



# New Hope News

Vol. 2, No. 13

September 1, 1975

## Father Catches 840 & 550 lb. Tunas

On Thursday, August 28, Father victoriously fulfilled the 21-day fishing condition on the 21st day by reeling in 550 and 840 pound tunas. Following is an account of the adventure from a report from accompanying photographer Michael Brownlee.

On Tuesday, August 26, Father hooked and caught an eight or nine foot shark, which he threw back into the water, but other than that, nothing. We were fishing one hour out from Gloucester, Massachusetts, at the north end of a huge ocean canyon running north to south off the southern end of Cape Cod. Giant tuna seemed to like the canyon, swimming back and forth in it, but nobody was catching anything that day at the canyon's northern end. When we came back into port that night we learned that tuna were being caught at the southern end of the canyon, so Father decided to try there on Wednesday.

We worked late into the night changing the line on all six fishing poles to 1,000-lb. test steel wire rope, because many previously-hooked fish had broken the lines. We wound the old line into big balls and replaced it with the steel rope. Father is constantly improving his fishing technique and technology, often talking to other fishermen about what bait to use, where to fish, how deep to sink the baited hooks, and how to hook the fish.

On Wednesday morning we left Gloucester at 4:30 a.m. and arrived at the new fishing site at 6:30 a.m. Many fishing boats soon arrived in the area—at one point we counted nearly 60. Other boats were pulling in tuna; in fact several boats caught more than one, but on the *New Hope* things were quiet, without even a bite. Then one fish did strike but spit out the bait before it was hooked. Evidently it  
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Father speaking at Belvedere Holy Ground on September 1.

September 1

## Father Speaks on Yankee Stadium Strategy

On September first Father spoke at the Belvedere Holy Ground to a number of members, including people from the Belvedere staff, New York churches, Headquarters staff, and MFT's. The central focus of his speech was specific plans for Yankee Stadium. Excerpts (reconstructed from notes) are on page 2.

## John Hessel Praised by Father for Resistance to Armed Robbers

On September first Father commended Father's MFT coordinator John Hessel for his determination in resisting two armed robbers several days before.

At 3:15 a.m. August 27 John Hessel and Takeshi Ito were awakened at Father's MFT headquarters in the J-house at Belvedere by two armed robbers, demanding that they be shown where the money was kept. John quickly pushed one man down the steps and jumped on him. A struggle amongst the four ensued—Takeshi was knocked out and John was badly beaten by both men. One shotgun went off, shooting a hole in the J-house ceiling. Both shot-

guns broke in the course of the violence. John told the robbers that he would not give them the money even if they wanted to kill him. His determination finally made them run away; since they didn't know where the money was, their attempt was frustrated through his resistance.

John was released from the hospital on Saturday, August 30; a suspect was caught shortly after the attempted robbery. His bravery was officially recognized by Father at the close of his speech, when he praised John and autographed a Korean pledge scroll which, hanging on the wall near the incident, was spattered with blood.

**A First** see page 6

**Police Foil Kidnapping  
Press Criminal Charges**

# Yankee Stadium Plans Discussed in Sept. 1 Speech

We must organize ourselves for the goal of Yankee Stadium. How we mobilize the people will determine our success. Up to now we have fought with rifles! Now we must fight with cannons! You must become the bullets fired from the cannon. How explosive can you be? You must be able to tear away the target.

The targets are: established churches, universities, and citizens.

Why is the first target the established churches? Because God's eyes are set on the established church, aside from the Unification Church. Established churches have played an important role in the will of God. The churches must not be the churches of leaders but must be the churches of God. Churches do not belong to denominations, they belong to God.

Presently, churches do not belong to God but belong to men; we must reverse this pattern, making them belong to God. The goal of the Unification Church is to change the established churches in such a way that the churches will belong to God and change the world. The Unification Church represents God in this battle; we must mobilize people as God would have us do. In our battle the best strategy is to move the hearts of the people and encourage them to change. Up to now, we have witnessed on a "1" to "1" base, but now we must witness on a "1 person to 1 church" base. If our target for each member is one church, then the whole city can be taken.

All the people of N. Y. are our target, and we must put stress on that.

What is our power? Manpower. If the opponent is made up of 1,000 people and we have 10 it means that 1 person is responsible for 100. Common sense says that this is impossible, so what else can we do? We must influence the laymen by warming their hearts. Our strategy is the opposite of ordinary fighting. With that purpose ahead of us how will we employ the tactics?

In established churches the Church board can be moved when you tell them "If you go on like this Communism will overpower you and you will be martyred by its hands." You can convince them by saying, "We cannot go on like this. There must be revolution or reformation in the Church." In New York you must influence the people to know that what we say is true; you must create public opinion in which people will talk about our group as the only group to change the world. By doing this, we can show the people that we can do the job.

With this in mind, if you are going to attend church, you need a tactic. Our tactic

is to *move* the hearts of people. To do this we need a special procedure. In changing people there are three methods:

1) At the time when people are in a difficult position they want to break through the barrier. If they don't they are doomed to perish;

2) Find the time that they are sorrowful over something serious. At that time they can break through or retreat;

3) When people are shocked or become a failure they are frustrated and they will turn to others for something. They will know if they retreat it's the end but if they break through, then it's new life.

Established churches are faced with despair so it will be natural that if they retreat they will be nothing.

Don't be boastful in words. Let the churches know that we do what we do for the will of God. You must be the explosives to absolve the churches. Father is the cannon and we are the bullets. Our armament is the Divine Principle, which is feared by the churches. By giving them the Divine Principle we can win them.

What is the tactic for universities? The problem of campuses is Communism and corruption. Our armament is Victory over Communism and Unification Thought. Armed with this, we will be stronger than they. The agony of the professors is how to influence and educate young people, changing them from being influenced by Communism. Before we influence the students, we want to educate

the professors. If we can draw them to our side, then it's easier to influence students through them. We must move the school campuses.

How can we influence the masses? We must fight until New York is absorbed by us. How to do this is the question. You must have good attitudes, be tidy, clean, etc. How we absorb the New York population is up to you. The first tactic to employ is the mass media. If people see what kind of people we are and then read the newspapers, they will begin to disbelieve the newspapers. You must arouse the attention of the people.

We can convince these people that we alone can do the job. Do we have the capability? Let them know that Reverend Moon has the capability. Having accomplished what we have up to now will be a great proof to the people. Madison Square Garden was a miracle. New York has been fought against and we have won over them. Before Madison Square Garden no one could believe we would do it. What we will do from now on will be to surprise people as to how we can influence the world. To Americans it is a miracle for a man like Reverend Moon to accomplish what he has and stir America the way he has. Another wonder is that people who would not obey their parents obey Reverend Moon.

People will wonder if Reverend Moon is a religious man, a politician, or an economist because he is doing all these things. Ideally, religious leaders should guide politicians and politicians should guide economists. But today there is a great rupture between these three. That is why a religious leader must affect and unite all three areas. They must be driven into God's system. In the future the greatest politicians and economists will be our church members.

We must not be ordinary Christians; we must bring all areas into God's will. I will train leaders to not just be one type of leader but to lead in all three areas. For the sake of justice and for the sake of righteousness, there is nothing for you to fear. In everything I want you to be better than other people even if it's just by a very small percentage. If everyone is exhausted but you are just a little less exhausted and do just a little more, then you are the victor. The more difficult things may be, you must invest more of yourself. You must risk your life in doing things and then they will be solved. If you do things until you succeed, then eventually you will succeed. Father needs brave Unification Church members.



Father signs blood-spattered scroll for John Hessell at Belvedere Holy Ground after his September speech. Mr. Kamiyama is at left.

# Tale of the Giant Tunas—The Great Adventure

(continued from page 1)



Our True Parents  
and Daikan Ohnuki  
with The Big Fish.

didn't like the taste of the bait, so we switched to whiting, a bait fish which people on the other boats seemed to be having some luck using. But still nothing, despite the fact that Father was using the same bait, same everything as the other fishermen.

The rest of Wednesday passed without incident, except for the strange fact that the *New Hope* appeared to be the only boat in the area not to catch anything at all, while the others were doing very well.

On Thursday morning we left at 5:30 a.m. and roared out to the fishing site. Thursday, according to Captain Hokanson's log book, was the 21st day since Father left East Garden to begin the fishing condition and the 17th day actually spent on the water. Bad weather had prevented fishing the other four days.

We arrived at the fishing site at 7:30 a.m. and hooked the first giant tuna just 45 minutes later. As soon as the fish was hooked the other lines were quickly taken

in and Father strapped himself into the fighting chair to begin the battle. About this time the fish realized it was in trouble and took off as fast as it could go. Captain Hokanson moved down to a lower set of controls facing the stern to drive the boat backwards to follow the fish. Spiro Olivas took his place at the stern with a harpoon, waiting for the fish to tire and come closer to the boat, and watching out for other boat traffic.

The fish, when we finally caught a glimpse of it, looked gigantic. Father had to battle an hour and 40 minutes to bring it in. (Its weight was later found to be 500 pounds.) When the fish became exhausted and Father was able to reel it in close to the boat, Spiro harpooned it. They used the harpoon line and a gaff hook to bring it up beside the boat, where they slipped a rope around its tail and tied it so it was hanging by the tail, head down in the water. The fish is stored this way until the day's fishing is done, then hauled on board for the trip back into port.

The very minute the fish was securely tied up, Father gathered everyone together and prayed. It was a very solemn moment: and his prayer demonstrated how very serious he was about the fishing condition, doing it not for sport but for great providential significance. Then Daikan Ohnuki led everyone in a Mansei cheer.

All the hooks were rebaited and fishing resumed. Radio messages were sent to East Garden and to headquarters in New York to report the victory, and then everyone had breakfast and fishing continued.

At 1:15 p.m. the second fish struck; Father had to battle for an hour and a half to bring it in. This time the battle was much more fierce. This fish seemed more crafty, putting up a terrific battle. Alan had to use all his skill in piloting the boat so that the fish wouldn't break the line and get away.

When the fish realized it was hooked and began to swim as fast as it could away from the boat, the line began to play out—fast! The reel was soon almost completely unwound. We were worried that the line would play itself out and that both the line and the pole would snap, but Alan managed to catch up with the fish and to drive a little faster than the fish was swimming, enabling Father to reel in some of the nearly 300 feet of played-out line. The fish took us all over the place in this chase.

When Father is fighting a fish he wears a heavy glove on his left hand to pull the line in and to guide it when it comes off the reel. By the time he had finished fighting this fish, the new glove was completely worn through. When the fish was tied up and secured, there were cheers and much jubilation. Father was very, very happy.

Thursday had been a beautiful day out on the water, with deep blue skies and brilliant blue waters. While coming back in there was a magnificent sunset. All of us aboard the *New Hope* felt that the sunset symbolized God's recognition of Father's victory.

As we were coming into port we could see Mother and several of the children coming down to the dock. Soon a crowd of 20 to 30 people was gathering. We later learned that they were eating in the hotel restaurant when they got word that Reverend Moon was coming in with a big tuna. In a matter of minutes the restaurant was empty, with everyone down at the dock waiting for Father and the fish.

The second fish weighed in at 840 pounds, the biggest fish caught that day.

# Pioneer Witnessing: A Testimony of "Everyday Miracles"

by Nora Spurgin

(Mrs. Spurgin, a Blessed wife, is pioneering in Waterbury, Connecticut.)

Father has initiated the present pioneer system of witnessing for the purpose of spreading our movement and for our own self-development as well as to lay a foundation of indemnity and sacrifice for this final seven-year course.

As a pioneer in America, I would like to share with you some of the experiences, the insights and the struggles of pioneering. I'm sure the lessons I'm learning are the same lessons pioneers to other countries, states and cities have also learned. Therefore, the intensity of one's experiences with God, the joy of God's power and love, the wonder of the everyday miracles, as well as the loneliness, the sensitivity to and horror of evil, the fears, disappointments of rejection—all become a part of one's pioneering experience.

## FEELING GOD'S HEART

I wondered what was wrong with me. Every time I talked to people, tears welled up in my eyes and I became choked up and was hardly able to speak. Why? Was it because I was feeling so lonely, missing my husband and children? But it wasn't a personal feeling. I could hardly stand to see all the evil and the lack of communication around me. People just did not know what I had to share, and I couldn't force them. How could I make them feel God? Then I realized that this was not my own sadness and loneliness, but God's heart; God's very own grief, anger and frustration that makes me cry when I talk with people.

Behind each door is a person, behind each person is an unloved heart to unlock. How many times have I stood outside a door thinking—should I knock or just forget it? But then, unless I knock on that door, there's no way into the heart of the person on the other side. There's no other way to know if there's a precious jewel waiting to be uncovered.

How many times have I stood next to a person, thinking, "Should I speak to him? What can I say?" Only to discover that *he responds!*

Good things happen, but they happen only on the basis of taking that first step. This is my "providence for the start" to take that first step and then let go, letting God work. This is the lesson. Nothing

happens as long as we do nothing but whatever we do for God's purpose makes something happen.

On Thursday I cried because I had no one to take to the workshop. There was so little to show Father for my work. But then only two days later the commitments were coming by twos and I had six guests and more possibilities for the following weekend. The darkest time is often the brink of the sunrise.

The answer must be activity. When we are active God uses and works through our every activity to step into the lives of His potential children. What can God do if we are sleeping, reading, watching TV or just sitting, standing or walking in order to avoid approaching the next person? If we fearlessly move into every available situation, the potential for great things to happen is always there.

I stood outside the door visualizing the person to whom I had witnessed. He'd agreed to have me come to his house but with some reservation. He'd said: "I'll listen, but I won't commit myself to anything. Don't come on too strong with my girlfriend—she's not interested in this."

## Pioneer Witnessing: Phase III in New York

The new New York coaching plan for pioneer witnessing is now in full swing, with fifty-five Barrytown pioneers on the streets of New York, to be joined by 75 more on about September 10. Working in trinities supervised by an experienced pioneer, their goal is to each bring one member every ten days.

The coaches, successful Phase III pioneers from the first 120-day program, preceded their teams into the city to find living quarters in their assigned areas (see illustration). The coaches remain with the three team members for ten days, providing leadership and guidance in fundraising, witnessing, street-speaking, teaching, and center life. After the coaches leave, the trinity, also called a "cell" ("The Communists stole the word," says coordinator Tom McDevitt)—continues for twenty-one days so that the pioneers have thirty-one days of field experience; Phase III has been shortened by nine days. Each cell is visited every two days by an Itinerary Worker, who counsels each member individually.

Backbone of the pioneer program, says Tom McDevitt, is daily morning street preaching for at least half an hour.

So I stood on the porch thinking: "They're probably not home." And I almost hoped they weren't. Behind that door was the potential of a miracle or a rejection and I almost didn't feel up to taking the chance.

I have been invited back to that same couple's house every night this week for dinner and lessons on the Principle. Thank God I took the chance.

One day I visited "Holy Land, U.S.A." Nestled high in the hills of Waterbury, it is a replica of Jerusalem and the Holy Land where Jesus lived, preached and died. So I stood at the foot of the cross and gave "The Mission of Jesus" to the city of Waterbury and prayed.

The next day I met a wonderful charismatic Catholic family and discovered that the father of the family had helped to build the Holy Land 25 years ago. In addition, he used to have all-night prayer vigils there for the city of Waterbury. Isn't it more than coincidence that our paths met—that I knocked on his door?

I'm still only on the brink of a breakthrough. I only glimpse it, but I really want to make it a part of my total life experience.

"We hope to develop a whole witnessing technique centered on street-preaching." A strict daily schedule is also encouraged.

Pioneers cooperate with the New York center for weekend workshops. Each pioneer works with two to four "core contacts" whom he contacts every day; Mr. McDevitt hopes that soon the core contacts

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Pioneer missions in N.Y. as of 9/1.

*Helander Trial*

# Final Arguments Build Strong Case for Church

Louise Strait

*The Helander case continues to bring publicity in Washington, D.C. where a phone interview between Wendy Helander and Washington Star religion editor William Willoughby appeared on the front page. See article in last issue of New Hope News for background to this article.*

Concluding statements were heard by Judge Belson on the Helander case on September 4 in the D.C. Superior Court. Church lawyers Jerome Wiener and Douglas McKinley presented a strong defense in the face of weakening opposition, concluding their arguments by requesting of the judge that the proceedings be reversed—that the opposing side be ruled in contempt of court and asked to pay damages to the Unification Church.

Mr. Squires, lawyer for the Helan-

ders, did not even speak to the first charge that the Unification Church was restraining Wendy Helander against her will, presumably for lack of evidence. Rather, he asked that the court decide only if the Church were in contempt of court for not producing Wendy as set out by court order. She was, he said, sufficiently under the control of the Unification Church for the Church to produce her.

Judge Belson asked him just what sort of improper illegal psychiatric control methods had been used on Wendy in the Church, since apparently he could find no such evidence in the testimony. Squires replied that the Church used a whole "constellation" of methods. "What is this 'constellation' that is improper or illegal?" again asked the judge. Then the prosecuting lawyer, in the final statement of his case, blew it apart. These "improper illegal methods" he said, were "repetitious lecturing of the Divine Principle, expectation of a coming Messiah, fellowship at workshops and an idealistic doctrine."

"I want to begin where Mr. Squires left off," opened Mr. Wiener in his concluding statement. "Are we to condemn a religious group for feelings of brotherhood?" He went on from there. First he attacked the affidavit signed during Wendy's deprogramming. "It saddens me that we are here based on this affidavit."

He then hit the heart of the case against us. "If I've asked myself once, I've asked myself a thousand times: where is the confinement, commitment, retention, or restraint?" He alleged, for the purpose of argument, that "mind control" was the confinement in the eyes of the prosecution. "But what is the nature of this mind control? . . . I look at these people who testified (against us)." He mentioned Carl Waranowski's participation in deprogramming and the fact that none of the witnesses, save her mother, had seen Wendy. "From this testimony we are to condemn the entire organization? Is that incredible to me! I cannot accept it."

He called into question the motives of the six ex-members testifying against us, pointing out that all had been deprogrammed and were active deprogrammers. "Because they had yielded to Ted Patrick," he said, "the only way they can explain their change is to become vigorous opponents of the Church." He concluded by praising the character of the Unification Church witnesses and reiterating Dr. Norman Kaufman's assertions of Wendy's healthy mental state. "I'm not sure why we are here," he said. "But the petitioners wanted to use this case as a trial of the Unification Church to condemn it in public and to accomplish their desires to throw slings and arrows at the Church. I can only speak out my sorrow for that."

As a counterpoint to Mr. Wiener's emotional review of the evidence, Mr. McKinley provided the judge with an astute argument of the far-reaching consequences of his decision. "The petitioners, with unclean hands, are asking the court to do for them what they could not do, even illegally (i.e., to remove Wendy from the Church). He then contended that the Church exercised no more control over Wendy than any other religious group would, using a scenario of a couple asking a judge to help them retrieve their daughter from a Roman Catholic order, since she had been "manipulated" in religious training and had taken the "irrational" vows of poverty, chastity, and obedience.

It is wrong, he said, of the state to use

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## Kidnappers Caught!

On September 4 three men were arrested in Windsor, Connecticut, for kidnapping church member Tamara Schupp in a suspected deprogramming-related incident, the first time in the Church's experience for the kidnappers to be caught in the act—in fact, the first such case ever.

Tamara was fundraising at 9 p.m. at a shopping center when a van, with an open door, pulled up to a man she was selling flowers to. "They were really bold—it was right in front of the drugstore," Tamara recalls. The man asked her if she loved her parents and "then he grabbed me in a lock, pinning my arms, but I screamed really loud as he pushed me into the van."

In the van, the men asked her if she knew Ann Devine. (Ann Devine is an active programmer who testified against the Church in the Helander trial. This question is a main indication of their deprogramming connection, as well as a letter Tamara received from her father saying that he wanted to contribute to Ted Patrick's defense fund.) "Then they tied my feet and tied my hands with a belt and tried to force some pills into me. They held my nose and tilted my head back until I had to open my mouth or they'd suffocate me. Then they put tape on my mouth."

Meanwhile alarmed observers at the

parking lot telephoned the police with a description of the van and its plate numbers. Detective Albuquerque of the Windsor police force started to pursue a suspicious-looking van driving quickly down the middle of the road when he stopped to listen to a radio alert. The alert was for the kidnapping, giving the plate numbers of the van which had just passed him. Pulling the van over, he ordered the three occupants to "Come out with your hands up!" Two more squad cars immediately arrived on the scene.

The three men involved were arraigned on Friday, September 5, and charged with one count of kidnapping and two counts of assault. If convicted, they face a minimum of ten years' imprisonment.

Says Tamara, "The police are really on our side. Detective Albuquerque is indignant that such a thing happened and especially that there seems to be some kind of conspiracy. I'm really glad that something like this happened at last. I see a lot of hope in uncovering the whole thing and bringing it into national attention. God's been able to pile up a lot of conditions so He could really use this in His favor after seeing so many of His children lost through deprogramming."

*Father Speaks at Barrytown, August 31*

# The Man To Control Human History

*On August 31 Father spoke at Barrytown on "The Man To Control Human History," using themes he also included in his September 1st speech—the importance of determination and his reasons for fishing. Substantial excerpts (reconstructed from notes) follow.*

There is no outward distance between you, and me, and saints of human history. What makes the difference? The way they think and put their thinking into practice. What made Jesus great was that he was a man of great thinking and ahead of others in putting his thinking into practice. As soon as he fabricated the thought he put it into practice in spite of persecution and difficulties. You can be the same as great people. Great men can organize and systematize thoughts and put them into practice. But even if you have done this, can you do it in the scope of the town, city, state? Have you been thinking exclusively from the political or religious world? Political and philosophical ideas have changed. What we seek after is education of the human conscience.

In our personalities there is nothing of God's desire or the original human conscience. Pure water is the same in Korea, Japan and America. The standard of gold and of diamonds is the same everywhere. Where is the source of human conscience?

The question is always whether or not conscience is pure. If you are the purest one, you are going to rule the world. Without them speaking, we like gold and diamonds. Suppose the truest man doesn't speak out. Still people will worship him. If he speaks out, what will happen? At first people will poke at him comparing him with false ones. People are comparing me

with other people and testing our group to see if it is the true one. If we are true ones, even though we are persecuted, we will shine out. The true standard is whether we are pure inside and outside. Inside and out must be the same.

Let's think about where to find God. His location is the place which is true and accessible: not in your brain. You must create the heart in which the Principle can work. First comes love, then life; next must be a common goal. God will move in the midst of those whose heart, motivation and goal are in harmony. God is the source, the origin of life. With life alone we cannot create the wonders of the world. We need love and we also need a goal. We can conclude that where there is life and love united with a goal, God can abide. The three must be one.

What does eternity mean? Eternal life means life shining out to the world—positive, wondrous and dynamic. If you don't have love, life has no meaning. We must have hope for both life and love.

Has Reverend Moon been opposed by other people? Am I worried about it? No. It is going to be a boost, so I let it happen. The more persecution comes, the more challenge I feel. The more people persecute, the sooner we can reach the goal. God is looking for those with pure conscience and dynamic energy to steer the way in light of persecution and hardships. Even in the storm of opposition, do you think I can be blown away? If you are beaten, you must just jump up, feeling more challenged. All my life I have been in that kind of battle and have never been defeated. I will wait for a chance and beat the foe. Because I am confident, I excel everyone in loving America and loving the world.

The pureness of heart in me is loving the world. God knows and He will trust my heart. That's why I have confidence. In my thinking there is no accident and no orient, only pureness of heart and love. That alone can bring us eternal hope.

I want you American youth to harbor real love, life, and hope to control the world. Have hope. Have love to penetrate the world. Love to warm the world. Love people of the world as brothers and sisters. In loving brothers and sisters you must feel that you have been waiting 6,000 years for one person. If you feel like that, can you discriminate? If you really feel that, you can understand how to love with all your heart and soul. If you can invest your whole self to love another person, no one can beat you.

Happiness is not in knowledge, position or wealth. I have brought you new hope. I am confident that I can bring hope to God. Don't you think it's wonderful? You are the people assembled here to possess that new hope. So my speeches are called Day of Hope. With that, I declared Reverend Moon can bring new hope in this country. Show the people we have life power. Also give the light of love to the people. We must have pure conscience when we look at people. Let our pure conscience shine forth. When people look at Unification Church youth, they must see something pure. Sometimes I hear people say Unification Church youth are too pure, too innocent, and easily deceived. In that instance those who deceive you will drift away while you are saved. I have lived that way and I am not a failure.

I agonized these themes in my heart in my young days. What to do with my life? There were many things in my mind at war with each other but I reached the conclusion. It may sound easy to say we want to have pure life and love, but how to carry it out? You are impure, but I will give pure waters to you. You see a standard in my personality and you want to purify yourself. Why do you like me? It is because of something I have different from ordinary people. The difference may be small, but you find a standard there and want to compare others to me.

The papers carry articles saying Reverend Moon snaps away youth and brainwashes them. Then they are deprogrammed by Ted Patrick. In brainwashing do I do the things Ted Patrick does? If I confine you like Ted Patrick, you would do everything to escape. But you know I am doing things opposite to him, so that's why



*Mr. Salonen speaking at New Hope Festival in Hempstead, Long Island. Next Festival is September 10-12 at the Biltmore Hotel, two blocks from the headquarters building in Manhattan.*

you are here. Young people are a stronger force in the face of opposition, so that kind of thing will be of no matter. No power can put us asunder.

Because you know Reverend Moon is the purest person, at the risk of your life you will not leave him. You find in him trueness. That is why righteousness is strong. People will wonder why we flourish in the face of hardships and persecutions. They will come to see. Then you will be a miniature Reverend Moon. If you really resemble me, the U.S. is too small for you. Why don't you say that you can restore the U.S. yourself. You must have that kind of confidence. In the pureness of original conscience you must exercise your life and love. That's what I did. I acted on the background of pure conscience. I poured out life and hope into human society.

What I am teaching is God's heart, not Reverend Moon's heart. Let us work on the foundation of pure conscience exercised by God and use pure love and life in erecting the kingdom. Study that and put that into practice and see how it works. Americans who belong to the Unification Church know what God is like and cannot become atheistic. The greatest thing we have is that we put ourselves in the objective position to God. It means we can be friends with God, our Father. God cannot do without me. We cannot deny God even though we may have to deny the whole world. In our mind God exists more clearly than the stars in the sky. We must have a clearer image of God than of ourselves. If you have a vague concept of God, how can you be a co-worker with Him? How can you pray to Him? You must feel God will follow you wherever you go.

We must have the realization and experience God. Not God in concept, but God in actuality, in experience. Can you feel the air or smell it? Pure air has no smell and no form but you know it's there. The way you feel about God must be so real. Do you have that kind of clear idea of God? If you are without that, how can you pray to Him, work with Him, feel Him? I started in a remote Korean village and spent 30 years to reach this point. You can start with this point and embrace the whole world with this ideology. You must have confidence to do greater things than I. I will push you ahead.

Human history will be ruled by what is pure and true. Pure conscience will control the world. True man can control the world. Man with pure hope, pure life, pure conscience, pure love. If you are like that, you don't need position or wealth or anything. You will do what your conscience tells you. Later you will find yourself leading the whole world, because then you are

the man of God's desire.

Before anything else, you must be able to take the responsibility to fight against evil. True life is so strong, so dynamic. Even at the moment of death you will stand up straight. When people threaten you, asking if you are act according to your own will, will you put the burden on me, saying, "Reverend Moon made me do it?" Will you say you did it out of your own will or shift responsibility to me?

So you must play the role of Reverend Moon. If you are of pure conscience, with life, love and hope, you can do the job. We see the clear possibility of changing the world with love, life and hope, making the Kingdom of God. If you can only become a small Reverend Moon, no other power can dominate you. Are you confident to become such a person? If you become like me, you are already a great revolutionary. Then it is more than clear that our movement will flourish. If you are like me, you will find friends everywhere and you will always have things to eat. When I started my mission I had only two hands—no help from parents, brothers, sisters or friends. Once I got hold of something, I never let it go. I would do double and triple what others did. We must become true men in the soil of pure conscience. Then we can be perfect as Heavenly Father is perfect. That is what God is looking for. In doing that you will find the purest of all lives, loves, hopes and happiness.

Yesterday I was at Cape Cod. There was a great storm but I went out in the rain at 4 a.m. People wondered why I was so eager to go out. When I reached the place to fish, no other boat was there. I cast anchor and right away the fish began biting

on the line. In the wind and heavy rain we struggled with the fish for 4½ hours. It was a life and death struggle, but the line was cut and the fish left. Everyone was disappointed. At that moment I admired the fish. He struggled until the last minute and saved his life. I wanted to free him of the hook in his mouth. Then I thought: "Why don't you think of it as a heavenly decoration?" In coming back I was happy that I had decorated the fish. All the others were tired, but I came back strong after fighting with the tuna.

I always stick to the idea that in the Yankee Stadium campaign I must fish greatness. So I put my whole energy into fishing. While fishing I meditate and pray and look at God. Fishing is not the only thing I do on the boat. On the ocean, I feel that my goal is near. Fishing is not the only purpose for which I go to sea.

Based on conscience and righteousness you must be strong and courageous, giving life, love and hope to other people. Before catching the first fish, I was on the sea 20 days. The rumor spread that I was a man of patience. I would leave earlier and return later than the others. When I caught the big fish, all the people came to congratulate me. I learned that whenever you persevere to the end the goal will be attained.

On a certain day I had six bites on the line. They all escaped. The reason I am telling you this is that if you persevere to the last, you will have abundance. In a life of conscience the same thing applies. You will find how to reach the heart of people. You must train yourself. I put everything I say into practice to get experience.



*Father preparing to reel in tuna on the New Hope.*

# J-CARP Builds Identity

Japanese CARP (Collegiate Association for the Research of Principles) members staffing the recent International Leadership Seminar presented American CARP members with the inspirational history of the Japanese CARP movement during the August 4 Japan-U.S. CARP Leadership Conference.

Communist movements in Japan have taken advantage of this moral vacuum, especially on the university campuses. Students from Waseda, Tokyo, Kyoto, and Kyushu universities each described the power of *Minsei*, leftist student group supported by the Japanese Communist party. At Waseda University, leftist strength was diminished when a split in the Communist movement brought about a series of terrorist attacks, alarming the administration.

CARP has been successful in countering Communist activity at Waseda and at Tokyo University, most prestigious of the national universities. At Waseda, CARP's three-day fast and demonstration played a role in preventing *Minsei* from taking over the student government. At Tokyo University, CARP supported Professor Hayashi for University president in opposition to the *Minsei*-favored candidate; Dr. Hayashi won.

Since its organization in 1964, CARP has established many student communities independent of Unification Church centers. Each center has a least one full-time, non-student Church member to provide spiritual guidance and help with cooking, fundraising, etc. While many students originally quit school after joining CARP, now the trend is for students to stay in school. This is now possible due to the growing CARP/Unification Church membership: it is also quite helpful in staving off parental objections to the movement and raising up leaders from within the movement.

At the close of the seminar, Japanese CARP president Hirokazo Ohta outlined CARP goals for the third seven-year course. The major one is to create an international university "superior to any other." Central to this, he said, was to unite capable students and professors. To help do this, he is planning for Japanese CARP to hold events for prominent university professors, to become more active in high schools, and to help each of its members become proficient in lecturing Divine Principle, Unification Thought, and Victory over Communism. He tantalized the imaginations of the participants by reminding them that, through the work

of our international missionaries, Unification Ideology can in reality become the new worldwide system of thought.

## Phase III

(continued from page 4)

will average from six to seven. Results in workshop attendance as of September 3 are: eleven workshop guests; of those, five are presently in the New York seven-day program.

While the external goal is important in terms of bringing members to work for Yankee Stadium, the internal goal is significant and related. It is, says Mr. McDevitt, to "allow each pioneer to experience the course in which they have to relate to God, to develop an intimate relationship with God and the True Parents. Those who have experienced this kind of heart have achieved the best results."

## Trial

(continued from page 5)

for its own purposes the respect a believer has for the hierarchy of his church, and that the relationship between Wendy and the Church should not be exploited to bring Wendy to court. "Now that we know the real basis of this case," he continued, "to hold the Church in contempt would have a remarkable chilling effect on First Amendment rights and would cause members to think twice before joining. The only difference is that this is the Unification Church and not the Catholic Church. And this is another part of the outrage... that this is really a move to discredit the Church."

He reiterated that the court's ruling in favor of the persecution would be a violation of First Amendment rights and concluded with the statement: "Freedom of religion, especially the right to preach—is meaningless if people have no freedom to believe."

He repeated his request, made earlier in his argument, that the charge of contempt be reversed to apply instead to the prosecution. (Ed. I don't know if this is a formal charge or a rhetorical device used to build up our case. I tend to think that it was rhetorical; it was indeed effective.)

Ruling by Judge Belson is expected by our lawyers in the week of September 8. While they were guarded in their predictions, our case was strong and presented in a way that all members can be proud of.

# News From All Over

*The Little Angels* are in the midst of an official goodwill tour through Latin America on behalf of the government of South Korea. Tour stops include: Mexico, Guatemala, Costa Rica, Ecuador, Bolivia, Peru, Chile, Argentina, Brazil, Colombia, Panama, and Hawaii. Directed by Col. Pak's brother, No Hi Pak, the tour includes 33 children and twelve support personnel. Col. Pak is leaving on September 8th to join the tour in Chile.

On September 5 120-day trainees from all three phases gathered at *Barrytown* for a day of prayer, testimony, and celebration. Phase II trainees had just returned from fundraising and were on their way to Phase III pioneering in New York. Morning testimonies were followed by sports, a barbeque, and evening entertainment.

Phase I trainees participated in a 40-hour New York City teaching condition on the weekend of August 29; 40-day trainees did the same on the weekend of September 5.

*New York Churches* have changed focus in preparation for Yankee Stadium, uniting in their witnessing effort and concentrating on the Fifth Avenue—41st Street area.

*The Freedom Leadership Foundation* conducted a workshop on Victory over Communism theory on September 2-4 for the Washington Public Relations team. Dr. Young Oon Kim, Mr. Salonen, and Mr. Warder were guest speakers.

## New Hope News

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Published by The Unification Church  
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4 West 43rd Street  
New York, New York 10036  
(212) 869-1370