



New Hope News

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Belvedere Sunday Sermon

Father Speaks "Are You Ready to Win?"

On Sunday morning, September 21, Father spoke to several hundred members at Belvedere on "History and I," a talk revealing many future plans. Father was very animated during his talk, creating a strong bond with the audience. He also spoke a number of sentences in English. After the four-hour talk he went to Holy Ground to pray, in the rain. Excerpts from his talk, taken from notes, follow.

As you well know, human history has developed according to the timetable of God, with time connecting past to present and future. Where is human history being opened, and by whom? When we look back into the past, we know that history is being woven among human society by men. You as individuals are all American citizens but you are persons who form that nation, not just individuals. Without your knowing, the fate of America is very much dependent on you.



Father speaking at Belvedere, September 21.

Individuals before becoming the son of God and after becoming the son of God will be vastly different from each other. Once you become the son of God, you will have common fate with Him. God's happiness will be yours. God's hope will be yours. Even God's Sabbath will be yours. If God is taking a rest, you can relax. If one side of the mountain is God, you can be the other side of the mountain. God also cannot stand alone without His son at His side.

If you are asked the question

whether or not you want to become the sons and daughters of God all of you would answer in the affirmative. If your answer is not "yes," something must have happened to you!

You have long wanted to become God's son or daughter but you have never entertained the idea that you have to stand in the place of God sometimes. Once a person is anointed as God's son, he is different from what he used to be. Once you become His son, you must do anything

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Church Wins Helander Case

by Louise Strait

On Tuesday, September 23, Judge James Belson delivered his long-awaited verdict on the Helander case: CASE DISMISSED! At the conclusion of his fifteen-page comment, he said that he found "That the evidence of the record fails to establish petitioners' claim that respondents have employed impermissible means such as techniques akin to hypnosis or a systematized program of thought control utilizing fatigue and deprivation of food as a part of an effort to gain or retain the adherence of Miss Helander to their religion; and that the evidence... is insufficient to establish the application by respondents to Miss Helander of any techniques substantially different from those which are used by other religious

organizations for purposes of converting or proselytizing. . . . The Court concludes, therefore, that the evidence of record is insufficient to establish that Miss Helander is or has been committed, detained, confined or restrained from her lawful liberty by respondents, and is insufficient also to establish that she is under the control of respondents to a degree which obligates them to produce her person for a hearing upon the return of the writ of habeas corpus. . . . The record is virtually barren with respect to particular techniques actually used to persuade Miss Helander to join and then later to rejoin and remain in the Unification Church."

After reviewing legal aspects of the (continued on page 8)

Great Tragedy in New Mexico

Four Die in Head-on Crash

On September 21, three family members and one friend were killed in an automobile accident in New Mexico. Mrs. Nora Spurgin, Itinerary Worker for that region, has written about the accident and its aftermath for New Hope News.

It was a sad responsibility to attend all or parts of the memorial services for three of the four young people who lost their lives in a tragic accident which occurred while they were driving to a seven-day workshop in Oklahoma. In addition, I have visited with the two surviving members in the hospital and their families, friends, and other people involved.

On Sunday, September 21, 1975, at 10:30 a.m. a car carrying six young people (four Family members and two guests) collided head-on with another car carrying an elderly couple and their 24-year-old son near Tucumcari, New Mexico. It was raining. According to Bill Bolton, the driver, a car, driven by Mr. and Mrs. Russell White was approaching him on his side of the two-lane highway after he rounded a curve. He swerved into the left lane to avoid the car, but its driver simultaneously swerved in the same direction, bringing them into a collision course.

It was in this accident that Genji Sato, 23, a Japanese brother, Christine Corriz, 26, a member of one month, both currently from the New Mexico center; James Welch, 19, a member of six months; and Deonne Gibbs, a guest for the seven-day workshop from Boulder, Colorado center all lost their lives. In addition, Bill Bolton and Alex Stroll from the Boulder center were in critical condition and are currently stabilized. The couple in the other car was also killed; their son is in critical condition.

One might also note the numbers: six persons were killed on Route 66 six miles east of Tucumcari on September 21.

Catholic funeral services were held in Santa Fe, New Mexico for Christine Corriz at the wishes of her parents and in Houston, Texas for Jim Welch, also at the wishes of his parents. Deonne's body was taken back to her parents in South Dakota for Lutheran services there.

Mr. Kamiyama, Mr. Salonen, Lady Doctor Kim, and several other Japanese and American members flew to Santa Fe, New Mexico, where services were conducted in memory of Genji Sato and the others killed. His parents and a brother and



Genji Sato 1952-1975

sister (his brother and sister are Unification Church members) flew to the United States for the service.

We were a small group, yet we represented East and West—Unification Church members and non-members sharing the deep grief at the loss of those young lives and at the same time rejoicing in our hearts that God's work was being accomplished and that this great sacrifice can ultimately bring happiness.

Holy Songs were sung, prayers prayed, and eulogies were read for each of the four people whose lives were taken. Lady Doctor Kim prepared a white cloth scroll with a Church seal and lighted candle for each of the four deceased. Father Shawn Byrne, Unification Church member and former Catholic priest, rendered a sermon based on the Beatitudes. "It is because Genji is such a person (exemplifying the Beatitudes) that we are here. To Genji, God gives happiness and the Kingdom of Heaven. . . . His life was spent for God and now it is offered up to Him." After this the whole assembly sang, "Oh, My Little Lambs," and each person placed a carnation in Genji's casket.

The service closed with remarks by Reiko Fukuzawa (Japanese sister IW to New Mexico), Mr. Salonen as representative of the Unification Church of America, and Mr. Kamiyama as representative of the Unification Church of Japan. Reiko, in a very touching address, expressed condolences and gratitude to the parents of Genji. Then she turned to address the spirit of Genji, expressing her deep gratitude for his hard work and sacrifice. She had

shared in his work in New Mexico.

On behalf of all America, Mr. Salonen expressed condolences to the Sato family, saying that we as Unification Church members have accepted the mission and responsibility to be the sacrifices for the unification of the world and the ending of world struggle.

Mr. Salonen talked of the great sacrificial mission of the Japanese members in America, saying that "Genji's hard work and the gift of his life itself will not be used for America alone but for all mankind. We honor the sacrifice of all Japanese. The greatest respect we can give Genji is to continue the common work until the result is achieved."

Mr. Kamiyama also expressed his thoughts to the family of Genji, saying that he was sure that Genji came to this country willing to die for it. He said that it is the offering of this sacrifice of heart which God needs. Mr. Kamiyama expressed sorrow that only a small group of people were gathered in honor of Genji, saying that it was impossible for all his friends in New York to be present. Then, turning to the casket, he addressed Genji's spirit on behalf of all those who knew him and read letters from his Japanese brothers and sisters in New York. He pledged that Genji's sacrifice would not be wasted and that the Japanese members would work harder than ever before.

After a final song, Mr. Sato, Genji's father, spoke on behalf of the Sato family, saying that he knew that Genji had worked hard and devoted his heart to the Heavenly will and expressed sorrow that Genji could do so little because his time was cut short. He thanked everyone for the serene and graceful ceremony and said that Genji's body would be cremated here. (They will return to Japan with some bones and ashes for another ceremony.) He added that he felt freed of his initial anger and shock when he saw the peacefulness of Genji's face.

After the funeral, Lady Doctor Kim went to the site of the accident to pray for those who had died. I flew on to Houston to pay our respects, gratitude, and condolences to the family of James Welch at his funeral the next day, September 25.

May the sudden recalling of these lives teach us all the urgency of each moment. In Mr. Salonen's words, "We are given this physical life as a time to create the character of heavenly citizens."

Unification Theological Seminary

Inaugural Convocation Speech

by Reverend Sun Myung Moon

The complete text of the inaugural speech given by Rev. Sun Myung Moon, founder of the Seminary, on September 20.

Honorable Mayor of Red Hook, distinguished guests, respected Seminary faculty and students, ladies and gentlemen.

It is my utmost pleasure to extend my warmest welcome to all of you present this morning at the Inaugural Convocation of our Unification Theological Seminary.

I deeply appreciate your coming here. I feel honored especially because to my knowledge the attendants here are, without exception, those who have been greatly concerned about the Unification Church. We have recently had the close attention of the American society drawn to us, and the unreserved encouragement and support from many of you justified and strengthened our work.

As the founder of the Seminary, I want to assure you that we will do our very best to repay your friendship and goodwill towards us. May our mutual relationship be a lasting one in the divine will of God!

In history there have been philosophies and religious doctrines working in the backgrounds of politics, economics, the arts and religion. Nevertheless, the reality is that they are all stalemated, resulting in confusion and chaos, without having brought about the realization of their promised ideal worlds.

Faced with this stalemate, people are turning in every direction in search of someone to take up the gauntlet for all people and pioneer a new way for humanity, straightening and guiding their direction towards a clear and achievable goal.

The people cry in unison, "Something is desperately wrong!" We have tried every possible way to diagnose and cure the sickness in society. We have finally concluded that the cause of the sickness is an internal disease and not external. By having emphasized the external elements we have lost the intrinsic and central element of our existence. We are left without hope.

What is the intrinsic and central element which man lost? If we go back to the very beginning, we can readily understand that the greatest cause of the sickness is that man lost God, who is the very source of his life. With the loss of God man lost sight of the absolute value and the focal



A new chapter in Unification Church history begins as Father installs the first Seminary faculty members. Dr. Warren Lewis is being installed.

point of life.

Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts—these should be made human conditions toward ultimate peace and happiness. We can turn nowhere but to religion for the great revolution of human consciousness.

Let me daringly say that Unification Theology will surely accomplish the task. Only human wisdom centered on God alone would enable one to make the right decision and enthusiastically participate in this great cause.

Distinguished and capable professors of high caliber will be with us teaching the 50 hand-picked students who are well prepared with burning enthusiasm. It is by these people that the Seminary will be initiated. In other words, I am not the founder of the Unification Theological Seminary after all, but rather the founders are these students who are here before us. The Seminary is not a place or building, it is these people who are equipped with the spirit and ideal given by God through Unification Theology.

We must change our direction from the established theologies which are deprived of life and spirit and turn to a new theology with a dynamic vitality and life style in which God would directly participate. By our learning it thoroughly and having the logos incarnated in ourselves we will surely be able to build great per-

sonalities, making it possible to best use the acquired ideal and knowledge in accordance with God's will. You certainly shall not only be able to practice what you have learned but also make it a part of your daily lives.

Armed upon graduation with a capacity for creative leadership, these students I am sure, will be able to usher in a new world of a higher dimension after removing society's vicious social vices.

Any educational institute of graduate level is, in itself, a miniature society in an embryonic state and is being nurtured like a baby in its mother's womb. Therefore, until future days when you will begin your life in society, you must invest all your energy and time in studying and training yourselves to be capable master builders of the ideal world in conformity with God's will. Brilliant deeds and results accumulated with our blood, sweat and tears will provide excellent answers to the numerous skeptics who question us now.

More than in any other educational institute, to teach and study in one where men and women are produced who will contribute in establishing an ideal world under God is surely what would please God and make men happy. This is a sacred task well worthy of a hard struggle.

Therefore, I sincerely hope that the professors and students of the Unification Theological Seminary would, as the name implies, be united into harmonious oneness so that the whole institute will have

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Ceremony Opens Seminary, Installs Faculty

On September 20, 1975, the Unification Theological Seminary opened in a dignified inaugural ceremony presided over by our True Parents.

The main chapel at Barrytown was filled with friends and relatives of the 57 entering students, Barrytown trainees, Church members, neighbors, and the Seminary's first class. The ceremony opened with the majestic "A Mighty Fortress is Our God" sung by the congregation with the Barrytown choir under the direction of John Spradling adding considerable strength to the already powerful song, especially from their position in the loft at the rear of the chapel. The processional entering the chapel during the hymn included members of the Seminary's Board of Trustees, participants in the ceremony, faculty members, and our True Parents. Our Parents sat at the altar with the participants and faculty members ranged across the front of the chapel. Professor of Biblical Studies Thomas Boslooper confidently led "The Star Spangled Banner," singing a solo on the fourth verse.

Rev. Jack E. Wahlberg of the Reformed Church in Rhinebeck gave the invocation, asking God that His "truth be real to us. We pray Your blessing upon those who are being installed; . . . we pray Your blessing upon those students who enter this seminary; may Your truth be made real to them."

President Salonen then greeted the guests, suggesting that the Seminary could begin a new era in the relationship between the Unification Church and society: "It is our deepest hope that the beginning of this Seminary will create a dialogue of open-hearted communication."

The Mayor of Red Hook, the Honorable Miller D. Magley, also spoke, exhorting the students and faculty to apply themselves to their task well. Academic Dean Therese Stewart recounted the history of the Seminary, stressing it as the fruition of Reverend Moon's longstanding desire to build a university. She explained that theology itself is in a state of crisis today, with fewer and fewer adherents: "A frequent question while we were interviewing applicants was: 'Are you really opening a seminary?' They were amazed because today so many seminaries are closing or consolidating." She expressed hope that the Unification Theological Seminary could help pick up the lag in the serious study of God, concluding that "Today a seminary, indeed a university, was formed."

Then began the official opening procedures. President of the Seminary David S.C. Kim performed the opening action of the Seminary after he was installed. Holding a large red Bible wrapped with a wide blue ribbon, he said: "President of the Seminary David S.C. Kim hereby officially announces the inauguration of the Unification Theological Seminary in the presence of our True Father, Reverend and Mrs. Moon, and distinguished guests who have gathered in Barrytown International Training Center Chapel of the day of September 20, 1975 on the hour of 11:30 sharp. The Bible, the word of God, is opened." With these words he cut the ribbon surrounding the Bible, thereby opening the Seminary.

After David Kim gave a short message, Chief Administrator of the Seminary Michael Warder initiated the installation. Each official installed was announced to the congregation, shook Father's and Mother's hands, and bowed to the congregation.

Academic Dean Therese Stewart was first installed, followed by Mr. Warder. First of the professors installed was Sebastian Matczak (ThD., Gregorian University, PhD., Catholic Institute, and PhD., Sorbonne) professor of philosophy. He was followed by the professor of Biblical Studies, Thomas Boslooper (PhD., Columbia University) and Dr. Young Oon Kim, professor of Unification Theology and missionary to the United States (EdD., Southeastern). Warren Lewis (PhD., Tuebingen) and professor of church history paused for a moment while looking at the

congregation. He removed his hat as he approached the altar and bowed as he shook Father's and Mother's hands. Dr. Francis Elmo (PhD., Fordham University) was installed as professor of religious education and Richard Murphy and John Maniatis were installed as librarians. The choir sang "God's Glory and Honour" by Marcel Frank at the conclusion of the installation.

Father then spoke, in English (see complete text of remarks). He then closed the ceremony with a benediction. The congregation sang "Christ is Here," our True Parents, the Seminary faculty, and officials filed out of the chapel.

Luncheon began in the main lecture hall after pictures were taken of the participants and the students. Sunburst provided quiet background music as our Parents and their family, officers and faculty members, students and their families had a meal resembling more a banquet than a lunch. Eileen Welch beautifully sang two solos, accompanied by John Sonneborn. Featured entertainment was Sunburst.

Students began classes on Monday, September 22, taking courses in Biblical studies, Church History, Unification Theology, group process, and philosophy.

A joyous atmosphere pervaded everywhere the Convocation day. Not only were Church members aware of the significant step of opening a Seminary; other respected people shared in that exciting anticipation. The four non-Church member professors clearly enjoyed the ceremony, feeling, it seemed, the histori-

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Participants listening to one of the messages, with our True Parents presiding. From left to right, back row: The Honorable Miller Magley, David Kim, our Parents, Mrs. Choi. Front row: Rev. Jack Wahlberg, Dr. Warren Lewis and Dr. Sebastian Matczak.



Complete Biltmore Campaign Successful

All three nights of the recent New Hope Festival at the Biltmore Hotel in Manhattan were resoundingly successful, with over 2,000 guests attending the programs on September 17, 18, and 19.

IOWC members gained over 15,000 commitments as they campaigned as one unit. Charts were updated daily to mark their increasing success. Response cards collected at the end of each program revealed that most people came through leaflets or personal contact with our members; one man even jokingly admitted that he came because he "was badgered on the street" and thereby became curious.

Father, quite pleased with the success, has suggested that the Crusade spread first to neighboring areas such as New Jersey and Connecticut and later from Boston to Washington, D.C.

Mr. Salonen's September 18 speech, "New Hope for America," was very similar to the first speech of the Crusade. (See August 25 *New Hope News* for detailed description of contents.) Several new additions to the entertainment reinforced the patriotic flavor of the evening. At the outset, Sunburst showed slides of diverse people and places characteristic of America, quoting from the Declaration of Independence and the Constitution. Two songs were especially effective in setting the atmosphere. One was the sing-along of America the Beautiful at the end of the program. All the audience, including young counter-culture types, joined wholeheartedly in singing. The other was Patsy Johnson's Mahalia Jackson style rendition of "I Wish" by Mary Travers.

September 19th's program was more Biblical, centering on the mission of Jesus. Accordingly, the opening slides had a Christian theme and commentary. Sandra Lang, giving her testimony, stressed that although her family and friends were very religious, they were still weighed down by a number of prejudices. "Once an Oriental man came to fix our TV," said Sandra, "and although he did a very good job, my aunt acted for weeks as if her house had been polluted. Another time I invited a Jewish girl home to dinner along with some other friends. My parents were nice to all the other people except this girl. . . . I can tell you what this movement did for my family. After four years of trying to get my family to visit our house, my aunt finally came. Then I couldn't get her to leave—she was so happy about what she experienced that almost sixty years of fears and misconceptions dropped away in a single afternoon. And perhaps the most beautiful

day of her life was that day, when I saw her embrace a Jewish woman with tears in her eyes, realizing that this was her sister under God."

The central focus of Mr. Salonen's speech was the role of Jesus and John the Baptist. "Originally in the world of God's creation there was no need for a Messiah," he said as he referred to the ideal. But, since the fall, "it became necessary for God to find a man who would make up for what had been lost. . . . The meaning behind all the prophecies and covenants that God established was to prepare a people to live according to His original ideal." The Messiah, said Mr. Salonen, "was the re-created Adam who could stand in a position of the substantial word of God for all mankind to center themselves around as they had around the temple."

Judaism before Jesus, said Mr. Salonen, had diverse concepts of the Messiah—he was to be a military leader, a great rabbi, or maybe a political leader. The sects agreed on only two things: that the Messiah was coming and that his forerunner would be Elijah, as prophesied in Malachi.

Mr. Salonen went on to explain that John the Baptist was meant to fulfill the role of Elijah in giving testimony to Jesus. "When John denied the mission of Elijah, he made Jesus a liar," he said strongly. "No one could believe Jesus. No one could respect him. The key to his mission was lost at that point."

Mr. Salonen then explained the resultant confusion about the meaning of the

crucifixion. "History is not just the result of God's will. . . the only recourse for him was to offer his own life as a sacrifice. If the crucifixion was the primary will of God, why did He have to work for 4,000 years to crucify someone? He could have sent Jesus to the barbarians, who would have crucified him without hesitation."

He concluded by applying the lesson of two thousand years ago to our own time. "Because each man had his own idea, he could not humble himself to God's idea. We have to humble ourselves to God to give us a new beginning. . . . We must say: 'God, if You exist at all, show me how to help this world and I will follow.' It was that faith and that spirit which was in the heart of Sun Myung Moon when Jesus appeared to him. The message he received is not a message limited to one man alone."

As in the other nights, Mr. Salonen closed by asking the audience to seriously and openly consider the ideas presented.

Sunburst included in its evening entertainment a solo of the Holy Song "When I Behold The Lord of All" and a musical arrangement of a psalm: "By the waters of Babylon, we laid down and wept for thee, Zion. We remember thee, Zion." In keeping with the religious focus, the sing-along was "Kumbaya."

The third program had the largest attendance, with a sizable number of guests remaining to converse. Many people came for all three nights and signed up for workshops. Some members of the audience had

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President Salonen looks on as a kangaroo-clad leafleter hits the street, complete with leaflets in pouch.

"History and I"

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in according with God's will. You must remember if you want to become a great leader of humanity, you will have more responsibility on your shoulders.

Why are you here? Are you just bystanders? Are you here ready to become something? We say we are going to become sons and daughters of God. This is only a vague idea, and people of other religions would say the same thing. The desire to become a son or daughter to God is only natural.

God is the parent to the whole of mankind, being the center of the whole cosmos. His standard will be the utmost one, so to become His son or daughter is unique. In restoring His son, would He just pick up anybody walking along the street?

God is looking for people who will meet His standard and do things in place of Him. If you are going to play the role of God to other people, it means you have to build up your personality according to God's will. You must resemble God in every way. God wouldn't mind if you become better or greater than Him.

Have you ever stopped to think of yourself as the candidate to become the son or daughter of God? You want to be greater and better than anyone else. If you really want that, you must be working for it at the risk of your life. If after one try, you find yourself a failure, would you return until you get the victory—until God would die?

In Christianity, they say that if you believe in God, you can become the son or daughter of God. Things have been very easy. But Jesus did not take things easy. He must not have thought that just by believing in God man could become the son of God. He did things according to the providence of God even at the risk of his life. Even at his death, he said, "Let Your will be done." Our past standard of life in faith was not right. If Jesus himself directed the whole thing, things could have been different. But Christian leaders have failed to do what he would have them do.

God, if possible, would like to root sin out of human society. Why could almighty God not do the job? God can teach people how to restore themselves, but He cannot do it. He can do it only through man; otherwise God would not have waited until now. Restoration is the common goal between God and man; we are co-authors with God in the restoration process. God is almighty, but He can exercise His power only through man. We are very important. History can be woven by

people who are the recipients of God's will. We are the instruments of God.

The reason Christianity has failed is that their faith is vague; they are waiting for God to do something and they don't know that even almighty God can exercise His power only through men.

They say that God will come on the clouds in a chariot of fire; if that were so, the whole world would not have remained like this. God would have me shackled with the sin of the world to have me win over it. The Bible says that those who will endure to the last will win—not just those who merely have faith in God. You must endure to the last by fighting against evil.



"Can you do it?"

God is looking for sons and daughters who can be responsible for this great task. I have risked my whole life to get to this point. I am resolved to become the warrior of God to fight for Korea, Japan, America and all the countries of the democratic world to win their hearts back to God. When I am doing this, I am doing it in place of God. God always cheers me up, saying "Fight with more power and I will back you up." Would you be dreamers, just vaguely believing in God, or would you fight and do things on behalf of God?

Would you have your war limited to Washington? Or a war representing your Yankee forefathers? What kind of bullets do you want to be? How to face reality is the question. We are in the present, not in the past or future—what we do in the present will matter. To solve the question right

now, right here, with the Yankee Stadium campaign ahead, we must do things right now. If you are burning with enthusiasm and desire to have the Yankee Stadium campaign a victory and contemplate over it, plan over it, and act it out, then you can bring the victory. You cannot bring victory by sitting with folded hands. Who can bring victory in Yankee Stadium? Not we, I! (*I can.*) Every I, including me! I plan with confidence and conviction. When I planned the big tour I said to myself I will have it a success. When I had the rally in Korea, I said that I would make it a success. In doing anything and everything, I say that I will make it a success and do it.

In order to be victors, you must gain it step by step. The fight will begin right now. You must say an awesome pledge that you are the banner-bearers of victory.

Then what would Yankee Stadium success signify? We will have gone through the training of ourselves to be the victors of this nation and the whole world. After we will have won the victory in the Yankee Stadium and Washington Monument campaigns, what is left? You must go to Moscow! Am I giving you courage and power or are you giving me courage and power? (*Both.*) Both? Thank you very much! So at this very spot we have determined to go to Moscow as our final target!

We are having 120-day training in Barrytown but that is nothing compared to how I will train you directly. In less than three years America will be in need of our group. You know exactly what happened in Korea and Japan and I will make it happen in America. Before long, I will lay the front-line to fight against Satan in every one of the fifty states. Our battle has already begun and step by step we are advancing forward.

I am determined to root out Communism from the earth with my own hands. When I made a speaking tour, the people picketing against me were mostly Communists. People should know that Reverend Moon is the person who is needed in America, that I am raising the American young people into strong youth to be able to fight against evil. But reversely the American public is persecuting me. I have seen NBC's program against us and Ted Patrick doing evil things. There may be some people in our movement making mistakes; all the blame is shifted onto me.

Before loving America, I love God. Because I know that God is loving America and the whole world, I want to save America first to save the rest of the world. We must have a common endeavor. We are going to establish not only the Theological Seminary, but other educational institutions. We are going to estab-

News From All Over

Three members of the *36 blessed couples* are visiting the United States from Korea. Their itinerary has included: Washington, D.C.; Raleigh, North Carolina; Disney World, Cape Kennedy, Miami, New Orleans, Houston, El Paso, Phoenix, Las Vegas, and Los Angeles.

Phase III pioneers in Jamaica (Queens) New York made so many friends in their neighborhood that they were petitioned to remain after their training was completed. Trinity leader Thedora Baker made a strong first impression by singing an Irish wedding song in Gaelic inside a bar while fundraising to gain sympathy. After that they sponsored several events, including a street clean-up and a pancake breakfast. The petition, dated September 12, reads as follows:

Dear Mr. Sudo:

We, the people of 160th Street, Jamaica, New York, are drawing up this petition concerning three missionaries from the Unification Church. They came to our block and with them they brought good will and understanding toward people. They also brought with them a unity with the adults and children on the block.

We found out they will be leaving us, and we feel this will be a very sad day for us. This is our reason for this petition. If you could find some possible way that they can stay on our block, we would all feel that God is closer to us.

Approximately *sixty Phase III* pioneers have left New York City for pioneer missions throughout the United States. On September 23 Mr. Sudo gathered all PSE III pioneers at the Headquarters building for a testimonial and reassignment meeting. He emphasized that each pioneer, whether in a state or remaining in New York City, must fulfill the stepped-up motto of one spiritual child every ten days. The reason for this, he said, is that Father will need over a thousand campaigners for Yankee Stadium and the 1-1-3 goal is the way to fulfill this requirement. The accomplishment of this goal, he said, "will determine the destiny of America." The pioneers, he said, "will be the pacemakers" so that "a whirlpool of witnessing will cover America."

lish a university, we are going to establish youth centers. We are going to buy a building seven times as big as the Columbia University Club and establish a newspaper there. And through it we will crush the evil ideas of Communism. We have already sent out our missionaries to 120 nations; they will be used like AP and UPI correspondents. We will establish branch newspapers in London, Tokyo, New York. Through the Unified Science Conference we will assemble the most noted professors and scientists. We will work from the conference to establish the highest quality university. I have told you that I would build a theological seminary and I did it. By the time we establish a university, there will be a rumor that Reverend Moon will have his people study hard in the foremost university. And instead of opposing, your parents would push you ahead. Even President Ford could not do the job right away, but I will do it.

You must take the responsibility for human history. Can you do that? Then you feel that if you perish, America and the world will perish because you are the only ones to do the job. God would want that kind of people. Are you that kind? We must pledge to God that we will take up the most difficult problems in the world and solve them.

(Father spoke of the desirability of international marriages.) It is God's desire to have Orientals and Occidentals mingle with each other and be united into oneness. That is what any religion would want, any great thinker would want, and any great leader would want. And we are going to carry it out before anyone else. People of the past, present, and future would want the world mingled together in oneness. We are going to realize it in our lifetime. If you are opposed to this idea, you are the enemy to the past, present, and future. Even though I may be opposed in doing this now, history will be my witness and people in the future will praise me.

I am dragging the whole of human history, with one hand holding Orientals and the other hand holding Occidentals. Have you seen such a person with the willingness to handle the whole world? Have you ever declared that you are going to take the responsibility of the whole of mankind in the name of God? And that you are going to be responsible for the whole of human history, including past, present, and future? Have you pledged to make your future generations happy at any cost? Are you determined to do that in your lifetime? You must be determined to take the responsibility even to the spirit world. . . . I want you to be like me.

My topic today is "History and I." I want that "I" to become greater than the

whole of human history. I want you to think that all of human history depends on you. If all the members of the Unification Church are like that and they are assembled to carry out the campaign of Yankee Stadium and then Washington Monument, both will be successful. Our motto is that we must make Yankee Stadium a success in the name of God, in the name of all the people in the free world, in the name of all the people of the world at present and in the name of all future generations. There is great significance to our Yankee Stadium campaign. It is because it will be the last chance for me to speak before the people—at Yankee Stadium and the Washington Monument. That may be the end of my public appearances.

It is the greatest battle I have fought in my life. . . . In the future your descendants will take pride in what you have done. Are you ready to win the victory? Like a flood we will advance until we have soaked the whole world.

Inaugural Speech

(continued from page 3)

sound growth as a living organism, thus securely establishing a solid foundation and a shining tradition in the Principle to be inherited by future generations of students.

Unification Theology is God's ideology, God's philosophy and God's doctrine; and the Unification Theological Seminary will be the very arena where you will practice the knowledge and ideal you acquire here. Consequently, you are going to build a miniature Kingdom of God right here in our seminary according to God's providential blueprint.

We will establish a new world of unified culture with the Orient and Occident integrated, thus transcending national boundaries, racial discrimination and the generation gap, enabling the realization of the earthly kingdom of God where one world and one human family will at last be the reality.

With this great mission of vast importance ahead, it is natural that we anticipate in the future countless difficulties and hardships. However, your strong faith and conquering spirit will more than overcome all of them, finally reaping the victory you are entitled to.

In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary today is the laying of the cornerstone of the Earthly Kingdom of God.

I am most humbly grateful to God. May God abundantly bless you, the Seminary, its Faculty and students! Thank you!

Seminary

(continued from page 3)

cal moment of the occasion. Notably, each of the four is an active member or official of an established denomination: Dr. Matczak and Dr. Elmo are each Roman Catholic priests, Dr. Boslooper is an active pastor in the Reformed Church, Dr. Lewis is a member of the Disciples of Christ and professor at New York Theological Seminary. "While they may not accept the Divine Principle in its entirety," says Chief Administrator Michael Warder, "they have a great respect for it."

Mr. Warder sees the Seminary opening as "a significant step that Father has taken in the beginning of the third seven-year course. Through it, we can train our members to fill the needs that Christianity has not fulfilled."

Biltmore

(continued from page 4)

been to one of the previous festivals in other areas of the city; others had been to Madison Square Garden, and still others were amongst the thousands trying to get in—they were especially appreciative to see parts of the Madison Square Garden speech on the eight-city tour film. Responses from the audience over the three nights ranged from the more usual "Very nice," and "Very inspiring" to "Reverend Moon is brilliant. His message is from God," "I feel like a different person, as if born again," "The most moving experience I have ever had," and "I feel the presence of God's hand working among you."

The IOWC, after the Biltmore, had a wrap-up meeting discussing factors of success—consistency and persistence were important, it was brought out. They have spent a week of fundraising before beginning the next campaign.

Helander

(continued from page 1)

case and stating that he had the task of determining "whether Miss Helander was 'committed, detained, confined, or restrained from her lawful liberty within the district' and whether respondents have sufficient excuse for their failure to comply with the August 4 order to produce Miss Helander."

He then summarized the case as it was presented to him. He restated the Helan-

ders' case that the Unification Church, "through psychological methods approaching hypnosis, have effectively deprived their daughter of her ability to make a choice with respect to the manner in which she exercises her right to liberty. Petitioners adduced some evidence to the effect that respondents used psychological techniques to recruit and retain members which rendered those members unable to choose between competing alternatives. They undertook, in other words, the formidable burden of establishing that Miss Helander, in the course of her conversion to the Church, had been deprived of her free will."

In reviewing the facts of the case, the judge indicated some understanding of the techniques of deprogrammers. He said: "They (the Helanders) secured Miss Helander's presence by offering to take her to lunch. Instead, her parents drove her to a place in Connecticut other than their home and she was kept there for at least two days during which an effort was made to convince her that she should leave the Church. That effort involved at least some degree of restraint upon Miss Helander's physical freedom since during the day she was always in the presence of some member of her family and at night her father slept across the doorway of the room."

Judge Belson summed up at length the testimony of deprogrammed members. "The thrust of the former members' testimony, generally, was that they worked long hours performing Church assignments, were usually poorly fed, were always in the company of other Church members, and were too fatigued to reason or to question intelligently the doctrines of the Church. One (Anita Mallot) stated flatly that while in the program she could not exercise her free will because of the factors just mentioned." The judge then pointed out that "All of these witnesses left the Church as a result of family pressure which, in most instances, included virtual imprisonment while they were 'deprogrammed.' None of the witnesses testified that they were in any way forced physically to attend lectures or retreats."

The judge went on to describe Church testimony: "Respondents called as witnesses several present members of the Church who varied widely in age as well as social and intellectual background. They testified that their membership in the Church is completely voluntary and that they can reject assignments, question orders or dogma, and read or associate as they please. They testified, in effect, that they exercise free will in all aspects of their lives. One testified that the Church exercises over him less control than is exercised by his former church over members

of some of its religious orders. . . . Some testified that they had been kidnapped and even placed in mental institutions in the course of efforts by their families to 'deprogram' them." He cited the testimony of Dr. Kaufman, who had presented a tape-recorded interview with Wendy. "He described Miss Helander as 'a little sunburned,' quite adequately nourished, seemingly 'very healthy,' and 'extremely confident with people.' He found no indication that she was depressed or under anyone's influence. Dr. Kaufman seemed convinced by Miss Helander's denial that she was the unwilling subject of systematic indoctrination by the Church. He concluded that she seemed able to resist the suggestions of others."

The last page of Judge Belson's decision had an important footnote—that "under the circumstances" the affidavit that Wendy signed under duress had no weight.

The decision was a real victory, with consequences as yet unknown. It should serve as a deterrent to the deprogrammers' use of the courts for their own purposes, at least. The strong language of the decision will be of great help in countering "brainwashing" propaganda generated by the deprogrammers and their allies. Says Public Information Director Farley Jones, who has been handling the case: "This is truly a landmark in our struggle to remain free from the systematic machinations of those like Patrick who are bent on destroying our movement. Not only that, the Judge's courageous decision upholds the tradition of religious freedom. Let us be thankful that, despite the ensuing persecution, we were brought to court to defend this bedrock principle of our country and of the restored world."

Wendy, now free from the threat of being brought to court for her adherence to the Unification Church, made herself available for phone interviews with reporters on Wednesday, September 24.

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