



HOME CHURCH NEWS

rice 30p

NEWSLETTER OF HOME CHURCH ASSOCIATION



Rev. MOON

His message

AIMS OF THE HOME CHURCH ASSOCIATION

- 1) We, families of Scotland and the United Kingdom, are dedicated to the building of a world of goodness, truth and beauty.
- 2) We realise the vital importance of a God-centred family as the basic unit of a happy society.
- 3) We accept our responsibility as adults and as parents to ensure that the future generations be brought up in the love of God and in obedience to His commandments.
- 4) We will oppose, with all our heart and will, the growth of crime, immorality and callousness in society, and we are determined to uphold God's standards of virtue, purity and loving concern in our families, in our schools, in our neighbourhoods, and in our nation.
- 5) We deeply understand how God originally created us to be His true children, in His own image, and how Christ commanded us to be perfect, as our Heavenly Father, and how we bind ourselves by the words of the Lord's Prayer to do God's Will and to bring God's Kingdom on earth as well as in heaven.
- 6) We realise that God's essential love is ideally first expressed in the love of a parent for a child, from which stems a child's spiritual growth to adulthood and a fruitful life.
- 7) We believe in the sanctity of the home, the orderliness of school and the good rule of society, within which we have the freedom to lead lives of God-centred endeavour and co-operation.
- 8) We know how much God depends on each one of us to fulfil His Will and we are determined to establish His Kingdom on earth with all our heart and strength, and whatever the difficulties.

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EDITORIAL

Michel Cloarec



What is the Truth? Who is God? How can we meet the living God? How can we see the Truth in the different religions and spiritual movements? All the spiritual movements, non-materialistic, speak of God, but who has the authority to speak in the name of God?

We are all able to tell of our experiences with God, but we are not used to telling the Truth of God. An even greater question still remains today: Who is responsible for the Providence of God?

Having shared the difficult search of Christians during several years, I became a missionary with the Unification Church just over 4 years ago, because the message of the Divine Principles had awoken in me these questions and satisfied my thirst for Truth.

However, before taking this decision to become a missionary, I questioned myself for a long time about my past life in Christian faith, and it was the Divine Principle which enabled me to go back to the origin and to the source of Christian faith.

It was in this research of Truth that I could feel the calling of God.

For me at this moment, the most important thing was to discover and to understand that God does not want to destroy His creation. The Apocalypse is a time when God wants to reveal His true plan of creation; He wants to tell us clearly why evil exists and how He is struggling to restore us.

The heart of God's Providence is the path of restoration.

It would be a mistake to think that God can only accomplish all this in the life hereafter.

God wants to save us from evil now, that is why Jesus said the son of man would return. The death was caused by a man and the restoration must also therefore be carried out by a man. Adam and Eve fell, breaking the ideal of the first couple established by God. Restoration begins therefore with a first couple, living perfectly the Love of God. Without this perfect couple, True Parents, can God change the world?

Jesus was the second Adam, the Crucifixion gave us spiritual salvation; that means that for the moment, having faith in Jesus, we are saved from evil. But on earth we are still in Hell despite the spiritual food of the Sacraments. But Jesus wanted to open the path of love in its fullest sense; that's why His return will take place through a man who will totally accomplish the ideal of creation, establishing with God a perfect family and opening the path of perfect love for all couples to follow.

This is not a myth of a dream, but is the real ideal of God.

Such a message does not come to destroy the work of the Church over the past centuries, it comes on the contrary to clarify and to fulfil the efforts and suffering of man.

That this provokes some reaction is sure. The Fall of Man, the Crucifixion of Jesus — were not these events the greatest heart-breaks to God?

Will we allow our ideas, our traditions, our place to go before the Will of God?

God never wanted so many religions and spiritual movements. He had arranged so that the Fall might not happen, nor the Crucifixion. He is doing all He can today to prevent a third World-War from breaking out; but what efforts have been made and what must we do?

In our ignorance about God's final goal, we have contented ourselves with the way we are living. If God could make us understand His ideal today, we should not be surprised if it tears our lives apart. We discover in fact the depth of our sin, but especially, we hear His calling in the depths of our conscience, at the bottom of our Hearts.

THE UNIFICATION CHURCH AND OTHER CHRISTIAN CHURCHES

by Dr. Herbert W. Richardson

Dr. Richardson made these remarks in a CBS radio broadcast in America last August. He was replying to points raised about the relationship of the Unification Church's teaching to Christian theology as a whole. The points he was replying to appear summarized in the bold-type questions.

Dr. Richardson is a Presbyterian minister, formerly on the faculty of the Harvard Divinity School, and currently a Professor of Theology at Toronto University. He also lectures at the Unification Theological Seminary, where he has gained his knowledge of the Unification Church's teaching.

Does the Unification Church not challenge the authority of Scripture, with other revelations that go beyond what can be found in the Christian Bible?

Dr. Herbert Richardson: The revelation in 'Divine Principle' in fact is perfectly consistent with scripture and means to corroborate it. I've heard Dr. Young Oon Kim, who is another theologian of the Unification Church say, 'Reverend Moon is a man who reads only one book, the Bible, and Moon's teachings about the Bible no more supersede the authority of the Bible than, say, do the Pope's.'

The Pope has to make certain decisions about what the Christian faith is, and (Catholics believe that) the Pope decides on the basis of the



authority of scripture. But it isn't as if he never says anything that isn't found in the Bible, he tries to apply the Bible to new situations, and that's exactly what Reverend Moon tries to do. And if Catholics are Christians, then surely so is the Unification Church.

There are teachings in scripture that have to be developed. One has to try to apply and see the more profound meaning in scripture and in that sense there is a development, but it's not a development in the sense of new revelation. It's a development in the sense of new revelation. It's a development in the area of new interpretations, new applications.

Does the emphasis on the idea of the second coming in the Unification Church, not make the work of Jesus seem ineffective?

Dr. Richardson: The notion of a second coming, a second advent is

not an idea that the Unification Church has thought up, it's an idea that is at the heart of the Christian faith.

The Unification Church talks about the second coming of Christ speaking, really, in the words of the Lord's Prayer which say this: 'Thy kingdom come, Thy will be done on earth as it is in heaven.' Now, in the words of the Lord's Prayer, the words that one says, 'God's will is already done in heaven. Christ has triumphed. Jesus is Lord of all, he rules in the heavenly sphere. We wish that God's will would be done on earth, and it's the notion of the second coming, that is to articulate the belief that God's will is going to be done on earth.

So the Unification Church is essentially preaching the Lord's Prayer, that God's Kingdom is going to be established, physically that is, on earth. That we have to look forward to it and that we have to work to try to establish that kingdom.

What does the Unification Church believe about the second coming, and how it will take place?

Dr. Richardson: St. Paul, in the beginning of his ministry, was looking forward to Jesus coming back, physically and on a cloud. All of history would stop, it would be an end time and there are, what are called the apocalyptic, that is these dramatic pictures of angels coming down from heaven to stop history. But St. Paul, and especially St. John, as time went on following Jesus, began to realize that the return of Jesus was going to be a spiritual return. Jesus would come back in the spirit and many theologians argue that the doctrine of the Holy Spirit, in fact, is a way that the early church tried to speak about the second coming as being Jesus' coming back spiritually.

Now, one of the points that is of most importance in terms of the Unification movement is precisely the fact that the traditional classical Christian churches have never faced the question about how Jesus Christ is going to come again. How is he going to manifest himself? There is no dogma on that question and the Unification Church is very clear on this point.

The second coming of Jesus, and here I'm talking about the Christ, the second coming of Jesus is going to involve his spiritually relating himself to human beings in such a way that he will dwell in their heart and he will not only dwell in their hearts in the sense in an inward way, but that the external form of their lives will recapitulate, that is re-enact, do as he did, and imitate and carry on in the



The notion of second coming in the Unification Church is the idea that, as Reverend Moon said to me when I said, 'Reverend Moon, are you the Messiah?' and he said, 'Professor Richardson, I'm going to answer that question, but first we have to know what the Messiah is. The Messiah is somebody who tries with all his heart to build the kingdom of God on earth and I try to be the Messiah and you should try to be the Messiah and we should all try to be the Messiah.' Now, I don't think that that doctrine is anything other than fundamentally orthodox and fundamentally Christian.

Does the 'Divine Principle' not arbitrarily say that certain nations or people have represented the forces of goodness in history, and others the forces of evil?

Dr. Richardson: The Unification Church believes in, 'Divine Principle' teaches that, all persons and all nations will finally be saved. In fact, that is a point of some difference from traditional christianity which has had its doctrine of hell that had to be preserved in order to say some people wouldn't really be saved, and Unification Church teaches the doctrine of universal salvation, that God's will will eventually be fulfilled for all persons and all nations and therefore the consequence of this is, in fact, that the Unification Church does not teach that there are persons or there are nations which are in some ultimate sense demonic, that is incapable of salvation.

And, it's precisely because of the commitment of 'Divine Principle' and the Unification Church to the idea of establishing God's kingdom on earth

that, in fact, it does make judgements. And one of the judgements, it is certainly true, that the Unification Church is willing to make in our day is the judgement that in communism one sees a politically organized movement which is against God's purpose for the world, but when in the Unification Church this is said, it is not said as if communist nations and communist people are condemned by God to go to hell. It's said as a way of urging us to try to preach, teach and turn the hearts of people who don't yet know and have faith in God, to His kingdom, to turn their hearts in that direction.

Could you briefly state the beliefs and goals of the Unification Church?

Dr. Richardson: I think that the Unification Church is an authentic Christian church. In fact, it believes in the trinity, it believes that God is fully present in Jesus Christ and that he is God/man; it believes in the authority of the scripture, it believes in the integrity of the family. It believes in the impossibility of salvation without grace, it believes in the universality of the Christian message.

These are all fundamentally Christian affirmations. Unification Church members make these affirmations. My belief is that the Unification Church does represent a new emphasis in Christianity. The goal of the Unification Church is not just to be a Christian church, but it is to try to make Christianity be willing to seek to unite with all of the religions of the world.

Interview of Rev. Moon

Sontag:

How do you see your own role in relation to the role of Jesus?

Moon:

One of my most important revelations is that Jesus Christ did not come to die. He came to this world to consummate his messianic mission given by God, which is the establishment of the kingdom of God here on earth. Through his crucifixion, however, Jesus gave himself as a sacrifice for the faithlessness of the world, and by his resurrection, he established spiritual salvation. This is the teaching of the Divine Principle. Complete salvation, which is physical as well as spiritual, was the ultimate purpose and intended goal of God for mankind at the time of Jesus. That mission was not totally accomplished. We must realize, however, that this was not because of any fault on the part of Jesus Christ. Rather it was because of the rejection by the people. This point is greatly misunderstood today. The Second Coming was predicted because the mission was not totally accomplished in the first. Therefore, a messianic crusade is destined to begin here on earth in order to consummate the will of God. The work of the Unification Church and my mission is to proclaim the coming of the Messianic Age.

Sontag:

The doctrine of True Parents, I think, is much misunderstood. I wonder if you would say something about the relationship between True Parents and one's natural parents and the kind of obligation the child has to both.

Moon:

Parents is the word used to designate a person's father and mother, those who gave him life. Our concept of *True Parents* refers to the rebirth of an individual. The true you is spiritual. Our real selves are invisible, yet that is what was corrupted. Therefore all people are destined to be reborn. Ultimately God is the True Parent. But because God is spirit and invisible, he creates a central person or persons through whom mankind can receive God's teaching and experience rebirth. These are the True Parents. This concept of True Parents does not disregard the natural parent at all.

Since the fall of Adam and Eve, the work of God has been the reorganization of the human family. The human family stems from fallen Adam and Eve, and God cannot accept the family as it is. It must go through a reformation or rebirth process. This was the teaching of Jesus Christ even two thousand years ago. Therefore, we need God and God-ordained True Parents. Your natural parents give you physical life and love you, and raise you with the best moral principles they can. True Parents give you spiritual life. The term Holy Father has been used for years to indicate a representative of God in church life. The concept *True Parents* could not, therefore, seem so strange.

Adam and Eve were supposed to be the True Parents of mankind in God's plan. When they failed, God intended Jesus to be the True Parent of mankind. When he was crucified on the cross, promised another messiah. He is coming to consummate the ideal of God-centered True Parents. He will generate a new family of God through restoring the family unit under God's ideal.

A BRIEF OUTLINE OF UNIFICATION THEOLOGY

By Herbert W. Richardson

The theology of the Unification Church is a *federal theology*. Federal theology is a form of Calvinism which stresses that the human race has two heads. God created mankind in Adam, whose sinful disorientation *vis-a-vis* God has affected all of his descendants. In order to restore the fallen creation, God sent a second Adam-Jesus-in whom the new humanity is to be created. In order for the new human race to come into being, people must join the new Christic family and leave behind the old Adamic family. This requires a 'new birth' or a radical conversion in which we find a new father.

Three ideas are involved in federal theology. First, that there are two families of mankind: a fallen mankind and a redeemed mankind. Second, that redemption requires a new birth, or radical conversion, wherein we leave behind our old nature and family and join the new family. Third, that the redemptive work of God is the restoration of creation, as God seeks to reconstitute original humanity in a second Adam.

The themes of 'restoration of creation', the 'new birth', and the 'two humanities' were developed in federal theology and became the basis for a radical conversionistic and world conforming Calvinism. Puritanism, for example, took over many of these ideas — though they were originally developed in Dutch Calvinism (especially by Cocceius).

These are the ideas that the Unification Church preaches. They seem so old-fashioned that one wonders why they create such a disturbance. Rev. Sun Myung Moon came from a Korean Presbyterian family, converted by missionaries from North America. Most missionaries preach last century's theology, which explains how such old-fashioned Calvinism is at the heart of Unification theology. I myself think that these themes are fundamentally sound and are held, in one form or another, by all Christian churches. I especially think that to interpret salvation as *restoration* of the integrity and righteousness of the original creation is on target. It is a way of asserting that salvation affects every aspect of man's created life.

One aspect of the Unification Church doctrine that is unusual for federal theology is its theory of sin and the transmission of sin. Federal theology never wholly solved the problem of the nature and transmission of original sin. Basically, however, it was against the idea that Adam's sin was transmitted generation by generation (and especially through the sexual act). Federal theology preferred to assert that Adam's sin — like Christ's righteousness — was attributed to Adam's descendants *forensically*. That is, it believed that God regarded all mankind as one 'federation' with Adam, such that all human beings were juridically invol-



view in Adam's sin. This view was never universal (though it was held by Jonathan Edwards, for example); but it did fit systematically with the orthodox Protestant claim that we are 'imputed righteous' in Christ rather than 'really righteous'. The logic goes as follows: if salvation is forensic (imputed righteousness), then our fallenness is also forensic (imputed sin).

Unification theology, while accepting the basic framework of federal theology, denies the forensic explanations of the transmission of sin and salvation. In this respect, Unification theology is Wesleyan; that is, it believes in a genuine spiritual regeneration in Christians such that they become really righteous. It agrees with Wesley that not simply forgiveness, but spiritual perfection is our goal. Quite consistently, Unification theology also holds that we are really (not just forensically) sinful, and that Adam's sin is transmitted to each generation successively through the deformation in man's sexual life.

What Rev. Moon does, at this point, is pick up the doctrine of St. Augustine who affirmed that sin involved concupiscence,

or disordered love. For Rev. Moon, however, the disorder in human love is not in sexuality *per se*, but in a certain self-centeredness that affects and disorders all human love, including the sexual. According to Moon, unless love is God-centered, it is disordered and sinful. For this reason, Moon believes the key to salvation is creating God-centered love — including God-centered sexual love. It is important, in Unification theory, that there be God-centered sexual love (and not merely God-centered love for God alone) because God's primary purpose in creation is to create a human family which is centered on Him as its Heavenly Father.

According to Unification theology, therefore, Calvinism is correct in its theory that salvation means the restoration of creation, Wesleyanism is correct in its teaching that spiritual perfection is the goal of life, and Augustinianism is correct in its theory of sin as concupiscence. Unification theology criticizes Augustinianism for failing to see that the redemption of sexual concupiscence is not achieved through the renunciation of sexuality, but by creating a rightly ordered sexual love in which all intimate human relations are centered in the love and service of

God. This criticism of Augustine's positions explains why the Unification Church regards not sexual renunciation (chastity), but the God-centered family as the fundamental unit of salvation. This God-centered family begins with the simple monogamous couple, but extends to include all Christian families in a single spiritual family of God. The Unification Church seeks to be such a family, and such a family is understood to be the new second humanity which federal theology discussed so much.

Now, consider the elements presented above and ask about Jesus' place in this theology. How does Jesus' work relate to what has been described above as a means of salvation? If what is necessary for salvation is forming a new human family (second mankind) in which righteous love is manifested through the propagation of righteous children who are brought up in God centered families, then we would have to admit that Jesus never established such a family lineage. He was crucified at a relatively early age. He never became a visible king of the Jews. He never married. He never did appear in the throne of glory.

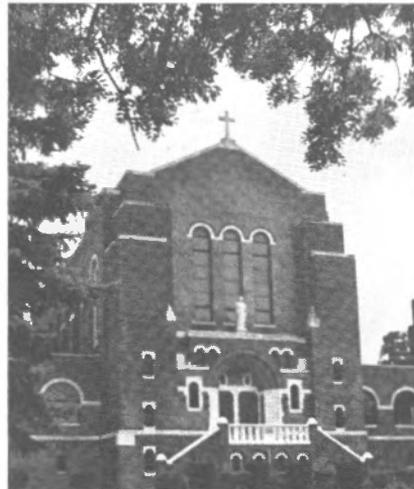
The early Church expected that Jesus would come back and exercise these eschatological regal functions, casting out those who were 'in Adam' and confirming those who were 'in Christ'. But Jesus never came back. And Jesus never back even though the teaching and prayer of the New Testament is that he would come back *soon!*

Is Jesus coming back? Most Christians do not believe he will. They have given up that part of the New Testament faith. It is, says Bultmann, unbelievable. But the Unification Church believes that Christ will come again. How? The Unification Church expects Jesus to come back in human form by associating himself spirit-

ually with someone who will complete his work.

(Note: the Christian affirmation of the second coming is the affirmation that the work of Jesus has not yet been completed, and that something more remains to be done. If nothing more remained to be done in order to create the kingdom, then Jesus wouldn't have to come back. The Unification Church is absolutely scriptural and right in seeing that Jesus did not complete his messianic work at the time of His death and resurrection. No orthodox theologian would claim he did.)

Before taking up the question of how Jesus will come back in human form, let's consider what he would have to do in order to complete his messianic work. In Unification terms, he must create the new humanity (federal theology) by creating a single family of mankind that will be propagated through God centered families by a proper and sinless sexual love. According to Rev. Moon, who here agrees with all Protestants and Catholics, the mark of a righteous sexual love is that is be a sexual love between persons who are monogamously married and who seek to



center their lives in God, having children whom they will educate in the knowledge and love of God. It is a God-centered marriage that makes sexual intercourse righteous and godly — nothing else and nothing esoteric.

What Jesus must do when he comes back, therefore, is to create a God-centered family. According to Unification teaching, if Jesus had not been crucified he would have married and had children and raised them in a God-centered way. (This view is shared, by the way, by Prof. William Phipps, a traditional Presbyterian, in his book, *Was Jesus Married?*)

How can Jesus come back and do this? According to Unification teaching, Jesus comes back by associating himself closely in a spiritual with one or more persons who will know him and will live in constant communication with him, doing always what he would do. The heightened awareness of the personal presence of Jesus in some one's life allows Jesus to direct that person in a spiritual way. It is as if Jesus lived in and through that person. Such a theory is very close to certain kinds of Catholic mysticism (eg., Francis so identified with Jesus that he experienced the stigmata; also, many saints have claimed to have had personal communication with Jesus in his direction of their lives). It is a view which is also close to certain evangelical ways of talking about Jesus as a personal saviour who is present in one's life, giving directions to those who seek to know his will. It is also the Unification explanation of how Jesus will come again, ie., in this spiritual way. But this spiritual way not a spiritualized way, for what it means is not that people should have union with Jesus beyond this world, but rather should have union with Jesus as a person who directs and leads their lives in this world. We are not to be swallowed up in Jesus and we don't become Jesus.

Rather, according to the Unification Church, Jesus is present to us as a guide and personal companion. This means that, guided by Jesus, we are still ourselves and lead our lives in a practical social way.

The Rev. Moon seeks to be a person who lives in an intimate relation with Jesus. This means he seeks to have a God-centered family which opens out from its nuclear center to a larger loyalty towards the nation, towards the world, and towards God. Rev. Moon thinks that everyone should live in the same way. To the extent that people do share his vision, they find themselves bound together into a larger spiritual family that is the visible church. The visible church, on this theory, is not the sacramental or preaching institution alone. It is all people everywhere who center their lives on God in all the things they do. This Unification teaching is also shared by every Christian.

There are other aspects to Unification theology, for it is a complex system that covers the whole range of exegetical and philosophical questions, as any modern theology must do. But the above tenets are basic to its structure and make clear, I believe, that the Unification Church is an authentic *Christian* group, although it is somewhat novel in its combination of elements. It is Calvinist, Catholic, and Wesleyan. It is a unification of all three traditions. Moreover, although its strong emphasis on the family comes from its oriental background, such a family emphasis is also found in Horace Bushnell.

I myself fail to see why we should be so antagonistic to this group or so eager to condemn them as heretical. The Unification Church is both more orthodox and more creative in dealing with scripture and the Christian tradition than many other contemporary churches. We should rejoice in its fervor and be glad to learn from its theology.

NEW SONG OF INSPIRATION



1. Up - on the earth I came to life in the world God pre - pared. One re -
 2. All Heav - en sings a might - y song, in - spi - ra - tion di - vine; for a
 3. We seek the new e - ter - nal base, bless - ed fam - ly of God, long a -
 4. With - in a day of bright new life, stand up hold - ing the right. In the



joic - ing land of free - dom I am cho - sen to build, ——— to re -
 new E - den be - gins now, spread the mes - sage to all. ——— Sac - ri -
 wait - ed by the Fa - ther, God of good - ness a - love. ——— Now pro -
 pure new life e - ter - nal raise the stand - ard of Good. ——— Praise the



veal the Truth of God, ——— His Pur - pose and His Will, ——— Sac - ri -
 flee your - self to build ——— our Lord's new world of life. ——— Seek the
 claim the great new Truth ——— of kind - ness and good will. ——— Pi - o -
 Fa - ther of all Good, ——— our glor - ious true deal. ——— Build a



flee your - self and live, all for His De - sire, all for His De - sire!
 and of free - dom now, all for His De - sire, all for His De - sire!
 new world of peace, we will build it now, we will build it now!
 whole new world of peace, we will build it now, we will build it now!



Mrs. Yolanda Campanile



WE WOULD BE ALL

SOLDIERS OF GOD

I was the eldest of my family and a very sensitive child. No one could understand me because of that. I used to rebel against injustice, not only for myself but for other people. My parents could never understand this. They used to be very hard on me to make me strong. This made me against my parents because they could not understand me. All my life, it was the same. No one could understand. I didn't realise at the time, my rebellion came from people's ignorance in knowing how to love and my inability to express myself properly. I knew that the love that I was looking for was an unconditional, unselfish love.

When I was a teenager. I went to church often to listen to a priest who spoke about Jesus and the love that he had for everyone. This is how I imagined love should be, so I prayed that I could give the same love to everyone. People could not understand and thought me foolish and stupid. Eventually, because of the hate and misunderstanding I began to hate everyone. I used to cry and make myself ill by what I read in the newspapers and saw on T.V. — drunkenness, sex and the neglect of young children.

My husband, family and friends used to get angry with me and told me that I must grow up and face reality. No matter how I tried, I could never come to terms with it and I did not want to bring up my children in this cruel world. All my life, I've been searching for something which I thought was impossible. Deep down in my heart, I felt there must be a better way. I almost gave up but then Anna came and left me some leaflets. I saw in these, things that I had believed in all my life and I felt, at last, someone felt like me. It was like a miracle.

Anna



Anna brought me to meet the Family and I felt that I was meeting the other half of myself. After studying Divine Principle, I understood very clearly the reasons for the evil in the world. This has given me much peace and hope to know that the world is coming together with one thought, the same thought that Jesus had in the beginning. Love is the strongest weapon that man has and God has worked through the Unification Church to help man understand. I know that we will not fail this time, I have seen the enthusiasm — and devotion of all the members of the “family” and the obedience to the truth that Rev. Moon preaches. I wish everyone could experience this great love that God gives to us so that we would all be soldiers of God.



The family is the fundamental unit of society. If you cannot find the ideal in your homes, you can never create a society or nation which is ideal.

SUN MYUNG MOON
Founder of Unification Church
Many people know his name but don't know him. We publish three issues about his life, his message and his activities.



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