

TODAY'S

# WORLD



JUNE 1982

INSIDE: Father's trial challenges American justice

# Religious Inquisition Halted

On May 26, 1982, the Rev. Sun Myung Moon was ordered into a United States District Court by Judge Richard Owen and ridiculed in front of the entire world by a hostile interrogation of his religious beliefs—in utter violation of his United States Constitutional and human rights. Two days later, the U.S. Court of Appeals ordered the judge to end the trial and to strike all of Rev. Moon's testimony from the record.

Dr. Laurence Tribe, a Harvard Law School professor and one of the world's leading authorities on constitutional law, successfully argued the case before the appellate court, calling Judge Owen's action "a gross abuse of power" by a judge.

Tribe said the higher court had accepted his argument that "in a truly literal sense this trial had become a religious inquisition."

He also said the court "took a rather extraordinary step and issued a very rare order called a 'writ of prohibition' commanding Judge Owen to halt the religious deprogramming trial."

It is incredible and alarming that in the United States a religious leader would be ordered to appear in a court of law and, under threat of fine or jail, be forced to answer hostile and mocking questions about his religious beliefs, his spiritual experiences and his personal life.

That is a situation we might expect to find in the Soviet Union where the government considers any religion—other than the official atheist doctrine—a form of insanity. It is something we may read about in the darker chapters of human history, say, in the Salem witch trials of 1692 or the medieval Inquisition that tried and tortured "heretics." But in the United States of America, freedom of religion is guaranteed by the Constitution as the fundamental law of the land and where a system of courts exists to uphold and defend that law for all.

The Rev. Sun Myung Moon, founder of the Unification Church, was subpoenaed by lawyers for religious

kidnapper Galen Kelly, whose business is to kidnap adults from religions of which their relatives disapprove and subject them to round-the-clock psychological torture until that person's faith is broken or until he escapes.

From that point on, the trial against the kidnappers ceased to be an exercise of justice and became literally a religious inquisition reminiscent of the heresy trials and witchhunts of old.

## BONA FIDE RELIGION

Judge Owen said that Rev. Moon's testimony was crucial to the trial because it related to whether the Unification Church is a bona fide religious organization. This was an absurd statement because the New York Court of Appeals had ruled earlier (May 6, 1982) that the Unification Church is indeed a bona fide religion with religious teaching as its "primary purpose" and that its religious claims are made "in good faith" and that Rev. Moon is a legitimate religious leader.

Rev. Moon was ordered into court to testify about his beliefs and justify the existence of what was already recognized as a matter of law to be a true and legitimate religion. This was a clear and dangerous violation of the U.S. Constitution's protection of religious liberty.

What is at stake here is not merely the fate of a few "Moonies" and their controversial leader. "Deprogrammers" have also applied their faith-breaking techniques against members of Catholic monastic orders and fundamentalist Christians, even Episcopalians, whose families disapproved of the person's beliefs. In one case, a 35-year-old former schoolteacher from San Francisco was kidnapped from her home last year at her mother's request and held for 31 days in an effort to make her recant liberal political views.

Judge Owen, displaying obvious disapproval of the Unification Church and sympathy for the "deprogrammer's" view, again and again gave credit to the kidnappers' beliefs in brainwashing—a concept which in

itself is without factual basis and totally self-serving.

If anyone deserves to be scrutinized as dangerous fanatics who are a threat to freedom of thought, it is these self-styled thought police who systematically violate the rights of religious believers by subjecting them to "deprogramming." Instead, with the blessing of a District Court judge, the kidnapper who was on trial was coddled, and the spiritual leader of the plaintiff was put on trial. It was a mockery of everything that our justice system stands for.

The Appeals Court action halted the unconstitutional inquisition of Rev. Moon and rebuked Owen's abuse of judicial privilege. It sets a precedent for future religious kidnapping cases—neither Rev. Moon nor any religious leader can be put on trial simply to put their religious beliefs to the test and hold them up to ridicule.

## THREAT TO FREEDOM

However, as far as the overall issue of religious freedom is concerned, it was little more than a holding action. Galen Kelly is still free to hire himself out to parents who want to "deprogram" their offspring. The practice of kidnapping people to coerce them into giving up beliefs or lifestyles their relatives disapprove of is still allowed in this land where freedom of thought is supposedly the highest freedom.

"Deprogrammers" say they are trying to protect young people from the "mind control" of the so-called "cults." In actual fact, as the recent case so clearly demonstrates, what they are doing is opening the door to mind control by the state.

When an arm of the government—in this case a federal court—is allowed to sit in judgment over which ideas are to be believed and which are not, we have opened the door to totalitarianism. Fortunately, the door has been slammed shut in this instance, but it will require continuing vigilance to make sure it is not opened again.

From an advertisement in the News World, May 29, 1982

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# WORLD

JUNE  
1982

Volume III  
Number 6

## 2 The Present Situation Centering on the Will of God

Rev. Sun Myung Moon

## 6 Testimonies of Early Pusan Members *From schoolmate to disciple*

Duk Moon Aum

## 12 Father's Trial Challenges American Justice

Dr. Mose Durst  
Hal and Lynda McKenzie  
Bruce Brown  
Hideo Oyamada  
Joy Pople

## 22 Landmark High Court Decisions Vindicate our Church

Joy Pople

## 24 Zaire Home Church Trains Good Leaders

Annette Kamga-Fotso

## 32 Mama Power in Zaire

Betty Morey



### Credits:

Publisher/Advisor  
Editor  
Associate Editor  
Assistant  
Design Director  
Designer

Rev. Chung Hwan Kwak  
Joy Pople  
Claire Bowles  
Jonatha A. Johnson  
Pier Angelo Beltrami  
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Today's World is a publication of HSA-UWC.

# THE PRESENT SITUATION CENTERING ON THE WILL OF GOD

All of these events this week are merely part

of the process of achieving God's providence.

REV. SUN MYUNG MOON  
MAY 23, 1982, BELVEDERE

Because of the events during the last week, many of you have gone through incredible turmoil and sadness; but I want you to know that all of these things this week are merely part of the process of achieving God's providence. I want you to understand that the most important things are not the external phenomena which we can see happening—the important thing is what is hidden behind an event. What is the true providential meaning behind an event? Also, it is very important whether or not God is on our side. As long as God's providence and will is there, we have nothing to fear or worry about; in fact, we can always rejoice. Therefore, the key question is whether or not God is with the Unification Church. The answer is an absolute yes.

People should follow where the will of God leads them. Throughout history, one nation after another has experienced struggles between the government and its people. Sometimes the government pursues a direction which the people do not wish to follow. Whenever a government has adamantly gone in an unrighteous direction, people have either forced a change, submitted to being ruled by tyranny, or God has used a third power, from outside the country, to awaken them. This has been an almost unfailing formula for any time in history.

Let us consider, as an example, a family. The central position within a family is that of the parents. Sometimes those parents may make some grave mistake; in such a case, the children may unite together and try to correct that mistake, out of the motivation of protecting their parents. If the parents are awakened to their mistake by their children, they may change their course, and in that way the situation can be remedied. However, if the parents stubbornly refuse to listen to their children and continue along their mistaken way, some third, outside party may come along and intervene in the affairs of that family, and that family may almost be destroyed. When a family falls victim to severe disunity between the parents and the children, a lot of fighting ensues, and the entire community may reject them and ostracize them.

Within the individual, the same principle applies. Each person has two elements—mind and body. If a person's mind goes in the wrong direction, the body should stop it. When the mind and body work together, that person lives in harmony and happiness. But if some conflict develops and builds up, it may ultimately bring that individual to destruction.

Therefore, religion is absolutely necessary in people's lives. It is necessary, because it always reaches out to understand the will of God and enable God to intervene in

the human way of life. Religion is an intervening factor on the internal level, while teachers, advisors and elders are necessary as constructive third parties who can be trusted to intervene in any situation in a good way.

## NOTHING CHANGED BETWEEN GOD AND ME

Let us consider the Unification Church. Nothing has changed between God and me; when I come before God, I feel no shame about what I have been doing. Even though the government of the U.S. is accusing me of terrible things, I feel no shame whatsoever before them. Furthermore, the events of the past week will not alter the direction of the Unification Church one iota.

Let us consider, then, the relationship between the members of the Unification Church and Rev. Moon. Do these events of the week change our relationship? Not only is it the same—it is even closer and stronger. You and I are one in heart, so these kinds of things make our bonds stronger. Even if I should disappear from this country, it would only make you stronger and more capable of fulfilling your responsibilities. In this case, you would take the central position and work to influence the American people to take God's direction.

As members of the Unification Church, you don't have to sympathize with me. I don't need your sympathy at this time. What I need is your commitment, a dedication to your mission that is even stronger than ever before, and your willingness to fight the same battles which I have been fighting. This is the only way the salvation of America can be accomplished. Otherwise, some third party or power will come in and succeed in destroying this nation and its heritage.

## WORLD LEADERS ARE CONFUSED

The world is very, very confused at this moment. Billy Graham went to Soviet Russia and proclaimed that religious worship is far freer there than it is in his home state of South Carolina! Recently, another shocking thing happened to Pope John Paul II. He went to the shrine of Fatima in Portugal to give thanks for his life having been spared from the attack one year ago; on the very anniversary of that attack, another attempt was made against him. Likewise, Ronald Reagan is facing rejection of his policies by American public opinion.

It seems that everybody is rejecting these people.

Pope John Paul II is the leader of the entire Catholic world, but not all the Catholics are really united around him. President Reagan certainly does not enjoy the total support of the people of the United States. Billy Graham is now experiencing quite a bit of criticism from his followers, so he is not a leader of a unified group.

One important question is who among all those leaders are acceptable to God and will remain so. God is looking for a group and a leader who can manifest His will, proclaim His will and ultimately bring mankind into unity. Does Billy Graham's visit to Russia accomplish this? Is Reagan doing that, or even Pope John Paul II? None of them knows clearly where the will of God lies. The world is confused, struggling in ignorance of what is right and where to go. It needs someone to proclaim a proper direction which the world can take. We are serving the world at this time, by proclaiming the truth to them.

After the jury found me guilty this week, the public was very interested to see what the verdict would do to the members of the Unification Church. They were expecting to see the church dissolve in despair. What they saw, however, was that the church drew even closer to me in support and became even stronger and more determined. When they saw that, they saw the real truth about the Unification Church. God is with the Unification Church. The Unification Church has made a foundation for God to dwell with us. It has always been true, but this particular event allowed that fact to be manifested to the entire world.

You should evaluate yourself today. Are the statements I make true, according to your heart's judgment? Those of you who are U.S. citizens feel apologetic towards me when the U.S. government mistreats me. You are a different breed of U.S. citizens; you will give salvation to the rest of your country. Suppose I leave America and embark upon a crusade to the African continent. Would you like to go with me? Or would you wave me goodbye, thinking that finally you can relax and take a vacation? The best thing to say would be, "I will take over your mission, Father, while you are away, to save this country. I will work ten times harder than you to accomplish that." If each of you works ten times harder than I have in America, you might all end up in jail! Still you would not mind it?

This is a time of incredible confusion in the world; the distinctions between good and evil, right and wrong, are very unclear. However, we can teach the world what is good and what is evil. We have been given a historical principle as our measuring stick.

## TIGHTENED INTO UNITY

Suppose I go to South America. You North American members would feel an instant heartistic unity with South America simply because I was there. That unity of heart is the only way that North and South America can be united. If I go to Africa, the members in Europe could likewise feel linked to Africa because I was there. We are all one people; wherever we go, we are brothers and sisters. No government of the secular world can achieve such a thing.

Never before has there been a movement such as the Unification Church which was united as one family, regardless of nationality, race or geography. The most dramatic



Yeon Jin Nim, held in turn by Father and Mother.





Photos from recent birthday celebration for Nan Sook Nim.

unity among our worldwide members was the way in which we behaved after the guilty verdict this week. We can see that through this trial, God has tightened the Unification Church around the world into one bundle of unity. During the trial and since, all of our members have shed tears—white, black and yellow people all shed the same kind of tears. Those tears have been shed not only in sympathy for Rev. Moon, but for the sake of mankind and God. You have shed tears because Rev. Moon's tribulations are directly related to the wellbeing of mankind and God.

## LIFE WOULD BE EASIER IN PRISON!

This is the time when we are all going over the hill of crucifixion of heart. We are going towards new horizons. The purpose of the dispensation of restoration throughout history was to achieve the restoration of all the things of creation, the restoration of all mankind as children of God, and the restoration of the parents. Two important, basic court victories have recently been won in America by the Unification

Church: the right to fundraise and the right to proselytize or witness. As long as we have these two accomplishments as a foundation, even if the True Parents are out of the country, no one can sever the relationship between you and the True Parents. If the U.S. government succeeds in ejecting the True Parents from the country, our two greatest victories have already been won. Even though they may sentence me very severely, it will not affect our destiny at all. Perhaps I will establish the Unification Church headquarters inside the prison!

If the U.S. government puts me in jail, they will see what happens. Our home church work and witnessing will succeed even without teaching the Divine Principle! Actually, my life would be much easier if I lived in prison! I am so busy when I am at East Garden and can sleep only two or three hours a night. In prison, I could take my R & R (rest and relaxation)!

When Jesus was going to the cross, he told the people who were weeping for him, "Do not weep for me; weep for the children of Israel." Likewise, I tell you not to feel sorry for me; feel sorry for this nation and the future of this nation.

The people who testified against us will feel terrible shame

*I don't need your  
sympathy at this time;  
I do need your  
commitment, a stronger  
than ever dedication to  
your mission.*



once the Unification Church movement is recognized around the world. Even the fact of being an American will be a source of shame, because in the future someone can say, "You Americans convicted Rev. Moon of a crime."

### **53-DAY CAMPAIGN**

You must clearly show to the world that there are people who will stand up for Rev. Moon and his cause. From today forward, until July 14 when the sentence will be decided, we must clearly demonstrate our strength and resolution. There are 53 days from now until July 14. We must show to the world what truth is. During these 53 days, we must proclaim to the people of the United States what is true and righteous; we can awaken the country to the importance of our movement. We must labor until our mouths cannot move, until our eyes are bleary, until our legs are weak—until we proclaim to the whole country and world the truth about our movement.

God has given us this period of time in which to bring this victory. I have asked you to witness to people, but how much have you done? Have you done your home church work like I expected you to do? If you do not fulfill your responsibilities,

who takes on the indemnity? I do. Instead of making each one of you pay indemnity, God asked me to take responsibility and make restitution for you. That is the focal truth of restoration: Abel is always in the position of the sacrificial offering. That sacrificial offering must not complain, just obey totally. I have no complaint and no excuses, even though others have shed tears for me. I want to comfort God, knowing that He is the first one to feel grief for me. You, too, must be in the position to take the responsibility and accomplish things for God.

During the next 53 days, we must mobilize thoroughly and awaken this nation to the truth. From now on, those things which we have done only in a mediocre way must be accomplished victoriously. We need more members; therefore, I want to ask you to increase our membership by three times during these next 53 days. No matter what your mission, working on the newspaper or whatever, if you claim you don't have time, that is only an excuse. There must be some way for you to achieve this goal. Once there is a resolved determination, there is always a way to achieve it. If you have laid a good foundation in your home church area, you can bring not only three but 30 spiritual children.

# TESTIMONIES OF EARLY PUSAN MEMBERS

## *From Schoolmate to Disciple*

ON SUNDAYS I  
NEVER FOUND  
FATHER HOME,  
BECAUSE HE  
ALWAYS WENT TO A  
CHRISTIAN  
CHURCH, NO  
MATTER HOW BAD  
THE WEATHER WAS  
THAT DAY.



### DUK MOON AUM

Father and I were students in the same year at Waseda University in Tokyo, but Father's major was engineering and my major was architecture. There were many Korean students in Japan at that time, and I was president of the Korean students in Tokyo. Father was very quiet; he never spoke loudly, went to coffee shops, drank, or mixed with other students. When I became president of the Korean students, I organized a student meeting, and for the first time Father stood up, spoke and sang loudly. This was how I began to know Father.

In those days, Korean students had to be very careful, because Japanese secret police were very concerned about the ideology of Korean students, knowing that sometimes deep inside, they were hostile to authority or, because of being idealistically motivated, were internally interested in Communist ideology. Occasionally, instead of speaking, they would express their heart through singing.

Sometimes I visited Father's boarding house, where he and two other Korean students lived. Father was always very studious, and when I went to his room I saw Japanese, Korean and English Bibles on his desk; many passages were underlined and the margins were filled with many notes. On Sundays I never found Father home, because he always went to a Christian church, no matter how bad the weather was that day. Later on, I found out that he was like a leader in the Korean church. Still, Father never asked me to go to church with him and never spoke to me about the Bible, so I didn't know much about that aspect of him.

Our university program was intended to last three years, but because of the war situation, it had to be condensed into two years and six months. We were quickly graduated and had to return to Korea (this was around 1943). The evening before we left, I visited Father and spent the night with him. Our conversation lasted the whole night long.

I am the oldest son of my parents, and I realized that when I returned to Korea, my father would want me to get married. Since I knew that Father was a leader in the Korean church in Japan and that he would know many young women who attended church, I asked him to introduce me to some young woman of his acquaintance. Father looked through some photographs and picked out one woman, and we corresponded for about one year. Just as I thought, when I got home, my father urged me to marry. I explained to him that I was already writing to someone, but my father said that the combination of characters was not so good, and he was angry at me for not being loyal to him. He had chosen another girl and asked me to meet her. But when he told me her age, I felt she was too young, for if the Japanese police would come and take me away (as sometimes happened to young men at that time), it would be difficult for a very young wife to take care of my family. I wanted a more mature woman, someone closer to my age, whom I could ask to take care of things in case I had to be absent.

Still, my father pressured me to meet the girl he had chosen. So my father and I went together to the girl's house. When we returned, Father and the woman with whom I had been corresponding were waiting at my home to meet with me. So I had to take them aside and explain with apologies that my father insisted that I marry another girl. Still, Father came to my wedding and gave us a blessing message, praying that we would have many children.

The next time I met Father was in Pusan, at the end of January, 1951. I am almost sure it was January 30.

I had been working as an architect on construction projects in Pusan before the Korean War broke out. With the coming of the war, however, everyone lost his job. Still, because I was an architect, I was soon able to find another job, working for a hospital, doing a type of construction work. It was winter time. Winters in Pusan are not usually very severe, but that year it was very cold.



FATHER WAS VERY QUIET; HE NEVER SPOKE LOUDLY, WENT TO COFFEE SHOPS, DRANK, OR MIXED WITH OTHER STUDENTS.

## FATHER COMES TO LIVE WITH ME

That January afternoon, I met a young man who seemed familiar, but his external appearance was shabby and I had the impression that he was a beggar. But still, he looked at me as though he were acquainted with me. Then I recognized him. As students, we had talked with each other in familiar terms, calling each other by name. "Moon!" I called out and greeted him. I found out that because he had just escaped from North Korea, he was dressed in this fashion.

I asked him when he had arrived and what he was doing. But he just smiled at me. Then I asked where he was staying.

"I just arrived yesterday, so I don't have a place to stay," he answered.

I invited him to my house. He hesitated because he didn't want to be a burden to me. If times had been normal, he would not have hesitated, but conditions were so confused in those days. Even though he had nothing to eat or wear, still he hesitated.

But I insisted. "Don't worry; come and stay with us."

"I will accept your offer and stay for three days," Father answered.

"For as long as you wish, you can stay with us," I repeated.

This was how I brought Father to my house.

It was drizzling that day and Father's clothes were wet. He was dressed like a beggar, so I gave him my best clothes, my only good suit.

Even though Pusan is at the southern tip of Korea, it still gets cold at night; the thermometer going down to 27 or 28 degrees Fahrenheit. Also, our rooms had no heating system. Therefore, I suggested that we go out for a drink. I loved to drink, ever since my student days. In Korea, when people drink, they sit around a table with a fire and eat fish barbecued on it. I knew that Father didn't drink, but I told Father that he could accompany me and eat some sweets or fish. But he said he would rather not go to such a place, so we didn't go.

We ate dinner at my home, and during the meal, Father told us about North Korea and how he had returned with Mr. Won Pil Kim and Mr. Chong Hwa Pak. Mr. Pak had stayed in Kyung-ju, but Father and Mr. Kim went on together to Pusan. As soon as they arrived, Mr. Kim began working in a restaurant, so he was not with Father when I met him. Therefore, assuming that Father was alone, I didn't invite Mr. Kim to join us.

My wife started to wash Father's clothes and mend them, and Father and I began to talk. "Since you were reading the Bible so faithfully during our student days in Japan," I began, "let's talk about Christianity."

"That's not a bad idea," Father replied. Then he started to speak. I had never heard the kinds of things Father began to relate to me, and as I listened to him, I felt an unusual power coming from my stomach.

My father was a very devout Buddhist and he used to beat me whenever I went to a Christian church. Being such a loyal Buddhist, my father considered it very important to worship one's ancestors, but the Christian churches never talked about one's ancestors. Although I had never studied Christianity, sometimes when I was riding on a train or walking along a street, I had heard some Christian missionaries speak. These passing encounters had never attracted me to stop and hear more; but as I listened to the contents of Father's speech that night I thought to myself, "If this is the essence of Christianity, I wouldn't mind being a Christian."

No doubts entered my mind as I listened to Father speak; rather, I accepted everything completely. I had been close to Father since our student days, and I knew him to be very sincere, totally honest, and very studious and diligent. Therefore, I had no trouble believing what he said. Besides, his talk was so wonderful. In other words, knowing Father's character had prepared me to believe what he told me. Also, I had trusted Father so much that I had once asked him to choose a mate for me.

One day, two days, three days, four days, Father talked to me about Principle, and I felt myself changing spiritually. It seemed like I was walking on the clouds—it was a totally new experience. I couldn't hold it all inside myself, so I had to share it with somebody. It seemed selfish to keep this wonderful message all to myself.

## MY VIEW OF FATHER CHANGES

The first time I heard Father speak about Principle, I thought his explanation was similar to that given by the established Christian churches, and I accepted it because I respected Father. But gradually, as I listened more to Father, I no longer joked with him or called out to him, "Hey, Moon," as I would to my regular friends. Although I was

HE WAS DRESSED  
LIKE A BEGGER,  
SO I GAVE HIM MY  
BEST CLOTHES.



MY WIFE STARTED  
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## BUSAN AT A GLANCE



"YOU ARE NOT MY FRIEND—YOU ARE A SAINT, A PHILOSOPHER, A HERO. I AM GOING TO CALL YOU 'TEACHER'!"

young, still I had gained a certain position and was a successful architect. However, I began to recognize that Father was an unusual person, and I started to have many dreams and revelations about him. The dreams showed me how unique and special he was. So my wife and I decided to call Father, "San sang nim" or Teacher. I told Father, "You are not my friend—you are a saint, a philosopher, a hero. Therefore, I am going to call you teacher." Father answered, "If you think that way, you can call me as you like."

I gave Father my silver spoon and chopsticks, and I used my wife's utensils. I gave Father the best of everything I had. As I lived together with Father, I often saw his uniqueness. Once my wife fell down the stairs and lost consciousness. Father picked her up and placed her on the floor and started to pray. Because she was unconscious, I wanted to take her to the hospital, but Father prayed very strongly and his face was so intense that, witnessing this prayer, I deeply felt that Father was not a usual person. I stayed beside him, and my wife regained consciousness without the aid of medicine. Father was silent.

This was the first thing that happened to us after we started calling him Teacher. Living with Father transformed our lives. I felt that Father was very close to God and had some special connection with Him. If we had had a tape recorder then, I would have recorded everything for history.

At that time, Father's only disciples in Pusan were Mr. Won Pil Kim and an older lady, Mrs. Oak. Mr. Kim was just 23 or 24 years old, and he seemed very young to me. In those days, we had no book containing the Principle, and we did not know its exact contents. We learned by asking Father questions and listening to his answers.

I felt I had a mission to help Father. I couldn't leave Father to do the work alone; somebody had to protect him, and Mr. Kim was too young. Also, I was a professor and I had a good position on the board of directors of the association of architects, as well as many friends with whom I used to go drinking. So I called my friends together and tried to tell them what Father had shared with me. However, they didn't understand so well, and I began to feel that Father had some wonderful ability to convince people; an ability which I lacked. Also, I was unable to give a good, logical explanation of the Principle, so my friends couldn't understand me. They thought that I must have gone crazy and began to criticize me.

FATHER, MY WIFE  
AND I, AND OUR  
TWO LITTLE  
CHILDREN HAD  
NOWHERE TO LIVE.

## PERSECUTION BEGINS

Furthermore, my landlady was a very nasty woman; she seemed to me like the witch in the story of Snow White and the Seven Dwarves, with a harsh voice and an unkind character. This landlady disliked Father, so she asked me to tell him to leave. Upon thinking it over, she realized that I might not want to tell him the message, since he was my friend, so she said she herself would ask him to leave. However, every available room in Pusan was occupied by refugees. All houses were filled, and people were sleeping in the gates and every possible place. So Father ended up remaining with us.

On Sunday, Mr. Kim and Mrs. Oak came over to our place for Sunday service, the first Sunday service held in Pusan. Those present were Father, Mr. Won Pil Kim, Mrs. Oak, my wife and I.

The landlady also hated Mr. Kim. Because of his job in the restaurant, he had to wear rubber shoes; but since he had no socks, his feet were always wet. When he took off his shoes, he left wet footprints wherever he walked. Although my wife cleaned and dried the floor behind him whenever he came to visit us, the landlady still hated him.

The landlord's sixtieth birthday was coming up, and they wanted to hold a big celebration for him, using the second floor rooms where we were staying. So the landlady asked us to clear away all our belongings and stack them along one side. Finally, she asked us all to move out. We had no choice but to leave—Father, my wife and I, and our two children (who were around two and three years old). We had nowhere to go.

Finally we found a house in which we could rent two rooms. So in one room, my wife and our two children stayed, and in the other room, Father and I stayed. Later, Mr. Kim came and joined Father and me in the second room. Within one week, however, persecution came anew, and we had to leave. I had to change my job. I would go out witnessing, but no one paid heed. Internally, I felt great peace and happiness, even though other people thought I was crazy.

My wife had beautiful clothes, which she sold to buy rice, and that was how we survived. When we moved to another house, our new landlord said it was strange for a wife to live with her children, apart from her husband, so he made us move out. I received so much persecution from outside that I sent my wife and children off to Masan (a town along the coast, about 30 miles west of Pusan). I gave them my name card, because I was well known, and told them to look for a place there to live.

That left us three men living together. Then the landlord asked me what kind of man I was to let my beautiful wife go away! The three of us would often stay up all night talking, and eventually the landlord made us move out as well.

After this, I slept in a car owned by an acquaintance of mine who was president of a company, and Father and Mr. Kim stayed in a very cheap dormitory for homeless workers. Theirs was a very dirty place, and the workers made a lot of noise when they came back drunk at night.

I felt so sorry that Father had to live in these circumstances. All the good locations to live were already taken, so we looked for a place where we could build our own house. The only places left were the high hills on the outskirts of Pusan. In Pam Il Dong we finally found a site. We used stone and clay for the foundation, and found wood and bought cardboard left over from grocery stores for the walls. We made a little window and covered the roof with paper. The house was barely big enough for three men to stay in.

Around September, the house was completed. To other people, it looked very poor, but to us it seemed to be a palace, because we had been pushed around for so long by so many other people, being forced to move from one place to another. For a dining table, we used an apple crate, and we ate our meals outside the house because it was too cramped inside. But we were so happy. In our eyes, that hut was like a palace.

As you know, Father likes to ask other people to sing. In those days, he constantly asked me to sing. After dinner, we always went to a rock, from which we could see the city below. All around us it was dark, but in the distance we could see the bright lights of the city and of the American ships in the harbor. There Father would ask me to sing. I was young, 32 years old, and I had a very good voice then. I would sing Italian folk songs, opera music, etc., until 12:00 or 1:00 at night. Then we would return to our hut, about 50 meters away.

We had only one mat to sleep on. Father and I slept on the sides, with our heads facing the same direction, and Mr. Kim slept in the middle between us, with his head in the opposite direction.

From that small hut, we later moved into another house, which we rented. It had a floor, heating system and kitchen. To us the little hut had felt like a palace, so the new house was like a palace of palaces. Witnessing started in earnest during this period.

I feel that not only I but each individual exists to participate in the building of the heavenly kingdom. I always told Father, "I will be a responsible person. I will be the architect of the kingdom of heaven."

Father always spoke to me of truth, beauty and goodness, and during the night spirit world taught me more concretely about the concrete truth, concrete beauty and concrete goodness of the kingdom of heaven. Truth is truth without adornment; it is the core of science. Beauty is the shape of the structure. Beauty does not exist just for itself, but also must serve some function. This is the highest realm of science. Therefore, beauty and truth can never be separated. In dreams I was taught how nature is the model of all things and the highest expression of science.

On the basis of Father's teachings and the revelations I received from Heavenly Father, I studied more about architecture. Truly nature is the model of all beauty, and no matter how profoundly people study science, they can never surpass nature. Nature and goodness are complementary, and every relationship is a form of give and take action.

We must not neglect anything that Father teaches. Some people have a great capacity to receive, while others' capacity is smaller, but whatever our capacity may be, we have to receive everything we are capable of. Principle is wonderful. But even a good medicine, if taken in excess, can become poison. Therefore, Father doesn't explain everything at once, but leads us step by step in our understanding of truth. If we become too intoxicated, we might lose everything.

Because of Father, I am an architect today. I know I exist for the building of the kingdom of heaven, not for myself. That is why Heavenly Father led me to study architecture. Therefore, I am truly grateful to Heavenly Father and True Parents.

MY WIFE HAD  
BEAUTIFUL  
CLOTHES WHICH  
SHE SOLD TO BUY  
RICE, THAT WAS  
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SURVIVED.



# FATHER'S TRIAL CHALLENGES AMERICAN JUSTICE

DR. MOSE DURST  
HAL AND LYNDA MCKENZIE

## The trial

The federal prosecution of our True Father on tax evasion charges, leading to a jury trial and a verdict of guilty on May 18, had nothing to do with income taxes or with the pursuit of justice. It was a politically-motivated persecution of a man whose only crime was to bring God's word to this nation.

The government doesn't spend over a million dollars on a full-scale criminal prosecution, including 16 months of grand jury hearings and a crack team of prosecutors, just to collect back taxes. The government spent at least \$1.3 million on the trial and the grand jury investigation that preceded it—more than ten times the tax revenue that Father allegedly failed to pay the government.

In most cases in which the Internal Revenue Service (IRS) questions a person's tax returns, the matter is settled out of court or in civil proceedings. But in Father's case, the Justice Department used the tax issue as an excuse to launch a full-scale criminal trial.

The fact is that the IRS, the Justice Department and other government agencies, goaded by certain members of Congress, have been investigating Father for over a decade without finding any wrongdoing. Finally they came up with income tax evasion, a charge that has often been used for political purposes.

The charges against Father hinge on the ownership of \$1.6 million in a Chase Manhattan bank account under Father's name, plus \$50,000 in Tong II stock issued to him. We know that Father held this money in trust for the Church. He sought to increase the interest on the bank deposits by putting some of the funds into high-interest time deposit accounts. He also sought

*"Don't worry; no problem. The way of the public life is that we serve God and we serve humanity. We are people of principle, not personality." - Father, following the verdict.*

to invest in businesses which he hoped would establish a financial foundation for the Church. As for the Tong II stock, he transferred it to Unification Church International and never made a single penny on it. The balance of the account was also transferred to UCI. For this "crime" he was convicted.

Government prosecutors called 30 witnesses and put thousands of documents into evidence, trying to prove to a jury that Father considered the funds his own personal money, to be used for private purposes. We all know the absurdity of that charge, because everything Father does is for the public purpose.

Nevertheless, the prosecutors succeeded in swaying the jury into returning a guilty verdict. This was a jury that the defense lawyers never wanted because of widespread prejudice against Father. Father's lawyers had unsuccessfully moved to have the judge decide the case without a jury, but the prosecution insisted on a jury—and no wonder. They knew that a jury would be more pliant and more easily prejudiced against Father than a judge would be.

The judge, during jury selection, wondered if the jury was really competent to handle the complex issues involved. He said, "In attempting to get an unbiased jury, the leaning has been heavily towards people who don't read much, don't talk much and don't know much because they are obviously

the persons who start off with the least bias."

Having gotten the jury it wanted, the prosecution spared no expense in bombarding them with what the defense called "show biz." They had dozens of expensive-looking colored charts made up which showed all the deposits and other transactions of the account. They called in a handwriting expert and flew in a paper chemist from California to testify about the date certain documents were signed.

Most of this documentation showed no wrong-doing. There was never any question that the money was deposited in the Chase account under Father's name or that he invested the money in time deposits or in business ventures. However the prosecution's purpose in offering all the documentation was not to inform, but to distract the jury from the main issues and to overwhelm them with sheer weight of evidence.

In addition, the prosecution used an argument typical of deprogrammers—that all Moonies are liars. Prosecutor Martin Flumenbaum at one point tried to introduce the old "heavenly deception" myth used by deprogrammers, backing it up with out-of-context quotes taken from old editions of "Master Speaks." However, the judge studied the quotes and could find no evidence that they justified lying and cheating and so prevented Flumenbaum from making that argument.

Nevertheless, every time a Church member took the witness stand, Flumenbaum would ask questions like, "Do you call him Master? Did you ever hear him say members should be obedient to him? Would you do anything to protect Rev. Moon?" and so on.

As Father's lawyer Charles Stillman pointed out in his summation, "Any Moonie who gave helpful testimony, the government says are out because





they lied; the accountants were lied to; anything that they [Moonies] might say that was helpful to Rev. Moon's case doesn't count—and that's case closed."

What did the evidence actually show? It showed that Japanese and European members, bringing money with them or fundraising in the United States, gave the money to Mr. Kamiyama, which was then deposited in the Chase account. According to the testimony of Mrs. Tacco Hose, Korean and Japanese leaders of the Church at a meeting in San Francisco in 1972 decided to open up such a bank account to help fund the work of the Church. They decided that the money should be deposited in Father's name because, as the leader of the international Church, he was the one most trusted by foreign members.

What was the money used for? As Stillman said in his summation, "If it was Rev. Moon's personal money, one would anticipate there would be wholesale personal expenditures. On the other hand if the money is being

spent for the Church then either he is a very generous man, not deducting this on his tax return, or the money belonged to the Church and he was responsible for it."

The small portion of the money that went for Father's personal use was recorded on his income tax forms, as it should be. "Joe Tully took the personal expenses and put them on Rev. Moon's [1973] tax return as income to him," Stillman said.

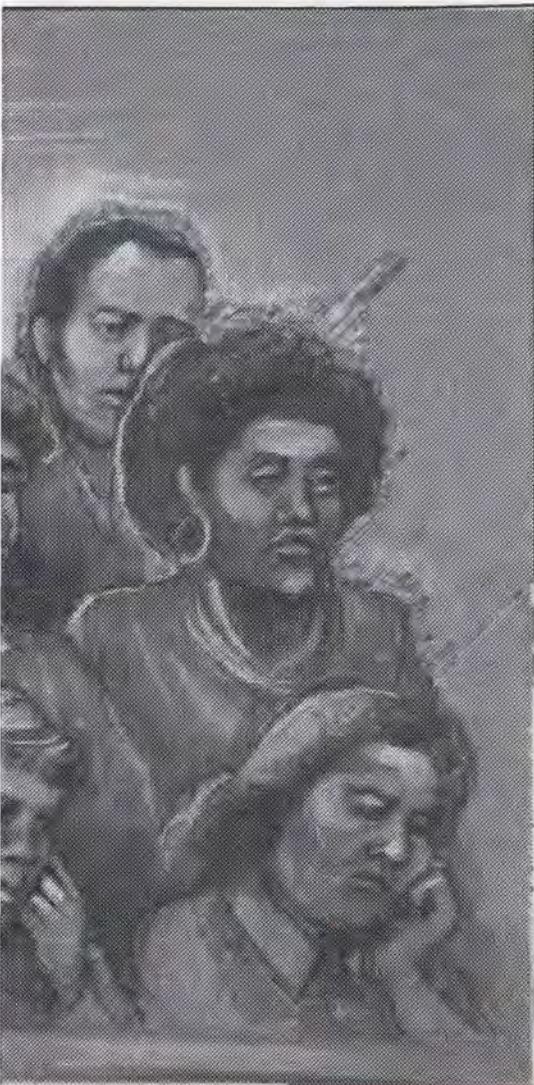
"The majority of funds disbursed from the Chase account were spent for Church purposes. Over \$1.1 million. That is one way to tell who owned the account," he said.

Ultimately, Father turned over the entire balance of the account to Unification Church International in 1975. He even got back \$16,000 interest that had accumulated on a certificate of deposit, but gave that to UCI also. "Because the certificate was in the name of Rev. Moon, he got the check—\$16,000," Stillman said. "Did he put it in his pocket? No. The money

was deposited to the Unification Church International."

The government kept harping on the fact that a formal corporate body representing the international movement didn't exist at the time Father filed his tax returns. According to the prosecution, since the Unification Church international didn't exist, Father didn't represent any larger agency, just himself.

We all know how ridiculous that is. Of course the international Unification Church movement exists, even if there is no formal corporation by that name. As evidence for this, the defense introduced proclamations signed by mayors and governors during Father's speaking tour in 1973 and 1974 that said he was appearing on behalf of the Unification Church international. In 1975, Father's accountants wrote in a memo, "Status of Rev. Moon as ordained licensed minister: The Rev. Moon is founder and chief advisor of the Unification Church international." Finally, there was a letterhead from Rev. Moon to



his signature was needed to authorize large expenditures. Part of their strategy was to depict Father as a man more interested in business than in spiritual work.

However, as Stillman said in his summation, "The government said Rev. Moon was in control of the Chase account. But the fact that somebody is in control of something doesn't mean you own it, that it is yours."

"The government says Rev. Moon was most interested in the money. Just the money . . . that's all he cared about. Why shouldn't he be responsible? Would it be better if he ignored it?"

"There were young people working on these things, and he felt obliged to participate to help them, to advise them to review how they were spending the Church's money," Stillman said.

Of course we know that Father's main role in the Church is spiritual. But the prosecution deliberately ignored or sought to denigrate Father's spiritual work.

As for the charge that Father and Mr. Kamiyama conspired to cheat the government out of taxes, that notion is madness if Father honestly held the money for the Church. Father never had any obligation to report the money on his tax returns if he was holding it for the Church. And how could Father have sought to deceive the government when he put the money under his name in the largest bank in the world, where the interest would be automatically reported to the government every year?

On his 1974 and 1975 tax returns, Father hired the accounting firm of Peat Marwick Mitchell & Co. to prepare his tax returns. As Stillman said, "You really have to be somewhat crazy, if you are out to cheat, to go to Peat Marwick & Mitchell. What if they ask the wrong questions?"

The notion of conspiracy is also crazy considering Mr. Kamiyama could not even speak English at that time and Father's knowledge of English was limited. The prosecution never presented one iota of evidence that Mr. Kamiyama and Father even knew or understood the content of the tax returns, even if they could read them.

The prosecution made a big deal out of alleged "backdated" documents and a "family fund" ledger submitted to the government to account for the source of the funds, saying these were

"phony" documents designed to deceive the government. They went to great expense, even flying in a chemist from California to prove that the paper of certain documents couldn't have been manufactured on the date they were signed.

*"Moon's Followers Assert Faith Is Undaunted. The man many of them consider to be their Messiah could face a prison term or deportation, but members of the Unification Church say their faith can survive without the physical presence of the Rev. Sun Myung Moon." - headline and lead paragraph in New York Times, May 20, 1982.*

However, these documents were attempts by Church members to reconstruct transactions that occurred years ago which they didn't record at the time. As Stillman said, "Assume for the moment that an event occurred and you didn't have the right piece of paper . . . and you wrote down the document today, and you wrote down yesterday's date or least year's date. That's not a crime." In fact, many backdated documents introduced in evidence, such as corporate minutes of Tong Il, were prepared by lawyers hired by the Church. In other cases, the evidence showed that actual events had occurred which corresponded to what the documents said, even though the documents were created after the fact.

Finally, amid all the mass of circumstantial evidence the government presented, they could not present one bit of direct evidence that Father or Mr. Kamiyama conspired to cheat anyone. Even their key witness, former Church member Michael Warder, had to admit under cross-examination that Father never told him to do anything wrong.

The unfairness of the entire case is so rampant that we fully expect Father to be vindicated by a higher court. The pattern of court cases the Church has faced in the past has always been one of losing in the lower courts, but being vindicated on appeal to a higher, more objective court.

the Chase Manhattan Bank that said, "Rev. Moon, Founder Unification Church International."

The judge explained to the jury that "the lack of a formal corporation does not prevent a religious movement from being the beneficial owner of property held in the name of another." He also said, "It is unnecessary for there to be a written agreement between Rev. Moon and the international Unification Church movement providing he would hold the time deposits and the Tong Il stock on behalf of the Church. All that is required is that both parties to the relationship understand that the first person is holding the property for the benefit of the second, and you can find such an understanding on the basis of the parties' conduct."

To try to prove that the money in the Chase account was Father's alone, and that he knowingly filed false tax returns, the government introduced a great deal of evidence to show that Father took a personal interest in the financial affairs of the Church and that



## Change climate of public opinion

The United States government is unique in the extent to which it is influenced by public opinion. If politics is behind the prosecution of Father, it is clear that the climate of public opinion against Father contributed to that. Our lawyers, in arguing against a jury, cited a poll they conducted which showed that three out of four New Yorkers were hostile to our Father.

If we American members had succeeded in laying a firmer foundation through witnessing and home church work, that situation could have been reversed. By rights the public should be on Father's side because he is doing the most for America. As long as public opinion is against Father, the Church will always be vulnerable to government persecution.

Throughout this trial Father has been fully confident of victory. He has sought to comfort us, telling us not to

worry. Once again, our Father has proven in this way his wonderfully giving and loving heart.

However, we American members of the Church, myself in particular, must take ultimate responsibility for this persecution, recognizing that it would never have occurred if we had laid a stronger foundation.

It was not Father that was on trial, but in the eyes of God it was America that was being judged. The American justice system was being challenged by this case to overcome the unrighteousness that has dominated the recent politics of this nation. America's Constitution was inspired by God to protect freedom of religion so that God's will could be done in this nation at this most important time in history. The political persecution of our True Father stands in direct violation of God's will. As Americans, we must take responsibility if America ultimately rejects His son.

Therefore I feel I must personally repent and apologize to God and our True Parents for America's injustice against the one who came to save this

country. Our True Parents came to America possessing only the wealth of Heavenly Father's love, the wisdom of the Principle and the caring, absolutely giving hearts of parents. They adopted us into their family, with all our youth and tremendous shortcomings—trying to teach us, love us into being true sons and daughters of God. They have shown us that when you truly love someone with God's love, there is no wrong great enough to break that bond of love . . . it can only grieve the heart that gave the love. And so it is with America. Father and Mother still love America in spite of the pain and mistreatment that this nation has given them. They have given this country their most precious possession—us, their children.

This trial, therefore, should spur us on to greater efforts to win the hearts of Americans. The only way to do that is to follow the path that Father has outlined—the path of love and service to God and mankind, shedding tears, sweat and blood to realize the victory of home church.

## We have not yet begun to fight

DR. MOSE DURST

I come to bring you blessings from True Parents. I come to bring you encouragement from True Parents.

As I was waiting in the anteroom of the court following the verdict, with tears in my eyes, Father came out and smiled. "Don't worry," he told me. "No problem." Then he said, "What was it that one famous American said, 'We have not yet begun to fight.' I like that."

When Jesus was arrested, he was abandoned by all his followers. We stand totally united with True Parents. We are going to blitz the world with the truth. If the government uses agencies to go after Rev. Moon, it does it at the violation of civil and religious rights. We are going to push this message until our Father is vindicated.

Every major case our Church has lost on a lower court level, we have always finally won in the higher courts: these cases have involved kidnapping, fundraising and property taxes. We have won favorable decisions in the U.S. Supreme Court this year on the first two issues. The recent property tax decision in our favor by a New York court is the broadest decision on religion ever made by a U.S. court.

Father is moving forward with great power, zeal, energy and love. He has not diminished one iota from his determination to go forward. People have left the Church in the past when Father was arrested, but Father has always been vindicated, and our Church always moves forward.

Our unity and our solidarity will prove whether we are worthy of God's blessing. God and True Parents want to see how worthy we are. Remember Father's words to us today, "Don't worry." We have a long way to go; we have not yet begun to fight.

Our destiny is clear. The road has been paved with the blood, sweat and tears of True Parents. The unity of Korea, Japan and America is the key to our success. Father has been persecuted and endured suffering in Korea and Japan, and now through his suffering in America, he is bringing about that unity in the most profound way.

If ever I have been in love with



*Court cases against Rev. Sun Myung Moon and his Unification Church posed the danger of unconstitutional government intrusion into religious matters. "The danger is not perhaps what happens to Moon, but what could happen to other religions in the future. Religious groups of many faiths supported the Church when New York state tried to say it was not a religion. The Unification Church has won that battle, but the tax evasion charges remain and they make some constitutional experts uneasy." - television news commentary by NBC News' John Chancellor, May 11, 1982.*

Father, it has been during these past eight weeks. After the verdict was announced in the court, Father gave a big smile. His lawyers were sad, and came to apologize before Father, but it was Father who comforted them!

Father is moving forward through persecution, and we can move forward in the same way. We have nothing to fear but fear itself. The world has perfect fear and has cast out all love. But we have perfect love that can cast out all fear. We are taking the loving road.

The hardest thing in the world is to be a member of the Unification Church. We come to bring the greatest value in the world, and, come hell or high water, we will go to heaven.

We are not running away—we are looking for a fight. If Father has made anything out of us, he has made us great fighters. Great lovers are great fighters. This is the time we can show our love by fighting.

The world is learning about God the hard way. It has to learn by watching us! We have been trying to get on national television for a long time, and

now we are!

Courage is very rare in the world. The jury took the simple way out—but it was the stupid way. Let us take the simple and intelligent way—corner tables, home church, etc. Let us go forward with courage.

## Decision to be appealed

BRUCE BROWN

Our lawyers felt the issues involved in this trial were too complex and that people had too many initial prejudices to be able to come to any kind of fair decision as jurors. We conducted a poll prior to the beginning of the trial in order to determine what kind of people might make good jurors. The object of picking a jury is to find the people who will make up the best jury. But the results of the poll indicated that it would be impossible to find a fair jury. Forty-five percent of the people polled in New York said they would throw Rev. Moon into jail, if they were given a chance, even for no reason!

Judge Goettel was initially receptive to our feelings, so we waived the defendants' right to a jury trial. In such a case, the government has to agree to the defendants' request for a non-jury trial, but in our case, the government refused to do so, for reasons that became obvious later.

Judge Goettel wanted to grant our request, but he did not feel that the law allowed him to do so. We were, however, allowed an unusually broad series of questions to use in selecting jurors, and the judge eliminated people who exhibited outright hostility.

It soon became obvious that among the people who professed not to have heard about the Church—or at least not to have strong feelings about the Church—the few open-minded or thoughtful people who appeared were eliminated by the prosecution lawyers. As a result, instead of being able to pick the kind of jurors we wanted, we were left with the 12 people to whom we had the least objections. None of them were the kind of jurors we would have preferred.

The prosecution depended on confusing the jury with tremendous amounts of unnecessary documents or prejudiced inferences, such as referring to Father as "Master" or "True Parents"



Father with Sang In Kim, who translated the court proceedings for him.

in a sarcastic tone, taking out of context certain prejudicial quotations from Father's speeches, such as the need to follow him absolutely, etc. In the end, it became clear that the government, in asking for a jury trial and developing the case in such a manner, got the result they wanted.

Sentencing is scheduled for July 14. The judge has agreed that the current bail terms will remain in effect throughout the appeal process. That means that Father and Mother and Mr. Kamiyama are free on bail, pending resolution of the appeal.

Then we will file a motion of appeal to the Circuit Court, the next higher court, which may agree to hear the case or refuse to do so. An appeal is quite different from the original trial; it does not determine the innocence or guilt of the accused, but rather evaluates how the case was tried. Judges, not a jury, listen to arguments by lawyers from both sides, and they make their decisions after considering the laws relevant to the issue and how they were applied in the trial. It may take about a year for the Circuit Court to rule on this case. If our case is lost on the first appeal, we will continue to appeal, on up to the Supreme Court of the United States.

Appeals courts usually hand down one of three types of decisions:

- Verdict sustained; that decision can be appealed to a still higher court.
- Verdict reversed and case dismissed; an ideal situation for the appellant.
- Verdict reversed and case remanded to lower court; the appellate court redefines how the law applies to

the situation, and a new trial begins in the original court, to be decided by the original judge.

### Testimony by Michael Warder, former Church official appearing as star prosecution witness:

Q. "Did he [Rev. Moon] call you in and say, 'Michael, here's what I want you to say to the SEC?'"  
"Did he do that?"

A. "No."

Q. "If he had done it you would have lied for him, wouldn't you? If he had said to you, 'Michael, go in and lie for me,' you would have done it, wouldn't you?"

A. "I think I probably would have."

Q. "The fact of the matter is he did not, isn't that correct?"

A. "He did not, you are right."

Q. "Did Rev. Moon ever come to you and say, 'Now, Michael, in case you are asked about the Chase Manhattan Bank, here is what I want you to say?'"  
A. "He never said that."



Father and Mother, setting out for the court, leave behind Yeon Jin Nim, who longs to accompany them.

## We haven't done enough

HIDEO OYAMADA

The Japanese family has been making prayer and cold shower conditions for Father's trial. I have heard Father say in Japan, Germany and Korea that we failed to give sufficient support to God's providence in America. So we have to repent and refresh our heart, attitude and lifestyle. We must renew ourselves and be united.

*"If the people who gave the money to him [Rev. Moon] believed it was to be used for the international movement, and Rev. Moon himself believed it was for the church, then it should be considered non-taxable." - Judge Goettel regarding charges to the jury.*

What was Father's motivation in coming to America? God inspired him to come. He is not looking for any profit from America; he has invested his blood, sweat and tears here. International members have died here. According to God's providence, without America, Christianity and the democratic world will perish. We have not come here for profit.

The court room is a good setting for a workshop. St. Peter and St. Paul faced court cases and found them to be ideal settings for witnessing!

# Closing arguments of the prosecution and defense

JOY POPLE

In order to help Unification Church members understand some of the key issues raised in the recent trial of Father and Mr. Kamiyama, we offer this summary of points made by the prosecution in its closing arguments on May 10 and 11, with responses made by defense lawyers Charles Stillman (Father's legal counsel) and Andrew Lawler (Mr. Kamiyama's legal counsel).

## Issues raised by the prosecution

1. Trying to influence the jury by sheer abundance of evidence, the prosecution used more than one thousand documents and exhibits, over the course of one month of long and tedious testimony, to try to give the impression that Rev. Moon and Mr. Kamiyama were guilty of conspiracy to defraud the U.S. government and failure to file proper tax returns for the years 1973, 1974 and 1975.

**Stillman's response:** "The main purpose of all the documents was to keep our eyes off the main issues, to distract. What is the purpose of all the charts? It's pure and simple—show business."

2. The prosecution tried to show that because the account at the Chase Manhattan Bank was in Rev. Moon's name, he controlled the money and was concerned about how it was spent—therefore, it obviously belonged to him and he should have paid tax on the interest.

**Stillman's response:** "We have to look to see how this money was spent, to make a rational decision as to whose money it really was. The fact that somebody is in control of something doesn't mean he owns it, that it is his. The majority of funds disbursed from the Chase account were spent for Church purposes. Over \$1,100,000. That is one way to tell who owned the account."

"When interest accumulated on

the certificate of deposit [that interest] was deposited to the Unification Church International. If it was Rev. Moon's personal money, one would anticipate that there would have been wholesale personal expenditure. If the money was being spent for the Church, then either (1) he is a very generous man, not deducting this on his tax return, or (2) as we have said to you from the beginning, the money belonged to the Church and he was responsible for it.

"The government says what was most important to Rev. Moon was just the money. Why shouldn't he be responsible? Would it be better if he ignored it? There were young people working on these things, and he felt obliged to participate, to help them, to advise them, to review how they were spending the Church's money."

3. The prosecution went to great lengths to demonstrate that some of the Church documents that had been subpoenaed for evidence were back-dated, and that ledgers were drawn up after the fact to account for money going in and out of the Chase Manhattan account—a fact which the defense acknowledged in the beginning.

**Stillman's response:** "There are two possibilities [or possible motivations for doing such a thing]. One, I backdate a document to create a piece of paper for an event that never occurred. On the other hand, assume for the moment that an event occurred and you didn't have the right piece of paper [at the time]; you wrote the document today, and you put yesterday's date or last year's date. Is that a federal crime?"

4. The prosecution asserted that there was no such thing as a Unification Church international or an international Unification Church movement in the years in question (1973-75), and that Rev. Moon did not represent a larger agency in handling the funds in the Chase Manhattan bank account.

**Stillman's response:** "During the period of time when no formal corporation was formed for the Unification Church International, for the international movement, when money came, when investments were made, when money was transferred to the American church, when properties were purchased, we refer to it as the Unification Church international—little i."

"We introduced proclamations to show that in 1973 and 1974, as Rev. Moon travelled the breadth of the U.S., it was recognized that he was appearing for the Unification Church international, not [yet] a formal corporate body. But that was the concept that was being built."

"In 1973, 1974, the concept, the notion, the existence of the international Unification Church movement as a viable, living, breathing thing was under way [taking shape]. There is a letterhead in evidence, 'Rev. Sun Myung Moon, Founder, Unification Church International,' in a letter to Mr. Galbraith at the bank. In 1975 our accountants wrote in a memo, 'Status of Rev. Moon as ordained minister. The Rev. Moon is the founder and chief spiritual advisor of the Unification Church International.'"

5. The prosecution tried to show that there was a pattern of covering up money and transactions. It also accused the Church of being dishonest in dealing with its own accounting firm.

**Stillman's response:** "If Rev. Moon was trying to hide the money, why would he open an account in his own name? The Chase Manhattan Bank account was in the name of Sun Myung Moon. There is no issue in this case on this subject. Because the account was in his name, he signed all the checks and documents. If he wanted to hide the money, why put it in the biggest bank in New York? He opened time deposits so that the Church's money could earn interest. The bank itself totals

cumulative interest and sends it to the IRS on their own.

"Peat Marwick & Mitchell did work for the early Church and for Tong Il [a company formed to import and distribute ginseng products]. It is the largest accounting firm in the world. If they had questions, if there were things that bothered them, all they had to do was go to their other department and say, 'Look, we are looking into this issue; can you help us on this?' You really have to be somewhat crazy, if you are out to cheat, to go to Peat Marwick & Mitchell. What if they ask the wrong question? [For their services they got] \$4,350, and [do you think] they didn't have to ask something?"

6. The prosecution charged that Rev. Moon acquired stock in Tong Il and did not pay for it, and that the acquisition of stock was not reported on his 1973 tax return.

Stillman's response: "Merchandise was transferred, stock was issued in Rev. Moon's name. The purchase of stock is not a reportable event on a tax return. What happens to the stock? It goes to One-Up, part of the Unification Church International. How much does he get when he transfers the stock? Not one cent. It was received for the Church. He held it for the Church."

7. The prosecution charged a conspiracy, that Rev. Moon, with Mr. Kamiyama's aid, filed false tax returns for 1973, 1974 and 1975.

Stillman's response: "In the beginning, money was taken from that bank account and spent for personal expenses of Rev. Moon. And Joe Tully took the personal expenses and put them on Rev. Moon's tax return as income to him. [These personal expenses totalled \$14,000 for 1973, and Joe Tully made out the tax return for that amount]. If your employer gave you a special benefit, even though it does not come in a special salary check, that special benefit is taxable to you."

"If you believed it was the Church's money and there was no obligation to report it on the tax return, and the return was filed honestly—then the notions of conspiracy are sheer madness."

Lawler's response: "Joseph Tully testified that he prepared the return to the best of his ability, based on the information he gathered, but he was further quite clear that he did not obtain any of the information from Mr. Kamiyama which is charged as the false information on that return. Did Mr. Kamiyama take responsibility for asking Mr. Tully to prepare the return? Yes. Was it based on information directly from Mr. Kamiyama? No.

"Instead of filing on a calendar year [January through December], the way all of us file, for reasons which apparently are based on a misunderstanding of the way the system worked, he filed on a fiscal year, that is, April to March. And he did one other thing: he mailed the return to the IRS without obtaining the Rev. Moon's signature.

"Now those two facts are significant, because the government claims that by October-November of 1974, when the return was prepared and filed, this conspiracy to mislead the IRS was well underway. And I cannot imagine a better way of attracting attention, of making sure this return is noticed, than the way it was done. Because of the mistakes that were made in the very filing, there was no conspiracy underway, then or ever."

### Assertions made by the defense

- A. The defense held that all churches commonly make investments to broaden sources for additional income. The Unification Church is not alone in this practice.

Stillman's explanation: "Many of the major churches in this country own businesses. Ask yourselves whether churches engaging in

wide-ranging activities could survive on contributions. It doesn't happen. They need to have other sources of income. This Church had some businesses and Rev. Moon was involved in helping his Church with these business activities. He is the leader and he has responsibility."

- B. The defense asserted that mutual cooperation as a means to achieve a higher purpose is an essential aspect of living the Principle. The Unification Church in other countries loaned members and money to the American Unification Church as an expression of this principle.

Stillman's explanation: "It became apparent to the people involved [in the direction of the American Unification Church] that the only chance for success they had was outside support. There was really no one here, there was no money available. So it was decided that people from other countries, and in particular, Japanese, would come to the United States to help with their own human efforts and with money. The Japanese didn't know the Americans, the Americans didn't know the Japanese. Who was the central figure? Sun Myung Moon was not only the central figure, but the only person it made sense to say, 'You hold the money, you use the money.'

"To be a trustee, to hold something for someone else, you don't have to have a 12-page legal document—or a one-page legal document. You don't need a single scrap of paper. If you went to one of your loved ones and said, 'Look, I want you to hold this for me, take care of it for me,' that is a trust relationship recognized by law.

"The government said you don't loan from a church to a church. These loans were made out with no interest, and 99 years to pay. [International Church leaders were] saying, 'Look, we will put some money over here to help you, and when it is our turn, you come and help us.' Nobody was saying, 'Let's collect our loans now.'"

# LANDMARK HIGH COURT DECISIONS VINDICATE OUR CHURCH

Joy Pople

Already this year, three major high court decisions have been made in favor of the Unification Church, and these breakthroughs should help other churches as well as our own.

Men and women who "don't think much, don't read much, don't know much"—according to the judge who selected them—decided that Father and Mr. Kamiyama were guilty of tax charges. This grieves us. But top judicial minds in the U.S. Supreme Court and in the highest court in the State of New York have handed down landmark opinions which are legal precedents that will affect other cases, reaffirming our right to exist and carry out our activities.

## Vindication of our religious purpose

"Moon church gets court tax blessing," the Daily News announced on May 7, 1982, following the unanimous decision by the Court of Appeals of the State of New York affirming our Church's right to property tax exemption as a religious organization.

Exemption from local property tax was applied for shortly after our church bought three properties in New York City in 1976. The application was rejected by the local tax commission, which asserted that our Church was not organized for religious purposes. After many appeals and five years of legal battles, the highest court in the state of New York has now ruled that the government cannot pry into church teachings in search of "political" or "economic" activities disguised as dogma. A wide range of religious groups filed friend of the court briefs in support of our appeal.

The decision could be worth several million dollars in tax breaks for our Church in New York City, and will

*probably be useful as a precedent in obtaining tax exemption on other properties. The Tax Commission will have to re-decide our application for tax exemption on the basis of how the properties will be used, not on the basis of whether we are a church or not.*

*The Daily News further stated that the ruling "provides a psychological boost" for our Church. Professor Laurence Tribe of Harvard University, a renowned constitutional lawyer who argued the case on our behalf, commented that in American history rarely have the courts ever so clearly indicated that a group was indeed a religious organization.*

*The following are excerpts from the unusually clearly-written opinion.*

In determining whether a particular ecclesiastical body has been organized and is conducted exclusively for religious purposes, the courts may not inquire into or classify the content of the doctrine, dogmas, and teachings held by that body to be integral to its religion but must accept that body's characterization of its own beliefs and activities and those of its adherents, so long as that characterization is made in good faith and is not sham. On this principle it must be concluded that the Unification Church has religion as its "primary" purpose inasmuch as much of its doctrine, dogmas and teachings and a significant part of its activities are recognized as religious, and in good faith it classifies as religious the beliefs and activities which the Tax Commission and the court below have described as political and economic.

The Holy Spirit Association for the Unification of World Christianity [the Church] is one of more than 120 national Unification Churches throughout the world propagating a common religious message under the spiritual guidance of the Reverend Sun Myung Moon, the Unification movement's

founder and prophet. The Church was organized as a California nonprofit corporation in 1961, and since 1975 has maintained its headquarters in New York City.

In March 1976 the Church applied to the Tax Commission of the City of New York for exemption from real property taxes for the tax year beginning July 1, 1976 of three properties title to which it had acquired in 1975. The three properties are: the Church Headquarters, located at 4 West 43rd Street in the Borough of Manhattan; the Missionary Residence located at 305 West 107th Street in Manhattan; and the Maintenance and Storage Facility, located at 38-38 Ninth Street in the Borough of Queens. Following hearings, the Tax Commission on September 21, 1977, by a vote of 4 to 3 denied the application. The majority concluded that, "although the applicant association does in certain respects bespeak of a religious association, it is in our opinion so threaded with political motives that it requires us to deny its application." Having concluded that the Church was not organized or conducted exclusively for religious purposes, the majority of the Commission had no occasion to consider whether the three properties were used exclusively for religious purposes. The dissenting members of the Tax Commission, explicitly declining to judge the validity or content of the religious beliefs of the Church or its adherents or to submit the Church's theology to analysis, concluded that the Church was organized exclusively for religious purposes and that the three properties in question were used exclusively for statutory purposes. The dissenters would therefore have granted the application.

The Church then instituted the present proceeding for judgment annulling the determination of the Commission, directing that the Church's

application be granted, and declaring that the three properties are entitled to tax exemption. . . .

It is appropriate at the threshold to delineate our holding in this case—to make explicit what we are not as well as what we are called on to decide. We are not called on to determine whether the Church has any real religious purpose or whether any of its doctrine, dogmas, and teachings constitute a religion. In this case it is recognized that at least many of the beliefs and a significant part of the activities of the Church are religious and that the Unification movement at least in part is a religion. The determination of the Tax Commission, the report of the Special Referee [appointed by the court], the opinion at the Appellate Division and now the arguments of the Tax Commission in our Court all, at least implicitly, accept this proposition.

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## THE COURTS MUST ACCEPT THAT BODY'S CHARACTERIZATION OF ITS OWN BELIEFS AND ACTIVITIES AND THOSE OF ITS ADHERENTS, SO LONG AS THAT CHARACTERIZATION IS MADE IN GOOD FAITH AND IS NOT SHAM.

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The issue that we confront is a narrower one—is the Church, many of whose beliefs and activities are religious, organized and conducted primarily for religious purposes within the contemplation of section 421, subdivision 1, paragraph (a)? This, as understood by the Tax Commission and the Appellate Division, turns on whether the Church is engaged in so many or such significant non-religious activities as to warrant the conclusion that its purpose is not primarily religious. More specifically the issue is whether the activities which have been found to be "political" and "economic" are for the purpose of that statute to be classified as secular rather than religious.

When, as here, particular purposes and activities of a religious organization are claimed to be other than religious, the civil authorities may engage in but two inquiries: does the religious organization assert that the challenged

purposes and activities are religious, and is that assertion bona fide? Neither the courts nor the administrative agencies of the State or its subdivisions may go behind the declared content of religious beliefs any more than they may examine into their validity. This principle was firmly established in *Watson v. Jones* when the Supreme Court declared that "the law knows no heresy, and is committed to the support of no dogma, the establishment of no sect." . . .

We turn then to the first avenue of inquiry allowed us, namely, whether the Church asserts that its religious doctrine and teachings embrace the challenged activities. We quote the statement with respect to the history and doctrine, dogmas and teachings of the Church from the brief of the Church in our Court (without its footnote references to sources in the record).

*The Unification movement has its origins in Korea as one of the host of revivalist Christian religions that flourished there in the aftermath of the forty-year Japanese occupation (1905-1945), during which Korean religions were suppressed. Common to many of these new, patriotic religions was the theme of Korea as the modern Holy Land, birthplace of the new Messiah. This theme likewise animates the religion founded by the Reverend Moon.*

*Unification theology is based on the teachings of the Old and New Testaments as clarified by revelations held to have been received by the Reverend Moon directly from Jesus Christ beginning in 1936, and subsequently recorded by his followers in the book Divine Principle. Central to Divine Principle is the millenialist conviction that the time has come for the forces of God to reclaim the earth from the forces of Satan, and to restore "the Kingdom of God on earth."*

*According to Unification theology, the "great promise of Christianity" is "the return of Christ"—"not as a visiting God but as a sinless man"—to complete the work Jesus began 2,000 years ago. Unification faith holds that "when Jesus came he was the Messiah," the perfect image of God. Through the Resurrection, the Church believes, Jesus brought "spiritual salvation," but the physical institutions of this world—beginning with the family—remained unredeemed; in the*

*Church's view, it is for the new Messiah to restore a Bride and establish the True Family serving as the foundation for ending "the existence of evil in the world," and to accomplish "not only spiritual but also physical" salvation for mankind. Adherents of the Unification faith look to the Reverend Moon to accomplish this task.*

*In Unification doctrine, every temporal sphere—political, cultural, and economic—is a battleground for the forces of God and the forces of Satan. God-denying Communism is deemed a singularly potent evil, threatening to overwhelm the forces of God just as Cain overwhelmed Abel; the division between North and South Korea is seen as a central providential instance of the struggle between the sons of Adam. Other temporal controversies also assume crucial spiritual significance in Unification theology.*

*Committed to the view that men and women need no "mediator between themselves and God," Unification faith makes no provision for a "priestly class." All members of the Church, for example, are qualified to conduct prayer services and other religious activities. . . . Representing a movement that proclaims an urgent millennialist gospel, the Church appeals primarily, but not exclusively, to the young.*

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## THIS SIGNIFICANT CASE REAFFIRMS THE BASIC CONSTITUTIONAL PREMISE THAT THE STATE MAY NOT DISCRIMINATE AGAINST NEWLY-ESTABLISHED RELIGIONS IN ITS REGULATORY PROCESSES.

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There can be no doubt on the record before us that the Church has amply demonstrated that it does indeed assert that those beliefs and activities which the Tax Commission and the Appellate Division have found to be political and economic are of the essence of its religious doctrine and program. This has been the finding at every stage of this matter. The Special Referee reported that "the petitioner's theological doctrines bind petitioner to a

*Continued on page 36.*



Annette, with pioneers from home church Team C.

*There are many more applicants for workshops than we can accept, so those who are chosen understand that training is a privilege.*

## ZAIRE HOME CHURCH TRAINS GOOD LEADERS

*Annette Kamga-Fotso*

**A**fter the engagement in September, 1978 in England, I went into a London home church team. I had been exactly 40 months in Africa and I longed to go back and do home church there. My fiance, Jacob, is African and we were both invited to the 40-day training in America. Afterwards, we went together to Cameroon. There was only a small family and no foundation to do home church, so Jacob and I tried to establish a business. His family and fellow tribesmen observed us, but it was rather difficult for them to understand our lifestyle. Then I was

called again to Zaire to help the hundreds of members there. It was in April, 1980, when I came back to Zaire. We had a 21-day seminar and I was the workshop mother. Out of this workshop I chose the first 18 pioneers for home church.

### UNIQUE HOME CHURCH ORGANIZATION

had two teams of nine members, or three trinities, each of which had a trinity leader. Each team had a team-leader chosen from among the trinity leaders. Each trinity covered a different

part of the city.

For example, the team close to our center, Team A, had the zones of Lemba, Limete and Matete.

Kinshasa is a city of two and a half million people and its 24 zones vary greatly. They range from very poor, with no electricity or running water, to very rich where every house has at least one Mercedes-Benz car. There is one thing they all have in common, however: there are always lots of children. Our home church areas span the entire social range of neighborhoods in Kinshasa.

I wanted the three members of each trinity to work side by side to help each other and to know each others' contacts in the 360 homes, so if anyone changed missions, the others would know the best people of the three areas (1080 houses). Also I wanted them to fundraise and witness together centered around their trinity-leader so that they could love and protect each other.

Since no one had any idea about home church, one African brother, Alikane, and an African sister, Mpwankaba, helped me to put together 21 points in French as a guideline for the general duties and comportment of a home church pioneer, such as: how many houses to visit a week; how to work in trinities; and how much money to contribute the center and to certain families, because some of them are extremely poor. I tried to follow as closely as possible the instructions we had learned from Rev. Won Pil Kim while in England, but I found out that some of them could not be applied in Africa. For example, what to do if people don't want to be served but instead, prefer to study Divine Principle? The pioneers didn't even have time enough to teach everyone in their areas who wanted to study.

I can never forget May 26, 1980, when the pioneers first went out. They had so much zeal and love and then so quickly gained the hearts of the African mamas and papas. Of course, I don't want to say that there was no persecution at all; indeed, sometimes there were even violent physical attacks on our pioneers. But we did have an immediate response to Principle, since our church was not yet known in Africa and the ideal of family life, respect for elders and ancestors, as well as belief in spirit world are so basic to African culture. Our Japanese brother Makoto Maeda helped me, and together we visited the new contacts of our pioneers. Soon all pioneers lived in their 360-home areas; some of them with families who had studied the Divine Principle in the center before we started the official home church providence, and others with newly-found families. At least they lived in the

neighboring area with one member of their trinity, so that they did not have to come back to the center at night.

Very soon we formed Team C and Team D, then we had four teams, which meant 36 full-time pioneers. Four itinerary workers were chosen from among the team leaders; as itinerary workers they did not have a 360-home area of their own any more, but had to go from area to area to help others.

Later Maeda had to go to the city of Kisangani to lead a pioneer center there, but luckily Gail Morey, an American sister, came to help in his place. And when I had to go for two months to Cameroon to attend to my visa situation, she took care of all the pioneers. During this time she gave them an unforgettable 7-day special workshop for pioneers in our training center, and I understood that actually I have to study more with the members, because they need so much spiritual food and care. When I returned, Gail then started taking care of the New Members' Group while I concentrated on helping each itinerary worker take responsibility and visit all the areas with the individual pioneers.

The first anniversary of home church, on May 26, 1981, was an occasion of great celebration. Each team held a gathering with the home church families in its area. Then on May 27, the pioneers came together at the main center. There was a huge cake and lots of African music and dances. Ten new pioneers officially joined, which meant we had now 45 full-time pioneers and five itinerary workers. Also some pioneers were taken out for special missions; for instance,

*The ideal of family life, respect for elders and ancestors, and the belief in spirit world are basic to African culture.*



Calisthenics demonstration for Friendship Evening.



Transkei does not have  
international recognition  
as an independent area.

Kintantu, a team leader, went to start a pioneer center Mbandaka, a large city near the equator, and another team leader, Luwawa, became responsible for the supradenominational work, especially with prophetic and charismatic churches.

We could see how wonderfully the pioneers were trained in home church and that this could be the condition for their future missions. First of all, the pioneers were all capable and experienced teachers; before becoming pioneers, they had had to go through 21-day training in French and a special training course on how to teach Divine Principle in the local language, Lingala, because not everyone in the home church areas understands French.

Each team came to the center one day a week for an all-day study session. For example, Team A came on Mondays, Team B on Tuesdays, and so on. The pioneers were supposed to come to the center at 7:00 a.m. In Germany I had studied to become a gymnastics teacher, but I had given it up in 1969 when I joined the Unification Church. Now here in the middle of Africa I taught a calisthenics class every day. The pioneers were happy (especially because they got wonderful karate uniforms) and they could really get into the spirit from the early morning. We have three centers in Kinshasa, and we did our calisthenics in the garden of the second center, a large area where we also have Sunday service with more than 600 guests every Sunday. Around 9:00 we usually finished with calisthenics and everyone went to different centers to take a cold shower because 20 minutes later (ideally) they would begin Divine Principle study. We would finish around noon and then eat bread and peanuts. Sometimes Gail would join us, but often she was not there, because she was leading all the workshops in the training center. Francoise used to join us as well. She was the French sister who stayed on in Zaire to build up a health education program after the European medical team's visit in 1980. A qualified nurse, Francoise teaches African mamas, for example, how to avoid malaria and many other diseases, especially those caused by unboiled water and poor sanitary conditions in the home; she also teaches the principles of good nutrition. After our simple lunch, we all gathered again to sing and discuss the problems in members' areas. There were many common situations that all members faced, such as how to avoid conflict if there is an official second wife (polygamy is quite common in Africa), and how to lead people to quit believing in sorcery or witchcraft and stop practicing it. The pioneers later told me some very moving personal stories. After the



Village children greet members.



New Hope Singers of Zaire, led by Kathy Novalis.

general meeting, around 3:00 p.m., we got ready to go to the home church areas. I went each time with a different trinity and visited either A-families or new contacts in the area.

All the five teams and the team leaders came on Saturdays for an all-day meeting to discuss all the problems of the pioneers and new members, and to organize the pioneers' fund. This fund was established from weekly contributions made by all the pioneers. We use the money for team expenses, special events, and to pay doctor bills, etc.

At this time the external membership was growing and Gail organized them into different groups, A, B, C, etc. They have

*The people sometimes even forcibly keep our brothers in their homes and insist on being taught Divine Principle!*



Parents' festival.



Shabani, Batangisa and Matumona singing "Little Angels' Song," accompanied by Roger.

special teachers' training classes after Sunday service. Group A reviews the Divine Principle, Group B hears internal guidance, Group C mostly studies Father's talks. They have regular Principle tests and are growing very much. They are encouraged to witness, and most of them contribute economically through fundraising or tithing. Some of them are able to join the center after a 7-day workshop or 21-day training, but because of our difficult economic situation, we have had to limit the number of center members to between 80 and 100 people. Of course, there are many members who could not move in because they are fathers and mothers and have large families to care for, but still they work in the zones with the pioneers and participate in witnessing and fundraising. We have had to be very selective about who attends 7-day workshops, inviting only those who have worked already with the pioneers and have done regular fundraising. There are many more applicants for 7-day training than we can accept, due to limited space and money, so those who are lucky enough to be accepted can understand that training is a privilege. Some have already

taken the training course to teach Divine Principle. To go to the 7-day workshop or the 21-day training, they also need the recommendations of their spiritual parent, the trinity leader and the team leader. I did not know all of them myself because there were so many. Of course, through my daily visits in the areas I had seen their faces but I had to rely on the reports of the team leaders.

## EXCITING EVENING ACTIVITIES

**A**lso I was very busy, since every night I had some additional activity to lead. Every Sunday I would visit a different service of the Ntwalanist Church and give a talk which Luwawa, my assistant, would translate into Kikongo. This church was founded by a black spiritual leader. Mondays, we met to discuss how to work with prophetic and charismatic churches. There was much to discuss, because we were training many young people and ministers from one of these churches. We sent these members through 7-day and 21-day workshops and to a 40-day home church experience. One of the leaders of this church gave us 17 young men and two women to teach. All of them studied the whole Divine Principle; some went on to 7-day workshops, some to 21-day, and three went on for teachers' training. We rented a center for them in a home church area and they went around to teach in the different parishes of their church, where they met an enthusiastic response.

Tuesday nights I had to lead a calisthenics group with Luwawa. We had selected eight home church pioneers to learn gymnastics with music so that they could perform on our "Music and Friendship Evenings." To these performances (essentially a sort of public relations evening, like the World of Hope Festivals which used to be held in New York), we invite high-level Zairean officials, ambassadors of different African nations, professors, religious leaders, business leaders, and other VIP's. After the performance we witness to them about all our activities in Zaire and around the world; we explain how we help the young people to return to morality and religion by promoting God-centered family life; and that this program is called "home church."

Wednesday nights, I worked with the folk group I founded with Roger, Gregory's assistant, who had been a professional musician before becoming a Protestant youth group leader and later joining our church. This folk group sings and performs African

dances in theater form. Every drama has a moral to teach (derived from Divine Principle), and this is another witnessing method for the evenings with the dignitaries. Of course, there is Kathy Novalis' big choir, called African New Hope Singers, which sings a repertory of international songs quite professionally, as well as our Home Church Choir with about 30 external members led (under Kathy's supervision) by Seno, an African brother with great musical abilities.

Thursday nights I had another meeting with all the team leaders and Mutambwe, Gail's assistant for external members. We discussed all the problems of the external members. These meetings started while Gail was visiting Germany for medical reasons.

Friday nights we had the calisthenics group and Saturday nights the folk group came again to practice.

Sunday after pledge service, the team leaders and I would meet and write letters to all the pioneer centers about all the home church news and center activities. At 9:00 there was Sunday service. I often had to leave with some of the members at 11:00 to give a talk in one of the charismatic churches with which we were working.

Our Sunday service finishes around 1:00, after which people attend various Divine Principle lectures and study groups, which last until 4:00 pm. Sunday nights the pioneers sleep in the center and join in the large meetings where every pioneer has an opportunity to share any special experiences he has had. Sometimes we sing and dance, just relaxing and having a good time; but other times we study very seriously Father's words and discuss how to become a good evangelist.

In August, 1981, Gail suddenly got sick in the middle of a workshop and we found out it was a bad case of hepatitis. One week later, I too was sick with hepatitis and malaria. Hepatitis is a serious illness, because it takes so many months to recover. At first you get all yellow and you can't eat. But even when you look better, you have no strength to walk and talk or concentrate. Gail went to Germany for some time.

Betty, Gail's mother had come at the beginning of the year and was working with the 50 Zairean mamas who had all accepted the Divine Principle and were actively supporting the pioneers (see accompanying article).

We also had a Papas' Group guided by brother Ndulu, the director of our vocational school, "ECOPROF." This group was not so large at that time, but we had five dedicated core members there who were our national leader's advisers for legal affairs and public relations. They were very active and loyal.

*Our members don't have enough time to teach all the people who want to learn.*



One of them, our brother Lingele, was a businessman who gave a training center and a small farm to the church.

## UNIQUE HOME CHURCH METHOD

The home church work in Africa is very different from that in Europe or America. First of all, there are many people who don't want to be served by the pioneers; they prefer to hear the Divine Principle right away. The greatest numbers of pioneers are brothers, and it is against African custom for men to work for women. African women are ashamed to let brothers do housework. Also there are often eight to ten children per family, and they are help enough for the mother. But the biggest reason is that the people are just much more interested in hearing about God than in having external help. They like to study something new and often they get angry when the pioneers don't have enough time to teach them at once because there are so many others to teach. Also, the pioneers must spend so much time fundraising. This is why our pioneers have no time to visit 53 houses a day, as we were

taught in England and America. The people sometimes even forcibly keep our brothers in their homes and insist on being taught Divine Principle! In a typical home, the brothers have to teach some of the family members in French and some in Lingala. So the pioneers visit 120 houses a week and 360 every 21 days, but even then they don't have enough time to teach all the people in the areas who want to learn and still fundraise to support themselves and the center.

Luckily, the pioneers receive a lot of help from the external members living in the areas, who go witnessing and fundraising along with the pioneers and sometimes contribute from their salaries. Most importantly, in each area, there are on-going teacher-training courses given by the team leaders. The external members who go through it successfully can help the pioneers teach in their area. Actually now there is no fundamental spiritual distinction between center members and external members; it's just that most of the members cannot move into the center because we lack the money and the space necessary. They participate in all the activities and meetings in their area, centered on their pioneer/trinity/team leader, go fundraising with the external members' group and then, after 7 and 21-day training, they also can become a pioneer, depending on their devotion and qualifications. This home church mission is such great training. This is why all the members who were asked to join our great project in the Central African Republic or other projects in Zaire were chosen from among the older pioneers, and the gaps in the home church structure created by their departure were quickly filled by young members who had learned from them.

## UNIQUE AFRICAN SPIRIT WORLD

**F**nough about organization. Now a few examples of how the home church mission affects the Zairean people and the Zairean spirit world. Africa is very spiritual and for hundreds of years people have respected and served their ancestors. Often they are more afraid of their ancestors in the spirit world than of powerful people on earth. This spirit-world centered culture is so deeply rooted in Africa that communism, with its materialistic world view, will surely never be believed by African people. Every village has its elders but also has its witchdoctors and sorcerers. Witchcraft is widely practiced, so our pioneers are sometimes confronted with quite a heavy spirit world. But

more often they are welcomed and people have prophetic dreams about them. Very quickly, couples who study Divine Principle are told to live separately from each other. We don't tell them; it's their ancestors who give them dreams and sternly dictate this. When men have several official wives, they are often told by the spirit world to stay only with the first wife. This is not so easy because they paid the traditional bride price for the second wife and they cannot give the children back to the wife's family. We always tell them to teach Divine Principle to the second wife, too, then she can understand that only the first wife has a rightful position. The women can become external members, work in some other home church, and later even join the center, leaving the children with the husband and the first wife. We have already had several cases like this.

There is one spiritual lady who has a whole group of African ladies around her who heal people with herbal remedies and prayers. Her ancestors reveal the nature of the disease and give instructions as to which plant to use to cure it. Often she has to tell people to give up adultery or to stop trying to kill someone with witchcraft. When she speaks like this, she pays a lot of indemnity and in hard cases she falls down while revealing someone's sin. For years her ancestors had told her to purify her body and, later, not even to shake hands with anyone, so she stopped shaking hands. When our pioneers came, her ancestors were so happy and wanted her to learn from them. I decided to go to see her, but she lives far away from the center in a very sandy area. The night before I went, her ancestors told her that someone would come and she must shake hands with this person. This day I could not come, but she was already coming down the sandy mountainside to meet us. She got confused when she saw that the indicated person was not there. Still, after so many years of never touching anyone, she shook hands with the team leader. When I met her later, she was so humble and she studied Divine Principle.

My departure from Zaire for the 120-day training program was the occasion for such a big feast. All the pioneers came to the center and there was dancing and singing. They gave me so many presents. In case I was to go afterwards to another country, the members in this way made a condition that they had shown their gratitude. I was deeply touched and humbled by all the presents I received and I thought that in my official position I had listened and advised and loved them...but in reality, I had been myself carried and loved all the time by the depth of the African heart.

*Every village has its elders, but also has its witchdoctors and sorcerers.*

# MAMA POWER



## IN ZAIRE

*God reaches out to these mamas to let them know He is the Rock in their lives.*

*Betty Morey*

The most striking quality of the mamas of Zaire is their pioneer spirit. They don't want to sit on the sidelines and sew—they want to be on the front line, witnessing and fundraising for True Parents. We already have three mamas who have sacrificed much to become full-time pioneers. Mama Beti and Mama Chantal were sent to Bangui, Central African Republic, to help with F.A.R.M.A.P., the youth training center that we are operating there in cooperation with the government. Mama Ntambwe is working in home church and managing the kitchen at the main center here in Kinshasa, after having left four children with her husband, from whom she is separated.

Many letters are carried back and forth from Bangui, as Mama Beti and Mama

Chantal tell of their experiences there and the mamas here give them news of the Mamas' Group. There is a spirit of solidarity among the mamas that is very strong. Some mamas speak French, the official language of Zaire, and could study with the External Members' Group. But they don't want to leave the Mamas' Group, which is taught in Lingala, the local language. God is using "mama power" to ignite His spirit in Zaire, and it is beautiful to see. They really love True Parents and want to teach Divine Principle.

When I first came to Zaire in January, 1981, there were about eight mamas in the group. I was filled with a feeling of inadequacy because of the language problem. I didn't speak either French or Lingala. But I felt Heavenly Father's love for them very strongly. He told me to relax and enjoy

them—so I did. The people of Zaire have a foundation of heart that makes it easy to love them. Matongo, a strong Zairean sister, teaches Divine Principle, and I give internal guidance translated by Kwanzi, a Zairean sister who speaks Lingala, French and English.

## MAMAS MAKE BEAUTIFUL STUDENTS

doubt if I will ever have a more attentive audience than the mamas of Zaire. Many walk a long distance to come to the center, and their ardent desire to hear God's word makes them very attentive listeners. They often comment with the Lingala affirmative "Aee" (pronounced with a nasal twang). Some of my favorite times in Zaire have been poignant moments of give and take with the mamas under the palm trees of the second center, with God's presence definitely felt by all. Sometimes Gregory or Kathy Novalis or Pamela Stein come to speak to them, and we all agree that it's a wonderful experience.

We begin at 2:30 on Wednesday afternoons, with three classes for the mamas—one on writing Lingala (for those who are illiterate), one on teaching Divine Principle in French, and one on teaching Divine Principle in Lingala. Then we gather together for singing, prayer and internal guidance. They must be on their way home by 5:30, because transportation is a terrible problem in Zaire and buses become impossibly crowded and late.

On Sundays, we meet after the service for Divine Principle study. To join this group, a mama must first hear all of Divine Principle (including the story of Father's life) in the

center, and then show that she understands and accepts True Parents. This group has grown to approximately 70 members, and soon we will divide the group into two: Group A for new mamas and Group B for advanced mamas.

During the last year, we have had two 7-day workshops especially for mamas at our training center in Kinkole, a nearby fishing village. During the most recent workshop, they had a spiritual experience on the last night. They were outside in the garden enjoying a family night when everyone saw a very bright light in the sky, which separated into three colored lights and then came down among them, encircling Nguala, the brother who was leading them. Everyone felt deep joy and, at the same time, repentance. Many tears were shed, and the mamas will never forget this gift from God of His love for them. Just prior to this seminar, they had completed a 40-day condition of prayer and fundraising, in order to separate themselves from Satan. They felt that this condition had made it possible for God to bless them in such a way.

For the future, we plan to have another 7-day workshop for the many new mamas, followed by our first 21-day workshop in Lingala for mamas. This will require a lot of work in translating the 21-day workshop lectures from French to Lingala, since the 21-day workshop has never been taught in Lingala.

We are happy that there is also a Papas' Group now. This was started recently by Ndulu, the headmaster of ECOPROF, our church's vocational school. These papas recently had their own 7-day workshop at Kinkole.

The mamas have demonstrated their desire to work for God by many fundraising





Mamas' Group, with Betty Morey, at June 1981 celebration.



Celebration at end of fundraising condition for Mamas' Group, June 1980.

conditions. Twice they have raised money to make new choir uniforms for the New Hope Singers of Zaire. Many mamas fundraise for the church and also to support their families. Before the church, some mamas had been forced to turn to prostitution as the only means of supporting their families. Now, True Parents and fundraising have made it possible for them to change from prostitution to serving God. The result is obvious in their bright, shining faces. They also fundraise to pay for the cost of their workshops. At the conclusion of a condition, they have a party where they sing and dance and share their joy in the victory. At one party, we introduced square dancing, which they enjoyed very much, after incorporating the Zairean hip-swinging style. Two cultures melted together in this spectacle, and I felt the astonishment of the American pioneer spirit world.



Makoya (left), teaching Mama Lingele to read and write Lingala.

## INDEMNITY WITH A PURE HEART

**O**ne reason God loves these mamas so much is because of the indemnity they pay. They are caught in between two worlds, so to speak.

They know these are the last days, when the new truth has come; but they had already established their families before they found out. Because of this, many difficulties have to be overcome. A major complicating factor is the African tradition of men having many wives. Sometimes the husband sets out for another city and never returns, leaving the wife in despair and confusion as to her future. What does a woman who hears Principle do when she is the lowly third wife of a man who is not at all interested in Principle? If she leaves him, it is difficult for her to support herself and her children. If she stays with him and tries to win him over to Principle by loving and serving, her course may take years. Either way involves much indemnity. I believe God really reaches out to these mamas to let them know that He is the Rock in their lives, the One on Whom they can truly depend. And this knowledge is their strength.

Another problem the mamas confront is Chapter Two temptations during fundraising. Free love is part of the culture of Zaire, and men don't understand when a woman does not cooperate. To combat this problem, the mamas usually fundraise in pairs.

Much of the guidance I have been giving to the mamas has been aimed at breaking down fallen family traditions and putting God in the center of the family. Many of them come from tribes where the tradition is for men to congregate in one place for their activities while women and children assemble elsewhere for theirs. They are used to

tribe-centered activities not family-centered ones, with give and take between husband, wife, and children as a God-centered unit. I have tried to encourage them to use the family as their workshop for learning how to give and receive God's love. We have also discussed ways of bringing up children that reflect God's nature. God is absolute, so sometimes love must be firm—but not angry or physically harmful.

Sometimes, in their zeal to start a Principle life, the mamas push their husbands to make a separation condition. Many mamas are spiritually quite open, and spirit world also pushes them in this direction. Much counseling is needed for them to realize the serious difficulties involved in making this condition and the need for both husband and wife to be spiritually ready before attempting it.

The mamas are full of stories of the spiritual revelations and dreams they receive. One mama's grandmother had a revelation from Simon Kimbangu, the deceased Zairean prophet and founder of the five-million member Kimbanguist Church in Africa. He told her, "There will be one true church in Zaire. You must go and find it." After hearing Divine Principle, her children joined our church first, and then she followed.

Another mama dreamed of an airplane crash near our center. Later, when she came to our center, she recognized it as the house in her dream. One day, when I had finished giving some internal guidance, this same mama told me she saw a waterfall pouring over my head while I was speaking.

One 54-year-old mama gave her testimony of an experience at Kinkole during a workshop, in which Satan challenged her through her body. She felt heavy and tired and did not want to keep up with the stiff schedule of the workshop. Finally she told God that she wanted to serve Him in every way—with her body, too. The next morning, she arose and did calisthenics vigorously with the others. Afterwards, she felt a new lightness in her body. She sensed that God had released her from her physical heaviness because of her desire to serve Him, and she demonstrated this by jumping high into the air several times. I learned a lesson from her because I am also 54 and feel the same physical challenge.

I sincerely hope that I have taught the mamas as much as they have taught me, for I have learned much from them. I will be leaving soon for a new mission in Nairobi, Kenya, to work with my daughter, Gail. I pray that I can carry their spirit of love and faith in True Parents with me and stir up "mama power" in Nairobi.

*Everyone saw a very bright light in the sky, which came down among them.*

*Continued from page 23.*

course of political activism," that "petitioner believes that the physical world consisting of science and economics as well as the spiritual world consisting of religion have developed in accordance with 'God's providence' and that 'religion and economy relate to social life through politics'". . . .

We conclude that it has been sufficiently demonstrated that what have been characterized below as political and economic beliefs and activities are in the view of the Church integral aspects of its religious doctrine and program. . . .

The error of the majority of the Tax Commission, of the Special Referee and of the majority of the Appellate Division is that each asserted the right of civil authorities to examine the creed and theology of the Church and to factor out what in its or his considered judgment are the peripheral political and economic aspects, in contradistinction to what was acknowledged to be the essentially religious component. Each then took the view that beliefs and activities which could be objectively accurately described by knowledgeable outsiders as "political" and "economic" were by that fact precluded from being classified as "religious."

As stated, it is not the province of civil authorities to indulge in such distillation as to what is to be denominational religious and what political or economic. It is for religious bodies themselves, rather than the courts or

administrative agencies, to define, by their teachings and activities, what their religion is. The courts are obliged to accept such characterization of the activities of such bodies, including that of the Church in the case before us, unless it is found to be insincere or sham.

Applying this principle, we conclude that on the record before us, as a matter of law, the primary purpose of the Church (much of whose doctrine, dogmas and teachings and a significant part of whose activities are recognized as religious) is religious and that the determination of the Tax Commission to the contrary is both arbitrary and capricious and affected by error of law.

ise that the state may not discriminate against newly-established religions in its regulatory processes.

In its decision, the Supreme Court wrote:

*"This [attempt of the State of Minnesota] is precisely the sort of official denominational preference forbidden by the First Amendment of the United States Constitution, violating the Establishment Clause."*

A member of our Church in Minnesota, Pamela Valenti, challenged a rigorous and complicated state law regulating churches, but which in effect regulates some churches and not all churches. When the state asked our church to register under the Act, we challenged the law in the U.S. District Court of Minnesota and won a preliminary injunction which allowed us to continue fundraising activities for the time being without filing a report. We argued that we are in fact a religion and our solicitation activities are part of our religious practice. The state denied that solicitations bore any substantial relationship to religious expression and argued that we could not challenge the Act unless we proved that we were in fact a church.

Before the Supreme Court the state of Minnesota argued that our Church was not a religion and so we first had to demonstrate that we deserve constitutional protection. However, the irony of the state first harassing us as a church and then arguing that we were not a church was not lost on the Supreme Court. The Supreme Court responded that since the state attempted to force our Church to register under the Act, that implied recognition of our Church as a religious organization.

Writing for the majority, Justice William Brannan declared that Minnesota's "fifty percent rule" creates an "official denominational preference" that directly conflicts with First Amendment guarantees of religious freedom, and that the provision was "drafted with the explicit intention of including particular religious denominations and excluding others." The justices concluded that states could not force newer non-traditional religious organizations to open up their financial records to government audits, while failing to monitor more established religions.

## *Striking down denominational bias*

In a 5 to 4 decision, the Supreme Court of the United States ruled in favor of the Unification Church and other new religious groups, by striking down a law which would have required religious groups which obtained more than half of their money by soliciting funds from the public, to disclose the sources of their funding. This law was enacted in 1978 in Minnesota, home state of former U.S. Congressman Donald Fraser.

This significant case is a landmark in Church/State litigation in that it reaffirms the basic constitutional prem-

*"Dear Reverend and Mrs. Moon,*

*We, chairman and advisors of ICUS XI, want to express our concern and sadness at the events of this week, and send our personal best wishes for your ultimate vindication. It feels most appropriate that we make our expression of support and good will concrete by reaffirming our commitment to the ideals embodied in the ICUS program.*

*You and your family will be in our thoughts until we*

*meet again in Philadelphia in November."*

- Morton A. Kaplan
- Richard L. Rubenstein
- Karl H. Pribram
- Kenneth Mellanby
- Frederick Seitz
- Frederick Sontag
- Marcelo Alonso
- William W. Bartley
- Rene Berger
- Ilpyong J. Kim
- Diane McGuinness
- Elizabeth Rauscher
- Elliott P. Skinner
- Joseph Silverman
- Mangalam Srinivasan
- Roger Wescott

## Letters to the Editor

"The January 1982 article by Rev. Won Pil Kim, 'Father's Early Ministry in Pyongyang,' moved many of us to tears. In February, Hye Oong Kim, whose mother is pictured in the article under 'Rev. Kim's aunt,' visited our MFT center and team, giving testimonies of her mother's experience with Father plus her own experiences, as well as her MFT experiences in the cool North for almost a year. Such incredible loyalty and filial piety our most precious Korean brothers and sisters have to share with us!"

"Reports from foreign missionaries, such as those from Africa, are so precious because of the understanding of Father's heart of restoration. These give such hope to our missions, and the training we're getting is of infinite value. Eternally please go forward with no limits!"

-Scott Quinn, Texas

"The spiritual food in the publications of the Unification Church is, indeed, the richest kind. We want to express appreciation for the connections they give us to God, our True Parents and brothers and sisters around the world."

- Richard and Mardi Esselstyn, Los Angeles, California

"The April issue was a very 'human' issue; warm and down to earth."

- Bruce Biddle, San Francisco, California

"Thank you for your testimony of Yeon Jin Nim's ceremony. I enjoyed it and, like you hoped, felt I had been there through your report."

- Nancy Hanna, Chile

"We are so encouraged by your world news, and the articles on spiritual guidance are always most welcome. I am sure that it must cost you much sweat and tears, but believe me, this work is most appreciated!"

- Nick Farrow, Toronto, Canada

## Coming next issue:

The long-awaited Blessing  
Story and Photos

Front Cover photo: Ye Jin Nim with her new baby Shin Bok Nim. Jin Whi Nim arrived recently in New York, but at the time of publication, no photo was available of the complete family.

Back Cover photo: Mother at East Garden, saying goodbye to Yeon Jin Nim, before leaving for the courthouse. Yeon Jin Nim feels strongly that she should accompany True Parents whenever they go out, but often it is impossible.

