

New Age Frontiers

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LETTERS AND REPORTS

Berkeley, California

Mike Leone

Dear Family: Hello from Berkeley. Father is working very powerfully here, as we are establishing a firm foundation. Our two Centers are beginning to fill up, and there is even talk of looking for another house.

This month has been busy as usual, with a constantly growing spiritual atmosphere. Father has blessed us with four new people. Izilda Lima, who was born in the Azores Islands off the coast of Portugal, from a strong Catholic background, moved in a few weeks ago. She attends Holy Names College and works part time with three jobs. Dan Jones has been studying and coming over to the Center frequently, and finally moved in. He is a student at U.C. Berkeley. Ron Pine from Stockton, California, comes from a motor-cycle riding background and is an experienced printer. Our latest arrival is Charles Lugg. He works as an apprentice electrician in Richmond.

Mr. and Mrs. Leckrone (Marie's parents) visited us from Copemish, Michigan earlier this month. During their five day stay, Edwin and Marie showed them the highlights of the Bay Area. Ma and Pa Leckrone, the name we soon gave them, brought much joy to our family.

We now have a piano, donated by Mrs. Elliott (Leslie's mother). It was well-worth the energy spent getting it down a narrow and steep flight of stairs in a San Francisco apartment. Many prayers were said that night.

Jon Schuhart and Gary Jarmin visited us from the Los Angeles Family. Among the things discussed was a two day summer retreat at Yosemite National Park. Tentatively, this will include some members from Los Angeles, Las Vegas and Berkeley.

During the Easter vacation, many student members went selling for our new business, Logos-Litho Print. This gave the salesmen an opportunity to meet and witness to many interesting business people. The many orders resulting from this has kept our dedicated Logos workers—Justin, Michael, Soshana, and Ron—very busy.

Following the pattern set in Washington, D. C., we have been laying a strong prayer and fasting condition.

We have maintained a dedicated pattern for witnessing, reaching for an individual goal of at least four people per day. On Saturdays, we have been street preaching and singing. It is unique, even in Berkeley, to see a group of people walking down Telegraph Avenue singing spiritual songs. Dan plays the guitar, while others play various instruments. This street singing has become one of our favorite activities.

Concern for FLF activities has increased in the past few weeks. FLF director, Dan Fefferman, hopes to hold one meeting per week. At the first public meeting of this quarter, Jeff and Roger gave short speeches on aspects of Communism.

Saturday, April 4th, we had a picnic on Mt. Tamalpais. The forty people who attended were treated to the most beautiful views of creation. We were on rolling green hills, high above the ocean with a beautiful blue sky. It was a joyous day with much singing, acting, praying, playing, eating, etc. We closed the day by facing Korea and thanking Father for the True Parents and for Life.

The following day, we celebrated Parents Day. There were many special treats, including a Korean dinner. Edwin explained the meaning of Parents Day. The joyous day was concluded with square dancing with all our brothers and sisters.

We pray that Father will bless our Family throughout the world.
With love in our True Parents name.

*

Denver, Colorado

Shirley Spencer

Dear Family: We were so inspired by the articles in the last New Age Frontiers! The one Farley wrote on our Leader is useful not only to our understanding, but will be helpful when we are teaching others.

We congratulate Farley on being chosen to lead the United States Unified Family, and feel that building on what has been accomplished in the first 10 years he will help us to take further steps in growth and dedication.

Probably Judy has been informing you of the activities at the Denver Center. Sunday a dinner was held to celebrate Parent's Day. This was a time of fellowship.

Last Thursday those of us who are older, and have families, met at our house to plan for the rest of the spring. Naomi Beyer shared some ideas she gained from talking with Miss Kim while she was with us. Next Thursday Mr. Kram is going to show his pictures and tell of his recent trip to the Holy Land. Mr. Kram brings to us also information on foods and how they can help us to better health. The following four weeks we plan to outline and prepare a Bible Study course based on Principle to share with others. Our thinking now is that we will each prepare certain chapters, and gradually become proficient in presenting all of the chapters. So far we do not have a name for our group which will express our concern and witness to others who are single or already have families. We are not limiting the outreach, but since Judy, Gene, Tom, and Alice are already teaching the younger people, we feel the need to try a different format. We look forward to Neil Salonen's arrival and expect that he will be able to give us much guidance.

Ruth and John Korthuis, and my husband Bob also have been teaching, and seeking people to teach Principle to. As we have shared our ideas we hope that Father will lead us in the ways to be most effective for His kingdom. The fellowship and love of the Unified Family, and increasingly of our Colorado branch, have come to mean much to us. We rejoice in the news of growth in other parts of the country and the world.

Miss Kim seemed so happy when she was here, and gave us such wisdom. We continue to pray for the success of her mission. May all be well with all of you. In the name of our True Parents.

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New York, New York

Dennis Cormier

Dear Family: It is wonderful how much Father has been teaching us during these past thirty-one days (March) as we have been having give and take with Him through His work in New York. Father often inspires us with new insights, new perceptions, and new attitudes, but He has been especially at work during March as He made us more aware of our goals, direction, and purpose in the city.

March 31 ended our condition for witnessing and teaching which we had begun in January after God's Day. We tripled our expected goal of teaching 100 people Chapter One by teaching over three hundred people. A strong drive at witnessing brought many people to the Center to hear about the Divine Principle and the Unified Family. It was surprising that many of the people

who attended introductory lectures were people met in the subway or on buses . . . many people remarked that they were so taken by friendliness in the subway that they were drawn to meet the Family. It is a real inspiration to see Joan Dorfman and Barbara Newman witness on the subway as they return from work each day, especially since they do so in spite of the loud noise and the alienation.

As we look back at the past month's witnessing and teaching approach, we discover that although more people were attending Preface and Chapter One, few people returned to hear more. We plan to remedy this by following up on this first meeting by making telephone calls or personal visits requesting that people return to hear more. We will also begin the restoration of each person by ordering our teaching with them: making definite appointments for studying and reading the Principle.

March was also the occasion of New York Center's first major teach-in. Families were invited from New Haven, Boston, Rochester, Philadelphia, and New York to attend a weekend aimed at giving a deeper understanding of the Principle and a knowledge of how to witness and teach it. Fifty-nine people attended the weekend, including friends who had heard Principle but had not yet accepted it. The spirit of the weekend was so high that it could be felt by all in a special way as we prayed, taught, sang or witnessed. Everyone in New York was inspired so much by all Father taught us as we prepared for the weekend, as we experienced the weekend, and as we look back at what took place. Each person took certain responsibilities in preparing for the get together . . . all really experienced a new depth of responsibility, discipline, and leadership. This first teach-in will be a model for other weekends in New York, the next of which we hope can be held later in 1970.

As our Family multiplied in February and March, we have felt the Center becoming more and more inadequate to our present physical needs. Consequently, another major project in March was to intensify our search for a house in New York. We looked at many houses with real estate agents, made dozens of phone calls, and followed up leads from friends . . . after a month of looking at houses and assessing our financial potentiality, we decided that buying a house immediately would be unwise. For April and the coming weeks we have adopted an alternate plan for our search for a larger Center:

1. We have established a building fund for the purpose of gathering a substantial down payment on a house. David Charnow will maintain this fund. Money gained by New York Family projects will be included in this fund.
2. We are aiming toward a more stable financial base at the Center, as each person becomes more financially stable and can contribute regularly toward house maintenance and payments.
3. We will continue to look for a house which will provide maximum suitability at a minimum cost and renovation.
4. At Farley's suggestion and in response to our own projections for the last several months, three members of our Family will move to a new apartment closer to the heart of Manhattan to establish New York's first "satellite" Center.

Barbara Mikesell, Barbara Newman, and Dennis Cormier plan to move into this new Center in early April. They will direct their witnessing and teaching at the major institutions which surround the Center within a radius of about $\frac{1}{4}$ mile: Columbia University, Barnard College, Union Theological Seminary, Manhattan School of Music, Riverside Church, Teacher's College, and the International Student Center. With a goal of finding at least six new members during the next three months, with Father's help, Barb, Dennis, and Barb hope to send many people to the main Center in New York for further training and study of the Divine Principle, so that they too can later open other satellite Centers. We will send you regular reports of progress at the Claremont Center, as well as a three month evaluation. The new address is: Unified Family, 190 Claremont Avenue 1B, New York, New York. Phone: 661-7449.

Another development this month was the first major use of our printing facilities which was accomplished in preparing for our teach-in—leadership conference for which we printed Chapter One outlines, copies of the Family pledge, song sheets for street preaching, and witness pamphlets and cards. We hope to get further use from our Roneo press as we open our satellite, and as we develop our publications committee.

A second new experiment for New York was the establishment of a coffee house based on the concept of Washington's Koinonia. We have held our **first two** weekend gatherings at Claremont which were fairly successful. **Although** we can't advertise a coffee house because of zoning laws, we **will** invite people on Fridays to programs and discussions at which **we** can have greater contact with Claremont neighbors, especially **students**.

We are in the midst of our condition which the whole Family is offering **for** the success of our Leader's work in Korea and for the growth of **the** Family in the United States. We have been gathering each night **for** an hour's prayer at 10:30 PM, as well as fasting once per week and **witnessing** in a special way each day.

We look to the blessed couples for direction and we pray that they will **continue** to grow stronger and closer, an example to all of Father's will **being** accomplished here in the United States. Our hearts are especially close to Gladys and Wesley Samuel who share our home in New York . . . we look forward to the birth of their new child.

We will end this already lengthy report by saying that we are aiming to a greater effort and response to Father in April, as our Center grows and as we each grow in ability to be responsible, disciplined and responsive to each person we meet. We send our love to the national Headquarters and an ever loud **Monsay** to our beloved True Parents.

*

Los Angeles, California

L. A. Family

A new project has been launched at LACC under the direction of Gary Jarmin: "New Age Frontiers" where we now teach the Divine Principle through the experimental college class. The first meeting of the New Age Frontiers took place on March 20th. Prior to that time extensive **witnessing** had taken place. Gary gave an introduction. But because **the** room was scheduled for another class the time allotted for a **thorough** introduction to NAF was not sufficient. Nevertheless, Gary **spoke** on give and take, cause and effect, fallacies of the diamat, and **the** ideal of man. Questions were centered around give and take which **later** on many agreed upon. All were encouraged to attend the off-campus Center.

After an evaluation of our meeting nights and our method of teaching the Principle, Jon has suggested that we change our manner of working with new people. For some individuals who have been very interested in the Family and the Principle have been coming less frequently to a "cut and dry" lecture. For this and other similar reasons, Family members have developed classes of in-depth discussion on different aspects of the Principle as it relates to current events, and social problems. Cathy Bruno, Michael Roth, Barbara Ream, Joseph Sheftick, and Susan Miller, members of the Teaching Department are in the process of expanding the Family's ability to speak on how the Principle applies to different areas of life.

Already our meeting nights have changed from the usual straight lecture presentation. We are instead greeting people at 7:30 P.M. and talking with them individually or in small discussion groups. If they want to hear a lecture on the Principle or just discuss it with the person who invited them or sit in on another group discussion, arrangements are made to do so. At 8:30 P.M., the Family meets together with the new people for song and fellowship. This always leads into discussion about the Principle, as people express what they feel about what they have heard and seen already or what attracted them to the Family. There is no time limit set, but this meeting usually breaks up within half an hour to forty-five minutes as everyone goes back to discussions, lectures.

As a result of our efforts put out at Occidental College, three faithful students heard the conclusion and one, our new sister Kelly Senter has since joined the Family and participates fully in learning and working for the Principle! Monsei! Welcome home, Kelly! Under Cathy's direction, strategy is in process for next quarter's classes. Our plan is to present the class as an educational seminar for the students and to encourage them to play an active role in the presentation of the class. In addition to presenting lectures on various topics and guest speakers, students will be encouraged to present their own experience in religion and give reports on books, plays and events of current interest.

Another project that is sailing along well is Koinonia, a new idea initiated first by Washington. Bulletins and brochures have been printed to stimulate interest. Our response has been small but steady. Under the direction of Judith Culbertson with assistance from Blandina, Barbara, Lisa, and Margaret, the month of March was scheduled as follows: March 10th, we had "Creative Co-operativity." This was one of our most favorable evenings. Our goal was to show how the world affects our thoughts and

moods and how we as individuals affect the atmosphere of the world. On March 17, "Why Christ?" was presented by Michael Roth. Michael spoke on the relationship of Christ to other religious leaders. The discussion went very well. Many would like to have another evening on the same topic. March 24th "Parallels in Religious History" was presented by Jon Schuhart who spoke of the parallels of Christianity, Hinduism, and Buddhism as they exist today. He stressed the spiritual common basis. The discussion centered more around spirit and Jesus as an individual. Most of our witnessing for Koinonia has been done through personal contact at churches we visit. We post our bulletins and brochures around town and have been getting response from this. Many of our people come from the Church of Religious Science! We can see a great future for Koinonia and are seeking new ways of growing.

In our overall witnessing activities, much attention has been placed upon popular points of interest such as the County Art Museum, Hancock Park, U.C.L.A., Westwood Village, McArthur Park, Griffith Observatory and the nearby campus University of Southern California. On Sunday afternoon we formed an activity called "Grass Roots Principle" for use on college campuses and parks. When going out to these areas we take along our guitars and a blackboard. While some of us sing, the rest witness and invite new people to join in, directing those we meet to our gathering on the grass or to the Center. The results have been good when we use this method. New literature has been developed for Family, Koinonia, and the Free University classes. The most effective is a poster entitled "Where Are the Bright Children of Life?" with a picture of the Family. Putting our poster on light poles and telephone poles everywhere we go has brought great results. To date about 3200 posters have been distributed, bringing about the response of many phone calls and 20 to 25 people a week coming to the Center. With parallel witnessing conditions set with Washington in March and the many new people coming in response to our group witnessing, witness has also continued to a large degree on the individual level.

FLF is mainly working with LACC under the direction of Gary and assisting him is Al Schaffer who will be moving in shortly with us. FLF at present is supporting the Biafran Relief Service Foundation and is gaining much attention and support. It presently has a membership of 7 students. Recently FLF had a drive, which proved to be quite successful, to raise money, food, and clothes for the Biafran people. Because of this concern for the Biafran situation, FLF is successful, and stimulating interest among the students.

We hope that through these projects which keep us so busy, Father will move the hearts of those individuals who share their lives with us and bring them to a greater realization of their purpose in life. In Their name.

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Washington, D. C.

Nora Martin

Greetings and love from Washington Family. We began the month with public relations work. A Korean international news correspondent, Mr. Chin, attended our Sunday morning worship service and interviewed about ten Family members. Mr. Pak felt that Mr. Chin's visit may result in favorable publicity in the Korean newspapers.

Parents' Day celebration was active and festive as many East Coast Families joined us to share our gratitude to Father that we can be His true children. Family began arriving on Friday evening, April 3, in time to participate in Koinonia Open House. Travis quickly organized a Family singing group to entertain Koinonia guests. On Saturday we all drove to a farm in Maryland for a picnic. We played restoration tag: one person who was restored, Munch Baker, ran after and tagged the rest of us who were still in the Satanic realm. Once tagged, we were also restored and ran after Father's remaining "lost children." Restoration was accomplished quickly after the last lost child, Regis Hanna, was tagged in the tree he had climbed! This gave us much energy as did touch football. We divided into the Sun and the Moon teams and made up cheers.

Lunch followed and our attempt at baseball which was rained out. We all piled into the old empty house on the premises. The vestiges of a kitchen rang with 90 voices singing Dan Fefferman's new song "Vitality." Principle Charades showed Neil Winterbottom's acuity in recognizing Principle passages in our Formation-stage acting. Charlie Stevens, an FLF friend, had an opportunity to learn about Lucifer. Amidst peals of laughter Charlie, a good sport and without knowing Principle, tried to communicate Lucifer. He did well, too.

On Saturday evening we returned to the Center for fellowship and entertainment. The Rockville, Maryland Center with Barbara Snell shared a TV variety show and commercials which put us all in stitches while the beauty of the Rochester, New York Family's singing the Hallelujah brought us to tears. After this a tired, happy group of people retired to the "rationed-out" floor space.

Farley gave the Parents' Day Message at the worship service on Sunday morning with special choral music led by Travis. Culminating with an afternoon of group singing, witnessing, and preaching at Dupont Circle, Parents' Day 1970 brought us all great joy as we worked to do the will of our Father in seeking and serving His children.

One of the exciting things which happened to the Washington Family is the appointment of four members to go out to the field. Neil Salonen accepted a call to Denver, Colorado where he will work with Judy, Alice and Gene to build Father's work there. Neil left for Denver on April 7. His leaving has made changes in the Washington Center. Allen Wood has taken over FLF as its new president.

On April 17 Giovanna Mathis and Nora Martin left for the Mid-West. Gio is going to live with Fred and Jacque Stock in the St. Louis Center. Nora is going to the Kansas City Family with Dee Beckner. Linda Marchant joined Regis Hanna and Hillie Smith in Baltimore, Maryland. With all these changes there is a definite feeling of heightened activity. One feels forced to many decisions, complete unfinished activities, etc. in a short time, which has its effect on everyone in the Center. The hole which is left by these members will soon be filled by the growth of others into their new roles. It feels good in every way to see these changes.

A new witness-venture has begun under the careful guidance of Therese Klein, of all places, in the D. C. prison. After making arrangements with the prison Chaplain, three members went to conduct an introductory lecture and discussion and were surprised to find 22 eager inmates, and three guards awaiting them. Therese commented "I felt a higher spiritual atmosphere there than I felt in some churches."

Koinonia continues to thrive, drawing a varied number and kind of people. Several weeks ago the 20-30 Club from the local Unitarian Church swelled our ranks to overflowing. Sandy Singleton and Therese Klein will be giving Koinonia its guidance with the help of other Family members.

Joy to all Family as we unite in heart to bring Father's Kingdom.

*

Seoul, Korea

Young Oon Kim

There are a number of events going on here. (1) The training of directors of regions and districts. They are divided into three groups, and each group takes two week's training. At present the second group is in training. This training is conducted by the Dept. of Education of HSA. The lectures given to them for two weeks are Divine Principle, anti-Communist and special lectures, such as my talk, Prof. Lee's "Doctrine of God" or someone else's Economy and so on. (2) The construction of a large lecture hall and a dormitory to accommodate 200 people. Also 200 folding arm chairs are made to use there. As soon as this construction is finished, anti-Communist lectures will be given to 200 high school graduates at a time and this session will continue with different groups. (3) About 400 applicants for the blessing have arrived. They are introducing themselves through speeches and singing and other talents. On the other hand, the Leader is examining them one by one. He is planning to bless 700 couples chosen from 7 nations because this is 1970 (7,7,7). From Japan around 100 couples will come to marry. The blessing will be given in Seoul toward the end of September.

In Tokyo from September 21st to 25th the World Anti-Communist League (WACL) convention will be held. The WACL was organized by the proposal of Syngman Rhee and the first conference was held in S. Korea in 1954. The last one was held in Thailand in 1969. At that time Mr. Kuboki proposed that the next one be held in Japan. Presently about 50 nations are represented in WACL. About 25 anti-Communist groups in the U.S. are invited to attend the WACL convention this year including one or two senators and congressmen. FLF is invited. The Japanese Family is now preparing \$250,000 for the expense including travel expense for some speakers and delegates.

. . .

Your card for my birthday arrived on March 27th. I looked at each star and read each name on it. It was beautifully designed. And I read carefully the Psalm 23, which inspired me again even though I had read it many times. Is that Dr. Lamsa's translation? Thank you for the gift, which was too much.

I'll tell you how my birthday was spent here. I put on a new Korean costume and greeted the Parents at 8:30 A.M. They invited me for breakfast and our Leader had come back from the factory for that morning to have breakfast with me. These days he often stays there over night. For lunch over 30 women gathered together and celebrated my birthday. They had

ARTICLES

Sermon: Parents' Day 1970

Farley Jones

"After this I heard what seemed to be the mighty voice of a great multitude in heaven, crying:

'Hallelujah! Salvation and glory and praise belong to our God,
for His judgments are true and just . . .'

Once more they cried:

'Hallelujah' . . .'

And from the throne came a voice crying:

'Praise our God, all you His servants . . .'

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderous peals crying:

'Hallelujah, for the Lord our God the almighty reigns. Let us rejoice and exalt and give Him the glory, for the marriage of the Lamb has come, and His bride has made herself ready.' "

(Revelation 19)

On this day, we gather to celebrate Parent's Day of 1970. The realization of this day was the first hope of God in His creative work. Since then, it has been His first hope in restoration. As we know through our Leader, God's desire has been to create the true Adam, and then the true Eve. 1960 marked the first fulfillment of Father's intense desire. Now, ten years later, it is in thanksgiving to Him and in feeling joy for Him that we gather to commemorate and celebrate.

We often think of our Leader's marriage in 1960 as being the crucial cornerstone for the restoration of the world. It is on the foundation of this accomplishment, we think, that mankind and creation will be restored—and this is true. But let us also remember that Parent's Day is the foundational pivot for the whole fulfillment of Father's life. Let us remember that it is on this day that Father began His new experience of life.

Until Father created Adam and Eve in His image, He was something like a skyscraper under construction. There was only the framework. In God, prior to Adam and Eve, the form of his personality existed, but the full interior substance did not. He had intelligence, character and will, but the deep life-bringing feeling of substantial love was not His. Indeed, how could He experience love until He had an object for which He could feel deep love? Father could not really know love until He created man.

In creating Adam and Eve, He began to learn about love. He discovered what love was as He began to express it. As Adam and Eve grew more and more in beauty, more and more did the warm, pure, constant feeling of love enter Father's heart. And with this love came rich, full joy. In loving His children, He began to grow and expand, and He began to create Himself as a Parent. In this new experience of feeling and expressing parental love, Father felt the utmost joy.

When Adam and Eve fell, His warm feeling disintegrated. If one of your children is run over by a car and dies, you still feel love for that child, but there is no more joy. There is only anguish, for the child no longer reflects your life and your image. After the fall, no longer did Father's heart stream with joyful love. Rather, the freshness of His joy gave way to the first experience of anguish.

Since that time, we know that He has carried on the restoration. It is most important to remember that this is not simply the restoration of man and the creation, but centrally, it is the restoration of God's heart. The course of history works on its deepest level to restore to Father the original feeling of innocent, joyful love that He had in the beginning. With the marriage of the Lamb in 1960, Father again began to feel the fullness of the joy that He once had with Adam and Eve. With this new, deeper feeling of energy and joy, Father begins again to discover the ideal experience of parenthood. At last, He is becoming His true Self. On this Parent's Day, 1970, we commemorate the sublime reality of a New Age of man and a new life for God.

As we know, the opportunity of bringing new life to Father resides not only with our True Parents. Because each of us is blessed with both His nature and an understanding of the Divine Principle, we too can rebuild joy in the Father's heart. In fact, that joy and fullness cannot exist without us. It is true to say that Father is as great as we make Him. Without us, who will inspire His love, and desire, and His strength? There is no one. As He sees our dedication, then He feels dedicated. As we respond in joy, then He feels joy. As His effort has brought us new life, so our response absolutely brings Him new life. In this exciting way, we and Father are reciprocal co-creators.

We can imagine the Father's anxiety at this time. Now, as never before, He wants to feel love and joy with His children, but He must wait for our response. Particularly in 1970, that response is crucial. Always, our continuing response requires broader expansion and

higher transcendence. Our job, our life, is not to avoid problems. Rather, because we have the Principle, we are called to solve problems. Therefore, they will always be given us at new and deeper levels. As we dissolve them, we liberate ourselves and all mankind. With a positive attitude, keeping our eye on the goal and not on the hurdles, we shall stride forward. And as we do, all men shall be lifted.

Parent's Day marks the beginning of Father's new life; of the establishment of the True Parents of mankind; of the dawning of the New Age. It also points to the day when all God's children will themselves be parents. It is in His wisdom and love that Father provides for our parenthood. For in becoming parents ourselves, we come to understand in a small way who He is.

The providence of restoration is a most wonderful thing. In having spiritual children first, we learn the true parental heart. On that foundation, we can then be true parents to our physical children. But we must be spiritual parents first. At this time in the dispensation, our central role is that of a parent. Each of us must bring children to God. This is the great task. With this continuously in our mind, let each of us cultivate in every relationship the deep parental heart.

At this time, we are praying and working for leaders. Indeed, it is Father's will that we find better and more capable people than we. Only by finding greater men and women will our crucial work advance. I feel that God's heart cries out for leaders of men, for fathers of nations, for mothers of life. We must be them and find them.

In leading children to Father, let us make them purer than ourselves. Let us, in love, raise them above ourselves. In this way only, we will create a purer lineage. In this way only, we will lessen the indemnity in years to come. In purer children, there will be fewer obstacles and more free growth to God. In centering ourselves in the purity of Father's heart, we will be empowered to produce this quality of child.

It is a most wonderful fact that on this tenth Parent's Day, blessed couples in the western world have given birth to children. The Ormes in London have given birth to a daughter, and the Schuharts in Los Angeles have been given a son. Also, there are other couples who are expecting babies in the near future. We rejoice with them and with Father in these events.

It is fact, however, that each new gift carries with it new responsibility. The marriage blessings are not given that the couples may rest, but that

they may work ever more powerfully for God. The blessing is a new talent that is given them to use. Indeed, it is Father's desire that each couple be true parents, not just to their physical children, but also to mankind. In this way, He wants to multiply the mission of our Master and Mother until all men embody His parental heart. Thus, the ideal nature of the blessing brings only increased dedication to God, and consequent accomplishment for Him. In continuing to focus their hearts and lives on God, each member of the couple receives power to bring Father's love to the other in the deepest and most intimate way. In continuing to center himself on God, each one reflects God more fully to the other, and unites in freedom and joy with the other. Similarly, by continuing to seek Father's life ever more deeply, each couple communicates His life to their children. The purity of the child is determined by the purity of the parents. Even after birth, the parents must work with the children with heavenly love. The power that each parent receives through his relationship with God is spent upon the children. Through this ceaseless vertical give and take between God and the parents, and the parents and the children, a new lineage is created. Then beauty and life flow to the earth. Because the blessed couples are in the best position to create all this, we can understand how important they are to the Heavenly Father, and indeed, how precious they are to Him. Therefore, it is in joy that we offer them our support and service.

Ten years have passed and a new cycle has come. In the coming ten years, Father wants to accomplish in entirely new and different dimensions. With Him, we can do that. Our path will be no easier. It is still gradual and complex and steep.

The path is no different. But we can be different. With increasing faith, dedication, and courage, we can walk this path as never before we have walked. In these coming ten years, our gait can be stronger, quicker, and firmer than ever before. By changing ourselves, we make smoother the path. In only this way do we progress. On this day, in immense gratitude to Father and Master, let us dedicate ourselves to this task.

"Then I saw a new heaven and a new earth . . . And I heard a great voice from the throne saying:

'Behold! the Dwelling of God is with men . . .

And He who sat upon the throne said:

'Behold, I make all things new.' "

A Sermon

Louise Berry

"Sin is an act or state which separates man from God . . . Separated from God, the Source of love, power, and joy, mankind has been suffering from hunger and thirst in spirit . . . Man's separation from God brought spiritual death to man and has caused all the sorrow, misery, tragedy, within man and in the world."

While staying in Denmark, I had a recurring dream of riding a commuter train back and forth between two points. The whistle of the engine and the click-click of the wheels on the track came at the anticipated intervals; my body had memorized the curves. The signs were always the same: Hellerup, Svanemollen, Osterport. No one spoke; I kept mouthing words but received no response.

This dream was strongly based on my personal experience, as were my other lingering impressions, such as: walls of silence and brick around each person and his home; the greyness of a late morning or early evening; the dampness and cold of a continual drizzle; tears coming from general frustration rather than warranted grief.

My modern home, where I stayed for three months, was located in a Copenhagen exurb and was fully equipped with two cars, oriental antiques, patio, dishwasher, and television set. My temporarily adopted Danish family blended in with the surroundings, and were usually dominated by them.

The first month's adjustment was easy; they appeared to be so much like Americans—until they started to say things like: "Is it true that Americans eat steak every day?" "Lyndon Johnson is a poor substitute for John Wayne." Or: "You Americans are so spoiled. During the War, we used to make bicycle tires out of old corks and dresses out of draperies. But of course, you were never invaded." To save money, they kept the heat off until December. Every night, I would eat in the kitchen with the children and the dog; later I would watch television with the parents, who fell asleep in front of it. They never went anywhere or saw anyone, so neither did I while I was with them.

Then the dream started, along with a feeling of complete aloneness stemming from an only dimly recognized spiritual hunger. This chasm was deepened by remarks by my Danish mother: "I tell you, Louisa, there may be a God, but if there is one, He is no friend of mine since allowing all this suffering." "Louisa, people are alike everywhere. They are selfish, mostly. Today John (their son) didn't have enough money for the bus, so the

driver made him walk—ten miles!" After seeing the movie, "Who's Afraid of Virginia Wolf," she laughed and said: "Why do Americans waste such time on this movie? I've seen dozens of these quarrels and they mean nothing—they forget about it the next day."

Only twice did I have a really penetrating experience. One night I went to a Christmas party in a tavern hall underneath the railroad tracks. The people were the poorest and simplest of Copenhagen. They dressed for the occasion in gaudy clothes at least twenty years old. The music was a combination country-western and fast fox-trot. They all wanted to teach me their dances; they paid no notice to my nationality. The other time was at the end of my stay when I reacted in a tearful rage when my family made another reference to spoiled Americans; that cleared up semantic and personality differences and opened up lines of communication and love between us such that I really desired to stay so that we could build up a strong relationship.

But that probably wouldn't have happened. Locked in a strictly horizontal harmony with a materialistic goal, Denmark, and to some extent, Sweden, have represented to me a study in man's separation from God and its effects. Similar language, ethnic backgrounds, cultures, and a peaceful history are all advantages. A well-balanced social, political, and economic system make sure that rights are preserved while a minimum standard of well-being is maintained. Yet, as in T.S. Eliot's "Hollow Men," "Between the idea and the reality . . . falls the shadow." Divorce and suicide are on the rise, alcoholism and crime are increasing, the hippie and drug cultures thrived there before they were known here. The churches are attended only on Christmas and now admit that they could not even maintain their physical structures without government revenues. Well-adjusted to the material world, the people seem to have forgotten the idea preceding the shadow. Occasionally, however, through the work of Kierkegaard, for example, the longing for man's lost home becomes apparent. In addition, the recent Newsweek reports the growing dissatisfaction of Swedish laborers with the comment: "a great many Swedes—not just militant young radicals, but industrialists, bankers, and unionists as well—have begun to question the self-satisfied view long held of Sweden: that of a contented society in which economic and social well-being are enjoyed by all."

I returned to the United States with a Messianic ideal of saving it from the sterile stagnation which I had just experienced. What I found was

that the middle class was becoming more complacent, while the other classes were becoming increasingly bitter and polarized. Here the shadow was omnipresent—it fell between men and women, race, classes, and man and his environment. Where the shadow of separation did not exist, people created an illusory one and labelled themselves as alienated. Socialites guided their behavior towards the ideals of material comfort and sexual satisfaction; the radicals were no more realistic in their conglomerate perspectives of Marxism, existentialism, and anarchism. Finally, in recalling my Danish mother's dictum that people were all alike, I decided in despair that Americans also suffered from the same undefinable root problem which troubled the Danes—each person was cast adrift alone on his own raft in an unchartered sea. Until Principle, I found a relative, existential approach the only viable one.

Whole nations and cultures can also adopt this outlook. Many historians consider the late nineteenth century as a transitional period in European culture when the mood changed from rational to irrational, from honoring absolutes to living with relativity. Francis Schaeffer, the author of The God Who is There, places the watershed at 1890 for Europe and forty years later for America.

In time, this decline in the belief in absolutes heightens popular despair so that the people have a feeling of being cast adrift; at this point, whole nations have grasped at anything presenting a meaning. This is essentially what happened to Italy and Germany in the thirties. Tired of war and drained by economic depression, the people, according to a contemporary historian, longed to identify with something of transcendental value. Being separated from God, they misplaced their desire onto the political phenomenon of fascism. The word is Italian for a bunch of sticks closely tied together; Mussolini tried to model Italy that way; Hitler tried to build a Nietzschean supernation with a super race directed by himself, the superman.

According to Schaeffer's timetable, America should be similarly stricken during the early seventies. Indeed, many radicals are not too different from Hitler's followers in their dedication to a falsely conceived ideal. Some students interviewed by Newsweek see "destruction of property as a way of inducing people to transcend their material preoccupations. 'If buildings begin to blow up all around, people might abandon the idea of suffering through life to build a perfect monument. They might adopt the idea of enjoying and participating with humility in something other than oneself.' " Here again, we saw an attempt to bridge man's spiritual separation through material means—this time through destruction.

The mother of Cathy Wilderson, who was involved in the recent New York bomb explosions, said: "Everytime I think of something to explain Cathy, I think of something that contradicts it. She didn't think much of herself. And she could develop a deep and fierce loyalty to things." So we have our work cut out for us. We must get there first, before Satan claims this dedication. We must be there, telling who God is and how and why this separation occurred. We must emphatically assert that alienation, aloneness, despair, and death are not part of the natural human condition. The pain and hunger are so deep that material assuagement is often sought. We must understand that God created man as a substantial object with the nature and capacity to receive and respond to God's love. God made us so that we, by our basic nature, would long for Him as He longs for us, so that a full give and take of love might be realized. This deep desire for love has remained with God and with man even after the fall—with Satan blocking the way between us. So this deep desire eats away at man so much that he sometimes feels that it is a curse. God and man have had only sorrow in awaiting the fulfillment of this desire; how awesomely grateful we are to have been given the key.

*

The Rejected Stone

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

—Matt. 21:43-44

The "stone" in this instance is Jesus Christ. The rejection of the stone by the builder indicated that the teaching of Jesus would be opposed by the adherents of other religions, and his followers persecuted and put to death. (See Matt. 24:9-14) But ultimately Jesus' teaching was to destroy false pagan doctrines.

Then again, kings and princes of this world who would try to destroy Christianity would be destroyed by the stone, the truth, which is not cut by human hands. (See Dan. 2:34-35.)

(continued on page 40)

In Fulfilling Father's Heart

Cathy Bruno

As the Unified Family, we proclaim by our name our concern for unification. But what kind of unification are we concerned with? The unification we seek is that of Father's heart. God is oneness and unity, and we know that this state of oneness is not a motionless stillness but rather an active, creative process of give and take. In order to unify ourselves, our family, and mankind as a whole, we must come to resemble Father's heart, united and creative in our give and take with each other.

Created in God's image we have within us the desire for joy. Joy is feeling Father's heart. What brings us joy? That which brings Father joy. So it is our nature and our responsibility to ask "Father, what is your will?" Father's will and desire is to regain His children who have turned away from Him so many years ago. If you have ever loved and yet not felt the return of that love, then you have experienced what Father has felt: to give and receive nothing in return, yet always to hope, always to try. Father tried with so many before He found the one who would truly love and respond to Him with his entire heart. Father has called not just one man, but each of us, and He calls to each person in the world and desires each one of them so much.

All over His children are hearing His call and have awakened in their hearts. They are searching, driven by the desire to come to God, to unite with the source of all love and truth. How are they to find God in this world of falseness and confusion? They are attracted by the noise and the brightness of the drug scene and revolutionary movements; they take violently to the streets or retreat within themselves or travel aimlessly throughout the country.

All the time they are searching, searching. Who is there to show them the way? How often they must ask themselves "Doesn't God care?" "Won't He show me the way? Won't He send someone?" Our Leader is the living manifestation of Father's love, and His concern and longing for His children. We are the manifestation of our Leader's love and concern for America.

When we go out to witness, we witness to God's love and His truth, to let each of Father's children know in some way that He cares and wants so much to know them and to love them. In witnessing to Father's love, do we just say "Love everyone!" or "All you need is love!" No, this is not enough, for love must be guided by truth. We must be directed by the

truth of who we are, by the truth of our real nature and our real relationship to God and to each other.

Through the Principle we know that the horizontal relationship of love between people must be centered on the vertical relationship with Father; that we must learn to live as true brothers and sisters before we can ever establish a true family; that we must follow before we can hope to lead.

The children of this generation know that there is some kind of love in the world, for this they have felt in some form. But they think and feel that there is no truth. This shows in their life style and in the consequences of their love. The purpose of the Divine Principle is to reveal the truth. The purpose of the Unified Family is to live it, and to unite truth and love in a living reflection of God's heart.

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To Him Who Has Shall Be Given

For I say to you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Luke 19:26-27

Most of the land in the East is owned by princes and rich landlords, who lease it to the farmers, who in turn raise the crops and divide them with the owner. In some cases, the peasants receive a small portion of the produce, which is barely enough to supply them with food until the next harvest.

The good peasants who work hard and raise good crops are granted more land, but as for those who fail, their land is taken away from them and given to those who have done better. Jesus illustrated this point by the parable of the talents. Those who had made good were given more money, but the money was taken from the one who had failed and given to those who had done well.

This is also true in business or trade. Those who succeed are given more money, but the little they have is taken away from those who fail, and given to those who were successful. Jesus in this instance means that more power and knowledge will be given to those who made good in the preaching of the gospel, but even the little which they have will be taken away from those who fail through negligence.

—George M. Lamsa

More Light on the Gospel

TODAY . . . IS THIS FULFILLED

INTRODUCTION

Nora Martin

As our awareness of the great mission ahead of us increases, we begin to empathize and identify more strongly with the feelings of our forerunner, Jesus. He, too, gained deeper awareness of his mission, realized the misunderstanding of his people, and felt deeply the compassion of his Father's heart.

May we move meaningfully through vignettes of Jesus' life, and thus gain a deeper understanding of our own missions.

(To be read dramatically by two people)

N=NARRATOR

R=READER (from audience)

R: For unto us a child is given, unto us a son is born. And the government shall be upon his shoulders. And his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

N: The time was ripe for the prophecies of old to be fulfilled. There was an air of expectancy. People were talking about the "last days." Above all, the high priests were dutifully preparing for the kingdom to come. Tediously they poured over the laws, examining them carefully in preparation for the great day. Israel and Judah had long ceased to be a political nation. In fact, they had little strength left at all—only the law, the great law.

Judaism, which had once been God's nursery, nurturing trees of truth, was now looking to God to do something! He would bring back their political power. The Davidic Kingdom would bring them sufficient salvation—the freedom to practice the great law, the kingdom, a free Israel.

There was, around this time, a man, Jesus, who talked about the kingdom of heaven.

R: The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. It is the smallest of all seeds; but when it is grown, it is larger than all the herbs; and it becomes a tree, so that the birds of the air come and nest in its branches.

The kingdom of heaven is like leaven which a woman took and buried in three measures of flour, until it was all leavened.

The kingdom of heaven is like a treasure which is hidden in the field, which a man discovered and hid, and because of his joy, he went and sold everything he had, and bought that field.

The kingdom of heaven is like a merchant who was seeking good pearls. And when he found one costly pearl, he went and sold everything he had and bought it.

I will open my mouth in parables and I will bring out secrets hidden before the foundations of the world.

He who has ears to hear, let him hear!

N: But few people heard, for they had closed ears. Jesus' words were strange mysteries to them. It sounded like man had to build his own kingdom. How could man be so presumptuous as to think he could do it himself? Had not God promised to send a Messiah to end all the trouble? The Messiah, a strong ruler to regain Israel's political power once and for all. Would not Israel then be free to fully observe the ordinances of her precious law?

But this man Jesus talked about a new way of life. It did not sound like a kingdom at all . . .

R: Blessed are the humble, for theirs is the kingdom of heaven.
Blessed are they who mourn . . . the meek . . . those who hunger and thirst for justice . . .

Blessed are the merciful . . . (and) the pure in heart . . . Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for the sake of justice, for theirs is the kingdom of heaven. Blessed are you when men reproach you and persecute you and speak against you every kind of evil for my sake. I say to you, love your enemies, bless anyone who curses you, do good to anyone who hates you, and pray for those who carry you away by force and persecute you.

And when Jesus finished these words, the crowds were stunned at his teaching. For he taught as one who had power, and not as their own scribes and pharisees.

N: Some people followed him, revering him, gazing at him in awe, wondering what miracle he would perform next. Many of them were needy people; the poor, the sick (whom he healed) and the lonely. They did not understand the call for people to help build the kingdom. They needed Jesus for what he gave them.

R: And they came running throughout that land and began to bring those who were seriously ill, carrying them in quilts to the places where they heard he was. And wherever he entered into villages and cities, they laid the sick in the streets and begged him that they might even touch the edge of his robe; and all who touched him were healed.

N: There were a few, just a few, who really expected Jesus to take over the political role.

R: Then the mother of the sons of Zebedee came up to him, together with her sons; and she worshiped him and requested something of him. He said to her, "What do you wish?" She said to him, "Command that these sons of mine may sit, one at your right, and one at your left, in your kingdom."

And they brought the ass and the colt and Jesus rode on it. And a great many people spread their garments on the road; and others cut down branches from the trees and spread them on the road. And the people who were going before him and coming after him were shouting and saying, Hosanna to the Son of David.

N: There were a small number of people who were willing to dedicate their lives for the new movement. They had faith in him as God's messenger. When he called them, they followed. Like a shepherd with a flock of sheep, he led them.

R: As he walked beside the Sea of Galilee, he saw Simon and Andrew his brother throwing their nets into the sea, for they were fishermen. And Jesus said to them, follow me . . . They left their nets and followed him. And when he went a little farther, he saw James, the son of Zebedee and his brother John; they also were in a boat mending their nets. And he called them and immediately they left their father Zebedee with the hired men and followed him.

I am the good shepherd.

N: But for the most part, people doubted; not only doubted, but outright despised him. They thought he was crazy, possessed by the devil, and a terrible threat to Judaism. As a threat to the traditions, he appeared to be breaking their precious law.

R: Then the scribes and pharisees from Jerusalem came up to Jesus, saying, why do your disciples disregard the traditions of the elders, and they do not wash their hands when they eat?

Then the pharisees went away and took counsel how to trap him by a question.

N: And even John the Baptist wondered about his cousin, Jesus.

R: So John called two of his disciples and sent them to Jesus, and said, Are you the one who is to come? Or are we to expect another?

N: Jesus was a mystery to all of Judaism. The religious leaders who admired the ascetic life of John looked to him to explain the mystery. Those who knew his family found it hard to believe that their neighbor, their relative, Jesus, was the expected Messiah.

R: And many who heard him were astonished and said, Where did he receive all this? What wisdom is this which is given him, that wonders like these are wrought by his hands? Is he not the carpenter, the son of Mary, and the brother of James and Joses, and Judas and Simon? And behold, are not his sisters here with us? And they denounced him.

N: He was a sorrowful man. His mission, to bring the world of peace which Isaiah had prophesied, seemed impossible. Like the weeping prophet, Jeremiah, he sorrowed over his people, longing for the establishment of the reign of peace. If Jerusalem failed, maybe—maybe others would understand.

R: Oh, Jerusalem, Jerusalem, murderess of prophets and stoner of those who are sent to her! How many times I longed to gather your children together as a hen gathers her chickens under her wings, but you were not willing!

Woe to you, scribes and pharisees, hypocrites, for you have shut off the kingdom of heaven against men; for you do not enter into it yourselves, and do not permit those who would to enter.

- N: He asked his Father for guidance; was there more he could do? Could his Father not change the hearts of man? What would happen to the kingdom? Would man not have to pay for his lack of response? The future looked bleak. Death was near, and there seemed to be no way out.
- R: And he went aside a little and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, Abba, Ave, O Father, my Father, thou canst do everything; make this cup pass from me; but not according to my will, but Thine.
- N: Without man's cooperation he could do nothing. Death was near, and he began speaking frankly. His followers, especially the disciples, were surprised and disillusioned. They were no comfort to him at all, for they could not understand. Satan seemed to claim everything he did.
- R: So Peter took him aside and began to rebuke him, saying, Far be it from you, my Lord, that this should happen to you. But he turned and said to Peter, get behind me, Satan; you are a stumbling block to me; for you are not thinking of the things of God, but of man.
- And Jesus said to Simon, Simon, behold Satan wants to sift all of you like wheat. But I have made supplication for you that your faith may not weaken; and even you in time will repent and strengthen your brethren.
- N: Death was inevitable. Not as a martyr with a singing heart did he go to meet death, but as a sorrowful man, knowing that the heart of his Father shared in this suffering.
- R: And at the ninth hour, Jesus cried out with a loud voice, saying, Eli, Eli, lemana Shabakthani! My God, My God, for this I was spared? . . . And the end came. When the centurion, who stood near him, saw that he cried out in this manner and died, he said, truly this man was the son of God.
- N: But that was not all. God, the Father, intended that man understand His secrets and the spiritual things of life more deeply. Satan must not get away with this. First, he inspired the hearts of God's chosen people, Israel, then he moved them to take Jesus' life. No, Satan wouldn't get away with it.

The people were already disillusioned. Peter, who had given his total life to follow Jesus, was not without his shepherd. He decided it was

no longer worth risking his neck for the movement. So, when the rooster crowed a third time, Peter boldly said,

R: I do not know the man.

N: It hurt, though, for Peter had loved him so much.

James and Andrew decided to go back to fishing. After all, they had to earn a livelihood. Their wives had been supporting them and their children long enough.

And God, with a sad, parental heart, watched the handful of disillusioned faithful make their way back to their old lives. Yet, what was already done must not be lost. Jesus' suffering must not be in vain. True, the kingdom was not yet established—that would have to wait. But the spiritual truths which Jesus, His son, had taught, must be preserved. Israel had lost her love for God in her love for the law. The world must again understand God's love in an even deeper way.

And so, God showed man that Jesus was for real: Jesus appeared and disappeared to his followers in spiritual form after his death, preparing a foundation for the spiritual work of the yet-to-be-born church.

R: And when it was evening on that first day of the week, and the doors were shut where the disciples were staying for fear of the Jews, Jesus came and stood among them and said to them, Peace be with you.

N: For 40 days he remained, instructing his disillusioned followers, preparing them to carry the truths his Father had taught him to the entire world.

R: I leave with you the keys to the kingdom of heaven. Whatsoever you shall loose on earth shall be loosed in heaven. Whatsoever you shall bind on earth shall be bound in heaven also.

N: Then he appeared no more. But he promised a spiritual guide for man in himself and in the Holy Spirit, to whom he attributed the nurturing qualities of God Himself. The Spirit—a comforter, a guide of wisdom and truth.

R: But when the Spirit of truth is come, he will guide you into all truths, for he will not speak from himself, but what he hears he will speak; and he will make known to you things which are to come in the future.

And I will send upon you the promise of my Father; but remain in the city of Jerusalem until you are clothed with power from on high.

N: It was the day of Pentecost. The power from on high came. The power of God, the Father, Jesus, the son, and the Holy Spirit, representing to man the mothering warmth of God's love as a comforter and guide, was poured out upon the earth. And they, Father, Son, and Holy Spirit, worked for nearly 2,000 years preparing mankind for the reality of the kingdom on earth. They guided the young churches, led Paul through his missionary journeys, inspired Origen, Tertullian, St. Augustine, St. Thomas Aquinas, taught the popes in the leadership of a great spiritual empire, and led the Reformation.

And the church became concerned with laws. The great laws and the interpretations of those laws. Theologians tediously took apart Jesus' words—one by one, carefully analyzing them in Hebrew, Greek, and Latin, thoughtfully preparing for the fulfillment of the great promises of the future.

And there was striving for political power. Churchmen became politicians, and politicians became churchmen.

There were those who said the "last days" were here. There was expectancy in the air. People wondered what God was going to do about it. The world seemed to be coming apart at the seams.

And it began to be noised abroad that Christ had returned to bring the reign of peace according to the prophecies.

R: And I saw a new heaven and a new earth . . . And I heard a great voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people.

N: Again there were those who worried about the laws. Many there were who expected God to do all the work: "only have faith," they said, "and in the right time . . ."

Now there were a faithful few who followed, many times not fully understanding. They were mostly ordinary people; secretaries, teachers, students; they were from among the masses. But their eyes and ears were opened.

And God said, "I'm tired of waiting! Too long has my love and power been pulsating through me wanting to express myself in man, in all mankind. Get busy, my children. Satan chooses that history repeat itself. I have a better plan—follow me."

R: For unto us a child is given, unto us a son is born, and the government shall be upon his shoulders, and his name shall be called, Wonderful Counselor, Mighty God, the Everlasting Father, the Prince of Peace.

*

God Cannot Be Seen

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 1:18

In the Book of Exodus we read, "And the Lord spoke to Moses face to face, as a man speaks to his friend." (Ex. 33:11) "Face to face," in Semitic languages, means that God conversed with Moses openly, not in metaphors, parables, or figurative speech. To the prophets and seers, he spoke in dreams and visions, using Semitic and figurative speech, but to Moses God spoke openly, that is to say, Moses felt the presence of God and heard His voice intuitively, for Moses had a great understanding of God and spiritual things. Therefore there was no need for figurative speech.

Isaiah tells us that the angels covered their faces when they approached the presence of God. God has no face and no form; God is substance, essence, and the intelligence which governs the universe. Therefore no one has seen God, and no one could describe Him. The Bible tells us that even Elijah could not see God's face.

God reveals Himself in similitudes so that man may understand Him. He often appeared as a man in a vision or trance, but He is not a man.

God can only be seen in spirit and truth, and Jesus is spirit, life, and truth. That is why he said, "Whosoever has seen me has seen God."

—George M. Lamsa
More Light on the Gospel

SAINT LOUIS — GATEWAY TO THE WEST

Greetings to all of you from the St. Louis Unified Family. We would like to acquaint you with our city.

HISTORY

St. Louis, Missouri was founded by two French fur traders. Pierre Laclède Liguest and Rene Auguste Chouteau, who established a fur trade center on the site in 1764. St. Louis grew slowly as a center of French-Canadian culture and Spanish governmental control. Then, the United States' acquisition of the Louisiana Territory took place at St. Louis in 1803. The following year the famed Lewis and Clark exploratory expedition started from St. Louis. Thus, St. Louis became the gateway for the American nation's westward expansion. To this gateway have been drawn the fur trappers who explored the West, the river steamboats and railroads that supplied the West and the pioneers who settled it. St. Louis was then and is today the supply base of Mid-America.

DESCRIPTION

St. Louis is located about halfway between the Appalachian Mountains on the east and the Rocky Mountains on the west. It lies on the west bank of the Mississippi River, which sweeps past St. Louis, forming the 19-mile eastern border of the city. The convenience of its strategic location, just south of the Mississippi-Missouri Rivers junction, made St. Louis the important midcontinental center of industry, commerce, transportation and culture.

St. Louis is shaped roughly like a fan. The historic riverfront section between Third Street and the Mississippi River has been cleared for the Jefferson National Expansion Memorial. This memorial honors Thomas Jefferson, the Louisiana Purchase, and the pioneers who settled the West. The memorial includes the 630-foot stainless steel Gateway Arch, the nation's tallest monument, which symbolized St. Louis' historic position as "Gateway to the West." The construction of the Gateway Arch is considered to be an outstandingly sophisticated engineering feat. Each leg of the Arch contains an 8-car transporter which can carry 40 passengers to the observation platform at the top. At the base of the Gateway Arch there will be an underground Visitor's Center which will include the Museum of Westward Expansion.

The downtown district lies between Third Street and Twelfth Boulevard. A number of industrial districts spread out to the north, south, and west. Beyond lie the many superb cities and towns which comprise the metropolitan St. Louis area.

POPULATION

Today, St. Louis, a city of almost 800,000 is the largest city in the state of Missouri, ranking tenth in the United States. Many persons of German descent live on the north and south sides of the city. St. Louis also has citizens of English, French, Italian, Scottish, Spanish, Chinese and Korean ancestry. Negroes make up more than one fourth of the population.

EDUCATION

St. Louis is a leading educational center with four universities: St. Louis University, Washington University, and branches of Southern Illinois and Missouri Universities. There is also a three-campus Junior College System. In addition, the metropolitan area has 27 other fine colleges and universities and over 200 private and public schools.

CULTURE

St. Louis is known throughout the world as a leading cultural center in America. St. Louis counts among its cultural assets the St. Louis Symphony Orchestra, the second oldest symphony in the nation. Forest Park, one of the most beautiful parks in the world, with its 1,379 acres containing many lakes, fountains, statues, and the world famous zoo, also includes the Municipal Open Air Theatre, The Planetarium, Jefferson Memorial and the Jewel Box greenhouse. The City Art Museum, on beautiful Art Hill in Forest Park, displays more than 7,000 works of art. The museum is especially famous for its collection of Chinese art. Shaw's Garden, modeled after London's Kew Gardens, has over 12,000 plant species and is the largest botanical garden in America. There are also outstanding theaters and libraries in St. Louis.

SOCIAL

In 1955, aroused by the growing slums and city-wide deterioration, St. Louis began a program of reconstruction and improvement of public buildings, slums and schools which continues today.

The continuous influx of poor migrants with little or no job training from the rural Southern areas combined with the demoralizing effects on the community of numerous high rise (multi-storied) public housing projects have been major factors in the worsening of the plight of the poor and the increase in crime.

An anti-poverty program, known as the "War on Poverty," funded by federal, state, and city governments was established in 1964 to eradicate the causes of poverty within the metropolitan St. Louis area. The agency through which this program operates is known as the Human Development Corporation, and through its 14 neighborhood stations, it offers services, professional help and new programs for the poor.

THE ST. LOUIS UNIFIED FAMILY

The St. Louis Unified Family began when Bob and Vivian Oswald became members in 1964. Our present Center is directed by Fred and Jacquie Stock and is their home. In addition to our active members, there are persons who have heard the entire message but have not decided to join the Family, and others who are studying the Divine Principle at present.

Racially, our family is composed of German, Dutch, English, Greek, Negro and various other combinations. Our religious backgrounds range from an atheist to a Catholic seminarian with Protestant denominations and metaphysical and occult study groups in between. Our professions and occupations include a housewife, a university professor, businessmen and women, a social worker, a nurse, secretaries, clerks, and students.

Our members live in St. Louis and in many suburb cities surrounding St. Louis and we commute by car and bus to our Center, which is located in the suburb of Kirkwood, about twenty-five minutes by car from St. Louis city limits.

FAMILY ACTIVITIES

Since everyone works or attends school during the day, our family group activities are restricted to evenings and weekends. Our weekly schedule consists of the following activities:

Sunday Evenings we hold our regular worship service, which includes a meditation period, singing, prayer, and a sermon or reading from the

Principle by one of our members. There is a rotation of members so that each Sunday night a different member takes charge of the service.

On Sunday mornings the entire family meets at our Holy Ground, which is located on Art Hill in Forest Park, for prayer service.

On Mondays and Wednesdays we usually study the Divine Principle, improve our outlines, or practice teach.

Tuesday is our regular teaching night at the Center. The entire family attends and helps either by teaching or witnessing. Many times when the number of students is large, or students are studying different chapters of the Divine Principle, the group is divided and several classes are taught simultaneously. Members also teach at other times if a student is available.

Thursdays and Saturdays are usually family group witnessing nights. Favorite witnessing places are university campuses, spiritual meetings, and Forest Park.

On Friday nights Family members gather at the Center for in-depth study and discussion of the Divine Principle. This is a new endeavor and we hope that it will be a successful means of providing more knowledge and understanding of the Divine Principle.

Every fourth Friday night we have a Family Fellowship Dinner, after which we discuss all pertinent Family business and future plans.

FAMILY GOALS FOR 1970

1. Obtain appropriate housing and establish a permanent Center.
2. Train members to improve witnessing and teaching techniques.
3. Membership Drive—expansion of Family by doubling present membership.
4. Regular study of Divine Principle by all members for deeper knowledge and understanding.

5. Increase of dedication and renewal of spiritual purpose by members so that we may truly unite as brothers and sisters in ONE family working and praying together for ONE Divine Purpose—the Restoration of all men for the Kingdom of Heaven on Earth!

FAMILY SONG

In closing, we would like to share with you one of our favorite songs, which is fast becoming our Center theme song:

"LET THERE BE PEACE ON EARTH"

Let there be peace on earth,
And let it begin with me—
Let there be peace on earth,
The peace that was meant to be.
With God as our Father,
Brothers all are we;
Let me walk with my brother
In perfect harmony.

Let peace begin with me,
Let this be the moment now—
With every step I take,
Let this be my solemn vow—
To take each moment, and live each moment
In peace eternally.
Let there be peace on earth,
And let it begin with me.

* * *

We send our love to all our brothers and sisters throughout the world,
especially to our Beloved True Parents in Korea.

Love in Their Names,
The St. Louis Family

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QUARTERLY REPORT

Dear Family: Greetings from Washington! I would first like to thank each one of the Center Directors for his cooperation in the monthly report system. As the reports come in each month, the statistics are logged on a progress chart and the evaluations and comments are summarized. Progress exists in many dimensions—growth in membership, growth in unity, growth in ability to witness and teach, growth in understanding and living the Principle—and each small or large success serves as the foundation for greater accomplishments in the future.

The first three months of 1970 have been a time of foundation setting. At least four Centers—Baltimore, Toronto, New York, and Washington—initiated 40-day campaigns of fasting and witnessing. Philadelphia and New York reported intensive week-end seminars on teaching and living the Principle. Berkeley spends Saturday nights studying deeper parts of the Principle and spends Sunday nights practicing teaching it. In Washington, we are now devoting two nights a week—Thursday and Saturday—to very rigorous sessions on understanding and teaching the Principle. And Baltimore too, with only three members, holds regular practice teaching sessions. With this kind of foundational work behind us, we may move with confidence toward the coming months.

In addition to such foundational work being done within individual Centers, I feel that also the nation-wide foundation has been strengthened by the transferal to other Centers of four older Washington Center members. Neil Salonen has joined our Denver Family, Nora Martin has gone to Kansas City, Gio Mathis to St. Louis and Linda Marchant to Baltimore. Each one was raised through the mature leadership of Miss Kim and Philip, and thus will be able to bring valuable experience to these Centers in-the-field. At the same time, the individuals themselves will benefit from the new experience gained. Through these kinds of changes, everyone grows and America advances. Finally our three month prayer condition is another element through which we are shoring-up our foundations. During this time we unite in service to Korea and hope for America.

This quarter has also seen several changes in "housing." This is always wonderful news. St. Louis is now a full teaching and living Center as three members have moved into Fred and Jacque Stock's house. Denver, Kansas City and Baltimore have also moved to new and larger quarters. New York has expanded to establish a satellite Center.

Finally, a new Center has been started in Rockville, Maryland under the leadership of Barbara Snell. (There are three live-in members and a small group of dedicated high school students who live at the Center as much as possible.) These quiet changes in housing are joyous events because they are so necessary to the continued expansion of Father's domain.

As we gradually expand throughout the nation it becomes ever more crucial to establish deep unity in heart and action. By working against our common foe with the purpose of the whole as causative and primary and that of the individual as resultant and secondary, genuine unity emerges. In this way Father will be able to channel ever greater power into America and more and more will His ideal of Family be realized.

In all ways, on all levels, Father continues His work. As a local minister recently exclaimed, "Oh, what a God we have!" Our witnessing approaches continue to develop. Koinonia groups have been started in Los Angeles and New York. L.A. reports "Grass Roots Principle" wherein blackboards are used to teach spontaneously in local parks. Toronto and Washington have started infiltrating church groups with the aim of working on a long-term basis. Requiring an hour or two on Sunday morning, this may be a way of making a bigger impact on the churches. Toronto has made much use of newspaper ads. One advertised a "sincere young man seeking prayer group." This brought many callers who were later invited to hear the Principle. L.A. has made much use of posters and reports great success with these. (One communications specialist has stated that posters are the most effective means of visual communication.) I feel as time goes on more and more innovative approaches can be developed.

Statistically, about 220 people heard the conclusion, and 40 joined our Family. Can we improve this ratio? Through greater boldness and faith, we can. With this confidence, we look forward to the coming summer.

Love and support to all, In our True Parents
Farley Jones

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When you have reached the point where you no longer expect a response, you will at last be able to give in such a way that the other is able to receive, and be grateful. When Love has matured and, through a dissolution of the self into light, become a radiance, then shall the Lover be liberated from dependence upon the Beloved, and the Beloved also be made perfect by being liberated from the Lover.

—Dag Hammarskjold
Markings

Spiritual Food

And when one of them that sat at meat with him heard these things, he said unto him, **Blessed is he that shall eat bread in the kingdom of God.**
—Luke 14:15

"Eat bread" (in the kingdom of God) is an Eastern idiom which means "to be well received." In the East, to eat bread with a king or a prince is a great honor. Kings and princes never eat with those who are unwelcome in the palace. One can hear people say, "I dined with the ruler," meaning, "I was well received and favored."

There is no physical food in the kingdom of God. The reference here is to the truth and the eternal joy. The term "bread" also means "truth," that is, "the bread of life."

Jesus also spoke of drinking wine in the kingdom of God, by which he meant "rejoicing when he meets his followers in the kingdom." In Aramaic, "wine" also means "joy," "inspiration," and "teaching." Jesus used these words metaphorically, and the people understood this.

Those who suffer for the sake of the truth will rejoice in the life hereafter. The kingdom of God means peace, eternal joy, harmony, and inner understanding of the spiritual life.

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God is Aware of Everything

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
But the very hairs of your head are all numbered.
Fear ye not therefore, ye are of more value than many sparrows.
—Matt. 10:29-31

Jesus was the first and greatest teacher of the Word of God—the Holy Bible. He was the first whom we can call a metaphysician. According to his teaching, everything is controlled and sustained by God, from a hair, which seems so small and unimportant, to a little sparrow. There is no other power besides God.

The student of the Bible must distinguish between Jesus' teaching about God and that which we call pantheism. According to Jesus' teaching, there is only one God who reigns over all the universe, but He is manifested in all His creations.

There is only one kind of life and intelligence, and that is God, just as there is only one kind of fire and light in the world. This is because even though life is manifested in many forms, such as animals and flowers, the essence of life is one and the same. And life was created by the only Creator—God, Who cares for it.

Jesus here reveals man's importance in comparison with a little sparrow, or a seemingly useless hair. God is more mindful of man, who is His image and likeness, than of the other creations which He has placed under man's dominion.

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(continued from page 21)

In other words, all who would oppose the truth of Christ only harm themselves, and merely cause it to spread more rapidly, for persecution is the very life of a new movement.

The kingdom, Christ's religion, was taken from the Jews and given to the Gentiles who accepted the gospel. Nevertheless, many Jews did become converts to the gospel. Most of the first Christians were Jews.

—George M. Lamsa
More Light on the Gospel