

# *New Hope News*

Vol. 3, No. 6

March 31, 1976

## Father Returns From Korea

On Thursday, March 18, Father and Mother returned to the United States after visiting Korea since January 26. He, Mother and Kwon-jin arrived first in Los Angeles on Thursday and went on to New York on Friday.

On Sunday, March 21, Father spoke to an overflowing crowd at Belvedere on "Our Tradition." In the early afternoon he went to Barrytown, where he spoke; then he went to the Headquarters building where he took a short tour and spoke again. (See pages 2-3 for excerpts and a report of his Belvedere and Headquarters speeches.) Since his return Father has also been hosting several longtime Korean members from the 36 couples who will be international IW's and meeting with Church leaders. On March 30, the day before Parents' Day, he will hold a Directors' Conference.

At the beginning of his March 21 Belvedere speech, Father explained some reasons for his trip to Korea. He said:

"As you know, 1976 is a truly momentous year of transformation; in this year we will determine the rise or fall of the restoration. We have received the most persecution in the months of





year we will determine the rise or fall of the restoration. We have received the most persecution in the months of January, February, and March. This is the final hill to go over before we will truly blossom in great victory. Since the Unification Church started in Korea, Korea can be regarded as the root of our movement. Since the first three months of 1976 is when we are receiving attack, where should I go to receive it? I wanted to receive the persecution from our home-ground, Korea, because I want to make the persecution universal by placing myself in a central position. Therefore, the entire world turmoil can automatically be relayed to Korea. It takes about 43 days to go over the hill. I added a week, making my trip about 50 days. That is what I did in Korea. . . .

"There are two distinct worlds: the physical world and the spiritual world. Even in the spirit world, however, there has been no unity. It is very important to bring unity to the spirit world to bring unity to the physical world. . . . During my trip to Korea, I set the condition for the unity of the spirit world, setting it in a direction parallel to the universal direction of God's dispensation.

"By April 1976, the persecution against the Unification Church is at its pinnacle. Shall I retreat? We are marching forward. It will be culminated in Yankee Stadium. In order to win in an extraordinary way, we most need the support of the spirit world. It is all lined up. . . . The barriers in the spirit world have been broken down. . . . Victory is already locked up. I want you to know that for this ultimate victory, the heavenly unification force is with us. . . . For this purpose I installed a very important ceremony in Korea; it can be called the ceremony of unification. Through the ceremony, the direction of the entire spirit world has been made parallel. Truly the greatest victory is ahead of us."



*Father and Mother arriving at New York's Kennedy Airport on March 19.*

*Belvedere, March 14*

## Mr. Kamiyama Inspires Members With His Testimony

I was asked to speak about the history of the Japanese Unification Church. However, when I tried to think about the Unification Church in Japan, I discovered that 100% of my mind is on the Yankee Stadium campaign. My heart is always fearful when I think of the Yankee Stadium rally; Yankee Stadium is very important in the Heavenly dispensation, so Satan can attack in every possible way.

Since I cannot explain the whole history of Japan, I will begin with an explanation of how I came to the Unification Church. I met the Unification Church on February 17, 1964. On February 27, I dedicated myself to God's work in the Unification Church. And after a two-week workshop, I went out for pioneer work. When I met the Unification Church, I came through a very complicated path. I had many deep questions.

When I was born, my father was a Christian minister. I have seven brothers and sisters who are now alive. Including those who had died, my parents had ten children. I was raised as the eldest brother. When I was born, the society was in the midst of World War II. Especially Christian ministers were in the middle of persecution. Many ministers were put into prison. My father was a minister in the

middle of these circumstances, so my father was persecuted very strongly. Yet under these circumstances, my family was a very prayerful family.

My brothers and sisters were hungry all of the time. Because there was very little food, they became very skinny. I was raised in such circumstances. I saw my mother working so hard to feed the family. So I felt very much anger towards my father. To me, my father was forgetting about his own family; he was always dedicated to other people. Even though my family was suffering so much, he ignored this. He would go to an orphanage and bring some orphans to our house and serve them. One day my father brought home a girl from the orphanage, the same age as I was, and took care of her in our house. I remember that my mother would take one egg and put water in it to divide it among the seven children. I was so upset because my father did not care about his family but he always cared about other people. I could not understand him but now I am grateful. Because of my father's accumulated deeds, I could come to the Church.

Economically my family was in a very hard situation. Even though I was a child, I felt so much anger towards the

society. The economic situation bothered me very much. Another thing which disturbed me was my physical problem. My stomach was very sensitive to many things. I had two operations on it. In the second operation, two-thirds of my stomach was removed. When I had the pain in my stomach, I couldn't stay in one place; it was hard for me to stand. It was too painful to bear. Economically and physically I suffered very much.

The next thing that disturbed me was the relationship between human beings. Since my family had such financial problems, my parents always fought. My mother is a very practical woman, but my father is a more spiritual man who forgets practical things. Quarrels between my mother and father were inevitable. In seeing this, I decided to side with my mother because she had always taken care of my brothers and sisters. When I grew up, this feeling came very strongly to me. I went out to work, leaving my family, with the determination to support my family. I found it so difficult to relate to the people in society.

After a while I felt that I myself could not make enough money to support my family, so I thought that the best way

*(continued on page 6)*



## March 21: Belvedere Father's First Speech Since His Return: "Our Tradition"

There are three major steps into the ultimate and cosmic unity: the Old Testament age, the New Testament age, and the Completed Testament age. During the Old Testament age, Judaism served as the central religion. During the time of the New Testament, Christianity has played a major role. During the Completed Testament era, the Unification Church has the central role. All three steps have to be united. Right now the situation is exactly the opposite: both Judaism and Christianity are persecuting the Unification Church. Before the Unification Church comes to a full culmination in its mission, we must restore all 6,000 years of God's history. My work has been erecting a foundation. The 4,000 year history of Judaism had to be indemnified through the four centuries of the Christians in the Roman Empire. The Christian history of 2,000 years has to be restored through the 200-year history of the United States. 1976 is the 200th year of America.

America is the representative of Christian culture. But today America is in no state to accomplish Christian ideals. Therefore a new foundation has to be erected.

Two hundred years ago, the people who joined the Revolutionary War were centered on one thing: doing God's will. The great ideal of America started in a glorious and brilliant way but it has shrunk and ended in a dismay. After the completion of the 200 years of indemnity, we should be in a position to leap forward instead of going into ruin. After all, God's purpose of restoration is not focused upon one nation but rather the world. After 200 years, American youth

God, we are the majority. No matter what, if God is with us, we are going to victory.

George Washington's army at Valley Forge had no training, no uniforms, and no weapons. They did not have the confidence that they could defeat the trained and modern British army. . . . The British Empire caused the world to tremble. The power of the British Empire could be felt on six continents and five oceans. What brought victory for the American army? Their cause was greater than the British Empire. Their faith in God was the key to victory.

For three years, 1975, 1976, and 1977 we are making a positive, offensive battle. In this second year\* of the third seven-year course, we are going to set the eventual victory for the universal victory around the world. When we win big in Yankee Stadium and again at the Washington Monument, then the entire world has to recognize our significance. We are not engaging in just an American battle. This is a universal battle with worldwide consequences. . . .

Because of the fall, man needs restoration. How is this done? Through paying indemnity. The price of indemnity is greater than the fall. Do not think, for example, that there are so many free gifts in America. Nothing is free. We have to pay the indemnity. By the price of indemnity, we go up.

Man has rusted for 6,000 in sin. We are going up in the shortest possible time. That is not easy. Those who have joined our movement who seek relaxation have made a grave mistake! Of course, you have a choice to go or not to go. But actually, all humanity has to go. If they don't go on this road now, they have to go for eternity. If you start now, in seven or eight years you can reach the top. You are lucky to be here. We cannot afford not to go this way. This is such a precious work. We are picked as pioneers.

Spiritually speaking, we are engaged in the fiercest battle that history has ever known. Your eyes are staring at Yankee Stadium, right? You fundraisers can look at Yankee Stadium victory through each candy box. Witnesses look for Yankee

we are unselfish, we are better than Adam. Adam did not know God's ideal of creation. We do. And we also know the channel to receive God's love. Nothing is superior to God's love coming as a blessing to us. . . .

By what weapon can you recreate the world? The Word. God created the world through His Word. And God has given that Word to you. Let us look into the process of re-creation. First God gave the Word. He created the angelic world first; then He created all things. Finally He created man. By the Word God has given you, you can recreate the ideal of creation, you can recreate the love of God, and you can recreate the heavenly family. We first restore the angelic (including spirit) world. When you speak the Word of God, the spirit world automatically comes to your aid. With the angelic world, you restore the things of creation. Then you recreate man. Recreated man will control the things of creation, the angelic world, and the Word of God. . . . When there is complete unity between God and man, that is the fulfillment of the process of re-creation. Until you become a reflection of God, your virtue should be complete obedience. . . .

Complaining is fertile ground for Satan to infiltrate. Satan started the Satanic world through complaint. The heavenly world can never be realized through complaining. All kinds of words are spoken in our own ranks. That is not the policy. Some people worry: "I joined the Unification Church at 25. I've been working for 7 years; now I am 32. Where is there hope?" Is that a justifiable complaint? God knows you very well. He





used upon one nation but rather the world. After 200 years, American youth should be bubbling with enthusiasm to serve humanity so that we can complete the task of world restoration.

But where do we find the true champions of God? God is expecting even greater forefathers of the new America and new world. If we can find people more determined than the American ancestors 22 years ago, they will receive the ultimate blessing of God. And for that championship of God, the Unification Church has been summoned. Because of their simple faith in God and determination to sacrifice themselves for Him, God blessed the forefathers of America and brought forth this nation. To receive the worldwide blessing, we should be in an elevated position compared to those ancestors of America.

Many religious leaders are saying that we should return to the founding spirit of America, the "spirit of '76." But I proclaim that the spirit of '76 is not enough! That brought today's America. But God wants the completion of the new world. For that we must have heightened spirit. Many American young people are angry and hopeless. Do you think that these people's spirits can be restored by military might? How about political power?

Why is America in this situation? This is proof that God is not staying in America. In 1976, we need to ignite a spiritual revolution which will bring greater spirit than the spirit of '76. If we are successful, then there is hope that God will return to America. Therefore we are going to ignite a new movement which might be called the new American revolution. Why is it new? We are not here to ignite a new spirit just to build one nation but to build one world under God. Where can you find such a movement? Here. We are here as answers to that situation. With



*Father speaks at Belvedere on March 21; Col. Pak translates.*

What is the tradition of the Unification Church? I will not live here on earth forever. After my death, a tradition should remain. Without a clear-cut tradition, the Unification Church will dwindle away. The standard and nobility of that tradition will decide the effectiveness of the movement. Should we just make Reverend Moon's tradition? I do not want that. I do not want a changing tradition, so I don't want that tradition rooted in any man, including me. I want this tradition rooted in God, who is unchanging and eternal. . . Once God's tradition is set up, it will remain on earth and never perish.

What is our tradition? The first tradition is the ideal of God's creation. God created not just for the creation but for the fulfillment of His ideal of creation. The second tradition is love. The third tradition is the family. Is there anyone who can claim that he is the fulfillment of creation? That he has inherited the tradition of the love of God? That he has inherited the tradition of the heavenly true family? These traditions have not been fulfilled due to the fall of man. But man is harboring a desire to return to the ideal; the world is moving unswervingly towards the ideal and so we want to reach that. We are also harboring the desire for the love of God. Where can we find it? In the family.

Stadium victory through each person you meet. We are paying 6,000 years of indemnity in the shortest period of time. It will not be an easy job, but we can do it. . . There is nothing you cannot give as a sacrifice at the altar of God. . . I have been living this way for my entire life. You are younger than me. Therefore, with the same spirit, in the power of God, you can do much greater work than I have done.

We must not believe but we must know as fact. Restoration through indemnity is the whole process of re-creation.

The Unification Church, in this fallen world, is going through the process of re-creation. The Unification Church tradition is the tradition of re-creation. Before we complete the restoration and return to the ideal of creation, the love of God and the family of God, we cannot avoid this road.

While you are going along this road, are you being recreated or are you the source to recreate others? To recreate others, you should become the representative of God. The first creation was done by God; re-creation is also done by God.

Your standard must be greater than Adam's. Adam and Satan were self-centered. That brought the fall of man. If

is there hope?" Is that a justifiable complaint? God knows you very well. He knows that you are sacrificing the most precious things—youth—on His altar. By receiving your sacrifice, He is preparing to give you a thousand times' greater reward. God is primarily a giver. We need God, whether we live or die. Raise your hands, those who complain. You will be forgiven.

From this time on, don't repeat past wrongdoings. Become people who believe 100%. That is the shortest cut to become the representative of God. From that moment you will become a dynamo to recreate others. . . Have confidence that: "I am speaking for God. The entire spirit world will assist me. I am His representative." Have that confidence. . .

You and I together are fighting on the cosmic level to win a new level of victory that will restore entire mankind. We are investing everything for the restoration of man. This includes the Word of God, the power of angels, your resources and your own life. This is the process of re-creation. God's tradition and the Unification Church tradition is to go through the process of recreation from the Word of God, the angelic world, and the things of creation to the re-creation of all man. Everything is focused on one thing, this re-creation process. Life and history move towards this one purpose, goal, and direction—re-creation.

The first level of history, represented by the Greek and Roman world, was the level of the Word. This era was characterized by ideas and logic. The next level, the angelic, was religious. For example, before the Middle Ages, philosophy was the prime mover of history. But after the Middle Ages, religion was the moving force. In contemporary times, the material world characterized by Communism is hampering the entire world. After that era will be the era for man, and true man



will take control. The new history is going to be man's era, as personified by the second coming of Christ. These eras have been separate, but when man's era arrives, they will be united. Unification is going to be the theme of that era, and the Unification Church was born for that purpose.

No one can deny that God is steering history. America cannot be an exception. If religion can unite with philosophy, then you will receive material blessings in America. The Christian religion united with philosophy and with the things of creation is the foundation to receive the Messiah and to extend the blessing to the entire world. But to get material wealth, America lost religion and her ideals. Then America will lose everything. You cannot afford to let this happen. A new champion for the new age has been created. This is the Unification Church. The Unification Church—both a philosophy and a religion. It can serve as the instrument of God in restoring not only this nation but the entire world to God.

When you become a person of the ideal, when you become a person of religion, then you have the power to control the things of creation. Then you have become the representative of God through your ideology, your religion, your material resources, and your personality. When you live this personality throughout your life, you are becoming sons and daughters of God.

History is the history of re-creation. The nation is the nation of re-creation. The individual is the individual of re-creation. This is the re-creation era from A to Z. Those who can master this re-creation process are the center of this universe and the sons and daughters of God. Because God is precisely like that. The ideal world, love, and the family as well as the

things of creation will become yours. You will even own God.

"Re-creation is the word I want you to remember as the Unification Church tradition. This principle applies to the individual, national, and worldwide levels....

Now the meaning of history is crystal-clear. As God is eternal, the Unification Church tradition will be eternal here on earth and in heaven. You have discovered value, you know the truth. Nothing in the world can buy them. In this tradition, only one title will survive: the

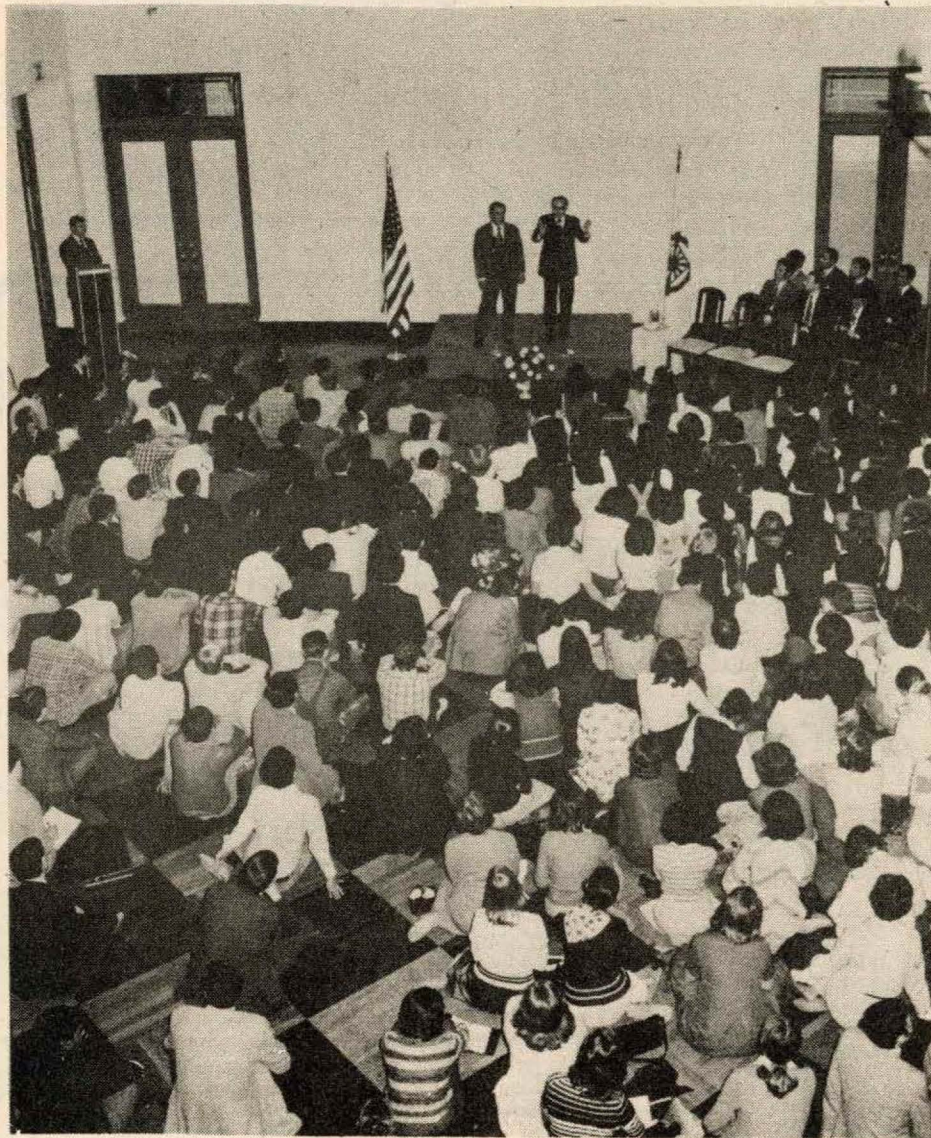
sons and daughters of God. The path of the Unification is a glorious one because we are going as the representatives of God. We are going to be eternal as God is eternal. We will be glorious as God is glorious. We must feel privileged to join this crusade.



After the Sunday speech. Un-jin, Father and Hyo-jin, In-jin, Mother, Ye-jin and Mrs. Choi.



## Father Speaks at Headquarters Building



*Father speaking at Headquarters building.*

On Sunday, March 21, Father, some of his children, and Col. Pak came to the Headquarters building for a visit. After a quick tour of the restoration work on the lower floors, Father spoke to most of the people living in the building: the work-staff, some members of the TMC, the Korean Folk Ballet, the New Hope Singers, the HSA and GBA staffs, and some members of the Global Team.

Father started by speaking of the importance of security measures in the Headquarters building. This led him into a discussion of Communism. Father covered the internal threat of Communism through the infiltration of the media, colleges and especially among Korean residents in America. He then warned of the international threat posed by the Soviet Union and Red China both competing in taking advantage of the United States: "While American diplomats were making trips to China and enjoying Peking duck, South Vietnam, Cambodia and Laos fell. While they are making more trips, Thailand is in danger. Soon the entire Asian continent will be taken over by the Communists without their firing a single bullet. . . . Once the Pacific Ocean is in Communist control, the front line will go to the West coast. If there is another world war, it will be much worse than World War II."

In the game for Asian hegemony, said Father, Kim Il-sung is a prominent agent, using his attractive location on the Korean peninsula, strategic to Japan's security, as a bargaining chip on his way to power.

Father explained that the Unification Church and himself are posing the most significant threat to Communist expansion. "No one country can truly be called the ally of the United States. Both the free world and the Communists are pursuing their own nationalistic objectives. Where

is there an international ideology strong enough to go beyond national boundaries and deter the spread of Communism? . . ."

In Japan, he said, atheist theorists from 12 countries met in 1974 to discuss how to deter our Victory Over Communism theory, concluding that Communism theory cannot stand up in the face of it. Now, he said, the Communists are advocating physical confrontations against us to avoid theoretical discussion. One large anti-parents group, he said, was exposed of containing within its 500-member ranks only one relative of a Unification Church member. It is recently putting out statements against the Church supported also by the Japanese Communist party.

In Korea, he said, he is free to walk anywhere in safety because South Korea is internally free from Communism. But in America, "Do you think law enforcement agencies will protect me? Instead they watch me. . . . If I wanted to be in peace, I would have remained in Korea."

"But I came to America because my mission lies in America. America is vital. If America fails, the free world will fail. If America is destroyed, Christianity will be destroyed. . . ."

"I want to see your happy faces again at Yankee Stadium," Father concluded. "You cannot laugh enough, you cannot smile enough, you cannot cry enough, you cannot cheer enough for that goal. . . . We have nothing to do but march forward. For the purpose of the salvation of young people, for the salvation of Christianity, and the destruction of the evil ideology of Communism, we have only one way—marching forward to the goal. Amen."

After the speech, the New Hope Singers performed some new songs which they have been rehearsing recently.



## February 15 Belvedere Talk

# Mrs. Choi Summarizes First Seven-Year Course, Describes Father's Blessing

### MEDITATION

O God! You are the Sun and You are the Moon, You are the day and You are the night. You are the great eternity. And here I am, a small I, who am nothing to the world but something to You.

Utterly enveloped by the tight hug of the night, I feel so close a presence of God. In the dark of the night I see more things, and in the hush of the night I hear more things. When the dawn unfolds a new day, I feel released but still enjoying the lingering reverberation of the nocturnal tranquility.

After miles of travel in my dreamland in search of evasive happiness, I wake up to come back home into a reality to find the happiness right there at my bedside. It's perfectly simple and simply perfect!

I jump up! I stroll out into the dreamy garden treading on the virgin snow, where sleepless lamps with blurry red eyes are anxiously awaiting me to present a day and fade away.

After the glorious sun is up, I breathe deep the light and air and space together. I

smile back at the beaming sun with a broad daylight smile. And I, too, shine out in all readiness to reach every corner of the earth.

Look at the world! Look at the life! O what a fool you are to shun the world that is so full of life, to confine yourself into a small cell, when the world is so wide and open for you to enjoy free of charge!

I feel I am different today. I am not longer what I was yesterday. Yes, O God! You don't change; You don't have to, because You are already perfect. O no! You must not change because You are our goal. But we do have to change because we are imperfect, destined to have progressive changes towards perfection until we attain the goal, which is You, whom we want to unite with once and for all.

As everyone else, I loved life but have not realized until now that to love life is to love people—those immediately around me with Your design to put into order the whole creation. I'm here to love them, and they are there to love me.

Up to the present, we have lived fragments of life day by day and moment by

moment. Now we want to thread the pearls of the moments to decorate us, throwing away what is bad and ugly. It is so strange that I don't get tired of life after having lived so long. But alas! Being old is not necessarily being wise or advanced or matured.

Weatherbeaten by the age, sometimes we are like the earth crust, hardened with dried apathy, all the feelings completely petrified but somewhere far, far below the layers and strata, the very marrow of yourself is alive, still warm and soft, ready to erupt at any moment. So you are yet an active volcano waiting for the time to ripen.

Sometimes, yes very often, we feel empty like a cave eroded by wind and rain, where only loneliness echoes and reaches its rhythmic resonance. We shrug our shoulders, cock our heads, raise our eyebrows, sometimes nodding and sometimes shaking our heads all in vain. But we know that God is the only visitor there to see us when we are desperately in need of someone. Then in the hollow vacuum of our hearts where even dreams are absent, He would pour the beautiful message of life inviting us to drink a nectar of love and elixir of truth.

Sometimes we are like a poor man's house in a desert, with high walls to check the wind so frequently, but without roof to welcome the shower so rare. Poverty is inconvenient but not a shame, maybe painful but not a sin. Contended in an honest poverty we don't want to cheat the people for undue money.

out mutually giving at all, it is more than natural that no one will be receiving at all.

Give and take is the greatest expression of life isn't it true? Yes! Though we have traits and characters contrary to each other, when we become one in the give and take action we complement each other to make us whole and perfect. Though we may stand far apart on the opposite extremes like north and south poles, when we face each other on the communicable line of the axis we can meet somewhere in the heart of the earth.

In the harmonious give and take, colors melt and sounds blend making a great symphony of life. Multisounds reconciled with one another, great harmony resounds, with individual instruments still articulate. O God, as Your delicate fingers run on the dormant strings of my mind's harp, my heart, chiming with your resonance, sings out your song in the celestial chorale of cosmic magnitude.

Yes, Father, as You said through Your Son, "To know man is the knowledge of all knowledges, and to be harmonized with men is the art of all arts." What a beautiful Truth!

Just wait, Father, we will prove the truth of Your words. We will do it. Thank You! We are proud of being Your sons and daughters millions of times over.

Our hearts sing in Your praise drumming out a loud pledge to You! For all this we again turn to You, in the precious names of our True Parents.

Amen!

## Parents Workshops Begin

The first in a series of nationwide Parents Conferences, held in the Philadelphia Overbrook Center on March 20, was attended by about 60 parents and members. The conference, run by Mrs. Hillie Edwards, lasted from mid-morning

cussions were the Blessing, the educational futures of their children, and the reasons behind the Church's opposition to Communism.

Since our parents participated in the Dole meeting, notes Mr. Salonen, there



Hillie Edwards, lasted from mid-morning and included lunch and dinner.

The program included group discussion, the International Leadership Training Seminar movie, and a talk by President Salonen. The parents were given the option of hearing parts of the Divine Principle but preferred to continue the discussion. Concerns reflected in the lively dis-

Dole meeting, notes Mr. Salonen, there have been no kidnappings. "If we now take decisive action in presenting a clear picture of our Church to parents, persecution on the family level will soon disappear. I strongly recommend that members and their parents attend these workshops." A detailed report of the March 27 Washington workshop will be in a coming issue.

honest poverty we don't want to cheat the people for undue money for our own use. We are poor but, thank God we always have something to give out.

Everybody trying to give, give, give, every other person will surely be receiving, receiving, and receiving. But don't you see? With everyone holding back what they have, just extending bare hands only to receive, receive, and receive, no one will really be receiving because with-

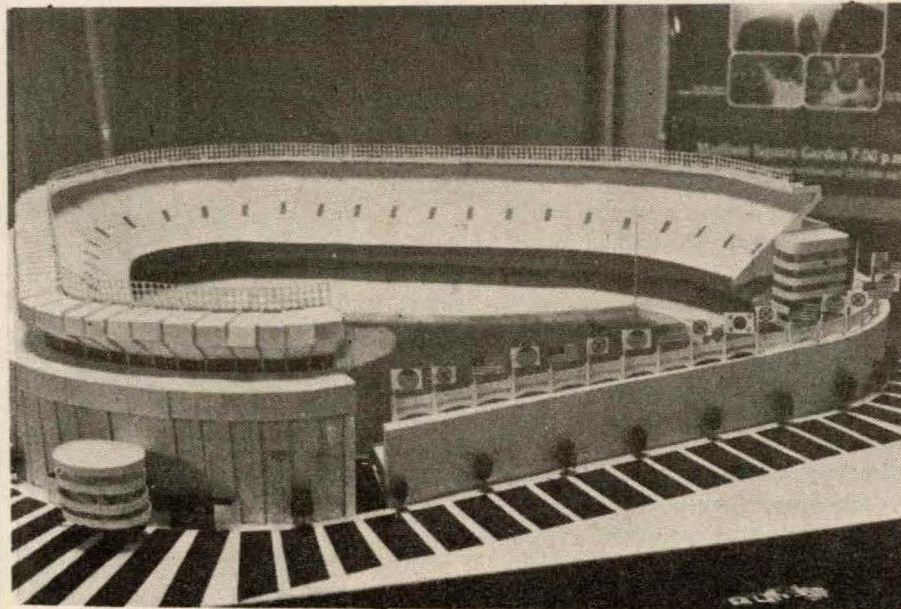
In July, 1958, the first Korean overseas missionary in the history of the Unification Church, Mr. Sang Ik Choi, was sent to Japan. Mr. Kamiyama will some day tell you about our Japanese movements. (Ed: See report in this issue.)

Then in January of 1959, Dr. Young  
(continued on page 8)

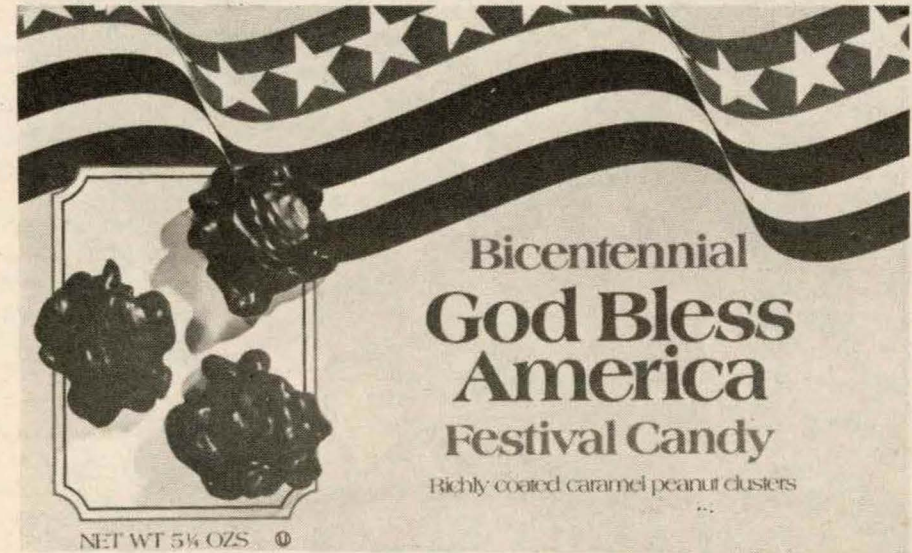
## God Bless America Festival News

The Bicentennial God Bless America Committee has been accepted as a member of the National Bicentennial Service Alliance. The National Bicentennial Service Alliance has been set up by the American Revolution Bicentennial Administration to include non-profit, non-governmental voluntary organizations engaging in Bicentennial activities and of-

fering at least one national Bicentennial project of lasting value. The God Bless America Committee is granted with its membership permission for the use of the American Revolution Bicentennial symbol under guidelines set forth by the American Revolution Bicentennial Administration.



Scale model of Yankee Stadium which was made for Father by Carol Van Eaton.



"Zoomers" are now being supplied to MFT's in the newly created "Bicentennial God Bless America Festival" design. The new box, designed by Gilbert Roschuni, was made through a special arrangement with the Delson Candy Company, manufacturers of "Zoomers." According to Tony Aparo, who handles candy distribution to the National MFT's, the Delson company is also willing to use the design for other types of candy, such as thin mints. Tony also reports that through working on this project, 15 or 20 Delson employees have expressed an interest in coming to the Yankee Stadium rally. The box design was selected by Mr. Kamiyama from several made by Gilbert, who is on the God Bless America Committee production staff.



## Interview with Reverend Reiner Vincenz

# Seasoned Leader Prepares New Global Team For Campaign

"Yankee Stadium will surely be a victory. I have no doubt about this." Spoken by Reverend Reiner Vincenz, this statement reflects not merely optimism but also personal experience. Before taking charge of the 170-member team created for Yankee Stadium witnessing in New York, Reverend Vincenz led the Global Team in two tours of Japan and the Day of Hope Tour in Korea, where the number of guests exceeded tens of thousands. He was director of mobilization for the June 7 God's Plaza rally, coordinating efforts of 900 Global Team members and 2,000 Korean Church members.

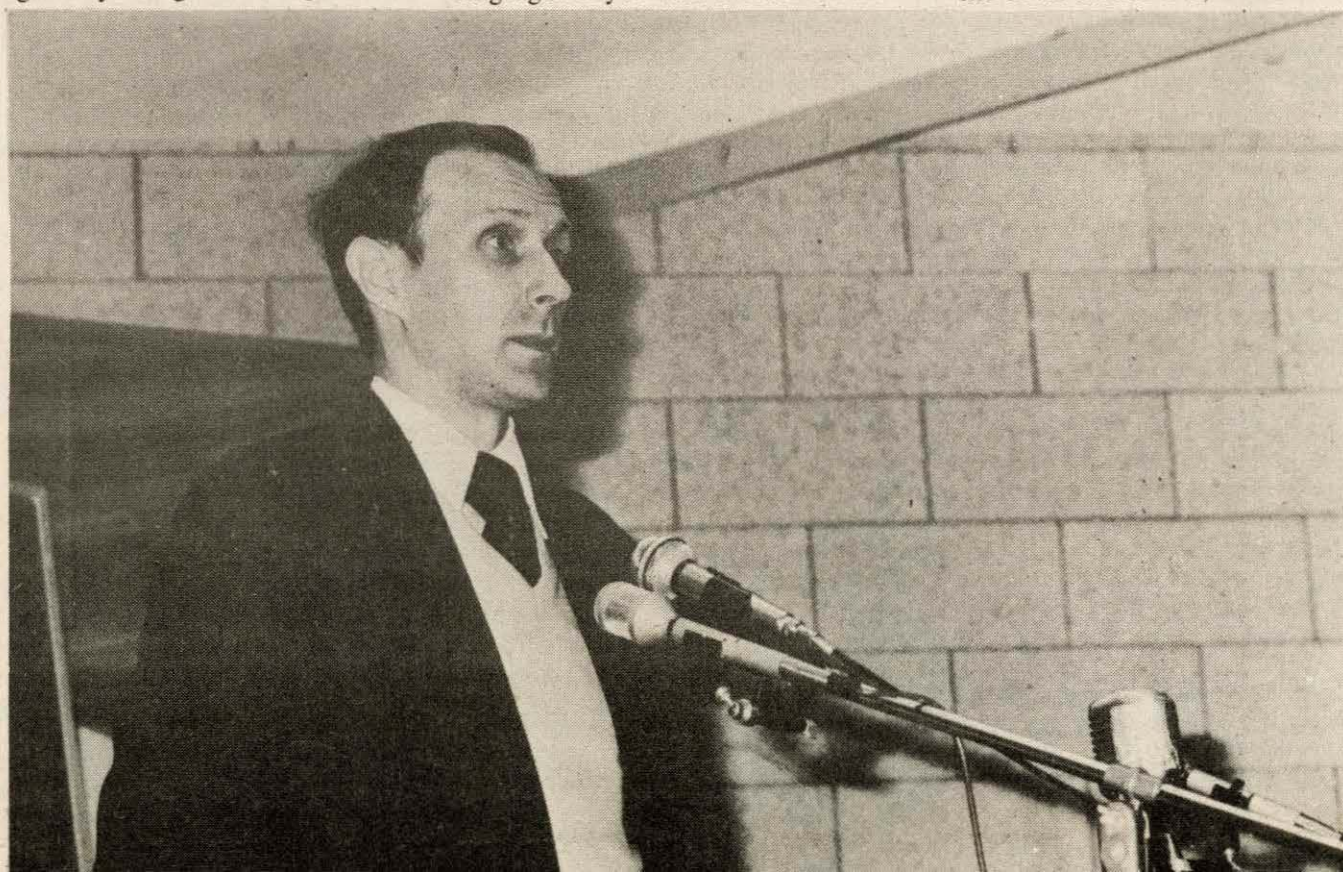
Founder of the French movement, Reverend Vincenz came to the United States with French members at the time of the founding of the International One World Crusade in January, 1973. He led IOWC teams for the 21- and 32-city tours; at the Portland Directors' Conference in 1974 his team was recognized for giving top performance in the 32-city tour in terms of numbers of guests brought to speeches and banquets, new members gained, and income earned. After Madison Square Garden, he took the newly formed Global Team through the 8-city tour and to Japan. He is now mobilization coordinator for the Yankee Stadium campaign, preparing to lead the members joining the campaign who will come from the states, from Barrytown, and from overseas. (New York members will be coordinated by Aidan Barry.)

He and his wife Barbara are now directing the Global Team at the Headquarters building: the team is currently

team—many members have been in the Church about six months. But we are forming a strong team. It is much better than when we first started. Although the members are very young, they are very good. I love them very much. In four or five months they will be really good. I think that through the Yankee Stadium campaign we will grow successfully and then go really strong to Washington."

situations so quickly. You are like a potato: sometimes you are scrubbed on one side, then another—always being turned around. You never know what will happen tomorrow. You must become very flexible, very pioneering. You must adapt very quickly. For instance, you may go to another culture where you eat only rice and listen to Japanese, Korean, and other languages. If you want to become a univ-

"Our first tour in Japan was very difficult. But in Korea, the Koreans could unite the spirit of the Japanese and the spirit of the Westerners. In Korea I always made teams of one Korean, one Japanese, and one Westerner. Through the tremendous amount of love which we received in Korea, we could go on to an even more successful second tour of Japan. By the end of the second tour, the bond of com-





recting the Global Team at the Headquarters building; the team is currently witnessing for workshops to build up its membership. "We have a team from all different backgrounds and all parts of America," said Mr. Vincenz in an interview on March 24. The team has been through many changes, with only about 18 of the 250 people whom Father selected for the first Global Team the day after Madison Square Garden. After the first Global Team completed the 8-city tour, they were joined by the New Hope Singers, the Korean Folk Ballet and some additional members to bring the total to the 360 people who filled the jumbo jet taking off for Japan in early 1975. After arriving in Japan, the team was joined by 330 Japanese members. The combined team of 700 then went to Korea, where they combined with 200 Korean members, giving Reverend Vincenz the 900-member team he led for the Yoido Plaza Rally. At the end of the second tour in Japan, the American Global Team members returned with the Vincenz's to the United States. The European members and many of the Japanese members went on to the just-beginning European Day of Hope programs. In addition, members from Europe went to Japan to continue the crusade there.

The 85 members who came back to America went to Barrytown for training; then Father selected the majority of them for pioneer missions and fundraising teams. The remaining Global Team members were then joined by about 40 Germans who had been assisting Reverend Werner in Los Angeles; later Los Angeles sent additional members, including twenty Mexican-Americans.

"We could truly begin our work as a team on January 15, after we completed our participation in the nationwide fundraising contest," said Reverend Vincenz. "And we are still in the process. It takes a long time to grow together. It is not an old

*Reverend Reiner Vincenz as he addressed the God's Day audience on the Yoido Rally.*

The Global Team structure is purposefully flexible to fit the varying needs of its members. The most seasoned members go witnessing all day every day, coming home for the teams' 9 p.m. dinner. Those who need Divine Principle training receive it in the morning and go out on the streets in the afternoon and evening. The team has three fundraising teams and a restoration crew working on their sleeping quarters and teaching areas. IOWC Commanders Sam Pell and Terry Walton give regular lectures and teach in the three-day workshop; Bill Raddatz lectures in their seven-day workshops at Barrytown.

The team has two successful special programs. The "Five Evening Seminar" teaches the contents of a three-day workshop over five 7 p.m. sessions for those who, by reason of employment, cannot attend workshops. "These lectures have given our best result so far," observed Mr. Vincenz. The "Education Team" is made up of very new members who have completed the seven-day workshop. This team provides its members with the equivalent of 21-day training in witnessing, lecturing, and other practical matters while integrating them into the Global Team in preparation for the Yankee Stadium campaign. The Global Team is keeping those new members whom it finds. "We will also assimilate the members coming from elsewhere into our team structure," said Reverend Vincenz. "We hope to quickly include the members who will soon be arriving into the Yankee Stadium spirit."

Reverend Vincenz strongly recommends the IOWC for those who want to grow fast. "I have now been working for the IOWC for three years non-stop. What I feel after this time is that the team offers an ideal situation for learning to unite. You are confronted with so many different

ersal person, join the team. Of course, the life is not always easy. But when we left Japan, we asked the team members if they wanted to remain in the team or do something else. They all told us that they wanted to continue.

"So team life is sometimes exhausting and strenuous, but nobody wants to leave the team! They all become married to the team. . . . There is something which connects you with the team. I can't even express what it is. But it is something very deep, something from God. This is what keeps the members going, what gives them joy, and what gives them inspiration. We have no home country. Rather, our home country is the world. It is a very new feeling for many members, but it inspires them to do many things."

Reverend Vincenz feels that the Global Team experience in the Orient was especially valuable. "New York is not a very easy place. It is very materialistic and earthy. The people are not looking for spiritual phenomena. On the other hand, in Korea, everyone is hungering for spiritual revelation. Since they are so poor, money is not close to their hearts. The spirit of God is close to their hearts."

"Through the Korean IOWC," continued Reverend Vincenz, "the Japanese and American members came closer; East and West were brought together. The Japanese, brought out of their home country, could understand westerners better and the westerners could understand Orientals better. In fact, the very reason why Father brought the team to the Orient was to make the biggest project in history to unite the East and the West. This had never happened. I knew in this project what was ahead of me; we were not only to win campaigns but to unite East and West.

munity was so deep that no one wanted to leave Japan. In both Korea and Japan, we all cried at the airport. There was not a single member who wanted to go! We just didn't want to leave the Orient because we had come so close together."

Reverend Vincenz has been working to transfer the vision of the Oriental Day of Hope tours and the Yoido Plaza Rally to his new team, most of whom do not know these experiences. "Every day we are internally training our team so that they will feel at least as responsible as those members who worked for the Yoido Rally. Training is so essential. All the members need to be trained intellectually, emotionally, and spiritually so that they can do more and more on the street. We cannot fail. Otherwise God fails. They must know that it's now or never. . . .

"Surely we will make it. There is no doubt, under one condition. That we understand God's will for Yankee Stadium. It was 18 days before the Yoido Rally when I heard for the first time that there would be a Yoido Rally. When Father assigned the different activities and made me in charge of mobilization, I was so shocked! To do something like that in a nation where you can't even speak the language is very difficult. I learned in Korea what can be done on strong faith combined with day-and-night activity. These two things are the most important: strong faith and day-and-night activity. If, in those 18 days, we would have doubted a single time, it would not have worked. And now we have a little more than 18 days. And also spiritual conditions have advanced since the Yoido Rally. But we must work very hard!"



# Mr. Kamiyama Inspires Members With His Testimony

(continued from page 1)

would be to marry so that my wife could take care of my mother and family. But the marriage broke up and again I suffered with my stomach. The reason why the marriage broke up is that I thought very much about my mother and I wanted to take care of her, but my wife loved only me—she could not love my mother. Many times she accused me: "You married me for the sake of your mother, not for the sake of ourselves." She did many thing to hurt the relationship between myself and my mother. I struggled between my wife and my mother. She finally got the idea that if she pretended to fall in love with another man, she could attract me. But the relationship with the other man went too far. I became so suspicious of the relationships between human beings through such a bitter experience. The plan for my life was completely destroyed; I was in a real struggle. Then I felt much anger towards the contradictions with society and in the relationships between human beings.

On February 17, 1964, I was in this struggle, trying to forget all of these disturbing things. I wanted a drink. So I went to the Yokohama train station. When I got off the train, I saw a woman shouting something in the cold air. She was talking about cleansing the history of sin. That figure attracted me very much. I couldn't move. What attracted me was her light, constantly reaching out and appearing to me. I was in such a struggle, seeing the contradictions of society and feeling anger. I felt defeated by society. Contrary to my situation, she was very attractive and filled with life. Even

lecture. After the lecture I cried. I couldn't stop crying. I was truly searching for something. My struggle was so strong that I felt anger at my very existence. The lecture helped me to clean up past sufferings and bitter feelings. My heart was pounding from the excitement because so many of my questions were answered so clearly. I was moved so much that the lecturer also cried. We both cried and prayed. I left the Church promising to come back.

The next time I came to the Church she gave me a lecture about the Messiah. I was again excited because the lecture solved my many questions about Jesus Christ and the Messiah. I heard the lecture on Friday or Saturday. Right after the lecture I visited some minister friends, explaining to them the Divine Principle and

I listened to the third lecture. I thought that the movement had begun with these three people in that church. I was delighted because I saw so many chances to do God's work.

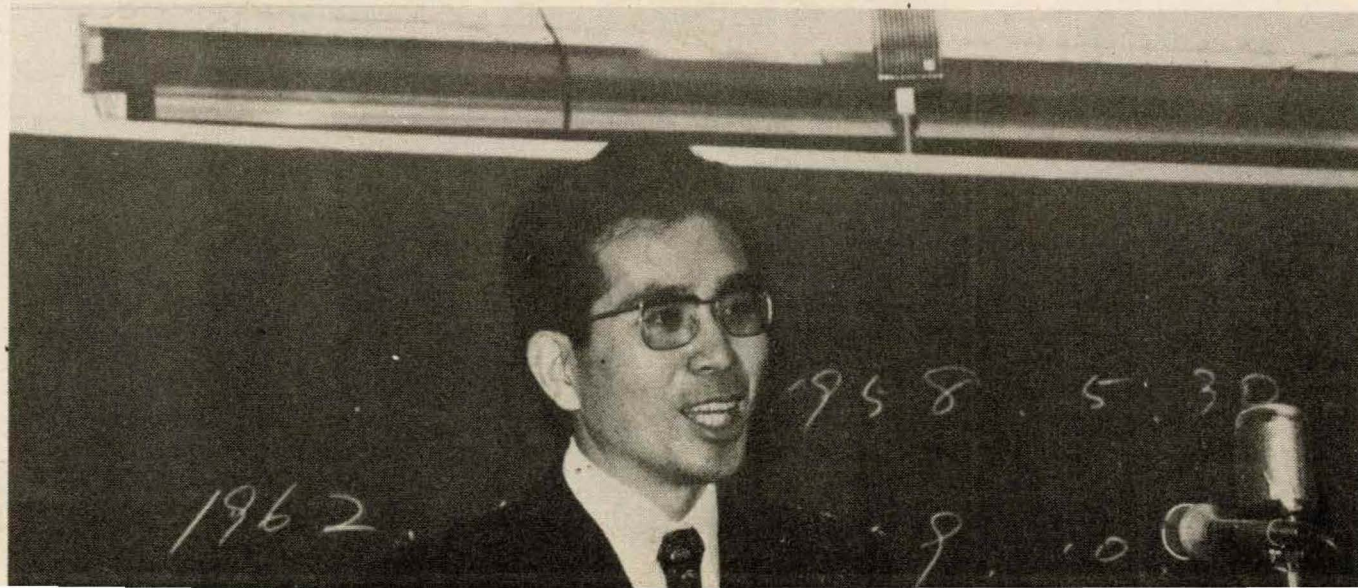
I asked for a book about the Divine Principle. They said that they had one—the first edition of the Divine Principle. I said, "Give it to me—I want to read it." They said, "No, this is too important to give to you." I asked how much it was. I could not pay the price, but I said: "This is very important. Please take my life instead of my money."

After awhile I went to a workshop. After 14 days in the workshop, I went out to Shimane prefecture as a pioneer. Then I moved to Nagoya and from Nagoya I went to Hiroshima, where I first met Father. After that, I went to the northern

very much. I knew that people were suffering in the same circumstance that I was in and that they might have some hatred towards society and life itself. I wanted to communicate with those people who were suffering.

When I went out, I was given a small bag and a one-way ticket. And when I arrived, I began to fast. I fasted for three days and prayed to make a condition to restore that city.

The Japanese Family collected old newspapers to make money by recycling them. Also we collected scrap metal. We made pamphlets out of old newspapers. That time our financial situation was very dire. Since I was trained from my childhood, the financial problems did not disturb me. The person I then witnessed with in Hiroshima was my wife. We went out





attractive and filled with life. Even though it was cold outside, she kept talking about God's salvation. Twenty to thirty people had gathered and were listening to her. A drunk tried to disturb her speech. I took action to stop him. I took him out to some other place and returned to listen to the speech.

After the speech, I promised to visit the Church. I decided the time and promised to come. I went there earlier than the time I had promised and waited. The girl was late. I went somewhere else nearby where I could see the entrance. Five minutes later, she came with another brother. She looked around but couldn't see me. With just five minutes' delay, I was very upset. I thought: "Again I was deceived by a woman." Finally I was brought to the Church. It was very small. Since my father had been a minister, I had seen many churches and had an image of what I thought a church should be. The church I was brought to was so different from what I expected. It was just one room. In the next room was an old woman who coughed all the time.

There I found a man with a dark face. He said, "Please ask me your questions. I want to answer anything that I can." So I became an object and asked many questions. One question I asked was why couples married in a Christian church often separated. Also I asked: "If God exists, can't He do anything about the contradictions in society?" I said that I did not reject God's existence but I did not clearly know why such things happened. The man said in a quiet voice, "OK, I will answer. I will begin a lecture." I was surprised because I had given the same questions to ministers, but none could answer them clearly.

The lecture given was Chapter 2. I listened to the lecture in a relaxed way, but I realized I should not do this, so I corrected my posture as I listened to the



*Mr. Kamiyama speaking on March 14*

telling them that in their Sunday sermons they should not say any more incorrect things about the Messiah.

On Sunday I went to a telephone booth to call a minister. I thought: "Maybe I shouldn't do this because it might waste money." But I talked with the minister, saying that I knew many deep things about Jesus Christ and warned him against saying wrong things in his sermon. After I hung up, I thought I had wasted the money, but when I went out of the phone booth, I found ten times the amount of money for the phone call in front of me. I thought, "This must mean that you must call nine times more." So I put it in my pocket.

For the third time I went to the Church, which was in an apartment house. I began to knock on the door, but I thought that it was too hard on the lecturer to stand and lecture to me for two or three hours. I hesitated at the door. The other ministers did not spend such a long time to give life to others. . . . I went to a telephone booth near the apartment house and called from there. "I am here," I said. "But today I feel sorry for you because you must stand for two or three hours to give me a lecture." She asked me where I was. Then she came out to the phone booth and brought me to the Church.

part of Japan. After that I went to Niigata and Nagano. And I came to Tokyo, where I took care of the young workers' home. I was assigned as the district leader of Hokkaido. I went to the workshop training center and was a lecturer for one year. Every day I gave a lecture for thirteen hours. Then I went to Nagoya and became Church director. I was in charge of the Nagoya Church for five years. Then I came to America (in November, 1972).

The Japanese Church was established on October 2, 1959. Mr. Nishikawa—Mr. Choi—came to Japan on May 14, 1958. He started the Japanese Unification Church with four others in 1959. In June 1961, the first pioneer was sent to Osaka. The first pioneer in Japan was Yuko Kamiyama, my wife. Six major cities were chosen for pioneering: Nagoya, Sendai, Kyoto, Hiroshima, Osaka and Fukuoka. President Kuboki first came to the Church in December 1962. The first people to join the Church were Christians, but after President Kuboki, many Buddhists joined.

When I first began pioneer work, I didn't know very much—I had been trained for only fourteen days. I at least had a strong sense of responsibility to change society because I had suffered

with a wheelbarrow to collect the old newspaper for fundraising. We always went out together for fundraising; she pushed the wheelbarrow and I pulled. It is hard to imagine how we collected old newspaper and garbage!

But it is a good memory. In the morning we fundraised and in the afternoon we witnessed. Since I was young and new in the movement, I needed time to study the Divine Principle. We expected guests to come in the afternoon, but without time to study, we could not speak about the Divine Principle. I had a hard time in studying because I had to go fundraising in the morning and receive guests in the afternoon. In Hiroshima I did not read anything like newspapers. I cut off everything and just concentrated on studying the Divine Principle for a year. I tried to memorize every sentence in Divine Principle.

I remember one time I expected a guest in the afternoon but I had a very hard time studying, so my study preparation was not enough. The same as everyday I went out for fundraising with the other members. But I went by bicycle to a blood bank and received some money. I got 1,000 yen, enough for us to survive for one day. So we did not have to go out fundraising but could study instead. I



bought a very delicious-looking cake for our guest. I knew where the money came from, so I couldn't eat it myself. I didn't tell anyone that I had donated blood, but later I found out that my wife knew it and also couldn't eat the cake.

I would go to the bloodbank so often that they wouldn't accept my blood anymore. Seeing my blood, I thought of it as being for the sake of the world, and for the sake of God. I recalled Father's life. Father gave his blood, his sweat, and his tears for human beings and for God. So after awhile I could receive Father in the Hiroshima Church....

Even while speaking about my past, I cannot forget about Yankee Stadium. Since the contract was signed for June 1, now we can officially say that Yankee Stadium is June 1. So we must start with a new determination.

We are going to finish all of the material by the first of April, two months before the rally. We began the campaign for Madison Square Garden on August 1, fifty days before September 18. This time we plan to be ready sixty days before the date. Today I want you to determine and promise to God how many people you are going to bring to Yankee Stadium. It is a great mission to bring people to listen to Father's heavenly gospel. I really want to hold a rally which can satisfy God, our True Parents, and the saints and sages who have suffered throughout human history. Since this is a historical rally for God's dispensation, you who will work for Yankee Stadium should be historical figures. In the future years you will be asked what you did for the Yankee Stadium rally, which changed the course

of history so vastly. You must be able to have some answer.

I want to remind you to pray for what you can do for Yankee Stadium and determine to fulfill your promise. Don't just pray for the whole success but also pray to accomplish your own portion of responsibility. If each individual can accomplish his mission, we can bring success to Yankee Stadium.



*Mr. Kamiyama, Col. Pak and Mr. Salonen give Monseis for Yankee Stadium victory on Children's Day, 1975.*

The other day I was so anxious to confirm the success of Yankee Stadium, I set a condition. First I made a small box. I found a God Bless America banquet invitation card and I put it in my box. I put a piece of candy on top of the invitation card. I left it on the first floor of the J-house. Do you know what happened? Many ants came to the candy in a wide line. Seeing the ants coming and coming,

I determined that many people would come to Yankee Stadium. I was moved by seeing this because it is unique. Ants work hard in the summer, but in the winter they hibernate. There were too many, so I got a vacuum cleaner and cleaned them up. But then new ants came and made a line. I did this procedure ten times. God showed this to me—that if we work hard and if we pray deeply, we can

my four year-old daughter a proverb: "If you have will, then the thing will be done." Another is: "Victory is decided before you start." So invisible determination and victory will emerge as physical victory.

Again I want to remind you to list the names of those whom you want to bring to Yankee Stadium. You can include your physical family. When we fight, we must have some goal. Prayer is one part of the battle. You must also gain victory in prayer. When you pray, you must focus on the goal. As you pray, have a piece of paper on which you write down the names of those whom you want to bring to Yankee Stadium. You must daily give your concern to them in prayer; otherwise, they won't come.

We must rid ourselves of Satan's accusation. We must repent, and we must be ready for God to work through us. If we have a base of Satan to accuse, then even though we may gain some external result, Satan can take it away from us. In order to bring the substantial victory to God we should not be accused by Satan. We must have a prayer of repentance, and we must pray for our goal to be accomplished.

Let's focus on success in Yankee Stadium. Today I want to determine to work hard. And as long as each individual has a strong sense of responsibility, not just depending on the others to fill Yankee Stadium, then we will be successful. Let us each encourage the other to accomplish our portions of responsibility and keep going until Yankee Stadium. We must always be aware that we are in a neutral position and that this condition is for God or for Satan. We want to bring a complete victory to God.

bring so many people to Yankee Stadium. All day the ants came around the J-house until around 2 or 3 o'clock at night. I almost couldn't breathe—I was so astonished to see this.

So please remember your portion of responsibility every moment. As long as you accomplish your portion of responsibility, then we can bring 200,000 people easily to Yankee Stadium. Today I taught

# Our Movement Around The World



## Reflections from El Salvador

The long hot summer is drawing to an end and on the horizon the clouds are forming, getting ready to break forth with their everlasting showers. Everything is a dull brown with toasted golden tips; all but a few evergreen palms and shrubs. Dust and powder are everywhere. The entire land is crying for water; occasionally a brush fire will break out. When this rainy season begins, we will have completed one year on mission and it doesn't seem a month, if a day. Looking back, I have only the knowledge of an experience in a foreign land which is no longer foreign, and the awareness that some bit of American history has gone by me.

I feel like I've got something new attached to me but can't quite say what—new vistas, new visions and awarenesses which weren't there last year. Someone different is writing this letter. I don't know if you would call it rebirth or just plain birth. But whatever, it's new and it's good. It is refreshing to have my eyes open wider than before. I can see so much today that wasn't there before—or maybe I didn't see it.

You won't believe how confident this work can make someone and you'd be surprised how much you learn about the Divine Principle trying to explain it in another language. Reaching for people's hearts is a challenge in itself. But do it in another culture and another language, and you'll have the heart-wrench of your life. Trying to give birth to new souls and wings to old birds who never knew how to fly, I've done everything but eat pickles with ice cream. I think that God has invented something new for us; we don't get away with anything and almost all efforts have their direct, immediate result.

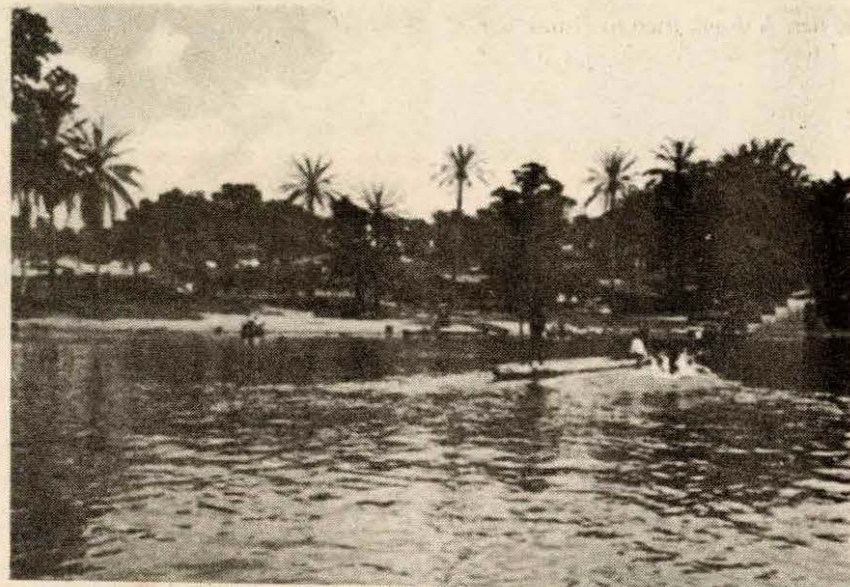
That is the joy of it—of Johnny-on-the-spot connection. Mother once said that she felt purified by the gaze of her child. I think that it is more like a refiner's fire. Often they don't know how God is using them.

I understand how God felt in anticipating the birth, growth and maturity of his children. I even lost 14 pounds worrying. I have more gray hair, too. Is it worth it? You bet! I walked 12 miles just to talk to one boy and what an experience? Since I was out of shape it was painful for me; I was sore for two weeks. But he got the message. He is still studying and only goodness will follow him. God has been good to us here. We have two sons who will move in soon and one girl who is more solid every day though slow at times. I only pray that we can be sufficiently responsible to raise them and lead them correctly.

Recently we began an evening prayer condition for Yankee Stadium—one hour each day. We will also do a two-hour vigil every ten days.... We seem to be having a deeper prayer life and our heart-to-heart communication is getting more depth.

I am always thinking about you all in the U.S.; especially now as Yankee Stadium approaches. My mother sent some photos I took in Colorado and New Mexico and some post cards of Washington, D.C. and New York. All the more, you all seemed close and my desire to be of direct use in the Yankee Stadium project was greatly stimulated. I yearn for news of your progress. When I pray for you I almost always get a pioneer feeling and feel an almost conestoga spirit moving across the plains.

## Gabon



*Albert Schweitzer's hospital in Gabon. Our representative gives the following report.*

Late that afternoon two teenage boys took me to Albert Schweitzer's Hospital. The hospital was built on an island in the middle of the Ogorie River, so one must go by pirogue (boat made from hollowed log, similar to our canoes), or by the newly built bridge. I took the pirogue. In Schweitzer's time there was no bridge.

At the hospital, I began by introducing myself to one of the old guides, who has been there since Schweitzer built the hospital. His son, whom I know from Libreville, is the director of one of the Catholic high schools here, and so I delivered a letter from him to his father. Then he gave me a tour of the hospital. However, it was late in the day, he was tired, and most of the areas were closed, so the tour was a bit sketchy. Also, very few patients are in the hospital now, as for a long time they had said the hospital would

be closed January 1, 1976. So the people who would have come didn't, and the patients there were gradually returning to their villages.

Later that evening I met an old American couple who are the caretakers of the hospital, and they told me some of its history, and what was to become of it in the future. They shared of themselves and we became good friends.

The hospital has always been a free service to the people, and therefore depends totally on donations. The person in charge of raising money for the support of the hospital, in soliciting donations asked that individuals, groups, or countries pay for one or more days of operation for 5 years. For example, an individual could donate enough money to operate the hospital for 5 days for 5 years, or \$1,500 x 5 x 5. (continued on next page)



# Mrs. Choi Describes Father's Blessing

(continued from page 4)

Oon Kim left for America and in September of the same year, Mr. David Kim left for America, too. In February, 1961, Mr. Bo Hi Pak came to America. I hope you will be able to hear their testimonies directly.

Now, let me talk about our first 7 year course. The first year of the first seven-year course, 1960, was an epoch-making year in the history of the Unification Church. That year, for the first time in our history, Father gave us a new year's motto: "Let us make greater accomplishments than ever before." In 1960, Father's own blessing took place. In 1961 was the blessing of the 36 couples, in 1962 the blessing of the 72 couples and in 1963 the blessing of 120 couples. Then Father's first visit to the United States took place in 1965. At that time he visited forty countries, where he blessed 120 Holy Grounds. In 1967 he made the second trip to Japan, taking with him many staff members including the late president Mr. Eu and the present Mr. Kim, who gave lectures in the national headquarters.

In 1960, the Unification Church was organized to have many departments staffed by the 36 couples. In 1963 we organized the Little Angels dancing troupe. In 1965, 1966, and 1967 they performed in America, attaining great success.

In 1960 Father established Parents' Day and Children's Day. In 1963 he established the Day of All Things. In 1960 there was the first lecture-giving contest, the first music contest, the first high-school association, and the first CARP. At the end of the year, the movement for the unity of Christian denominations was

ious to hear about Father's Blessing in 1960. I will tell you about that now.

For Providential significance, Mother was supposed to be under the age of 20. Father was to take a blossoming virgin maid as Eve before the fall. He could have taken her when he was 20, 30, or 40. But Father had to wait so long to find a really qualified and prepared young lady of Divine choice. It happened in such a way that it seemed like a flash.

Father wanted me to live with Mother before the engagement in the same house near the Church so that I could observe her closely and we could deeply touch each other heart-to-heart. Father meant for me to talk with her about the Principle, especially Father's search for a bride and what she should be like. But I didn't have to do that because she was prepared. She was such a blossoming, innocent youth. And her way of observing things was so deep that she would speak little but act out whatever she believed in.

I would accompany her to Father's place to meet him. I shall never forget the first occasion when Mother met Father. She was in traditional Korean costume; she wore a yellow chogori, with a red ribbon to match her red skirt. . . . All of a sudden Father wanted her to sing. Mother sang a folk song: "When spring comes, mountains and fields, valleys and river banks are decorated by azaleas. My mind, too, is blooming like azaleas. When you come and pluck the flowers, don't leave me alone. Pluck my mind, too." It is very meaningful when I think of that now. She was not shy at that moment. She sang so nicely, so full of zeal and beauty. After that, Father took her up to his room. He

torical place in Father's own Blessing. The paper screen doors between the rooms were all removed, giving more space. Father and Mother marched towards a decorated stage, with all the members in white robes standing on both sides. Father walked as though his path were strewn with flowers, bowing with his bride every seven steps. We were all very awe-stricken; we were both happy and sad because the place was so small for such a great event. That place will be kept as a museum all through eternity. After bowing the last bow, they exchanged vows and rings. Father and Mother then went up on the stage. Facing the audience, he announced his Blessing and said a tearful, deeply touching prayer.

If he could not have located a bride in that year when he was forty, where again would he have found one? To find one to meet the qualifications was so very difficult—it could have taken years.

To give birth to a divine family is very important. Mother was an only child, but she is so fruitful. God blessed Father's family to have such wonderful fruition of child after child. In the first seven-year course Ye-jin was born in 1961. At that time Dr. Shin Ook Kim assisted the delivery, which took place in our Church. Ye-jin began to smile and speak very early. Instead of walking she would try to run. Hyo-jin, born in 1962, being a male, was entirely different. He was a little slow in sitting and walking. But he too had keen observation. Whatever he liked, he became completely intoxicated with. He also would give out everything that he had. Then In-jin, the second girl, came in 1965. We were on our first world tour in Italy when we got a

to get white garments and went to the ceremony. They saw that the ceremony was so different from ordinary weddings—they were all absorbed by the atmosphere. Most of them were later restored. The 72 couples were very much inconvenienced by the small space; few parents could come. . . .

In 1960, after sending out the younger members for the 40-day witnessing condition, Father would tour all of South Korea, visiting them. It was a deeply touching experience. We had just attained a jeep. You could never imagine how bumpy the road was! At that time Father would not sleep or eat. He decided to eat the same thing he did in his prison cell—powdered rice. In a small alley we would meet our members. They would cry and cry out of joy to meet Father. But we could not stay overnight with them. We would talk, Father would give them a pat on the back and wipe their tears. But we had to leave them in several hours for the next place. Every year we visited our members during the campaign. . . .

Father liked fishing, of course. In 1963 we made our own boat, which Father named "Divine Victory." We still have it, although now it has been altered into a passenger boat. We had a launching ceremony, which was a big event in our history. When Father cut the tape, he was so happy. . . .

In 1960 we had our first revival meeting. The next in 1963 was very big, lasting for four weeks. I can recall how hard we worked to fill up the small auditorium. Negative people would interrupt, sometimes even throwing stones. But our speakers would go on and on. In Taegu and other places, Divine Principle



At the end of the year, the movement for the unity of Christian denominations was formed. Also in 1960 we organized 40-day witnessing campaigns for the first time—one in the summer and one in the winter. Those in the winter included literacy campaigns. Towards the end of that year our Divine Principle book was written and published in Korean. On April 10, Father reorganized the churches, increasing the number from 70 to 133.

I know that all of you are most anx-

## GABON

*(continued from previous page)*

or \$37,500. It was a good idea but he was able to solicit only enough to keep the hospital operating 244 days for 5 years, or  $\frac{2}{3}$  of the time. Because of that they decided that they had to close down the hospital; they couldn't just stop the operation for  $\frac{1}{3}$  of the year each year.

Finally, President Bongo intervened, saying it would be scandalous if Gabon allowed this famous hospital to close. He and the minister of public health and a few others drew up plans which include completely modernizing the hospital and making it a research center for tropical diseases. The government will be responsible for the funds, and therefore it will be able to continue its great work. However, because it will now be run by the government, it can lose the spirit with which it was founded: none of the staff were paid salaries, only living expenses, and when the sick were cured they would stay on and work for the hospital as their contribution. People all worked there with a true spirit of Christian sacrifice, following the example of Albert Schweitzer, curing people more by love, sometimes, than by medicine. I felt that if our members were working there the spirit of Schweitzer could continue—that by example they could influence the other staff members and the government which is now responsible for the total operation of the hospital.

nicely, so full of zeal and beauty. After that, Father took her up to his room. He asked several questions. Mother was not at all shy, articulately answering the questions one after another. And then Father wanted her to make a drawing. She drew a landscape with a figure.

Father would take her out every day to the mountainside. They talked and talked, mainly about the core of the Divine Principle. Mother's understanding was so illuminated that she could answer every question asked. It was a thrilling experience. In that way Father would nurture her to bring her up to the stage when he thought that he could have the engagement ceremony. On the first of March, according to the lunar calendar, there was an engagement ceremony, with beautiful garments and colorful decorations. It was held upstairs, with some of the oldest members in attendance.

And then came the wedding day. The heavenly Blessing was on the sixteenth of March, on the lunar calendar, which fell on the 11th of April of that year. The shabby old place which used to be a Japanese temple became the greatest his-

ond girl, came in 1965. We were on our first world tour in Italy when we got a telegram informing us of her birth. She is very meticulous and artistic; her speaking is like singing. She is so considerate, both shy and active. Next came Heung-jin, the boy. He was very deep, not talkative. He thinks a lot and speaks little. In 1967 Un-jin was born. As she grew up, she was so smart, so feminine.

There are endless stories of all of these people growing. It is like a beauty contest of internal and external beauty. As you know, Father has every good characteristic. All of his children resemble him. One character trait is sharply expressed in one child and another in the others. Father likes to leave them free to cultivate their individualities. We are not living in a privileged society or on a secluded island. The children come in and out of the Satanic world. Keeping them intact from Satanic invasion is Father's deep anxiety. Adam and Eve could fall even though they were born pure and innocent. So Father and Mother educated them especially in that line. We can see that they are very strict by themselves in that kind of thing. We were in such cramped quarters in Seoul; we often had to remind the children not to disturb the meetings and lectures. But here they can run about, shout, and do anything they please with restrictions coming from their own hearts. . . .

The marriage of the 36 couples took place in the same room. Their physical parents were not notified beforehand because almost all of the parents were negative at that time. The wives to the 36 husbands were those driven out of Ewha University; their parents were very angry because they couldn't finish their studies. Later they learned about the blessing. At the door they came, begging and begging to be admitted. They learned that to be present at the wedding they had to have white garments. Some of them were able

But our speakers would go on and on. In Taegu and other places, Divine Principle lectures were given in noted universities.

Seeing Father organize the Little Angels was fascinating. When he first initiated it, we were skeptical. Father, of course, was good at everything. In two years the group came to the United States and had successful performances. . . .

In 1965 Father made his first world tour. He had our members drive day and night. We set up Holy Grounds in all fifty states in forty days with Holy Salt and soil brought from Korea. On about the 25th of July at Gettysburg Father met with former President Eisenhower. Father had a long conversation with him, talking about the foreign policy of his administration. He lent attentive ears to what Father had to say.

In 1967 we visited Japan with three of the children, Hyo-jin, Ye-jin, and Heung-jin. They were so quick in picking up the language. All the members were so overwhelmed with their presence.

My time is running out, so I will discuss events after 1967 next Sunday.

## Correction

*In the last issue of New Hope News, there were 3 mistakes in Mrs. Choi's meditation. The corrected portions are as follows:*

Truth incarnated, we will assume a perfect shape. And love infused, we shall wear perfect beauty.

Humble and obedient, we shall become the clay utterly at your disposal. If I exercise my stubborn will there, crush me again in a fast squeeze to undo the whole thing like you would disobedient dough.

Though smaller than zero, there is an indivisible quality ever left there and never coming to naught.

## New Hope News

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