

# *New Hope News*

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*Thousands Throng Taegu Day of Hope  
Also Pusan and Seoul*

# Day of Hope in Korea is



(Cover) Crowds outside hall at Taegu. This was but a portion; the crowd fanned out in the large area in front of the hall, as shown in this photo taken earlier (below left). (Above) Many waited like this for hours in Taegu. (Above left) The crowd at Pusan began gathering in the early afternoon.

# Victory upon Victory

The rumored attendance at Father's Day of Hope tour in Korea defied belief as it soared up and up city after city. **PUSAN: 3,500 inside, 20,000 outside; TAEGU: 30,000 inside, 100,000 outside; and finally SEOUL: 20,000 inside and 100,000 outside.**

With Father's visit to the United States on April 15-22, the rumor has turned into fact, with photographs to prove it.

The only untrue rumor was the disquieting one that 30,000 Christians had demonstrated against us in Taegu—there were instead only 3,000.

Said Mr. Salonen: "Our Parents were so uplifted when they arrived in Los Angeles. I wish I could adequately convey

the victorious feeling I experienced when I saw them."

In Pusan, on April 1, a crowd had gathered by 2 p.m. The hall was completely full by 5; the 7 o'clock performance started instead at 6.

In Taegu, having a strong fundamentalist Christian population, the buses we hired to transport people to the hall drove quickly by the 3,000 Christian demonstrators, who were dwarfed by the huge crowd. Some Christians had received the revelation, said Mr. Salonen, that Father's talk at Taegu was the last occasion at which they could significantly oppose the Unification Church—if successful then, they were told, the Unification Church could be stopped by nothing!

At the end of the talk in Taegu, most of the people waiting outside, unaffected by the demonstrators and having no desire

to leave, waited for a chance to get in. Colonel Pak then went out to speak to the crowds at length.

In Seoul, the main target for the whole campaign, the program was held in the Changchung gymnasium, scene of the last two large blessings. Crowds filled the surrounding plaza, making the talk an event, said Mr. Salonen, which could not go unnoticed by the government or the churches.

In each city in Korea, Father has been introduced by HSA President Young-whi Kim and has given a speech similar to his "God's Way of Life" banquet speech in the U.S. Colonel Pak follows with a summation of our activities and an introduction of the Global team. Since international gatherings are rare in Korea, the team is usually very well received.



Taegu: Inside the hall. As seats filled, people sat on the floor.

The 700 member Global team is comprised of the IOWC which conducted the 1974 8-city tour in the United States and members of the Japanese IOWC, all now under the direction of Rev. and Mrs. Reiner Vincenz. Teams of four—one American, one European, one Japanese, and one Korean—were created to minimize the language problem, since many Koreans do not speak English. Future plans include the formation of three global teams—in Japan, Europe, and the United States—to promote three crusades. In addition to music and folk dance, the program will include an evangelistic speaker. Proposed for Japan is leader of the Japanese church Hideo Oyamata; for

Europe, Dennis Orme.

Remaining cities on the tour are: Chunju (April 24-26), Kwangju (April 30-May 1), Daejun (May 6-7), Chungju (May 11-12), Chunchon (May 16-17). Father intends to speak in each city.

Father's success in Korea is the fulfillment of his lifelong desire to establish a victorious foundation—both spiritual and physical—in Korea. Based on the success in America, the foundation has been accomplished in three stages. First was the January 16th banquet in Seoul, Father's first appearance which focused on him as an individual. Demonstrating our ideal for the family was the second stage, the February 8th blessing of 1800 couples. And

now the international worldwide scope of our movement is being proclaimed as the Global team has brought success after success. Especially significant is the fact that large crowds have come to two of the cities—Pusan and Taegu—where Father experienced bitter persecution at the beginning of our movement twenty years ago. In Pusan, Father closed his speech by recalling and condemning the way he had been treated previously. In Seoul, after a group of Christians sponsored a newspaper ad against our church, he responded by placing an ad in seven newspapers proclaiming the achievements of our church, announcing that after all of these years, unjust accusations must cease.

*(Above) Ferry carrying Global team leaving Japan on March 26 for Korea*





*(Left) Rev. and Mrs. Reiner Vincenz on the ferry to Pusan. (Right) The Global team as it is being introduced by Col. Pak in Taegu.*



*On the following pages:*

## **April 10 Rally and Teaching in Washington, D.C.**



# “Wake Up, America...”

At the same time that the Global team was arriving in Pusan, the first Day of Hope city in Korea, Communist forces were quickly swallowing up South Vietnam. As plans were quickly made for an FLF demonstration in Washington, many of us realized that at the same time that the victory in America was being transferred to Korea our work against Communism, the real Satan of the third seven-year course, was advancing to a new level.

In Washington, D.C., President Salonen spoke to the headquarters staff on the significance of these turbulent weeks in mid-April. Following are excerpts of that talk.

*“When Father came to the United States, his primary purpose was to do things to make him influential in Korea. The Day of Hope Tour and especially the rallies in support of President Nixon, were far more significant due to the impact they had in Korea rather than their impact here. Therefore, although we were sometimes having tremendous difficulties, it didn't matter in his eyes. If it was important in Korea and if it helped to bring the government and our church close together, then it was more important than anything else.*

*“So Father conducted a three-year Day of Hope campaign here to establish a foundation of victory. His great emphasis in opening the third seven-year course was to be able to bring that victory back to Korea, then to continue to work here to bring the victorious foundation to Korea. Much of the work we did at the U.N. is a factor in letting the government in Korea realize how significant we are. And a major reason in sending out missionaries to 95 different nations is to mobilize world-wide support in this third-seven year course.*

*“Father is expecting to bring about great impact in Korea through the Day of Hope Tour. It is very significant how successful he was after the Global team landed in Pusan—it represented the spiritual troops landing from the United States with the power of the victory that was accomplished in America being brought to bear in Korea. As Father announced the other night, over 20,000 were turned away in Pusan. That's uncommon—that is earthshaking. The very same cities where he was persecuted so miserably twenty years ago are now be-*





coming cities of victory for him. In every city as he marches up to Seoul, his greatest desire is to have the same result. If we can have a meeting of great impact in Seoul, it will shake the entire city. Seoul sits in the sites of the guns from Communist North Korea; therefore the South Korean government makes all plans from the awareness that the guns are on them, that at any time war would break out.

"It has been the strength of the United States that has so far prevented the outbreak of war in Korea. But it is becoming increasingly obvious to everyone, most especially the Communists and of them most centrally the North Koreans, that the United States' commitment is very questionable these days. In fact it is not at all clear if we would be willing to go to war for anyone or anything.

"The tragic events happening in Vietnam are not unrelated. The incredible tragedy that we are witnessing is but a dramatic example of the collapse of the will of America to fulfill her national mission. A nation which was once the hope of freedom throughout the world is now trying to decide if it has any role to play in the world.

"The fundamental message from what is happening in Vietnam is that you can't trust the U.S., that the commitment of the U.S. does not mean anything. Many people in Vietnam are so disillusioned now.

"If Vietnam falls or even remains in its fractured state, all countries of the

world, including Korea, will realize that the credibility of the United States' commitment is in question. Therefore they will not take just the expression of the U.S. government as proof that they have the support of the American people. They would like to have a stronger guarantee.

"At the very same time that the only thing guaranteeing their freedom is falling apart, Father is surging up the Korean peninsula with his entire Global team, having victory after victory. This, plus our April 10 demonstration, will demonstrate that our church has the power to mobilize people from all over the world and to create influence in America.

"What we must do now is lay a foundation for a new beginning in our anti-Communist work. We have always been motivated by our opposition to Communism, but we have never been able to say so explicitly because we've been working for a more limited goal; in order not to alienate our support, we have always been careful in expressing ourselves.

"But the fundamental thing that we want to say is that the problem in the world is Communism. If our people could begin to be educated to that point, then the foundation for all of our policies and all of our sacrifices would be laid. But people don't know anything about Communism. We must educate the American people that the purpose of America is to confront the Communist world and overcome it.

"We cannot make our policy based on public opinion polls or the fickle at-

itudes of people now. Once the reality becomes clear, we can depend on them to respond. Our direction has to be based on heavenly, not earthly, guidance. We should not ignore the realities of the world, but we have to realize that even though we know them clearly, we cannot be guided by them.

"The motto that keeps coming back to me is: 'Communism is Wrong.' It is really very simple. Whatever happens in Vietnam, the fundamental problem is Communism itself. We must make that point. We must create within ourselves a new determination to fight Communism."



## Official Statement

# Wake Up, America! Communism Itself is Wrong



On and on, the tragedy of Vietnam unfolds on America's TV screens. By the hundreds of thousands, the refugees flee—some in panic, some in weary resignation. As Hanoi's well-supplied legions surround Saigon, there is nowhere left to go.

Faced with this dire misery and the shreds of a paper "peace with honor," Americans are responding with a swell of concern for the hungry, homeless and orphaned. They are also united in their questioning: "Is this the result of ten years and 50,000 lives? Why is this happening?"

President Ford has said that America's withdrawal from Vietnam should not be a cause of concern for our allies. Yet, if they are to be assured, our allies must see concrete evidence of America's moral strength in the form of the absolute integrity of her commitments.

The case of Vietnam is confusing—after a tremendous sacrifice of lives and resources in ten years of active support, we now stand seemingly helpless as the Vietnamese people are being swallowed up. In the debate over who is to blame, or how we should have conducted our affairs for the last 15 years—one important question is being avoided, or forgotten. Neither North nor South Vietnam would have been capable of sustaining this terrible war without the substantial aid of the super-powers—America and the Soviet Union. The tragic immorality is that this little nation became a pawn in the ideological struggle

between the communist and free world. The Soviets have never lost sight of the greater context of the struggle. Somehow, somewhere—we in America have, and we are being accused of violating our own obligations in the process.

And as the last representative of the free world takes the last plane out, the curtain of our own forgetfulness will roll down to shut out any knowledge of the further Vietnamese sufferings. But Asia and the rest of the third world will not forget. Japan and West Germany, already doubtful of our commitment, will not forget. Certainly Moscow and Peking will not forget. It is not the North Vietnamese people who are inherently aggressive. Rather, they are manipulated by the Communist party leaders, who are driven by the faith that Marxism-Leninism is destined by history to rule the world. Yet, this is an atheistic ideology that denies the existence of the human spirit, that "liberates" by using force, and that is—by any moral or logical standard—wrong.

In our desperate search to find a scapegoat for the tragedy of Vietnam, we have failed to recognize that the villain is not Thieu, or Kissinger, or the Congress, or the ARVN, but the inherent nature of Communism itself! We have had enough experience throughout the world to know all about Communism. It is ruthless, morally wrong and in violation of the basic precepts of human decency and freedom. We have nonetheless blindly tried to place our hope in

"detente." However, "detente" has not kept the Soviet Union from meddling in the Middle East or Kim Il-Sung from digging invasion tunnels under the 38th parallel. It has not freed so many prisoners from slave labor camps in Siberia nor has it allowed but a fraction of Jews and other oppressed minorities to emigrate from the Soviet Union. Indeed, the Cold War at its height gave us nothing like the swift disintegration of the newly born democracy in Portugal at the hands of a Communist party subservient to Moscow.

We, the American people, must understand that Communism itself is fundamentally wrong. Wrong in theory, and wrong in practice. In Vietnam, no political, economic, or diplomatic solution alone has been possible—because the war is an ideological war. When we finally realize the nature of the enemy we are fighting, we can begin to arm ourselves with the only weapon which can defeat a false ideology—truth. And through our resolute but compassionate efforts to end human suffering in Vietnam and the whole world, we can remove the problems which blind a man or a nation to the truth. Then, at last, men can live as brothers in a world without fear.

We have come together to bring this message to the American people, and the whole world. Men must be free in spirit if they are to live in dignity and harmony. And now as always, the truth will make men free.



# "...Communism Itself is Wrong" Washington is told through Rally and Street-Teaching Campaign

We gathered, over 700 strong, at Dupont Circle to march to the Vietnamese Embassy and on to the White House and Capitol—Barrytown's 120- and 40-day trainees and most states east of the Mississippi. In the crowd were some unfamiliar faces—Vietnamese from the area and members of the other groups participating in the march and rally sponsored by the "People's Coalition for World Freedom."

The "People's Coalition" had been quickly organized by FLF when Mr. Salonen, under Father's direction, asked for an anti-Communist mobilization in response to the crumbling of South Vietnam.

By the time of the demonstration, South Vietnam had lost about two-thirds of her territory to the advancing North Vietnamese army. While hundreds of thousands of refugees were already trapped in Danang, thousands more were streaming to Saigon while the capital itself prepared to be the last bastion in what looks to be the final struggle. The quick

disintegration in morale and military effectiveness has been in large measure blamed on Congress' refusal to grant sufficient monetary aid to Vietnam and in their passage of an act in 1973 forbidding the President to take military action in Southeast Asia without their approval. On April 10, the day of our demonstration, Ford was to address the Congress on "the State of the World."

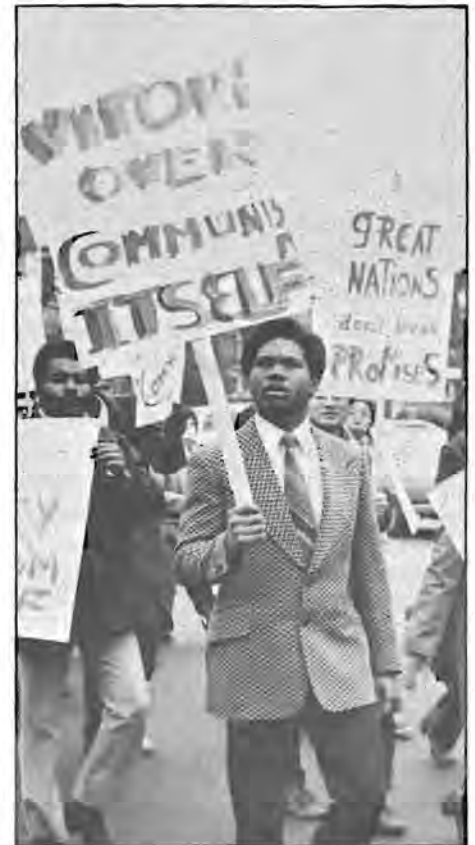
Other groups participating in the coalition included: American Conservative Union, American Legion, Council Against Communist Aggression, Emergency Committee for a Free Vietnam, Vietnam Action Committee for Peace and Freedom, and the Young Republican National Federation. The crowd at the circle, however, was heavily dominated by our members.

Gathering for a 7 a.m. breakfast at the Metropolitan Mount Zion Church, scene of the Washington Day of Hope campaign, our members received a general orienta-

tion. At Dupont Circle we assembled by region and readied our signs—almost everyone had one.

Leading the procession at 10:15 down Massachusetts Avenue to Sheridan Circle, site of the South Vietnamese and Korean Embassies, were the delegation to deliver a letter of support to Vietnamese Ambassador Tran Kim Phuong, four flag-bearers and four bass-drummers. The procession, marching four-abreast, stretched for several blocks. While the delegation—Mr. and Mrs. Salonen, Dan Fefferman, Mr. Sudo, Mr. Furuta, Mr. Cha, Vietnam missionary Gary Brown, and Barbara ten Wolde—visited the Ambassador, we marched around the circle three times. We could see people cheering and waving from the third floor of the Korean Embassy. After receiving the delegation, Ambassador Phuong told newsmen: "This shows that many Americans have not forgotten about us in Vietnam. We are deeply touched by this gesture." (continued)

*Regions are assembled, flags are unfurled, and the march is on!*



# Letter to President Ford



The President  
The White House  
Washington D.C.

Dear Mr. President:

On this day, April 10, 1975, over 1,000 Americans from all walks of life and from all parts of our nation have gathered here in Washington to express to you our concern for the future of our nation and world. We know that you also are acutely concerned. As God gives you the light, you are doing everything within your power to fulfill your responsibility in the present and for the future. In this great effort, we offer you our most heartfelt support.

Mr. President, we are grieved by the events in Viet Nam. We are of course grieved by the incalculable human suffering of the Vietnamese people. The tragic events of the last few weeks are simply the latest in their long history of anguish. But we are also grieved by the role America has played, or failed to play, in this great tragedy.

We recognize, Mr. President, that you were trying to rally America in support of the Vietnamese people. In this, we wholeheartedly support you. However, we also want to call your attention to an even larger task—that of developing in the American people—a new awareness of the possibilities of history.

Atheistic, materialistic and totalitarian Communism continues to spread. How far will it have traveled in another 20 years? Doesn't the history of Southeast Asia raise the spectre of similar events occurring within our lifetime in this hemisphere, on this continent, in this nation?

Mr. President, we must stand strong against the spread of Communism. This is true both militarily and ideologically. Militarily, we must uphold our commitments. Also, we must undertake a new effort to educate the American people and the world to the true nature of the Communist ideology. But more than that, we must gain an ideological victory over Communism. America is not just a political accident—this great nation was literally created by God from all races, creeds and different parts of the world. The spirit of freedom in America, an inspiration to the entire world, is based on our relationship with God. Likewise, Mr. President, we call upon you to initiate a profound and far-ranging educational effort designed to rediscover the religious foundation of America, so that we continue the pursuit of these ideals, and bring hope of their fulfillment to all mankind.

For our part, after this People's March hundreds of our members are

going to take this educational battle to the streets of Washington, D.C. for 40 hours straight without sleep or rest. On many street corners we will speak our conscience and give lectures on the true nature of Communism and the true role of America to all who will listen. This only symbolizes an effort that will grow and expand, under the direction of our founder, the Reverend Sun Myung Moon, until we can truly redirect the vision of this nation back to its God-given purpose.

Whatever resources we must use, let us use them. If we gain the spiritual victory, military victories will not be needed. In the meantime, let us be vigilant that adversaries may not be tempted through miscalculation to test what they perceive as our weakness, thus triggering still another war. Your leadership is necessary, Mr. President. We believe you are aware of the need and we trust that God will guide you to meet it.

Sincerely,

The Freedom Leadership  
Foundation, Inc.

Neil Albert Salonen  
President

In the letter presented to Ambassador Phuong, Mr. Salonen said:

"We cannot deny that the tragic events now transpiring in your country are a direct result of the withdrawal of American support for your heroic struggle for freedom. The Vietnamese people have fought for 30 years against the brutality and treachery of Communism. The Vietnamese people have shown no lack of courage or will to fight for their freedom. It is rather America's lack of true understanding which has allowed the enemy to endure this long.

"However, we want to assure you, Mr. Ambassador, and the Vietnamese people, that this group of Americans, and millions more like us, will not fall into the trap of gloom and defeatism. In fact, with this march we are launching an ideological and educational offensive against Communism.

"We pledge to you, Mr. Ambassador, our undying support and solidarity with the Vietnamese people. Many of us have come to know the Vietnamese and to love them as our own brothers and sisters, and all of us are grateful for your people's sacrifices defending an important outpost of our own freedom as members of the human family."

And in a letter given to the South Korean Ambassador he said:

"The tragic setbacks now occurring in Indochina, resulting from withdrawal of American support, must give deep misgivings to all our allies, especially the Korean people, who are most directly threatened by Communist aggression. We are saddened that our country could allow the situation now existing in Vietnam to come to pass.

"However, we want to reassure you and the Korean people, Mr. Ambassador, that we Americans, and millions more like us, will fight with our lives before we allow our government to yield one more inch to Communist tyranny.

"Especially we are demanding that America pledge its firm and unyielding support for the Korean people in their struggle against the brutal tyranny of Kim Il-sung, the most vicious and oppressive regime the world has ever known. We pledge our undying support and solidarity with the Korean people, whom we have come to love as our own brothers and sisters."

To both countries, he said:

"We 1,500 Americans are marching today to awaken Americans to the dangers of world Communism, and to urge America to recognize and fulfill its responsibility to the freedom-loving peoples of the world.



*The crowd passes by the Vietnamese Embassy (left), where it is watched by Vietnam missionary Gary Brown, Mr. Sudo, Ambassador Tran Kim Phuong, and Mr. Salonen.*

"We intend to speak out on the streets, in the media, and in the halls of Congress to educate Americans about the evils of Communism and the falsity of its doctrine. The United States must publicly state before all the world that Communism itself is wrong; and we Americans, as a free people, must never tolerate the subjugation of other people through armed aggression.

"We have faith that Americans will wake up to the truth, and that Communism will be defeated in the end. We will never pause in our offensive until world Communism is completely overthrown, and the whole world is united under freedom and justice."

Returning to Dupont Circle, the crowd marched along Connecticut Avenue, one of Washington's busiest streets, to assemble for a rally in front of the White House at Lafayette Park. "Who Betrayed Vietnam?" "Communism is Wrong" and the huge banner "What **Does** American Stand For?" dominated the landscape.

Then we continued along Pennsylvania Avenue—route of each Inaugural parade—to the Capitol, chanting: "Wake Up, America, Communism is Wrong!!" Many people, now on their lunch hour, gathered to watch; an advance party of leafleters spread our statement all along the route.

*(continued)*

*An Ex-POW's Opinion:*

# "We Are Turning Our Backs"



Laird Gutteresen



People ask me why my lapel pin is upside down. It's not an accident. I, for the first time in fifty years, am ashamed to call myself an American. I'm ashamed not only because the people of America are being represented by a congress that has seen fit to surrender the honor of my nation but I am ashamed because my freedom is going to cost thousands of Vietnamese lives. . . . because in 1973 we sold out the Vietnamese to bring me and about 500 other people home. And personally, I don't like being a pawn of that kind of arrangement. One of the prisoners who was in solitary like myself came through the wall and said: "Laird, we came over here to do a job. If in order for us to go home we have to turn our backs on the people of the world, I'd rather stay here."

And now we are turning our backs on those same people. I read a newspaper the other day which said that as soon as the North Vietnamese take over South Vietnam, the plight of the people will be much better. I've got five years and one month of Communist humaneness; I've got twenty-seven months of solitary confinement because I was a stupid, stubborn old man.

When people tell you and when it is printed that the humaneness will spread to the South and there will be peace, (it means that) there will be peace, all right. A peace of silence, a peace of agony, and a peace in which people whom we stood beside and fought beside and who looked upon this as a combined effort will be silenced forever because they will be "punished" by their Communist invaders.

I had an interrogator tell me that they had no hope of winning the war in Southeast Asia but they were winning the war in the United States. He begged me to cross over. He told me that many of my fellow Americans

had crossed over and that they would protect me if I would do this when I returned home. And I laughed. But I'm not laughing anymore. You know why? Because he wasn't lying! Because too many people in this country, for whatever their reasons, have crossed over and are either directly or indirectly supporting the side of those people who are preaching dictatorship and loss of liberty.

You may think that liberty is dead in North Vietnam after twenty years of repression. Yet nearly every night while I was at one camp in the stillness of the night we would hear a man walking by the camp outside the gate whistling a North Vietnamese fight song. But as he got opposite our gate it changed into the "Bridge over the River Kwai," an American freedom song that came out of World War II.

We aren't here to commiserate over an unhappy situation that has occurred because of the inactivity of congress and the lack of leadership of the administration—it isn't going to solve the problem. The only way it is going to be solved is if we can wake up America and every American that wants to call himself an American to call their representatives here in Washington, to send wires, to write, to let this 94th Congress know how we Americans feel.

And I further call upon, in all seriousness, all Americans to lower their flags to half-mast in mourning, not so much for the plight of the Vietnamese people, who have been fighting for liberty for twenty years, but for the plight of American honor, which is being dragged through the mud across this entire globe. If Southeast Asia goes down, not just my lapel pin should be upside down but the flag that's waving up there above the Capitol building had better go upside down, too!

Now numbering well over 1,000 we ranged ourselves across the East Capitol steps as in July, completely covering them. The wait was more comfortable this time—the flow of events and speakers was continuous as considerable curiosity was generated.

Shortly after the 2:00 p.m. opening of the Star-Spangled Banner, Senator Strom Thurmond from North Carolina arrived. He said, in part:

"I hope the people of this country will wake up before it is too late. . . . How can the world stand for it? How the other free countries can stand idly by and watch thirty million people go down the drain to Communism is beyond my comprehension.

"America must live up to its commitments—we'll be disgraced in the world if we don't. . . . Not only do we have a commitment there, but also, can we forget that 55,000 men died over there? And that we spent over 160 billion dollars over there? The few million that is asked now is mere chicken feed compared to what we've already spent. Are we going to throw all of that away? Then Congress must act, and it ought to act quickly. We've already waited too long. If Congress had acted when the matter first came up, that in itself would have been a deterrent, and South Vietnam might not have been in the shape that it is in today. I think you have got to crystallize public opinion in this nation—that we are part of the free world and that the free world can't stand unless America takes the leadership. If we don't want to live in slavery, then I say: 'America, let's wake up and get busy!'"

He was followed by a stream of Congressmen: Representatives Steve Symms and George Hansen from Idaho, Richard Bauman from Maryland, and Senator Dewey Bartlett from Oklahoma. Also

making appearances were Senator Sam Nunn from Georgia and Rep. Don Clausen of Texas. All praised us for our efforts while decrying the apathy of the American people in general and Congress in particular in the face of the current tragedy.

The most moving event of the afternoon was the appearance of three ex-POW's: Nick Roe, Laird Guttersen, and Larry Stark. Nick Roe gave a fascinating narrative of Vietnamese villagers' concern for his well-being after he had been taken prisoner and returned to his former village, then controlled by Vietcong—to be shown how the people had prospered under Communist rule. (They hadn't.) Laird Guttersen drew us close to tears with his candid statement. (See box.)

Statements were also heard from representatives of the participating organizations: American Conservative Union executive director Jim Roberts, Federation of Young Republicans director Dave Nickels, Vietnam Veterans for a Just Peace coordinator Bob Applegate, Young Americans for Freedom executive Ron Robinson, Vietnamese residents' leader Nguyen Chac, and FLF Secretary General Dan Fefferman, also march coordinator.

Bruce Herschenson, former Presidential advisor who had been photographing the march, said to the group on the steps: "I've been taking pictures today because I want to preserve the moments that are bright about America. And unfortunately due to some elements of the Congress and some elements of the media, there are not too many bright moments to photograph these days. But this stairway, this group, this moment, is one of the brightest I've seen."

The program at the Capitol closed in the late afternoon with a statement by President Salonen and a closing address by Mr. Takeshi Furuta, stressing the ideological nature of the struggle against Communism.

(continued)



Representatives Steve Symms and George Hansen with Mr. Salonen; (lower, right) Senator Strom Thurmond. Prayer closes the rally.



Mr. Salonen's statement to the rally:

## "We are going to take Heavenly Propaganda into the Streets..."

Statement by  
Neil Albert Salonen, President,  
Freedom Leadership Foundation

There are a few things that really struck me as we began our march this morning at Dupont Circle. A number of people from the media asked the question: "What's the purpose of this march? What do you hope to accomplish? Isn't it already too late? Aren't things in Vietnam already too far gone? What do you expect to do?" We could not give them just a theoretical answer or a simple answer, and I really didn't think they'd listen to a complicated answer. It was very hard in a short time to communicate the depth of the feeling that we had about what is at stake in this march. But more powerful than anything we could have told them were the faces of all the people in the demonstration, and determination in their cheers, and the power of their songs. So we told them that this march was just a symbol of our commitment. It's just a beginning of our march on this city and this nation because what is at stake in Vietnam is not just one nation, not just one part of the world, not even our own diplomatic prestige. What's at stake is much greater than all those things.

We realize that America is unique among nations in that it was almost miraculously created from all parts of the world. All races and all creeds came here and received God's blessing more abundantly than any other nation in the history of man. This is a nation founded in its belief in God. This is a nation representing the hope of a life centered around God, the blessings of freedom, and material and spiritual prosperity. When people in other lands desired to come to America, or wanted to send their children here it was not just because we have more cars, more

highways or more television sets; the thing that they repeated again and again is that we were a free country. That's a relatively new idea in the history of the world.

What we're confronting in Vietnam is not just the struggle between two halves of one nation—neither one of those nations could hope to continue the struggle as they have without being supplied with weapons, ammunition, tanks from the Soviet Union and from our own country. One of the great immoralities of the struggle in Vietnam is that its a pawn in the struggle between the Soviet Union and America. Instead of confronting the struggle ourselves, we've been using another nation to fight our battles. At a crucial time when the other side has never relinquished their support but has continued to fight and continued to struggle even under the most adverse circumstances, the American people are saying: "We're tired, we don't want to continue, we don't believe in the faith that we used to believe in." America, who could have ended the war so easily so many times in the last twenty years, is withdrawing, like the ostrich to stick its head in the sand, hoping that the problems of the world will go away. And many people who feel as we do are becoming extremely gloomy, asking: "What can we do about it? What are the alternatives?"

President Ford warned us not to become gloomy or to allow our vision to become dark. So the fundamental meaning of our march here today is that Communism is not just a military threat, it's an ideological threat. It represents the complete antithesis of our way of life. Our belief in God, our belief in freedom, and

our belief in the value of each individual's life will lead us to continue to work, not just in Vietnam, but everywhere on an ideological level to make people understand by telling them the things that have not been told them by the media or by the universities for the last twenty years.

When we talked with the Vietnamese Ambassador, he told us: "The press is saying that we've lost the will to fight in Vietnam and that we're running (meaning the Vietnamese army). We've been fighting for thirty years. If we wanted to give up, we could have given up a long time ago. What makes you think that just now we've lost the will to fight? We're going to fight, and we're going to continue to fight. It's good to know that there are some Americans who understand that, some Americans who haven't forgotten us, some Americans who support our struggle for freedom."

I wish at that moment I could have pledged him the kind of support that I know he needs in order to guarantee the freedom of his country. But all that we could pledge instead was that just as the war in Vietnam and in Korea, the war for freedom in the middle East, and the war to support the emerging nations of Africa are not being fought in those places but in America as a propaganda war, we are going to focus our war here in America. We are going to take heavenly propaganda into the streets of this nation to win the propaganda war here in America. That's our commitment in this march. That's our message, and we won't stop until we carry it out, here in America and throughout the world.



## AND LATER

The rally could have been called a success at this point—it had attracted a lot of attention and a number of media representatives had attended. But for three hundred Barrytown trainees, it was but the beginning of their 40-hour onslaught of the streets of Washington. Having intensively studied Victory over Communism theory, they were prepared to lecture on the life of Marx, the Labor Theory of Value, Dialectical Materialism, and Historical Materialism. Taking their white boards and colored magic-markers, they stationed themselves by trinities on corners in Georgetown, at George Washington University, in the heart of downtown Washington, and at the Capitol, where they stayed until 9:00 p.m. the next day.

Members not lecturing handed out flyers and urged people to come to a continuous series of lectures given at the HSA headquarters. The flyer read: "For 40 hours without stopping, over 300 members of the Freedom Leadership Foundation are lecturing and speaking on the streets of Washington, D.C. Why? Because America needs to open her eyes. Cambodia has practically fallen. Vietnam may not last long. Portugal is swiftly being railroaded into tyranny by a Communist party completely dominated by Moscow. And our nation has turned inward while basing its foreign policy on illusory pipe-dreams of 'detente.'"

"We of the Freedom Leadership Foundation proclaim that Communism itself, based on atheism, dictatorship, denial of basic human freedoms, is **WRONG**. We assert that a better way of creating 'revolution' exists. This is a spiritual revolution which reconciles man with God, man with his fellow man through renewing the moral foundation of the human family, and thus creating the basis for a harmonious world society. We invite you to share our hope for world liberation and peace through ideological victory over Communism. When the war of ideas is won, the war of bloodshed will be unnecessary."

Many members of the tribe stationed at the Capitol got a close-up look at President Ford when he came to address the Congress on the "State of the World." (Inside, Ford met the expected cynical attitude but surprised many by asking for over three times the amount of aid for South Vietnam than was anticipated.)

Continuing throughout the next day until their closing rally on the Capitol steps, where they taught in unison, the lecturers got a variety of responses from the city that thought it had seen everything in the political arena. (See separate story.)

**L.B.S.**



*No one is passed by in the campaign to reach the people. Mark Ericson and companion, enroute to a different teaching location, pause to talk with a pro-Hanoi lobbyist at the Cannon House Office Building (below).*



# All Night, All Day Washington Learns About Communism



*In the early morning hours, Judy Green assembled anecdotes from the Barrytown trainees to supply to the press. Here is what she found.*

*Barbara Beard and Mary Symonds lecture on Capitol grounds. In background are more clusters of lecturers.*

Ed Lowden was just setting up his white board near the 21th and H Street intersection on the Goerge Washington University campus yesterday evening around 7 p.m. when his first listener appeared. "Marx states that all value, and therefore all profit, comes from labor," Ed began. "If this is true, all profit belongs to the laborer, and capitalists are stealing from the working man. But value actually comes from efficacy in satisfying human desire. Therefore, Marx's labor theory of value is false."

The fair-haired, middle-aged woman was interested, and asked Ed what he was trying to accomplish. Explaining that similar lectures were happening on 100 street corners all around the city, Ed spoke about the unchallenged influence of Marxism among young intellectuals on American university campuses. And he expressed deep concern that they realize, "before they start bombing," that the historical failures of Marxism don't come from misapplication by unenlightened adherents, but from basic faults inherent in the theory itself. Impressed and calling herself a "closet anti-Communist," the woman responded, "Anyone can see that Marxism is false. But you try to tell them that, and they give you a lot of abstract, theoretical arguments. What you're saying should make sense to anybody. But don't you know that it could be dangerous to talk like that around here?" "Yes, we know," Ed replied. Saying no more she opened her purse and wrote out a \$25 check.

White boards reading "Wake up America—Communism itself is wrong" were up and flags were flying on Capitol

Hill last night as small crowds gathered in anticipation of President Ford's foreign policy address. Michael Beard was chanting "Wake up America—Communism is wrong" through a bullhorn as the Presidential motorcade passed. A 45-year-old lady, leafletting for another organization and pleading "Help Vietnam," cried "God bless you" again and again as she ran by. Senate pages and middle-aged staffers were curious about what the lecturers were teaching and why. Astounded to find they were teaching against Communism, many among the older staffers became sympathetic listeners, and many among the younger were intrigued. Two aides to a Tennessee Senator listened for over two hours until 12:30 a.m. in the back of a van, as Merlinda Fournier lectured and explained. The Capitol police, hostile and worried at first, became increasingly warm throughout the night, finally cooperative and apologetic about their duty to regulate location and noise.

Police were appreciative in Georgetown as well, telling a shopkeeper concerned about the small crowds of people gathering on the sidewalk in front of his store, "Hey, listen—don't pick on these people. These are good people." Passers-by were interested when they stopped, and became more interested as they listened. Two Southern Baptist couples in their mid-30's and 40's were impressed by the "living example of true Christianity" they saw in the young people. A Peruvian professor of sociology and history in his mid-30's stopped at 2 a.m. with his girlfriend for a long conversation. Previously an active and dedicated Marxist, he had become disillusioned, and was now seeking a way to make people live unselfishly without completely abandon-

ing the context of Marxism. Though he was unconverted by their arguments, he was impressed by their power and sincerity.

A stream of Marxists of all ages passed and occasionally stopped to listen in front of the Statler Hilton at 16th and K, often interrupting the lecturers. An Ethiopian Communist with a bush of white hair called Helen Subrenat "naive," urging her to study dialectical materialism more closely. A Palestinian Communist who was out-spokenly anti-American asked, "Why do you side with a small country like Israel against 10 million Arab people?" He and his 5 brothers had lost everything to the Israelis during the 1967 3-Day War. He had believed Communist propaganda because of his opposition to Israel, never realizing its implications. However, he began to perceive fallacies of the theory as lecturing continued, and found himself frustrated about what to do in a difficult political situation. In the end, he could understand and accept an American stand against Communist ideology, though his dilemma about the fate of his people continued unresolved.

A professor from a West Virginia university, staying at the Statler for a convention of the Southern Sociological Society, listened intently for 2½ hours. Introducing himself as a Christian Marxist, he applauded Marxists as the only people who help the poor, and stopped Mary Moriarty for questions at many points in the lecture. By the end of the conversation, he was close to tears, remembering friends who had died in Vietnam. And he was moved by the dedication of the young people he had spoken with, calling it equal to that of Communists and something he had never before seen among Christians.





## U.C. Participates in UN Easter Service

by Sally Brownlee

On Easter Sunday more than 150 persons crowded into the small but lovely chapel of the Church Center of the United Nation for an "interfaith, international, interracial" worship service arranged for the Interfaith Endeavor by the One World Crusade Ministers Seminar Project.

Pastor Harold Ensley, who has created the Interfaith Endeavor to help unite clergymen sympathetic to our viewpoint, pointed out the appropriateness of the U.N. setting for the first of a series of such interfaith services, adding that taking part in the service would be a Jewish organist, a Chinese Christian minister, an Irish priest, and people of Welsh and Italian descent; and that the scripture reading would come from a Dutch Reformed chaplain and the benediction from a black Baptist minister from California.

The service included prayer and the singing of Easter hymns, a scripture reading, vocal and instrumental solos, introduction of visiting clergymen, and a sermon entitled "Significance of Easter in Crucial Times" by Rev. Dr. Peter P.S. Ching, who is president of the American Mission for the Chinese and moderator of the World Council of Clergy, which sponsored the service in cooperation with the Interfaith Endeavor and the One World Crusade.

Clergymen present also included Rev. Jeremiah Fennell of the M.R. Calvary Fire Baptized Holiness Church in Brooklyn, Rev. Arnaldo Campbell of The

First Baptist Church, Nicaragua, South America; a Lutheran pastor from the Norwegian State Church, Pastor William H. Luke, Priest Shawn Byrne, and Chaplain Kem Mylar from Belvedere.

In his sermon Dr. Ching called upon Christians to examine the depth of their faith and to recommit themselves, warning that giving money to the church and attending services, without a change of heart and attitude, do not make one a Christian. "Otherwise, though you do all these things in the church, you are still outside the Lord's family," he said. Dr. Ching pleaded with his audience to be "as soldiers in the Lord God's army," to "become a channel of God." Witnessing, he said, doesn't require a thorough knowledge of the Bible but rather a willing heart. He related a story of a minister who felt compelled to walk five blocks one afternoon to witness to a drunk man. One year later after he finished preaching at a service a man came up to him and asked if he remembered him. It was the same man, now a sober and dedicated Christian. "I could not sleep or eat after you talked to me until the Lord saved me," the man told him. Dr. Ching said that it is our responsibility to plant spiritual seeds everywhere, because we never know where they will take root.

A reception and international musical program were held immediately following the service, featuring the Mt. Calvary Gospel Choir and vocal solos by Miss Vita Bufalo and Mrs. Mollie Feldman and a group of Oriental Family members who

sang "Let's Join Our Hands."

The Ministers Seminar Project is preparing for Yankee Stadium by doing PR work with New York area ministers and is working to win membership for the Unification Church in the New York Council of Churches. The group conducts Divine Principle seminars at Belvedere for ministers of many different faiths and denominations.

Mr. David S.C. Kim is advisor to the Ministers Seminar, which includes Traudl Bachman, Shawn Byrne, Marion Dougherty, Pastor Harold Ensley, Pastor William H. Luke, Kem Mylar, John Andrew Sonneborn, Rachel Spang, and Eileen Welch.

### *New Hope News*

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# International Missionaries Prepare



*Father has frequently spoken to the international missionaries. International missionaries (from left) Steve Conton, Jeff Tallakson, John Bowles and Gary Brown (below).*

International missionaries at Barrytown are quickly winding up their preparations to be in their respective countries by the end of April. Legal and physical preparations are being handled in Barrytown by Nancy Neiland and in Washington by Helen Glass—together they have been arranging for inoculations, applying for visas etc. Helen, with her assistant Cindy McDonald, have also been assisting with the educational preparation, acquiring for the missionaries State Department area handbooks, brochures, news clippings and language study guides.

Most important is the spiritual preparation. All missionaries are participating in the sixty-day lecture segment of the 120-day program, which is under the direction of Mr. Ken Sudo and the coordination of Tom McDevitt. In addition, they may be having special lectures by Mr. Sudo on witnessing and establishing traditions. As a group, they are coordinated by John Harries, missionary to Egypt, and Sara Mazumdar, missionary to India.

When arriving in their countries, the missionaries will assume business, educational, and correspondence responsibilities; they will try to establish an outlet for Il-Hwa Ginseng Tea, witness, and write reports for the Japanese Church-run daily, the *World Daily News*. Missionaries from the three countries will work in the same place for six months, then move to separate locations. Japanese and German international missionaries have also been selected and assigned to countries. Of primary concern in the minds of the missionaries at Barrytown, says John Harries, is finding the members to create a strong foundation in each country within three years, by which time they are hoping to be visited by a global team.

Father has visited Barrytown every several days while in the U.S., speaking at length to the combined assembly of international missionaries and 120-day trainees. Substantial portions of his remarks have been directed to the international missionaries. For example, in his March 15 speech on Cain and Abel, he said,

“In human history, many people in the position of Cain have persecuted those saints and sages who had come in the position of Abel. I have to go through a bit of



*(continued from page 19)*

# March 14 Directors' Conference

At a special Regional Directors' Conference on March 14 at Belvedere, Father called for the ten regional directors to attend a 21-day training program. The directors reported to Barrytown March 23, the day before Father left for Korea.

Two weeks before, Father had outlined his plans for restructuring the American movement, gradually replacing the regional system with independent pioneer missions in the field. At the March 14 meeting he elaborated further on his plans for the American movement.

Attending the 9:30 a.m. to 1:00 p.m. meeting were the ten regional directors, Mr. David Kim, President Salonen, Rev. Paul Werner, Mr. Kamiyama, Mr. Ken Sudo, Mr. Melvin Orchard, Mr. Michael Runyon, Mrs. Sara Cooperrider, and Mrs. Yoko Yamanishi.

Father stressed the need for a pioneering spirit to fulfill the goals he has set for this nation, especially the 1-1-1 condition. "This is a war between good and evil. By all means, we have to win the battle. You have no time to relax. Who made the law to eat three times a day? Who said eight hours sleep? Babies and old people can follow those rules, not us. We are in a war. We have to send our troops to the front line. Your job is to send as many troops as possible to the front line. How many can you send to the 120-day training?"

Father believes the new system of independent missionaries is the quickest way to increase membership. Everything must be directed toward the goal of filling Yankee Stadium next year. "If we bring success in America," Father pointed out, "the Asian and European countries will just follow."

The Barrytown training graduates will go to new areas to establish centers. "How many people you bring will show who is number 1. The successful person will go to many different cities spreading a network of success."

In large metropolitan areas, Father said he might split the city into sections, with a pioneer in charge of each. Working separately, though initially sharing the same center, those who bring in three or four people will start new centers in that city, spreading out. "It looks unorganized, but this system will reach souls," Father explained.



The 1-1-1 quota is based on Principle, Father said. In seven years we must each bring 84 people, to restore the failure of the 12 apostles and 72 disciples of Jesus. This is everybody's obligation, he stressed. "That's the formula, the bridge between this world and the Kingdom of Heaven." Our first priority should be to bring people, before taking time to eat, sleep, study, or do anything else.

"In pioneer days, you have to start from the bottom," Father went on. To do this work, he said, "you have to know the principle, know how to raise money, how to talk, and how to lead a life of faith."

Father told the regional directors that they should be able to do all these things themselves, and then train qualified assistants. "When you do all this, then you have a firm foundation and you can build a system. Unless you do this, you are always vulnerable to outside and inside attack."

Particularly on financial matters, Father cautioned the directors: "Don't abuse heavenly money, but use the money strictly."

In their 21-day training, two-thirds of the directors' time will be devoted to lecture practice (including criticism by their peers), and one-third will be training by Mr. Sudo, "an expert on presenting DP lectures with heart." After their training, they will be sent out again, to revitalize this nation.

## Happy 60th!

Miss Young Oon Kim's 60th birthday was celebrated on March 27 by members in the Washington area. In oriental tradition, 60 years mark the end of a cycle, when one's children come to pay tribute and the fruits of the past are to be reaped.



# Global Team Shakes Japan

*Completes Tour*

by Annemarie Manke

## SENDAI

Sendai was our first stop after the Tokyo campaign. Father called Sendai the "heavenly flower" because of its special Christian spirit. We were told that exactly 350 years before the first festival on February 18th many Christians had been killed here for their faith.

It was not an easy city for the team or the local family. We were still in the formation stage of our unity and understanding between East and West, plus we were working under severe conditions of extreme cold and limited accommodations. We had not much time—only three days before the first festival. On the first night's speech about 80 Communists gathered and demonstrated in front of the hall, shouting at us for at least 10 minutes. Even though we did not have the booming success we would have liked, the number of guests increased each evening and we heard in the latest report that many people are still coming to workshops and lectures keeping the local family busy with many spiritual children.

Rev. Vincenz knew how hard each person had to work, pouring his heart out every day. When he spoke to us after the campaign, we all realized how urgent it was to work more quickly and to pray more in order to reach the people. He said, "In the future people would not have time to hear Gods' Word under such entertaining and comfortable circumstances!"

## OSAKA

After Sendai we came to Osaka, which means "big slope." Symbolically it meant that great effort and indemnity would be needed in this city before reaching the goal. From the beginning, however, our relationship to the people in this city was much better. Our own family was so warm and wonderful that it was difficult to part. Each night we could fill the 1700-man hall to its capacity. Always after the speech of Col. Pak hundreds of young people would pile into our buses to come with us to our churches. Sometimes we would sing and talk together for another 2-3 hours. Many would immediately decide for 3-day or 7-day workshop!

We met many Koreans in Osaka. 600,000 Korean residents live in Japan. Many of them were brought to Japan during the time of the Japanese occupation of Korea. They were put into factories to work in an almost slave-like capacity and afterwards many were killed so that their knowledge of the production in the factories would die with them. A deep re-



sentiment built up between the Korean and the Japanese people that still exists today.

After the War the Koreans in Japan divided into two groups. One is called Chosoren—North Korean supporters, and the other Mindan—supporters of South Korea and strong anti-Communists. The Mindan supporters are largely business people who are striving to gain civil rights and equality with the Japanese. Many even changed their name and nationality to avoid discrimination. The number of Chosoren and Mindan members are almost equal, yet Chosoren is much more powerful. Chosoren is directly supported by the North Korean government with money and also a strong ideology whereas Mindan receives no financial or ideological aid from South Korea. Even young students in South Korea are fooled into believing that North Korea has achieved perfect Communism. Here in Japan Chosoren runs a large private university which is completely off-limits even to Japanese officials. No one knows what goes on behind the closed doors. We do know, however, that almost all Communist activity in Japan is instigated from this point. It is coming to the point where South Korea faces a great threat from plain-clothed Koreans from Japan as it does from armed soldiers from the north!

In Osaka Mindan supporters outnumber Chosoren supporters. We were able to establish very good relationship to them through Mr. and Mrs. Chung, who had been given the special mission to work with Mindan by Father. The Mindan were all very impressed that Rev. Moon, a Korean, should attain such honor and acknowledgement throughout the world. What moved them most was that we young people cared so much for other nations and understood so deeply the plight of South Korea. Most South Korean people think that the world is blind to their situation and that no one understands the truth about Communism.

The President, Chairman and Secretary General plus the President of the Womens Association came to the three nights of the Festival. Col. Pak invited them all plus the PR team to a special Korean dinner. Everyone was deeply moved by the address of the Mindan President. He knows Divine Principle and Rev. Moon very well. His words were simple but very strong, from the depth of his heart. We could feel the long years of struggle behind him but we also saw his determination to keep fighting, even alone.

The PR team met the most famous political family of Japan in Osaka—the Nakayama family. Mr. Nakayama just had

his picture added to the 90 top-most statesmen on the walls of Congress. Mrs. Nakayama was the First Lady in Congress and their two sons are following in their footsteps as active Congressmen. They

USA, was formerly leading the Nagoya church, which in Japan has the reputation of bringing forth the best leaders. In the early history of this church, Jesus appeared many times to the first pioneers. Nagoya is



have known our family for many years; Mr. Nakayama would occasionally speak to our members. We visited them in their home to show them the 8-city Tour film.

On February 25th we could arrange for Rev. Vincenz to address fourteen Senators; we received their formal recognition of Rev. Moon and our IOWC in a Proclamation. We were able to arrange a similar meeting the next day with more than ten city councilmen.

By this time our Public Relations team was finding more and more methods to convey to the people the purpose of IOWC and Unification Church. It was not just a matter of collecting proclamations and pictures—the actual purpose was much deeper and more lasting. We had to really inspire these people with new hope and trust that here at last was something true and strong enough to change the world.

## NAGOYA

Nagoya, third largest city in Japan, was our next. Mr. Kamiyama, now in the

a very modern city with an almost European atmosphere.

We had the best workshop results in this city. After our first 3-day workshop 80% decided to stay for the 7-day seminar. Our success was not handed to us without some obstacles. The newspaper owned the hall where the Festival was to be held. Previously this same newspaper had persecuted us in many instances and now that we were to appear in its very exclusive theater, it seemed afraid to publicly contradict itself. At first it tried to break the contract and when that failed it threatened to cancel at the slightest news of any negativity against us.

But persecution is not new to our church; we have no intention of ever succumbing to its power. We have found that the best policy is to keep on course, letting God and time take care of the rest. Early in the Nagoya church history the local churches threatened to excommunicate their members if they even so much as listened to us. But now those very same ministers are studying the Divine Principle and admitting to find greater depth of

(continued)

understanding—some university professors are going so far as to proclaim the Divine Principle as the hope of the future.

## KYOTO

Kyoto was our fifth city. It is Japan's most traditional city—a religious center—its many temples and shrines are an attraction to people the world over.

Kyoto is said to have the spirit of a mourning woman. We all felt something like that—a deep melancholy permeated the atmosphere of the team for the first day or so. We put it behind us by uniting and throwing ourselves into the mission.

Since Osaka we had divided the team into three parts in order to have preparation time in each city. Also it was possible to establish family-like relationships in a team of this scale. We became very successful in witnessing. We even managed to have a weekend workshop before the Festival. In fact, we got a little bit carried away witnessing and lessened our concentration on ticket giving so that the people were a little slow in coming the first few days. But still we never failed to fill the hall.

The work of the public relations team was most fruitful and interesting in Kyoto. It was possible to bring many VIP's to the Festival. We met some of the leaders of the most famous shrines in Japan. For instance, one group went to visit the world-famous Zen-Buddhist Master Rev. Muman Yamada. As a final pinnacle of our work we even met Kyoto's Communist

Governor, who has held office 25 years now. We spoke to him for nearly 20 minutes despite the obvious disapproval of his associates. When we left his office we felt as if we had won an internal victory over Satan. We had gone straight to the head of the city and staked a claim for God!

We made one outstanding Mindan contact in Kyoto. He is a businessman and owner of several restaurants in Japan and Korea. This man was so moved by Col. Pak's speech that he even came to attend the Festival again in Fukuoka. He is very close to really understanding and already he has proposed to help us by employing our family members in his restaurants.

## HIROSHIMA

Hiroshima is one of the cities upon which the atomic bomb was dropped. It was an extremely heavy experience working there. Hiroshima and Nagasaki, (the other city hit by the atomic bomb) were Cain and Abel cities. Hiroshima was comparable to ancient Sodom and Gomorrah. Many Koreans were brought to Hiroshima to work in the military factories and of those, not many remained alive to tell about it.

Nagasaki, on the other hand, is a most pure and Christian city. Interpreted from the understanding of the history of restoration, Hiroshima paid indemnity for the mistakes of the past where as Nagasaki was chosen to pay indemnity for the mistakes of the future.

Mr. Hoshino, one of the first pioneers in Hiroshima, asked our Father many times if he could resign as Church leader of Hiroshima. Each time Father refused him and asked him to retain the position.

Finally Mr. Hoshino decided to take the most positive approach. He said if our family must pay the greatest indemnity, then we shall surely receive highest blessing from Heavenly Father." And so it was—Hiroshima, in spite of its suffering, is still among the most fruitful cities for our Heavenly Father, bringing in many new spiritual children.

The team had not an easy course in Hiroshima. In this city as in Nagoya we had to face the opposition of the local churches. One church printed a pamphlet against us and distributed it to the congregation. The following day the Catholic Church Federation (as they call themselves) in conjunction with angry parent demonstrators paid to put in a negative article in the newspaper. Despite all this opposition the people came to fill the hall each night. Also many, many came to both lectures and workshop.

## FUKUOKA

Fukuoka was our last city in Japan. The unusual thing about Fukuoka is that our members have not until just recently begun to teach Divine Principle. Almost all their contact with the community has been on the basis of IFVC. They cannot even use a cultural approach because Little Angels never performed in Fukuoka. Fukuoka is very nationalistic and anti-Communist.

Our family had laid a 40-day prayer condition to prepare the city to receive Divine Principle and also to understand the international scope of our work as the Unification Church. The PR team worked to prepare a briefing for all IFVC contacts and community leaders. About 60 VIP's came. They were shown the 8-city film, the New Hope Singers entertained and Rev. Vincenz gave the main address. Rev. Vincenz spoke directly about God's plan, giving strong personal testimony. Many who had initially planned to stay for only a short time were so taken by the depth and force of the meeting that they could not leave. Afterwards about twenty of the foremost joined Rev. and Mrs. Vincenz for dinner.

In Fukuoka we were faced with the second largest hall after the Budokan in Tokyo. We had to bring 5000 people. It was not so easy—usually there were still free seats in the balcony. But the team did its best. Even if the results did not come in quantity, they did have quality. Each night



*Mr. Takeru Kamiyama, director of New York activities, with Mr. Salonen during a recent visit to Washington, D.C. Mr. Kamiyama came to see HSA-UWC publications equipment in order to acquire proper facilities for the department's move to New York as HSA headquarters plans to relocate.*

after the Festival, up to 200 or more young people drove back to the college where they lodged with us. Everyone jammed into one big hall.

On the first night after the Festival Col. Pak spoke to some of the nationalists and Mindan leaders, many of whom had attended both the briefing and dinner. Each one in turn stood and gave deep testimony to Col. Pak. One man in particular said that he had dreams of Col. Pak and of Rev. Moon before ever having seen them.

As the last city, Fukuoka was the place where each person's individual account had to be settled. For some this meant time of harvest—reaping the fruits of their hard work and prayer. For others it meant paying off unpaid debts or overcoming long avoided issues. So as well as having to accomplish externally, each member as well as the team as a whole had to prepare spiritually to start with a fresh slate to Korea.

One of the primary questions asked at this time was, "Did we truly accomplish our purpose in Japan?" We were there to serve but also we had come to unite with the Japanese heart.

We learned that Japan's position between America and Korea is comparable to that of Egypt in relation to Israel and Rome 2,000 years ago. Japan, like Egypt, stands on the foundation of idol-worship or many gods and has no religion that teaches the existence of a personal God. Therefore relationships are primary in the teachings of Buddha or Confucius. It is quite usual to be born without a religion, to be married in a Shinto Shrine and to die having Buddhist burial-rites.

At the World Professors Peace Academy a famous professor, Masushita Masatoshi, said that the thinking of most Japanese is similar to the Hellenistic outlook on life—very horizontal and humanistic. For this reason there is a great danger of the Communist ideology being accepted in Japan.

Our family has been able to reach many people to show them through IFVC the inconsistency and fallacy of the Communist theory and to offer them the alternative of Unification Thought. Our IOWC has had to pioneer a new approach on a more spiritual level to reveal the internal character of our movement. Japan has never been introduced to Rev. Moon and the people do not see the connection between our many activities. It is difficult for them to see in us the salvation of the world. They know about Unification Church but for many this is merely an equivalent for flower-selling and children who have suddenly gone crazy for God, to the dismay of their parents. The time has come for Japan

to identify the man who has in a short 20 years mobilized young people from over 25 nations, who is the only man to bring us an ideology superior to Communism, who has succeeded in bringing clear understanding of the purpose of man in relation to God, and most important of all, who has explained how to realize the Kingdom of Heaven on Earth in our time!

Japanese people are actually well-prepared for unification. Their culture is not based on individualism. In fact, they were not introduced to democracy until after the second World War—until then they had still lived under feudalism. The Japanese people have a very strong tendency to search for a center. Even to this day the Emperor stands as internal subject to the people—even though he has no political power the people love him and are loyal to him. At one time the Communist

Party introduced a bill to abolish the Emperor which brought forth a great wave of opposition and anger among the people.

The relationship between Emperor and people is in essence nationalistic, having neither the character nor content to bring world unity. Therefore our purpose is to elevate Japan from the nation to the international level by helping her to recognize God as the Heavenly center of all nations.

By finding the heart of Eve in Japan we could come to Father's heart and by uniting the two we could come to have the heart of True Parents ourselves. Therefore our mission in Japan was to prepare for Korea and in Korea we shall have to prepare for the world. Or as Col. Pak put it "We must ALL become like little Messiahs to the World." Then victory will be close at hand.



Gathering of international missionaries at Barrytown.

## International Missionaries

(continued)

everything my predecessors faced. I just welcome all those things, digest them, and make them fertilizer to strengthen me even more. After the battle to win on the national level, we have to win the Christian world, and then the Communist world. Until we have covered the whole world, our hearts will not be at peace, our Sabbath will not come. If and when you become exhausted on the way, you can neither become Cain nor Abel.

"If you have really strong faith in Father, and carry on the fight in your assigned nations, the whole world will explode at once within seven years' time. With all this knowledge, I want you to be the victor, not the defeated. The strength of your faith and your courage will deter-

mine whether or not your battle will be successful. You must go this way all through your life. I want you to be really resolved to save the nations you are assigned to. And those who are in the rear must be able to restore this nation at the soonest possible date. By that, I mean in three years' time."

According to John Harries, the training has been "an invaluable tool for the missionaries." He cited both the lectures by Mr. Sudo and experiences constructed to stimulate rebirth, especially the demonstration and teaching condition in Washington on March 10-11. "Now the feeling is generally one of confidence," says John.

# International Family Association Broadens New York Activities

from a report  
by Mim Kohn

As more and more parents of family members and other older people who could not move into a center became interested in the New York Church, Wesley Samuel organized an associate members' group last August. Since then, members have actively campaigned for Madison Square Garden, conducted their own workshops at Barrytown, held three successive anti-pornography marches, and are now offering a variety of programs reaching out to older people.

At one of their recent workshops, they got the best surprise they could hope for. Father spoke to them, telling them how long he had been waiting for a middle-aged group that he could work with. He talked about how important the middle-aged person is for our movement—the person who saw Christianity peak right before World War II and then decline, and who is looking for something to take its place. Father said that it is the middle-aged person who can see that the Unification Church member is alive and straight-forward while young people, because they don't have as much experience, can't see this. For that reason, their responsibility is to take care of the younger generation, then the young will return the care.

Before and during Father's talk, members and guests had many spiritual experiences. One guest, Mr. Damian Robles, had been studying Principle but this was his first workshop. About 10 minutes before Father arrived, Mr. Robles thought that he would soon see Rev. Moon but then dismissed this thought because Rev. Moon was, he thought, in Korea. But the thought returned; and sure enough, in 10 minutes Father appeared. He was incredibly touched; he has been coming to study with Mr. Samuel and his whole face and manner have changed.

When the association was formed last summer, members immediately began giving out tickets for Madison Square Garden and hanging posters in areas that the regular team didn't cover, like some parts of New Jersey.



*International Family Association regularly sponsors anti-pornography rallies in New York.*

Their first project of their own was an International Banquet at the 71st St. center, with Italian, Spanish, American and Japanese dishes prepared and served by members. (The Japanese dishes were prepared by Japanese sisters at the center.) More than 100 people attended; extra tables had to be set up for the guests. Mr. Kamiyama, Mr. Aidan Barry, director of the 71st St. center, and Mr. Joe Tully, then state director, addressed the guests.

Three successive anti-pornography marches and rallies on Saturdays received news coverage on several evening and morning TV and radio news programs bringing them into contact with Father Morton Hill, well-known president of Morality in Media. Father Hill, who served on President Johnson's Pornography and Obscenity Commission, is very enthusiastic about working with the International Family Association and has asked Mr. Samuel and another IFA member to join their board of directors as observers.

(Dr. Norman Vincent Peale is a board member.)

The IFA will continue to regularly sponsor anti-pornography rallies in New York, now scheduled at two-week intervals.

The IFA feels a strong sense of mission in working with parents of family members—both positive and negative—and older people in general. Through a phone and letter program, these people are invited to Newcomers Night on Monday, Tuesday night Beginners Study Group, Thursday International Family Night, Saturday lectures, Sunday service, and many other special programs and workshops.

The IFA now has more than 60 members. They feel a deep sense of responsibility to become a link between parent and child, church and community, so that whole families will be able to join our church. Says Mim Kohn, "We're new, we're strong, and we're raring to go!"