



# New Hope News

Vol. 2, No. 2

February 8, 1975



## Special Report: Korea

*Also*

International Team Leaves

Los Angeles Launches Campaign

New Barrytown Programs Begin

# International Events

## Korea

Father was the guest of honor at a testimonial dinner in Seoul on January 16. Held at the Chousen hotel, the banquet, with 600 prominent guests, is the largest such event to be held in Seoul. Attending was the Speaker of the Lower House of Korea.

Chong Chun gymnasium will be the site of the February 8th blessing of 1600 couples from 24 nations. Travelling to Korea on February 1st with Mr. and Mrs. Salonen will be over 140 candidates. More details will be in a later issue.

The following candidates will be leaving the U.S. for Korea.

### MEN - U.S.

Michael Allen  
Charles Anceney  
Raymond Bacon  
Michael Beard  
Joachim Becker  
William Bergman  
Randall Berndt  
John Brady  
Galen Brooks  
Gary Brown  
Thomas Burkholder  
Theodore Casten  
William Connery  
Keith Cooperrider  
Richard Copeland  
Perry Cordill  
James Cowin  
James Davin  
Stephen Deddens  
John Doroski  
Mark Erickson  
Dan Fefferman  
Justin Fleischman  
Gary Fleisher  
David Flores  
Louis Fournier  
Marshall Frothingham  
James Gavin  
Lorenzo Gaztanaga  
George Glass  
Walter Gottesman  
Harmon Grahn  
Regis Hanna  
John Harries  
Jack Hart  
Roger Hellman  
Michael Herbers

David Hess  
Richard Hunter  
Evans Johnson  
Michael Kiely  
Michael Leone  
James McCann  
Kenneth McDonald  
Hal McKenzie  
Peter Mullen  
Gregory Novalis  
Kenji (Daikan) Ohnuki  
Christopher Olson  
Samuel Pell  
Paul Perry  
Stefan Pfaender  
Peter Pierron  
Walter Piorkowski  
John Pople  
Michael Richardson  
Gilbert Roschuni  
Michael Roth  
Joseph Sheftick  
John Sonneborn  
David Stadelhofer  
Daniel Stein  
Joseph Stein  
Ernest Stewart  
Glenn Strait  
Jeffrey Tallakson  
Larry Trenbeath  
Joe Tully  
Richard Van Loon  
Russell Walters  
Tom Ward  
Michael Warder  
Kenneth Weber  
Robert Wilson  
Paul Yasutake

### Canada

Alan Wilding

### Britain

Kevin Brabazon  
Terence Brabazon  
Robin Kuhl

### Dutch

Dirk Ten Wolde

### WOMEN - U.S.

Carmela Acohido  
Carolynn (Buff) Baker  
Wendy Baker  
Clare Baum  
Rosemary Banyas  
Louise Berry  
Kristine Bick  
Jean Blatt  
Ann Bowser  
Catherine Bruno  
Nancy Callahan  
Lynda Champion  
Helen Chin  
Judith Culbertson  
Roberta Deovlet  
Carroll Ann Dobrotka  
Lynne Doerfler  
Elizabeth Drapcho  
Marlene Dudik  
Cynthia Efaw  
Susan Finnegan  
Katherine French  
Diane Frink  
Maria Gill  
Kathy Goldman  
Alice Hamaker  
Jeannine Hancock  
Patricia Hannan  
Katherine Harting  
Kathaleen Heney  
Mary Ellen Holmes  
Beverly Howe  
Bonnie Hylton  
Helen Ireland  
Susan Jacobson  
Nancy Kerkove  
Patricia Kieffer  
Therese Klein  
Dorothea (Jayne) Knudsen  
Helen Koepke  
Mary Kuruc  
Eugenia Larkin  
Beverly Lee  
Linda Marchant  
Lisa Martinez  
Maureen (Sachi) Masada  
Barbara Mikesell  
Gloria Mota  
Maureen Murphy  
Mary O'Brien  
Franette Palmer  
Maria Pascher  
Margaret Pease  
Geraldine Porcella  
Bernice Rechlis

Sara Reinhardt  
Sara Sack  
Joy Schmidt  
Stephanie Schutz  
Nanette Semha  
Sandra Singleton  
Merlinda Skow  
Barbara Snell  
Pamela Stockwell  
Diana Swank  
Darcy Turner  
Alice Van Dyke  
Felice Walton  
Margaret (Peggy) Warden  
Barbara Whitehair  
Phyllis Yamato  
Nina Zedicoff

### Holland

Lisette Klever

### France

Therese Lebreton

### Canada

Katharine Bell  
Marvi Ranniste  
Grace Ross

# Special Report: Korea

*On Friday, January 10, Mr. Salonen gave the headquarters staff a report on his trip with Father to Japan and Korea, highlighting our industrial progress, Father's words, and the outlook for the next seven years. Following are excerpts from his talk.*

*The party arrived in Japan on Christmas Day. They were welcomed by the Japanese leaders after successfully checking many packages through customs. Mr. Salonen presented gifts to the Japanese family through Mr. Oyamada, and had an opportunity to speak on our life in America to a local church. One highlight of the trip was Father's speech to the Tokyo members.*

The Japanese family was very good to us. Father used the opportunity to decide many things. He had meetings all day long from early morning until late at night. Mother said that when he comes to Japan, he just walks into the church and sits down in one spot and doesn't get up again until it's time to go to the airport. That's almost literally true. It was a very meaningful time for the Japanese leadership because Father spent a great deal of time with them.

The first day that we were there, Father called all the members from Tokyo into the theater where the Little Angels were performing; we didn't have a hall big enough to hold them. We went two hours early; he gave a speech to them in that period of time and we were all introduced. Then we had a Little Angels performance for our members only and a small celebration. In Father's speech, I could see a new dimension to Father's work here in America because what he reported was what he'd accomplished in America and its significance. So even without being translated everything he was saying, I realized that I was already part of that report. And yet it was so important that it didn't just happen for America but that it was a victory that had significance around the world.

Then he gave a speech similar to what he gave to the directors in Los Angeles, saying that he's pushed us so hard to go the way of indemnity. Why? Because he wants to be a great man or to make the Unification Church a great church? It's not that at all. This is the only way for our salvation. Everything that we did, while it may have had impact for him and for the church, was for us. We were in the Unification Church for ourselves, and



Inside the titanium factory (below) and the marble vase factory (right).



the indemnity that we paid was for ourselves. If we could realize that, then we'd be only anxious to be pushed harder to shorten the time.

*Then the party went to Korea, where they were given a tumultuous welcome. Mr. Salonen and Rev. Porter were privileged to stay in Ye-jinim's room at the main church, now part of a larger complex used for Father and his family. Nearby a headquarters will be built.*

We drove immediately to the headquarters at Chung Pa Dong, that same building where all the early persecution was endured. In Korea we saw many things and many wonderful places. In an outer way, some of them were much more wonderful than that original church. But I could always tell that the center of things was right there. That's where Father lives; that's where they all gravitate. Every one of them has history in that place; they met God in that place, they found their hearts in that place. Even as I walked in and knelt down to pray, I felt like there were enormous spiritual forces all around me.

*Early the next morning Father aroused Mr. Salonen and Rev. Porter, tak-*

*ing them to Incheon, site of our titanium factory, still under construction. They toured the site, observing that construction in Korea is a long, difficult process.*

We built up to the point that by the time we left, I could hardly believe the things that I'd seen. Everybody knows that we have a titanium factory. But because I'd been to Korea in 1970 and 1971 I had one idea of how big these operations could be. This enormous five-story building is being built by our own construction company. It will have a 1,000-ton-per-month capability for refining titanium ore. It's far more sophisticated than I'd ever realized.

Father wants to expand and build the factory as soon as possible. We have a monopoly on the refining of titanium in Korea and actually a large corner on the world market because we can do it in a very sophisticated way. The quality of our refining is unusually high; therefore, it's very much sought after. In every family enterprise the emphasis on quality quickly builds a reputation. Also, they never broke a contract. Whenever they had to deliver, they always did. Father has great expectations in the future earning power of that

factory.

*On the next day they travelled to the marble vase factory, observing the countryside on the way.*

The Korean countryside was very inspiring because I saw how much construction work is going on. Korea was building everywhere, not just in our movement. One reason for the focus of so much Communist attack is that they're (the south) becoming stronger and stronger year by year. Before too long they will be the same kind of miracle that Japan was, so strong, so powerful, that they can defend themselves.

About 100 people work at the marble vase factory. I had thought that we had many quarries and somehow at the bottom of a quarry a man would sit with a chisel and make a marble vase...but it wasn't like that. There is an enormous room full of lathes that carve out a chunk of marble. It takes the whole day just to polish one vase. They have a tremendous sense of pride in what they do. The factory produces about fifty vases a day. In addition to the classic shapes they make lamps and lights, including a large hollowed-out ball containing a



(Left) God's Day Eve, 1974. Mr. Salonen (below) reporting to headquarters staff.



light.

Next, Mr. Salonen went to the main factory.

Once making only air rifles and pipes, it makes many items out of metal as well as the machines we use in all our other factories. In the middle of what was a few years ago an open field is our ginseng tea factory.

This is the real heart of our economy in Korea. One reason is that whenever we need money, Father makes an instruction to the Japanese family as to how many boxes of Ginseng they have to sell. The whole first floor is laboratories. Everyone is wearing white coats and smocks; there are big flasks and condensation coils. The whole experimentation is very sophisticated. The rest of the factory is devoted to the packaging of tea. On one floor it's all processed and ground up. It goes down a chute to the room below where it is bottled. We make everything ourselves except the glass jars...it's the most totally self-contained place. Our tea has definitely been announced by the government as the best ginseng tea.

On the day before God's Day Father

spoke to a gigantic crowd gathered at the factory. Admission was by ticket only; many more hundreds of workers hung through the windows to hear him. Mr. Salonen summed up his talk.

For many years we worked to make up for what other people failed to do. From now we begin our own mission into opening up the perfection stage. Now is the time when the Unification Church will act and will stand for the values of the restoration of man's heart and character. All the struggles of the past which were necessary nevertheless were so painful that in a way they should not have been necessary. Therefore we were constantly redoing what others had failed in doing.

When he talked about all that had had to be done, he talked again about how he had had to push them to incredible sacrifice, even though they couldn't understand it. Sometimes he almost couldn't understand it himself. He could sometimes only feel what had to be done. And they just had to believe in him because Heavenly Father was leading him, and he had to sometimes follow blindly like the same way he had to ask them to follow him

and when they could do that, and he could do that, we could follow along the course to a victorious conclusion.

At many points the things he said moved them so deeply. I realize how much we lose not only in translation but also in interrupting his train of thought. "You think I've made it difficult for you," he said to them: "but I've been persecuted all my life because of you. I know how to live the way of perfection, and I could do that, but because you couldn't do the things I asked, people would criticize and attack us. What is the main reason Christians have attacked us? Because you told them I was the Messiah. I never said that, you said it. I never told you to say it. So every time you failed, I had to do more." As he talked, they would cry.

But he wasn't scolding them. He was trying to make them appreciate the value of the moment we've come to. "I've had to give up everything," he said. "You may think that I like to travel around the world. But don't you think I have the same desires you do—to live in one place and to have one home?" He emphasized how much he had to struggle in America, how he had to

undergo different kinds of persecution, how it had been difficult even to come into the country, and how even now the immigration people were trying to make our members leave. But all because he loved America.

He talked about the meaning of opening up the perfection stage and about the international team coming. Korea is much smaller than Japan; it will just turn the place upside down. Col. Pak said at the beginning of the tour that the center of all preparation is Korea, meaning that going to Japan is almost like preparation to go to Korea.

This is very exciting to our Korean members because the vast majority of them are simple people. All they know is that they've been working so hard for so long and now all of a sudden after years of struggle everything's getting better and now 400 members are going to come from other nations and witness on their streets.

Then Father made one concluding announcement to them. Always in the past when he came to speak to them, he said: "If you just stay with me three more years, if you just do this one more thing, we'll have such a victory." Actually they were expecting to hear that again. But he said one thing that they've never heard him say before: "We did so many things, we struggled so long, we endured the long cosmic winter. Korea has suffered and struggled so much, but on the foundation of the victory in America and my victory in the last seven years, that time has ended. Spring has come to Korea. Spring has come now." They cheered and they cried. It came out of years of longing just to hear him say that one word.

So now we open the perfection stage. He said he's going to work centering on America for the next three years to build up an international outreach, sending missionaries to all countries and launching several international teams.

Many members told me that they've never seen him in such a victorious mood. On the foundation of his victory he can be a true father.

It's a time of tremendous good spirits in Korea. I've never seen Father always in a happy mood every day for that many days in a row. These were great days. That, more than anything else, is what I will remember from the trip, because it was a time of such generosity and such victorious celebration among the members.

On the way back to Seoul, Mr. Salonen stopped at the lake at Chung Pyung, where Father plans to build houses representing each nation's culture as part of an international training center. Again he



God's Day 1975

*was amazed at the progress since 1970 as he saw that land was already cleared and some building had been done.*

*Upon returning to Seoul they found preparations for God's Day in full swing. At midnight Father gave a speech summarizing the past seven years; at 3:00 a.m. there was a special service for his immediate family. At 7:00 a.m. he and Mother presided at the pledge service attended by blessed couples representing all of the world. The ceremony was not in itself new; but Father's remarks stressed a new beginning for the next seven years.*

"There could be no forgiveness" he said. That means that we must live according to the laws of perfection. The time must come when everything is exactly kept. In the next three years, if we could be completely unified with him, it would make a condition for God to take our enemies away; the big things that are now confronting us could just be washed away.

*On the following Sunday, Mr. Salonen was asked to give the sermon at the Seoul church. Later on that day he participated in a prayer meeting, presided over by a spiritually sensitive woman, having the specific purpose of freeing ancestors in the spirit world to work on earth. Then on the sixth, Father explained his plans for a blessing.*

We had anticipated that he would come to America in January to make the engagements and do the same in Europe, and then in April would be the wedding. And it had not been decided if the wedding could be in Korea; if that would be too difficult, he would go to America and Europe and have separate weddings there. All of a sudden he said: "Do you think all the candidates for the blessing could be

here by the fifteenth of January?" I said: "Sure." He said: "What about the money?" I said that in this case I thought it could be raised. So we set the date for the wedding at the 29th of January; but when they went to reserve the hall, they found that it wouldn't be available until the 8th of February.

*Mr. Salonen concluded:* However urgent we've felt, however dedicated we've felt, I don't think that many of us, for a sustained period of time really have been able to live with a perfection-stage feeling—that we'd rather die than fail. At this point our lives have only one purpose—to fulfill Father's goal. If we couldn't do that, it would be better not to be in the way; it would be better if somebody else could be here. I want to live that way in the coming seven years—that I would rather die than fail in any one of these goals. That has to be our standard in these next seven years.

The motto for this year is "The Realization of the Kingdom of Heaven." Now we have to make the Kingdom of Heaven—not symbolically, not spiritually, not in the future. The kind of children that we must be in order to receive from him are the ones who could never think about our own life but only know that if we couldn't fulfill his will, we'd rather die. I do feel that way...as the days go by, we all must feel that way. One individual cannot do this work, but one family must do this work. We can do things that other people couldn't dream of; therefore, we can't agree to operate at the standards that other people can accept because we have more resources, more power, and more potential.

## Global Mission Begins

# International Team Takes Off!



Tuesday, January 14, ended an era beginning two years ago with the arrival of 150 Europeans in New York. Leaving the Los Angeles airport bound for Tokyo, the Northwest Airlines jumbo jet had few seats left for passengers who were not one of the 340 members of the Unification Church's first global One World Crusade team.

Seeing off the team, the Korean Folk Ballet, the New Hope Singers and the technical staff were about one hundred members and friends from Los Angeles and the western region. Signs and banners added to the festive atmosphere; one large banner proclaimed: "God Loves You, America Loves You, the World Will Love You."

Los Angeles member Steve Deddens presided over the 12:30 p.m. departure ceremony consisting of remarks by Keith Cooperrider, representing President Salonen, Dr. Bergman, and Rev. Werner. The Korean Folk Ballet presented a bouquet to team leader Rev. Reiner Vincenz, who also addressed the crowd. After the concluding "monsei's" the team boarded the plane. The team members, wearing new navy blue parkas and camel coats, are taking about 360 pieces of luggage. Also to be transported was technical and office equipment, as well as costumes and props for the Korean Folk Ballet and the New Hope Singers.

When the team disembarks in Tokyo,

they will find thirty minibuses waiting for them, each with a capacity of 25 people. Left in Los Angeles airport parking lot after their departure were 36 vehicles. Keith Cooperrider, remaining after the team's departure, sold 18 vehicles and redistributed the rest.

After speaking to the team prior to their departure, Mr. Salonen remarked: "I realized how much we owe to the people who came from other nations. It is because of them that our own movement really developed our depth of love for our nation. To really know the value of this nation, we had to see it in the context of the whole world, which the world had to come to teach us."

## Home Members Association Broadens Participation

"We really felt a need to reach out to those in similar circumstances," says Genie Ennis, President of the newly formed Home Members Association. Genie, a dedicated member of the Unification Church also happens to live in a Washington D.C. suburb with her husband and children.

Officially organized this autumn, the Home Members Association in Washington, D.C. grew from the determination of members not living in a center to make substantial contributions to the movement and to develop a dedication to the True Parents of the same quality as that of center members. The association had its beginnings in an informal Divine Principle

Study Group attended by members with families then unsure of the goal of their commitment. "Hillie Edwards was really instrumental in bringing us together," said Nancy Fellenz of the study group. "During the five months we became very close-knit and decided that we wanted to create a formal association to offer an alternative to associate members and to those people who for any number of reasons, cannot live in a center."

According to Genie, Madison Square Garden was the catalyst turning the informal study group into a permanent organization. All members of the study group went to Madison Square Garden; upon see-

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Genie Ennis

# Los Angeles Organizes for Victory

Under the direction of Rev. Paul Werner, Los Angeles has turned into an organism devoted to finding, teaching, and training new members in order to reach their goal of 3,000 members by June. As of January 20, they had about 70 new members.

## WITNESSING

Every morning witnessers are on the street by 7:30 a.m., returning at 10:00 p.m. for dinner. The teams, consisting of about twelve people each, filter into five parts of the city, bringing people back to hear a one and a half hour overview of the Principle, followed by discussion. Key point of the lecture is that the Messiah is on earth as a physical man. About 150-200 people daily participate in this program.

According to witnessing coordinator Heiner Herwegh, downtown Los Angeles has been the most fruitful witnessing area. "We have met many good people," he reports. "It is almost like New York City: there are lots of blacks, Spanish-speaking people, and Orientals."

Los Angeles members are busily looking for new centers; already they have six centers. Introductory lectures are taught at all centers with the Huntington Avenue center and a large center in downtown Los Angeles on Olive Street, hosting the largest number of guests. Having 12 rooms, the Olive Street center can host over 100 people in its reception room.



*Exercising at the Los Angeles Workshop ranch.*

## WORKSHOPS

One hour away from Los Angeles, in the middle of the mountains of Malibu, California, is a 24 acre ranch where Wolfgang Waldner, assistant to Rev. Werner, runs 3, 7, and 21-day workshops simultaneously, usually with about 100 participants. Every day several vans leave from the Huntington Avenue center in Hollywood, taking workshop participants—who have at least heard the second lecture—to the ranch. The second lecture,

given at Huntington Avenue, provides prospective participants with a more substantial feeling for the Principle so that only serious students will go to the ranch. Rev. Werner has found that a ranch or camp environment is very good; he is currently investigating the purchase of a camp because the ranch's lease is expiring.

Once arriving, guests participate in a three-day workshop: they rise at 7:00 a.m., hear lectures and discussions until noon lunch, clean until 3:00 p.m., hear more lectures and study until dinner, and participate in group activities—skits, songs, testimonies—in the evening.

Witnessing and fundraising are incorporated into the 7 and 21-day programs: participants, says Wolfgang, "are anxious to go out and do something." As commitment increases during the 21-day program, participants are themselves integrated into the training center staff.

Wolfgang is quite optimistic about the program. "Every day people come to me to ask for guidance: 'What do I do now? How can I contribute more?' It's a really wonderful experience to be here." Wolfgang estimates that of the several hundred who come each week, 80 generally stay. Even among those who leave, few are negative. Indeed, some come back after having been away for several days.

Reverend Werner is determined to have 1,000 to 1,200 members within a month.

*Coordinator Wolfgang Waldner leading a discussion.*





## Ecumenical Leaders Show Interest in Church

Approximately 25 leaders of ecumenical work in eastern seaboard cities, many of them ordained ministers and former pastors of churches, gathered to discuss common problems and to share ideas at the annual conference of National Association of Ecumenical Staffs, northeast region, in Washington, D.C. from January 8th to January 10th. Rev. Don Leiter of the Delmarva Ecumenical Agency in Wilmington hosted the Conference. Rev. Lucius Walker and Rev. Arleon Kelly represented the National Council of Churches. Therese Klein, Public Relations Director for the Unification Church was invited to attend as an observer. Her reflections follow.

In an opening talk, Rev. Walker spoke of the sense of despondency prevailing at all levels in the Christian Churches today. He cited the moral crisis in government, inflation and unemployment along with other problems plaguing us as a nation and said that despite the great hope of the 60's, efforts to change have been undercut and much injustice continues. He asked whether the present "mess" we're in is a result of our economic system and suggested that America's values are not of the same priority as the values of Christianity.

Subsequent meetings looked at structures and strategies for change and for joint action on the many problems part of the unfinished work of the Church. Rev. Kelly of the NCC called attention to emerging ecumenical expressions such as the charismatic movement and the Unification Church, speaking on the need to become informed about them.

In a small group discussion, conferees spoke about the problems to which each was returning; in many instances they were problems of structure, programming, financing, etc. Called upon to describe the situation to which I would return, I pointed out that as a relatively young Church or movement, we had a different set of problems. Actually our problems involve establishing communication and cooperative relationships with established churches; in other words, the problems involved in interpreting "who we are and what we are doing."

This opened the discussion to some direct questions along the lines of, "Well, who are you and what are your young people doing?" Several indicated that they had had contact with our members at one time or another. I spoke of our work as establishing centers where people work

and pray together to develop or deepen a relationship with God and to strengthen their own moral character. I indicated that equally important was the sharing of the Church's basic teaching which we have found to be a valuable insight into the problems of our world and how God is working now. Others asked about the Church's support of President Nixon and about several specifics of the Church's teaching. One expressed appreciation for the opportunity to have the discussion and others nodded agreement.

Members of this Conference felt that the churches had little enthusiasm for celebrating America's bicentennial, presumably because of America's failure to live up to her ideals. However, a program directed toward recommitment to those ideals may be able to capture their interest and could be a joint project for local Unification Churches to propose.

The concept of ecumenism that emerged was not of dialogue over differing beliefs but rather of cooperative action on common problems despite differences in doctrine. This then seems to be something which we need to consider in planning our own programs and approaches. Almost every city has a Council of Churches or an Interfaith Conference with task forces on a variety of problems. For example, some among the Council's Task Forces in Washington, D.C. are those on Community Ministries, Ecumenical Action, Rehabilitation and Health, Social Justice,



Therese Klein

Education Mission of the Church and Family Life. Perhaps if we could find ways to participate in these kinds of groups we could establish a foundation of trust on which to base further communication about the Church and its teaching.

By the conclusion of the Conference I felt the respect and acceptance of this group and I look forward to further contact with the members.

## UN Observations

by Guido Lombardi

*Guido Lombardi, New York family member from Italy, is part of the UN public relations team of the Committee for the Human Rights of the Japanese Wives of North Korean Repatriates.*

The United States and the United Nations are not going on the same course anymore. Unless there is a radical reversal of direction in the next year or so, prestige and influence of "the" international organization will decline inexorably.

One of the main reasons—perhaps the most important one—is that the Third World nations—mostly from Africa and the Middle East—are systematically trying to convert the United Nations into a political platform for demagogic speeches and a diplomatic weapon for their own advan-

tage. U.S. Ambassador John Scali's speech just before the close of the 29th session of the General Assembly was a response to a series of actions which, in the opinion of American diplomats, were ultimately opposed to the United States. The more important ones were:

The expulsion of South Africa, a founding member, from this current session of the General Assembly. Under the UN charter, members can be suspended or expelled only upon the recommendation of the Security Council. The United States does not want to be a defender of South African internal policy, one delegate expressed during a meeting establishing an arms embargo upon that country. The United States, the delegate stated, already established an arms embargo long before

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# Barrytown Training: An Overview

by Tom McDevitt

At a recent staff meeting at Barrytown, Mr. Sudo proclaimed that we're now in the beginning of the third seven year course and our purpose is to swallow the world. "We must exceed the world. In order for Cain to obey Abel, Abel must exceed Cain. The Unification Church must exceed the outside world but until this time it has not been possible. From now on, we must exceed the world internally and externally. In order to do this, we need to be rapidly lifted up."

During the past three years, many accomplishments have been achieved publicly, but our membership has not grown so rapidly. The existing members of the American family must be re-educated to form foundations of strong members bound deeply in heart with the True Parents which can achieve Father's desire for America. Based on America, the third

seven-year course will be a victory. Father therefore has instituted a new educational system centering at Barrytown, New York. The program includes a three, seven, and twenty-one day workshop and a forty and hundred-day training session. This will soon include a seminary—Unification Theological Seminary—and a university. Father's desire is a new standard of education in each level of the workshops and training sessions. It will be difficult to establish Father's way of life and overcome the third seven-year course unless the same standard of life of faith exists in America and throughout the world.

Barrytown will be the starting point of this new pattern. Therefore all aspects of our training must be exalted to a heavenly standard—not based in the Korean, Japanese, or American culture but in the new heavenly culture.

A practical course which is now in effect begins in New York City, bringing contacts to lectures, which direct guests to

Barrytown. The first experience at Barrytown is the three-day workshop beginning on Friday and Monday nights. The three-day workshops have the most important missions of implanting in the guests a sense of hope that the Messiah is on earth. The external purpose is to convince guests to remain for the seven-day program. At present 60 to 70 guests are coming for the weekend and 15 to 25 for the weekday workshops.

The seven-day workshop begins with the internal purpose of realizing that not only is the Lord of the Second Advent on earth, but a whole new life is opened for a new brother or sister as they realize who Father is and begin to develop a relationship with him.

The 21-day program is considered to be the most difficult as newly-born brothers and sisters must recognize their fallen nature and their past life. Mr. Sudo says that they must enter into a muddy struggle with the past. "In relation to the 21-day program, the seven-day workshop is a vacation." Repentance and rebirth are stressed and the direction is to substantially purify and overcome personal problems. The spirit of the 21-day program is amazing—members topple \$200.00 to \$300.00 goals in their first time fundraising. They enter the 40-day training eager to grow and take on their new life. The 21-day program includes deep study and discussion on every chapter of the Divine Principle and also an introduction to Unification Thought and Victory Over Communism. Trainees are taught how to witness and how to fundraise and then are given a opportunity to actualize their training in the field.

The 40-day training is most essential as it has the purpose of establishing the heavenly tradition. On God's Day Mr. Sudo said in his sermon that the Kingdom of Heaven is truly at hand and we will see the construction of this kingdom in the third seven-year course: "We can no longer think of ourselves as Americans or Japanese but as a new race with True Parents. Therefore, every tradition must now come from our True Parents. Father's way of life must be our standard and an education must spread throughout the world." 160 brothers and sisters are now attending the first 40-day program.



Mr. Sudo delivering God's Day sermon at Barrytown.

(Continued on page 16)

# The Significance of Barrytown Training

by Neil A. Salonen

Fundamental to what we have to accomplish is the goal of 30,000 core members in the next three years. Everything else has to be interpreted in the light of that goal. If we fulfill that goal, then we can accomplish any of our other projects which we might postpone at this time. Even though we're committed to these goals, sometimes our commitment becomes blurred. We feel it, but we don't realize the significance. We strive for it, we attempt it, but that can never be the fulfillment of our responsibility. We have to pledge ourselves to these goals and realize that Father's only purpose in calling us is to fulfill the goal. If we don't, if we can't, or if we won't, then our life has no purpose, particularly our life in this church. If we can unite with it and fulfill it, then God can be victorious and the blessing can be distributed among all of our people. If we can't fulfill it, then we're in Satan's position, and it's better to withdraw.

We're not like any other church or any other group. We have a heavier responsibility, which only we can be expected to understand; we can't think that everyone would understand it. We have to be willing to accept a heavier burden than any other people have been willing to accept. If we can do that with complete faith, then God can work through us to accomplish any purpose. So our commitment has to be at the very cost of our lives.

I had been meaning to go to Barrytown since the conference in Los Angeles because I wanted to understand the training program really fully. Mr. Sudo is recognized as a great teacher in the Japanese movement. Therefore, Father has authorized him to establish a new tradition. In order to really catch the spirit of what he wanted to do, I wanted to understand it from the very beginning.

Our response to the training program is very important. Should the Unification Church stop for the month of January while we go immediately? Or should one-third of our members go? Or should one-third of our leaders go and then when they come back replace them with younger members? Or should all of our younger members go?

Father has given us the standard that

in 18 months he wants to retrain the entire American movement. From that time on, so many new members will be coming in—if we don't have a pattern and tradition firmly established, it will be very difficult at a later point. And our external work will require tremendous time and energy.

When I arrived in Barrytown, I talked with Mr. Sudo just quickly, and I had an opportunity to make a report to the 40-day trainees and the 100-day trainees. Many of them are state leaders who are going back for retraining at this time so that three months from now they will be so much stronger, so much more qualified. As our work expands, they will be more prepared to carry it out.

However many times we have to reorganize our training program, that's the only place where we can really hope to make a substantial difference in the perspective, the pattern, and the tradition of our movement. That has to be the place where we invest our energy and our focus.

Mr. Sudo made several observations. He's been here over a year and he's worked in a number of capacities. One simple thing that he showed me still constantly comes back to my mind. Up until now the training program has been repetitive cycles of lectures. People understand the Divine Principle very clearly—it has been repeated and repeated so that it's

burned in their minds.

Still, the 100-day training was supposed to be forty days of lectures, thirty days of fundraising, and thirty days of witnessing. In the third phase members are assigned to the New York church; in that one month, they're to bring three strong spiritual children. Father thought that if they can do that in New York, then they would be perfectly confident to go out into the field and bring one person per month because they would have already done more than that during the training program.

The problem is that we've needed people in the field more often or more quickly; plus somehow people have not been able to bring three spiritual children in one month. When our graduates from the training program go out and for some reason are not capable of providing the spiritual leadership that is necessary, Father's comment has always been the same: they haven't really fulfilled the meaning of the training program. Even though people have gained a great deal, the purpose in the end is the witnessing condition. They go out and witness to make the goal of three people and only bring one person; instead of proving to themselves that they can meet the goal, they prove to themselves that they can not. In the back of our minds, what happens?

*God's Day, Barrytown.*





This has been a fundamental weakness and a real problem. What is it that must be strengthened in our American family to make that connection and build that commitment?

In Korea, which of course is a very poor country, it has been a long time until they could have much external accomplishment. But they have rock-solid faith. Even in the beginning when they were under the most incredible persecution, their faith was solid, so their church had stability.

In Japan they have great faith, but maybe not so great as in the Korean family; their external accomplishments have been more. But they don't have the same root. The root is our faith, and the trunk is our knowledge of the Divine Principle; the leaves and fruits and berries are the external accomplishments. In the American family we have smaller faith, more emphasis on Divine Principle knowledge, and much in the way of external accomplishment.

Our training program at this point has emphasized strengthening our knowledge of the Divine Principle, leading into the area of external accomplishments. But that's like a tree with very flimsy roots. If the wind really blows, we are knocked down.

In the past, the schedule at Barrytown was rigid. I could tell you when they would be having lunch in a few months. It's different now; they do what seems right. A lecture could be 2 hours or 4 hours or 6 hours. It depends on the situation. When I talked to Mr. Sudo himself, I discovered the reason why. It's not because he wouldn't think that at some point strict training in the lectures of the Divine Principle wouldn't be good—in fact, that is what the Korean family does in many cases. But their faith is very solid and they have their roots.

But in America we must solve the problem of our faith, no matter how hard we study the Principle and no matter how much we accomplish externally. In the

whole emphasis to transfer the content from the Korean family to the Japanese family to the American family, the key point is to strengthen our faith. Unless we stand on the foundation of the right kind of faith, nothing else has any meaning. Many of our members have a very theoretical understanding of God, especially since we've been so busy working to accomplish external things. Even those people who came in with a mature or stimulating relationship with God sometimes cry: "I just haven't really felt God's presence in such a long time."

Therefore at the very beginning of the training program we have to start with the question of God—the reality of God and our relationship with God. Unless we can develop faith in God, we cannot complete the next step. There is no point in studying any more about the Principle unless we can have faith in God.

So Mr. Sudo emphasizes coming to understand God, not just the official and theoretical God, but *my* God, *my personal* God. He spoke for a long time about the meaning of prayer—that we have to have a deep experience of prayer. Since our prayers are not acceptable to God because of the Fall, we have to make some condition in order to be connected. He emphasized our repentance by really humbling ourselves inside. Then our tears of repentance are our first offering so that God can accept our prayer. And when our prayers can be accepted, our relationship is full and we can be sustained in merit in our relationship with God. But so many people haven't had experiences that deep, so he sent them out into the snow to pray for a few hours to really humble themselves before God and to repent.

I spoke to many of the trainees. The training program was at the center of all of the conversations. It was for them a complete rebirth experience—like nothing that they'd ever known before. Some of them had only been there three or four days, but even if they had to go back right then, they could do three times more than they had

before. More than that, these were not just external feelings of excitement. Several people came to me in tears, saying that they felt so badly for the people who may have left our movement before this time because they don't have a tool to come back in with.

I expected to be impressed and I was impressed. Every corner was being used. In every little area people were studying, praying, or singing. In every way I felt like God was really lifting up that building and making an experience of the Kingdom of Heaven. I felt God's joy that He could assemble so many people there at this time. Even though it is so difficult to spare our leaders from the front line for forty days, when they come back they will have the responsibility of carrying out life according to the Principle.

If we have faith in God and if we learn to reach God through our prayer, then we have to understand our fundamental block, sin, and how to eliminate it. Sometimes we emphasize these points lightly, but they are key points. We must really feel that we can be connected with the Messiah. We have to feel that Father came and suffered not just for all mankind but for us, and because of his suffering, we can be saved. Therefore he is our personal savior.

This represents a relationship which not many of our members feel they have. When they realize that all of the suffering and all of the struggle was focused on them, they weep. Just as we received our light in the beginning from God, we received it again from the True Parents. But you must feel so deeply that you actually have a spiritual experience with our True Parents on the same level as you have a spiritual experience with God. And Mr. Sudo emphasized faith in God and faith in our True Parents. Those are two key elements; the only way we can hope to change the world and eliminate our sin. We have no problem with external accomplishments. What will make the greatest difference is not deeper knowledge but deeper faith.

## Early History: Conclusion

# Prison, Trial, and Acquittal

They created rumors and sent them around the country. In my opinion, some people who had nothing better to do created rumors and they simply spread. Everything bad that could be imagined was attributed to the Unification Church. For instance, in our church there was no basement, but people said in our church men and women stood around naked in the basement. There was one little room in the first floor that was dark because some of our members were developing films, camera pictures. But in that room even two people could not stand, it was that small. At that time we made chromide pictures. It could be of scenery or a famous actress. We sold them on the street. That was the main revenue operation of the church.

Some rumors said that when you went to Unification Church they took off your clothes. One Christian church evangelist came. She had very strong character and a masculine manner. And she came to see whether all these rumors were true or not. She wore seven layers of clothes. She wore underwear with all kinds of pins so nobody could take it off, and then she wore a set of clothes on top of it, and she wore six more sets on top of that. She intended to run away when they started to take off her clothes. She thought somebody might grab her and she might lose one set of clothes. And she was afraid it might happen again while on the way out the gate, and so she wore so many layers of clothes. She was anticipating somebody would take off her clothes, but nobody did, and she became our member. But after several years she fell away.

In July Father was arrested and about that time two students from Yonsei University were dismissed, including Mr. Fong. But in the meantime there were many investigations by the police. The top police officials came to the church to investigate after they heard all these terrible rumors. When they first came, they were very suspicious and they came with very fearful faces, but after they talked with Father about an hour they went away with very happy faces. They acted like they were almost becoming members, and they told Father if there was anything they could do to help, please to contact them. It was Monday, July 4. On that day policemen came and they were talking with Father, and then they said to Father that there were further questions they would

like to ask and would he please go with them to the police station. So Father said, "Well, let's talk here," and the policemen said, "We brought the car. It's not very difficult. If you are doubtful, then you can come along with a few of your disciples."

So Father went to the police station with Mr. Eu, the late president of the Korean association, and Miss Kim. So while they were interrogating Father, it became 12:00 o'clock midnight. Then the policemen said, "We still have more questions to ask Mr. Moon. Why doesn't Mr. Moon stay here and you two go back home?" The two members argued with the policemen that they would like to stay there. Then the policemen said it wasn't necessary, that they would keep Mr. Moon there nicely and they could go back. After arguing for some time, they had to go back. Then the next morning when they saw the newspaper, there were big headlines that Mr. Moon of the Unification

Church was arrested. That was the topic of discussion in all society at that time.

The church became like a funeral home. The next day Mr. Won-pil Kim was arrested. And the next day Mr. Eu's own brother, and Mr. Eu's cousin—two Mr. Eu's—were arrested at the police station. One week later Mr. Eu himself was arrested. And so five top association officials were arrested.

Our young men from the time that Father went to police station stayed together and prayed. Then all other members started to pray. They started in the morning at 3:00 o'clock, then at 6:00 o'clock prayed again, 9:00 o'clock, and 12:00 o'clock. They continued praying every three hours. And they had worship service. Then one reporter came to the church on a weekday when there was no service and he took a picture of the pulpit. There was nobody in the room, and he said in the newspaper, "No one remained in the

## Permanent Residence Visas Granted



Mitsuko Yoshida and Kayo Inoue are two of the first four foreign church members to receive permanent residency visas for the U.S. According to Helen Koepeke, Immigration Specialist for the National Headquarters, this type of visa will enable them to come and go from the U.S. as they desire and relieve the problems of fundraising and renewal. Other recent recipients are Eric Holt, Mobile Unit Commander for Kentucky, and Mayume Fuji,

New York church member. Many other foreign members, mainly leaders, have applied for this type of visa.

The visas were applied for in June, requiring forms taking many hours to fill out. After processing the applications, the Immigration Service has interviews with each applicant, after which a decision is made. Helen attributed the breakthrough with the Immigration Service largely to our immigration lawyer, David Carliner.

church." At that time the picture selling wasn't doing very well. The church itself was having financial difficulties. Also they needed some money to help Father in jail, so they were having a very difficult time.

It might sound very ironic, but when we went to jail to see Father, sometimes we felt joy because it gave us the opportunity to meet with Father very intimately. At other times we might not have the chance to shake hands, but when we went to the prison he always warmly shook our hands. Sunday afternoon after the service we made up one week's visiting schedule among Family members. One person could go to the meeting room only one time a day. But three people could go at the same time. So sometimes we scheduled three people for each member in jail, three

members for Father and three for Mr. Eu and three members for the other Mr. Eu, so at the one time 15 of us could go. Sometimes there were not enough people to see all five members, so one member might not see anybody. But for Father there was no day that we didn't go.

When we went to see Father we always shook hands at first. Then the jail guard warned us not to shake hands. He said it's a regulation that a prisoner cannot shake hands with outside people because they fear that they might exchange some secret message while they are shaking hands. But when we went to see Father, we always took something to bribe the guard, many times like a pack of cigarettes. But Korean Christians don't smoke and sometimes they won't even touch tobacco. So it was our first time to do such a thing. When

we gave a pack of cigarettes, the guard at first refused. I did not know what to do with the refused cigarette box, but Father grabbed it and gave it to guard, almost threw it at him.

Then we felt relaxed, but we also felt that even in jail we had to rely on Father. Then while we were talking the guard listened to our conversation. Usually we'd tell Father that we were very sorry that we didn't do our responsibility. Father would say, "Well it's not so. Did Heavenly Father show you anything?" Then we'd tell him, "Yes, Father showed us such and such things." So usually the conversation went that way. The sentence itself was very simple and ordinary, but because the meaning was inside it, the guard did not know what we were talking about.

While the guard recorded the conver-

## More Than Just a Hobby...



Over 15,000 granariums were produced by the FLF center-turned factory in Washington, D.C. near Christmas time and after God's Day. The carefully planned arrangements planted in colored sand and set in rectangular lucite boxes, gave the Headquarters MFT's a big boost as they often provided last minute Christmas gifts.

The granarium factory, headed by Cindy Efav and staffed by National staff members and the Home Members Association, could turn out 500-800 granariums a day through its assembly line type system. On the first floor, arrangement-makers followed patterns set before them by Cindy—the materials were preassembled. Downstairs the containers were filled with

several layers of sand; completed arrangements were placed inside. Finally they had their lids put on, were boxed, and packed into a van waiting for a midnight run to the MFT. Costing about \$.80 to make and bringing in \$5.00 each, they have good potential as a profitable, though time-consuming, product.

sation, after a while he thought, "Well, it doesn't mean anything," and he would neglect writing it down. Finally he didn't pay attention anymore and just waited for the time to pass. And also he received a bribe, the cigarette pack, and he sometimes extended the time. Then when the guard noticed that there was no more conversation, he would say, "Well, now you'd better finish up your talk." Then as we were standing up, we would shake hands again. Then the guard would get angry because he already told us not to shake hands, but we'd already finished shaking hands.

Then after a meeting with Father, our members did not go back home. They came out of the jail and stayed outside. They stayed outside to see Father and other members going into the cell block. When the time came for meeting, they would all come together, and then one by one they would go in to see Father. The first one who finished meeting waited for the other ones to finish, and then they would go all together inside.

The guards there would ask them to leave immediately, and the Family would stroll away somewhere and then come back. Then another guard would come and then push them away. They would go to another side and stay there a while, and then come back. So they were like leaves in the wind; they would swing back and forth on the outside of the prison. Then their mission was finished.

Because Father's arrest was publicized so widely, prisoners in the prison regarded Father as a very bad and fearful man. They were afraid of him. The prisoners there heard news faster than people on the outside. So one prisoner would tell another that today the Unification Church leader came in. Then the other one talking to the one who told him would point out Mr. Moon in prison. Then they acted like they saw a really bad criminal. But after that, the man they saw was so soft and warm and gentle. And then the guards and the prisoners thought that Mr. Moon, the Unification Church leader, was not very intelligent or well-educated. They thought he was a dumb, very soft-hearted man.

Then they saw the visitors. They saw very proper-looking gentlemen and well-dressed ladies who had very comfortable positions in society, and when they came they would be very humble and bow to him and call him "teacher," and then the prisoners changed their minds. When they saw all these well-to-do people coming to him and admiring him, then they thought this Mr. Moon must be better than they. They started to feel that Mr. Moon was a very admired and respected person.

When I went to see Father, one guard told me Mr. Moon and Mr. Eu, were the number one people in our country.

For Father we always sent in food from outside, but for the other four members we could not do that because we didn't have enough money. Mr. Eu, a lay person, was also in prison. He was six years older than Father, and also his leg was crippled. Father felt very sympathetic with Mr. Eu, so the food he was receiving was sent to Mr. Eu through the guard secretly. Sometimes the food was delivered through the prisoners who had been there a long time; they were sometimes cleaning the prison and sometimes outside.

In the prison you could not deliver things or food freely; furthermore you could not ask the guard to do the job. But somehow before long the guards and other prisoners liked Father and respected him, and the things that he asked them to do they felt honored to do. So the man next to Mr. Eu said to Mr. Eu, "How come you two men love each other so much?" meaning that only a man and a woman can love each other that much.

And from time to time he appeared in the court for the trial. Then all the members went to court because there everybody could see Father's face, so they filled the courtroom. When Father came to court he was led to another waiting room, and when time came to start the session he appeared in the courtroom. Then we would line up in two rows so Father could pass among us, and when he came through, everybody could bow to him. Some shoe-shine boys said that maybe some country's king had been arrested.

The secretary recording the court session said that if Mr. Moon becoming a prisoner earned that much respect and admiration, then he would like to be a prisoner, too.

There were two lawyers. One of them had a very warm heart, but was not very able, and he could not speak very well. But he was good delivering food to Father and doing those little favors, so we used him that way very well. And there was another one, who was very able and intelligent. But this lawyer, when he was asked to convey the lunch tray, would tell our members, "Well, Mr. Moon will not die skipping one lunch, so please don't do such a thing," and he wouldn't do any favor like that. But he spoke very well. He defended Father very well.

In the court usually the other lawyers or the prosecutor would refer to Father and Mr. Eu as defendants, but this lawyer always spoke of them as "Mr. Moon" and "Mr. Eu." So when he spoke, the atmosphere was very good, and people felt that

they were very respected people. Literally, he referred to them as "Teacher Moon" and "Teacher Eu."

So at the end of the defense, all the charges were dropped except those of not going to the army. But at that time Father and Mr. Eu and the other members were all passed as exempt from military duties. Because they could not keep any charges against Father, they were holding onto that charge.

This lawyer defended them very well legally, calling them Teacher Moon and Teacher Eu. The lawyer said one time, "Mr. Moon is too righteous. Many people prefer western culture, western products, don't you know that?" The lawyer said, "If you were wise, you would bring one western man and tell people that this Principle came from him. Then there would have been no trouble." The lawyer said, "You could pick one good-looking western man, put a tie on, and you could tell people that this Principle came from him." But he said, "You are stubbornly insisting that the Principle came from yourself, and people don't like their own product, they just naturally oppose."

There was Elder Sun, our member, and he suggested that when the judge announced that Father was innocent, our members should all hold hands together and then shout together with all their strength. So at last the judge announced, beginning from Mr. Won-pil Kim and Mr. Eu, and at the end he said, "Sun Myung Moon, innocent." So everybody in tears thanked Father. That was October 4, after exactly three months.

Then we all returned to the church. That was the third church location after the association was formed. At that time we had a meeting and Father spoke and sang. It was like Father had come back from his itinerary speaking tour in the country, it was so relaxed and so natural. On that morning I expected that he would be freed and come back, so that day I wrote a poem called "Bright Morning." And when Father came to the church I read it to him. If there had been any chance that Father wasn't going to come out free, then my poem would have been worthless. A few days later there was a celebration party welcoming Father. Then the poem was read again, and then after that every year on October 4, that poem has been read.

On October 7, three days after Father's freedom, the church moved to Chung Pa Dong, our present location. And after that, really intensive witnessing started. Even after that there were many persecutions and difficulties, but there were no major crises like Father's imprisonment.

# Committee to Combat Kidnappings

In response to the growing number of kidnappings plotted against our members by Ted Patrick and related people, the National Headquarters has formed a special task force led by Farley Jones, Public Information Director.

The incidents have mainly occurred in the New England area. Of primary assistance to Patrick in Rhode Island has been Albert Turner, father of former member Shelley Turner, who was "deprogram-

med" by Patrick just before Madison Square Garden. As a member of the board of directors of the Citizens' Freedom Foundation, Turner has advocated Patrick's "deprogramming" to other parents.

Publicity is a primary part of our counteroffensive. Media Director Bob Heater and Susan Reinbold, former MFT friend of Shelley Turner, are making radio and TV engagements in the Providence

area. Bob is most interested in generating a radio or TV debate between Unification Church spokesmen and Turner or Patrick.

"I feel that prevention is better than cure," says Public Information Director Farley Jones. Mr. Jones emphasizes the importance of maintaining a good relationship with our parents. "They are the ones," he says, "who have the chance to know us very well. They can become our most significant supporters."

## UN Observations *(Continued from page 9)*

the UN did and has not participated in any military exercises with South Africa for about ten years, but the resolution of the General Assembly, upheld by its president Abdelaziz Bouteflika, foreign minister of Algeria, was in contrast with the rule of the charter.

Another even more important incorrect action was inviting a revolutionary guerrilla leader to address the Assembly. President Bouteflika, of his own initiative, ordered that Yassir Arafat be received with the full honors generally reserved for a head of state of member nations. As if this were not enough, Israel's right to speak in the General Assembly was limited to a single appearance during the 10-day debate directly affecting that country's interests. It was the very first time that a delegation was restricted on what it had to say. Also against Israel was the decision taken by UNESCO, the UN scientific and cultural organization, to cut off cultural aid

to Israel and to bar her from membership in the organization's regional European group. These actions were taken by Arab and Communist states in a move to isolate Israel.

Algeria's Bouteflika has made no secret of his aim of an Arab takeover of the UN, utilizing Third World, especially African, countries. In the three months since the opening of the 29th session of the General Assembly Mr. Bouteflika has openly used his power to support revolutionary causes, a move that neither past president has done. Few countries in Africa and Asia and even in western Europe are willing to risk antagonizing the Arabs, seeking favors of oil-producing countries.

Does all this foreshadow the end of the UN? Senator Humphrey stated some time ago: "It is entirely possible that the UN of 1974 could be as the League of Nations of the 1930's—useless."

Several things emerge from this di-

vergence of direction between the UN and the United States: the UN's new majority will be a headache for American foreign policy-makers, and that a new direction is necessary in order to maintain and remodel this international organization.

## Barrytown

*(Continued from page 10)*

The essence of the training is given through the special lectures concerning the nature of God, sin, prayer, faith, Father's testimony, and the heavenly tradition. Members can then apply their training in New York City on a 40-hour teaching condition in which each member teaches Part I four to five times. In short, Barrytown is the center of a new life as our True Parents are re-educating America—we can see the Kingdom of God approach in a most wondrous way.

**New Hope News**

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## Home Members

*(Continued from page 7)*

ing it they proposed an association immediately upon their return to Washington which was approved by Mr. Salonen and Father.

Genie Ennis was appointed President; other members are responsible for communications between the association and the Headquarters center, inter-member communications, witnessing, training, and youth activities.

Since the beginning of the association, its dozen core members, who used to be with us only at Sunday services, are now holding regular prayer meetings, vol-

unteering at least one night a week to help with Headquarters activities, and have become integral to rush projects, particularly at the Publications Department. Genie Ennis is quite optimistic: "I would encourage any effort to form a Home Members Association, as long as those involved want to make more than a superficial commitment. Our greatest desire is to bring people to the True Parents. Our goal is not only to integrate ourselves with the center, becoming more dedicated members; we want to lead the way so that whole families can soon start joining our movement."