

New Hope News

Vol. 4 Number 13

September 15, 1977

September 10

"The Heart of Reunion"

On Sunday, September 10, Father spoke to the New York area members, after his seventy-day absence, on "The Heart of Reunion." He began by asking the members if they had missed him. When they strongly replied that they had, he said that the joy experienced in the reunion that day was due to a common purpose. "I am Korean and you are American," he said. "The linking of these two worlds must be providential; otherwise, this could not occur."

Father explained that the ocean is actually filled with the movement of both cold and warm streams. The best fishing, he said, is where the two streams meet. Also, the joining of land and water is very important in human history; we see that the world's great cultures such as Greece and Rome were built where land and water meet.

The further apart the extremes, the greater the joy to be had in their reunion, he continued. The meeting of East and West, as in the unity of he and our members, he said, is like the harmony of the high and low notes of a violin.

Everyone likes different colors, Father observed, so the universe would be very monotonous if God made everything one color. God knows how to match, he said: "It all comes to one word harmony. In a world of harmony, everything will play a distinct role. There are many different kinds of trees on a mountain."

Why do we meet in harmony? Father asked. "External union is shallow—there must be a deeper meaning to harmony. The most important study in the world is harmony." He mentioned the racial tensions between black and white in America. "Unless you pass through midnight," he said, "you cannot get to high noon. American white culture is arrogant, like high noon rejecting midnight. But it will not see the broad daylight unless there is unity. White America must learn from the dark, simple culture. Then a new day will dawn." Greece and Rome, he cautioned, each thought that their civilizations would last forever, and yet passed their vortex. The same thing could happen to America. "Harmony is the key," he declared.

But there must be a harmonizer, he continued. It is ideal, he said, for the yellow race to intermediate between black and white. "Whites reject me," he said, "but blacks embrace me. This is a good thing, but God wants to bring salvation to the white race also."

He explained that there are threats facing Western culture today: power of the Communists and power of the yellow race. United, as in Red China, this power is very formidable. Father explained that he wants to accomplish the opposite of Red China; instead of submitting people to a godless state, he wants to unite all races under one common parent -- God.

Father then related the history of cultures to temperature zones and seasons. Civilization started in the tropics and then went to the semitropics. Now western culture, a temperate zone product, is dominant but the cold culture, Communism, is on the rise. This is analogous to culture passing from summer through fall into winter.

He said: "A small seed holds the power of life. It is a powerhouse....After the

cold, spring will come. That is our day; we know it. Winter will pass away and spring will bring the culture of central harmony, that of the Garden of Eden. You are supposed to be the seeds. The seeds of that culture come from the origin, God. You are the seed of God."

Two forms of love are essential, Father continued, the love of humanity and the love of God. "Throughout history man has thought that this was a dream. But I want to make that dream and reality and the Unification Church is born for that mission. If I have contributed anything to mankind, that is it. ...We are the first group talking about the heart of God. This is the truth of the joy of reunion."

What is the center of joy? The person who is filled with love is a happy person. Love transcends all differences. Love is faster, brighter, fuller, sweeter. The Unification Church way of life is connected to the center of the universe, the love of God. Therefore we will become the manifestation of that love. In the Unification Church you possess the brightest, highest, sweetest, fullest thing. You must be confident that you are

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Father and Mother shared the excitement with members at Belvedere as lots were drawn to decide who would join their family on a picnic.

October 1 Conference

10 UTS Grads To Assume State Posts

State Directors shared a deep and memorable day with Father and his family at East Garden on September 1. The leaders were invited to join in the celebration of In-jin's 12th birthday (see picture, page 2) before Father met with them for the monthly Directors Conference.

The group gathered on the lawn after the birthday festivities and Father asked Mr. Oyamada, Acting President of the Church in Japan, to report on activities there. In addition, to his overview of church work, Mr. Oyamada described some of the many spiritual experiences the Japanese members have had. His testimony to the hard work and faith of the members there was a very moving one.

When Mr. Oyamada concluded his talk, Father delivered the first portion of his conference message to the directors. Likening the Unification Church to a skyscraper, he told the directors that in the construction of a very tall building, the most important part is the groundwork or foundation. The Unification Church has a very high and noble goal, and Father has viewed his work in America as building a foundation on which gigantic construction will be possible.

He went on to describe other important elements necessary in the sound construction of a large building. Responsible individuals a firm financial foundation, and proper leadership and organization are all key factors.

Father praised members of the Church in Japan who pioneered there under the most difficult circumstances. Eating only very humble food, they really went the way of sacrifice for the sake of God and humanity. "That's why God is pouring so

much spiritual energy down upon the Japanese movement," Father declared. "God's power is available everywhere. There is no reason that it can't manifest itself here in America."

"You still have a long way to go to become disciplined and adequately trained. By disciplining you, what do I want to gain?" Father asked. "To make you great-tremendous, historical forefathers."

Later, Father explained something about his strategy in America. Everyone in America knows his name now, but many think of him as an evil person. Since the beginning of the year, however, his name is beginning to be resurrected. With the resurrection of his name will come the resurrection of America and her young people. As people meet and talk with our members, or see "Rev. Moon in America" on television, their opinion about Father will change.

Reminding the State Directors that 2/3 of the year have already past, Father told them that the last four months will be the time of harvest. He encouraged them to become hardened leaders, from whom would spring the tradition of being desperate to fulfill the dispensation. 1977 and 1978 are the most crucial years, for in those years the tradition will be established. Even after Father leaves America, he wants to maintain his presence in each state so that future generations can hear about Father and his message.

To conclude this portion of his message to the directors, Father revealed that he has always planned his strategy and goals far into the future. In 1960, he declared 3 seven-year courses--he mapped out the whole 21-year battle

then. Even when he was very young, he planned a 40-year period previous to 1960. "If you want to become a great man, you must look to the future and the great goal in the distance. We are going to do extraordinary things that other people have never dreamed of doing."

Father then took reports from several State Directors, including Jim Fleming (Florida), Thomas Azar (Georgia), Michael Beard (Virginia) and Aidan Barry (Massachusetts).

The Florida Family holds the distinction of being the first center to present "Rev. Moon in America." It was shown on the NBC affiliate in Tampa-St. Petersburg. Col. Pak pointed out that as the state director of Florida, Jim took responsibility to finance the project without any aid from headquarters.

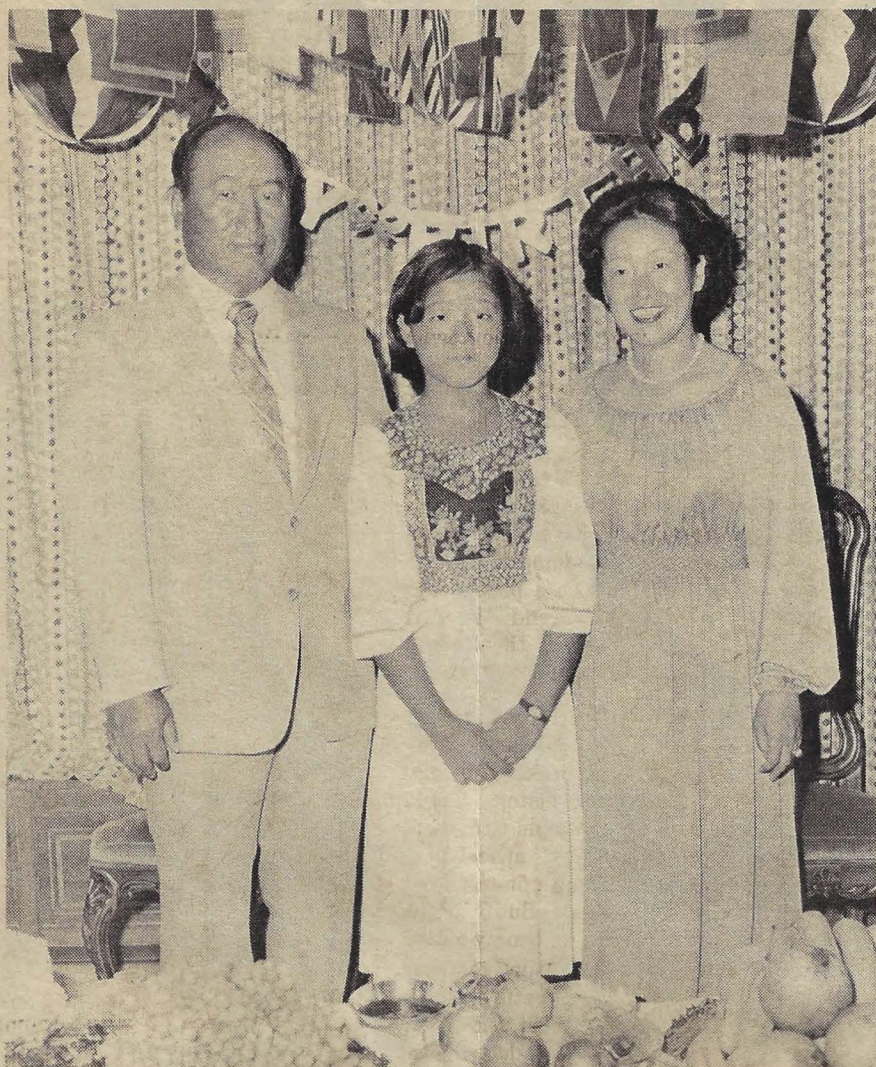
Michael Beard and Aidan Barry reported very successful rallies and extensive news coverage in their respective states. Both conducted anti-pornography demonstrations, and the Virginia family held a public mock-

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New Assignments

New Hampshire: Charlie Wheeler
Wyoming: David Rosenbloom
Kansas: Jim Stephens
Louisiana: Pauline Pilote
New Jersey: Bento Leal
Texas: Mike Jenkins
West Virginia: Jamie Sheeran
Arizona: Kerry Pobanz
Mississippi: Tom Selover
Rhode Island: Diana Muxworthy

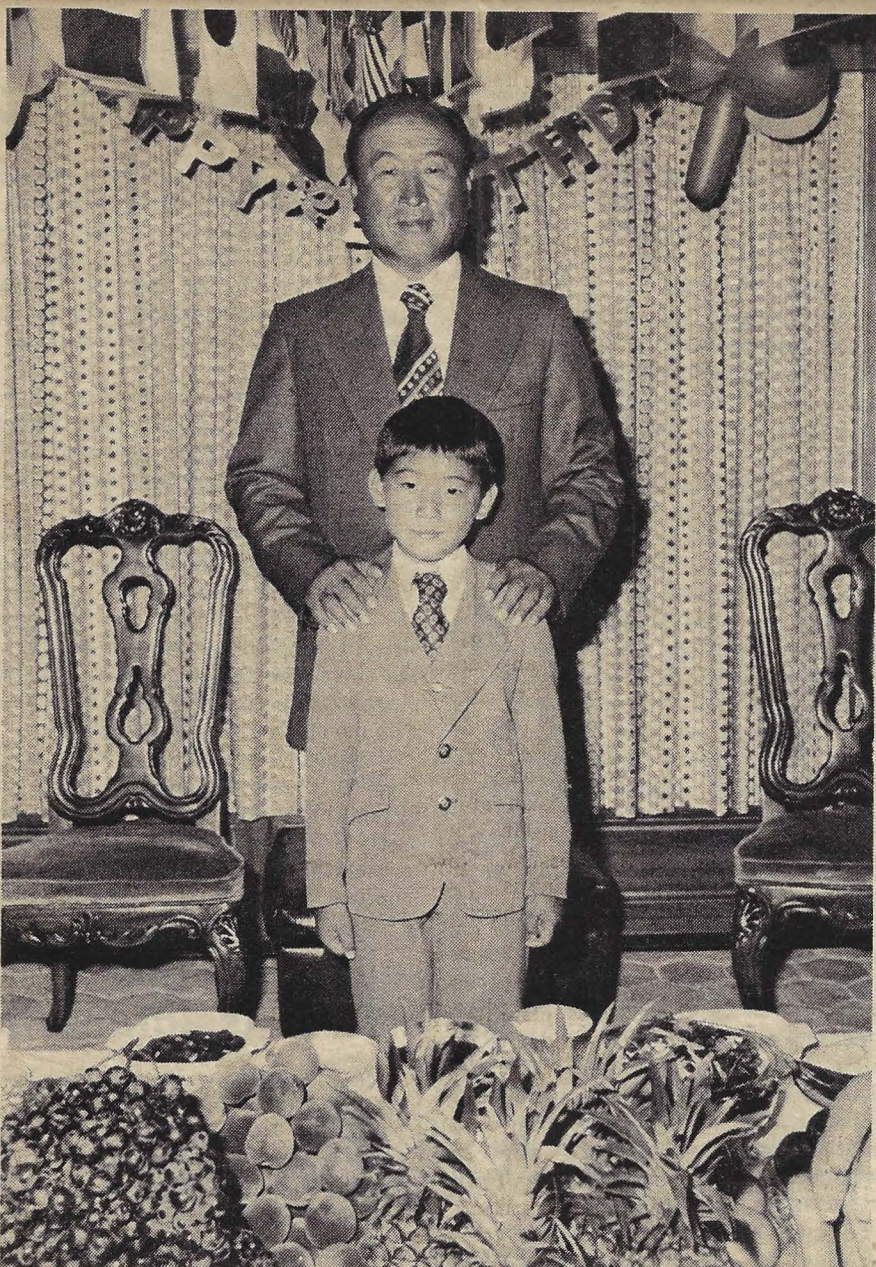
Happy Birthday In-Jin, Kook-Jin and Sun-Jin!



In-jin celebrated her 12th birthday on October 1. State Directors were invited to attend.



Father and Mother helped Sun-jin cut her birthday cake. Her first birthday was celebrated on August 30.



Kook-jin with Father on his 7th birthday, August 29.

Conference

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crucifixion, depicting the Unification Church being crucified by Rep. Fraser.

Col. Pak presented a press release distributed by CBS Radio News, announcing the broadcast of a show in which Dr. Herbert Richardson replied to the National Council of Church's Commission on Faith and Order report on the Unification Church. (See page 3 for the full text of that press release and broadcast.)

Because of the great success generated by the Oakland family, Father asked Dr. Durst to give a special report on their activities. Father encouraged all the State Directors to learn from those leaders who are successful, and pointed out the necessity of creating an atmosphere like the one the Dursts have created in California. "He and his wife are united, centering upon God and Father. People are attracted by their parental love and warmth. Furthermore, everybody does his share to make guests and new members comfortable, to feel at home and to be intoxicated in heavenly love. Before they ever worry about their own supper, they think of the new people." Father further explained that the well-being of each brother or sister who has just heard of conclusion depends on that kind of concern. A kind of unselfish joy fills the center as each new brother or sister is reborn through recognizing the value of the Divine Principle.

Father recalled the years when he himself taught the Divine Principle and raised the spiritual children as the most memorable days. "There is no greater joy than to bring a person from the pitch dark world of death into the world of life and let them be born again and grow. Don't forget the excitement you felt when you first heard of the Divine Principle and joined the Church. Always revive the first day's vision in your

heart."

Revealing something of his relationship with Heavenly Father, Father urged the State Directors to pray in a lonely place close to nature. That's the primary reason he goes to sea. "Those moments are more precious than meal times. Sometimes you may wake up at midnight all by yourself and you stay awake the rest of the night. You are not wasting that time—you are having an intimate fellowship with God. Sometimes when you think of God, of the Heavenly Heart, you cannot help but cry out. Sometimes you burst with joy. You never get bored—it's just like living with the most precious lover." When Father first started the Church, the wooden floor where he taught and prayed for 3 years never dried completely, because of all the tears he cried there.

Even though we know the Divine Principle now, Father said, there is a big difference between our relationship with God and his. Because we do know the Divine Principle, at least we have something to convey to the world, but we still have not heard the voice of God or really met Father spiritually. How much God can tell us depends on how close we are to Father. Being one with Father means being completely serious to fulfill his instructions. "When you discover how difficult your job is, then you will realize what an impossible job I came to this country to do. That's the way to develop a real understanding of me. If you have real understanding, then real determination will come."

Father made a major change by announcing that some Seminary graduates who have been working on the MFT have established a certain standard of achievement in that work, qualifying them to be State Directors. In most cases Father assigned them to States they had been assigned to pray for

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Toronto Scholar Defends Unification Church

Following is a CBS Radio News press release, and the transcript of a segment of CBS' "World of Religion," aired on over 250 stations nationwide.

To the Editor:

In June of this year, the National Council of Churches charged that the Unification Church of the Rev. Sun Myung Moon was not a Christian Church according to the standards of the National Council and its Commission on Faith and Order.

In an exclusive report on CBS News' "THE WORLD OF RELIGION," anchored by CBS News Correspondent Dallas Townsend, and broadcast this weekend on the CBS Radio Network, Dr. Herbert W. Richardson, a lecturer on the faculty of the Unification Church Seminary at Barrytown, N.Y., and a Professor of Theology at the University of Toronto, formally replied to the charges....

For the purpose of the broadcast, the charges made in the National Council's report were enunciated by Sister Agnes Cunningham, author of the report and a Professor of Theology at St. Mary of the Lakes Seminary in Mundelein, Illinois.

DALLAS TOWNSEND: The World of Religion. I'm Dallas Townsend, CBS News, reporting on the CBS Radio Network.

The Unification Church of the Reverend Sun Myung Moon this week formally replied to charges that it's not a Christian church. In an exclusive interview with CBS News, a spokesman for the Unification Church said its members believe in the Trinity, in God incarnate and in the Christian message. Its goal is to make Christianity willing to seek to unite with all religions. Dr. Herbert Richardson, a Presbyterian minister and formerly on the faculty of the Harvard Divinity School presented the Unification Church position to World of Religion.

Dr. Richardson is currently Professor of Theology at the University of Toronto and he identifies with the Unification movement. The charges against the Unification Church came in the report prepared by the Commission on Faith and Order of the National Council of Churches. For the purposes of this broadcast World of Religion talked to Sister Agnes Cunningham, author of the report and a Theology Professor from St. Mary-of-the-Lake Seminary in Mundelein, Illinois. She presents the Commission's argument that the Unification Church is not Christian. The points that she makes are answered, in turn, by Professor Richardson.

SISTER AGNES CUNNINGHAM: In Unification Thought and authority of the Bible, the authority of Christian scriptures is challenged by the fact that other revelations are seen to, and held to supersede this Christian revelation. The revelations given, as we read in the introduction to divine principles to Reverend Moon himself, and then in the text of the book, references are made to other revelations and Korean document, for example, that specify certain things that are to be held as going beyond what can be found in the Christian Bible.

DR. HERBERT RICHARDSON: A statement like Professor Cunningham has just made illustrates the difficulty that arises when a theological commission tries to describe the beliefs of another religious group without sitting down and talking with the members of that religious group. If she had sat down and talked, say, with any of the fifty or so students in the graduating class this year from the Unification Theological Seminary, I'm quite confident because I asked them this question myself, that they would have said, "Well, you've completely misunderstood our beliefs." The revelation in Divine Principle in fact is perfectly consistent with scripture and means to corroborate it. I've heard Dr. Young Kim, who is author theologian of the Unification Church say, "Reverend Moon is a man who reads only one book, the Bible, and Moon's teachings about the Bible no more supersede the authority of the Bible than, say, do the Pope's." Now, Professor Cunningham is a Catholic and she believes that the Pope has to make certain decisions about what the Christian faith is, and she believes that the Pope decides on the basis of the authority of scripture. But it isn't as if he never says anything that isn't found in the Bible. He tries to apply the Bible to new situations, and that's exactly what Reverend Moon tries to do. And if Catholics are Christians, then surely so is the Unification Church. There are teachings in scripture that have to be developed. One has to try to apply and see the more profound meaning in scripture and in that sense there is a development, but it's not a development in the sense of new revelation. It's a development in the area of new interpretations, new applications.

SISTER CUNNINGHAM: According to Unification thought Jesus is represented as having been the first Christ, but a Christ whose work was ineffective and incomplete because he failed in his mission, and so his redemption, the work of redemption that Jesus accomplished is not effective, does not free the human race from sinfulness and does not place it in that position that is promised to those who do accept and believe in the Christ of the Second Advent, or the Lord of the Second Advent.

DR. RICHARDSON: Now you just heard Professor Cunningham talk about a first Christ, as if somehow the Unification Church talked about there being a first Christ and then a second Christ. That's a misunderstanding. And you also heard her say that the language of the Unification Church talks about the Lord of the Second Advent. Now, there's a difference between talking about a second Christ and a second coming. And the notion of a second coming, a second advent is not an idea that the Unification Church has thought up, it's an idea that is at the heart of the Christian faith. The Unification Church talks about the second coming of Christ speaking, really, in the words of the Lord's Prayer which say this: "Thy kingdom come, Thy will be done on earth as it is in Heaven." Now, in the words of the Lord's Prayer, the words that one says, God's will is already done in heaven. Christ has triumphed. Jesus is Lord of all, he rules in the heavenly sphere. We wish that God's will would be done on earth, and it's the notion of the second coming, that is to articulate the belief that God's will is going to be done on earth. So the Unification Church is essentially preaching the Lord's Prayer, that God's kingdom is going to be established, physically, that is on earth. That we have to look forward to it and that we have to work to try to establish that kingdom.

SISTER CUNNINGHAM: In regard to the teaching of the Unification Church, Jesus Christ is not, in the Unification thought, to be seen as the Lord of the Second Advent. Therefore, Jesus Christ will not come again in the second, final coming to judge the world as Christians have always taught and held. The second coming of Christ is the coming of another personage who is to have been born in the nation of Korea, who is to have been reared in that tradition, who is to have received the special gifts and graces and revelations which make it possible for him, then, to bring a final, ultimate revelation, as it is called, and a final, ultimate salvation to all peoples including Christians, no matter what those peoples have previously believed in terms of redemption or as Savior, or a Messiah or as a prophet. It becomes clear that Reverend Moon is looked upon as the Lord of the Second Advent.

DR. RICHARDSON: St. Paul, in the beginning of his ministry, was looking forward to Jesus coming back, physically and on a cloud. All of history would stop, it would be an end time and there are what are called the apocalyptic, dramatic pictures of angels coming down from heaven to stop history. But St. Paul, and especially St. John, as time went on began to realize that the return of Jesus was going to be a spiritual return. Jesus would come back in the spirit and many theologians argue that the doctrine of the Holy Spirit, in fact, is a way that the early church tried to speak about the second coming as being Jesus' coming back spiritually. Now, one of the points that is of most importance in terms of the Unification movement is precisely the fact that the traditional classical Christian churches have never faced the question about how Jesus Christ is going to come again. How is he going to manifest himself? There is no dogma on that question and the Unification Church is very clear on this point. The second coming of Jesus, and here I'm talking about the Christ, the second coming of Jesus is going to involve his spiritually relating himself to human beings in such a way that he will dwell in their heart and he will not only dwell in their hearts in the sense in an inward way, but that the external form of their lives will recapitulate, that is re-enact, and carry on in the world through their bodies his mission. Now, that's the doctrine of the Unification Church. The notion of second coming in the Unification Church is the idea that, as Reverend Moon said to me when I said, "Reverend Moon, are you the Messiah?" he said, "Professor Richardson, I'm going to answer that question, but first we have to know what the Messiah is. The Messiah is somebody who tries with all of his heart to build the kingdom of God on earth and I try to be the Messiah and you should try to be the Messiah and we should all try to be the Messiah." Now, I don't think that that doctrine is anything other than fundamentally orthodox and fundamentally Christian.

SISTER CUNNINGHAM: In Divine Principle, great stress is placed on the role that is to be played by various nations and peoples in working through to the point where the Lord of the Second Advent is able to bring salvation and redemption to the entire human race, and there is in the pages that refer to this section a clear attribution to specific nations and peoples of either satanic or heavenly powers, depending on the role those nations have played in the history of the world. Now, there's quite an overview of historical events in this particular section of Divine Principle.

iples and it all pretty well leads to the confrontation between the forces of Communism and the forces of democracy. In Divine Principles there is an arbitrary assignment of good and evil to specific nations, specific peoples in a way that seems not at all in keeping, as we read it, with the Christian position and the Christian understanding of the role of God in history.

DR. RICHARDSON: The Unification Church believes in Divine Principle, teaches that all persons and all nations will finally be saved. In fact, that is a point of some difference from traditional Christianity, which has had its doctrine of hell that had to be preserved in order to say that some people wouldn't really be saved. Unification Church teaches the doctrine of universal salvation, that God's will will eventually be fulfilled for all persons and all nations and therefore the consequence of this is, in fact, that the Unification Church does not teach that there are persons or there are nations which are in some ultimate sense demonic: that is, incapable of salvation. And, it's precisely because of the commitment of Divine Principle and the Unification Church to the idea of establishing God's kingdom on earth that, in fact, it does make judgements. And one of the judgements, it is certainly true, that the Unification Church is willing to make in our day is the judgement that in Communism one sees a politically organized movement which is against God's purpose for the world, but when in the unification Church this is said, it is not said as if Communist nations and Communist people are condemned by God to go to hell. It's said as a way of urging us to try to preach, teach and turn the hearts of people who don't yet know and have faith in God and live in his kingdom, to turn their hearts in that direction.

TOWNSEND: Professor Richardson was then asked to state briefly the beliefs and goal of the Unification Church.

DR. RICHARDSON: I think that the Unification Church is an authentic Christian church. In fact, it believes in the trinity, it believes that God is fully present in Jesus Christ and that he is God/man; it believes in the authority of the scripture, it believes in the integrity of the family. It believes in the impossibility of salvation without grace, it believes in the universality of the Christian message. These are all fundamentally Christian affirmations. Unification Church members make this affirmations. My belief is that the Unification Church does represent a new emphasis in Christianity. The goal of the Unification Church is not just to be a Christian church, but it is to try to make Christianity be willing to seek to unite with all of the religions of the world.

New Hope News

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Civil Libertarians Denounce Fraser Witchhunt



WASHINGTON, D.C.: A press panel was sponsored by the Unification Church to bring 1st Amendment violations by the House Subcommittee on International Organizations to the attention of the public.

The panel, held on September 7 in the Rayburn House Office Building, attracted a capacity crowd of 150, with aides from 20 congressional offices and a number of journalists attending.

The panelists were (left to right): Dr. Warren Lewis, Professor of Church History, New York Theological Seminary and Unification Theological Seminary; Mr. Albert

Menendez, representing Americans United for the Separation of Church and State; Rev. John Price, pastor, Faith Fellowship Baptist Church and representing the Alliance for the Preservation of Religious Liberty; Neil Salonen, Pres. of the UC; Jeremiah Gutman, a partner in the law firm of Levy, Gutman and Goldberg of New York and Chairman of the Privacy Committee for the American Civil Liberties Union; [speaking in a private capacity on constitutional issues] Dan Fefferman, UC of Chicago. NOTE: Excerpts of the transcript of the panel's remarks will be published in a forthcoming issue of *The New Hope News*.

"The Heart of Reunion"



"The Heart of Reunion" was the topic of Father's sermon on Sunday.

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lighthouses -- lighting a dark world. We are going to shine out—more under adverse conditions.

"You are the hope of this country," Father concluded. You are holding the lifeline of this country. The Unification Church is a movement of union, especially reunion. Your heart is the most important thing. Is energy waiting there, exploding for salvation? This is a day of reunion, but more important, it is a place of reunion of East and West, of heaven and earth.

"You must feel that you are the focal point of love who can make this city into springtime. Today is the day of reunion. You can become dynamos to create a new world culture. The heart of reunion is always centered around purpose. Come with achievement, ready to meet with achievement. With the heart of reunion, we march forward to our unified goal. We must be different this morning. Raise

your hands, those who can be different!"

At the conclusion of Father's speech, Col. Pak testified to father's accomplishments this summer as a fisherman. He reported that Father's fishing party caught 64 giant tuna in the seventy days which they were out. To do this, Father left each morning at 3:30 and often didn't return until late in the evening. Father worked increasingly at mastering fishing, and this year's result is therefore higher than last year's. The secret to success in any activity, added Father, is constant concentration. If we really work at achieving, he said, we can double our results in six months.

Then Father surprised everyone by saying that he was taking his children on a picnic and wanted to take representatives from the membership. He then wrote on fifty pieces of paper, folded them, and mixed them with many blank pieces. Everyone rushed to draw the lots and the lucky ones were congratulated.

Conference

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several months ago. (A list of new State Directors appears on page 4.) Speaking to those directors who were relieved of their posts as a result of the new assignments, Father said, "You must be very thankful that a person is coming to your state who is more capable of leading the millions of people in the state. Now you have a change to receive the training you need and achieve an exemplary standard on the MFT. Being replaced is not necessarily a sign of failure. You must be joyful for the opportunity to be further trained, and grateful to have a new start without

the burden of a leadership responsibility."

Next month, Father explained, Seminary graduates who are still working on the MFT will be reevaluated. Those who have demonstrated a certain standard of performance will be considered for State Directorships at the time. However, any current State Director who shows exceptional results for the month of September can petition to Father to stay in his state.

At the close of the conference, Father commissioned Mr. Salonen to take all the directors out to dinner, and to buy the outgoing directors new suits.