

New Age Frontiers

Published by the Unified Family

uf

Vol. VI, No. 3

March, 1970

IN THIS ISSUE

LETTERS AND REPORTS

London, England	Dennis and Doris Orme	2
New York, New York	Maria Pascher	2
Berkeley, California	Linda Anthenien	4
Washington, D. C.	Nora Martin	5

ARTICLES

A Sermon	Joan Dorfman	7
A Sermon	Rebecca Boyd	8
Focus on New York Center		15

TESTIMONIES

Rochester, New York	Joseph R. Stein	32
Rochester, New York	Wayne Miller	33
New York, New York	Dale Smith	34
New York, New York	Dennis Cormier	36
New York City	Jim McCann	38
New York City	Ishmael Mason	38
New York City	Barbara Newman	39

ANNOUNCEMENTS

40

New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA-UWC

1611 Upshur Street, N. W.
Washington, D. C. 20011

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America



LETTERS & REPORTS

London, England

Dennis and Doris Orme

This month followed the usual pattern with a heavy programme of witnessing. This resulted in over twenty people coming on a Friday evening to hear the first chapter. Friday evening continues to be our most busy evening.

On Saturday February 7, 1970, June Darby flew to Amman, Jordan to begin the mission in that area of the Holy Lands. June, a South African from Swaziland, first heard of the Divine Principle whilst staying in Rome briefly on her way to London. The evening before the Family gathered for a final farewell sing. A special cake baked by Chris Davies was decorated with a camel, Principle sign and Jordanian flag and a crusader on a horse.

The other event of special interest was undoubtedly the birth of Yong Oon Orme. We thank the heavenly Father for allowing His perfect baby to be born in the western world here in London on February 10, 1970 at 1857 hours Greenwich Mean Time. Both Doris and the baby are doing well.

Two lectures were given at the City of Westminster Technical College by Dennis Orme who introduced Principle from a medical, psychological, and philosophical viewpoint using contemporary discoveries in many spheres of activity to support the validity of the spiritual nature of man. This was an experiment to engage students in thinking of the dimensions of the spirit. Frequently we find that many students have little knowledge of the Holy Bible. The second lecture was on the life of Jesus—straight Principle.

We are always interested in other events and the visit of Mr. Tran Thuong Whon brought us photographs of the Asian Conference. He told us a little about it and we look forward to hearing more. Monsei to all our brothers and sisters.

*

New York, New York

Maria Pascher

New York greets you with much love and joy. We are eager to tell you about the many blessings we have experienced during the past few months and which we cherish very highly.

First and foremost, Miss Kim, Neil Salonen, and Travis Jones spent a weekend with us during November and joined us in our first FLF conference at Riverside Church. The conference itself was mostly an educational experience for us. We are working on every possible phase of FLF to improve our knowledge as well as our effectiveness. On Saturday evening, after the conference, we had a very pleasant get-together with a few people who were studying the Divine Principle and desired to meet Miss Kim. It turned out to be one of our most enjoyable nights we ever had. Among other things, many people displayed hidden talents in telling jokes and singing songs. On Monday morning we got up very early to be at Holy Ground at 5:00 a.m. to celebrate Children's Day. This was a most memorable hour for us. We were standing there with our flashlights, praying and singing. Miss Kim prayed too, and then she spoke briefly to us. What affected us most was the importance she put on the mission of our Master's family, which clearly made us aware of the fact that we are not alone in our struggle, but that somebody else is struggling much, much harder since the mission of our Master and his family is so much greater.

Most of us went to Washington over New Year, and all came back with many new ideas, refreshed, relaxed, with glowing eyes. We then started a 40-day fast to lay a foundation for 1970 and also to get ten new children for Father during the next three months.

I went to Montreal, Canada during the semester recess and had some very memorable experiences staying with some friends who are part of an international lay missionary movement, the International Catholic Auxiliaries. Although they themselves were not too receptive for the Divine Principle, they did listen with interest. Also I made a number of other good contacts.

Witnessing and teaching all by myself in Montreal was an overwhelming experience! Besides, it was in French. Happily some of the people also knew English, so when I had forgotten a word in French, they could help me out. Father thinks of everything.

Being all by myself, knowing that I was the only one through whom Father was able to work really strengthened me. He provided me with energy, zeal, and courage, and love. Now I am eager to set up a Center all on my own.

Here in New York, Barbara Mikesell and I are continuing to teach the Divine Principle on the campus of City College with more dedication and

strength than before, while the others witness anywhere and any time. We really teach a lot these days. I would like to add that because of my experience in Montreal I have become much more open and free to teach as well as to witness. I suppose it's because of the action of give and take between Father and His child. Father is definitely very sorrowful about His lost family, and as long as His children suffer, Father cannot rest. So, let's go ahead and bring Him joy very quickly! Love and Monsay to all of you. In Their Name,

*

Berkeley, California

Linda Anthenien

Dear Family: This month our Berkeley Center was blessed with a visit from Miss Kim. On the four evenings she was here, we gathered as a Family as she shared stories about brothers and sisters in Washington and brought news from other Centers. We really began to feel that she is our mother. Her words deepened both our understanding of Father's heart and our dedication to His work. On the last morning, after an inspiring sermon given by Jeff Tallakson, we saw Miss Kim off to the airport. For some reason (perhaps Father had something specific in mind), she was unable to leave the country because as an American citizen she lacked a Korean visa! The Berkeley Family was certainly surprised and indeed very grateful to have Miss Kim here an extra day. Joseph Sheftick from Los Angeles Family joined us during her stay.

The day after Miss Kim's departure, Farley's letter arrived calling for the whole American Family to set a three-month condition. We really feel privileged to unite with Miss Kim in spirit and to share her mission in Korea. During this period we will be seeking many new ways to express Father's hope and desire for our country.

Three new people have been inspired to join our household. Fran Bolton of Catholic background moved in on February 1. Through intensive witnessing she has already drawn a number of people to our lectures. Gregory Novalis, a Quaker actively involved in the Center for War/Peace Studies, moved in the evening Miss Kim arrived. To crown the month, longtime "visitor" Jeanne Bannister, after an evening's study, impulsively ran home for her sleeping bag. During the last few months, Jeanne has brought several of her friends from nearby Holy Names College to hear the lectures. Our annex has become a full-fledged Center with fifteen members living there. We hope to outgrow our present facilities as soon as possible.

The businessmen of the Family—Justin Fleishman, Michael Richardson, and Soshana Baum—are working to build a solid financial foundation for our Family. Our new printing shop, called Logos Litho-Print, is located at a strategic point between both houses in the heart of very good witnessing ground in Berkeley.

FLF members are having difficulty lately distinguishing political work from spiritual activities. At meetings with other political groups, Berkeley students have voiced the need for "more give and take," "an alternative to the politics of confrontation," and "spiritual rebirth."

Students for New Age Unification on the high school level had put its emphasis on different media to illustrate parts of the Principle. A film on the moon flights dramatized man's growing responsibility in the universe. The college students, in contrast, relied on traditional Valentine's Day to provide the focus for discussion (led by Susan Hughes) on the expression of true love in human relationships.

The basement of our Ashby house has been the scene for an ecology project dramatizing man's ideal relationship with his environment. Helen Ireland, Roger Hellman, Mary O'Brien and her sister Betty have movingly portrayed the truth: "If man cares for and loves the creation, then every part of it responds in beauty and service."

An evening of fellowship on our True Parents' birthday, intensive witnessing and teaching, and a broadening scope of activities have kept the Center joyful and brimming with energy and life. We greet all our Family across the nation and work with one heart in Their Name!

*

Washington, D. C.

Nora Martin

This month the Washington Center has witnessed much intense activity and change beginning with Miss Kim's preparation and departure for Korea. It was with tears of love mixed with sadness and joy that we said good-bye to her. Our constant prayer is that Father's will for her may be accomplished at this time and that, as His instrument, she may feel the power and support of America behind her in representing this country in Korea.

We are constantly reminded of the mission of America. As the Headquarters Center, we feel the urgency to make this a home where Father can express His love and power most fully, both internally and externally.

We have, therefore, been emphasizing the development of our individual and group spiritual growth through prayer and concern for each other and more intense activity. For a three week period we have each chosen three Center members per week—prayed for them, fasted one day for them, and concentrated on loving and caring for them. Like unfolding buds, personal relationships blossom when our love and care for each other are centered on Father.

We have also committed ourselves to a 90-day period of conditions of support for Miss Kim and our Leader in his mission, as well as to purify and strengthen the American Movement. During this 90-day period we are fasting one day per week, witnessing to at least three people per day and praying together for one hour every evening. The nightly prayer sessions are conducted by a different member every evening. We usually pray together as a group (either individuals or in unison) and then break up into small groups to pray for specific subjects. Our weekend witnessing is also intensified. In addition to these conditions, our spiritual lives have been enriched by the completion of seven day fasts by six members. We all are deeply grateful for these sacrifices, for all have gained spiritually through them.

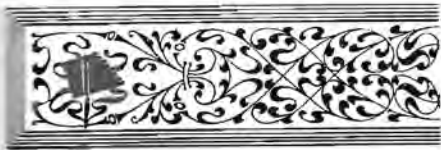
During the month of February, Jacque Stock spent several days here, bringing with her three new sisters from St. Louis, Winifred Senadenos, Kathy Harting, and Susan Lewis. It brings great joy to our hearts to see budding young Centers growing. We feel how grateful Father must be that Jacque and Fred are parenting a new spiritual Center. Hillie and Regis have also spent time with us.

A teach-in, "Crisis in the Middle East" was sponsored by FLF and held at American University. Silk-screened posters and handouts attracted approximately 200 people. Koinonia continues to draw people. Last Friday evening Farley gave his speech, Sun Myung Moon—A Contemporary Prophet, to a group including 18 non-Family members attending Koinonia.

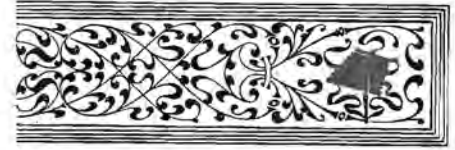
The first series of advertised single lectures on Principle topics was completed. Through this series, four Catholic seminarians heard most of the Principle and intend to come back after exams. We have also had several invitations to have dinner at seminaries and had good discussions afterward. How we long for strong leaders to join our movement.

This semester we have again flooded the Washington Area Free University catalogue with advertisements for Principle lectures, Koinonia and our prayer meeting. We have good responses from many people other than students. The use of our Leader's name in some of the course titles attracted some people.

May the sacrificial effort of our Family across the nation be the foundation for Father's work to expand swiftly.



articles



A Sermon

Joan Dorfman

Soon after I heard Principle I began to realize and understand the fact of truth. I remember writing a letter to my brother about truth about the chaos that there is without it. It's what makes people get along together. And there is only one truth. This is a very basic concept but it was a big revelation for me.

Principle teaches us that truth is right in front of us, that it's not really a mystery. Truth is what people do every day only in a different way and in a different direction. Everyone in the world wants to be accepted. In the Unified Family it's the same only the accepting is done for the right reasons. This is a very good feeling to know. Principle turns life around and sets it right, like when a baby animal is heading toward the edge of a high table and you pick it up, and turn it around and face it to go a different and safer way.

The first time I was in Washington one of the things I said when I came home was now that I have seen truth, I can see more clearly the other, evil. I was reminded of this when I was scanning through a book called Freedom, Grace, and Destiny written by Romano Guardini. "Truth is judge of itself and of falsity." "Good is what reveals itself and evil."

Good subjugates evil and at the same time has no give and take with it, especially take. Although truth perceives evil it never has any direct contact with it. The best way that truth subjugates evil is by working for itself within its own laws and not allowing evil to have anything to do with it. In this way evil will die.

Good and evil have no rapport. When a new member moves into a Center sometimes they glide in very naturally, and other times not. When I moved into the Center I brought all my Satanic patterns, feelings, and thoughts with me. In the Center no base is laid for these things, and a new member can feel alone because of this. I felt and often feel like a sore thumb. Bad feelings or thoughts expressed in any way hang in the light and are not taken in. Focusing light on Satan is one of the striking things to me about the Unified Family. The Satan within that a person feels can be a real challenge. You can get tired of feeling alone, especially with all these good people around the Center laughing all the time.

(Continued on page 14)

A Sermon

Rebecca Boyd

I'd like to read from the Letter to the Hebrews, portions of Chapters 10 and 11:

Remember the days gone by when, newly enlightened, you met the challenge of great sufferings and held firm. Some of you were abused and tormented to make a public show, while others stood loyally by those who were so treated. For indeed you shared the suffering of the prisoners, and you cheerfully accepted the seizure of your possessions, knowing that you possessed something better and more lasting. Do not then throw away your confidence, for it carries a great reward. You need endurance, if you are to do God's will and win what He has promised. For 'soon, very soon' (in the words of Scripture), 'he who is to come will come; he will not delay; and by faith my righteous servant shall find life; but if a man shrinks back, I take no pleasure in him.' But we are not among those who shrink back and are lost; we have the faith to make life our own.

And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see. It is for their faith that the men of old stand on record.

. . . All these persons died in faith. They were not yet in possession of the things promised, but had seen them far ahead and hailed them, and confessed themselves no more than strangers or passing travelers on earth. Those who use such language show plainly that they are looking for a country of their own. If their hearts had been in the country they had left, they could have found opportunity to return. Instead, we find them longing for a better country--I mean, the heavenly one. . .

There is much more in these chapters of Hebrews that I haven't read. The author recounts the stories of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses and others; but you will be struck by his emphasis. The way he chooses his heroes is important. He doesn't simply list the feats of strength of Samson or enumerate the military victories of David. He doesn't just talk about the things we usually consider heroic. Instead, he talks about the lives of all these people in terms of their faith:

By faith, when Moses was born, his parents hid him for three months, because they saw what a fine child he was; they were not afraid of the king's edict. By faith Moses, when he grew up, refused to be called the son of Pharaoh's daughter, preferring to suffer hardship with the people of God rather than enjoy the transient pleasures of sin. He considered the stigma that rests on God's anointed greater wealth than the treasures of Egypt, for his eyes were fixed upon the coming day of recompense. By faith he left Egypt, and not because he feared the king's anger; for he was resolute, as one who saw the invisible God.

By faith he celebrated the Passover and sprinkled the blood, so that the destroying angel might not touch the first-born of Israel. By faith they crossed the Red Sea as though it were dry land, whereas the Egyptians, when they attempted the crossing, were drowned.

By faith the walls of Jericho fell down after they had been encircled on seven successive days.

The author concludes:

And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered. . . .

It isn't only what you do that is important, but how you do it. The author of Hebrews is saying to the people, Look at what has been accomplished by others because of their wholehearted faith! Look at their faith and how it was justified! Let us therefore throw off every encumbrance and run to our goal! "By faith my righteous servant shall find life, but if a man shrinks back, I take no pleasure in him." Faith is the condition of heart of God's servants. Their actions are the outward expression of their faithful hearts in accordance with the circumstances they faced. Faith made it possible for them to see and love beyond themselves.

We often think of the condition of faith as something that belongs in the dispensations of the Old Testament Age, and since this is a New Age, we think it is no longer required of us. Perhaps we assume that simply because we are born at this time, we automatically have the credit of the faith that was won through the dispensations of past ages. Since we have a more complete

truth which will enable us to see God "face to face" rather than "through a glass darkly" as in the past, we may feel that faith has been replaced as a means to approach God.

I would like to suggest this morning that faith is a fundamental quality of character, which is absolutely required of each of us in establishing true and full relationships with God, with other people, and within ourselves. We must have at least some base of faith in our hearts before we can grow at all; that is the Formation Stage of everything for each of us.

Psychoanalysts often break the psychological growth of a personality down into various stages. Erik Erikson enumerates eight stages in the growth of man, which he also parallels with the growth of man's institutions. The first stage in a baby's growth is a resolution of the conflict between basic trust and basic mistrust; he must learn to trust his parents, his environment, and the workings of his own body. If he cannot develop such trust, the child eventually turns inward upon himself and builds his own world, apart from the reality of other people's world. He may completely reject contact with other people. Such schizophrenic children can be reached only if some minimal relationship of trust can be established. This trust is fundamental to our ability to form relationships of any kind. Erikson says, however, that "even under the most favorable circumstances, this stage seems to introduce into psychic life. . . a sense of inner division and universal nostalgia for a paradise forfeited. It is against this powerful combination of a sense of having been deprived, of having been divided, and of having been abandoned—that basic trust must maintain itself throughout life." He is saying that in our world no one is able to achieve full trust, and that throughout life we have to struggle with this incompleteness of trust, this feeling of missing something, this feeling of hurt.

Parallel to this first stage of human life, Erikson places man's institutions of religion, in which the dynamic is "trust born of care." God cares for us, and in return we trust Him. Just as this first stage is the foundation of man's life, so religion is of great importance as basic to the nature of our society.

Psychoanalysts reiterate what we know from the Principle—that man struggles inwardly, between trust and mistrust, between good and evil, for example. What is revolutionary about this final dispensation is not that faith—or trust—is no longer required of us, but that we can at last establish 100 percent faith for the first time—in God, in other people, in life itself. We can resolve the conflict between faith and loss of faith. (Incidentally, we might point out that mistrust, in Erikson's terms, and faithlessness, in

ours, doesn't indicate just that trust and faith are simply missing; instead mistrust and faithlessness are actual inward tendencies which militate against faith and trust.)

It's inspiring to think about what can be accomplished at this time in history. But the author of Hebrews urged us to "throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered." What does it actually mean that we are going to restore faith 100 percent? If faith is such a fundamental element of life, we should meet it (and conflicts with it) many times a day.

What is faith? I am not talking about some kind of "guessing" at the truth where there is no evidence. I don't mean totally repressing doubts and believing desperately with our eyes shut what we can't believe with them open. And I don't mean some deliberately irrational action where common sense would direct otherwise. I remember someone whom we one time taught who felt that in order to establish his faith in God's sight, he should walk across the campus blindfolded, with his hands clasped together, saying nothing. Naturally, he ran into buildings and shrubbery and people, some of whom finally packed him away to the hospital. That's almost symbolic. If that was a demonstration of faith, it's not the kind I'm talking about.

I mean the trust that when we have done our 5 percent, God's 95 percent will be forthcoming, and our endeavor will be successful. I also mean our faith in our value to God, in His genuine love for us, that no matter what other people think of us, or what may happen to us in life, if we are doing God's will we have value and our life will be meaningful. Faith is really trust in God's love and justice. Alfred North Whitehead, in his Process and Reality, wrote: "The image under which the nature of God can best be conceived is that of tender care that nothing be lost." God created all things of His love, and He looks for response everywhere. Surely, no effort of ours will be lost, no matter how small it is, even no matter how unsuccessful, if it is done with a heart centered on Him. To parents whose child is ill, every indication of improvement fills their hearts with hope and gratitude. So it is with God. God did not create frustration or waste--not waste of a single life, a single minute, a single bit of energy in the universe. All waste and meaninglessness have come about as a result of man's fall. Unproductive lives have slipped into the gap between God and man. But sometimes they stare at us and loudly assert the fact of their existence: Some people's lives are wasted; all the great ideals have been frustrated in the past. To restore meaning to our lives and the life of the world, we must re-establish the vertical circuits in our lives and bring all things to have meaning and value to God.

Some psychologists point out that it isn't simply the amount of stress, the amount of frustration one experiences which may build up to make him psychologically sick. Rather, it is the sense that there is no meaning in all the frustration. Why should one continue to suffer if there is no meaning in suffering? Another psychiatrist says:

. . . Normality is not determined by what fate deals a person. It is judged, rather, in terms of the manner with which one responds and rebounds from these events. Life was never advertised as less than a harsh struggle, and it is how we manage this combat that determines what will become of us.

Meaning does not exist in material life; it isn't produced horizontally. You can't find meaning in making money, in creating material things alone, in human relationships that exist just to satisfy mutual needs. In order to handle the problems that arise in our horizontal affairs, we must bring in the dimension of meaningfulness through establishing the vertical relationship with God, bringing Him into everything. If we don't have that relationship, there really is no reason why we should continue to put up with the frustrations of life.

If we have faith in God, then we can accept and use everything that happens to us as if it were especially sent from Him. In this way we can sanctify everything by our faith, as Abraham sanctified Isaac, whom Satan might have claimed. We can in this way reclaim every part of our lives for God, never fearing to reach out into new territory. A bad accident, a painful disappointment can actually become sources of deep understanding, even though they may have been actual attacks of Satan. There is nothing we can suffer that God has not also experienced in much greater depth and intensity. If we have faith in His concern for us we will understand even the greatest sorrow in our lives to be a vehicle for His deep way of communicating to us the profound hurt in His heart, which we could not know in any other way. If we have not felt what He has felt, how can we ever be one with Him? In that light, everything that happens to us is almost a privilege to experience.

When we are lonely and misunderstood, we miss the point if we just feel sorry for ourselves; and that won't make us feel better anyway. We should remember that this unhappy way we are feeling now is exactly how lonely God has been and how misunderstood. Then you really want to comfort God and bring His lost Family back to Him. When we are rejected or hurt by those we love, we should remember how we have done this again and again to God and to other people; this is just how they have felt when we have

hurt them. Unless you have felt that same feeling yourself, you can't understand; but once you feel it you will never want to cause that pain to anyone else again. You will want to make everything up to God. No matter what the trouble is, if you're too busy, too tired, too bewildered by fast-changing events—remember Who felt all these things first and has persevered anyway.

We have to form the habit of heart of looking at every event for what it has to show us, beyond itself. Walt Whitman wrote this:

A child said What is the grass? fetching it to me with full
hands,
How could I answer the child? I do not know what it is any
more than he.
I guess it must be the flag of my disposition, out of hopeful
green stuff woven.
Or I guess it is the handkerchief of the Lord,
A scented gift and remembrance designedly dropped,
Bearing the owner's name someway in the corners,
that we may see and remark, and say Whose?

Our faith grows in this way: When we look for God, we find Him everywhere. Every time there is real communication between the Father and us it is like stretching a cable across the chasm that separates us. We understand that we know that much about each other. Sometimes He seeks us in our daily life, sometimes in our insights, or in our spiritual experience; when we recognize Him and respond, He can draw us closer. Sometimes we seek Him, with a problem or a question or just a desire to know Him; when He answers our faith, we are drawn still closer. Finally, our faith has grown so strong that we are knit together with Him. We have learned so much about each other that we can fully trust each other and become one. Every day contains many opportunities to grow closer to God.

Faith doesn't mean you know nothing about God and "believe" in Him anyway. Faith for us means that on the basis of what you know of God you trust His working in your life for the next step, the next day, as far ahead as you can see.

And our relationships with other people? They require faith, too. Have you ever thought: We have to have faith, even in conversation, that the person who is talking is going to complete his sentence and not just rattle off into absurdity. Otherwise, there is no point in listening—or in

talking. They both require faith. In more complicated relationships, too, we have to have faith in the goodness of others, that they are not entering into this relationship in order to find a way to hurt us, that they are sincere.

Among ourselves, in the Family, we can overcome all kinds of personal conflicts by having faith that each of us is here because he sincerely wants to do God's will. Faith is to assume the ultimate goodness of the other person, even if he sometimes in the meantime fails to fulfill that promise.

When we are teaching people we have to have faith that they have the capacity to respond. (And of course they have to give faith that we are going to tell them something worth listening to, and that it will be good for them.) Otherwise there is no purpose in teaching at all. Faith makes the bridge through which real communication and ultimately love can flow between people and between man and God.

But we can only have such faith in life when we have learned to know the heart of God. We have to understand that God's love is greater than all the troubles and sorrows of life. Likewise, we can only have real faith in people when our love for them is big enough to make insignificant any hurt they might possibly cause us. That is unconditional love. It looks beyond the changing events and personalities in our lives to the one thing that is constant—the love of God. If we have faith we can respond to that love in its expression in every event of our lives.

Then, as Hebrews says, " . . . we are not among those who shrink back and are lost, we have the faith to make life our own."

*

(continued from page 7)

A person in a Center must grow from the desire to grow and the desire to be a part of something true. The natural need is to be a part of the light that is here, rather than have that light be painful to the heart. The light can be like salt water on a rash. It can really hurt sometimes, but it's really good for you.

FOCUS ON NEW YORK

Dear Family:

It is our privilege to have this opportunity to share with each of you. As we read and hear about each of you we feel inspired by your dedicated efforts.

We hope through our words that the gratitude each one of us feels for the new hope and vitality that is ours will come clear to you. Through each one's eyes we hope you will see a different yet complementary aspect of Father's work and foundation here in New York City.



The first few articles will touch upon some aspects of our city: the spiritual; the historical; the financial; the educational (from our brothers in Rochester, N.Y., approximately 500 miles away); the cultural; and the artistic climates. In other words, segments of the outer, the mission field we are working on.

From this background we will move closer to the inner; our Center life, aspects of our witnessing, and foundation work for the Freedom Leadership Foundation in New York. Finally we come to the heart of it all—to the testimonies from the hearts of our brothers and sisters who have found new life through our Parents, and the truth they have discovered through the Divine Principle.

Hey, with all this ahead, I'd better hurry up and get started

The Spiritual Climate in New York

Betsy O'Neill

Your Family in New York is situated on the upper West Side of the island of Manhattan. The island is built on a rock. In fact, on the surface, many of the hearts here resemble a rock. They almost seem hardened, lifeless and unyielding at times. Our task is to penetrate, to soften, to melt and, as the song goes, to move the hearts of the American people and those in New York in particular.

One fact about this city which greatly affects the stability and therefore the civility of its occupants is the overpopulation problem. Many articles

written on cities in America make note of their problems with air pollution and water pollution, etc. Manhattan, the heart of New York, where we are located, is noted most specifically for its people pollution.

To give you an idea of the numbers here I'll quote some statistics: the population density of Manhattan is 73,839 people per square mile. This compared to 86,073 in Calcutta, 37,533 in Brooklyn, New York, 16,451 in San Francisco, and 12,422 in Washington, D. C. So, as you can see, it's crowded here. I remember one time when Mr. Kuboki from Japan was here, he took the 5 p.m. subway. As he was being pushed along by the pressuring crowds, he laughed and said, "It's just like Tokyo." So you get the picture—people, people everywhere!

How does this "people pullution" affect Father's work here? It just makes it more mandatory that we act more fervently and quickly. Why? Because of this overcrowding, the tension is mounting to the breaking point. People, when experiencing conflict, can find little escape from the noise, the people, and demands.

Current reports indicate that one out of five people suffers from some significant impairment of mental health. In my work as psychiatric nurse, I see people daily who are suffering spiritually and physically without purpose. Besides discovering how the Divine Principle can create order within us and in our Center life, I discover by going to work every day how impossible it is to live without order. At work I see faces and listen to heartbreaking stories of human beings who live spiritually dead lives because of their ignorance of the Principle.

People often come into the hospital lamenting about their past destructive actions. They describe how they felt an impulse to make a suicidal gesture to get the attention, love of a spouse or loved one. They describe how they felt driven by voices to harm another person or themselves. They say, questioningly, "I don't understand how I beat up my children. I never meant to kill them." Patients and staff at this hospital question and wonder what makes people act the way they do. Only a few at this point can accept the influence of spirit as part of their view of man.

Only the Unified Family can offer a solution to the overpopulation and other problems in New York. Only in the Family can many types of people live so closely together and blend so harmoniously. If the people in New York City had an awareness of the Principle, they could begin to work out their own conflicts and therefore have more energy left over for creating positive human relationships—no matter how close together they are.

Religions have tried hard to accomplish this, to center men more on God and on other men rather than on their own selfish desire. It's clear that although New York has the famous Riverside Church, Union Theological Seminary, Cathedral of St. John the Divine, St. Patrick's Cathedral, numerous Buddhist temples, many Christian denominations, Jewish synagogues and numerous cults and communities like Astrologists, drug-based mystics, New Theologians, Teilhardians and even "Witches," none of these "religious" situations is able to bring man back to an active communication with other men and with the living God.

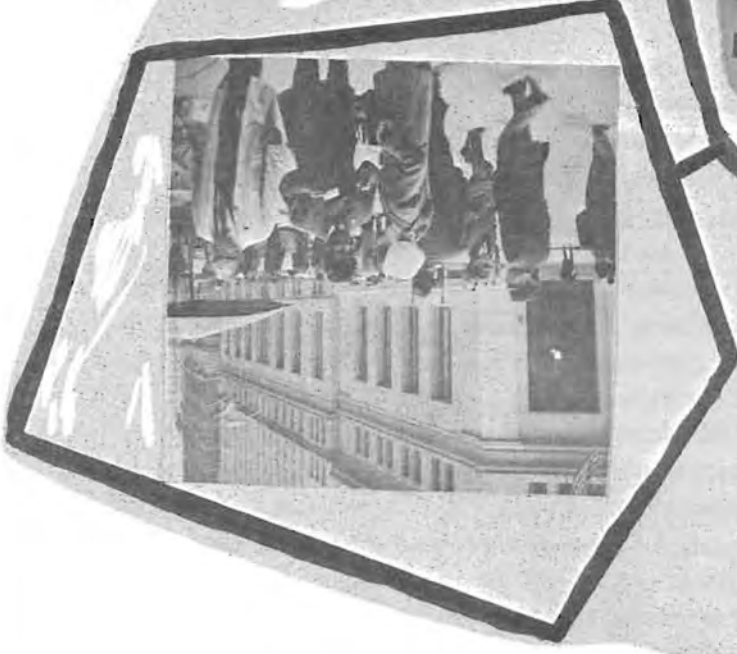
Man still does not know how to live and the purpose behind living. Many people in New York are asking these ultimate questions: What is the purpose of our life on earth? What are we doing here and where are we going? They have been dissatisfied and disillusioned by the way the present church structure deals with the spiritual crisis created by a chaotic everyday life. So they ask their questions through their art, literature, music, dance, dress, and life style. We find these prepared people in coffee houses, on the streets, in museums, on campuses, in subways, at lectures, everywhere!

New York, then, because of its concern with the ultimate, with where it is going, it's really a microcosm of the religious situation in America today. A recent article confirms this view. In a book edited by D. Cutler called the Religious Situation in 1969, there is an article entitled "The American Situation in 1969", by M. Marty. It states that the books on religion a decade ago could be confined almost exclusively to three spheres—1. Judeo-Christianity, 2. Sects and cults derived from them, and 3. a few "They also believe" groups.

It concludes that the definition of religion in America in the 1960's has significantly enlarged in scope from the traditional views and structures of religion. It highlights a trend, a movement towards defining religion more in terms of the ultimate concerns of men. He makes a most interesting point. The author says that Yeat's poem The Second Coming which prophesies these times of instability and lack of coherence is becoming the most quoted serious modern poem. The final question in this poem is also becoming popular and can only be answered fully by us:

"And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?"

We know that this longing, lonely, questioning heart of the New Yorker is the heart of every American, of every man. It is only now that men are asking ultimate questions so intensely because this is the time that men can know that the hour has come round at last.



We, the New York Family, really want to make 1970 a dynamic year. We want to introduce our heavenly way of life to as many people as possible. Some of our plans include a much stronger, more direct witnessing approach. We have tried an infiltration method in various churches and groups in the last six months but realize that this can only be a small part of our work. The desperation and urgency of the situation are too clear from the pain all around us. We cannot let fear keep us beating around the bush. We must be direct.

Right now we feel somewhat like Noah's ark ready for the flood. Physically we are shaped like an ark with three decks. We have three apartments in one building as our Center. When Our Leader was here in 1969, he asked us to find many different kinds of people. We want to be broad enough and open enough to be able to embrace many kinds of people here so that our Center will contain at least two of every kind. We hope we can soon find a place that we can rent with the option of buying. There is much more, but our plans for 1970 center around one thought that Miss Kim gave us on God's Day in Washington: "He can act freely and mightily only if we act passionately with united spirit in full dedication."

We unite with you, dear brothers and sisters across the world. We send our love to each of you, and especially to our True Parents. In Their Names

*

Dearest Family: I send my love and greeting to my Parents and each one of my brothers and sisters. I am thinking back now on the many and varied experiences that I have had since I joined the Unified Family. When I first became a member, my physical family was very much against the Family. Now even they see and appreciate the richness of this experience for my life.

When I joined the Unified Family in 1964, I left college. Now since September, I have returned and am working to finish my degree in elementary school teaching, and this week I have begun my student teaching. Maria Pascher and I have established a club on campus that teaches Principle and this semester we will establish a club for Freedom Leadership Foundation as well. This will be exciting because there will be competition from the leftist Students for a Democratic Society, Trotsky Socialism, and radical black and Spanish power movements. But we pray and work to offer a meaningful alternative to our searching fellow students.

Before I joined the Family, I had been involved in activist, "liberal" peace and political movements. When I heard Principle I left them all

because now, through understanding man's separation from God, I found the cause of war that had been eluding me for so long. After these several years it seems strange to begin to become involved in political issues. Yet now I feel even more the urgency of this work.

As my part in this report I would like to share briefly about the history of the Unified Family in New York City.

Here in this city, once again I felt the broken heart of God. This city must be redirected, otherwise something awful is coming to it. If you sensed that I was praying on top of the Empire State Building, that was the subject of my prayer. Where is all the wealth of this city going? Its facilities, for what? The fate of this city is not yet quite decided, whether it turns toward Satan or not. It is still teetering, not quite decided. The very instant the decision is made for Satan—then the drastic thing will come.

Leader's Address, New York City 5/1/65

New York City is a city that was born in sin: Although the New York harbor is one of the best on the East coast, it was the last to be developed because the pirates of the Atlantic had taken it over and made it their haven base. The entrance was guarded and none could enter but them, with their wealth of captured spoil; some of them built fine homes. As piracy was stopped and the pressures of a growing society demanded a port, New York City joined the rest of the colonies in what was to become the great material development of a new nation. Soon the city-built-on-a-rock became the heart of the materialistic world. In Satan's world the money, and power that comes with it, is directed toward evil ends and brings this city into the darkness that our Leader spoke of in 1965.

Alexa Altomare and Moon Hye Yoon, two tiny children of God, bravely slipped into this Gomorrah of the atomic age in 1964. Their mission was to lay the foundation of the restoration of New York, seeking the lost children of God. They fasted and went to all the important places of the city in pouring rain to claim them for Father. Sometimes they got lost on the subways, they searched for a place to establish a Center and looked for jobs. Just before our Leader's visit in 1965, Mrs. Murtle Hurd took Alexa's place when she had to return to Washington. Later Moon Hye also left and Mrs. Hurd was alone to share Father's lonely heart in her tears, her prayers and her witnessing. Most of all she prayed that a solid foundation would be laid for Father's work in New York.

At the end of 1965, after a large national training session, her prayers were answered when Philip Burley and Bill Smith joined her; and in 1966 Diane (Giffin) Fernsler and I joined them after returning from Japan. New York, beautiful and awful, seemed reluctant to release her children from materialism and rushing life. But finally the children came. When the Center began to grow I felt grateful for the tears and struggle of Alexa and Moon Hye and Mrs. Hurd. For a while we had a joke that New York was a midwife for the nation because it seemed all her new children went to other Centers from the East coast to the West. At one point this left the Center with only women. We decided this situation was not in keeping with the first chapter so we have been finding Father's lost Adam.

When I first visited New York with our Leader and members in 1965, I was overwhelmed. One can hardly see the tops of buildings and one could never count the masses of people—how could there ever be any hope for New York? But now that I have been here to share in her trials and her hopes and dreams, I have come to love this city. With the strength of Father working to bind us together, we find power to continue His search for His lost and lonely children and to lay the foundation for the Kingdom of God secure and beautiful.

My deepening love to each one of you in our beloved Parents' Name.
Barbara R. Mikesell.

*

Wall Street

Wesley Samuel

Wall Street once was the political capital of the United States, just as today it is the financial center of the world. Here the New York State Chamber of Commerce, established April 5, 1768, pressed the fight on the Stamp Act and the tax on tea that set off the American Revolutionary War. Here George Washington took the first Presidential Oath of Office. Here the first congress gathered. Here also the 1789-90 Congress authorized an issue of \$80 millions in stock to help pay for the cost of the Revolution. These are a few historical events that took place on Wall Street.

The back bone of this financial district is the New York Stock Exchange. The Stock Exchange is a market place for securities where hundreds of exchange member brokers daily buy and sell for thousands of people stocks and bonds of most of America's leading corporations.

I am employed a half block from the stock market by a bank that is an agent of stock brokers. At my bank we are very much involved with the daily trading that goes on. I check and recheck each stock and bond before and during each transaction. Sometimes on my lunch hour I go out and witness and I feel:

"Father, all this money is Yours! Someday all this money that is being mis-used will be supplying the needs of our brothers and sisters throughout the world. Someday this capital can be used by you to hasten America's responsibility for the physical restoration!"

Wall Street, Wall Street, you are so rich;
Wall Street, Wall Street, here comes your hitch;
Father's wealth has come to you all—
Now how will you answer to His call?

Wall Street, Wall Street, how do you survive?
It is we who invest that keeps you alive.
Now the time has come for you to speak—
Now that all the world is at your feet.

*

Dearest Family: Greetings from the "other half." You seem so far away but our thoughts and hearts are with you. I am so happy that we could share these wonderful moments in our lives with you. We are so grateful to our Father because He has given us True Parents and the knowledge of the truth that His Kingdom has been established. We feel that now we have true meaning in life.

Since the blessings in America so many wonderful things have happened but there is one thing that we would especially like to share with you. Wesley and I are expecting the birth of our third child. We know that this event is a blessing from Father.

In the Name of our True Parents, Gladys Samuel.

*

Dear Family:

The University of Rochester

We of the University of Rochester would like to share with you a look at our community, and the ideal (as much as we are able to see so far) of Father's work here.

The University of Rochester is a private coeducational university, located in a metropolitan area of 700,000 residents. The University is comprised of seven colleges (undergraduate and graduate) and has a total student population of nearly 8,100. The River Campus (our home base) is located on a bend in the Genesee River and contains five of the University's seven colleges and its total undergraduate population of around 3,100.

In a university community, it is striking that the heart of the university (its student-faculty-administration population) is continuously evolving and growing as people come and go. The undergraduate student population (our primary focus here so far) is comprised of people with varied backgrounds and interests, who come from all sections of the country. They remain here for four years and then leave. Through finding new members in each class, we will be able to perpetuate the Family here, serving as an introduction to the larger Family, and as a guide to Family Centers for members as they leave.

As America's role in world restoration is highly technological, education plays an important part in this role. Therefore, it is essential that the Family acquire members who are qualified and capable of leading America in this role. We, therefore, see that it is our mission to find and to be this kind of member.

Our witnessing and teaching so far has been on a highly "person-to-person" level. However, our social involvement on campus has been a highly productive means of getting to know many, many "persons." In this way, we feel we are establishing a good basis for our work here. And, of course, Father has been guiding us to those persons on campus who can best help us, both in the spiritual aspect of our work, and in the more physical aspects, such as publicity.

On this basis, we hope to grow. And as the response of the students here to the Principle has been quite positive, we feel that the direction of our expansion has unlimited possibilities. With this in mind, we can only add—Monsay!

In Their Name, The Rochester Family.

P.S. We think the University's motto is inspiring—"Meliora"—"to better."

The New York Art Scene

Nanette Semha

New York City is the center of the art world. Artists come from all over the world to find their fame, sell their work, and to be among many other artists who share with them the same views and feelings on art. In New York, one of the main characteristics of art is that there are always various schools of thought. The style or media the artist chooses to work in is formulated by his philosophy. As groups of artists come together in New York to discuss various truths, realities and observations about life, man, and society, those that have similar points of view live closely together, work in the various styles with the same message and thus form a school of thought. This seems very close to a Principled life. Since 1900 we have gone through more schools of thought than we've had in all of history. In "Art Nouveau," for instance, we had the artist turning to nature, in "Dada" and "Surrealism" the artist was disillusioned with life and absurdity in art prevailed, for everything became a distortion for the artist. In "Abstract Expressionism" the artist relied solely on his emotions. With the advent of "Pop Art" the artist perceived society laying importance on industrialization: so we have paintings of Campbell soup cans and sculptural "Floor Burgers" which are approximately 4 ft. high and 6 ft. wide hamburgers which sit on the floor. In "Op Art" man is asked to accept illusions. One of the most current schools is "Neo-Realism" in which the artist wonders at what is to be believed. All of these and other periods have had great impact on New York; for in New York more art movements have had their birth.

In all of the arts: dance, music, drama, painting, sculpture, film and the various new media, New York is pulsating with statements made up by artists that are constantly evaluating their existence. In the Middle Ages, in the Renaissance and Mannerist periods most art was very religious, because people still had concern for religion. Today religious art is not fashionable, for the greatest artist and filmmakers are disillusioned with the Church's irrelevance and the hypocrisy in the way Christians are leading their lives. There will not be another Renaissance of Religious Art until the new age is progressed to the point where it has touched the hearts of those who create. I pray that this will be soon, for the artists of the world especially those who in the mass media have so much influence on the minds of men.

In New York there are at least twenty to thirty formal champagne openings each month in one or another of the many hundreds of galleries. The most intellectual, cultural and wealthy people of New York focus their attention on artists and their insights. If all artists were focused on Father and told His Message through their work the great minds of the world would quickly be influenced.

Some Thoughts on Achieving a Liberating Life-Style

Beth George

During these times of intoxication, mingled with anxiety, the New York Center exists as a place of stability in the middle of a sea of turbulence. It is here that we are attempting to establish a zone of liberation for those within and without, here and hear. The guidelines are sketchy, but we have a few:

...seeking itself is part of our life style, we are fellow travelers on the road, in human solidarity with every man who seeks a fully human life.

...in Father. The Way is not outside us; nor is it hidden; nor is it the prize at the end. It is within us; we are there, the Kingdom is now.

"The way is near but men seek it afar. It is in easy things but men seek for it in difficult things." a Zen saying.

...the primacy of love, which leads to sharing, to listening, to dying, to giving one's life for your brothers and sisters.

...new asceticisms. Instead of renouncing or even overcoming the world, we propose to transform, to dare to create a new thing. If Father is the revelation of creativity, we must not blaspheme Him with our deadness and immovability.

...the personal and the communal: a kind of partnership, with room for privacy and commonness.

It is within this zone that we are attempting to establish a balance between structure and freedom; schedules and responsibility. We need the structure for support, to give an idea of limits. But there must also be room to develop an awareness of what needs to be done and the maturity to do it. The balance is a very delicate one. Too much structure can cripple and maim. No structure can lead to chaos and confusion. In the next few lines, I would like to share with you, how we are beginning to create that balance.

We begin by scheduling the basic necessities, with everyone getting a turn at food shopping, cooking, and cleaning. There are two people assigned to do the shopping for each month. When it comes to cooking that food, we are most fortunate in having 7 women in the Center, thus

giving each of us a turn at preparing dinner. Everyone has a turn cooking Sunday morning breakfast—brothers included. The last household task is housekeeping. Our 8 room apartment is divided into smaller sections, with each person responsible for his area. Saturday evening is the time set aside for a general cleaning-up and preparing for Sunday. It seems that as we order ourselves and our home, the evening before, the expectation and openness for Sunday is increased.

Sunday is greeted at 5 a.m., when stillness finally shrouds the city, and we can listen to the quiet. The words of the Children's Oath are whispered over our island—words that will continue the re-creation, making all things new. Perhaps in this silence, our city will come to a realization of her emptiness, an emptiness that aches to be filled with new life.

We gather at 10 a.m. for Sunday service. The leadership for Sunday, as with our Wednesday evening prayer meetings, is rotated. Witnessing follows the service, so people will return for either the 2 p.m. or the 4 p.m., lecture-discussions of the Divine Principle. If Sunday is inconvenient, then there is always Tuesdays at 8 p.m.—or any day and time, for that matter.

My attempt to tell you of this Center by telling you of our activities, leaves me with strong feeling of incompleteness. How can I ever begin to share our essence—the deep feelings of care and concern we have for each other, and all those who come near? It is like describing the surface of a river, when you can never capture those depths where the strength lies. How can one talk truly about a man when only his skin is mentioned, and never his heart? I can only trust that you know of those layers where words can never go. It is there that we most truly live.

In all that has been mentioned, from the earthly to the spiritual kingdom, the framework is broad and general. Each person must fill in the spaces and provide the colors. Each one will give the Sunday service or the prayer meeting a very different flavor, spotlighting a most unique aspect. Some will tell us of the bright yellows of sunshine, or the pinkness of pastels. Others will remind us of the earth, with their greens and browns. Or there will be the blackness of soil and all of its richness. The colors are myriad and are here, to be used as needed. The canvas is slowly being filled in, and thus far, it is most beautiful.

*

Seeds of Father's Kingdom Are Planted in New York

Dennis Cormier

Although we have been teaching the Divine Principle in New York for several years, bringing Father's truth to the city, we have just begun a new phase of the establishment of His Kingdom. All of us discovered the work of the Freedom Leadership Foundation last September when we attended a series of conferences at the Washington Headquarters. Inspired by the efforts of our Family in Washington, we initiated a similar program in New York to fight Communism and totalitarian world views in our own country and abroad. This became quite a task for us, but we spend whatever time we can each week becoming acquainted with the reality of international Communism, while deepening our awareness of the political situation in the United States and abroad.

Besides the most important task of educating ourselves, we have begun to contact other groups whose aims are similar to those of the Freedom Leadership Foundation. We have found many friends who are trying to build a better world and to stop the spread of dialectical materialism. Since movements like ours are not always taken seriously in New York, we are looking to discover where our efforts will have the most effect.

In November we held our first meeting at Riverside Church to publicize the creation of a new FLF chapter in New York. Many days were spent writing invitations, preparing speeches, previewing movies, printing programs. Many of these tasks were new to us, but the hours we offered were beneficial to the future work of FLF. Miss Kim, Neil Salonen, and Travis Jones joined us from Washington as we made final preparations; with much encouragement from them, we held a successful first meeting, which included speeches by Betsy O'Neill, Hal MacKenzie (from New Haven Center), Travis, Neil, and myself; two movies dealing with the reality of revolution in the United States; and a lively discussion afterwards.

Since November, several members have also handed out leaflets on busy streets with information about the war in Vietnam, and the spread of Communist aggression in South East Asia. One Saturday morning we walked along streets tucking pamphlets into the doorhandles of every car. Several days have also been spent in attending lectures, workshops, and study weekends in order to better acquaint us with Communist aggression.

As we grow and become stronger, we know that the FLF will become a vital force for Father in establishing the outer, physical reality of His kingdom. Our results are sometimes small, but our desire is limitless. As we lay the formation stage of this new work, we feel Father inspiring us to establish a world where true freedom under God can be shared by everyone of our brothers.

These activities have begun to bring new friends to our Center, which doubles as an office and meeting place for FLF activities. Several FLF associates have started to study the Divine Principle...they are strong, good people whose talents and hearts Father eagerly seeks, longing to be one with them. Perhaps by our efforts to establish the physical reality of the Kingdom of God, they will discover Father's greatest desire for union with them.

Our work has been concentrated on two main political issues during the last four months: 1. the war in Vietnam and 2. the growing Communist influence in the affairs of the Middle East. We are learning by joining efforts with established foundations and organizations just how to organize a political movement; how to hold meetings, seminars, and public conferences; and how to use newspapers, radio, and television more effectively. Soon, our efforts will be most rewarding as the Freedom Leadership Foundation takes an increasingly significant role in the training of leaders and in the molding of America's future.

We join our brothers and sisters throughout the world in this most important new aspect of Father's work, and we ask that they will pray for our efforts in the name of our Father, in Whose Heart is our lasting freedom.

*

Witnessing in New York

Barbara Newman

When we think of the way one should witness to our Leader, to the coming of Christ, we realize that each one of us has a differing perception of what that means. To those of us with a Christian heritage, it is the fulfillment of the great promise Jesus brought. To those from non-Christian backgrounds, it means the fulfillment of our highest ideals and aspirations, made possible by a new teacher of higher universal truth.

New York is a city with such a vast variety of ethnic backgrounds and social and religious orientations that witnessing here must encompass an understanding of the aspirations of many different cultures and cultures within cultures. If any city in the world could be compared to the Ark, it is New York: there must be at least two of every living thing here! We in the New York Center are beginning to mirror the city. If our own foundation in Principle is strong, then we will be able to relate to many types of people and bring them all together around the Family. We are trying every way we can think of. After all, this Center must take up where the United Nations leaves off!

Some of us have been working with the Christian churches. Wesley Samuel and I have been working with a black Methodist Church and singing in the choir, which is larger than the congregation. Betsy and Dennis have been working with a Catholic church. Working over a relatively long period of time requires a more subtle witness, because we must show with Principle what the message of Principle is. One of our most spontaneous and visionary witnessing experiments was held at Riverside Church, where we held an informal panel for a young adults group. We focused more on our Family life rather than stressing the religious significance of the guiding philosophy. Father's presence was so evident in the fluid and easy give-and-take, which was as smooth and syncopated as a summer's game of tennis, among Nanette, Wesley, Barbara, Betsy, and Dennis. The spectators felt the sunny warmth and vitality. We had some very interesting responses, from invitations to speak to a lady asking for specific qualifications for joining the Family. As was mentioned, our approach was casual! Sometimes, of course, we are a little more direct. One afternoon we sold books on Fifth Avenue in a flurry of cookies and song. Wesley and Hal McKenzie wore huge signs painted in colorful Gothic lettering which denoted their role as the Physical Man and the Spirit Man. We sang a song written to emphasize complementary relationships of the Divine Principle with physical happiness, which the cookies symbolized. "One for the body," we sang, "and one for the soul; if ye buy my wares, ye shall be whole!" We ended up street preaching in front of the plush Plaza Hotel. Another afternoon, we held a celebration in Central Park, in which everybody was invited to share brotherhood in any way they wished to express it. Some painted on large canvas that we provided, some brought musical instruments, some brought games, and some just brought themselves. Most of the people didn't understand what was going on, but felt the spirit, and wanted to know our motivation. So, ever willing, we taught Principle under the trees.

We are planning one social/cultural event a month, and are calling the meeting Koinonia. A few of us have been nurturing the idea of holding an arts seminar in the park, to perform and discuss spontaneously the essence of art. We may even try sitting under a tree and reading Principle together in a very loud voice. We are very happy about the red and white buttons of the Unification symbol that we have had printed. They attract a great deal of interest, which gives us a perfect opportunity to witness. The idea is being shared with many other Centers across the United States.

This brings us back to the beginning—our witness. In our own personal give and take, people must see the reality of Father; we must treat each person with the special love and concern with which Father treats us. The only thing that keeps this city from being the Unified Family is us. We must cut through the loneliness, and that is unheard of in this city, where there are so many strings attached to a hello in the subway. New Yorkers are very open and responsive to a spontaneous, genuine and unfraid invitation to goodwill. It is so good to see the sun break through cloudy faces. And we carry the sun.

*

Dear Family:

Mary Penn

Every night as we gather for prayer on our living room rug making the four positions, we think of you in Korea, longing to help you do your part and also desiring your help in doing our part. Sometimes I get a strong feeling that we need more Oriental members in our country to balance our materialism with their spiritualism, and vice versa. We know this happens on a spiritual level, and the world needs to bring about this ideal balance. So, to make this a reality we hope some of you will consider our country your country and come to love with us. In the meantime we will work harder in the spirit to come home to our true Fatherland. In Their Names, Mary.

*

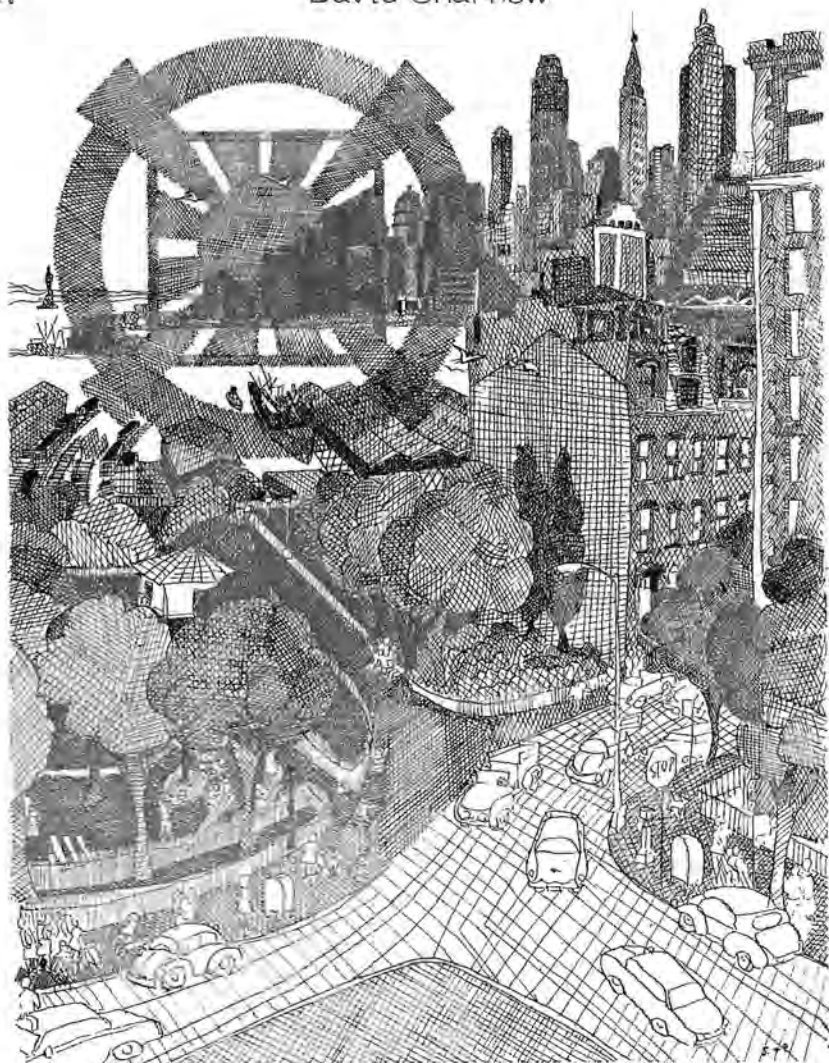
Would you believe the continual fumes and haze in the air? Remember the traffic jam that for hours held all the cars still? Think panic when the subway stopped for half an hour or more between stations. Think of the thieves on heroin. Think of the pain of the anxious displaced.

Compete in that center of talent for your job. Walk that cement all day long. Be careful at the corner. Watch for pickpockets. Would you believe the sunless streets of endless giants of buildings? The hurry? The rush? Be impressed. Believe.

This is New York.

David Charnow

(This was written by a young man now studying with us. It is the view that many have of this city. However, since Dave has been coming to the Center, he commented that everything has begun to look different—even the subways seem beautiful.)



TESTIMONIES

Rochester, New York

Joseph R. Stein

It gives me great joy to share with you Father's work, and the opportunity to establish His Family and His kingdom on earth. Accept this, my testimony, with my deep love and earnest desire that my inspiration might inspire your hearts, as yours have inspired mine.

I have heard from so many people that Principle came to them in times when religious questions most needed answering. In my case, religious questions weren't bothering me. I had been brought up in a Jewish family which instilled in me a cultural rather than a strongly religious background. As a family, we had never been members of a religious organization, yet my parents have always held deeply religious beliefs. From this example, I learned that there was a God. I have never questioned that knowledge, because I have always seen a deep love between my parents. At the same time, my understanding of Father had always been kind of nonexistent. Sure God exists, but I had never explored or understood what this meant. As I've grown older, I've learned a lot from our family. Unlike many children of Jewish background, my older brother and I haven't had a life of financial comfort. My family has been fairly poor, and through this, many lessons have been learned. We'd been taught to work for what we wanted, not to expect things to be easy. My parents have been remarkable teachers, although, like most parents, they don't understand what they've taught their children. The love that I saw at home was never confined or defined as "Jewish" love. Because they never confined their love, as I grew older, I began to realize that love and understanding couldn't be confined in any way to a specific religion. Also, through school, I came into contact with the Christian religions and their cultures. What I learned greatly appealed to me, and fit into what I had been experiencing through my background.

Skipping ahead to college, I became acquainted with Wayne Miller. We became fairly close friends. I remember one time last year, when writing a paper for a philosophy class on belief in God, I went to see Wayne to discuss the topic. I remember leaving his room, saying, "It's sure strange that you're called a Protestant and I'm called a Jew." We had both come very close in our religious beliefs. To further complicate matters, through a lack of understanding on both sides, based on my relationship with a friend we shared in common, Wayne and I left school last year, not listening or speaking to one another. We knew that we'd be living in the same dormitory suite this year, and to even further complicate the situation, we both cared very much about one another, even though we wouldn't speak.

When Wayne and I came back to school this past fall, neither of us really knew what to expect from our relationship. It now seems very beautiful to me that on that first night when Wayne came back, we spoke as though nothing had been in our way. It also seems to fit that he had something to say, and that I was ready to listen. The Principle now fits, and I'm deeply thankful to Father for the opportunity that I now have to share His Truth with those others who are ready to feel His love. In Their Name, your brother, Joe Stein.

*

Rochester, New York

Wayne Miller

I'm very, very happy to have been asked to give my testimony of how I was led to the Divine Principle, because it gives me a chance to thank all of you, especially our Parents and Father Himself, for being who and what you are, i.e., my Parents, brothers and sisters. What more can I say?

As far as relating those events in my life which brought me to the Principle goes, I can't really pinpoint any isolated incidents, because my whole life was a preparation for this. As far back as I can remember, I've always had a very deep, firm belief in Father. (I used to call Him God in the old days). I was never taught to pray on my knees, but I remember sometimes I used to feel that I should, because I wanted to make an effort to communicate better with Him, and this seemed like it might help somehow. Then one Sunday in Church I thought I saw Jesus. That sort of got to me. I'm not sure if it were he, but I thought it was at the time. (I'll have to ask him when I see him). Anyway, this made me really want to do Father's will. But then in junior high school, Satan redoubled his attacks and I guess I lost my deep belief.

Sometime, late in high school and in my first two years of college, I started "feeling" that there was something waiting for me in my future. I had a sort of vision of myself, playing a very important role in the lives of many, many people, like becoming a national leader and saving everyone from something, but I didn't know how I would do this, because it seemed that I would have to become a political leader, and I never did like politics. Then last year, in my sophomore year of college, I made a deal with God, that I would become outgoing and

involved with life and people and do whatever my heart told me to do, and I would leave it up to Him to guide me. So I returned home from school last June and my parents said they were going to California to visit some relatives, and they asked me to go along. I wasn't terribly enthused about visiting my relatives, and besides I was in a rock 'n' roll band which played every weekend, but my heart told me to go, at least for my parents' sake. So, I did. In Los Angeles I met my cousin Susan Miller, and one evening, starting with the topic of flying saucers, I proceeded to tell her my life history, centering basically on my religious beliefs. So she sort of casually asked me if I'd like to hear what the Unified Family had to say about things, and I casually replied that I'd love to. And so I did. And so I'm writing this letter. All that I can add are the words of Robert Frost:

Two roads diverged in a wood—and I,
I took the one less travelled by,
And that has made all the difference.

I thank you for opening the path. In the name of our True Parents,
Wayne Miller.

*

New York, New York

Dale Smith

As a youngster I was raised in a Protestant family and attended Sunday school regularly. When in high school I was sent by one of my parents to a preparatory class to join the Church. This was a class of persons of about my age. When the Sunday arrived to join the church I did not. I felt social pressure from the parents who sent me and social group pressure from the preparatory class to join as a group. I felt this was a serious thing between me and God and the others were not considering it seriously. I kept going to Sunday School, church and church young adult groups through college. After graduating from college I began searching for a church that I could walk into, and come out knowing what the message was. I could not find any such church at first so I stayed home on Sundays and read my old Sunday School books. I tried to expand my perspective by studying other American beliefs and later I joined a Unitarian Fellowship (not large enough for a church.) I liked the idea of believing in what you want. I discovered later I needed a

more Christian church. This fellowship had no one of my age group nor did they satisfy my moral codes. I joined another Protestant church denomination that had an active Young Adult group. It filled most of my needs and I felt my spiritual growth was making progress but I did not want to glorify Jesus Christ so much.

I moved to another area and my search began again particularly for a church where I found meaning in the service and had a good young adult group. While searching one Sunday in the summer of 1968, in Washington, D. C. where I lived at the time, I was approached after a Sunday morning Service by a Unified Family member. This member asked me the meaning of a pin I was wearing which had "Expect a Miracle" on it. I explained the meaning to this person (a pin of a Christian Healing group) and other Unified Family members who began gathering around me. I was invited to hear a Unified Family lecture and I walked with them to the Center to hear my first lecture.

The expressions of the member's face was radiant and I had no doubts in what was being said at the first lecture. I brought friends with me to hear the lectures before I heard the conclusion. After hearing the conclusion I needed time to think it over but I did feel a "glow" about me the day I heard it and felt so good I got little sleep.

I continued attending protestant churches for awhile but the word Unified Family would keep coming to me during the service and I was not getting any meaning in the service.

Later I attended a Unified Family Sunday morning meeting and the message was so good that I had tears in my eyes. I still remember parts of it!

Satan put some doubts in my mind and after clearing them up I joined the Unified Family.

I hope to bring more people to Father. In the True Parents' Name,
Dale Irwin Smith.

*

New York, New York

Dennis Cormier

I sought him in ashes down long narrow streets,
Down streets paved with sorrow,
But searching in sorrow, I found him in joy....Allelu!

Originally from Worcester, Massachusetts, a small city in the northeastern section of our country, I found the Divine Principle in a park one afternoon as people gathered to meet and sing. Because of this meeting which God awaited for so many years, I have come to experience Him and my family in a very special way. Although I had come from a Roman Catholic home and had begun studies for the priesthood, I had really come to doubt my relationship with God and had just about abandoned that relationship before hearing these new words of deep truth and power. In an attempt to reach other people, I had begun to work with young children as a counselor and teacher, but I discovered that even children needed more than their adult friend could offer them. They needed to know God just as I needed Him, just as He wanted me to love Him.

Palm Sunday was such a terrible day last year, for it came at the end of many weeks of despairing that man could never love man, that I might never be able to love and be loved, because of the confusion and barriers that blocked our relationships. Just as I felt that there was no hope of a loving relationship with anyone, especially God, and just as I was ready to abandon my search for the kingdom, Father had covered me with a shower of love and power....I want to shout His name from every street corner.

Betsy O'Neill's eyes glowed with such strength and tenderness when she first stopped me in the park to talk about Divine Principle that I followed right behind her that afternoon as she promised to share a way to fulfill those dreams that were just about to be abandoned. As Betsy taught me chapter after chapter, all my secret hopes found reality in this positive, creative blueprint for the future Kingdom of God with man. I promised Father that first night to dedicate my life to bring Him into the lives of other men, if He would give me the courage and wisdom to understand the depths of this truth. Since then, Father, You have been bringing new surprises every day. After spending several days with Miss Kim and our Family in Washington, I learned that keeping this promise would demand as it did from everyone a life of blood, sweat, and tears.

And so, Father, I pray that I can work with you in the establishment of your kingdom in New York City. In this city of bright lights, glamorous places, and people, and in the city of cultural, economic, social, political, and structural giants, there is also fear, despair, and hatred. The dirt of the streets, the riots that flare occasionally in our inner city are just the signs of many people who feel a great sickness in their hearts.

We really share your joy, Father, as each new man and woman begins to free himself from darkness, the darkness that hides You and their brothers. We have great dreams for our city...we have begun the work of opening people's eyes to see the joy in responding to your love.

Father's work takes all forms in New York...one particular way that is bringing people to our Center, is visiting them in their homes, churches, and clubs, talking, witnessing, and making new friends. Many people come to our Center because they want to experience that which is helping us to grow closer to other men. And so it is not uncommon to see a full living room, people singing and sharing their hearts with our Family. Often in our new friends we find people who are really prepared to understand Your word, Father, and who only need encouragement to fulfill their own responsibilities. We hope that these good people will be able to see by our friendship and daily life the reality of the Divine Principle, and that they will see the very strength and love that you want to share with them. I am also trying to overcome my fears of stopping people in the park or on the streets or anywhere to share with them the Dawn of a New Age. When I begin to stutter, You provide the extra boost needed to extend the invitation to visit the Center and hear first chapter. I am looking for ways to witness to your truth, Father, not only by trying to teach, but also by trying to reflect your kingdom in my attitudes, talents, and daily life.

I still feel like a young person when I stand beside strong and deeply dedicated brothers and sisters; and yet every person who comes into the Center helps us to grow as we teach them, share their concerns and tears, and pray with them. Give us the courage to grow quickly, Father...to reaffirm our dedication each day...never to turn back, but to walk steadily forward "with a father's heart." Love in our True Parents—Dennis.

New York City

Jim McCann

In New York City one of the main ways we draw people into our Center is by witnessing on the subway. It was on a Broadway train beneath the poverty of Harlem that I first heard the words "Unified Family" and "Divine Principle." It is hard in this fast-paced, suspicious city to give a hint of the Principles which are leading us closer to the Source of all goodness and the New Age. Although I am in the Family less than a month, I realize how important it is to be prepared in any situation to unfold in a meaningful way the light that is growing. Since New York is so fast-paced we are limited in the number of strangers we can talk to, and the amount of time we can devote to inviting them to our Riverside address. Then how are we to judge who should hear and who should not? In the American courts there is an idea that a man is to be judged by a jury of his peers. We are the peers of those we witness to, to those we teach.

Though we live in the light of Principle, we also live in the Satanic world; and we must not underestimate its influence. We must look at all the people we see on the streets of New York as brothers and sisters. Our responsibility is to serve them.

Give us the strength of purpose, Father, to know New York so that we may lead its people to the spirit within, to You through the Divine Principle. Let us not judge lest we be judged.

Thank you, heavenly Father, for letting me enter into your realm through a crowded subway car. This is one of your miracles.

*

New York City

Ishmael Mason

It is a great honor for me to present you with this letter in the hope that it will find the entire Family enjoying the best of health. My name is Ishmael Mason. I was born in Costa Rica, Central America, where I received most of my schooling from kindergarten to high school. Three years ago, I came to the United States in order to get a college degree. I am attending the City College of New York where I met Maria Pascher who invited me to the Family. I am very glad I did come and have been attending the meetings ever since. It has been four months now since my introduction. I find that there is a unity among the Family members, and this is what the whole world needs. Within the Family there are moments of laughter, serious moments of prayer, times of thinking, teaching the new students like myself.

I had the honor of accompanying the Family to Central Park to say a little prayer around the ground once blessed by our Master on his trip to New York. Around the ground we prayed, but we also enjoyed a folkloric merry-go-round dance. I appreciated every moment we experienced.

Now I would like to tell you about New York from the point of view of a foreigner. Most immigrants coming to the United States choose to stay in New York. So do many foreign businessmen. New York has had a lot of propaganda all over the world: beautiful city, tall buildings, important buildings, subways, etc. To some foreigners coming to New York is the fulfillment of a dream. I had heard a lot about New York, good and bad things, but mostly good ones so I chose to come here and am very glad I did. Because it is here that I discovered God in a new way. For two years I felt cut off from Him. In the last four months, however, since hearing the Principle I've been the closest I've ever been to Him. This is giving me courage and more hope in everything else that I do. I hope to learn to teach the Divine Principle soon because there are so many people still so ignorant of God and His love.

New York City

Barbara Newman

I was born in New York City but spent most of my early years in Pakistan. I returned to the U.S. when I was about six. I felt somehow that I didn't fit in. I've had the same feeling all my life until I came into Principle where my heart finally found an invisible home. What I was looking for was not necessarily a country but a realm where I could rest. That realm, I can see now, is Father's love. Thus my home now is where His love is. My dear Family, my True Parents, you are invisible to me now, but your love here in New York makes this my home. I so love the whole world and am grateful that I will have a home whenever I go. It is impossible to thank you for what you have given me. You have given me my life. How can I repay the Sun?

*

ANNOUNCEMENTS

There is an omission in the red Divine Principle book on page 148 under 12. The entire section should read as follows:

12. Moses predicted the coming of a prophet, the Messiah, who would do as he did but on a different level.

Moses said, "The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people." (Acts 3:22-23)

The prophet in this verse refers to the coming of Jesus.

Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever He does, that the Son does likewise. For the Father loves the Son, and shows him all that He Himself is doing; and greater works than these will He show him, that you may marvel. (John 5:19-20)

The meaning of this passage is that God had shown through Moses what Jesus should do. That is, Jesus' course on the national level was foreshadowed by Moses' course on the tribal level. Thus, Jesus followed after the pattern established by Moses.

*

JOYOUS NEWS FROM LOS ANGELES

The Lord has blessed us with a fine son. Hallelujah. We have given him the name Thelord Louis, which means "The Lord's famous warrior." He arrived March 19, 1970, weighing 8 pounds, 11 ounces. Jon and Sandy Schuhart.