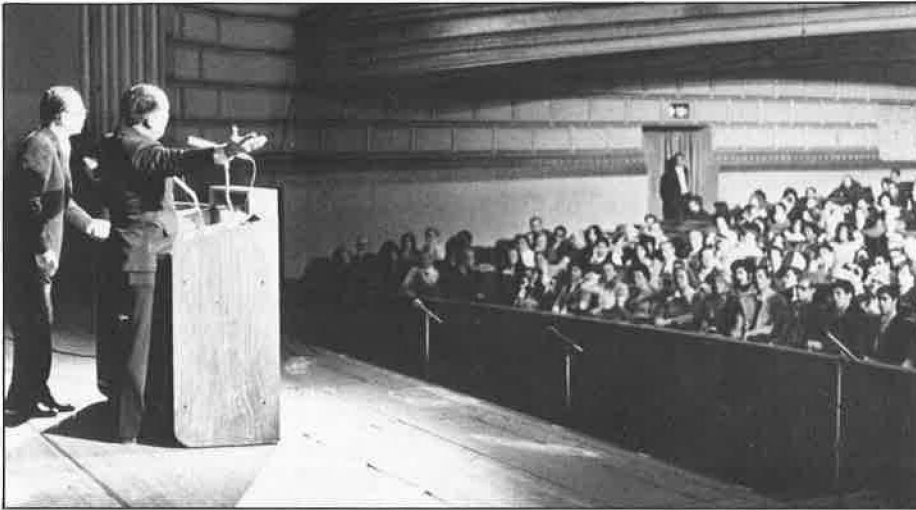


New Hope News

Vol. 1, No. 13

December 23, 1974

Day of Hope



in San Francisco...



Also
**Headquarters
MFT's
Convene in
Washington**

Science Conference
"Operation Catch-up"
Properties
Activities at UN
History
And More...

and Seattle

Looking Ahead...

President Salonen speaks about the new year and the new seven-year course in an interview with Louise Berry.

“As we are now victoriously completing the second seven-year course and most specifically the critical three years of Father’s direct ministry in America,” he said, “I know that we are all anxious to have the deepest possible understanding of our situations and our responsibilities in the light of God’s providence.”

Mr. Salonen continued, describing the situation facing our True Parents three years ago: “Three years ago, when Father called us together into a Directors’ Conference, we had only a handful of members—less than 300! As he planned his first Day of Hope speaking tour covering seven cities—and all that would follow in the three years to come—it was not our strength or power that gave him confidence; his confidence was generated by his own absolute faith in God. Since that time, we have seen what mighty things can be accomplished by such faith. Our movement has multiplied ten times, reaching almost three thousand by the end of this month. We have been catapulted from relative obscurity to national prominence, putting on projects worthy of groups many times our size. Now at last we can think in realistic terms of expanding to an international level. As we send the Day of Hope team to Asia and Europe, we can also look forward to evangelizing 120 countries.”

The Day of Hope tours, said Mr. Salonen, have been a landmark in the history of the providence. “Not only have we made the True Parents’ name known all across the nation,” he said, “but we can be justifiably proud of the crowds we drew to Madison Square Garden as well as of our success in previously unresponsive areas, such as Chicago.”

Mr. Salonen went on to mention other accomplishments of 1974—our acquisition of Barrytown and the 188 acres near Belvedere, and most especially our National Prayer and Fast activities, bringing us to the attention of the

White House and to those Americans who understand the providential significance of our nation.

“We must feel such deep gratitude that our True Parents have chosen America to serve as the Archangel to the world,” he continued, mentioning that of all the many nations in history, we can have the position of serving the whole world as part of the providential trinity with Korea and Japan.

“To fulfill this,” he said, “we must have absolute faith in our True Parents. While we are entering an age when we can become true children of God, we come to that position only through our True Parents. How many Christians in ages past would have given their lives just to know how to fulfill Jesus’ will! Faith is just as necessary now as it ever was; the difference is that in this age we can experience even greater faith and gain even greater results.”

As we go into the next seven-year course, we can expect much fruit from our efforts, he said. “This second seven-year course is in many ways parallel to the course of Jesus. The end has been difficult for many people; it is like staying with Jesus in the face of the crucifixion. But now we can hope to go into the time of victory during the next seven years.”

Mr. Salonen said that, “it should be very clear to us what we have to do.” He spoke of the plans for the next several years: by April 1975 expanding to 8,000 members, 3,000 in Reverend Werner’s region and 3,000 in New York; in 1976, 10,000 members and the rally in Yankee Stadium; and in 1977, 30,000 members and the historic rally of over 500,000 people in Washington, D.C.

“God has great plans for us in the next seven-year course. We’ve seen how much can be accomplished during the past three years, and even in the past year. Through faith, unity, and hard work, we can accomplish even greater things for our True Parents and for God in the next year. God and our True Parents are walking with each of us as we pour our hearts into fulfilling the providence for America, making her a servant, a heavenly Archangel, for the worldwide Kingdom of God.”

Directors’ Conference Convenes December 21

State Representatives, Mobile Unit Commanders, and Regional Directors will meet on December 21, 1974, immediately prior to the Los Angeles Day of Hope. (A full report will be in the next issue). Site of the conference is the beautiful, newly acquired Pasadena house.



Day of Hope Goes International!

On Thanksgiving Day Father initiated plans for an international Day of Hope tour. The tour is planned to start on January 11, 1975, to go to the Orient and Europe. It will last for six months—one month in Japan, one month in Korea, two weeks in Free China, and two weeks with performances in London, Paris, Rome, Munich and Amsterdam.

Participating will be 360 members. 65 will be support staff—the New Hope Singers, the Korean Folk Ballet, and a technical crew. Of the remaining 295 members, 215 will come from Reverend Vincenz' present Day of Hope team and the others will be Japanese and German members.

The international team will be led by Reverend Reiner Vincenz, who was the first member to be found in Europe. The principle speaker will be, as in the Celebration of Life, Col. Bo Hi Pak.

It has been proposed that the Crusade follow a weekly cycle, with full performances three nights a week and workshops on the weekends.

Besides spreading the Divine Principle, the tour will serve to bring a greater public understanding of the work of the Unification Church, to find new members and to deepen the participants on the tour.

Until January 11, the international team will work in Los Angeles to double the regional membership.



New Hope Singers and the Korean Folk Ballet listen attentively as Col. Pak reveals plans for the international crusade (above).

Reverend and Mrs. Reiner Vincenz...to lead international team (right).

“Proclamation” to Appear Nationwide

To appear in newspapers in all fifty states prior to the Directors Conference is the advertisement signed by one hundred Korean professors recently placed in Korean newspapers, “Proclamation on the activities being undertaken by the Unification Church.” Says the ad (in part):

“Its members are truly ethical and moral through their perfection of character; and they offer themselves with full dedication and with blood and sweat for the cause of their nation and its people. They are consistent in respect for mankind, devoted in the safeguarding of democracy, adamant frontiersmen against communist totalitarianism, and they have

dedicated themselves to the end of international cooperation and world peace.

“We, as intellectuals, knowledgeable of the world’s great teachings and virtues, support these genuine and earnest ideals and activities with the deepest understanding, and we urge others to join us in pursuing a unified world and peace for mankind.”



Crowd Overflows in San Francisco

by Joy Schmidt

THE CAMPAIGN

"The greatest success since Madison Square Garden," according to Regional Director Rev. Paul Werner, the Day of Hope speech at San Francisco's Opera House drew over 5,000 people on December 9, 1974.

The 3,500-seat tiered auditorium was filled a few minutes after 7:00 p.m., and the overflow was directed to another auditorium a block away, where Father's speech was broadcast through loudspeakers.

Proclamations from about a dozen cities, including San Francisco and Oakland, and a letter from Governor Reagan were presented to Father at the Day of Hope dinner at the elegant Fairmont Hotel on December 7.

Col. Pak prophesied: "This is the place where we will win the great victory. Los Angeles will be like a celebration. This is the final punch." His words came true.

On November 28, Rev. and Mrs. Reiner Vincenz and the Day of Hope IOWC team arrived in San Francisco to join Rev. Paul Werner's team and the local families in preparing for the Day of Hope banquet and speech there. A story in the *San Francisco Examiner* described their impact:

"The moon children have landed on the streets of San Francisco. For those who haven't met them, they bring news of a great re-birthday party."

Housed at the Travelodge off Market Street, the IOWC members left to work on the streets at 7 a.m. each day. Concentrating in downtown San Francisco they found the city very spiritual, both negatively and positively.

"When we are strong, we can easily convince people to come," Hank Dyk, coordinator of the witnessing teams, observed. "Until the anti-pornography rally, it was very hard to break through

and give out tickets. But as soon as we organized our members for the rally, negative and positive reactions came. The spirit world knew! Then we broke through and could give out many more tickets.

"More than any other city, people come to us and ask for tickets. Sometimes people stand in rows to get tickets from a girl in a sidewalk booth."

In San Francisco, the Korean Folk Ballet activities became more intensive, with performances daily in the Japan Center, City Hall, and at halftime at a basketball game. Members of the Ballet, the Rush River Boys (an ensemble from the Singers formerly known as the Kearney Boys), and the mobile staff handed out tickets to the audience after the performances.

IOWC members also witnessed at California State at San Francisco and at San Francisco City College. At the former, many students opposed them, but the latter was extremely good, with

an average of 135 tickets given per day (the individual goal is 100 tickets per person per day).

They also went door to door in some areas, but people in high-income areas wouldn't open their doors. Residential areas were easier than downtown, but they concentrated downtown because, as Hank explained it, "when you fight downtown and win, you really get good people."

"The process of street campaigns hasn't changed so much from city to city. Mainly, the individuals have to deepen and feel more intensively what they should do," Hank added. "Each person has to arrive at his own balance between giving out 100 tickets a day or making deeper contacts with fewer people."

"If a person says, 'No!' we say 'Yes, you must come.' One person told our member, 'I don't need Rev. Moon.' Our member replied, 'Yes! you do need Rev. Moon. You need him desperately.' He took the tickets."

Sometimes people didn't take fliers or tickets because they had no place to put them. So IOWC members handed

them out at traffic lights. In Chicago and San Francisco they were able to do it with success.

San Francisco has a large Oriental population, many of whom are shy about talking to strangers. So they told Chinese people, "We are going to Taiwan in a few months. Please tell us something about China." Then they opened up a lot.

Another side of the campaign could be seen in the downtown PR office. There Shirley Stadelhofer answered telephone inquiries. On the day of the speech, she reported, "Everyone wants to know how they can get another ticket for Aunt Minnie." One lady called to ask if a pink ticket was any better than a blue one (her friend had a pink one). Shirley said, "No, but if you come early you will get a better seat." According to Shirley, the biggest question is whether the program is really free. "Some are just so grateful that they don't have to pay anything."

Grant Bracefield noted that in San Francisco people have tried out all the philosophies and ideologies around. "Some are at the point of exhaustion,"

he observed, "others are still inspired. There is a delicate balance between the two, but some have been able to sustain inspiration and give a very heartistic response to Father."

The morning after the speech, the IOWC members returned from removing the posters around the city and packed for the trip to Los Angeles. Rows of suitcases and 26 boxes of food lined the sidewalks of the motel, waiting for the drivers to finish washing the vans. At 10:00 the entire team lined up by sub-teams to resolve logistic problems in driving to Los Angeles. With drivers appointed, passengers arranged, addresses and telephone numbers noted, and five-van caravans organized, the IOWC sang its farewell to San Francisco:

"Marching on, heavenly soldiers,
Marching on with His love,
Uniting in life eternal
With our God in heaven and earth."

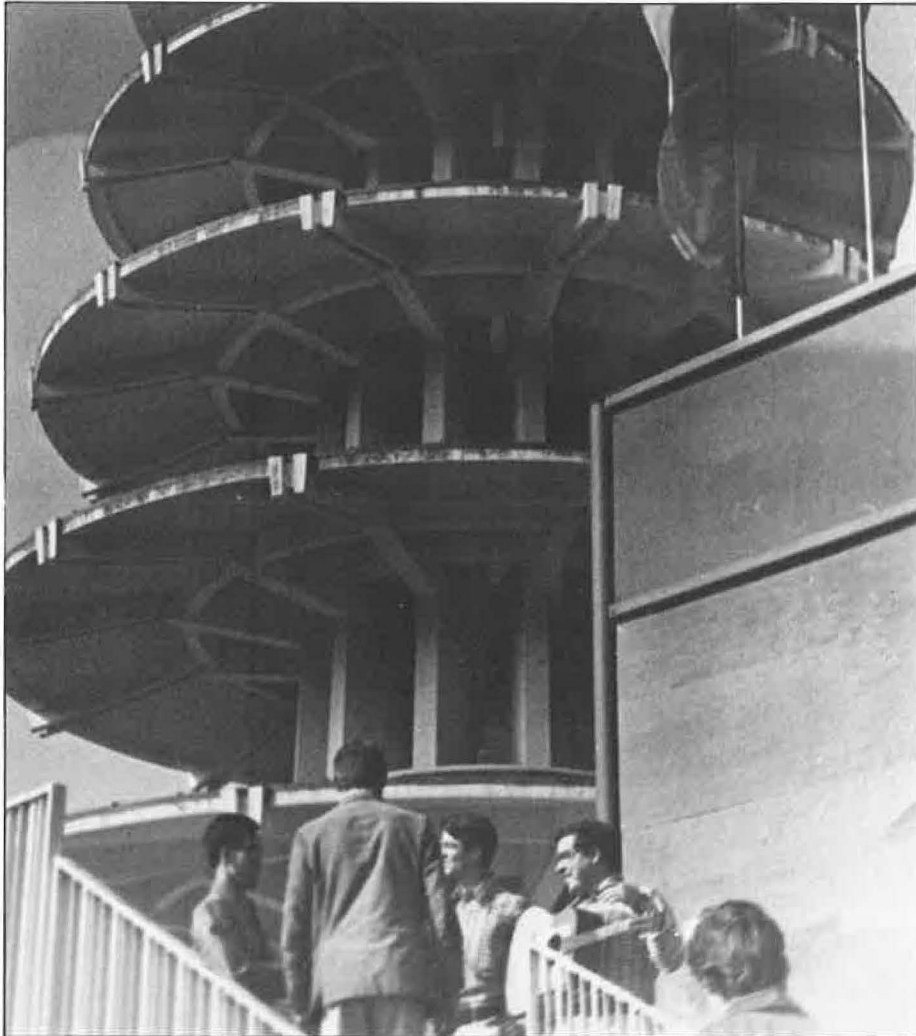
THE BANQUET

San Francisco's Fairmont Hotel and its owner, Mr. Benjamin Swig, warmly welcomed Father and the Day of Hope tour on Saturday night, December 7, with a sumptuous banquet. The 1,160 guests included local dignitaries, relatives of family members, and long-time contacts of the San Francisco and Bay Area families.

As hundreds of guests filed past the registration tables and into the reception room at the hotel, some quickly recognized friends or relatives and others stood around shyly, uncertain what to do. "I love people," Mr. Swig said at the reception, surveying the growing crowd. One lady came rushing up with a question, "I just got a call to come to dinner at 6:00, and I left my money and my car out on the street. Is this the right place?" Well, who were you going to dine with? she was asked. "Sun Yat Sen, or somebody like that." Oh, you mean Rev. Sun Myung Moon? "Yes, Yes." She carefully learned how to pronounce Father's name before dashing back to retrieve her car and her money.

The numerous Orientals at the reception tended to be reserved. Older couples sat around the tables by the wall, talking and watching. Several nuns were curiously asking religious questions, and a lone violinist played classical music in one corner. Soon it was time to enter the International Ballroom, the banquet hall.

Banquet acceptances had totaled 2,200 but, as has been the pattern in other cities on this tour, only half of those who accepted showed up. Guests at the head table included Dr. and Mrs. Jack Finegan,



Professor of Archeology at Pacific School of Religion and pastor of the University Christian Church in Berkeley, who gave the invocation; and Dr. and Mrs. Milorad M. Drachkovitch, Senior Research Fellow at Hoover Institute, Stanford University.

In his invocation, Dr. Finegan prayed, "May we see in the East His star who is the hope and light of the world. May Christianity be unified and thy children come to dwell together as if in a blessed land of morning calm."

Dinner music was provided by an instrumental ensemble from the New Hope Singers International and by half a dozen roving minstrels associated with the hotel. Wandering from table to table, the minstrels drew applause for tunes from "Fiddler on the Roof" and the "Hora."

Guests seemed to have been brought together by more than chance. One table consisted primarily of couples associated with a metaphysical bookstore in San Francisco. During the dinner a young man took the one remaining seat. He happened to have been at a metaphysical convention with the other people at the table a couple of months earlier. Throughout the program he kept commenting how amazing it was for him to be there.

An unusual feature of the San Francisco banquet was the stage for the performances, along the left side of the banquet

hall, so the head table did not have to be dismantled for the evening's program. Banquet tables had been set up both behind the stage and around it, but even the guests there enjoyed the program. One IOWC member commented on the Korean Folk Ballet's performance of the "Penitent Monk," "That's the best I've ever seen them do."

In his banquet address, Father strongly stressed the fact that no one can live for himself. Each must live for his spouse, and in a broader sense his family, society, nation, and world. He also announced his intention to send his people next year to 120 countries as missionaries.

Commenting on the work of the local families and the IOWC, he said, "Several hundred young people from all over the world have come to this noisy city and have made it even noisier!" But no one at the banquet seemed to have minded. During Father's talk, a number of people were heard commenting how interesting he was and what warmth they felt from him. Proclamations were announced from San Francisco, Berkeley, San Leandro, Concord, Burlingame, San Mateo, Oakland, Stockton, Menlo Park, and Hayward. A letter from California's Governor, Ronald Reagan, was also read. The city of Oakland proclaimed December 9 as Sun Myung Moon Day, and the city of Ber-

keley honored Father with a tie tac and cuff links in the shape of a tree, the symbol of Berkeley.

"I shall do my best to live up to the expectations of the distinguished mayors," Father said in response. "I never expected such a heart-warming welcome in this golden state."

Father paid tribute to Mr. Swig as a great American and a great defender of freedom. "When I first came to America," he added, "he welcomed me with open arms. When Mr. Swig was invited to come to the podium after Father's speech, he said that there was nothing he could add to Father's message. "I think we all should get behind Reverend Moon," Mr. Swig asserted, "and do everything we can to support him."

After the final New Hope Singers International and Korean Folk Ballet pieces guests stayed around for a long time talking. Most inspiring to talk to were those who were given floral centerpieces to take home with them. One lady walking out with a centerpiece said, "The people are so friendly and so together! I don't like fighting. I like togetherness."

When asked how he felt about the evening, Col. Pak said, "I feel an absolutely extraordinary warmth of love filling this entire room. I feel absolutely inspired myself and feel that the room is filled with



Father speaks to a full audience at the Fairmont Hotel.

THE TALK

love." He expressed delight in Mr. Swig's comments about Father, in the sincerity of San Francisco Mayor Alioto's tribute to Father, and in Oakland's proclamation of December 9 as Sun Myung Moon Day. "I feel so good here," he added. "Father is very, very happy."

Dignitaries attending the banquet included the mayors of Foster City and Los Altos and the consul generals of Argentina, Guatemala, and Honduras. Representatives of the consulates of thirteen countries had accepted invitations to the banquet. Other guests included the president of Guadalupe University, the executive secretary of the San Francisco Council of Churches, and the chairman of the Baptist Ministers' Conference.

Public Relations organizer for the banquet Grant Bracefield noted that the IOWC team had only five days to prepare for the banquet. "Many people never had a chance to return the RSVP card that they received in the invitation," he said. "Some never even received official invitations; we telephoned them at the last minute, and they still came. We have had really good experiences. People here are more warm-hearted than in Seattle. They are spiritually open, and have received Father well."

Over 5,000 enthusiastic or curious San Franciscans converged on the Opera House on December 9 in order to see Father and the Day of Hope performance. The 3,500-seat hall was filled a few minutes after curtain time, and the overflow was directed to the Municipal Auditorium a block away.

The appreciative audience enjoyed the opening numbers of the New Hope Singers International, "Gloria" and "Ezekiel Saw a Wheel." The Korean Folk Ballet followed with its most popular dance, "The Fan Dance."

Outside the hall, street Christians handed out mimeographed sheets of Bible quotes and tips on recognizing false prophets; Amnesty International produced a flier urging readers to ask South Korean President Park about jailed religious leaders; the Christian World Liberation Front reprinted an attack on Father by a New York rabbi; and the International Workers Party's leaflet called Father a "serious fascist threat" and said, "The time is ripe for such a movement [as his]."

Before the Day of Hope program began inside, Rev. Werner's band played loud marching music on the steps, drowning out the noise of the demonstrators. Furthermore, the Christians were arguing

against each other, calling each other Satan. One woman kept shouting, "You liars! Jesus never said he was God. The Bible doesn't say he was God. You are a liar when you say he was God." Off to the side, some other Christians tried to exorcise a demon from a young girl in a wheelchair.

The idle curious stayed and listened to the demonstrators, but most of the overflow walked the block to the Municipal Auditorium, where they sat and listened to the program broadcast from loudspeakers. A small percentage sat through the entire evening's program. Others wandered around and talked to family members.

Back in the Opera House faces lined the glass doors hoping against hope that by some miracle they might be allowed in. In front of the stage curtain, the Singers continued with "All Good Gifts," as the drums were lined up for the "Penitent Monk." Father, who had been sitting between the curtains on the left side of the stage, moved his chair to the front so he could see each part of the program.

Mr. Salonen introduced Father, explaining that he was speaking not as just another Christian leader, but as a prophet bringing a new message from God.

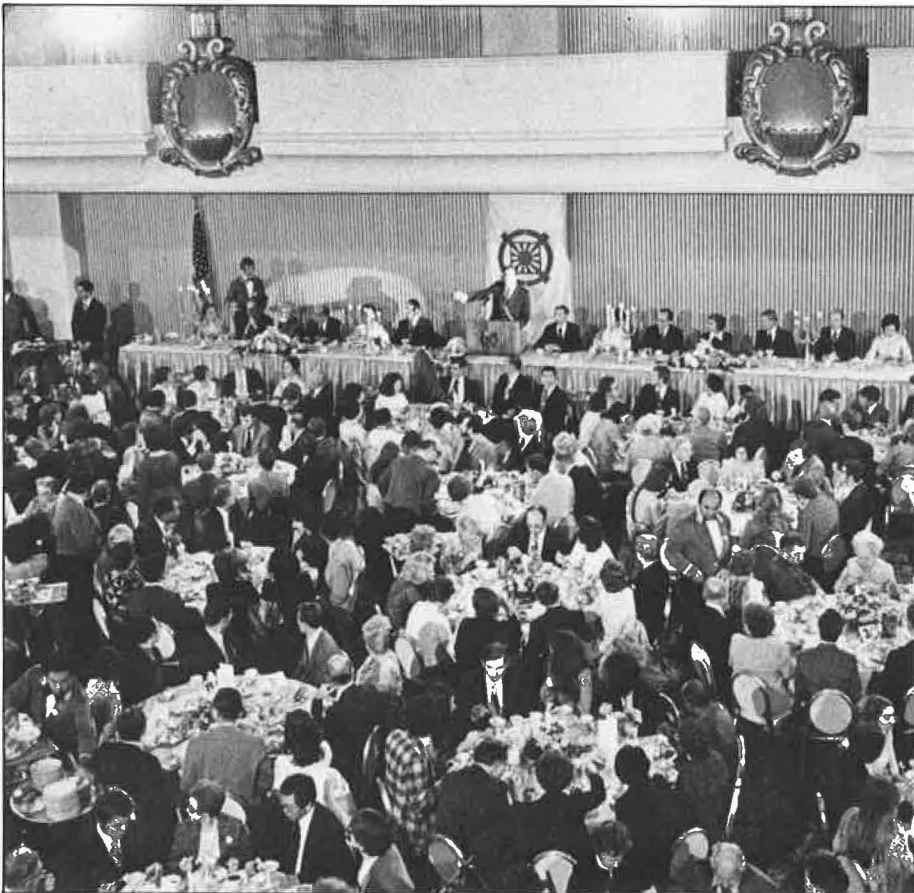
In his two-hour speech on "The New Future of Christianity," Father explained that if Jesus had established the Kingdom of Heaven, he would not have told his disciples to tell no one that he was the Christ, there would have been no history of martyrdom among his followers, and the Israel nation would not have been destroyed.

"Two thousand years ago," he said, "God promised glory to His people if they accepted the Messiah. Today we would not have the problems in the Middle East, if Jesus had been accepted. Jesus would have had the power to unite Arabs and Jews, all the twelve tribes of Jacob. If Jesus Christ had fulfilled his full mission, there would have been no need for a second coming."

Father said that people ask him, "Rev. Moon, by what authority do you speak?" To them he replies, "I met Jesus, he told me these things. When you get to the spirit world, the truth will be clear, but blessed are those who humbly accept the truth while on earth."

"The crucifixion was not the perfect will of God; it was His circumstantial will. The Lord is not coming to find a cross. He is coming to find victory, the consummation of the mission of the Messiah."

Following Father's speech, a young oriental girl, not a family member, presented him with a bouquet of red roses, "on behalf of the young people of San



Francisco." She was very nervous and stumbled through her presentation speech, but Father smiled and seemed pleased.

The sole disturbance inside the hall didn't happen until Father left the stage. A young man at the left front of the auditorium donned a strange-looking cape and jumped onto the railing of the orchestra pit separating the audience from the stage. A brother stationed there pulled him down and escorted him up the aisle and into the corridor. As he was leaving the auditorium, the protester started to yell, "They're touching me! They're touching me!"

Father left the Opera House to catch a 10:00 plane for New York, while the Korean Folk Ballet continued with the "Hourglass Drum Dance." The finale, combining the Singers and the Ballet for

"Arirang" has not lost its excitement, even after many performances.

As usual, about a third of the crowd left early, but more because of the time than negative feelings. Long discussions continued in the corridors, many centering on the Bible. As usual, the New Hope Singers and the Korean Folk Ballet greeted guests after the program. The Korean girls in their costumes were especially enchanting, and oriental children and adults stood in line to talk to them.

The main foyer of the Opera House, with its high, arched ceiling, mirrors, and gilt ornaments provided a perfect setting for the colorful displays of photographs of Father and various activities of our movement, book tables, and engrossing conversations. On the wall hung a plaque commemorating the opening of the Opera House fifty years ago as "A living monu-

ment eloquent of hopes realized and dreams come true, dedicated to the citizens of San Francisco who gave their lives in the service of their country." The Opera House was the scene of the historic drafting of the U.N. charter.

In its acoustics, the San Francisco Opera House is considered the third best-designed theatre in the country, so the sound of the singing and speech carried well. The stage was very ample for the expansive "Fan Dance," although the old wooden floor, with its cracks and nicks, was hazardous for the dancers' feet. The three tiers of balconies gave guests in most seats a feeling of immediacy to the stage.

Father's speeches have been gaining in vividness, conveying the wonder of what could have happened if Jesus had been able to fulfill his mission and the drama of the story of John the Baptist.



"I think we should all get behind Reverend Moon and do everything we can to support him." Benjamin Swig

Behind the Scenes in San Francisco

A Highly Qualified Technical Staff Emerges from Day of Hope Tours

Precisely at 7:00 p.m. in each city of this fall's Day of Hope campaign, the curtain rises, and the show begins. This is no accident. A lot of hard work by the Day of Hope mobile staff and the Korean Folk Ballet staff has made this possible.

In San Francisco, the Opera House opened at 8:00 a.m. the day of the speech. Stage manager Dan Bozarth described how the staff prepares the hall for the evening program.

"First we meet the crew and find the chief. We set up the division of labor—who will do the lighting, the sound, and the stage work. Then we start unloading trucks and station the equipment in the prearranged areas of the stage. After that, we make an overview of the whole layout and the proportions of the hall."

At 1:00 p.m., Mr. Moo Kyung Lee of the Korean Folk Ballet staff, who acts as the associate producer of the performance, was checking the overhead stage lighting with the lighting crew of the Opera House. Each light was turned on so he could see its color and angle and prepare a lighting diagram for each part of the program. Additional lights had been set up in the house, so Father could see the audience during his speech. All the seats could be well lit except for the top balcony.

"I have to know a little bit about everyone's functions," Dan explained. "If I didn't, everybody would be doing his own thing, and it wouldn't fit together." He interrupted his explanations to tell some of the Singers where to position the piano and the boxes for the opening "Gloria."

Meanwhile, Tom Burkholder and his assistant were checking the connections of the dozen microphones to his mixer console. He had to rent an extra mixer in San Francisco to pipe the sound to the Municipal Auditorium, where the expected overflow crowd would be seated.

"I evaluate what is in the hall," he commented. "I always use our control board. We prefer to use our own equipment, because it will be more reliable. Generally, halls will tell us they have a great sound system, but in our productions we have to use a different system than what many halls have set up for choral groups."

Unlike most of the mobile staff, Tom had previous experience in the type

of stage work he is now doing. In high school, he worked on the technical aspects of the school's drama department. Dan commented on his work, "This kind of work depends not so much on what skill you have, but your pattern of thought and insight. Everything I did before the family has contributed toward my present mission."

Mark Nilson is the spotlight expert. His "Super Trooper" is the best spotlight made, and is more sophisticated than the spotlights in some of the halls they have worked in. His training in lighting came from Mr. Lee, who had worked on the Little Angels technical staff.

Frank Kresen joined the mobile staff during the Celebration of Life tour as an apprentice to Mr. Lee in lighting. However, after he hurt his back during the Washington Day of Hope campaign, he

has been limited to fund-raising, driving, and lighter work.

At approximately 3:00 p.m., the dress rehearsal began, and Col. Pak gathered the singers, dancers, and the entire staff on stage for a pep talk and prayer. All the details of positioning of props, color and brilliance and timing of the lights, curtain position, sound level, entrances and exits were finalized during the dress rehearsal.

Many of the halls on the tour are unionized; in San Francisco, as in most other halls on the tour, the union men were quite cooperative with the mobile staff.

On one particularly memorable occasion, however, the union crew in Louisville, Kentucky made the Celebration of Life production there very difficult. Earlier in this fall's Day of Hope tour, afternoon performances were some-



Each precision performance of the Korean Folk Ballet requires much backstage coordination.

times booked in the halls on the same day as the evening Day of Hope program or banquet. In Philadelphia, they could not enter the hall until 4:00 p.m., and so had less than the three hours to set up all the stage, lighting, sound, and literature.

Stage work for a Day of Hope program involves quite a large crew. In addition to the Opera House union crew of about a dozen, Korean Folk Ballet drivers Mark Forrester and Michael Richardson and KFB staff members Dae Oh Son and Suk Koo Shin also helped with stage work, as well as members of the choir.

Mobile staff director Michael Leone visited the hall in the middle of the afternoon to take care of any problems that might have arisen. This time, all was going smoothly. Tony DiMarco was busy at the front of the hall setting up the

KFB choreographer Miss Sung Sook Cho led the dancers in perfecting their bows and some of the routines that comprise the "Fan Dance." The soft-spoken Miss Cho led a very strict practice session, and the Korean music echoed throughout the still-empty hall.

By 6:00, everyone had found their positions and was prepared to greet early arrivals. In various parts of the hall men Kris and Marshall busy. The only woman presently on the mobile staff, Kris buys food and prepares meals as well as doing media and public relations tasks.

and women prayed very seriously for the success of Father's speech, and Rev. and Mrs. Vincenz made inspection rounds. Father and his party arrived a little after 6:00 to prepare for his speech and watch

Michael Leone keeps contact with Mr. Salonen, Rev. Vincenz, and regional IOWC commanders during the campaign, and has visited banquet and speech halls in advance of each of the past four tours.

The mobile staff must fund-raise in each city to pay for living expenses. In Seattle they made plans to invite Father and Mother to dinner and present them with a gift. Father, however, invited them to dinner in San Francisco instead. They raised the money to purchase a beautiful white cast eagle representing the United States and practiced two hymns to sing for the True Parents. On the free evening between the banquet and the speech in San Francisco, Father hosted the mobile staff to a bountiful Korean meal at the Washington Street center.

At dinner Father asked which of their experiences had been the most difficult. "The 32-city tour, because it was so quick," Michael Leone promptly replied (Every night for two months they had to set up for either a banquet or a speech, and every second day was spent traveling). Dan Bozarth gave a more specific reply, the difficulty with the union crew in Louisville, Kentucky.

"You have learned great lessons," Father told them, "and you will be recorded in the history of the Unification Church. You will be long known as great members. You are like the motor for the generator." Mr. Salonen added, "These people know more than the professionals in the halls they go to, because they have worked in so many places."

Father noted that four (Dan, Kris, Mark Nilson, and Tom Burkholder) will accompany the IOWC on the world tour, and that Michael Leone will be mobile unit commander in Washington. He asked whether the others wanted to remain united as a special mobile team, or be divided. That was difficult for them to answer.

It's hard for the mobile staff to remember individual cities on the various tours. "We never had time to remember things as they happened," one commented. They seldom get to eat at the banquets or see an entire performance because of their support work. Neither do they get to spend time with Father and Mother. So dinner with the True Parents was a memorable occasion.

In appreciation of their work, Father gave each money to buy clothing and autographed a copy of *Day of Hope, Part I*, a large commemorative album of the Day of Hope tour and the Watergate campaign.



Inside the Benjamin, Mobile staff Director Michael Leone (seated), Tony DiMarco, and Kris Bick prepare for the Chicago speech.

beautiful display boards showing various activities of our movement and the literature tables with *Divine Principle* books, *Unification Thought*, *Communism: A New Critique*, Father's speeches, and *As Others See Us*. IOWC members were preparing programs to hand out to the audience, and hosts and hostesses were discussing arrangements for the evening.

In another part of the hall, Tom Miner was giving instructions to the family security guards and explaining to the hired guards who to admit to which areas of the hall.

Rev. and Mrs. Werner and Rev. and Mrs. Vincenz stopped backstage to greet the cast, and later the Vincenzes returned, carrying a couple of quarts of holy salt to bless each part of the hall.

After the dress rehearsal ended,

the opening songs and dancing.

The preparation for the Day of Hope speech in each city is the most complicated work of the staff, but they must also make the same preparations for the banquet the night before as well as the now-daily Korean Folk Ballet performances at schools, civic centers, and parks. In California, the dancers gave a half-time show at an Oakland basketball game and are expected to perform at half-time on nationwide television at the playoff between the Rams and Redskins football teams in Los Angeles.

Behind-the-scenes staff work is carried out by tour secretary Kris Bick, assisted by Marshall Frothingham, who drives the omnipresent "Benjamin," a Winnebago mobile home-turned-office. Office work and errands of all kinds keep

Science Conference a Success!

The Third International Conference on the Unity of the Sciences, sponsored by the International Cultural Foundation, brought together about 120 distinguished scholars in London to discuss "Science and Absolute Values." For three days, November 21-23, the participants read papers and had discussions centering around four themes: (1) Quality of life: physical, mental and spiritual aspects; (2) Value change and absolute values; (3) the unity of science; and (4) the idea of the university in a troubled society.

"From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value." Sun Myung Moon

Those participating in the conference came from a broad variety of fields—scholars in political science, philosophy, religion and the social sciences brought perspectives that insured that the benefits of the conference were not limited solely to scientists. For example, Jurgen Moltman, theology professor at the University of Tübingen noted for his contribution to the "Theology of Hope" delivered a paper on "From the pursuit of Happiness to Solidarity;" Sidney Hook, famous philosopher and author from Columbia University, participated in a panel discussion. And Willy Brandt, former Chancellor of Germany and winner of a Nobel Peace Prize, wrote a contribution to the conference but was unable to attend. Of the scientists present, six Nobel Prize winners played prominent roles, while about a dozen more participated at some level. Lord Adrian, Chancellor of Cambridge University and Nobel Laureate in Medicine, was the Honorary Chairman of the conference.

Father was very well received at the conference. The conference was a success, says Col. Pak, because Father was the recognized center of it. Father himself gave the opening speech of the conference—in English. It was often referred to in later proceedings.

Father said at the beginning of his statement: "At the present time, more and more serious problems continue to develop and confront mankind. The solutions to these challenging problems call for and indeed require not partial and local approaches and ideals, but rather a global approach and the wisdom and knowledge

of the many distinguished scholars gathered here at this conference. . . ."

He went on: "In the past, we have recognized the contribution of science and technology to the enrichment of human life without deep reflection. Now we begin to wonder. Some disquieting questions come to mind. Are we happier? Are we ethically more sound? Are we becoming more humane with love and concern for one another? Answers to these questions are not found simply by analyzing statistical results because the human being has many

aspects which are not discreetly quantifiable. . . . The question of the preservation and development of these humane aspects of life remains the greatest theme of our research. In light of this theme the question of interpretation and proper use of the vast amount of information created through scientific research and discovery becomes a profound and serious one."

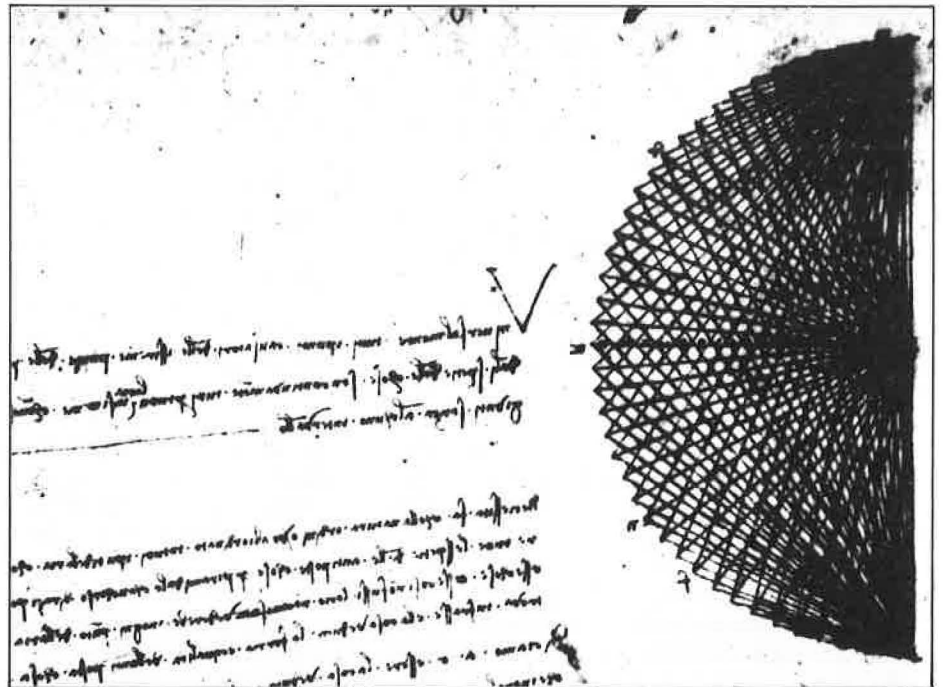
Father concluded: "The development of science and technology has certainly raised issues that invite us to seriously reflect on what is essential for us to remain human and to preserve humanity in our

lives. I strongly believe that all this can be made possible only when every field of scientific technology is mobilized for the benefit of mankind and when a cooperative spirit of human activity is available on the part of the men who handle the scientific technology. . . . From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value."

At the end of the speech, Lord Adrian highly praised Father's remarks. As the conference unfolded, it became apparent that most participants did not question their responsibility to create the "world of higher dimension;" they carefully considered how they could fulfill it

For the next two days, Father spent some time at the conference while devoting most of his attention to a meeting of the European leaders. (One talk, he said, was meant for the whole world. Tapes were sent to Washington and transcripts are forthcoming.)

On the last day of the conference Father and Mother went to the closing reception. Describes Mrs. Choi: "Father and Mother were to stand in the reception line and shake hands with every scholar, scientist, and professor. They were so glad to meet him in person, and they wanted to speak a few words with him. It took so many hours just to shake hands with them."



Sketch of rays and their reflections from Leonardo Da Vinci's notebook. Da Vinci's sketches decorated the I.C.U.S. program.



Day of Hope in Seattle

by Louise Berry

Seattle, once a remote outpost settled by pioneers in the 1850's, was made into a metropolis by the Yukon Gold Rush, California's need for lumber, and the Boeing aircraft company. Now with more than a million people in her metropolitan area, she is known as the "gateway to the Northwest."

To the members of the Day of Hope Team and the Northwest region, Seattle, the sixth city of the Day of Hope Tour, was the scene of a difficult struggle for victory.

The campaign did not have an auspicious start. Much bus advertising was ordered, but just at the start of the campaign, the bus company employees went on strike. Never known for her good weather, Seattle produced over a week of steady, heavy rain. Thanksgiving night was the only time available for the Seattle Opera House, the most beautiful and appropriate location, once a part of the 1962 World's Fair. And we were visiting a fairly small city for the third time in less than a year—few people had missed hearing about the 3-night engagement of the

21-city Day of Hope Tour or the Sun Myung Moon Christian Crusade.

Despite these obstacles, our members persevered to bring about 900 people to the banquet and 2,680 to the talk. How this was done is the story of an unusual campaign.

THE CAMPAIGN

By November 24, the Day of Hope Team had arrived from Chicago and combined forces with the region. They stayed at the newly remodeled YMCA in Seattle and at the Polish Hall. The Banquet PR office had a spacious downtown location. Previously the region (Washington, Oregon, Alaska, Idaho, Wyoming and Montana), under the direction of Acting Regional Director Sam Pell and Mobile Unit Commander Regis Hanna, conducted postering and an extensive fund-raising campaign, purchasing a very beautiful house, now called Windermere.

To counter the problem of the bus strike, vans were converted into sound

trucks, bringing the music of the New Hope Singers and the Korean Folk Ballet to the streets of Seattle as well as periodic announcements about the talk. SPECIAL THANKSGIVING DAY PROGRAM was printed on the flyers distributed on the streets.

ANTI-PORNOGRAPHY RALLY

The anti-pornography rally brought a breakthrough in publicity. Carrying the usual placards and an "open letter to the people of Seattle" by Mr. Salonen, denouncing pornography, 350 members marched to Seattle's small pornographic district on Wednesday, November 20. The area was fully taken by surprise.

Mr. Pell recalls the experience: "The man in the first shop had a lock in his hand. He was so agitated that he was shaking. He said, 'We have two choices—either you get out and I'll lock myself in or else I'll get out and lock you in. But this can't go on!' At the second store they were flabbergasted, seeing TV cameras right in there.

The third store, by this time, knew we were coming, so they had locked their door. We slipped our statement under the door and there I read our open letter. At the fourth store there was a Chinese guy who kept chewing on a toothpick, saying, 'Yeah, uh-huh. I'll tell the owner.'

PRESS COVERAGE

Resulting from the rally was much TV, radio, and press coverage, including a huge photograph in the *Seattle Times*. The media had become interested. The *Seattle Times* remained quite fair, giving us a front page article with a long interview with Regis Hanna explaining the sources and uses of our finances, etc. The *Post Intelligencier*, while providing a lot of coverage, was negatively slanted due to the cynicism of its religious editor.

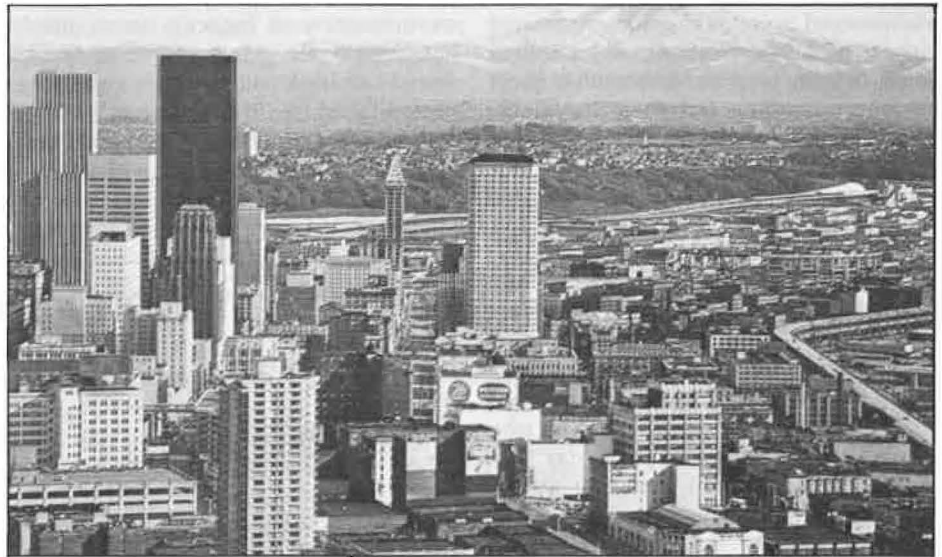
The overall positive response to the media inspired a new event, a press luncheon, with Mr. Salonen as a main speaker. Even on short notice, eight press people came.

In the meantime the Korean Folk Ballet had been giving free performances. On Monday night, November 25 came an unexpected, unique opportunity. The Ballet was asked to perform at the half-time of the Seattle Supersonics basketball game. There, in front of a live audience of 14,000 and a TV audience of many more, the Korean Folk Ballet performed the Fan Dance. The audience was enchanted. Said one lady during the raucous stadium noises after the performance: "Now I'm back to reality."

On Tuesday, the night before the banquet, Mr. Salonen inspired everyone by speaking in detail of recent news and giving out brownies made in Washington, D.C. by Patty Keiffer.

RADICALS, FUNDAMENTALISTS AND OTHERS

The hardest obstacle—more than the weather and the bus strikes and other setbacks—was the general atmosphere of the city and its inhabitants. This became evident to me during my first walk through the city, as I observed radicalism, fundamentalism, and the slightly offbeat. Nordic, European and naturally beautiful; Seattle has attracted those who want to get away from the rest of America, especially other people. It is not surprising that Seattle has the highest suicide rate for major U.S. cities. There were not many well-dressed cosmopolitan-looking people on the streets, typical of the other large cities of the tour. Instead the young were long-haired, the old were rough-hewn, and the



(Above) View of Seattle with Mt. Rainier in the background.



Alain Lewin perseveres despite the taunts of this man (right) just a few feet from him.

Felice Walton (below) and Heidi Muller persuading a passerby to come to the talk.



middle-aged were both—like combined hippes and lumberjacks. On at least three street corners were fundamentalist street preachers handing out their literature. Near one of our ticketeers was a deranged young man who had rolled up some of our leaflets to make a trumpet, shouting: "Go back where you came from! We won't listen to you!"

Nearby Felice Walton was at her station, which had been her home for the past two weeks. "It's been quite an experience," she said. She explained how working in a small city had some advantages. "Sometimes we had people come by who weren't too interested. The next day they still weren't interested, but after awhile they'd become more interested and so now they're convinced that they will come. We've developed a relationship with the people who come by here every day. We know them by name, and they're glad to see us. . . . Crazy people come by every now and then, but the people watching them want to get tickets right away. . . ."

The banquet PR team, especially sections dealing with religion and politics, found itself on the front-line of the forces least receptive to us—religious conservatives and political radicals.

Birthplace of the charismatic movement, Seattle is a haven for fundamentalists of all varieties. Said Roger Bair, chairman of the religious PR team: "They have a very limited knowledge of Christianity and are very content. They have what they want. They've got all the answers; the Bible is all that they think they need. . . . The Bible is Truth, period. . . . Nevertheless, there's a certain numbness here. Even in a black Baptist church it was very dull and superficial. . . . The minister himself felt this. In the middle of the service he stopped and said: 'We've got to change this atmosphere. I want you to turn to your neighbor and say "God bless you and I love you." ' ' ' "

Seattle, home of many unions, is the western regional headquarters of many radical groups. Members found that leftism pervaded many official circles. On the day that Tom Ward, chairman of the political PR team, went to the state capitol, a group had just tried to take over the building. "What really shocked me," said Tom, "was that to the employees there, it was almost an accepted thing. To them it was like nothing at all, an everyday occurrence. . . . In the Federal Building here in Seattle the officials all got together and decided not to come to our banquet. They even had a meeting about it!"

Gary Abraham, who generally had positive experiences with labor unions, had something different to report: "At the

mere mention of Father's name, they'd hang up on me. . . . A couple of times I would call back and say: 'We got disconnected.' And they'd hang up again. Or I'd apologize for our phone system and they'd chuckle and say, 'No, I hung up on you!' And they'd hang up again. It was just amazing!"

THE BANQUET

The Olympic, grand old hotel of Seattle, was filled for the November 27th banquet. I noticed that most of the guests were serious about the event—they came for a reason. One man wanted to see what made our members remain polite after he saw

Proclamation from City of Olympia

Whereas the facilities of our time show men the need to seek a deeper understanding of each other and

Whereas the highest values in human relationships are reached through a relationship with God, the highest center of human life, and

Whereas the universal consequences of this mutual understanding are a brotherly love and a strong unity on the basis of which many accomplishments can be done, and

Whereas from the Orient to the Occident the world cultural spheres, all races, all societal levels, all faiths, mill-

ions of people have been able to come together and achieve the highest ideals for the good of mankind under the inspiration of Reverend Sun Myung Moon, who gives us the example of a great dedication to God and

Whereas Reverend Moon is honoring our state by speaking November 28 in Seattle on his Day of Hope speaking tour, now I therefore, Tom Allen, Mayor of Olympia, state of Washington, do hereby proclaim Thursday, November 28, 1974, as a Day of Hope and Unification and warmly welcome Reverend Moon into our community.



them being harassed by pedestrians passing them. Another said, "I just wondered what made anyone who supported Nixon tick." And one couple came from their home town—over 90 miles away. Few came merely because they were invited to a free dinner.

They paid careful attention to the program and listened attentively to Father describe God's desire to create mankind to be even superior to Himself.

At my table we had a small miracle. According to Maureen Murphy, about twenty-five people from a radical radio station tried to invite themselves to the banquet. They were expected to cause a disruption, so they were refused. Then somehow three of them sat with Maureen and me at the press table at the banquet. During the program their demeanor changed from detachment to pure enjoyment. One girl applauded many times during Father's talk, especially when he said whoever has the greatest love will become a central point and a leader. When Mr. Barnes, a Blackfoot Indian, gave his speech (see box) they were deeply moved. At the close, they quietly thanked us for the ex-

perience. At the same time that this was happening, I was being asked by a constructively curious yet skeptical reporter just why this movement appealed to young people!

Hardly anyone left early. I know that Seattleans will remember and understand what they heard and saw at the banquet.

A THANKSGIVING GIFT

Arriving at breakfast on Thanksgiving morning, the members had a surprise. Father was coming! So early Thanksgiving morning, before they went onto the streets, they shared in Father's vision and comfort. He reassured them about the significance of their work in America, explained America's role vis-a-vis Communism, and spoke of the true meaning of Thanksgiving. (Selected quotations from notes)

"We are gathered together from all over the world to come to America, which is truly the hub, for the sake of crusading for God and humanity on a worldwide base. It is an incredible thing that we are doing. . . .

"Communism has a clearcut goal,

purpose, and plan of action to take over the world. . . . Communists deprive individual freedom, but they do have discipline, an

"I want to thank Reverend Moon. . ."

Remarks by Herbert Barnes, Chairman, National Blackfoot Indians Association.

I want to thank Reverend Moon for this great privilege. And I think it's a special blessing upon an Indian person. I come qualified as an Indian. I was born in Montana in 1908, so I'm not a spring chicken. And I came into a world that was confused, even at that time. At the age of eight I left the reservation for two years to come out to the white world. And that world didn't want me because I was Indian. I went back to the Indian world. My Indian friends didn't want me because I was a white man.

I think tonight perhaps I've been chosen, and I think sometimes that God works in wondrous ways, because I identify myself as an Indian. I wonder how many here tonight, if they didn't know my identity, could look upon me and see the Indian in me. I don't have feathers, I don't have fancy beads, I don't have a bow and arrow—and I might use it—but *I'm a human being*. God has given me this privilege through Mr. Moon to come unto you like the first day that the white man came, saying, "Listen, we're friends!" Let's reawaken this brotherhood!

I was taught at an early age to rely upon God. I'd like to relate to you a story. My mother had gone to a dance, and a great thunderstorm came. I was in bed sound asleep. There was a great clap of thunder. I jumped out of bed, got on my knees, and as a little boy not quite two, I said, "God, take care of my mother. Bring her safely back." And I crawled in bed and went soundly to sleep.

That was faith in God. And I've given my life to that faith. I rely upon God, and I take this opportunity to tell you so—that I have the faith and I see in the beauty here tonight the tremendous power of God, for He could glorify each of our lives to bring out the beauty that we saw on this stage. Just think how beautiful our world will be! Just think! So I pray tonight that the message Reverend Moon has given you will enrich each of you and cause us to look upward and onward. . . .

Olympic Hotel, scene of the sixth Day of Hope Banquet in its Spanish Ballroom (left).

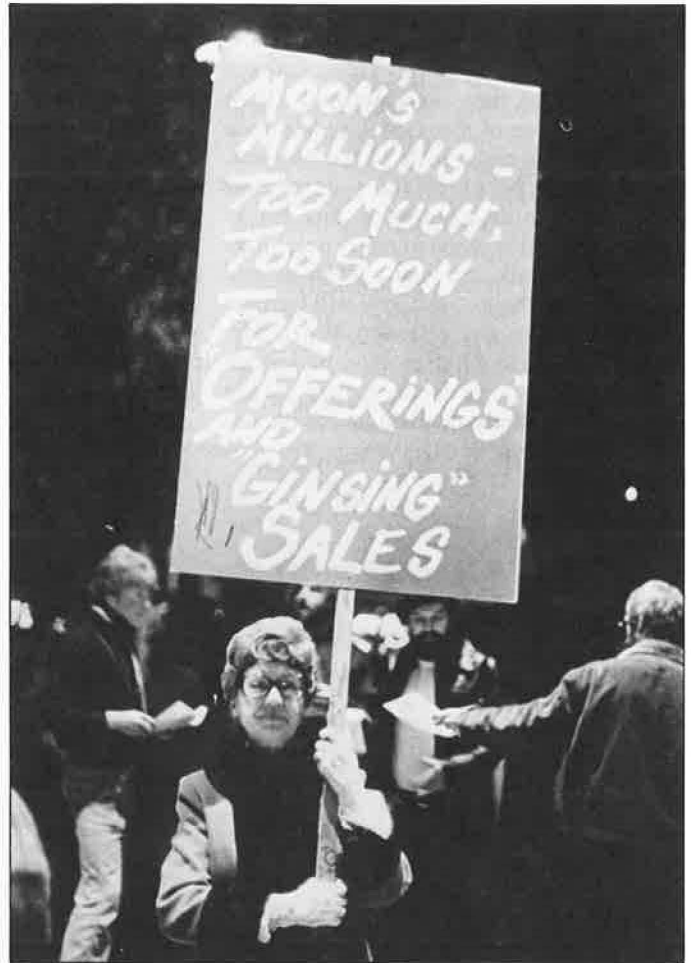
Mr. Herbert L. Barnes, Chairman of the National Association of Blackfeet Indians, addressing the banquet. (See excerpts of his speech at right). After his speech, Mr. Barnes gave Father a necklace of Indian beads and an honorary membership in his association.



Interior of the beautiful Seattle Opera House.



Member of the one group of protesters alleging that the Unification Church raises money through importing heroin from the Orient. In the background are fundamentalists distributing leaflets.



exterior so that they can mold all of their forces together into one ultimate purpose. On the other hand the free world misuses freedom. One is ready for ruthless action; the other is totally without defense. . . .

“We must awaken America. . . . We are here as the defenders of freedom; the defenders of America and the defenders of the free world. We are the hope of the entire situation. . . . We are not assembled for ourselves but for God and humanity. I’m sure that sometimes you think: ‘Why do we come from different parts of the world, leaving our homes, leaving our countries, leaving luxury, to come to America?..’ In America we can still see the hope to defend freedom.

By winning the battle in America we can still have some hope for Europe and Asia.

“What is the true spirit of Thanksgiving? When the Pilgrims had the first Thanksgiving they did not attribute the great harvest to their own doing; they thanked God. What kind of people does God need now? God is looking for the champions who can restore God’s way of life. . . . We did not come for honor. We did not come for ourselves. We came for a divine mission and purpose. We must ask ourselves if we are stronger than our ancestors in faith. . . . Let’s truly celebrate the thanksgiving of resurrection—not turkey thanksgiving but spiritual thanksgiving. . . . This is the day we

tighten our belts. God is seeking such a commitment. . . . Win the hill, then take care of yourself. . . . This is the only divine war in history. It is the hope of God, and the hope of the free world.”

On Thanksgiving afternoon Father discussed future international plans at great length. (See separate article.)

THE TALK

The Opera House, with its gold walls, red carpet, and spacious, recessed ceiling, was a fitting setting for Father’s talk, as was the surrounding Seattle Center, the site of the 1962 World’s Fair. Although a partially empty hall and many people leaving kept the talk from being an unqualified success, we endured in

Fundamentalist demonstrator launching into an emotional tirade.



the face of much attack, thereby winning the struggle.

The first people to station themselves outside the door were the quiet Christians who passed out leaflets, including the now ubiquitous "Open Letter to the Unified Family of Sun Myung Moon." Beyond them, marching in a circle and carrying placards, was Laurence Reed and his Brotherhood Alliance. Not believing that we get our money honestly, Reed has fabricated an amusing tale about Reverend Moon importing heroin along with his Ginseng tea. Did he think that heroin was coming in through Seattle via our Ginseng tea imports? Yes, he said. Why? Because a "reliable source" said that Reverend

Moon bears watching. Why didn't he report it to the customs authorities if he was concerned enough to come out on Thanksgiving night to picket? I asked. "Oh, I couldn't do that," he replied. "I don't have any evidence."

Then came the noisy Christians. One young man even brought a bullhorn, which was probably illegal. "Jesus is Lord!" he shouted. "If you go in there you'll go the hell!" When a member tried to take the bullhorn away from him, he fought back, hard. During this the bullhorn cord broke. This made him even more determined. "I saw the Lord on tonight..." he kept repeating. Others began to follow his example, shouting from several corners of the approach to

At the talk. (Cover photo is Father at the Banquet)

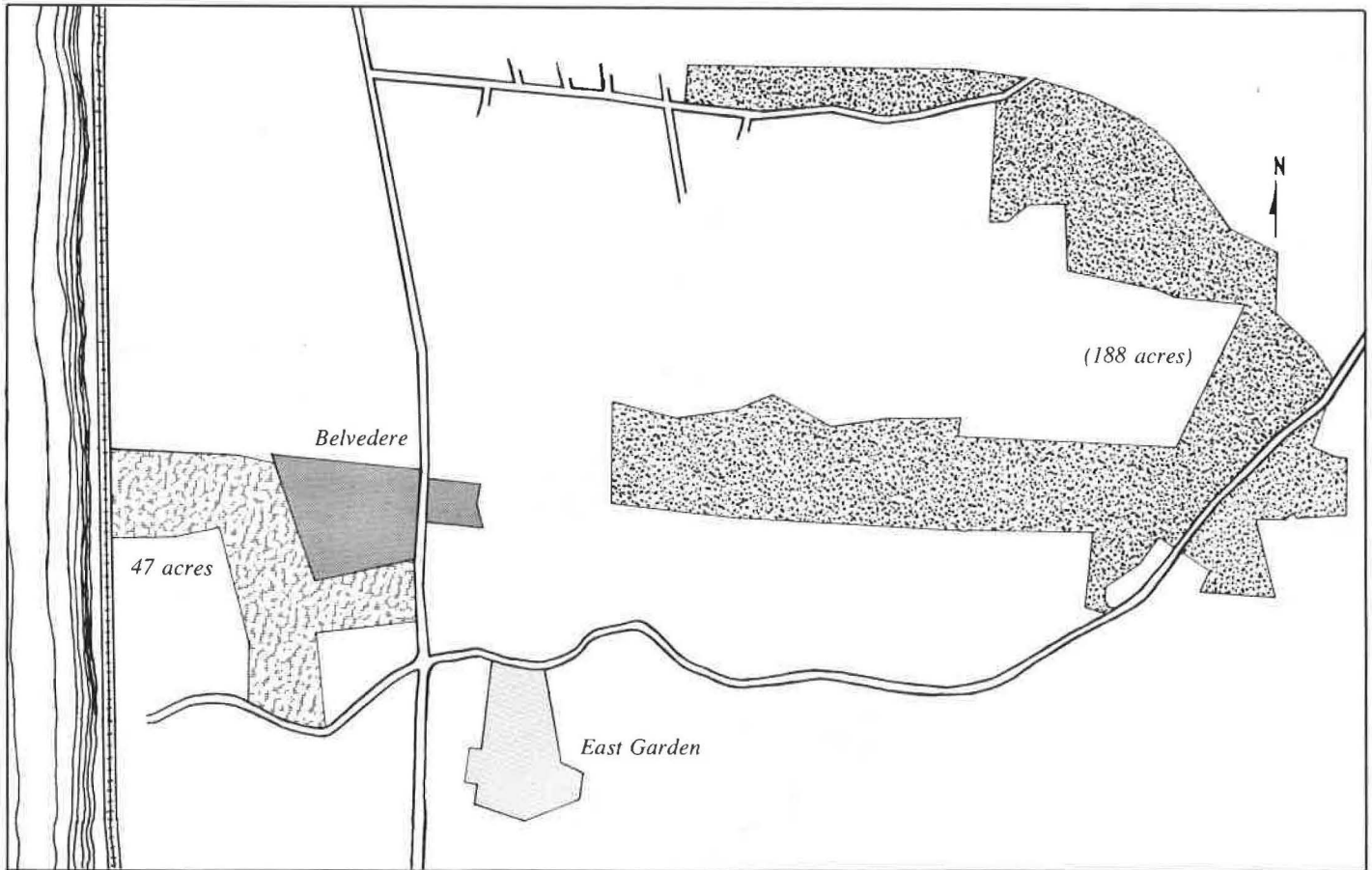


the Opera House. Our members challenged them on every statement and finally got them to quiet down, but only moments before the beginning of the program.

The heavy atmosphere remained in the hall. Partway into Father's talk a firecracker exploded in the building. And there was also a bomb threat. I sat near many families with small children who had to leave early—it seemed like everyone around me left early. But there were other pockets in the audience where no one left.

When it was over, everyone was quickly looking forward to harvesting the victory of the 8-city tour in California and to exciting international missions.

New Properties Bring Bright Future



Tarrytown Properties

The end of December will bring with it not only the end of the Day of Hope Tour in Los Angeles, but also our ownership of a considerable tract of land in Tarrytown, New York. Consisting of 188 acres, the property forms a horseshoe around a property presently owned by Father Divine and a subdivision. Mostly undeveloped, the land sold for a lower price per acre than did Belvedere or East Garden. Present plans are to use it for a university.

Also most recently acquired in Tarrytown is the 47 acres surrounding Belvedere; its closing was on September 24, 1974.

Our first acquisition in the area was Belvedere, with 22 acres, on October 10, 1972. Exactly one year later we signed for East Garden, 26 acres.

Also of interest to us in Tarrytown are several other properties with a combined total of 80-100 acres.

We are also investigating the purchase of the Columbia University Club at 43rd St. and 5th Avenue on Manhattan. The seven story facility has a 40'X60' ball-

room, lounges, kitchens, and four floors of bedrooms—22 per floor (total of 88). Very spacious, it is also in a very good location: across the street from the New York Public Library, and near the New York church offices, Times Square, and Grand Central Station. It is in very good repair, needing only cosmetic repairs. Asking price is \$1,350,000; we are offering less.

Other major properties include:

1. Barrytown, 250 acres. Acquired January 21, 1974.

2. Windermere, newly acquired house in Seattle, bought by Rev. Vincenz' region.

3. The Pasadena house, bought by Rev. Werner's region.

4. 300 acres in Oklahoma with seven rental properties on it. Used as a regional retreat center.

Other houses are being bought in Chicago, Oklahoma, Washington, D.C., Texas, Vermont, Kentucky, Maine, Louisiana (three sites), Michigan, Oregon and, in Iowa, some land.



*Columbia University Club
(Photo by Robert Armstrong)*

“Something New Was Going to Happen...”



On Wednesday, December 4, Rush River Lodge—Washington area workshop center—was the scene of a unique meeting of the 74 members of the National Headquarters Mobile Fund-Raising teams. Coming from Ohio, Pennsylvania, Virginia, and the Carolinas, the three teams and their satellites gathered late Wednesday night for what was to become a workshop for recuperation, for rejuvenation, and renewed understanding of the Principle, followed by fellowship with the headquarters staff in Washington, D.C., a tour of Headquarters facilities, and team reorganization.

“We didn’t know what was going to happen,” said Olivia Romo, newly appointed MFT Itinerary Worker. “We sensed that we were there to relax, to gain

new spirit. We were really excited—we knew that something new was going to happen, filling us with a sense of hope.”

On Wednesday night until late the MFT's had fellowship with the Salonens and the Edwards. Dan Fefferman led the group in singing throughout the evening. Each team put on a skit. They were all about selling; for example, in one of them a member got caught selling in Ford Motor company. Mr. Salonen spoke to the group, emphasizing the need for dedicated effort in the months to come as we go into an international mission.

Thursday was devoted to hearing lectures on the entire *Divine Principle*. Dan Holdgreiwe, FLF staff member and an experienced lecturer, brought the Principle to life for them—so much so, in fact, that the participants asked questions until two

o'clock in the morning. “I’ve never had an audience so eager to study the Principle,” said Dan.

Other high points were food and recreation. Elaine Hanson, Judy Barnes, and Rhonda Schmitt were later joined by Clare Baum, Barbara Mallory, and Laurie Carlson to provide food and other forms of assistance. On Thursday also was the choice between hiking in the mountains or playing volleyball.

On Friday morning everyone got up at 4:30 a.m. to come into Washington for breakfast with the National Staff. Packing into the North-South room in the Upshur house, all of us sang songs and got to know each other as the team leaders introduced themselves and told of their reactions to the workshop.



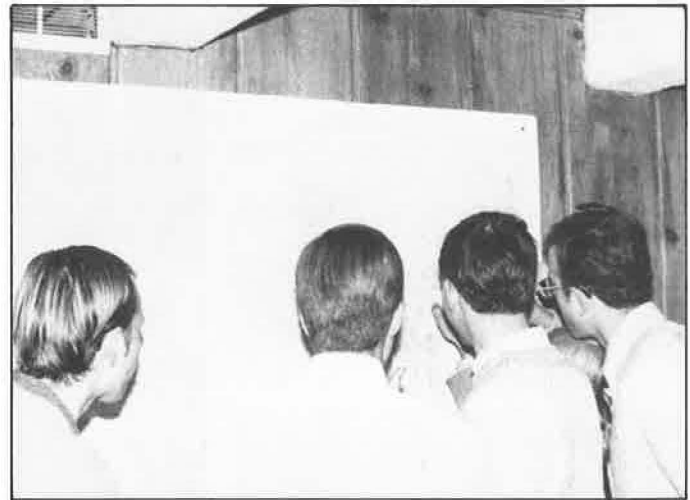
Bob Rich, Bob MacWilliams, and MFT Coordinator Kevin Kelley examining a granarium.

Marilyn Fought and Harry Phillips drain the coffee pot.



Steve Kemperman discussing the Principle with lecturer Dan Holdgreiwe.

Examining territory.



After a big breakfast the MFT's toured the headquarters facilities. At the Publications Department Mr. Edwards showed them a variety of equipment—the computerized phototypesetter, the new press, the collater-stitcher, the cutting machine.

Then everyone came to the headquarters building on Connecticut Avenue. The building was completely filled such that tours through the building had to be done in shifts.

Then all team members gathered to hear of their future plans. As he gave them an inspiring talk, Mr. Salonen revealed the new structure: There are now nine smaller teams, affording greater flexibility. Each team has a leader, an assistant leader, and a mother. Separating the functions of assistant team leader and team mother gives more leadership opportunities to the men

and frees the team mother to concentrate on feminine functions—previously the team mother was also in the position of assistant team leader.

Olivia Romo, formerly assistant leader to Michael Chapman, was selected as the first Headquarters MFT Itinerary Worker. She will assist MFT coordinator Kevin Kelley, travelling between all the teams. Olivia, in the MFT for over a year, has been a top seller consistently.

The new teams were also assigned areas. Three teams—in Cleveland, Norfolk, and Pittsburgh, are renting houses; the others will continue to live in trailers.

Members were most happy to hear of another new plan—one-day workshops every two weeks in which they will study the Principle.

MFT'ers were very happy to learn of the new plans, especially expressing their

approval of smaller teams, the trinity of leaders for each team, and the proposed workshop program. Before leaving they were given inspirational talks by Mr. Salonen and John Hessel, coordinator for Father's MFT's.

Reorganizing the teams and all their belongings in a parking lot near the Upshur house took lots of time. It was, according to staff member Keith Cooperrider, "like taking apart a giant jigsaw puzzle and putting it back together again."

Finally, late in the evening, the teams were on their way to their new destinations.

- New teams are:
- MFT #1**
- Team Leader:** Michael Chapman
- Assistant:** Dave Coryell
- Mother:** Ann Zeigler



Cooks Clare Baum and Elaine Hanson with Tom Field, who helped coordinate the workshop.



Anne Zeigler and Team Leader Art Brown.

Mike Breslin, Jack Ryan, and Jim Woods looking over their granariums.

Frances Krefft questioning Dan Holdgreiwe.



Location: Norfolk, Virginia

MFT #2

Team Leader: Justin Fleischman

Assistant: Andre Smith

Mother: Susan Anderson

Location: Cleveland, Ohio

MFT #3

Team Leader: Art Brown

Assistant: Jim Woods

Mother: Janice Luther

Location: Lynchburg, Virginia

MFT #4

Team Leader: Dennis Jamison

Assistant: Esteban Galvan

Mother: Helen Soeneker

Location: Pittsburgh

MFT #5

Team Leader: Peter Spoto

Assistant: Paul Moriarty

Mother: Theresa Booker

Location: Greenville, South Carolina

MFT #6

Team Leader: Harry Phillips

Assistant: Randy Cromer

Mother: Kathleen Nelson

Location: Akron, Canton, Youngstown, Ohio

MFT #7

Team Leader: Jack Ryan

Assistant: Kurt Reynolds

Mother: Tara Baber

Location: Wheeling, West Virginia

MFT #8

Team Leader: Bob MacWilliams

Assistant: Mike Putano

Mother: Lin Krout

Location: Asheville, North Carolina

MFT #9

Team Leader: Steve Kemperman

Assistant: Jack LaValley



Mother: Eileen Bader

Location: Greensboro, North Carolina

Two MFT's were started in the summer of 1972 in order to furnish the down-payment of Belvedere—they have continued and expanded since then. After Belvedere was purchased, the MFT started to live in trailers to gain independence from local centers. John Hessel, an original MFT team captain, was MFT coordinator for many months until, as a result of the Spring, 1974 selling contest, he became director of those participating, creating another MFT force which contributes directly to Father's projects. Meanwhile, the original MFT's, now under the leadership of former team captain Kevin Kelley, have expanded to become the Headquarters MFT's, helping in large measure to bear the expenses of our many national operations and projects.

"Operation Catch-up" Quickly Processes Father's Speeches

Since November 27th, the Publications Department has been working at full steam to transcribe, print, and send to the field all of Father's recent speeches in what has been named "Operation Catch-up."

At the end of November the department had a backlog of thirteen speeches to process; in a very short time it acquired twelve more, including Father's speech at the European Directors' Conference and his Sunday speech of December 1st, "Human Life."

Mr. George Edwards, Director of Publications, has coordinated a complex procedure to bring about the finished product, involving transcribing, editing, typesetting, proofreading, layout, printing, collating, stapling and mailing.

Transcriptions of each speech may run from twenty to ninety pages requiring anywhere from four hours to several days

to complete. Craig Gaarder, new staff member, has been doing most of the transcribing, many times staying up all night.

"A lot of people pitched in to edit the talks," says Mr. Edwards. He mentioned Joy Schmidt, who temporarily suspended writing *Way of the World*, Mrs. Salonen, Mrs. Edwards, Mr. Jones, and several other staff members. The editing, which includes spelling and grammatical corrections, takes from several hours to a day for each speech.

Typesetting, according to Mr. Edwards, is the most time-consuming aspect of the process. The typesetting machine punches holes into a computer tape—the tape is run through an editing terminal, where it is proofread. Then the tape is run through the typesetting machine, nicknamed Margaret, which photographically reproduces the finished copy. It is proof-

read again, corrected, and rerun, if necessary. Much of the original typesetting is done by members of the HSA staff who offered their time, and then run through the editing terminal and phototypesetter by Ann Bowser. Then the pages are proofread, laid out and approved by Mr. Edwards. From there it goes into the production processes of camera work, stripping the negatives, making the plates for the press, and printing. Then many different people pitch in to help in bindery work, involving collating, stapling, and trimming the finished product. Then the completed "Master Speaks" are mailed to 325 different locations, including overseas.

"Operation Catch-up" has involved all members of the HSA and publications staff, including also the members of the newly formed Home Members' Association.

New York Continues UN Activities

New York members have initiated a variety of activities at the UN on the foundation of the 7-day fast for the human rights of Japanese wives in North Korea.

On November 19 the American Committee for the Human Rights of Japanese Wives of North Korean Repa-

triates held a dinner in New York, attended by Mr. Salonen as President of the Freedom Leadership Foundation. Present at the dinner were a number of UN ambassadors—or their representatives—who had signed the Committee's petition.

As the question of maintaining UN troops in the Korean DMZ neared debate in the General Assembly, New York Freedom Leadership Foundation had widely distributed several flyers about the realities of life in North Korea. Most recent was one carrying photos of alleged tunnels built from North Korea into the South and a *New York Times* article of November 16 describing the tunnels and some recent border clashes. "North Korea Ready to Invade as Soon as UN Withdraws" proclaims the flyer, which concludes: "As the United Nations deliberates this crucial question of the withdrawal of UN forces from South Korea, each member state must realize the true brutal, tyrannical and oppressive nature of the North Korean regime, that it requests withdrawal of UN forces to remove the only real deterrent to their invasion and takeover of the South." According to Mark Barry, the flyer was to appear as a full-page ad in the December 3rd edition of the *Delegate's World Bulletin*, a newspaper widely read in the UN.

FLF Secretary General Tours Israel

From November 18 to 27, Dan Felferman, Secretary General of the Freedom Leadership Foundation, toured Israel as a part of a delegation from the U.S. Youth Council, official representative body of U.S. youth organizations. The trip, organized with the intention of increasing international give-and-take between youth organizations, provided an opportunity for a closer look at this area of political and religious significance.

While in Israel, Dan travelled to Tel Aviv, Haifa, Jerusalem, and several small towns and *Kibbutzim*, meeting young political and labor leaders. He was able to see Jaffa, Nazareth, Galilee, Cana, Gethsemane (where Holy Ground is) Mount Carmel, and the Wailing Wall—the Western wall of the temple in Jerusalem where Orthodox Jews now pray for the Messiah to come to Israel.

Dan found the political situation "not very hopeful." Since the UN recognition of Yassir Arafat as official spokesman of the Palestinian Arabs, he says, the Arabs

on the West bank and in Jordan are united—Arafat's ideology is not important to them; his promise to get their land back is. War, says Dan, may come in another six months, when the question of UN troop withdrawal will come up again. "Israelis have only three alternatives," he says. "They can deal with Arafat, bide their time while losing international standing, or go to war." The war, he says, will probably come as a result of Syria pushing Israel into a pre-emptive strike.

"Israel was founded by dedicated, well-educated people with a definite ideology practicing a community life based on Zionism, not on God," says Dan. This has produced a paradox that has a lesson for us, he says. There is a strong cultural barrier between Eastern and Western Jews as well as an identity problem, since being a Jew in Israel is not usually defined in religious terms. "We have to establish a strong, God-centered tradition," he has concluded, "that can be passed on from generation to generation."

Friendly contact with many UN ambassadors is being maintained by about thirty members—coming from, among other countries, Liberia, Guyana, Panama, and the Philippines—under the direction of Kyoshii Nishi. The ambassadors have been responding very well, even visiting Belvedere on some weekends.

Early History

The Church's Birth in Pusan

Part IV of Unification Church History from the August 28th speech of Mr. Kwang Yol Yoo

They left Seoul on January 3rd, 1951. There were many episodes on the way to Pusan. When they reached a place where there were apples, they were given lots of apples to eat, as much as they wanted. And when they came to a rice-producing place, they were given rice cakes. Many things like that happened during their journey.

And on the way Mr. Park's leg was healed and the cast was broken. They came to Kyung Ju City, which was the capital of the Silla Dynasty. By that time Mr. Park's leg was all healed, he said that he would like to be left in Kyung Ju so that they wouldn't have to go all together and meet hardship. He wanted to remain there and meet them later. So Father and Mr. Kim went on to Ulsan, which wasn't very far from Kyung Ju, and they boarded a train there. But the train wasn't for the passengers; it was a cargo train without a roof. They couldn't even get on board. They hung on in front where the engine was running and the coal was burning.

On January 27th, 1951, they arrived in Choyang Young Station, Pusan. Then a few days later Father met one friend on the streets. When he met his friend, he looked very miserable. He had white clothes in Pyongyang where he became a refugee, but by the time he reached Pusan his clothes were almost black with grease and soil. The friend was very happy to see him, but he was very surprised to see him so dirty. He said, "What happened to you and when did you arrive?" And Father said, "I arrived a few days ago."

When the friend asked him to go with him to his house, then Father said, "You probably only have one room. How can I go with you and stay there?" The friend said, "Well, things like that do not matter at this time. The war is going on." The friend was an architect, Mr. Aum. He was a friend in Japan when Father was associated with the underground independence movement.

When Mr. Aum first knew Father in Japan they were very intimate friends. In the Korean language there are several levels. Friends have their own language, and then there is another way to speak to parents or teachers or children. And they

were very close and intimate friends. But after Mr. Aum met Father in Pusan he started to receive messages from heaven. Then he would speak to him as a teacher or parent. In the mornings he would kneel down and really bow to him. He treated him as his teacher from that time on.

During his stay in Pusan there were many difficulties. One was his labor in the docks where the boats come in.

In cold winter nights he worked in the dark, and then during the day when the sun was shining and warm he would go on the top of the hill and he would pray or meditate or plan his future.

raisin boxes. He got those from the U.S. military base and used them as the roof. The floor was sand with mats on it. When it rained hard the rain streamed under the floor.

In 1952 the first woman member arrived. She was an evangelist in an existing church and she also was a student in the seminary. She had tents around there, and during the daytime she went around to witness. She heard that there were two men living in a hut and she came to witness to them. There was another older woman family member at that time who came from Pyongyang. And Father went out of



Inside of Pusan refugee center immediately following the Korean War.

Around that time Father first organized the Divine Principle theme. He wrote very fast with a pencil in his notebook. One person beside him would sharpen his pencil, and he couldn't follow his writing speed. By the time Father's pencil got thick, this next person could not sharpen another pencil, he wrote so very fast. That was the beginning of the Divine Principle book; also at that time Father began to teach the Principle.

In Pyongyang, he did not officially lecture the Divine Principle, but he only read Bible verses, which he interpreted in the principled way.

During the summer of 1951 he began to build a very small house under a hill. The material used was rocks and earth, some pieces of wood that were on the street, and cardboard that came out of

the house to the hill where he commanded this women to talk to the evangelist who came to witness.

Then Father came down after a while. He thought that this woman evangelist might have become very familiar with the situation. Then he came down and greeted her. Father asked her to speak, and then Father asked her to pray, so she prayed. And Father asked her to come back, and then she went. And the next day the woman evangelist came again and witnessed to them. Father listened quietly. And after he listened, he said, "I am also Christian." Then the woman asked him to pray. When Father prayed, this woman was so surprised by the prayer—the content was so deep and high. She knew that this man wasn't an ordinary man. Then she asked him to speak.

The Church's Birth in Pusan

What Father spoke was new to her. Every word was new and surprising. And when Father asked questions, she could not answer. But she was deeply involved in the Christian church and she valued the Christian tradition so much that she did not accept Father's words right away. It was like she believed half and she rejected half.

One time Father told her to pray to ask God who is higher, Father or Jesus. She was very skeptical, thinking how there can be such a thing. While she was working in this darkward mind, sometimes she was stuck on the ground. She could not move forward or backward or anywhere. She prayed very well, but when she had doubt in her mind, then she could not pray. Her words wouldn't come out. Then Father knew that she had many doubts.

When they were discussing the Bible, Father would ask her to look up a certain chapter. So when this women evangelist opened her Bible, the first open page was the exact place Father asked her to look up. Then Father would ask her to look up John, Chapter so-and-so, and she would go around that chapter and open up, and the open page would be the very page that Father asked her to look up. When Father asked her to look up Revelation, it happened again. He repeated this command about ten times. By that time she really felt this was not an ordinary teacher; she was afraid of him, and she followed.

This woman was the first member Father gained after he came to the south. Her name is Mrs. Hyun-sil Kang.

I told you there was one elderly woman who came from Pyongyang. Sometimes this lady would cause some trouble for Father, making Father un-

happy. So one day Father told her, "If you repeat that act again then you will not speak." One day when she was very troublesome to Father, suddenly she could not speak. After a while, when her heart was repentful, then she started to speak again. And she still lives in the Korean church.

So if Father wants to perform miracles, he could do it. In the time of Jesus, Jesus did not intend to perform miracles from the beginning. Jesus performed miracles because people were so faithless, not believing in him. He showed them miracles and told them, "Even though you see these miracles, you don't believe me as the son of God?" There was no one who remained as Jesus' disciple who had been

to receive persecution because the principle of the Unification Church was different from other Christian churches, and the people who lived together in the church were very close, more than brothers and sisters in a real family. So people thought it was abnormal.

In 1953 Father came to Seoul. He planned from the spring of 1954, and in May 1954 he officially established the Holy Spirit Association for the Unification of World Christianity. At that time there were five members including Father. The only person besides Father who is surviving is Mr. David S.C. Kim. Some people died and some people fell away. There were other members but they were in Pusan or Taegu so they didn't participate in

"He wrote very fast with a pencil in his notebook. One person beside him would sharpen his pencil, and he couldn't follow his writing speed."

cured or healed by Jesus' miracles.

So gathering from all these experiences, we know that man grows with the Principle.

The next year, in 1953, Minister Lee came in, the first male member in the south. Before he came into Principle, Minister Lee was a special man. Many people around him were thinking that he might be Jesus. He himself even thought that he might be Jesus, and he received many messages from God, too. After they became members, they went to the field to witness. These two members, Mrs. Kang and Minister Lee, are ancestors of witnessing.

Sometimes this woman evangelist received messages from God very intensely. Sometimes she received like a shower. One time she went out to pioneer a witnessing field where she met a very religious old man—he was dressed in Korean traditional dress. When he saw this woman evangelist dressed in western dress with short hair, he scorned her, saying, "What kind of dress are you wearing? And your hair is short." And he touched her.

Then suddenly he fell and couldn't do anything. So the disciples of this old man, who was also a religious leader there, complained to her and chased her out. Then about three days later he died.

At that time there was a church in Taegu, north of Pusan, and the news was around everywhere. Our churches started

forming the association.

Since the association was established, Mr. Eu started his lecturing. Then many members came in. The famous—noted social people—came in, too. Many people came to listen to the Divine Principle, but actually nobody became a member. Father told Mr. Eu that maybe until the fall of that year nobody would come in, but he shouldn't stop lecturing. So he lectured every day. During the spring and summer nobody came in. And lectures went on every day.

In October 1954 one female professor from Ewha Women's University came in, and then the university's door was open. Since then many students and professors from Ewha University and other male university students came in. And nearby Ewha University there is Yonsei University. It's a men's university, a big one. There were three students. Among the three who came into the church, one fell away and one died, and the other one, the one who remained is Mr. Won-jin Hwang. He is principal and secretary general of the association in Korea and he witnessed to me.

Around that time many people came in. The person who came in about one week earlier is Mrs. Won Pok Choi. And the person who came about one week later was Miss Kim. Many important association officials came in at that time.

(To be continued)

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