

# New Hope News

Vol. 2, No. 21

November 3, 1975

## Coast-to-Coast Trip

# Father Inspires Nationwide Membership

Father and Mother's return to Belvedere for the November 3 celebration of Children's Day comes after an intensive cross-country tour with speeches in Washington, D.C., Chicago, Los Angeles, San Francisco, and Denver.

During his cross-country drive Father studied the geological history of America. On the way to Chicago Father and Mother toured Luray Caverns in Virginia. There they found that the largest cavern in the U.S.—Mammoth Cave—was in nearby Kentucky. So that, too, was visited on their way to Chicago.

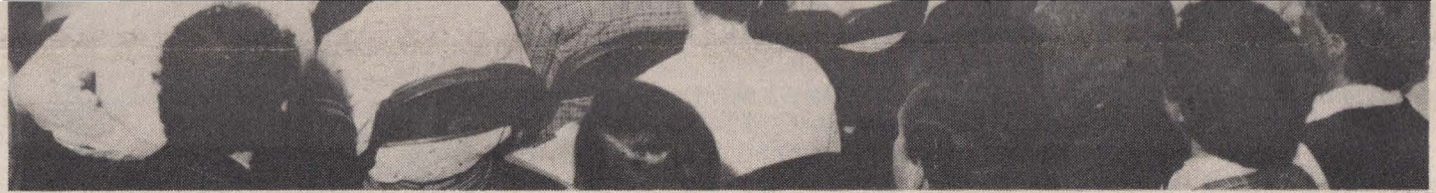
Traveling further West on the way to California, they toured Carlsbad Caverns in New Mexico. Near Flagstaff, Arizona, they toured the Petrified Forest, visited the Painted Desert, and saw a meteor crater. Going further, they saw the Grand Canyon Caverns. In Las Vegas, Nevada, Father decided to travel the rest of the way by plane, sending the cars back to the East coast.

Father and Mother arrived in Los Angeles on the evening of October 28, where they were greeted by members from Los Angeles, Arizona, and Hawaii. With



Angeles on the evening of October 28, where they were greeted by members from Los Angeles, Arizona, and Hawaii. With Col. Pak translating, Father spoke for five hours on God's love. Reports area director Dr. William Bergman: "He told us that we were meant to live with God in a very personal way; it was really wonderful." At the conclusion the members sang a Holy Song written by Father, "New Song of Inspiration;" he sang to them three Korean songs, including "Arirong."

On the next morning he reconvened everyone at the Pasadena center to speak for six hours on "The Course of Restoration Through Indemnity," a talk similar to those given in Washington and Chicago,



Father speaking to members in Chicago at the second speech of his nationwide tour.

detailing the broad historical sweep of God's efforts to restore man.

After a 22-hour visit to Los Angeles—over half of which time he spent speaking to the members—Father left for the San Francisco area.

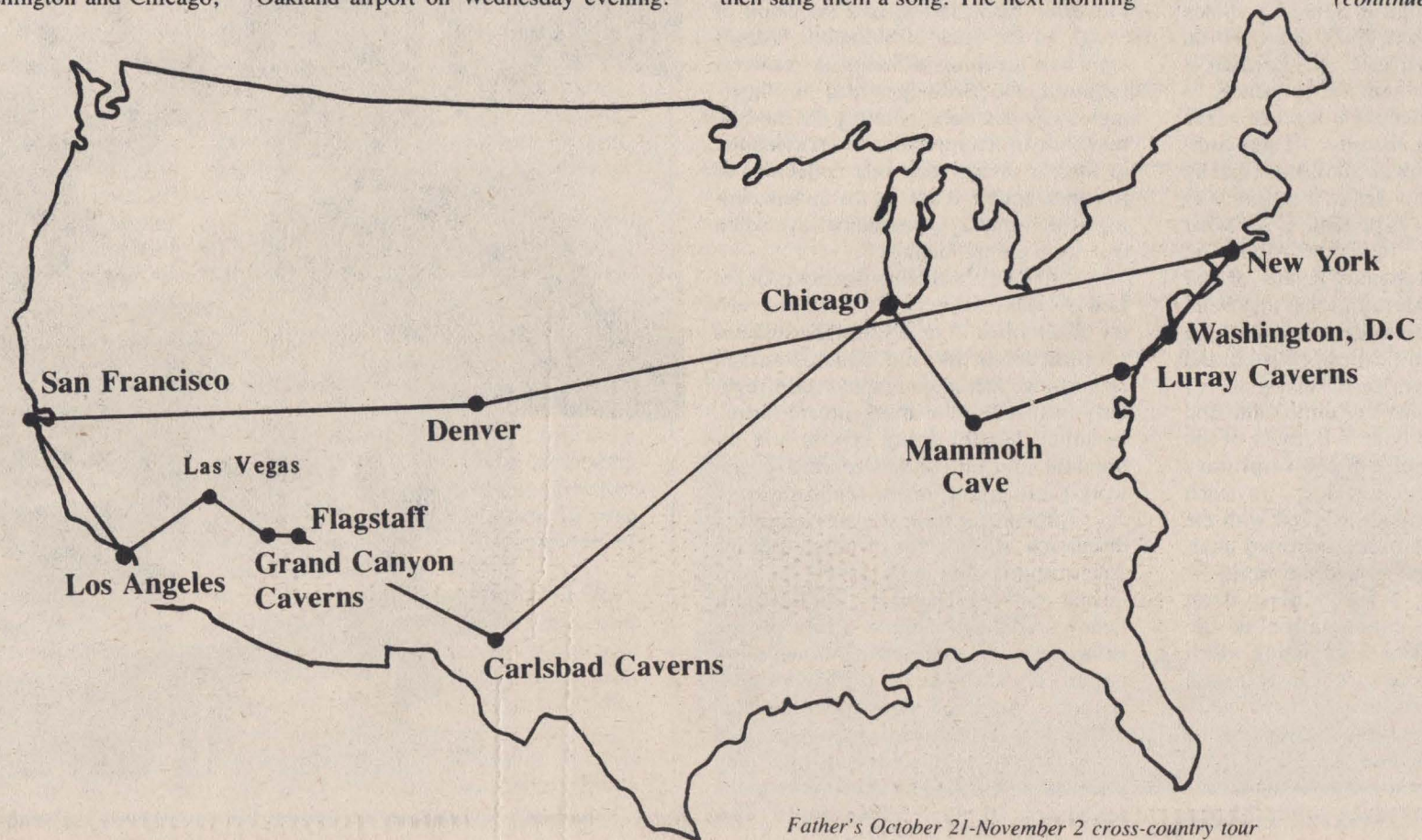
Father and his party arrived at the Oakland airport on Wednesday evening.

After his arrival he spent some time with local staff members, including some longtime Korean members. He spoke to the area's members, numbering over 400, at a local Church center on Thursday night, October 30. After he spoke for six hours on God's will, seven members sang to him; he then sang them a song. The next morning

he spoke from 6:30 to 9, leaving for Denver shortly afterwards. Participating in the occasion were members from the Bay area (San Francisco, Berkeley, Oakland), Alaska, Nevada, Oregon, Washington, and Idaho.

In Denver he spoke to members from

*(continued on pages 2-3)*



Father's October 21-November 2 cross-country tour

# Father Tours Country

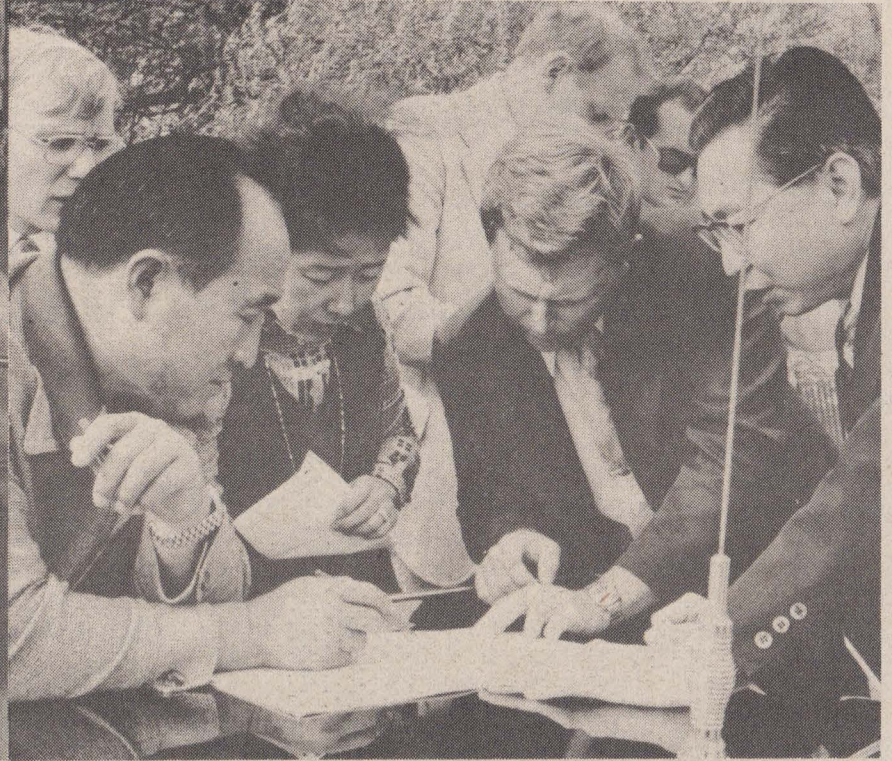
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Colorado, Kansas, Montana, Nebraska, New Mexico, Oklahoma, South Dakota, Texas, Utah and Wyoming.

According to a member of the party, the trip was marked by a very fast pace, with Father and Mother on the road twelve to fourteen hours each day as they made their way across the country. To the members, many of whom are new, his visit was profoundly inspiring. In words representing what many have felt, Dr. Bergman said: "He really stimulated us to go ahead and commit ourselves. Many members felt very, very personally connected with him, realizing that we are in this for our lives. He really gave everything he had to us, so now we want to give more of ourselves. He challenged us to go beyond him saying that we were like his resurrected body. Everyone felt his heart so deeply. . . it's not the same here since his visit."



Father, Mother and Mrs. Choi at Luray Caverns in Virginia.



Planning the route after Chicago. Dr. Edwin Ang is at right.

# Seminary Excites Both Students and Professors

by Louise Strait

On Tuesday and Wednesday, October 28-29, I was a guest of the Unification Theological Seminary at Barrytown. The following article reflects some of my impressions; further articles will cover other

Bible rooted in the church, or the church in the Bible? What are the merits of limiting the Canon or broadening it? To what extent are religious movements defined by what they accept into their canon? At the end of the afternoon session Dr. Lewis asked each student to evaluate the pros and cons of

ological seminary at Barrytown. The following article reflects some of my impressions; further articles will cover other aspects of the seminary.

I arrived at the seminary at 11 a.m. Tuesday, right after students finished a test in Dr. Boslooper's "Introduction to Biblical Studies." Following was Dr. Lewis's core course on "The Origins of Christianity (A.D. 48-325)".

Dr. Warren Lewis held his class where many other seminary classes are held, in the lecture room above the large lecture hall used for 120-day training and assemblies. Dr. Lewis, an ordained minister in the Church of Christ and professor at New York Theological Seminary, holds the equivalent of three Ph.D. degrees from Harvard, the Institute for Pontifical Studies in Toronto, and the University of Tubingen in Germany. He teaches at the seminary, he says, because "I am completely fascinated by the movement and by Reverend Moon; my desire therefore is to get as close to him as possible to see what makes him tick." Reverend Moon, he suggests, is the religious genius of our time—similar to Martin Luther and Saint Francis—due to his understanding of the heart of God, his unification of Eastern and Western traditions, and "his sense of wholeness in his drive to unite mind and heart, science and faith." Because of the international and interdisciplinary backgrounds of the students, "to teach here means to become involved with the complete spectrum of the educated intellect in America and around the world."

Dr. Lewis's Tuesday class dealt mainly with the canonization of the Bible—the process of determining which writings would be included in the Bible, which would be considered apocryphal, and which would be excluded. Among the questions discussed in his class were: What are the criteria for determining the canonization of any given writing? Is the

they accept into their canon? At the end of the afternoon session Dr. Lewis asked each student to evaluate the pros and cons of canonizing the *Divine Principle*, *Unification Thought*, *Unification Theology* and *Christian Thought*, and Father's speeches.

The 11:00 class was followed by lunch—today under the lights of TV cameras as controversial ABC commentator Hidalgo Rivera paid a visit.

After lunch students watched a film on group interaction for Dr. Elmo's next-day class: "Group Process for Individual Growth." Next was Dr. Thomas Boslooper's elective course in "The Writings." The course, including the third section of the Hebrew Bible, focuses on Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs, or the Song of Solomon. Today's topic was the Song of Songs. As students followed, Dr. Boslooper read and interpreted key passages, pointing out the current shift in interpretation from symbolic to literal, saying that as a collection of romantic poetry, it aids in the understanding of the sanctity of romantic love when free from carnal feelings.

After the concluding two hours of Dr. Lewis's class, students dispersed to a variety of activities. Available for the students is instruction in auto mechanics, furniture refinishing, and photography. Also regularly included in the afternoon are sports, including karate, group sports, and intramural competition between the several work-study groups of the seminarians.

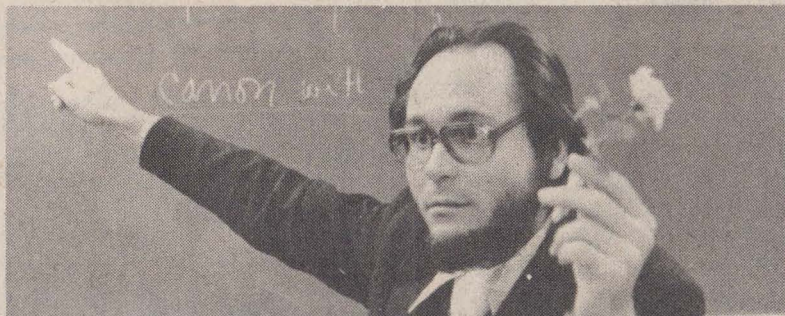
After dinner some students joined in a discussion of the place of religion in the American tradition in Dr. Lewis's experimental course in American Civil Religion. Other students studied—either in the newly-created library in a former gymnasium, a student lounge, or their dormitory rooms. Although most students longed to have time to study while they were in the field, they are finding that full-time study also has its challenges. Recognizing the seriousness of their responsibility, they



Seminary students repairing a motor, learning film development, and studying.



Visiting the Petrified Forest and Carlsbad Caverns.



### Professor Profile I—Dr. Thomas Boslooper

Dr. Thomas Boslooper, currently what the movement stood for and what the minister of a Reformed church in Closter, New Jersey, has his Ph.D. from the seminary might be like." This work of Union Theological Seminary and has borne out this impression. "The attitude of the students is outstanding," he says. "The work that they has taught in Roman Catholic schools. What are doing is very good. . . and there is no he feels are the strong points of Unification Theology are: "The sovereignty of putting down people with attitudes and God, God's providence in history, the idea of the coming of the Kingdom of ideals and heart like they have. . . . It couldn't be a more desirable educational situation. I say that without reservation. . . . It couldn't be a more desirable educational situation. I say that without reservation."



Dr. Lewis answering questions after class

often run their own tutorials to review material and help each other out. Japanese-speaking students have been given special attention by Tim Elder who, knowing Japanese, reviews the lectures with them.

Morning classes on Wednesday began after prayer service and breakfast. Dominant class of the day was Dr. Francis Elmo's "Group Process for Individual Growth." A Roman Catholic priest in the Yonkers diocese, Dr. Elmo has long had broad interests, including the complimentary relationship of religion and psychology and the contribution of Eastern movements—ARICA and Sufism, for example—to spiritual growth.

His course this term, "Group Process for Interpersonal Growth," is not merely a compendium of techniques for the students to master in order for them to be good group leaders; its goal is also to help the personal growth and group consciousness of the students themselves. "While we may often look at our mission apart from the Family, in a real way, the mission is the Family." Highlighted in the course are the steps in personal and interpersonal growth: self-awareness, self-acceptance, self-expression; and the abilities to listen to, understand, accept, and constructively help others.

While Dr. Elmo prefers unstructured sessions, he makes use of games as stimulation. One, for example, has the goal of arriving at a group consensus about the

fifteen most important articles to have if the group were marooned on the moon. Another is for each individual to determine the six outstanding accomplishments of his life and discuss these with another student.

Dr. Elmo recognizes the importance of the general framework of love and concern and of the specific strengths of the Divine Principle in aiding personal growth. "The students' feelings of God's love for them is a very powerful experience, leading them out of self-centeredness into God-centeredness."

Also happening Wednesday was a class in Evelyn Wood's reading dynamics, taught by two who had taken the course.

By Wednesday afternoon the students were preparing for their philosophy course, "God," taught by Sorbonne-educated Dr. Sebastian Matczak, also a Roman Catholic priest. Dr. Young Oon Kim teaches her course on Unification Theology at the end of each alternating week. Students also come into frequent contact with Academic Dean Therese Stewart and Mr. David Kim, President of the seminary.

Upon leaving the seminary on Wednesday, I looked forward to a return visit more than I ever anticipated returning to my college after vacations. By any standards, the students are receiving a detailed, varied, and loving education from a well-qualified faculty. The future can hold only good things for them, the seminary, and a future university.

*idea of the coming of the Kingdom of God, the importance of genuine faith and a personal relationship with God, an emphasis on the Holy Spirit, reliance on the scripture, and the development of a more wholesome, realistic male-female relationship. . . . If you just take these things, I think you have something tremendous here. I can look at the Unification Church as re-reviving the Reformation, but in a different dimension since we are trying to do something for all churches. . . ."*

*In discussing our Church's present persecution he first put it in the perspective of the centuries-long conflict between denominations. He added: "Fundamentally, people resist change, flying at whatever doctrinal excuse they can find but if you were to set up the doctrines of any denomination you would horrify many people. Also throughout history there has been resentment towards people who are truly good. And there is a racial element involved."*

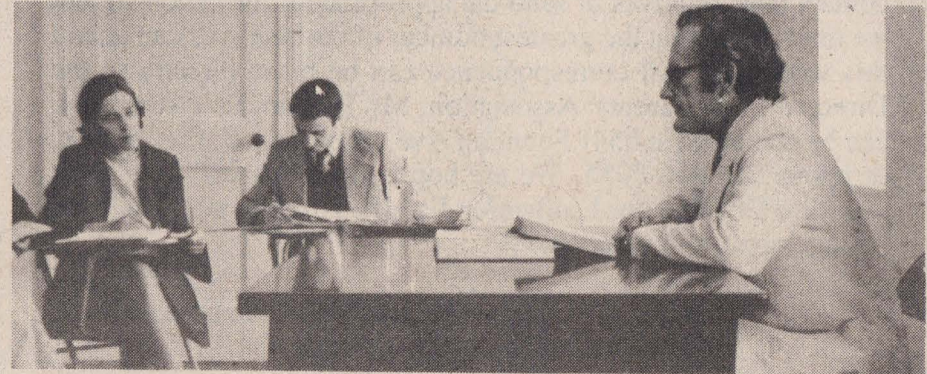
*He was attracted to the seminary from his first contacts with Therese Stewart and Michael Warder. "As they talked, I thought that maybe this was a different movement." The people he met in his early encounters, he said, "made quite a profound impression on me as*

*couldn't be a more desirable educational situation. I say that without reservation."*

*His main attraction to the seminary, he says is that "it represents an attempt to unify the Christian church and that also there is a genuine academic freedom. And there is a marvelous combination of the devotional aspect of religion and the intellectual."*

*In further speaking on these points, he affirmed that there was "absolutely" academic freedom at the seminary. "Nobody's ever told me anything of what to do or what to teach. At any other educational institution, although you may not be told that, there is a line you must follow if you are going to get along. There may be some seminaries where there is the kind of academic freedom that exists here but it is at the cost of genuine devotion—there is a kind of freedom that is libertarian, leading to anarchy. We have what I call pure freedom—the freedom of men and women of pure heart and spirit. We have the freedom of kindness, of justice, of love for God."*

*Of our future, Dr. Boslooper advises the Unification Church to "stick to its guns. . . . My feeling about the future of the movement and its ideology is very good. It has genuine substance."*



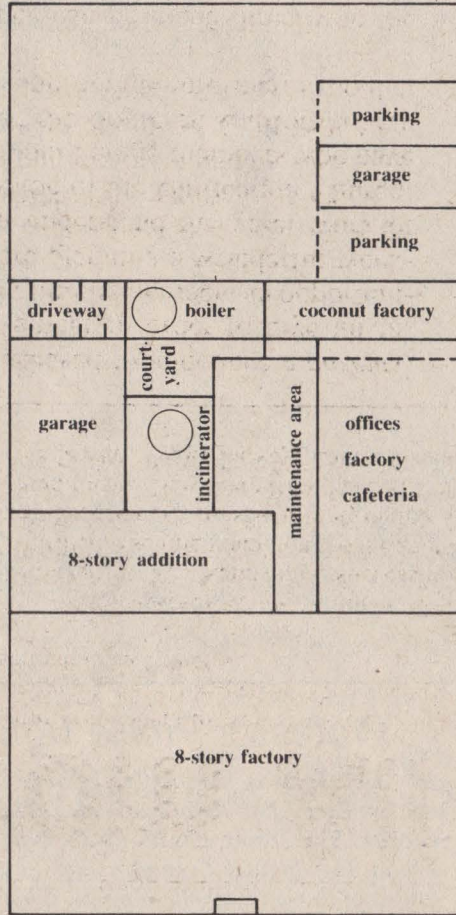
Dr. Boslooper conducting class in "The Writings"

# Just Acquired—The Loft Building!

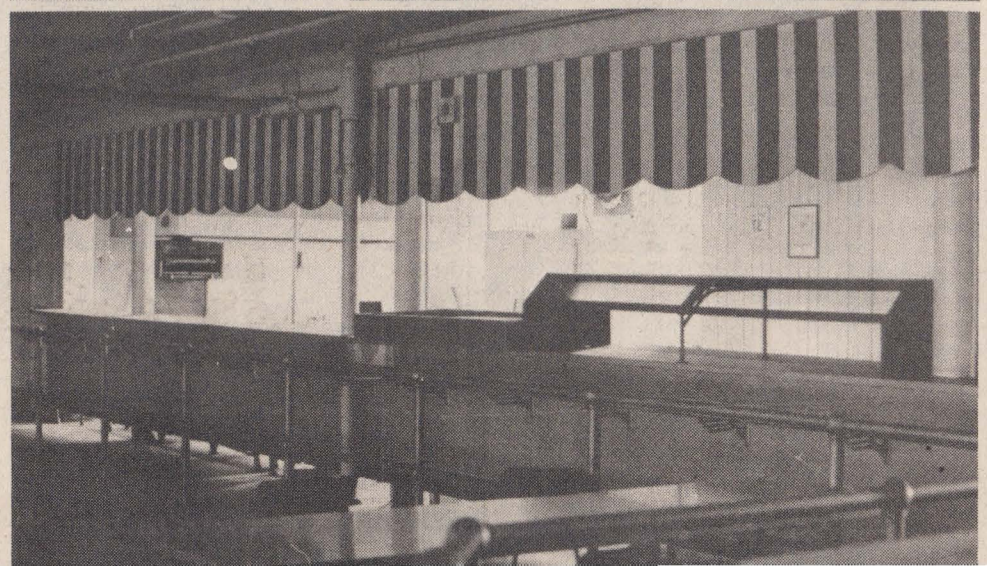
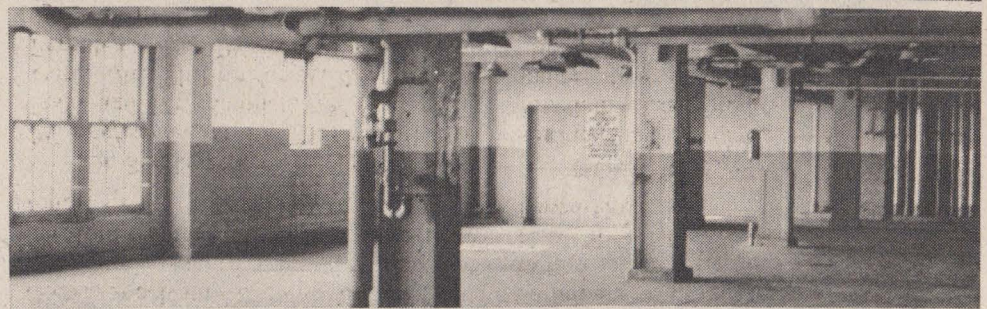
On October 31, the Unification Church signed the title and made the downpayment for the former Loft candy factory at 40th Avenue and Vernon Boulevard in Long Island City, Queens. The seven-building complex, having 433,717 square feet, occupies nearly all of a city block. It is conveniently located near the Fifty-ninth street bridge and very close to the East river; its several hundred foot-long and forty-foot high billboard structure is readily visible by anyone driving across the heavily travelled bridge.

The Loft company, beginning in 1860, moved its offices to the Long Island City location at the turn of the century, where it later built its factory on the lower floor. In 1918 it expanded, building a large eight-story addition. Smaller additions, garages, and a separate small coconut factory were added over the years. In the late 1960's the company had financial setbacks and hired an executive from the successful Russell Stover company to help. It didn't work—in 1971 Loft consolidated with Barricini, abandoning its factory. Loft-Barricini was in turn bought out by the Southland corporation, a conglomerate operating, among other things, the Seven-Eleven chain. The still-existing Loft candies are made at the Barricini factory but sold at Loft stores.

At its height, the factory employed several thousand. Clean and well-maintained, it was a small empire. In addition to the eight spacious floors used for making candy, it has several garages, its own boiler system, toolshops and maintenance areas, box-making areas, an employees' cafeteria, a large open office area, private offices, a specially-built computer room, and mahogany-panelled



Approximate Loft layout



area, private offices, a specially-built computer room, and mahogany-panelled executives offices well-appointed in 1940's style with heavy cornices and turquoise leather-padded doors.



View of Manhattan from roof, part of one of the factory floors, and the employee cafeteria.

# News From All Over

The 97 American members of the *Global team* returned from Japan on Sunday, November 2. Going first to Barrytown, they will celebrate Children's Day at Belvedere as they await assignment.

The *San Francisco Bay Area (San Francisco, Oakland, Berkeley)*, under the direction of Dr. and Mrs. Mose Durst, sent

thirty members to New York on October 31; they have pledged to send members monthly to Father.

*Ten members of the National MFT*, directed by Mr. Kamiyama, successfully fulfilled a selling condition for the month of September, consistently bringing in high totals. They were Rick Panzer, Dennis Starko, Peggy Parkey, Laurie Gague,

Libby Mitchell, Marty Wheeler, Debbie Koerner, Emily Wesson, Sue Herrman, and Julie Abeln. Rick Panzer was the top seller, breaking all previous records. Coordinator John Hessel notes that the number of sellers meeting this condition has more than tripled since the previous month, when Donna Chong, Cynthia Gibbs, and Kathy Brown were the winners, good evidence of the significance of making breakthroughs so that others may follow.

On Sunday, there was an *emergency IW conference* at Barrytown with Mr. Sudo and Mr. Salonen. IW's attending were: Mr. Philip Burley, Mr. George Fernsler, Mrs. Patty Pumphrey, Mrs.

Maxine Pearson, Mrs. Hillie Edwards, Mrs. Betsy Jones, and Mrs. Nora Spurgin. The purpose of the conference was to discuss ways of inspiring the pioneer spirit in the field.

*Barrytown staff* has reorganized as more Barrytowners are in the field. Tom McDevitt has moved back to Barrytown to coordinate state pioneers; Michael Beard is now leader of Phase III pioneering in New York City. Phase I coordinator is David Hose.

*Twelve VOC pioneers* have been selected to begin work as organizers for the Freedom Leadership Foundation in twelve major cities. The FLF organizers were to complete a two-and-a half week training program in Barrytown and Washington D.C. by last Sunday, then attend Children's Day celebration at Belvedere and leave for their new missions on November third. The twelve are: Ralph Ausman, Scott Ferch, Michael Herbers, Kurt Herman, Jerry King, Bob MacWilliams, David Oberst, Brian Parks, Dallas Stafford, Bill Wells, Bruce Williams, and Peter Yueng. (Their cities and highlights of their training program will be given in a forthcoming issue.)

Rabbi *Maurice Davis'* "Citizens Engaged to Reunite Families" met in White Plains last weekend. The organizers were careful to exclude Church members, even soliciting police protection. The media reported 400 parents in attendance.

*The Los Angeles Family* is pleased to announce a *parents' week-end workshop* for late November in order to give all interested parents and relatives of our family members an opportunity to hear Divine Principle. We are planning a wonderful week-end in order that our guests can understand the great work of Reverend Moon and the true mission of the Unification Church. We strongly recommend that all of our Family members who have family located in Los Angeles or the Southern California area contact their relatives or send the appropriate information so that we may insure that the greatest number of our relatives can attend this workshop. All correspondence can be made directly to the Director of our Parents' Association, Mr. Richard Esselstyn, who can be contacted at 6541 Fountain Ave., Hollywood, Ca., 90028, or phone 213-466-8055. We are hoping that this will be a great event for God and our Unification Family. Already we have had a strong supportive response.

Dr. William Bergman, Director  
Los Angeles Family

## New Hope News

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