

Final Victory in Los Angeles



God's Day 1975

(See page 11)

The final campaign in the last city of the 8-city 1974 Day of Hope tour brought victory as 2,000 Los Angelesans attended the banquet and over 3,000 came to the talk. Surrounding the campaign were noteworthy events: the Directors' Conference on December 21, preparations for the departure of the Day of Hope team on January 14, and the December 24 voyage of our Parents, President Salonen, and Rev. Porter to Japan and Korea. Meanwhile hundreds of members are working to bring members in Los Angeles. Reverend Werner, confident of meeting the goal after waging two successful Day of Hope campaigns in California during December, has opened up six teaching centers which are attended every day by over 200 people. A ranch is being used for several different levels of workshops carried on simultaneously. See pages 3-10 for campaign-related stories.



(Above) Dr. Moses Durst and Mrs. Onni Soo Lim Durst immediately after their wedding (See conference article on page 6).

(Top right) The literature table was a busy spot at the Los Angeles Banquet, as interested guests sought more information about Rev. Moon.

(Above right) Lively conversation ensued at the Banquet reception as sister met sisters.

(Right) The Werners wait happily with Mrs. Sang Ik Choi (right) for the arrival of Father at the L.A. airport.





Day of Hope in Los Angeles

Eighth Campaign Brings Challenges

by Grant Bracefield

The Los Angeles Day of Hope had been on Reverend Vincenz's mind for some time as the last banquet and speech for us in America, the end of Father's 2nd seven-year course, and the "perfection stage" of the 8-city tour. To Father, success in this city was so important before His departure for Korea, and as Reverend Vincenz warned, Satan throughout history has chosen the last moment of a mission to invade. So we approached this last city with a very serious attitude.

On the physical side, the public relations team faced difficulties like heavy Christmas postage (so large numbers of people never received invitations on time), heavy freeway traffic conditions, schools closing down, Christmas festivities, wide-

spread colds and influenza, and "mysteriously" many members of the public relations team lost or partially lost their voices. As well as these things, many preparations were necessary for Japan, such as visas, photographs, clothing, and vaccinations.

So physically our working time was cut down, but spiritually, our work reached a new level. The apparent difficulties were passed over in a prevailing air of harmony and confidence. Results increased in quantity and depth. I felt that God and our Father were pouring their last ounce of strength and love into this city. This I understood more fully when Father announced to the people of Los Angeles attending the speech that he had poured out everything he had in America in fulfillment of God's will.

I have never seen Father give so much or come so close to the people in any of the other cities of this 8-city tour, and I have never seen Father look so happy. Father's joy proclaimed our campaign here in Los Angeles a great success, and added to this, the presence of all our Regional Commanders, Mobile Unit Commanders, and State

Representatives created such a powerful atmosphere of a most significant Heavenly victory.

Father is very well-known here in California, and even on a T.V. show for large prize money, the following questions were asked, "Who is the most well-known evangelist today?" and "Who brought Christianity to America in 1970?" Answer—"Reverend Sun Myung Moon."

Organizing the tickets and leaflets distribution was Henk Dyk, and approximately 260,000 free tickets were distributed and 500,000 leaflets on the streets, at homes, on universities and at shopping centers. 5,130 posters were put up by the poster team, and the anti-pornography rally was again a great success—6 T.V. stations, 1 radio and the *L.A. Times* newspaper turned out. In reaction to this, we had the pornographers alongside some fundamentalists protesting outside Father's speech.

To lay a stronger foundation for our campaign, the whole team fasted for one day, and Father asked that all the visiting



The Korean Folk Ballet performed before 90,000 fans during half-time at the Rams/Redskins game in Los Angeles.

commanders go out on the street—a great boost of enthusiasm for our members. The Korean Folk Ballet did much work to promote Father's talk, especially with the performance at half-time at the Rams game before 90,000 football fans.

Banquet and Talk Draw Overflow Crowds

by David Jensen

Los Angeles was a distinct success as Father was honored at an incredibly warm-spirited banquet of 1,700 at the Conrad Hilton and next evening as he spoke to almost 2,500 guests at the celebrated Shubert Theatre.

BANQUET

Among the guests, which overflowed

into a second ballroom, were: Dr. Lee Atkinson, leading figure in the Los Angeles psychic world; Dr. John Connolly, chairman of religious studies at Loyola University; Mr. Sidney Harth, Assistant Conductor of the Los Angeles Philharmonic, director of L.A. Youth Concerts and a world famous solo violinist; Mr. Tadayuki Maeda, president of Japanese Business Association in Los Angeles; and Mr. Steven Trevor, vice president of the Bank of America—Los Angeles.

Other distinguished guests included foreign consuls, military officials, a good host of local ministers, leaders of various ethnic organizations, and public officials from many areas.

The mayor of the city of Carter was introduced to speak on behalf of "all my sister cities in welcoming and honoring this great humanitarian and religious leader to Los Angeles." He presented Father with an embossed citation from his city, joining 27 other proclamations from area towns and municipal governments. President Neil Salonen proudly read a proclamation from the Los Angeles County Board of Supervisors. The audi-

ence responded with overwhelming applause.

Generous with applause that often interrupted both the entertainment and Father's banquet speech, the members of the audience acted as if they had been plugged into a dynamo of spiritual energy. Their faces were lit up. Everybody seemed happy. And, most of all, their respect and love for Father really grew. Some guests who attended last year's Day of Hope Banquet, such as Mr. and Mrs. John Dolinsky of the Hungarian Freedom Fighters Foundation, were especially moved.

A joyful yuletide spirit was created as the New Hope Singers performed a terrific rendition of "Les Auges" (Angels We Have Heard on High). The Singers' beautifully harmonic voices sounded even more like angels as they sang the "Hallelujah Chorus" from Handel's famous Christmas Oratorio "The Messiah."

Choir director Randolph Rimmel said the chamber orchestra which accompanied the Singers added much to the performances. "The instruments really helped to elevate the spiritual atmo-



The Banquet audience in Los Angeles warmly received our Father, often interrupting his speech with applause.

sphere," he said. The young musicians were commissioned from the Los Angeles area.

The applause from the audience, even as it poured out from the overflow hall as guests watched on closed-circuit TV screens, boosted the Korean Folk Ballet to dance with extraordinary excitement. As Chung Hee Yoon, one of our sisters of the ballet, told: "When the people clap, I feel more energy to dance with as much love as I can. They see hope and brightness and God's spirit in our dancing. That's what makes me happy."

Evening hostess Na Kyung Pak, who introduces the entertainment, says she always feels good at banquets. Together we are all one big family inviting everybody to become our brothers and sisters."

Japan, she said, will place greater demands on the New Hope Singers and especially the Korean Folk Ballet. Although the Little Angels have already met with enthusiastic audiences in Japan, "We will still have to give so much more. Their culture is similar to ours. Americans are zonked at first sight. But it will take more to impress the Japanese people," she said.

Said Grant Bracefield of the banquet: "Never before in America has Father been so well-received, with 25 proclamations and welcome letters from local cities, including many gifts.

"Mr. Paul Bannai, State Assemblyman, is writing letters to Father and Mother, Col. Pak and Mrs. Choi, as he is so impressed after the time he spent with them on the banquet night. Mr. Raymond P. Gauer, National Director of Citizens for Decency through Law, had followed our anti-pornography rallies in each city and he presented Father with a letter of commendation and expressed his desire to cooperate in any future ventures in this line.

"The Korean Folk Ballet and New Hope Singers as usual gave the finishing touches to a very beautiful evening. Reverend Smith is reported in his Church as saying that it was perhaps the greatest experience of his life."

Shubert Theatre, renowned for its modern design and production of major plays, was a fine setting for the talk. Across from the theatre in a movie house was an overflow of more than 400, who

watched the evening's events via closed-circuit TV.

The people who came stayed and were genuinely interested. Father's conclusion about the second advent of Christ and the coming kingdom of heaven on Earth was probably more powerful than many on the tour had ever heard.

"Now I know Reverend Moon is the true prophet—that he is *the* living man of God today!" exclaimed Andrew Craig, 45, after the talk. Associated with the Church of Light Divine in Joshua, California, he said he is looking forward to attending a workshop as soon as possible.

One Church of God in Christ representative, Bertha White, could not stop raving about what she had learned that evening and how God's spirit "seemed to be everywhere." She said: "It's amazing. I don't understand a word of Korean, but everything certainly came across. I know the Lord's leading me now!"

Mrs. White hosts a gospel FM radio program every Sunday morning entitled "I Trust in God." She said she will pray for God to show her how best to help Father's endeavors.

Directors' Conference: Hours of Inspiration

All State Representatives, Mobile Unit Commanders and Regional Directors gathered in Los Angeles for a day-long Directors Conference on December 21, where they received many hours of inspiration and instruction from Father.

Those arriving on the evening of the 20th were fortunate to participate in another inspirational experience: the blessing of Miss Onni Soo Lim and Dr. Durst. During Father's November trip to London, he also blessed a Korean couple in London. Miss Onni Soo Lim was then director of the Oakland center; as a result of the conference she became coordinator for California, excluding Los Angeles. The celebration afterwards included a Korean meal and several Bruce Lee karate movies.

Father began the conference the next day by meeting with the Regional Directors. Dr. Joseph Sheftick reported to the Washington area. Father wants to mobilize more international teams in 1975 led by Rev. Werner and Rev. Porter. By April each state is to grow to a minimum of 3 centers with 10 members in each; each state bus team is to have 40 members. Father said that the foundation of America is not solid until there are 500 members in each state. David Hose was made San Francisco center director. Dr. William Bergman replaced Rev. Werner as Regional Director; Rev. Werner will lead Los Angeles as a separate entity, similar to New York. Michael Smith is replacing Dr. Bergman; Mrs. Onni Soo Lim Durst is California state coordinator.

Father spoke about expanding our training programs, emphasizing that there is no substitute for victory and that achievement is now the basis of leadership. Accordingly, he wants to extend regional training to include a 21-day session.

For four hours in the afternoon, Father spoke to the entire assembly on the themes of leadership and sacrifice in the Completed Testament. In discussing leadership qualities, Father discussed the need for growth and sacrifice. He said: "You must change. . . you must become a bigger container. . . The key to success is this: you must become a living example. . . If you want to lead 20 men, you serve 20 men. If you want to lead 40 men, serve 40 men. If you want to lead 100 men, serve 100 men.

Father created two analogies that captivated the audience. He compared our movement to a tree—God is the root, our True Parents the trunk and our members the leaves. Just as leaves take in carbon dioxide and give off oxygen, we must suck

in evil elements and give out good elements. "Our motto," he said, "should be 'We live as God lives: God is in me and I am in God.'"

We are also like a drop of pure water in a dirty stream. The only way to purify the stream is to multiply the drops of pure water by pouring in more. "In America we pour and we make a beautiful pure water lake. Let God bring His sailboat and sail on this pure crystal water of the Unification Church."

In teaching the leaders, he discussed the increased need for sacrifice in this age. Man fell due to his failure to believe in God, obey God, and love God. In the Old Testament Age, man had to restore his belief in God through faith, sacrificing the material things of creation. In the New Testament Age he was to restore his obedi-

ence through action, sacrificing his body. Now in the Completed Testament Age we are to restore our love for God through our heart, sacrificing ourselves.

Father later spoke some on the blessing, telling the men under twenty-six that it was to their advantage to be blessed at a later date. He also explained that obtaining one spiritual child per month for seven years indemnified the failure of Jesus' 12 disciples.

In the afternoon Father spoke at greater length on training, emphasizing the need to establish a tradition which could be maintained in his absence. Accordingly he wants three major training centers established in the U.S.

At the close of the conference, at Father's instruction, the regions formed teams to distribute tickets for the talk.

A Joyful Finish in L.A.



by Grant Bracefield

I think that Reverend and Mrs. Vincenz's training of their team, centering upon individual responsibility and development, was a major factor in this great victory here in the last city. This is apparent because they were unable to be with us much of the campaign due to the other activities, such as the Directors' Conference, and the team's departure to Japan with a great amount of organization necessary.

Having to run a campaign, participate in a Directors' conference, and arrange for visas, photographs, vaccinations, and selection of the first global team, was no easy task; but Reverend Vincenz approached it as being just part of our training for a world mission. We are learning to be flexible and understanding, how to carry out many missions at the same time.

FATHER'S DEPARTURE

At 8 a.m. the following day of the speech, the whole family crowded into the L.A. International Airport, more than 400

members. We formed a happy 50-yard-long passageway from the entrance up to the Korean Airlines check-in-desk, and on down the departure corridor. Many red, white and blue signs were raised to the roof, saying "Thank you, Reverend Moon," "America loves Reverend Moon," "America will miss you," "God bless you, Reverend Moon" . . . Come back soon." Outside, directly before the doors, Reverend Werner's brass band sounded mightily beside a huge sign reading "America needs Reverend Moon." The atmosphere was highly expectant and our family applauded enthusiastically every person who came in through the doors. People had never received such a welcome; without exception their faces lighted up with happy smiles.

Father and Mother came and we all surged around behind them—(The Korean Airlines people were alarmed). All too soon their happy faces were gone, but their spirit remained. Within minutes, we were heading back with great enthusiasm to begin our 2½ week campaign for new spiritual children. We want to fill America up with the love of our True Parents.

Preparing for the International Tour

An Interview with Rev. Reiner Vincenz

January 14 is the big day when a chartered jumbo jet will take our first global Day of Hope team across the Pacific to its first international engagement in Tokyo. While this leap into our international mission will be the result of many people's efforts, Rev. Reiner Vincenz, leader of the Day of Hope team since Madison Square Garden, bears primary responsibility for the team as its leader. Through an interview with Jeannie Larkin he here describes the preparations he is directing and shares with us some of his feelings about his new mission and our new course.

I would like to ask you about your reaction when Father made the decision for you to lead the world tour.

It happened when Father was in the Seattle center during the campaign. I remember very well—we spoke about the future. One evening before, I asked Col. Pak about the team, not at all about my future. I said to Col. Pak, "We have already learned before that this team will probably go overseas. When these two campaigns in California will be over, I am a little scared that if we start too late in preparation, we will run into problems with the team." And I asked Col. Pak if we could ask Father what date the team would go out, and what kind of preparation we would have to make for the team, because it is no longer a team of 70 people, but it's a team of many, many people, coming from different directions.

The question I asked Col. Pak may have inspired Father to think in detail as to what time he wanted to form a new team, a world team. Then Father gave many details: first of all, what to prepare for this team. Only at the end of all details, suddenly, I was very surprised, when Father said that Barbara and myself should lead the team, this first global team around the world. You ask my reaction. First of all, I felt very honored that I should go to make Father's name known all around the world. Then one second later, I thought about myself. Would I really be capable to do this and to handle this job in the wisest way? Then from God I received very clearly the instruction through intuition. "Every answer which you do not have will be given to you—you should not be scared. You should not be doubtful in your work."

A parallel thing happened several

months ago when we were in New York. In a meeting one morning in a Church where we met to prepare for the tour after New York, also very surprisingly Father appointed me to lead the team through the seven more remaining cities, and my first reaction was the same as in Seattle. I really wanted to prove myself with God. Do I really have the capacity to justify all kinds of historical situations on this tour? Also, Heavenly Father instructed me that if I have the right attitude in prayer and in doing things, all necessary answers will come to help me in each situation. So from that moment on, I have been very confident in this new mission. I know that when we do not fail in doing things with Heavenly Father, with True Parents, and in their way of doing them, then we will not become a failure in the mission.

Do you have any idea of the program of the tour in each country?

The program is not so clear. The tour itinerary will be an eight-city tour in Japan. I think we will leave here on the 14th of January and we will arrive on the 15th in Japan, and then on the 20th, we have a first Christian revival rally at Sugino Kodo in

Tokyo. Then, we will stay about 40 days in Tokyo for different activities which we do not know in detail now. Then from Tokyo, we will go to several cities—Sendai, Osaka, Nagoya, Kyoto, Hiroshima, Fukuoka. This means Tokyo and 6 cities—it's a seven-city tour.

We will visit seven major cities in Japan, then after 80 days in Japan, we will go to Korea for 40 days, and then we will go for two weeks to Taiwan, and from Taiwan we will stay two weeks in five different European nations. This may start in England, but this is not determined yet. But Father's wish is, if possible, that it should start in England. Then four more nations, and then as far as I am instructed, this first global team of the Day of Hope will stay in Europe. As you know, Father wants several global teams to evangelize as quickly as possible in 120 nations, so different global teams will be set up in different parts of the world. In each nation in each city where we go, we will have three evenings of lecture, and afterwards a three-day workshop.

How are you preparing the team spiritually for the tour of Japan?

I am starting now with the members. I could not do this before—as you know, we



Rev. Vincenz with Daikan Onuki at the Los Angeles house.

had a goal to fulfill in finding members. And it is a tremendous job to orient the members spiritually in different activities, even opposing activities. When you have to have your mind on the street to find the lost children at the same time when you have to direct your mind in preparing for a world mission, these both together are very hard to do. In the beginning of our time after the Los Angeles campaign, we did not orient the spirit of the members towards going to Japan. I emphasized very strongly to them: you can only go to Japan under one condition—if you do not disappoint Father's desire here in finding members, because you need this foundation.

So first of all, we guided all members in finding new children. This is the first thing. Reverend Werner found teaching centers and he set up places to live in as regular Unification Church centers. As soon as we have a normal speed and a normal result in this area, as soon as this is settled, we start spiritually to prepare the members.

I am preparing myself in many different ways. It is a more personal preparation for the tour. There is no doubt that many new things will have to be considered which in the past I did not consider as so important because I was not confronted with them. The main thing I always emphasize to the team is how the team will meet Korea. How do we enter in the Messiah's country and how do we fulfill our most important mission in Korea? This will be the main preparation, and we feel that if we do the main preparation in Adam's country well, then all the others will follow automatically. We don't have to worry too much about the others under one condition, that we have the right preparation and the right attitude in going to Korea.

And how are you preparing the team in other ways—not just spiritually but physically?

In a small team, it is easier to handle many practical things. The spiritual activity suffers tremendously if the fundamental, practical things are not completely in order, or if there is no discipline or no simple way of traveling. Our life is now a life of traveling, not only from one city to the next, but from one nation to the next. And if the basic things are not clear, we may run into many problems. That is why we decided to have the same suitcase for all members. Girls have a warm winter coat, all the same, and boys have a warm parka. Now with Father's help, we want to buy warm winter shoes all the same for everyone. You know, even externally, with dress, not in uniform but in unity together, we have so much power, just from the external aspect. If we add the

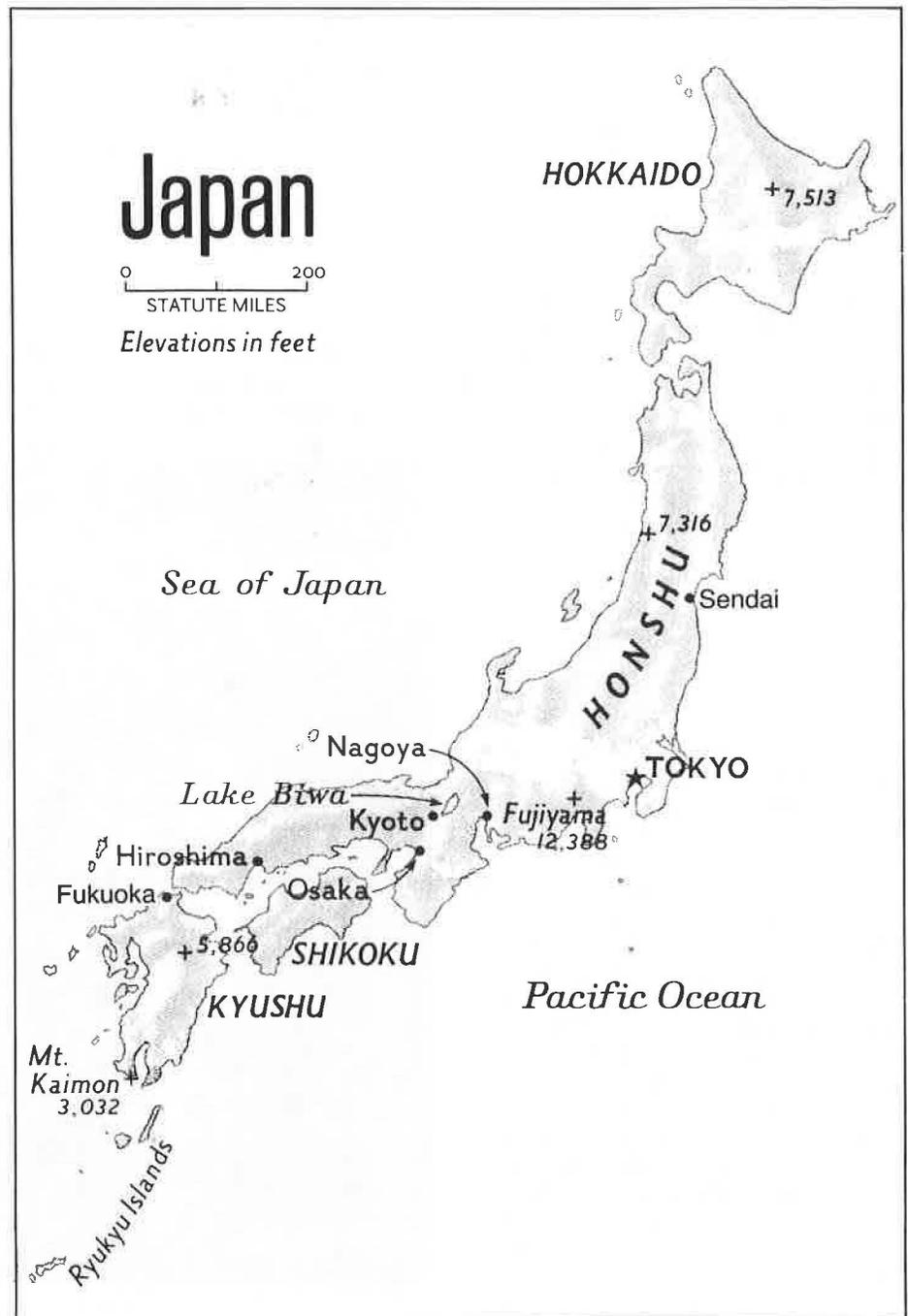
internal aspects also, then we are a very powerful group. We don't want to appear as a uniformed army or a branch of an army but as God's Heavenly Soldiers.

Could you say a few words about the significance of the tour in terms of restoration and the third seven-year course?

As you know from Father, the second seven-year course actually ends in April. It normally ends at the end of this year, but because Father's blessing took place in April, 1960, the latest moment in fulfillment in starting a new cycle is in April. This is why we have to fulfill the three Asian nations in this period up to April or the beginning of May. After this, Father's effective world mission starts.

But his world mission can only start if

Father is really widely known and recognized in Korea. And this final point will be our appearance in Korea and a possible blessing which will take place at the same time in Korea, so the Korean nation has to come very close to our Father. This then gives him the possibility of becoming a world Messiah or world-known figure for God, and from this point, we are truly starting into the world. In other words, we are passing through Japan, coming to our home country Korea, and we are starting our world mission in Korea from the spiritual point of view. From the physical point of view, we are starting the world mission in America, but from the spiritual point of view, I feel strongly, we start the world mission in Korea.



Leading the Day of Hope Team

Mrs. Vincenz Reflects upon the Tour

Most of us have had the opportunity to work for at least one of the eight Day of Hope campaigns in 1974. Many of you have often wondered what it would have been like to have travelled with the Day of Hope team. Following are interviews taken by Joy Schmidt during the San Francisco campaign. Mrs. Barbara Vincenz provides valuable insight on the principled foundations of the leadership of the Day of hope team and on the significance of the eight-city tour. Odile Guiller, secretary in the team office, gives a complementary reflection upon working under the Vincenz'.

ON UNITY

In our team we stress mostly unity, because if we are one, like one body, we are powerful. If our thumb doesn't work, we are handicapped. So our big concern is unity in the group. Each one recognizes his value and how precious he is. If everyone does his part correctly and fulfills 100 percent, that is a big factor in accomplishing something great together.

Some may complain, "I am always in the kitchen." We try to stress that each one is important. We have to always think of our mission, how to please our Heavenly Father. We must forget our own problems. So we don't allow too much time for our own problems—very little time actually—because we feel that if we aren't concerned about others, how can we expect God to be concerned about our little problems?

We must first give. All the world is always taking. If we want to change this, there is no way other than by giving. We have to give. We stress always thinking, "Heavenly Father, what is your will?"

If somebody has problems, we often tell them, "Just serve the others more. Just be concerned about others, and Heavenly Father will help you. Unless you are concerned about others, don't expect anything for your own. You must be concerned about the others in order to accomplish more unity."

Unity is the main thing, but how do we achieve unity unless we are truly concerned about others and forget about ourselves? Every morning and every night we sing "Tong-il." Often we remind them,



"We'd give our lives for unity," and ask, "Do you really realize what you are singing? Are we ready to go that far, to give our lives for unity?" So we make them aware that this must be our biggest desire, and that we have to give up much just in order to achieve unity.

All teams have experienced that when they have unity, they have great success. Whatever problem they have, when we check it is always, "Ah, we had no unity." So they were not powerful. We stress this very much, because only if all are together can our movement work and power really come.

On this team we had to concentrate on the captains. We have meetings with the captains. Then we can quickly see what is wrong. We talk to them and tell each one what to do better. If we can, we sometimes bring the team together and ask the team members, "How are you? Are you happy with your captain?" We try to see from all sides, not just from one side. Sometimes the captains need training, too. I think we can still improve a lot there, because everybody needs training. We have very good captains, actually, and we have given each an older person in his team to help him.

We have wonderful people in the kitchen; they work with so much love and so much concern. They are really concerned to make the family happy. When our team members come home, those in the kitchen, laundry, office, etc., really take care of them. That's very important. On such a big team we don't have to worry about these things so much, because we have very qualified people and we have full-time jobs—a full-time photographer, more people for the kitchen. The smaller team was more difficult. Then one person

or maybe two had to do three or four different things. Now it is very smooth. The person who buys food has to buy all day long. She doesn't have to do the buying and the cooking both. The team is well-organized, and each one takes responsibility.

LOOKING AHEAD...

We think it's a great challenge to begin this first world tour. It will definitely be the formation stage, but it is the greatest privilege to make Father's name really known throughout the world. Everyone is eager to do their utmost and their best.

I think with the Korean Folk Ballet and the New Hope Singers International we can really make an impact. The cities are smaller in a sense, because Western people are really noticed in the Orient. Also in Europe, nobody else does something on such a large scale. So we will become known.

My personal feeling is that right now we are really struggling to get through this year and this eight-city tour. But I have a great feeling that next year everything will go very, very differently, that a foundation is laid, Father is known everywhere, and we can really reap the harvest. We have the possibility to contact people and bring them to workshops and raise them. Then our movement in America should grow very, very rapidly, and good quality people should come in.

Father set up a high standard for the foundation. Whatever the Unification Church gave out on this tour was high-class—a good hall and good publicity. Better people should come in, those who are better educated—not just some who are longing for a family or a secure place, or

those who are deep in dope, but normal people who are really searching and who are concerned about this country. I feel these people should come in from next year on.

My feeling is very strong that from next year on it will be very different. Until Father proclaims a new cycle, we have to struggle. But afterwards, if this eight-city tour is successful, we can really start a new cycle. Of course, we must be really concerned to bring in new people; this is not over yet. We must give our heart completely and forget ourselves in order to bring people to Father.

I think such a wonderful foundation is laid; Father is known everywhere. It is now up to each individual. During the eight-city tour, those who came to Father's speech or saw the Korean Folk Ballet or the New Hope Singers International didn't come automatically. In the end, each one has to be pulled in. If we give all we have to bring them in now and sacrifice completely to bring them in, we can fulfill Father's goal.



Team members head for the vans to spread the word.

...and being a Member

Odile Guiller Describes the Vincenz's Leadership

Reverend Vincenz is very strong as a leader. He is a very spiritual person with very deep feelings for everything. For him nothing is a problem; he will find a solution. Once he has an objective, he will pursue it to the end.

He doesn't like to compromise with the old world. He doesn't like things done half-way. He likes members to show confidence and determination, to not be afraid, to always see the mission. This is not a time for relaxation, but for hard work, with all our thoughts centered on the mission.

Rev. and Mrs. Vincenz have such a deep love for the True Parents. We can rely on them, because they follow the True Parents and want to do the best. Mrs. Vincenz sees and coordinates all the details. She knows how to arrange everything so that all is right when the True Parents come.

When they do something, they put so much heart into it. They expect so much from everybody, but sometimes they are disappointed if we don't fulfill. They want

us to become special people.

Sometimes Rev. Vincenz asks us Divine Principle questions late at night. The members like it very much because it is so stimulating. Everyone longs for spiritual food. Some members lack a deep understanding of the Divine Principle, so he stimulates them to learn. In that part he helps us so much—to understand God's heart and the True Parents.

He often speaks with the team captains and explains more deeply the significance of their position as mediator, for he cannot always speak to the team members himself. He explains their position as an example to the team members. They must be the first to get up in the morning, and as soon as the meeting is over go out to the street. We have found that the first team to get out into the street is the most successful. The captains must set the example. . . .

Rev. Vincenz' concern is to educate strong leaders and to make members strong. In the future we will face difficulties if we do not use all our time now. This is like training. Now we see our True Parents, but soon it will be over. Therefore, we must use our time fully.

The whole team has a deep respect for Rev. Vincenz and faith in his love, confidence, deep understanding of the Divine Principle, love for the True Parents, and attention to detail.



The Meaning of God's Day

God's Day 1975 was a day of rejoicing for our family members around the world in anticipation of the coming 7-year course. The highlight of the Washington, D.C. celebration, otherwise probably similar to those happening across the country, was Mrs. Salonen's speech on the meaning of God's Day, here excerpted. The accompanying photographs describe the God's Day celebration in Washington. The God's Day celebration in Korea will be discussed in a later issue.

Originally, as we know, God intended a world of joy. To that end he designed all things to fit together harmoniously and all things to relate to each other and to man through love. The universe is created precisely to fit the needs, the desires, the tastes, and the nature of man.

And in turn the needs and desires of nature are the things that man is equipped to fulfill. In the same way, man and woman were created to be able to be pleased by each other—to love, complement and share with each other. And man and woman were made in God's image, with the nature to be able to understand, love and fulfill the hope of God.

Through the unity of counterparts, fruitfulness should be brought about. And with that unity, joy was meant to burst forth like an explosion through the unity of two chemical elements. The world of God's hope would have been a place of warmth, happiness, fruitfulness, and abundance of every good thing; it would have been a hospitable place for man and for God—it could have really been their home. In the heart of the love of a perfectly united family, God could have found His home, His joy, His peace and the fulfillment of all His hopes. For God and all mankind, the world would have been a garden of delight, where there would have been no sin and no fear of it, no evil and no victims, no loneliness and no loss.

We can only imagine such a world because the world we live in is very different from that. Throughout history, God has been seeking to recreate the world of His original intent, the universe of joy. Since the key element of God's ideal, the true family, was lost when Adam and Eve united with Satan, God has been struggling to find a new Adam and Eve who could unite according to his will and his standards.

When our True Parents celebrated their holy wedding in 1960, Parent's Day could be declared because the fulfillment of that requirement had been found. A new Adam and Eve who met His standards had been found. When there are parents, children will come; so in 1963 Children's Day could be proclaimed on the basis of the fruit of our Parents' own children and the blessing of a certain number of our members, who were grafted into the family. This was a symbolic or conditional restoration of God's children to Him. Following that came World Day, or the Day of All Things, which is the celebration of the conditional restoration of all the things of creation to God.

When God's Day was proclaimed in 1968, it meant that all the previous accomplishments had been raised to the standard which could fulfill God's ideal for the first time. It was the victory of one family, our

True Parent's family, to become God's dwelling, to create the center of love in which God could rest. They were able to achieve in seven years what had never been done throughout history—the complete unity of husband and wife and parents and children centered on God. By doing so, they became the absolute core around which the final course of restoration could be unified.

If we are to answer the question: "What is the meaning of God's Day?" we can really summarize it in one thought—unity. That is the victory which our True Parents won. For us it represents the way to achieve the goal that we have to reach individually and all together. To have joy was God's ideal. But to achieve that goal—joy—we have to have love, and love can only be found where there is unity.

Because of the Fall, though, we have



After 7:00 Pledge Service the HSA staff went to Holy Ground, to pray. Holy Ground, on the ellipse in back of the White House, is also the scene of the annual Christmas Pageant of Peace and the National Christmas tree, familiar to all members of one year ago.



Mrs. Salonen speaking at the God's Day worship service. Reports on the Directors' Conference followed.

foreign elements in our nature creating conflicts within us. We are not unified individuals; because of that, God's love cannot dwell with us. As fallen people, because we are unable to unite, we become Satan's individuals, almost by default. Throughout history we have formed Satan's families, characterized by struggle. Satan's nation is a nation filled with conflicts and problems; Satan's world is also a world of disunity and conflict. To restore His world, God must win back Satan's individuals, Satan's families, Satan's nation and Satan's world.

But He has to work with what we are already. Originally we had only to meet our counterpart and then we could unite, love each other and have joy—almost automatically because we were made to fit together that way. Things are created to be drawn together, to need each other, to want never to be separated. But because of the invasion of evil into every realm of life, unity is no longer automatic. If you think about it, it's ironic—disunity is easiest and seems most natural. But this is the agony of fallen man's life and God's life. We desire the unity, the happiness, and the love that our nature was designed for and yet something is also always in the way.

Therefore to achieve God's goal and man's goal, sacrifice became necessary. To achieve what our basic nature desires, we have to give up the other things that stand in the way. To become God's individuals, we have to sacrifice whatever in our lives opposes God's will. To unite with others we have to sacrifice our separateness, our individuality. Then we can become God's team, God's group, and God's church.

But from God's point of view, even when you become perfect as an individual by uniting your heart and your actions you are just beginning. God is not hoping to see a universe of perfect individuals, but He wants an organic whole. Those individuals have to form families, those families have to form nations, those nations must gather in a world of unity which He can love and in which He can dwell. Therefore unity is absolutely important.

So our course has to be one of sacrifice because we must always be breaking through barriers of separateness and bringing unity on higher and higher levels. We can do this by uniting with others; the battle we're fighting can be overcome if we can unite with other people. We sacrifice the self that wants to remain separate

in order to find ourselves.

In the family the same thing is true. We carry with us the tendencies to have a disharmonious and self-centered family. In our course of restoration we have to overcome this by sacrificing and pushing out to become the family of unity, centered on a higher purpose and capable of giving itself for others. We must become able to progressively sacrifice ourselves at higher and higher levels to be united with ourselves, our family, our nation, the world, and finally with God.

The only key we really have to know in perfecting ourselves and in restoring the world is how to unite. If we can unite within ourselves—if we can make our heart and our actions one—we can be perfect and God can dwell with us. If we can unite husband and wife we can have a perfect family. If we can unite the factions of our country then all the other problems would be solved. So unity is the key to everything.

So far, we've been struggling to do all these things spiritually. Now we'll be working physically. Everything must be brought into reality. . . . From now on it's going to be very important how we feel and how we work with each other. As the



Ron Pine and Laurie Carlson won in one category of the afternoon talent contest, and Hal McKenzie took first place in the extemporaneous speaking contest.

spiritual barriers have been pulled down, we're going to begin to eliminate the physical barriers as well and set up true traditions, true institutions, true laws—the whole character of our lives and the world will change, not just hidden in our hearts but outwardly as well.

We have to love unity more than we love anything ourselves, more than we love our own desires, our own tastes, and our own needs. Why? Just because it's polite? Because we've heard we have to...? Everybody wants to be happy. We

can be happy only when we make God happy or when we feel love, and that love comes from God. We can only gain that through uniting.

From that point of view, there's nothing more valuable than the ability to unite. We should strive to be that kind of person more than we try to be an efficient person, an educated person, a busy person. Then everything else will come. In our family life, we have to always be looking for places we can fit into, things we can complement. Serving is not just humbling our-

selves to each other. In a way it's helping ourselves. That's the way we can get God's love and become happy. By serving someone, you can become one with him. Then God's love can dwell with you.

We have to cultivate the art of melting together, of finding ways to become one with others and really understanding them, and of wholeheartedly sharing our activities. We should become like everyone's right arm; the ideal individual in our family would be somebody who is indispensable to everybody. In that way we'll be able to create an atmosphere of joy.

If you're ever unhappy, it's easy to find the reason why. We're unhappy because we don't have love. You can become happy if you can unite with someone; by serving someone you can be happy, if you do it wholeheartedly. That is the Kingdom of Heaven. For us it's a struggle, but that's the kind of world we live in. We have to always remember that all things were meant to be united—it's not all uphill.

We shouldn't let any opportunity go by regardless of our external circumstances. Our inward life can always be full of joy if we learn to become one. Whenever you meet circumstances in our family that you can't unite with, you have an opportunity: you can go from unhappiness to joy.

As we begin 1975, we can do so, unlike the rest of the world, filled with hope and resolution. Each of us has an individual course to go; later we'll have our family courses and at the same time we're all going forward together to fulfill the universal mission. Today we're embarking on a seven-year journey which will indeed bring us to the promised land. The first three years are the formation stage, the second three years are the growth stage, and the last year is the perfection stage. We have very hard work ahead, especially in the first three years. It will take everything we have to get where we're going because the whole meaning of restoration is that we have to sacrifice and restore everything by our wholeheartedness and willingness to sacrifice. But we can look forward to these years with joy, no matter what they might bring, if we're determined to go through them united and centered around our True Parents.

Let us thank God that we can celebrate this day, that the way to victory has been opened for us through the hard work of our Father and Mother. . . .

Today is a really great day. Simply because it's God's Day, it is a day that we should be grateful and we should rejoice in. We should resolve to make this year a happier year for God because it is a happier year for ourselves.



Judges for the contests were George Edwards, Betsy Jones, Farley Jones and Hillie Edwards. Coordinator for the day's activities was Keith Cooperrider (far left).

Joy Schmidt helps to prepare a Korean dinner for the eighty expected guests. Dinner was followed by a movie: "Spencer's Mountain."



Community Leaders Speak to Church Staff

Recently the Headquarters staff had the privilege of hosting two eminent men in the Washington community, each one drawing closer to us as they get to know our members. Reverend Cortez Tipton, past executive director of the Washington D.C. Council of Churches, had become acquainted with us during the Day of Hope campaign through public relations director Therese Klein. David Carliner, member of the board of directors of the American Civil Liberties Union and our immigration lawyer, has the unique distinction of having distributed three Sun Myung Moon buttons behind the Iron Curtain.

Reverend Tipton, a former military officer, teacher, and occupational therapist, spoke to the staff about the spiritual needs of the Washington community. "The churches have a great responsibility in this community," he said, "the most heterogeneous community in the whole wide world." He described task forces set up by the Council of Churches to work on some of the city's problems, encouraging us to participate: "You know who is going to bring about justice? You right here in this room. Isn't that beautiful? And why did I give that as an example? I think that you are on the right side to be making the kind of witness that we need from the Christians of a given community. You can't be a Christian today just by simply saying: 'I love the Lord.'"

Reverend Tipton revealed his respect of discipline in speaking of local churchgoers' habitual tardiness—"I just don't think that the Lord likes that kind of an untruth. We become so careless; when children watch this, they become faithless because they see that we don't mean what we say for what God means us to do. This business of Christianity means much more than just saying, 'I am' or 'I believe.' I feel I am commending you the more I harp on this because of your determination and your direction."

Identification, recognition, ego-satisfaction, and love are our basic needs, said Reverend Tipton, who has studied clinical psychology. "In this heterogeneous community," he said, "there are people who get up in the morning and go to bed 365 days of a year, not even having found identification with this kind of undergirding. And you wonder why we have such a high rate of crime? Such mental derangement? Such disorganization? Such unreasonableness on the buses and in the

stores and so much shoplifting? Because people have not been reached with this kind of support that Christian people are supposed to provide God's people. . . . But you find God's people—who claim to be at the top of some of His denominations or His churches—differing with that practical principle. Why? Because it threatened them, too—because they don't want to get off their bottoms to do something for God. . . . I'm so happy that we have a beautiful bunch of young people here that represent the national office of this great church who seem to be dedicated to this business of leadership and hopefully in the direction of undertaking some of these thankless tasks. . . ."

Reverend Tipton closed his remarks with a moving poem by Edwin Markham:

One day I saw these children of the earth pass by me one by one.

I watched them idly, as I held the hand of my small son, who was safe.

Why, he couldn't be part of this strange throng that came from everywhere.

They were hungry and cold and some of them were pitifully lame, And some had lost their way, these children of the land.

Why, I drew aside myself to let them pass

And held my own son's hand.

Again I saw the little children of the earth pass by me in a line.

They blurred before my eyes, became one child,

And that child was mine.

And suddenly I went to comfort him, to feed and clothe him there,

To give him what his hungry heart had missed:

A parent's love, a Christian's care.

And falling on my knees, I prayed:

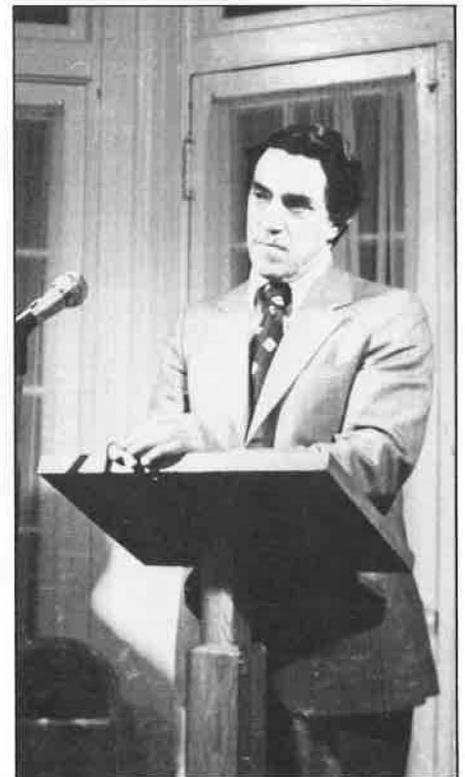
"Dear God, forgive and let me be a father to this needy child.

They all belong to me."

On December 4, David Carliner spoke in detail about a recent trip to the Soviet Union, during which he investigated the problems of Soviet Jews; best remembered by his audience, though, was his tale of giving a Sun Myung Moon button to an Oriental man whom he met on the escalator at the Bolshoi Ballet. He asked if the man had heard of Rev. Moon; he

hadn't. Travelling with his wife, a Health Education and Welfare Department employee touring the Soviet educational facilities, he spoke to a number of Soviet officials about the lack of free emigration from the Soviet Union and to a number of people who had been denied permission to emigrate. Required to furnish job references to emigrate, applicants then usually lost their jobs. Typically they can get only menial jobs, usually depending on friends for their livelihood.

Jews, said Mr. Carliner, pose a special threat to the Communists not only due to their cultural and religious identity but because they have a homeland outside of the Soviet Union. Most Jews, in fact, were kept ignorant about Israel until the 1967 war. Flooded with pro-Arab, anti-Israel propaganda, they were at least informed about Israel. From then, Jewish identity-consciousness rose and emigration applications for Israel increased. They craved any material aid in establishing religious traditions in their homes, especially Bibles and books on theology. Despite attempts to "extol atheism as the true belief," said Mr. Carliner, religious sentiment is very alive amongst the people of the Soviet Union.



David Carliner

Early History—Part V

Success and Persecution in Seoul

At that time there was no organization in the church. Also there was no training session. When people came to listen to the Divine Principle in the morning, they would listen until noon, and then church members would give them lunch. Then they would continue listening to principle until dark. Then they would also be given dinner. After the dinner they were encouraged to stay through the evening, since they had stayed all day. Then when the evening lecture started it just continued; there was no end. When people were supposed to return home, the lecture should have ended about 9:00 or 10:00. But the lecture never stopped. The lecture went on and on. In Korea there was a curfew time of 12:00 midnight. You had to have some time to travel home. But it would reach 11:00 o'clock and the lecture would still be going on without even a breath of rest. Even at 11:30 the lecture was going on. Near 12:00 the lecture would stop. Then Father would appear in the lecture hall with his disciples. Mr. Eu, the lecturer, would introduce the people who had listened to the Principle to Father. It was like a routine.

So after that day and evening you had no choice but to stay overnight. When that happened, it was winter. But because there were so many people, because of the body heat we weren't cold. And when there were fewer people, we had enough quilts so we weren't cold.

Many times Father would ask old disciples to sing. When they sang, they didn't sing very well, but I felt like the singing was coming from heavenly people. Then I wondered where they had come from, the early disciples. I wanted to finish listening to Divine Principle fast and go to the place where these early disciples had been before, because I felt like they had been to the kingdom of heaven.

Then the next morning the members would get me a wash basin to wash my face, and then give me breakfast. Then they encouraged me to stay another day, since I had already stayed one day. And in that way the lecture continued through another evening and night. To hear one whole cycle took three days and three nights. The second night I had to sleep there too. And the next day, in the same way, they would treat me very cordially with wash water and breakfast. And the

next day they really urged me to stay again. Since I had come and stayed two nights, then this was the last day, which would give me all the lectures. Then the old members would bring cakes or cookies, and the atmosphere was so heavenly and their love was so beautiful. And mostly people were enchanted by the atmosphere.

There was Mr. Ahn who came a few days ahead of me. While he was listening he questioned, "Does God approve this Principle? Does Jesus approve this Principle?" Then Mr. Eu said, "Yes," that God approved this Principle. Then Mr. Ahn said, "Then it's okay." While he was listening he kept slapping his legs. He was filled with exclamations. And that's the way the three days lectures finished for most people.

Father was arrested about that time. One of the charges was keeping people

same urgency.

At that time it was the realization of Pyongyang's witness time. When Father was in Pyongyang the people would come and stay and eat together, and they didn't know when to return home. And in Seoul it was like Pyongyang again. There were many times while Father and the disciples would sing and pray, they would look outside and it was already dawning. And also at that time as the opportunity came, Father would take his disciples to the mountains. In the early days older members and Father visited so many mountains that there's no mountain near Seoul that we didn't go to.

At that time we lived a dream life, but outside the people who opposed us were having different circumstances. Other people started to have doubts about the Unification Church, and they started to persecute us. In March 1955 the five pro-

"At that time we all felt like the kingdom of heaven was arriving before our eyes and everybody felt so close in love, as brothers and sisters."

illegally for three days. It happened because one person witnessed to a friend, and this friend did not become a member. He reported to the police that he had been kept there.

At that time we all felt like the kingdom of heaven was arriving before our eyes, and everybody felt so close in love, as brothers and sisters. At that time we heard that those whose ancestors had many merits would receive the Divine Principle first, just as the sun will reach the highest mountain peaks first. So someone would come and ask you, "When did you come." And you might say, "Three days ago." And then they would say, "Oh, you must have very merited ancestors. I only came today, and do you think it's okay?" Everybody felt so urgent. Every day was so important. But now they're one year older and it doesn't really mean to much. Two or three years. We don't feel that

professors were dismissed from the university. The university gave them two choices: go to Unification Church or stop going to Unification Church. So they told the school that they would keep their faith in the Unification Church and let the university dismiss them.

I would like to explain the position of the five professors in the university. Among them there was one man professor. He was graduated from a university in Japan called Kyung San University, and he was Chairman of the Department of Korean Literature. And another one was a woman professor who opened the Ewha University gate. She was assistant professor in English literature, and she was head of the women's dormitory, and a very devoted Christian. She was respected by many students. Therefore the many students in the dormitory under her came to Divine Principle. And the university

started to oppress them very strongly.

Another was Miss Young Oon Kim. Miss Kim studied theology in Japan and in Canada, and came to Ewha University as professor. Miss Kim at that time was a noted woman intellectual in Korean society. Many people who heard her lecture on religion could not forget her, and they admired her very much. Miss Kim initiated the curriculum in Christian Studies. And she created and also was the chairman of the department. She was assistant professor. Miss Kim was not a graduate of Ewha University. Traditionally only graduates of Ewha University could serve as candidates for president of the university, but even though Miss Kim was not a graduate of Ewha, she was one of the candidates to become president. So the president of Ewha University at that time asked Miss Kim to go to the Unification Church and find out whether the teaching was true or false and bring all those students back to the university. From that we can see how much the president trusted Miss Kim.

And another was Mrs. Won Pok Choi. She was assistant professor in English literature. She was also chairman of a

student advisory in law school in Ewha University. She is a graduate of Ewha University and she was loved by many fellow professors and was also admired by many students. Another member is Mrs. Yoon-Yung Yang—she's in Korea, and she was teaching singing. From this we can see that many able professors came in.

There was another professor who was dismissed by Yonsei University and his name is Mr. Pak. He also held a very important position in Yonsei University.

Then the Christian churches opposed us more and persecuted us more, and the news about the Unification Church went all around the country. On May 11, Ewha University students who had come to our Church were dismissed. They were also given a choice whether they wanted to remain in the school or go to the church. At that time more than 100 students had come to our church. As a result of the university's strong order, only 13 members chose the church and everybody else remained in school. About half of the 13 were in their senior year. At the beginning the newspaper wrote articles in favor of our church, because Ewha University is

Christian, but among the students there were many different types of religion. There were daughters of Buddhists or Confucian or people who didn't believe in anything. There were even daughters of Shamans. Then the press said, when all these people are not allowed to stay in school, why is it only Unification Church members who are not allowed school? Later we learned that the top university staff and the top government officials, they were all in the same Christian power group and had all decided to completely destroy the Unification Church.

Barrytown Training Expanded

At least 38 state leaders will be participating in a 100-day training program beginning on January 6 in accordance with Father's desire that leaders be trained. Also beginning will be a 40-day program with Mr. Sudo as its chief lecturer.

C.A.R.P. Brings Kansas Students

by the Kansas Family

C.A.R.P. (Collegiate Association for the Research of Principles) in the midwest is quickly becoming the most active student group on campus. Under the direction of Stephen Sell and Sara Reinhardt several CARP chapters have been opened in Kansas with great success.

We kicked off our campaign at Kansas University in Lawrence with a program on psychic phenomena which was so successful that we repeated it two weeks later

at Kansas State University at Manhattan with a repeated victory.

Due to the intensive postering campaign (which featured a bold red, white, and blue etching by twentieth-century artist, M.C. Escher) and the ten thousand flyers which were handed out three days prior to the program, three hundred packed a room set up for two hundred and fifty. Two weeks later at K.S.U. in Manhattan four hundred and fifty filled the Forum Room to its full capacity.

Students watched intently the forty-five minute film *Psychics, Saints and Scientists* and then remained as Stephen Sell, CARP Director gave a talk and conducted a question and answer period concerning psychic and spiritual phenomena. Students filled out questionnaires as the program closed and submitted applications for a local seminar to be held the following weekend.

Local CARP members then began an intensive follow-up program by visiting every student who had attended—focusing on those who showed interest in the seminar. Led by Sara Reinhardt, Kansas SR, the members were inspired to really pour their hearts out in recontacting the people.

Missouri state leaders, who attended the program, planned a similar program featuring Mrs. Shin Wook Kim, which

later achieved good results. Texas members are planning a similar program, also.

Other programs in Kansas have included a dinner and film, *Animal Farm*, and a program featuring Charles Plumb, a POW in North Vietnam. Both programs were very successful in drawing attention to our work in combatting the spread of Communism. Future lectures centering on *Communism: a Critique and Counterproposal* are being planned.

A public relations team visited community and university officials explaining CARP and its objectives. They were enthusiastically received. One Chamber of Commerce official in Lawrence promised to publish an article in its newsletter reaching over 1500 businessmen in their area. Other community leaders were impressed with our goals and gave their wholehearted support.

CARP is now established at three universities in Kansas and we are hoping to open another one soon. The potential that CARP has to bring good, strong, qualified people into our movement has been demonstrated to us here. The ten new members that we gained in the last month are, in large part, due to our work on campus with CARP. Our success on campus is not unopposed, but we all know we will win in the end.

New Hope News

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