎水曜日発行

発行所	元 錫
編集	李 敏
印刷	張 泳
主編	張 泳
編集	張 泳

発行所・ソウル特別市龍山区南洞洞1街168番地  
電話 (44) 4926  
ソウル総局・ソウル特別市鐘路区新門路1街24番地  
電話 (75) 4781  
(72) 4924

私書箱光化門563番  
振替口座  
ソウル514463番  
東京支社・東京都豊島区北大塚2丁目17番12号  
伊藤ビル304  
TEL 03-945-4355  
郵便番号 170  
郵便振替東京口座116543  
支社長 長野昭秀

**God**

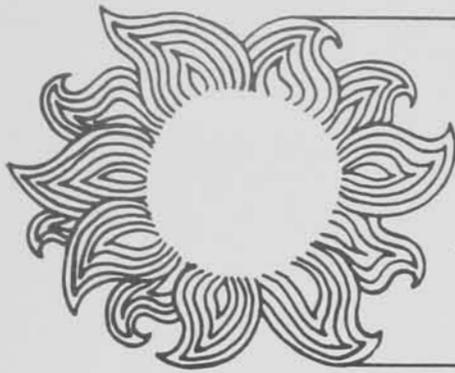


**Bless**



**America**





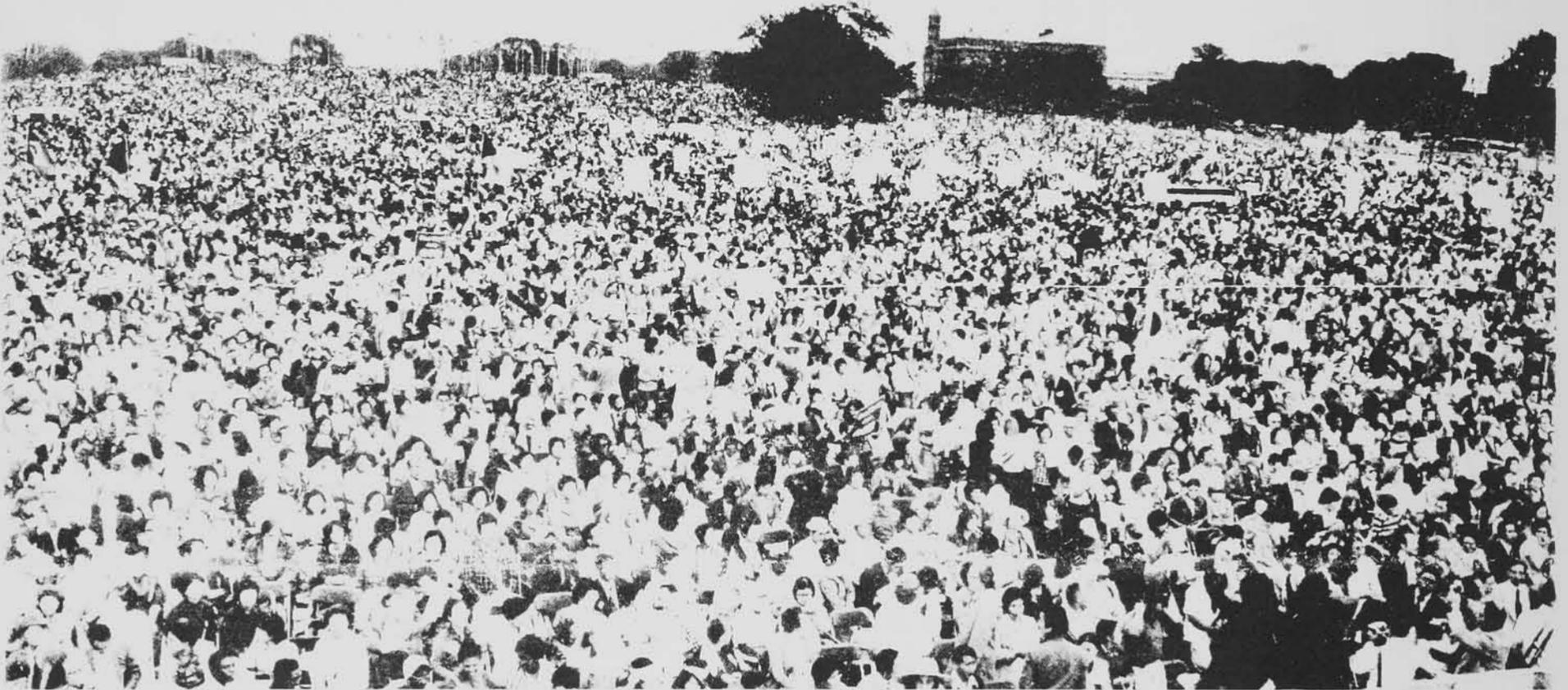
# New Hope News

Vol. 3, Number 14

Special Double Issue

October 21, 1976

## Victory At Washington Monument!



September 18, 1976. Victory at Washington Monument! For days, weeks and months we will savor the sweet taste of victory on that day. We

will always remember our own paths to achieve the secrets of triumph: unity and indemnity. And most of all, we will cherish the joy we felt when we

heard Father's evaluation: an absolute, unconditional victory!

Since there is not one story about Washington Monument but many, the

story will be told in a variety of ways.

See pages 3-6.

## October 4: Day of Victory of Heaven



Father announces the "Day of Heavenly Victory" at Belvedere on October 4.

October 4 dawned a beautiful day, the 26th anniversary of Father's release from North Korean prison and the formal conclusion of the Washington Monument campaign. Through its duration, the day brought sunshine into the lives of the several thousand members who spent the day with Father at Belvedere. Spirits already high over the successful completion of the Washington Monument campaign were boosted even higher with Father's announcement that, resulting from a special ceremony that morning, the spirit world had been completely opened to work on the earth. "At this moment the barriers are broken down," said Father in his morning speech on the Belvedere lawn. "This will be reflected in the physical world...If we pledge to work at least as hard as we did during the Washington Monument campaign," said Father, "we would see a dramatic difference in our prayers and the results." At the end of his morning speech, Father explained further: "Because of the fall, the physical and spiritual worlds have been separate. Today, the highway to the spirit world has been opened," meaning that there will be no restrictions on spirits descending to the physical world. "Today," he said, "there is an even more jubilant celebration in the spirit world."

"In your prayers, you can command the spirit world," said Father. "If you have absolute faith in the power of God, your ancestors will work with you. You can only prosper."

Father began his morning speech by greeting members: "It gives me such joy to see your faces. In your faces, the destiny of the world is decided." He went on to proclaim: "Today is the formal termination of the Washington Monument campaign. It is a glorious, happy day, a day of liberation...First, we should give our thanks to God, and then I would like to thank all of you. This is the day of heavenly victory." Father continued with a poetic description of the harmony of the perfected world. "If perfected, we would understand all -- when the trees whisper and the waters run, we would understand....When love is spoken, the entire earth will answer. But this world is dark; there is no response to heaven."

Father then reviewed the process of restoration, first describing the Old Testament pattern of man coming to a position of servant to God through sacrifice of the things of creation. He stressed the goal of attaining sonship to God with the advent of the Messiah. But since Jesus was crucified, Christianity

(Continued on page 7)

# An Absolute, Unconditional Victory

"Let us together extend our heartfelt thanks and appreciation to God, our heavenly Father, for the victory at Washington Monument. And to all of you who made this victory possible, congratulations from the depths of my heart. Let us thank God, thank you, and thank all those hundred of thousands of citizens who participated in this rally." Thus Father opened the international Directors' Conference on September 20, two days after the Washington Monument victory. While the conference was a forum for reports on the campaign and the discussion of future plans, the day was dominated by Father's proclamation of victory at the day's beginning. "I hereby proclaim that, culminating with victory at Washington Monument, the first phase of the ministry that I initiated when I came to America in 1972 has been successfully concluded. The target has been reached, the goal has been won. This I proclaim and declare."

Father went on to speak to the leaders at length about the meaning of the Washington Monument victory. First, he reviewed his crusade from his arrival in America on December 18, 1971. He explained that from the beginning, he had a clear vision of God's master plan and strategy for the crusade in America. "When I look back, I see just how momentous an occasion this victory in Washington really is." He described how

he clung to the vision of proclaiming God's word in America, despite the obstacles of coming to this country as an unknown, with a handful of members. Madison Square Garden, our first substantial foundation, was an eye-opener for the American people. From then, he explained, the mass media took the offensive in its attacks on him and the movement. Then, in 1976, the real showdown between God and Satan occurred with the opening of the Yankee Stadium campaign. Father recalled how each member felt anguish and heartbreak over Yankee Stadium. "But I felt differently," he said. "I know God had had a better and longer range strategy aiming at victory at Washington Monument." If we had become overconfident, we would not be having this joyful and liberating victory celebration here today. It could never have happened." Because each member had such a poignant memory of Yankee Stadium, said Father, they were able to give themselves totally for the more important victory in Washington.

If there had not been success, evaluated Father, not only would our critics have rejoiced, but each member would have felt a great burden which nothing could lift. "If we had failed," he said, "I would have unveiled a strategy today which we would have followed from now on, but there would have been no way to execute God's plan. So the destiny of the Unification Church depen-

ded upon the Washington rally. With success, there would be new hope, new horizons, but with failure, on the contrary, we would move into the dungeons of hell."

"I proclaim to you that the Washington Monument rally was an unqualified victory," Father reiterated. "It is a victory for God and a victory for the providence, and it is a fact. It has been recorded as truth in heaven and earth. I confess that I feel light as a feather. I feel like I can fly. I have borne a tremendous burden of responsibility, but with the victory at Washington Monument, I feel like I have been liberated from that weight. I can now walk as a free man. I can hold my head up before heaven and earth. And I can now proceed with the original strategy."

What of the future? The first determination, said Father, would be to retreat or to move on. Then, said Father, it is only a matter of following his pattern to gain success. "You know that when I tackle something, sooner or later I always achieve it, from this time on you can be 100 percent confident that whatever we plan, we can accomplish." He explained that in many ways we are in a better position to accomplish than here — we are younger, we speak better English. "Moreover, I have had to work on faith alone, without any living example to follow, but you can follow me. I have shown you the way."

As he said in his speech at God's Day 1976, we must become different people. "You must walk differently, to save even one extra second and get there faster..." Why? Because victories will come to us from now on faster and faster. We must, he said, make ourselves ready for the extraordinary blessing that will come to us.

Father spoke dramatically of our continuation of his mission. "Each one of you can go on and achieve greater victories than I have achieved," he said. "From this day on, we move to a new plateau, a new stage of our movement. I want you to remember that from today on you are different. How different? You are becoming a true representative of Heavenly Father." We have fought a collective battle thus far, he said, but from now on each individual must fight his own battle. Therefore, he said, an even greater battle is ahead for each one of us, for us to show ourselves as individuals worthy and deserving of God's blessing. As for himself, he wants to fill the next 13 years with even greater achievements to bring about an even more extraordinary impact in heaven and earth. "The only thing you can do to stop me is to leave no work for me to do," he said.

After reflecting on some of the major ideas in his speech on the 18th, Father concluded his morning message: "Go out, win the world! Forge ahead to the ultimate goal! God bless you all!"

## Aftermath of Washington Monument

# State Leaders Return; Father Emphasizes Evangelism

Father gave the American movement a clearcut plan of action at the close of the Washington Monument campaign. At the October 3 conference of state and international leaders marking the conclusion of the extended Washington Monument campaign, Father told the participants: "You will achieve the goal I predict and do even more.... We will take off in leaps and bounds from now on." Accordingly, he discussed prospects in several major directions: state evangelism, business, and educational activities.

"The state is the most important place of development," said Father as he outlined plans for the future. Central will be a drive for membership, with the goal of establishing a gigantic training program in June, 1978. Therefore, Father confirmed that state members relocated during the campaign should return to their former locations. Father appointed some new state leaders and gave all state leaders specific instructions. Among them were for each state to: hold a monthly Festival-type program, have a roving evangelist, create a brass band, start at least one CARP chapter and continue community cleaning modelled after the "America The Beautiful" project.

In addition, he emphasized the importance of the East Coast states, asking that a strong membership be maintained in Washington, D.C. In related areas of assistance to the all-out evangelism effort, Father discussed the upcoming videotape production of the Divine Principle and the idea of printing Divine Principle extracts as newspaper advertisements. Also, helping to build up the work in the states will be the Itinerary Workers, who were re-assigned by Father.

Father also directed the revival of the International One World Crusade in America, again under the leadership of Rev. Reiner Vincenz, by December, 1976. The team, said Father, should

concentrate in the most fruitful areas and sponsor programs featuring Col. Pak, Mr. Salonen, and other outstanding speakers for the Church.

In accordance with this general directive of increased individual responsibility, Father said that he was thinking of sending Japanese, European, and other foreign members back to their home countries.

Father reinstated Barrytown training, with Mr. Sudo in charge. States will carry out 3 and 7-day programs, with Barrytown offering 21-day workshops. In addition, he asked Mr. Sudo to set up Barrytown evangelical teams. The Seminary, said Father, will soon ex-



Father talking to international and state leaders on October 3.

pand to 800 students; Father also wants the top students from this year's class to pursue their doctorates.

Father himself is focusing his energy on stabilizing our economic foundation. Therefore, he discussed ginseng sales in the U.S., machine manufacture in Korea, and other ventures.

In the cultural sphere, Father mentioned the upcoming purchase of the Manhattan Center, saying that he desires to restore it to a position of competing with the Metropolitan Opera. He also desires to establish opera companies in London and Tokyo. Father would like to see the expansion of the Professors' World Peace Academy in the United States and Science Conference activities in the states.

Father spoke at length about the problem of the rise of Communism, highlighting the tendency of the free world to ignore the threat of North Korea. In the increased competition between the Soviet Union and Red China over the hegemony of Asia, said Father,

Kim Il-sung is pushing himself to a position of advantage. In line with this concern, Father asked that activities with Captive Nations' groups continue and that Dr. Edwin Ang create the foundation for a Chinese-American friendship association. Canada, said Father, is a target for Communist agitation due to the division between English and French-speaking Canadians. Accordingly, he wishes to increase the membership of our Church in Canada.

At 6 a.m. on October 6, day of departure for state members, Father assembled the members at the New Yorker for a farewell meeting. First he announced that he wanted to form the Japanese members returning to Japan into special witnessing task forces with the goal of each member finding one member a week until departure. As he announced his plan, he charged the state members to "follow the same spirit and gain the same result."

After he personally chose the teams, he addressed remarks to the whole assembly. Speaking very seriously, he charged the members with the responsibility of fulfilling their missions for the sake of the successful completion of the third seven-year course by 1981. "Together, by 1981, we will definitely achieve a miracle," he told the members. "America is still central in God's plan until then. America is a nation of nations, the small world of the world."

The major problem confronting us between now and then is the rise of Communism, he said. "When you look at the world situation, the emergency is obvious. If we fail, God has no weapons to use. God is asking you to fight with your life and win a sufficient foundation. With this handful we have to move America. There is no such thing as retreat in the sight of God."

Father explained that the situation would have been different if unity had been achieved among Judaism, Christianity, and the Unification Church. As it is, we must ready ourselves to receive God's blessing, which was not originally intended for us. "If we take up the duty of tackling the ultimate mission," he said, "the blessing of the free world will be ours. But right now we have no foundation to receive that blessing."

"Go with a serious mind," he told the departing members. "Everything is in a serious position. This is a very serious message. If you commit yourself 100%, God will find a way to lead you to your goal." Father concluded: "We must suffer now and give without reservation. The greatest miracles are ahead of us. Soon this confused world will see the day of hope. We are creating history. This room holds the hope of God. You represent His hope and the hope of mankind. Do your best!"

# The Washington Monument Campaign Remembered

## Weeks of Preparation . . .

Door-to-door contact was the keystone of the Washington Monument campaign and the foundation for its victory. In Washington, D.C., members worked in neighborhoods organizing community service projects since the beginning of the summer; direct witnessing for the rally began in the five-state campaign area in mid-August. Members were encouraged to develop a deep relationship with their contacts. Accordingly, they visited, wrote, and prayed for their new friends. "This is the

campaign we grew the most in," commented a member in Baltimore. "We took serious responsibility for our communities and developed the capability to love the people a lot." "I never saw our members work so hard," said another working in Philadelphia. "This has been a very heartistic campaign, a wonderful campaign."

In Washington, D.C. door-to-door work was augmented by public service performances by the Performing Arts groups and several-times daily rallies in every corner of

the city. Sunburst, the New Hope Singers the Voices of Freedom played at countless block parties, churches, old-age homes, etc. Meanwhile, the band split into two to assist the two rally teams, led by British Church leader Dennis Orme. The two teams delighted every area of Washington, from downtown to the favorite sight seeing spots to local neighborhoods.

Occasionally — less frequently than during the Yankee Stadium campaign — special rallies were held. Anti-pornography

rallies in Washington, Philadelphia, and Baltimore drew positive coverage in the midst of the campaign. A colorful rally on the Capitol steps opened the final week of the campaign in Washington. And on September 16, a spectacular parade featuring the band in their new uniforms, the New Hope Singers in international costumes and a half dozen horsemen attracted thousands of Washingtonians.



Mr. Salonen speaks at September 13 rally on Capitol steps.



Go-World Brass Band members lead a parade on downtown Washington's Pennsylvania Avenue in their new dress uniforms.



Meanwhile, spectators learn about the upcoming Festival.

## Parents from Abroad Arrive for Festival

Meanwhile, the church was receiving support from an unexpected quarter. One hundred European parents arrived in New

York the week before the 18, where they stayed in the New Yorker, went sightseeing, and spent their evenings learning about the

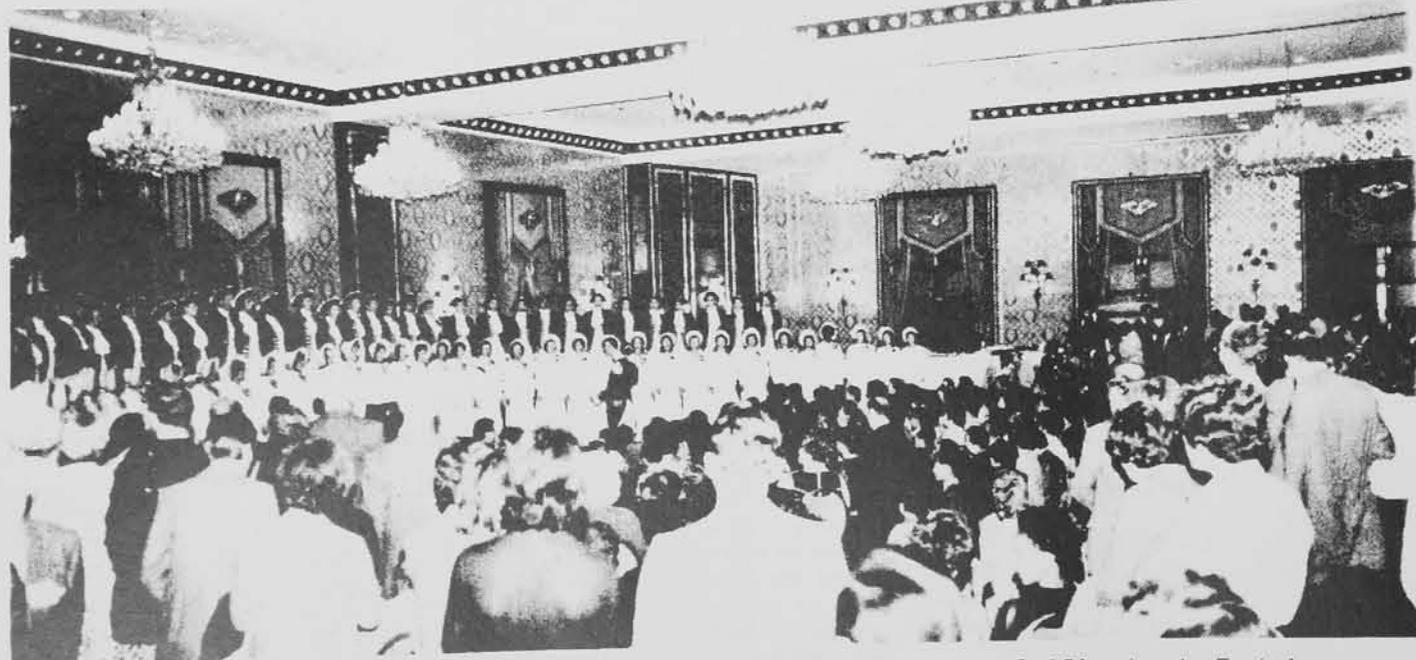
American Church. It was in this setting that they were interviewed by Nadine Brozan of the New York Times. In perhaps its first

fair treatment of the Church, the Times quoted from the parents: "I have seen a positive development in their talents and in their praying and sacrifice. They are no longer "self centered," said Mrs. George Beutl of Austria about her ten children who are church members. Another parent, a member, commented: "I want him (the son) to give up his life as a police officer for this. We want him to devote his life to it. This is the new truth. Everything else is unimportant."

The parents — from Germany, France, Austria, England, Sweden, Norway, Guyana, and South West Africa, had a very bouyant spirit, said Mrs. George Edwards, coordinator for their visit. "The Germans burst into song at any occasion" she said they have a theme song dedicated to their children: "Go Your Way Proudly."

Arriving in Washington on the 17th, they were welcomed at a reception in the Statler Hilton by Col. Pak and President Salonen. There they were joined by 280 Japanese parents.

At the Monument, the European and Japanese parents sat in a special section in the front. More than a hundred American parents joined them at the Monument for the rally.



The New Hope Singers entertain parents from Europe and Asia on the eve of the God Bless America Festival.

# Meanwhile, at the Monument Grounds . . .

Production for Washington Monument — including lights, staging, decoration, sound systems, and the fireworks, went very smoothly. One reason was the careful preparation of the staging area. A 45-man crew from the Technical Missionary Corps under Bobby Wilson brought their skills to bear: scaffold builders, purchasers, soundmen, heavy equipment operators, etc. worked for two and a half days straight on the stage construction. Everything was going fine until a torrential rainfall on Thursday, depositing over five inches of rain in less than 24 hours. "The whole site became a disaster area," recalls Mr. Wilson. "Work on the stage stopped completely. The crane, forklift, etc. all broke down due to the strain of working in the

mud. We knew that no matter how many hardships we went through, we had to break through. We began to work like steel fisted. Nothing would stop us. . . . the harder we worked, the harder the rains came. Our men worked straight through from 10 a.m. Thursday until the start of the dress rehearsal at 9:30 Friday night. After resting during the rehearsal, they worked straight through the night again to prepare for the big day itself. This was the largest stage production in the history of the Washington Monument grounds, and it was done in the best way and in the shortest possible time. I felt the whole time that we were working to restore the role of the working classes. We feel that we have claimed victory for all the suffering of the working man in the pr . . ."



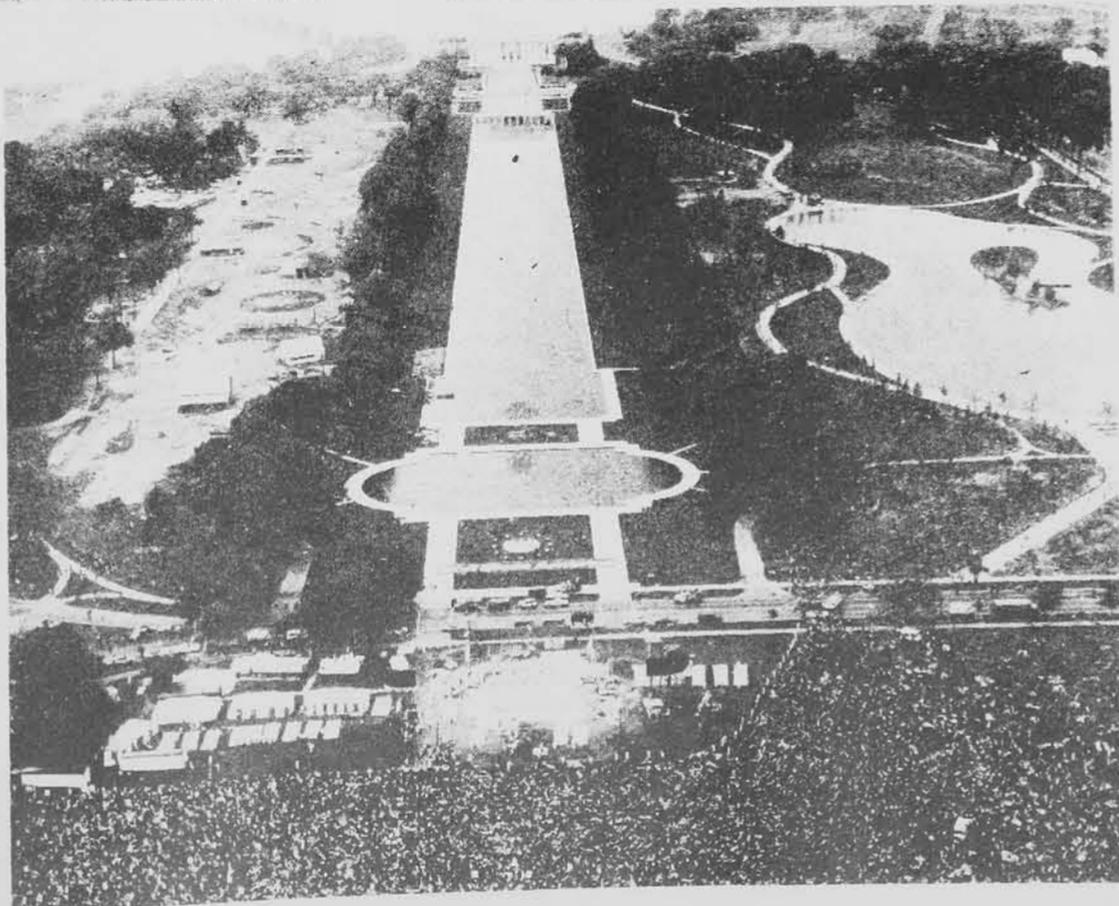
Constructing the stage

## A Beautiful Setting



Thirty thousand balloons — three times the number at Yankee Stadium — wait to be unleashed at the finale, when they were illuminated by a spotlight aquired solely for that purpose. Decorations chief Jim Fleming notes that Yankee Stadium was a true dress rehearsal for Washington Monument, where "we experienced incredible cooperation and unity as we worked."

Stage area as seen from the top of the Washington Monument. Area near "God Bless America" sign was reserved for fireworks. Lincoln Memorial and Reflecting Pool are in the background. Our trailers, tents and balloon moorings are visible at lower left.



# Buses, Buses, and More Buses

Over 1,500 chartered buses brought an estimated 70,000 people to the Washington Monument grounds on September 18. In the Washington area, 600 buses running at intervals on specially-planned routes brought 30,000 people. (More people from the D.C. area came on their own than had been expected, perhaps due to the threatening afternoon weather.)

Following is the five-state breakdown:

State	Buses	People
Virginia	120	5,000
Maryland	222	10,000
Philadelphia	194	10,000
Delaware	41	2,000
New York	270	13,000

(The total from Washington is unknown but estimated at being between 160,000

and 260,000).

While Washington members watched empty buses go by as their people took other means of transportation, members in New York, Philadelphia, and Norfolk had the opposite experience of having too few buses for too many people. In many cases, bus companies did not honor their commitment. In other cases, as in New York,

the turnout rate was over 100% - an interesting reversal of the Yankee Stadium experience when many people who promised to come did not.

On the positive side, the group spirit built on the way to Washington on the buses helped to create the family atmosphere prevailing at the Festival. New York provided each of its guests with a bilingual English and Spanish pamphlet giving background information on the Unification Church and Reverend Moon. In addition, each bus captain had additional material about the Festival and Washington, D.C. that he could read aloud as he chose. And, once there, the New York bus captains kept their flock together with large placards giving the bus number on the back -- facing the guests -- and the inscription: "New York Loves Reverend Moon" on the front. With the multiple national flags and numerous banners, the two hundred bus signs helped to create a festive scene on the Monument grounds.

Busing also provided an orderly return of the guests, leaving a good impression of our responsibility for all phases of the God Bless America Festival. The Washington Metrobus company, eager to restore its image tarnished by its failure to adequately transport the Fourth of July crowds, cooperated completely with the God Bless America mobilization staff to make sure that all local guests were on their way in less than an hour after the program's conclusion.



## For Guests, a Joyous Day

It was an astonishing array of people. Over twenty different nationalities were represented among the two to three hundred thousand people at the God Bless America Festival, with a strong representation from the Captive Nations. Largest of these groups in attendance were Vietnamese and Cambodians; well over three hundred Vietnamese were in attendance. As well, almost every cultural and national group amongst the Eastern European Captive Nations were represented, with several busloads of Eastern Europeans coming from New York. On the basis of this success, some members in New York and Washington are organizing a group of Captive Nations' representatives.

Korean residents on the East Coast had a significant presence in the crowd. In the

month prior to September 18, Korean Church members Byung Ho Kim, Joo Chan Choi, and Chong Goo Park organized a series of Korean cultural nights in Philadelphia, Baltimore and Washington, D.C. Each cultural night, attended by an average of one thousand people, featured Korean Folk Songs by the New Hope Singers, dances by the Korean Folk Ballet, and a speech by Mr. Chong Goo Park on the history of the Unification Church. Several thousand Koreans came from these three cities to the Washington Monument; sixty buses also brought 300 Koreans from New York.

The crowd loved it. Demonstrations were far away and insignificant, unaffecting the crowd, which was largely intent on enjoying the show.



## Father Speaks



Father's speech, "America and God's Will," was heard by a warm and attentive audience. At the speech's close, Father salutes the audience.

## The World's Greatest International Fireworks

The spectacular, ten-part fireworks display especially created for the God Bless America Festival by California Fireworks, creator of displays for Disneyland and Disneyworld, was widely acknowledged to be superior to the display on the Fourth of July. The rockets were electronically fired — an innovation in the pyrotechnic field. A technician listening to a special tape of the narration followed firing instructions superimposed on the soundtrack, pushed the proper buttons on command. The crowd watched expectantly, almost reverently. Even the Yippies, formerly intent upon disrupting the program, watched in silent awe. The display concluded with a portion of Father's Yankee Stadium speech:

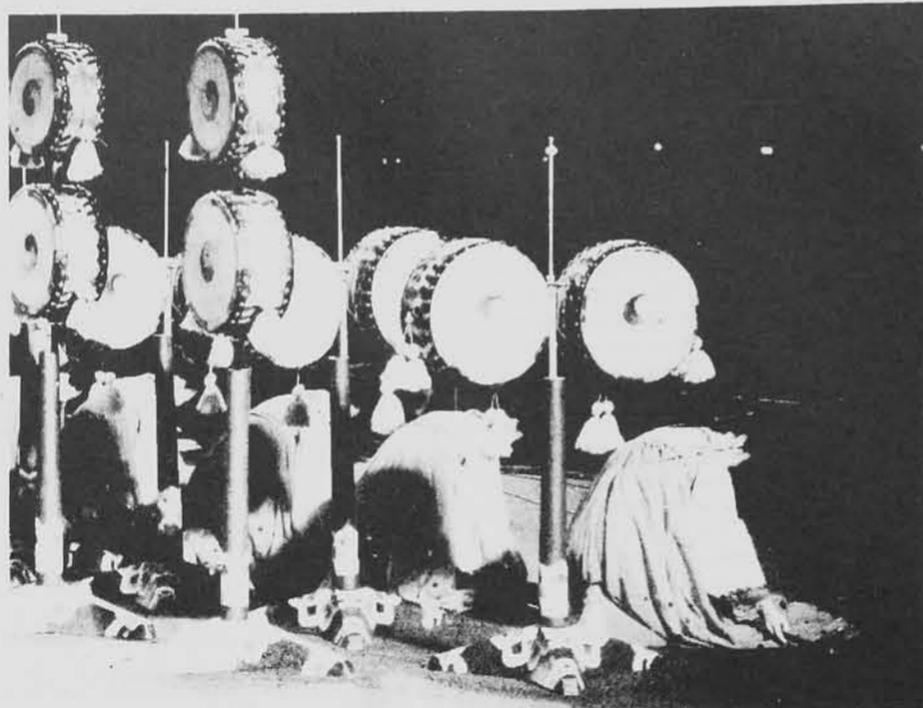
"As one nation under God, America must build the model of the ideal nation of God. With that done, the rest of the world will follow America's example and will build the Kingdom of God upon their respective lands. Then we shall all truly become brothers and sisters under our Father God. This will be a world of love, a world of happiness. Our planet will be one home, and mankind will be one family. This will be the eternal, ideal world of God. Indeed, it will be the Kingdom of God on earth."

Many of the show's estimated 800,000 observers greeted its conclusion with a round of applause — even, reportedly, in the elegant roof-top restaurants of the Kennedy Center.

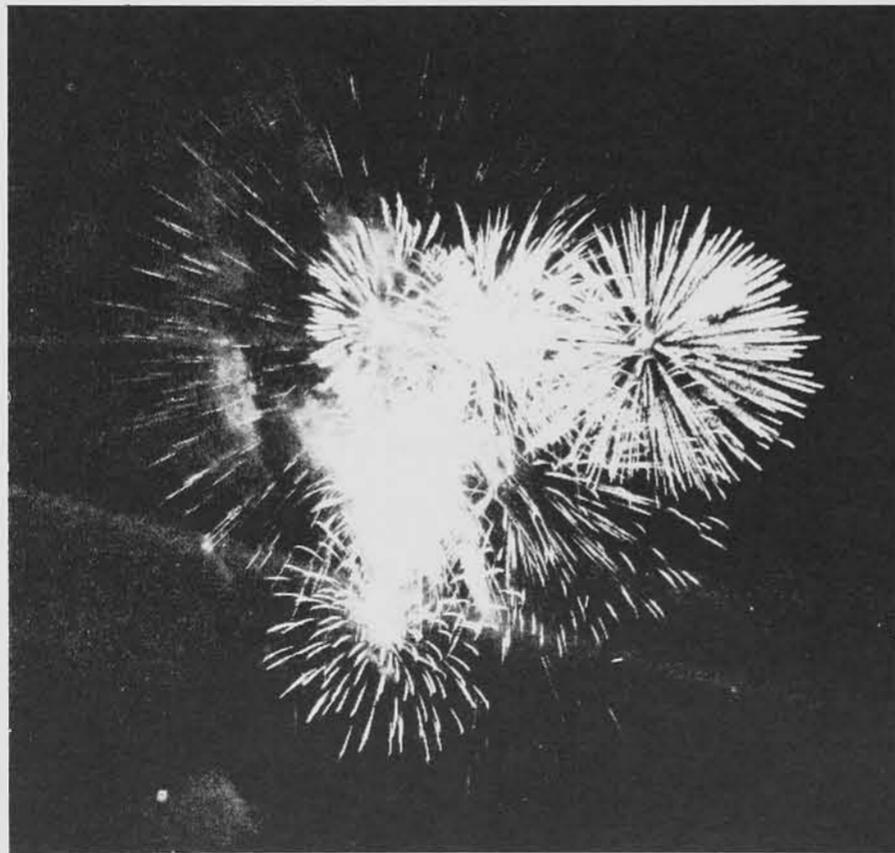


Col. Pak bringing Father's message of members on September 19.

## A Varied Program



The Korean Folk Ballet performed the Drum Dance just prior to Father's speech. The Festival provided about four hours of entertainment, including the Go-World Brass Band, the Korean Folk Ballet, the New Hope Singers International, Sunburst, the Voices of Freedom, and guest performances by the Southland Mission Singers and the North Caucasian Folk Dancers.



## And Sweet Words of Victory

After the crowds left, the work began again. Scores of members, previously assigned to the task, began to clean up the Monument grounds and de-poster the local neighborhoods. Meanwhile, onstage, the Technical Missionary Corps hoisted, one after the other, Col. Pak, Mr. Kamiyama, and Mr. Salonen on their shoulders and cheers of "monsei" resounded on the grounds.

The next morning Col. Pak brought Father's message to several thousand members at Great Falls Park, just outside of Washington, D.C. After giving the members the most longed for words that Father judged the Washington Monument rally to be an unconditional success, Col. Pak further told the members that Father wanted each one to feel a personal sense of victory. "Let us all feel that 'Victory is mine!'" said Col. Pak. Also, reported Col. Pak, "Father's last words to me were: 'Tell them that I am proud of them!'" Mr. Salonen told the members that, after hearing the Park police estimate the size of the crowd, he

was worried. "But that feeling vanished the minute I saw Father's face as he went up to speak. All that he could see was people! And they responded! From the stage you could really feel the crowd respond to Father, and it was so gratifying."

Meanwhile, the Technical Missionary Corps and other members assisting with the cleanup on the Monument grounds announced to an observing group of reporters their pledge of restoring the Monument grounds to their original state in 36 hours or less. Working around the clock, members dismantled the staging and fireworks area and cleaned up the small backstage trailer camp. By the end of the 36 hours, the only thing remaining to do was to negotiate with the park service on procedures for resodding the ground in the backstage area. Our effort did not go unnoticed. The Park Service, very pleased, said that we were the first group to use the Monument grounds to clean up after itself. And the Washington Post duly noted that fact.

# Day of Victory of Heaven

(Continued from page 1)

became an intermediate level of adopted sonship and brought only spiritual salvation. God, said Father, is looking for the foundation to complete the restoration in America, the new Roman Empire.

He then reflected on the three major stages in recent years: Madison Square Garden, Yankee Stadium, and Washington Monument. Madison Square Garden was the first major victory, which was linked to Asia through the work of the International One World Crusade. Yankee Stadium was the first offensive, and Washington Monument was the final offensive. Yankee Stadium, said Father, was a crucial campaign. At Yankee Stadium, Reverend Moon died and was resurrected," he said. The storm, he explained, "was an act of God which prevented some greater catastrophe fomented in this most violent of campaigns. The rain foiled the enemy plot while our plan went on. "The moment of rain," said Father, "brought the most peculiar prayer offered in human history.....That was the moment of judgment," said Father, contrasting the pleading of the members at Yankee Stadium to the calls of "Crucify him!" outside of Pilate's court.

At Washington Monument, said Father, the opposition prayed for violence to disrupt the festival, but instead, Washington Monument was most orderly and dignified. Father explained that we won a double victory in Washington: the first victory was that it was orderly; the second was our cleaning and depostering. "No promise was so precisely honored," said Father. "At Washington Monument, we rose above

persecution and won victory, From now on we are taking off...No one can disregard us anymore. Jesus' heart was vindicated and the sorrow of God liberated."

In looking toward the future, Father emphasized that the most important world crisis is that posed by Communism. In the face of this, he said, "we must keep our momentum going until 1981, the end of the third seven-year course. "The power of God is pushing thousands of young people to this movement," he said. "The same principle will continue to move us to greater things. We know God as a way of life. We know that God is everywhere. Our critics are a minority when we put spirit world with us. If there were a better road to heaven, I would have taken it a long time ago!" He then gave us a special directive: "Bring righteous young people! That is your job!" After explaining the special nature of the day, Father concluded: "Do not be discouraged. Go forward until we receive final victory."

After a leisurely Kentucky-fried chicken lunch, during which many friendships were renewed, the members gathered again for the afternoon entertainment program. At the outset of the program, visiting Korean and Japanese dignitaries were introduced and the special celebration cake was cut. With Father, Mother and the whole family watching, everyone enjoyed performances by Sunburst, the Voices of Freedom, the Korean Folk Ballet, and the New Hope Singers in their international costumes. Then the guests were delighted with songs from the children and our Parents, bringing the day to a joyful close.



Father and Mother cut the celebration cake.



Little Sun-jin Nim joins the family for the festivities.



October 4: Belvedere. Banner in the background, created for Washington Monument festival, made the front page of the Washington Post on September 19.

## The Way of the Pioneer

By Kwang Yol Yoo

Written especially for the October 4th celebration

Still  
The non-believers are to the believers  
As a vast sea to a tiny hill.  
A time of heartache.  
Extraordinary  
Far too extraordinary tidings come over the mountain peak.  
You believe not because it's believable  
But because you have to believe and want to believe  
You believe while going forward, just as I.

No matter what they say,  
We,  
Destined pioneers  
Go forward with faith  
First along the confused and busy road,  
One individual may fall,  
His breath stop along the way,  
But the whole has as much grandeur as hardship  
And our confidence goes far beyond the disbelief of others.

Brothers!  
You are as valuable as your youth.  
No! of more inestimable value than one can count.  
Precious, beautiful, powerful jewels of heaven.

In your mind and body  
Lies the fundamental ideal

The original desire  
And love, life and joy are blending together.

Ah! You are blessed, chosen from the people of the whole world.  
You are the ones who will ease God's ancient grief,  
You will bring man's life to bloom.  
You will put the seal of eternity on the happiness of home,  
And you will color heaven and earth with the primary color of love  
Showing that "All people are true brothers."

Now the boat is leaving with its whistle piercing the air.  
The promise of inevitable fulfillment  
Draws near to us as time passes.

Bless youth!  
Fulfilling your mission with responsibility  
Fill the earth  
With as many tents of heaven as there are people.

Let all things in the cosmos  
Make haste  
To reach the eternal blessed land flowing with milk and honey  
Restoring Golgotha,  
Never again will we see sin or feel pain in our consciences.  
The soul will only breath happiness  
and live forever and evermore.

# Providential Perspective

On the very day of the rally another providential event occurred. September 18 was picked as the date for the funeral of Chairman Mao Tse-tung of China, the principal leader of the ungodly world, who imposed the rule of communism on one billion people. It is most providential that the hour of his funeral was set at 3 o'clock in the afternoon, the same hour that the Washington Monument Rally was to begin. Chairman Mao, representing the side of Satan, was buried underground at the same time that the champion on the side of God was raised up at Washington Monument.

Sun Myung Moon  
October 4, 1976

## September 18th Day of Two Major Events

September 18th must be a special day. In this issue of 'Rising Tide' there are reports of two events, each significant in its particular way, and each taking place on Saturday, September 18th. Reverend Sun Myung Moon's 'God Bless America' rally at the Washington Monument and the big rally in Peking to mourn the passing of Chairman Mao.

It is, perhaps, more than a coincidence that these two events came together in this way. Each symbolizes some important feature of the world we live in, and in some way those features are all related. Between them they form an eloquent testimony to the delicate point of balance at which the free world has arrived.

It would be wrong to say that the Peking rally attracted a million people. A million Chinese attended because they were told to. They formed an organized, disciplined crowd. Even the tears had been organized over many years. If you have been told from early childhood that Chairman Mao is your father, that every good that happens to you comes from him, and every bad comes from wicked revisionists who stand against him, and finally you never actually meet him, he will naturally be your idol. You are heartbroken to lose him.

### Peking Rally

If the Peking rally symbolized the society that Communism has made out of China, the Washington Monument rally spoke a lot for democratic society. Reverend Moon was free to hold the rally, free to publicize, and people came because they wanted to. Some came for

a day's entertainment, but many came looking for a word that would show them a possible world beyond the materialism and conflict of their present society.

They were free to search. The freedom of the democratic world can allow great evil and corruption to exist. There is no pornography in China. But democratic society can also allow the spirit of God to move, for a seed to be planted and to grow, as all the great spiritual revivals of the past, which have vitalized our history, bear witness to. In China, nothing significant happens except at the direction of the central authorities. Millions of people, one mind: not God's mind, but a dictator's mind. Disagreement with that mind means either a miserable fate, or a bloody struggle to take over the centre of power and impose a new thought.

The reaction of the press to the two events highlighted some of the problems and serious illusions prevalent in the free West. Mao was truly a giant; but then so had Stalin been. Certainly he changed the course of Chinese history, even tore it into a new shape. But at what cost! His position is very like Stalin's—Uncle Joe as he was affectionately called in the West in his lifetime. Only after his death was the truth accepted in the West, and then only because his own successor, Khrushchev, proclaimed it to the world. Yet it had been there to be known, all along if only we had removed our blinkers. History will record the same process with Chairman Mao.

Meanwhile, however, he was praised

extensively in the Western press, with never a word, in the Washington press at least, of the blood on his hands. Reverend Moon, however, who has not dominated a quarter of the world, been responsible for millions of deaths or forced a society to change to his will with the power of a million rifle barrels, is roundly criticized. What strange criteria of honor and respectability these papers demand of figures they acknowledge as great. But then China is far away, and her advocates do not have to experience the society they praise—or even know much about it realistically.

### Washington Monument

In the Washington Post, one day before September 18th, there was a grouping of articles that seemed symbolic. There was a feature article on the growth of heroin addiction and trafficking in D.C. and the consequent rise in drug-related crime. Hard drugs spell the death, not only of their users, but of peaceful society, as New York shows. It was a sordid and alarming tale. Next to it was a report of corruption uncovered in the Arizona Senate. On the opposite page was one of Reverend Moon's 'Meet Us at the Monument' advertisements carrying phrases such as:

*'Up to the present time, people have thought religious life belonged to some airy plane and imagined that God would just sweep them away to heaven. But the way to heaven is to broaden the scope of our love by loving our families, our neighbours, our nations, and the whole population. People are seeking happiness for everybody except God. How-*

*ever, unless it is God-centred there is no happiness. They speak of peace. Unless it is God-centred there is no peace.'*

The impression is strong of a society that is steadily falling to bits. And of



someone coming with the vision that could pull it out of its decline. All that the press can do is to attack the man who does this. He is accused of wanting to dominate the world. Mao who did dominate a quarter of it is cheered to the echo. The only way you learn from the Press what Rev. Moon is actually saying is when he pays to have it printed.

America's situation clearly needs spiritual medicine. This is the sole remedy. Administrative action, economic planning and social engineering, without God, will not suffice. Look at New York. Who brings that medicine does not seem of great importance. Perhaps, though the patient finds the medicine too strong for his liking, perhaps he does not even like to admit that he himself is sick.

*'Dung' Was a Symbol of Purity to Mao Tse-tung*



Sculpture by Tim

## A Personal Memoir of an Unchanging Peasant Leader

By MARK GAYN

I had met Mao Tse-tung before and was to meet him again, but I best remember him standing on a loess terrace, of an early afternoon in February, 1947, before the caves that were his home and office in Yen-an. He wore a soldier's old padded cotton uniform with a tiny cap and a short scarf around his neck. He had apparently come down the mountain path from another level, but I had not heard him approach.

Below us was the small field in which Mao grew his tobacco. Through a narrow gully one could see a segment of the frozen Yen River, and beyond it more barren loess hills with other caves. Not far from us, down the slope, was the building of the Central Committee, in which Mao's lieutenants worked. There, in a larger room, in May of 1942, Mao delivered his now famous two Yen-an Talks, stern lectures to the intellectuals who had slipped into Yen-an from nationalist China.

Our conversation that went into the early hours of the next morning dealt with the Chinese peasant and the atomic bomb, with emperors long gone and the coming Great American Depression. But it dealt especially with China's history and the peasant. Mao saw the revolution he led as an important part of this history, the last of the peasant upheavals

that had shaken the land over thousands of years. He called it a Marxist revolution, but it was obvious he saw it as a purely Chinese phenomenon, much like the Taiping rebellion of the 1850's and 60's, only this time triumphant.

Now and then, as if remembering his Marxism, he threw in a phrase about the proletariat as the guiding force of the revolution. But this was lip service to Karl Marx. Mao's concern was not with the worker but the peasant. I was staying at the United States Military Observer Team's mudhut compound across the river, and I was looked after by two "little Red devils," teenagers who served the revolution. Mao set them for me as examples of the virtues he saw in the peasant: courage, steadfastness, loyalty, capacity for self-sacrifice, revolutionary fervor. The villager to Mao was the virtuous man; the hero; the city dweller was not.

Especially, Mao had little use for the intellectuals. It was not only that they were urban; they were of the middle class, with all its bourgeois vices. When I returned to Yen-an in 1965, I was told that there had been 100,000 people in Yen-an in early 1947, a good many of them intellectuals.

They had come from the repressive atmosphere of the Kuomintang cities on the coast, to what they saw as a world of artistic freedom. Painters and composers, writers and poets, they be-

gan—or so I was told by the head of the Yen-an party school—to experiment with avant-garde ideas.

Mao was infuriated. He felt that this renaissance in the loess hills only spread the poison of decadence instead of serving the people and the revolution. The intellectuals, he told me, had always looked down on the workers and the peasants as uncouth, unschooled and stinking of dung. "But it is the intellectuals themselves who are dirty, and the workers and peasants who are really clean."

I had just come from Nanking where I had met the nationalist leaders. They were pedestrian, while this man, with his deceptively soft, kind face, soared. But he was also humorless and earthy. One of his favorite words was "dung." But he used it not as an oath but as a symbol of peasant virtue. Those who were afraid to handle it were people who looked down on manual labor, social parasites and yes, intellectuals.

Mao's mind was disciplined, he knew exactly what he wanted to say, and he was impatient with any argument or interruption. He was a man with no doubts, and with a doctrine, part Marx, part Mao, part an amalgam of ill-digested Western pre-Marxian thinkers and Chinese lore. At least to his satisfaction, the doctrine explained events and cur-

rents at home and abroad. I had met the other leaders of Chinese Communism, Liu Shao-chi, Chou En-lai, Chu Teh. They were all remarkable men. But Mao towered above them in intellect and in the intangible but crucial qualities of leadership. He was overpowering.

A bit down the river, although I was not to learn of this until the 1960's, there was a Soviet mission. Once, at the weekly dance at the Central Committee headquarters, I met a brusque and inebriated Russian. The Chinese said he was a doctor. But Moscow was to reveal later that in 1942-45 there had been a Comintern emissary there whose task was to persuade Mao to keep up military pressure on the Japanese army lest it join the Germans in the attack on the Soviet Union.

Mao refused. He was hoarding his resources for the coming civil war, and he was not going to squander them in helping the Soviets. The Russians never forgave Mao. He and his lieutenants, in turn, spoke to me scornfully of Moscow's failure to help the Chinese Communists in their struggle to survive. They also insisted that their revolution would in the long run have a wider impact than the Bolshevik upheaval.

As for the United States, Mao saw it as the arena of a struggle between two

forces. He reproached me for underestimating the strength of the American "democratic movement" that yearned to open friendly relations with China's Communists. On the opposite side he placed the "imperialists" intent on using the atomic bomb against his revolution.

#### *A Productive Period*

Mao spent a decade, perhaps the most productive years of his life, in Yen-an. Here he wrote some of the more significant of his essays. Here he also probably had his happiest years, for in Yen-an, in the face of opposition from some of his companions, he was married to the then beautiful actress now known as Chiang Ching. But the isolation of Yen-an also deepened his ignorance of the Western world, and his tendency to picture it in terms of rural China.

Three weeks after our meeting in Yen-an, Mao, Chiang Ching and Chou En-lai took the ponies kept near the Central Committee headquarters and fled north, one step ahead of the Kuomintang pursuers. Two years later, almost within a month of the forecast he made to me, Mao was in power in Peking.

But the amazing thing about Mao was that a quarter of a century later his ideas molded in Yen-an had not changed. The village to him remained the main

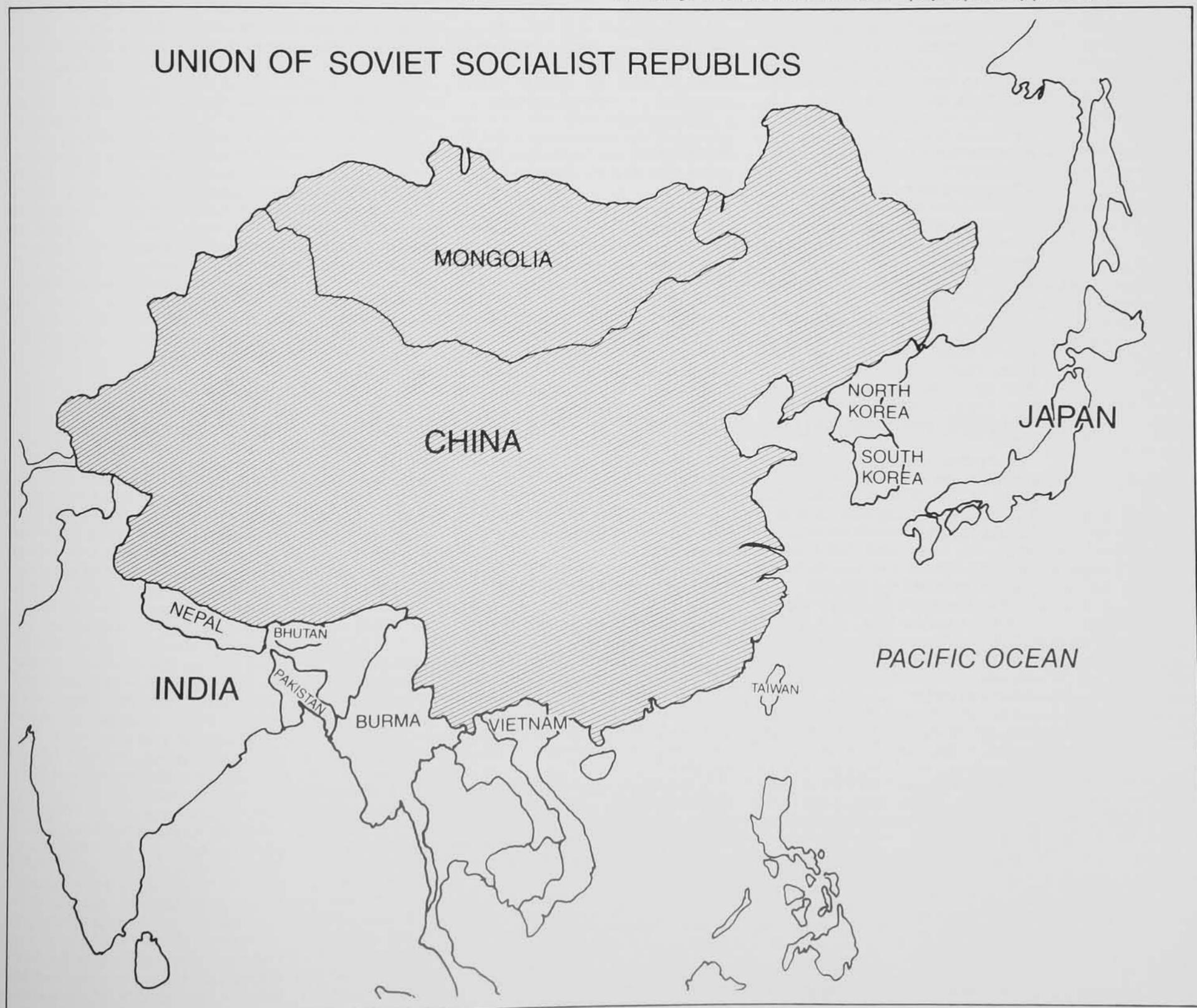
strength—and the principal weakness—of China: the city was still the center of moral and political corruption.

When I saw Mao in Peking in 1965, he seemed to have suffered a stroke. His face was set in an expressionless mask, and he shuffled rather than walked. But in the 1970's, now an age-distorted shell of the man I met in Yen-an, he was still apparently able to direct the court intrigue that destroyed some more of his old Yen-an companions whom he no longer trusted.

Much more than in Yen-an, he had become devious and vengeful, suspicious and intolerant. His rigid views of China's destiny that may have been soundly rooted in the Chinese countryside in the 1940's were now a brake on the nation's progress. But when he died last week, he was still, to my mind, as he was in Yen-an, with all his flaws, with all his rigidities and his considerable ignorance, one of the very few giants of this century.

*Mark Gayn, a foreign affairs columnist for The Toronto Star, was born in China, was a newspaper correspondent there both before and after the Communist takeover, and knew Mao and his colleagues well.*

© 1976 by The New York Times Company. Reprinted by permission.





# RISING TIDE

Thursday 23rd September, 1976

## Mao... Murder Behind the Myth

Mao Tse-tung is dead. On Saturday, 18th September, 1,000,000 Chinese assembled to order in Peking. They marked the passing of their leader in a disciplined, state-directed rally.

To judge by the comments in most of the Western press, the world had lost a great benefactor. Mao was the architect of modern Chinese society, the father of his people, a major world leader.

No mention was made of the cost of his 'achievement', running into millions of human lives. It was not declared that the world had lost a dictator who rivalled even Stalin in his power and the devastation he had wrought.

China today holds the same sort of position in the eyes of radicals in the West, as Stalin's Russia did in the 1930s. Then, Western intellectuals, many of them by no means hard-line communists, looked to the Soviet Union as the ideal society, and model of the future world.

Many prominent figures, George Bernard Shaw and others, visited the Soviet Union in 1931-1932, at the time when 5,000,000 were dying in the Ukraine of famine, reported that all was well. As Shaw said, he certainly had excellent food and drink. Those who spoke the truth were derided and ignored.

Many liberals in the West today see China in a similar light, as a form of earthly paradise. Not too many though, seem over-anxious to go and live there, or to bring the Chinese system to their own countries.

Like all dictators, Mao has brought harm to China, even in his death. He has left a situation of instability and uncertainty. Rival factions will be struggling for power, and this, as in the Cultural Revolution, may spread to the general violence and widespread loss of life.

Oppression and force were not just a

part of the transition to Communism. They have been a continuing feature of Chinese society. Confucianism, the foundation of order and stability in Chinese society, is still attacked today.

Christianity has been ruthlessly suppressed. Many missionaries and Chinese ministers are languishing still in prison after 20 years. Many more have died there.

Then there was the Cultural Revolution of 1970-1971. The name conjures up visions of civilized and peaceful change. Phrases such as 'Let a thousand flowers boom' have an idyllic air about them. In fact the Cultural Revolution was the soil for many stinking weeds.

The Revolution, deliberately encouraged by parts of Chinese leadership, was far from cultural. It was violent and bloody. The Red Guards committed many atrocities in the name of ideological purification. Eye-witness reports of these received little publicity in the West.

Many old scores were settled throughout China at this period, sometimes with large-scale and open clashes between rival factions, that brought the death toll in certain provinces into tens of thousands.

Apart from the normal toll of a godless totalitarian dictatorship, there were other catastrophes visited by Mao upon his long-suffering people. Ten years previous to the Cultural Revolution, China suffered widespread famine, which Communism was reputed to have eliminated. Even the Communist authorities could not hide the fact, so disastrous was the famine. They called the years 1960-1962 the 'Three Years of Natural Disasters.'

In fact, the disaster was anything but natural. It was the result of Mao's 1958 policy of 'The Great Leap Forward.' This involved the transformation of the countryside. The peasant farmers were

to be banded together into a new communal farming system, intended to produce the new communist man, and intensive cultivation techniques.

The whole operation was directed by an inflexible and ill-informed central control. Doubts about the wisdom of applying certain techniques in certain areas were dismissed as reactionary. Incompetence produced disaster.

Almost the whole of China was famine struck. In 1958, Chairman Mao boasted that the people would get three meals a day. By 1960, many areas were receiving a rice ration of two-three ounces per person per day. The people dug up roots and collected wild plants to eat to stay alive. As in the Soviet famine of 1931-1932 the death toll ran into millions.

To all of this must be added the initial cost of the Communist takeover. Every Communist regime, once it is in power and established, destroys its opponents. Because Communism preaches class war, these are not numbered in tens, but in tens of thousands, even millions. Anyone who had any sort of position under the old social system, the local teacher, the village headman, all are candidates for slaughter or 're-education' in a labour camp, by the Communists.

This occurred in China once Mao had taken power on the mainland. It was not all centrally directed, but Communism gave the excuse and the ideological justification for many cadres to work out their jealousies and bitterness in the most brutal manner.

This then is the achievement that Mao presided over. It is unrivalled, certainly, except, perhaps, by Stalin. Yet probably Mao's greatest achievement lies in dressing up evil so successfully as good and convincing so many in the West to swallow it whole.

# The Rising Tide

October 4 to 18, 1976

## Communists Around the World Attack Unification Movement

Communist movements worldwide have now targeted Rev. Sun Myung Moon as "public enemy number one."

Statements and activities by communist organizations from the Communist Party of the Soviet Union to the Yippies indicate that radical opposition to Rev. Moon's movement will intensify, especially after the success of the God Bless America campaign in Washington, D.C.

Until last year, serious communists such as the CPUSA had laid back, waiting to see if pro-communist elements in American's liberal news media would succeed in blocking Rev. Moon's drive to awaken an American determination for ideological victory over communism.

This year, however, beginning with an anti-Moon editorial in *Isvestia*, the official organ of the Communist Party of the Soviet Union, a worldwide communist drive against Rev. Moon was set into motion.

Leading the drive against the God Bless America campaign was the Youth International Party (YIP), or "Yippies", who support violent revolution, free sex, drugs and "kids' lib".

YIP organized a demonstration ear-

lier this month in front of the God Bless America Committee's New York headquarters and also participated in a Philadelphia campaign to stop the GBA Committee's buses from transporting supporters to the Washington Monument.

In Washington, YIP boasted it would bring thousands of street people to "Land On Moon" and "Smoke Out Moon." About 300 Yippies showed up, but they were disbursed in several groups throughout the huge crowd, and their attempt to disrupt the proceedings met with failure.

A small group carrying a flag with a hammer and sickle was escorted from the grounds by police.

Other American Marxist-Leninist groups which have mounted opposition to Rev. Moon's God Bless America campaign include the whole spectrum of communist groups from Trotskyite to Maoist to Stalinist and "New" Left.

The Communist Party USA, which rigidly adheres to the Moscow party line; the *Guardian*, the leading Maoist weekly; the Young Socialist Alliance, or Trotskyite Communists; the U.S. Labor Party, an ultra-left paranoid

splinter group with East German ties; and the Moscow-supported American-Korean Friendship and Information Center are among these.

Foremost, however, is a formerly Trotskyite splinter group which now adheres to the firmly Stalinist principles of North Korea's dictator Kim Il-sung, calling itself Youth Against War and Fascism—Workers World Party.

YAWF/WWP has organized substantial demonstrations against Rev. Moon in the past, but apparently stayed away from the Washington event since its membership there is too small to create a meaningful presence.

On the international level, communist opposition to Rev. Moon has also been increasing. After the *Isvestia* editorial, which lauded the practice of forcible "deprogramming" of Unification Church members, pro-communist groups throughout the world intensified their attacks against Rev. Moon.

In France, a Unification Church center was bombed, with one young woman (a church member) losing her leg and two others injured as a result. According to French sources, the leader of the anti-Moon movement there is a known

communist.

In Germany, violent attacks flared against members of Rev. Moon's Collegiate Association for the Research of Principles. Communist youth used nail-studded club, knives and chairs in carrying out the attacks, which stopped only recently after a police crackdown and an apparent agreement between the communists and the socialists, who are allies in the current electoral campaign.

Unification Church affiliates in several other European countries also suffered communist harrassment. The church's missionaries in third-world countries which receive heavy Soviet aid have been expelled and sometimes jailed.

Following an official denunciation of Rev. Moon by the official news agency of North Korea, Japanese followers of the pro-North Korean residents associations have stepped up attacks against Rev. Moon's disciples.

Back in the USA, *Tass*, the official Soviet news agency which often acts as a cover for Soviet intelligence operations, has been keeping close tabs on the activities of Rev. Moon.

## Moon Calls Communism "Greatest Menace" to America

In what may be remembered as the largest such gathering in American history, some 300,000 people gathered at the Washington Monument on September 18 to hear the strongly anti-communist inspirational message of the Reverend Sun Myung Moon.

"Today America is plagued with problems; racism, juvenile delinquency and immorality", Rev. Moon told the huge audience. "Christianity is declining. Communism is rising. The menace of communism is everywhere. Of all these problems, atheistic communism is the worst. It is not just America's problem; it is the problem of free men everywhere; it is the problem of all religious people; it is the problem of God, Himself."

"Ladies and gentlemen, at this crossroads of human history, we must listen to the calling of God. God prepared America for 200 years. This is the time for awakening. America must accept her global responsibility. Armed with Godism, she must free the communist world, and at last build the Kingdom of God here on earth. God has chosen America as the flag bearer. America must rise up today; tomorrow may be

too late", he declared.

It was an unprecedented success for the American Unification movement which Rev. Moon has been leading here for the last 3½ years. This was the largest audience to hear him in the U.S., and the public response was more positive than ever before.

A month-long promotional campaign before the event stirred tremendous interest and considerable controversy.

Members of the sponsoring God Bless America Committee went door-to-door in an effort to reach people on a personal level. "It's the best way to get beyond the distorted image that has been given to the people because of the anti-Moon bias in the news media", explained one GBA member.

A hush over the audience as Rev. Moon greeted them warmly in his native Korean. "I would like to express my heartfelt thanks and appreciation to all of you for meeting us at the Monument," came the translation from interpreter Col. Bo Hi Pak. "Tonight we are celebrating America's Bicentennial in the Name of God. For you and me, this is a historical moment."

Rev. Moon went on to explain his

vision of God's ideal of harmonious worldwide family life, the struggle of mankind to restore this ideal through history, and the final confrontation between the forces of good and evil in the 20th century.

"Because human history started with the fall, evil got a head start. Therefore in history the evil side has always taken the aggressive and offensive position. Good has been passive and defensive; yet God is on the side of good. In the end, the good side always wins the victory. The good side is always the underdog; yet it comes out victorious and expands.

"For example, during World War I and World War II, the evil sides attacked first; yet, they were the ones to be defeated. Today there is much talk about World War III. This time, evil represented by the communist nations, is challenging the Free world, provoking conflicts everywhere. But again based on God's formula, the ultimate victory will be on the side of God."

After hearing Rev. Moon's address, the crowd, which had peaked at approximately 300,000 was treated to "The

World's Greatest International Fireworks."

The next day, Washingtonians were shocked that the thousand of colorful posters advertising the event in the Washington area had disappeared. Park Police were amazed to find the Monument grounds spotless as GBA members had worked throughout the night to remove tons of trash left behind by picnickers. Metro transportation officials bragged that the plan worked out when GBA organizers got everyone home by midnight, in contrast to traffic pile ups on July 4, which left grumbling viewers stranded until 4:00 or 5:00 a.m.

"Rev. Moon is certainly a man of his word" stated one television commentator, referring to a public pledge by the evangelist to have all of the posters down by September 19.

"I think they really showed us an example of good citizenship", said another Washington resident. "The Bible says you can judge a prophet by the fruits that he brings. All I can say is that if more people acted like Rev. Moon's followers, the world would be a much better place to live in."



# World Student Times

The Collegiate Association for the Research of Principles

November 1976

## Mao Gets the Media Hype, but His Deeds Are Largely Ignored

By ISIAH J. POOLE

In a three-page obituary—over 15,000 words—in *The New York Times*, Mao Tse-tung was lauded as “one of history’s great revolutionary figures.” *The Baltimore Sun* ranked Mao with Thomas Jefferson, Franklin Roosevelt and Winston Churchill and praised his “political strategy” and “world perception.” In the words of Western leaders, including President Ford and Henry Kissinger, Mao was depicted as a great humanitarian that had taken a poor besieged country and transformed it into a mighty titan in the world of nations. There were nearly unanimous expressions of grief all over the Western world that Mao had died.

It is hard to tell whether much of this was mere politeness or if these were sincere expressions of sadness that such a famous man would no longer lend his influence to the treacherous world of power politics. Whatever the case, the verbal flowers that were heaped upon Mao after his death should seem puzzling to those who know that facts about what goes on behind the bamboo curtain. Many of the reactions to Mao’s death seem inappropriate when matched with his actions as China’s “great leader.”

In some ways life has improved for the Chinese since Mao took the reigns of power from the nationalists in 1949. The old capitalist government in China had difficulties in meeting the basic needs of the people while being externally invaded by Japan and internally invaded by Communist agitators. Since Mao stepped in, both internal and external threats to the nation have been effectively quashed, and the nation has been free to improve its health care, education, and communication facilities. Indicators of modern technological advancement, like the amount of steel production, show an upswing. China has also moved up the ladder from a nation almost unable to defend itself to a nuclear power that commands respect from the Soviet Union and the United States.

Yet China is still not a socio-economic paradise. Taiwan, mainland China’s hated enemy, has a per capita income which is three to four times that of the Communist China. Tiny Hong Kong also experiences more prosperity than China, even though that nation has one of the world’s worst refugee problems—created by thousands of refugees who flee Communist China every month. Governments

that are generally considered authoritarian, like those of Taiwan or South Korea, offer their people much more freedom, especially freedom of religion and freedom of movement, than the Communist regime in China allows.

China’s stormy history after the Communist takeover is probably more likely to earn Mao a place next to Josef Stalin in the chronicles of history rather than next to some American statesman. By the most conservative estimates, gathered by the Senate Internal Security Committee, the wave after wave of purges and “reforms” that Mao thought were necessary to bring his ideal of Communism into fruition took 35 million lives. Political leaders were slaughtered *en masse* in public demonstrations; and peasants were either expurgated for any form of opposition they made to Mao’s policies or victimized by recklessly administered economic programs like the “Great Leap Forward” of 1958-59, which left in its wake a million deaths as a result of primitive industrialization techniques and the regime’s reaction to those peasants who opposed the idea of having their land and private belongings ripped out from under them. The death toll, incidentally, does not attempt to include the people who were killed when they attempted to flee from Mao’s paradise, either at the hands of the Communist Chinese themselves or by sharks or other natural disasters encountered in the long swim to safety in either Taiwan or Hong Kong.

Possibly the extreme numbers of people who have died as a result of Chairman Mao’s policies is more blood than the human mind can embrace, and therefore the idea that Communist China is a nation built of bloodshed is ignored for the sake of comfort. One could say that CBS News, in its program on Communist China, did the right thing by playing down the fact that “an estimated two million landlords and others considered counter revolutionary were tried and executed” in the period around 1950 so that the emotional impact is missed. If people were made to realize that executing two million Chinese is no different than executing every man, woman, and child in Washington, D.C. and Baltimore, Md., combined, the media would have a more difficult time justifying its idolized image of Mao.

Beyond the 35 million (about 1/7 of the U.S. population) that have died in China is the suffering of the millions that remain alive. Some of this suf-

fering is in the estimated 10,000 forced labor camps where approximately 18,000,000 political prisoners have been held. (These figures, supplied by the Soviet Union, are often disputed, but no estimate of the number of people in forced labor camps is under 10 million.) Food supplies in these camps and the generally precarious nature of life in China hardly offers hope for the decent treatment of these slave laborers. Little different from the forced labor camps are the draft labor programs like the “Great Leap Forward,” in which “volunteers” were shuttled off to work projects and were subsequently denied the right to transfer to other areas when necessary or were refused relief.

A common characteristic of any Communist regime is the forced movement of the mass population to meet the economic requirements of the people in power. China was no exception, and this resulted in the separation of families and the disruption of education for young people. One well-known example from 1968-69 is the removal from school of 25 million former Red Guard youths who Mao decided were more useful working in the agricultural countryside rather than pursuing some field of their choice in the schools. Maybe Mao was fearful of what might happen, even in the tightly controlled educational system, if millions of students were given enough time and resources to think for themselves. He had already made extensive efforts to purge the nation of “intellectuals” who would know enough to overthrow Mao’s brand of populism.

The “cultural revolution” of the great Chairman meant the burning of libraries and the defacing of art works. It has meant attempts to crush Confucianism, historically the religion of the Chinese people. It has meant that the natural creativity of the Chinese people has been fenced into the constraints of Mao’s “little red book.” As one Chinese writer lamented, “Poets cannot admire today the beauty of the moon or the fragrance of wine without having to confess to ‘bourgeois sentiments.’”

Grandiose and spasmodic waves of reform schemes instituted by Mao have failed to meet their too-highly set goals. Political purges at home and involvement in Communist advances abroad has made the reign of Chairman Mao one of almost continuous warfare, squandered energies and wasted resources which have hindered true economic and social progress. The frequent scenes of mass exe-

cutions in the streets of China’s cities have doubtlessly numbed the people of the value of human life. Love and compassion are replaced, as one Chinese observer notes, “by the language of violence, struggle, ‘blood debts’ and desirability of war.”

Mao Tse-tung had deep respect for the lowly and humble peasant and contempt for those who would take advantage of him. Like Karl Marx and succeeding Communist leaders, Mao was driven by high ideals and frustrated by the sluggishness with which the people in the upper reaches of the economic and political ladder responded to the pressing problems of the Chinese masses. Yet, like the Communist leaders from which he derived his inspiration, Mao believed constructive change could only come about through struggle and conflict. He had also been persuaded by Marxist rhetoric that men are not spiritual beings but chess pieces in an ideological struggle toward the perfect Communist state. This thinking set the stage for the bloodbaths and militarization which would help pull the Chinese populace into psychological submission to his will. Because of his philosophy of change through conflict, he felt that constant tribulation was necessary to keep China on the road to progress, to the consternation of more broad-minded Communist party members. Cooperation among different factions and varying points of view was not a feature of the Mao regime, as is true with all full-fledged Marxist-Leninist governments.

The revolution in China has certainly not served as an inspiration for the rest of the world. If anything, Mao’s reign in China shows that however successful Communism may be in rearranging the human condition, it cannot offer hope to improve it substantially. There is no guarantee that Chinese politics will ever be free from the constant internal turmoil and instability that has characterized it during the past few years. Chinese socialism has not proven that it can sustain the needs of 800 million people without massive imports from non-Communist countries. (In 1973, for example, China imported from non-Communist countries over \$4.2 billion worth of goods.) If the Chinese people had found in Mao a new revolutionary hero that had saved China from destruction under the hands of the corrupt capitalists and propelled it to utopian greatness, then why have millions of people risked their lives to escape the country? In order to reach



# World Student Times

The Collegiate Association for the Research of Principles

November 1976

## Power Struggle in China May Affect Campus Movements

the shores of Taiwan, free of Mao's influence, some people swam a distance of 125 miles in shark-infested waters. If we point to the thousands of Chinese youth marching down Peking streets waving Mao's "little red book" as if they were sheep naive to the motives of their shepherd and say that Mao was a great man to be able to gain so much respect from his fellow Chinese, is it any more difficult to point to the thousands, perhaps millions, of other Chinese who are consciously thinking that they would rather be eaten by sharks than submit the rest of their lives to the whims of a Communist dictator?

What place, then, should Mao have in the annals of history? As news columnist Lee Edwards asks in response to *The Baltimore Sun's* eulogy for Chairman Mao, "Would Thomas Jefferson have unleashed the Cultural Revolution, which threw all of mainland China into utter chaos for three years? Would FDR have pursued a political strategy of never allowing any successor to be trained...? Did Winston Churchill make it a point of honor never to travel to any non-Communist country during his life and to deliberately pick—and sustain—a fight with his neighbor and fellow Communist power, the Soviet Union?"

Mao Tse-tung should not be put in the same category with men and women who have been able to accomplish much more for the world through high ideals and positive, sacrificial action than Mao has done through bloodshed, coercion, and brainwashing. Maybe diplomacy and protocol would call Mao a great leader. The record of his accomplishments calls him a despot and a murderer. If the West cannot understand this fact, at least the Taiwanese do, since it has been many of them who have come to know firsthand the cost of Mao's "great leadership." It is because of what they know that their radio announcement of Mao's death began with the statement, "We have good news for you..." and was immediately followed by shouts of jubilation that covered the entire island.

The real sadness of Mao's death lies in the fact that he could not live long enough to see the bankruptcy of his Communist dream. He has left that task to the rest of the world, who hopefully will not need to see more blood flowing down the streets of China's teeming cities to convince them.

WASHINGTON—The recent purging of the "Shanghai Radicals," including Mao Tse-tung's widow Chiang Ching and Vice Premier Chang Chun-chiao, from the Peking power structure will probably have some impact on the direction taken by leftist groups at many of the nation's college campuses.

Most of the groups which gain their inspiration and support from Chinese communism have traditionally sided with the recently purged "radicals." Now that this faction has been booted from Chinese communist leadership, groups such as the Progressive Labor Party, the Revolutionary Student Brigade, and other groups that are loosely under the umbrella of "Maoism" will become more independent, rather than to bend themselves to the shifting currents of the mother country's politics.

The news of the radicals' unceremonial eviction from the upper rungs of the Chinese power structure caught much of the world by surprise, but the foundation for such an event had already been set for quite some time. During the late years of Mao's rule one of the most divisive issues among China's leadership was whether economic development or "revolutionary values" were most important in shaping China's future. Strict adherence to Mao's principles would mean relentless pursuit of the "class struggle" worldwide and a hard line against the West. Emphasis on economic development would on the other hand favor trade with the West and the politics of mutual coexistence.

The "moderate" position, represented by new party chairman Hua Kuo-feng (who is said by Peking officials to be Mao's personal choice for successor), won out, and he made his position secure by using the extreme measure of arresting the opposition. The purge was probably seen by Hua as necessary for political survival as well as for the best interests of the people, for as one political analyst in Washington observed, "if you are the losing faction in China, it's your neck."

Whatever the case, the purge is sure to bring to a climax a rift between China and U.S. radicals that had been developing since China and the U.S. began to "normalize" relations in 1971 and since the Nixon trip to China in 1972. These diplomatic moves on the part of China made groups like the Progressive Labor Party feel that Chinese communism had

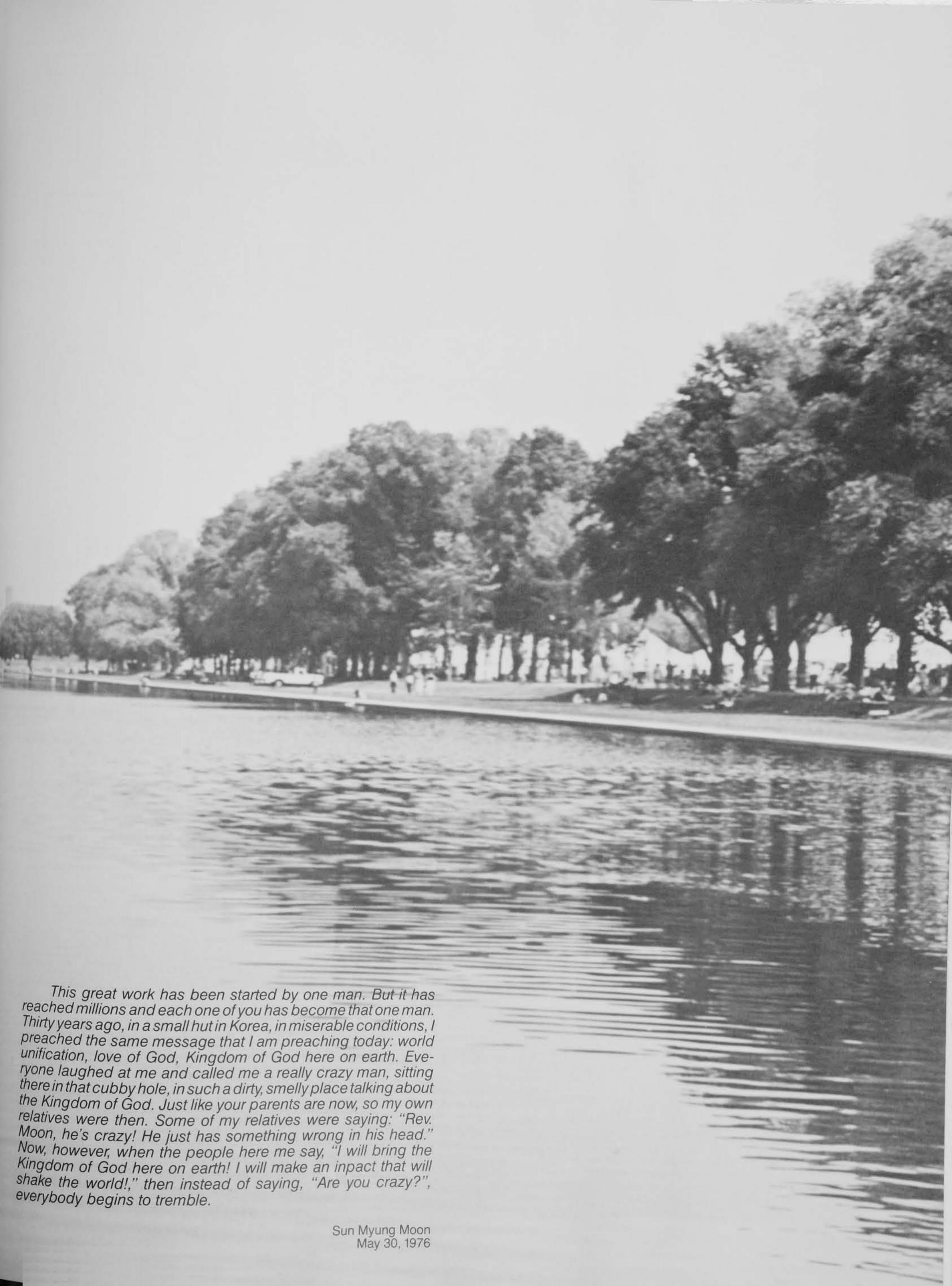
gone "revisionist," abandoning the original spirit of the Maoist revolution by adopting a policy of peaceful coexistence with the West rather than moving toward victorious overthrow of the "bourgeois capitalists." They began to feel that they could no longer look to China as a guiding light in the process of perpetuating the class struggle; they only had the Chinese revolution itself and Mao's principles to go by.

It can be expected that "Maoism" in the United States will take on a different character from this time forward, a character that will be shaped by American youth leaders and not by the Chinese. One result will be a blurring in the simple ideological classification of groups. This will not necessarily mean that communist front groups in America will be more divided initially. The results of this year's election—whether won by Ford or Carter—should bring some initial period of intensified coalition, since they can unite against the Administration on common issues such as racism, economics, African policy, and so on.

Another possible result is that Kim Il-sung, the dictatorial leader of communist North Korea, will become the new guiding star of the student left. With Mao gone, Kim Il-sung now stands in the position of being the strongest communist leader that is fully committed to the principles espoused by the Chinese radicals and American Maoists. On the other hand, North Korea is reportedly having its own power struggle, shrouded in mystery because of a press blackout, in anticipation of Kim's imminent death. In addition, the recent exposure of a black market and drug selling operation in Scandinavian countries, apparently initiated by the North Korean government, has resulted in the forced closing of its embassy in Norway and embarrassing publicity in the U.S. which may also hinder the successful importation of North Korean communism into the nation's campuses.

The power struggle in China, and the resulting ideological realignment that communist youth groups in the U.S. must make, could create more confusion, dissatisfaction, and disillusionment among students, and could lead many of them to conclude that the communist movement in general is too inconsistent, too divided, and too self-serving to successfully take on the task of creating a better world.





*This great work has been started by one man. But it has reached millions and each one of you has become that one man. Thirty years ago, in a small hut in Korea, in miserable conditions, I preached the same message that I am preaching today: world unification, love of God, Kingdom of God here on earth. Everyone laughed at me and called me a really crazy man, sitting there in that cubby hole, in such a dirty, smelly place talking about the Kingdom of God. Just like your parents are now, so my own relatives were then. Some of my relatives were saying: "Rev. Moon, he's crazy! He just has something wrong in his head." Now, however, when the people here me say, "I will bring the Kingdom of God here on earth! I will make an impact that will shake the world!", then instead of saying, "Are you crazy?", everybody begins to tremble.*

Sun Myung Moon  
May 30, 1976

