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New Age Frontiers

Published by the Unified Family

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Vol. VI, No. 12

December, 1970

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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

Denver, Colo.

Denver Family

Dear Family: To celebrate the Blessing of the 777 couples, the Denver-Colorado Springs Families joined in Denver for a demonstration on the state capitol grounds. Information was given to the news media beforehand, so coverage was given by one local newspaper. That night after the rally a local television station flashed a picture on the screen while an announcer described us as a "demonstration of a different kind today, for Peace and Unity." Our program began with a few well known songs, one of them the "Impossible Dream." Then we sang "There's a New World Comin'" followed by a speech by Susan Miller introducing our purpose for the demonstration and the marriage of the 777 couples. Again we sang, this time "Let There Be Peace on Earth." David Flores then spoke on the need for world unification. We sang "When We're All One Unified Family" ("Song of Peace"), and after that Judy Barnes spoke on "What Is the Unified Family?" We had 70 candles on a wood platform in the shape of the base of four positions. While the candles were being lit the family gathered around to sing, "Peace I Ask of Thee, O River" which ended the program. There was much excitement during the program and even though not too many people attended, we felt as if all of spirit world was there.

The next day a friend heard a rather lengthy report on the rally and also on the Blessing itself. We had sent the news releases to all radio and television stations. Of course, many saw the Tonight Show and Merv Griffin show when they spoke about the Blessing, and there were several news reports on radio and television a few days after the Blessings. On the whole, all of the reports were favorable to us in speaking about the Blessings. Monsay! Thank you, Father, for this victory! In our beloved Parents.

*

St Louis, Mo.

St. Louis Family

Dear Unified Family: Greetings from St. Louis! The St. Louis Family was privileged to share its Children's Day celebration with members of the Kansas City and Ames, Iowa Families. We were joined by two couples from Kansas City and three boys and two girls from Ames who are part of Mr. Choi's group.

Children's Day services began at 9:00 with a candlelight procession led by the three blessed couples present: Fred and Jacque Stock, Bob and Vivian Oswald, and Hugh and Nora Spurgin. With the blessed couples seated in front, Fred formally opened services with a prayer and greeting. Bob Oswald talked about Children's Day and then read Miss Kim's explanation in her Children's Day Address of 1966. Fred then reflected upon the significance of Children's Day in relation to our missions and in light of the recent Blessings in Korea. The service concluded with a beautiful, touching prayer by Hugh.

Our Children's Day celebration gave each of us new insights into the significance and importance of forwarding the mission of restoration as well as renewed vigor to fight harder and longer for Father. The service brought to each of us that strange, mysterious mixture of joy and sorrow, beauty and longing that only a celebration such as Children's Day can give.

Later we feasted and listened as Hugh and Nora related their experiences in Japan and Korea and the details of the Blessings. We all enjoyed seeing and reading the newspaper clippings, pictures and other materials that Hugh and Nora brought home.

St Louis was happy and proud to initiate the use of its new podium on Children's Day. The podium, made by the father of one of our members, will be used for Sunday night services in the future.

St. Louis celebrated Halloween by a party complete with games and apple cider. The party was planned to give relatives of Family members the opportunity to meet the Family in a casual, festive atmosphere. We feel that as these people come to know and somewhat understand the Family and its members, they will become more open to the Principle and more willing to listen, discuss, and in time accept it. Our impression was that the party did much to "clear the air," and hopefully we will have other functions of this sort in the future.

Wednesday nights we are conducting a series of lectures on the campus of Washington University, the largest secular campus in St. Louis.

We were pleased to welcome Travis, Farley and Betsy to St. Louis and to hear of their adventures in the East. We thoroughly enjoyed their visits and hope others of our brothers and sisters will visit us in St. Louis in the future. Otherwise, we've been busy — witnessing, outlining, practice teaching, teaching, getting used to new duties and titles now that we have "division of labor."

With much love to all our brothers and sisters in the name of our True Parents.

Boston, Mass.

Patti MacWilliams

Greetings to our Family: Following our exciting trip to Washington, D.C., last month we came back filled with new enthusiasm and energy to hasten Father's work.

We spent one evening with the Family in Philadelphia and had to rush off the next day to make the appointment in New York with the producers of the David Susskind program. We arrived in New York with less than an hour to make the appointment, which was halfway across town, then discovered that we'd left Philip and Vivien's dress clothes in Philadelphia! Nevertheless, the interview went well, and we expect to hear from them about the show, which will probably be scheduled in a few months. Maybe by that time we'll have recovered enough from Washington's TV show to breeze through another. /Other blessed couples were interviewed; all went well. Neil and Becky Salonen eventually appeared on the program. — ed.⁷

Back on the home front, we were really inspired by the dedication and hard work of the Washington, Philadelphia and New York Families, and have made new efforts to find prepared people. Our weeknights are usually spent talking to people on the college campuses (Boston has at least 15 major colleges, all within 10-15 minutes driving distance from our Center). We usually concentrate on the student unions and lounges, where people are doing their homework, reading, or just waiting for friends. We are usually well received — people like to talk to other people! Our main obstacle in Boston on the college campuses seems to be a very disturbing, growing amount of student radicalism. The national headquarters for SDS is right here at the University of Massachusetts, and their power is being felt. The radical groups are out every day and into the evenings, spreading their negative and/or hate literature to the students. There is no positive opposition! The churches are silent for the most part, and the students get no other outlook on the world situation but what is fed them, most of which is lies and half-truths. To combat this negativity, Pat Sheerin has started a group at the University of Massachusetts called the Positive Force. The group will first of all try to "make people think more positively," and hopefully parts of the Principle can then be incorporated into the discussions and meetings. His flyer reads, "If you give hate, you get hate. If you give love, you may get love in return."

Boston abounds with opportunities for meeting people — every night we have a choice of at least two or three really good lectures or discussion groups to go to. Last week alone we handed out flyers and

and talked to people at meetings on various subjects such as: General James Gavin's talk on the war in Vietnam and its effects on the nation (at Boston University), Father Paul Shanley, a "street priest" whose subject was "The Alienated Youth" (at Emmanuel College), and a lecture on reincarnation given by the Astrological Society of Boston. We also attended an Interfaith Supper one night where young people and ministers from different churches came to exchange ideas and friendship. One exciting possibility, too, is the Grad Group at the Park Street Church; this is a group of about 150 young grad students and working people who meet for Bible studies, panel and group discussions as well as social activities. They are particularly alive, dynamic and spiritually-minded. Our plans for the immediate future with this group are to give Philip's slide lecture on Korea and make lots of friends. Friends are always good prospects for Principle!

Saturday nights are now "Study Nights" with about equal time spent on the study of the Principle (with practice teaching and reading and discussing each chapter) and the study of Communism (our main source being, "The Naked Communist" by Skousen). We feel we must really know the facts about our enemy if we are ever to defeat him, for we have met many students with Communist and socialist leanings who have been misled by the intellectual philosophy behind it. Our eyes are really becoming opened as we see how men's minds can become twisted by partial truths that are used merely as a means to an end.

Sundays we usually decide over breakfast which church each member will visit to see what groups are available to give lectures to, or just to talk with the members themselves. It's so sad to see these enormous churches with just a handful of people (most over 60), struggling to keep their congregation vital. You wonder where all the young people have gone. Last Sunday I gave Chapter 1 to a youth group at the First Baptist Church, and the response was positive.

On some Sundays, too, we have been walking seven miles to pay indemnity for the city of Boston. It's such a beautiful city — very European in appearance and manner and very youth-oriented, with so many students. Boston has such potential; it really is capable of becoming something beautiful for Father. So we ask daily for His guidance and strength, and thank Him for the blessings He has already given us.

We send our love and prayers to you all.

In their most loving Name.

*

Morrow Bay Campout, Calif.
(or, What to do while you're building the kingdom)

Terry McGuire

View from Los Angeles

The most mind-expanding, inspiring experience of our lives in the Unified Family took place during the weekend of September 18-20 at a campsite near Morrow Bay, California. Members from the Berkeley, Las Vegas, and Los Angeles Centers joined together for the purpose of sharing our views, visions, and inspirations, hopes, dreams, feelings and experiences.

People can't see our vision until they see our works.

Louise

A new insight to physical fulfillment in Father's kingdom.

Jackie

Most of us arrived Friday night — we found a somewhat foggy campsite with stray brothers and sisters roaming around talking in groups, shaking hands with their new or long-missed friends, huddling around the campfire, drinking hot chocolate, asking questions, giving answers, feeling the joyous warmth of brotherhood and fellowship shared by those of us who have united over this holy cause. What a joyous reunion; and what an awe-inspiring rebirth to our younger members.

How powerful even a few people centered on Father can be.

Janie

It made me that much more dedicated to see the kingdom built.

Debby

On Saturday after breakfast, we all gathered in the middle of a large field, where Sam from Las Vegas, Justin from Berkeley, and Gary and Barbara from Los Angeles gave reports from their respective Centers. In addition, Edwin Ang spoke about the spiritual life in Berkeley, and Jon Schuhart spoke in very practical terms about the importance of building a very secure economic foundation for our movement to stand upon.

A special closeness to Father, nature and my brothers and sisters.

Fred

I had an opportunity to serve my brothers and sisters — this was very fulfilling.

Mary

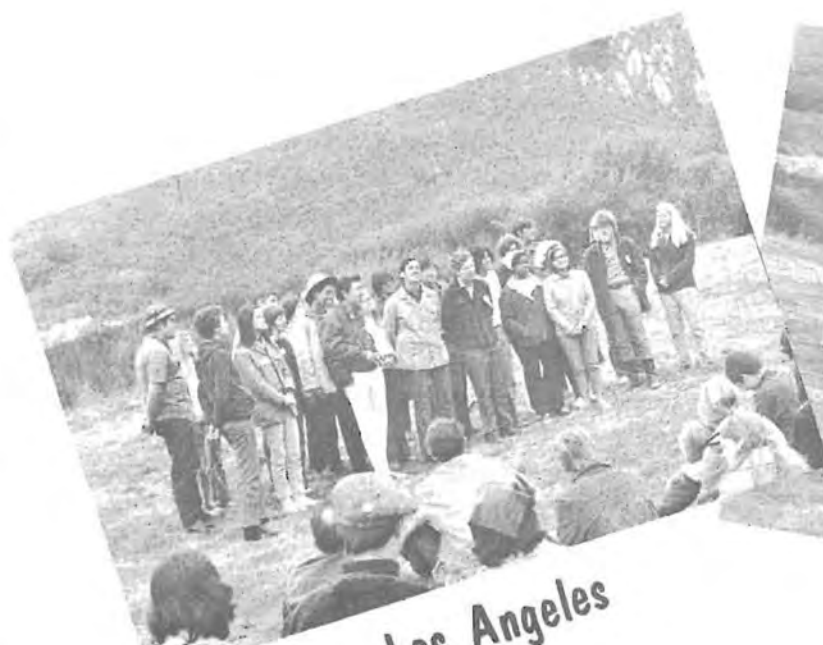
Each city then shared some songs with the others. Berkeley truly looked like messengers from Heaven as they sang "God is NOT Dead." Los Angeles introduced some new songs, including "The Father's Love," a new round by Jon, and others. After this we went for lunch. Lunch never tastes so good as when shared with our Families.

I became more aware of the national and universal movement.

David



Mohrow Bay Report



Los Angeles



Berkely

Filled with vitality, later in the day we met in different discussion groups, centered around such topics as witnessing, teaching the Divine Principle, Freedom Leadership Foundation, business enterprises, and others. Throughout the day there was continual give and take of songs, testimonies, and feelings between individuals, groups, and centers. The atmosphere was one of restoration; how glad Father must have felt to see this.

Saturday night we built a huge bonfire, compliments of Ron (Smokey the Bear) Pine, and encircled ourselves around it, to share our talents and creations. Among the many highlights were Berkeley's folk and country music trios led by David "Gospel Ship" Stadelhoffer and Mark "Polarity" Whitman. Janice and Adrian read their favorite Bible passage, and Edwin Uehara from Los Angeles sang a musical version of Psalm 43. James Kiriazis led five members of his United Neighborhood Youth group in a round of songs.

The Los Angeles Family performed an original play, entitled "The Restoration of Crapdale." In the play, Perry Polarity (Michael Roth) is sent by the Unified Family to restore Crapdale, a satanic city in the state of Confusion. He is opposed by a local irreligious leader, Frien Brimstone (Gary "Academy Award" Fleisher), and the townspeople in general. Though scorned, run over by the local bus driver, and subjected to many other abuses, he is finally victorious in finding spiritual children and in the end, Crapdale is restored. The entire Los Angeles Family took part in the production, which though humorous taught us some lessons and showed us episodes which might take place in our lives, for to be victorious for Father demands a suffering course.

The evening ended with an inspiring group prayer. Terry McGuire gathered together

I could feel Father's heart very much wanting all men to unite as we were.

Adrian

Good to meet so many principled people.

Bob

I received a deeper understanding of how our brothers and sisters feel toward each other.

Janice

Our lives were centered on one goal, that of Father's Kingdom.

Ben

A closer union to Father through seeing Him expressed in new ways.

Ernie

The Morrow Bay campout gave me a chance to get myself together and really feel Father in my heart and mind.

John

Expansion in love and power as our goal.

Helen

ten children from different centers, and the group of ten read a stirring arrangement, combining direct quotations from the Divine Principle.

On Sunday, we all went to a specially appointed Holy Ground in a beautiful grove of tall green trees. We had a prayer walk on the way, and when there, Edwin, Perry, Sam and Jon spoke to us all.

Sunday's lunch was our last planned group activity, although many stayed on through the afternoon, sharing more give and take at the beach, amidst Father's unbeatable and invincible company.

The value of this weekend, in terms of increased understanding, determination, and growth for individuals and centers cannot be measured in words. Let it be measured in increased accomplishments — discovery of new spiritual children for Father, the establishment of economic and political foundations, new programs to reach people and expand Father's influence, and the overall expansion of the Kingdom of Heaven — let it be measured by these. We are sure everything will add up to a very high count.

View from Berkeley

Coming down from Holy Ground Sunday morning, a very powerful experience happened to little Matt and me. We had gotten ahead of everyone else and as we looked back we saw over 100 people crossing an open meadow, holding hands, singing, skipping, smiling, laughing. In all of the diverse movements of the individuals at that moment there was a tremendous sense of unity and true purpose. The spiritual power that was being generated was completely overwhelming ... this is what we will show to the world, not "The Truth" written in a book, but the Truth as it is really lived and experienced.

Monsay!

EXPANSION!

*

Through the give and take with everyone there, elements were taken on and ideas gleaned to cause the lives of individuals and the group to broaden the scope of our part in the world restoration.

Perry

I felt Father's heart and shared in His joy to see His children gathered centered on Him — It was really a growing experience.

Sam

Kansas City, Mo.

Hugh and Nora Spurgin

Greetings from Kansas City! It is nice to be in the heart of America.

Since our return from Korea, the Kansas City Center has taken on a "new look." We moved into a large three-story stone house the first week of November and are happy with the effect the move has on our work. It was a real "leap of faith" to buy the house, in that we were practically poverty-stricken. But by obtaining a FHA loan and pooling our resources, we took the jump, believing that when we give everything Father can work more powerfully, and that it is in these leaps of faith that we gain a deeper sense of commitment and trust in Him. After having lived in extremely crowded conditions (Hugh has been living out of a suitcase and his car for the last half-year), the big house enables us to do greater spiritual work than we were able to do in the small two-bedroom home we had been renting. We plan to rent the third floor as an apartment to three or four students. The first floor has two large rooms which are perfect for services and lectures (all we now need are chairs and rugs) and a remodeled kitchen. We sleep on the second floor and have a good basement, complete with paneled room, toilet and shower, which we plan to use for business ventures. The location is also quite good — a park across the street, high-rise apartments and a shopping area nearby, and within walking distance of U.M.-K.C. (the University of Missouri at Kansas City).

There are now five of us living in the Center. Kay Hughes just arrived from Berkeley to join us in our work here. We are most happy to have her here and appreciate the reinforcement she can offer to our spiritual work. In addition we have a core of ten people (members as well as people who are nearly members) living outside the Center, who are quite active. All of them share responsibility to varying degrees for the spiritual, physical and financial work by helping to teach, witness, make meals and clean the Center. Two of them are young couples, making half of the Kansas City Family young couples. The others include two high school students, a young teacher and several others who have jobs.

In spite of moving and papering the house, we have been trying to keep spiritual activities moving, so frequently we teach in unfurnished or unpainted rooms. We are presently teaching one night a week in the Center a Communiversity course (Communiversity is the Kansas City version of Free University). The course is sponsored through U.M.-K.C. and our attendance has been relatively good. In addition,

the past few weeks we have averaged about ten new people for chapter I per week.

With the balance of a downpayment on the house coming up, we decided to have a financial project in which all members could participate. We therefore designed Christmas cards, silk-screened the design, and had 2,500 printed which we will sell. True to the Unified Family style, indemnity must be paid: the cards came back from the printer with a very bad printing job and had to be redone. They do look nice now and we are determined not to allow this to dampen our spirits. We will all be out tomorrow selling them.

Bob Sears, one of our newest members, has designed a beautiful driftwood and glass table which costs very little to make, can be made in our basement, and has excellent retail potential. He is contributing his design and abilities to the Family for a financial project. Coupled with the salesmanship of another new member, Paul Davis, and the physical facility and workmanship of still other members, we hope to move it. We presently have orders for two tables.

The trip to Korea was a real inspiration to both of us, and we sincerely pray that our movement can take on new zeal, power, and depth as a result of it. We are happy to be here in Kansas City and want to give our best to make this a strong Center.

Our new address is 5212 Brookside Boulevard, Kansas City, Mo. 64112. Our phone number is (816) 444-0964. Monsei!

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Rochester, N.Y.

Joe Stein

Dear Family: I'm happy to finally get the chance to write these few words to let you know how things are going in Rochester.

Father has been working hard here to guide some wonderful children to us. We've been doing a lot of teaching, and hope that soon you'll be introduced to a few more brothers and sisters from Rochester.

We were also given the wonderful opportunity to meet with our Families from Buffalo and Toronto over the Children's Day weekend. We were all meeting for the first time, so you can imagine the beauty we shared. At the end of the weekend, we found it difficult to leave the Toronto Center.

In the planning now is a Demonstration for God, after the patterns of Washington and Baltimore, to be held on December 5. We're planning to sing, witness, and present speeches on the relationship of God and man, man and man, and the need for unity. With the focus on Father and the spirit of Christmas, we hope to bring Father lots of joy. Buffalo and Toronto will be joining us, so it should be quite a demonstration.

To top off the weekend, we've been given the chance to speak over the radio. On Sunday, December 6, from 10:30 p.m. to midnight, we will be the guests on WROC Nightcall, a program in which guests speak and listeners phone in questions. WROC is one of the larger stations in Rochester.

We're also actively challenging the strong polarity of teaching Principle and studying for school. With love, we hope to conquer the books, in our fight to restore education to Father's kingdom.

We send our love and prayers to all of our Family centers, and lots of hope to Father in this time of battle. Monsei!

*

Washington, D.C.

Mary Ellen Holmes

We began November, as we have every month since March, with a prayer vigil throughout the night, to ask Father's blessing on the month following the Blessings.

It was really wonderful to welcome back the newly blessed couples: Neil and Becky Salonen, George and Hillie Edwards, and Farley and Betsy Jones. Farley and Betsy had been visiting Centers across America, learning the problems of each center and region. We have been eager to hear of the work being done by our brothers and sisters in Asia and Europe, and have pledged ourselves to work concertedly with those brothers and sisters and our leaders to make America realize her mission for the dispensation.

Neil and Becky Salonen will head the new Capitol Hill Center opening in early December in downtown Washington, trying to reach the black community. The Alexandria Center — Marlene Dudick, Sandy Singleton, David Carter, and Peter Mullin — will relocate and form the new Center.

George and Hillie Edwards have become the center leaders of the Washington Center. We pledge them our very best efforts to win our nation's capital to Father. Farley and Betsy are leading us in getting down to the practical day-by-day building of the Kingdom of God.

Many here are participating in Family businesses, such as using the gas additive from Berkeley and printing for organizations (as well as the Family song book). Next month we plan to sell Christmas gifts and decorations door to door, to raise money for the song books and for other expenses.

Members are teaching Principle at the D.C. jail. One Sunday our singers sang at a service there with Peter Yarrow, who has subsequently come to hear Principle. Campus work continues at American University, where we are a recognized club, and at George Washington University, where we have started to be able to teach.

We welcome to our Center Barbara Burrowes, who was director of the Center at Milan, Italy. Two new brothers have joined us — Andy Cowin and Isaiah Poole.

We are looking forward to the conference of center leaders here on God's Day weekend and, more immediately, to the opening of Capitol Hill Center and the selling campaign. But whatever we do, whether it be cleaning the Center or cleaning the dishes, witnessing and teaching, or selling or giving an example on our jobs, we know we shall be victorious in the end because Father is with us and we are with Father. Monsay!

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Excerpt from December 17 letter from Young Oon Kim

There will be students' training for ten days in Sutaikni (factory compound) from December 17-27. Over 200 college students will gather from all over the country to hear lectures on the Divine Principle and anti-communism. Also they are inviting professors from various universities in Seoul to give any kind of lectures for these students. I will be on their program too. The reason they invite professors is to let them make acquaintance with our group through the students. Then in January (around 10-12) the students group in Seoul is inviting one or two professors from various colleges and universities to come and stay overnight at Academy House and thus spend one night and two days to hear our Divine Principle. At that time they will give lectures in a general way, leaving our biblical quotations (mostly), so that they might have some understanding of our Divine Principle and the movement. Also they will give a briefing of our activities in different aspects.



articles



Preparing for the Blessing

Rebecca Salonen

On Sunday, October 18, we had barely gotten to sleep when at 12:45 a.m. we were awakened with the news that the Master was on his way from Seoul and that he wanted to perform the Sacred Wine Ceremony when he arrived. Everyone got up and began to bathe and get dressed when word came that the Leader would be with the Japanese couples all night and we Westerners would have our ceremony after the 5:00 a.m. pledge service instead. The excitement in the air was very strong, but we all went back to bed for a few hours.

At 5:30 a.m., following our pledge service, our Parents, Mrs. Choi and Mr. Kim came to us in the large room in our quarters. The Sacred Wine Ceremony was held, the second most important step in the process of our blessing in marriage. The significance of this ceremony is the changing of our lineage to the True Parents, the conditional elimination of original sin, or resurrection through divine love. For us the ceremony took about 20 minutes; after congratulating each other we slept for a few more hours (but our Parents continued two and a half more hours with the Japanese couples).

At 11:00 we got into our bus and went into Seoul for a television program. Two couples were interviewed briefly, we all sang together two Korean songs ("Arirong" and "Tong-il") and Gladys, Jack and Bonnie (Las Vegas Family) performed. After we returned to the factory we had another song practice, and after dinner we continued to prepare for another television program the next day.

That evening the brides received their wedding clothes. We were all delighted with the beauty of the gowns, but we had to spend some time and do considerable experimenting to learn how to wear traditional Korean dress — head to foot, and inside out. (Korean socks had to be made especially for some of us, since Western feet range beyond standard Korean sizes.)

We were up at 5:30 on Monday, October 19, to be in Seoul for a 7:30 television program ("The Morning Show") — Western couples plus one Japanese and one Korean couple. With our Parents' permission, the brides wore their wedding dresses. The program lasted an hour, and we took up about 40 minutes with singing, introducing each couple,

and having Jack, Gladys and Bonnie sing a song.

Following a quick change of our clothes, Miss Kim guided us to Yonsei University, where we were received by the University's President Park and Dr. Underwood, grandson of the founder. We heard from them about the growth of Yonsei (one of Korea's "Big Four" universities) and about their plans for the future. Dr. Underwood, who speaks both Korean and English fluently, also told us his impressions of Korean culture. After leaving Yonsei we had a brief bus tour through the campus of Ewha University (where Miss Kim taught).

We had a lunch of sandwiches and fruit on our bus and then went to a semi-classical Korean movie, after which Miss Kim took us to see the beautiful royal palace, Chung-Duk. We spent several hours walking through the palace grounds and buildings. Miss Kim told us that the last Korean crown prince died this year after a lifetime as an exile in Japan. All the rest of the royal family had been annihilated when the Japanese occupied Korea. The palace remains as a museum. We were moved in seeing this example of the beauty of Korean culture.

Afterward, Miss Kim took us for a snack of soup and rice before we went to the public bath (which we were all looking forward to). After dinner, back at the factory, Mr. Won Pil Kim, our Leader's first disciple, told us something about his years with the Master — emphasizing our Leader's continuing years of sacrifice and struggle. Mr. Kim said that our Leader's words are so powerful because he actualized them; they are not words alone but have the depth of accomplishment behind them. When we follow the example of his life and shape ourselves after his standard of goodness, we can be one with his words.

On Tuesday, October 20, we got up early and practiced together the songs we planned to sing for the wedding reception the next day. Later we heard reports of the work in Germany (Inge Meyer), Syria (Carlo Zaccarelli), Jordan (June Darby), and Lebanon (Remi Blanchard).

In the afternoon, the 777 Korean, Japanese and Western couples all gathered in the yard in front of the factory dormitories for wedding rehearsal, conducted by the Master in Japanese and Korean, with Miss Kim translating for us. After a total of five run-throughs, our Leader decided we all had the idea, and we were dismissed until the next day. After dinner, the brides received their veils, with some flutter. We were free in the evening to make last-minute preparations for the next day. Many of us went to the Holy Ground at the factory to pray together and prepare our hearts for the blessing.

October 21, 1970 — Wedding Day

Jack Korthuis

This was the day we were all waiting for. We got up and dressed in our wedding suits, ate breakfast and about 8:40 a.m. boarded the bus for the journey to the Seoul Chang Chung Gymnasium, where the ceremony was to be held. The wedding was to begin at 10:30 a.m., and we all lined up outside of the gym in an orderly manner for the entrance procession.

The huge gym was beautifully decorated with balloons, flags and beautiful streamers of pastel-colored silk hanging from the center of the ceiling. Outside, a fireworks display preceded the entrance march. It consisted of beautifully colored streaming bursts of pinks and blues trailed by rockets, and Korean flags dropped from rockets by parachutes.

After a few short opening activities, twelve blessed couples who represented twenty-four elders entered and formed two lines through which we would pass. Then our True Parents took their positions and the stately procession of 777 couples began. The brides and grooms entered, proceeded through the twelve couples and between our True Parents, who were elevated somewhat above us. As we passed them we were sprinkled with blessed rose water. We proceeded to our places and stood until all were in place before our True Parents.

Our Leader asked and we answered three questions. This was followed by prayer, the exchange of wedding gifts, a proclamation, gifts to our True Parents, the singing of "Arirong," congratulatory remarks, three cheers of Monsei and the exit of the participants.

We all boarded forty buses and in a police-escorted parade encircled the city. We — the Western Family — were in the fortieth bus and represented seven of the ten nations participating in the Blessing. It was a most beautiful day for us and a great day of victory for our heavenly Father.

Needless to say, it was a long ceremony and a long parade. We had a short break for dinner and then went on buses back to the gymnasium for the reception ceremony. At the reception we had a tremendous variety of entertainment: Korean traditional folk dancing, oriental instruments were played to the beating of drums, songs were sung, comedians made everyone laugh, representatives from each country sang and danced, the national anthem of Korea was sung, and once again three cheers of Monsei ended the program. It was truly a glorious day!

On October 22 we were up early as always, ate breakfast, and once again dressed in our wedding clothes for pictures. After pictures we had a free day in which many necessary individual matters were taken care of.

On October 23 we spent the day discussing and evaluating our time in Japan and Korea. We also completed all ceremonial parts of the wedding and Blessing on this day. We cleared and packed in the evening and closed our stay with a prayer meeting.

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Excerpts from December 2 letter from Young Oon Kim

A recent event was an open (public) debate between Professor Su of Yonsei University and two other theologians, one from Methodist Seminary and the other from Presbyterian Seminary, on the Divine Principle and our church. This was held on the campus of Seoul University. After that debate their argument continued on the newspapers. Professor Su's criticism was rather affirmative and positive even though he does not accept the Principle nor believe our leader's mission. The other two men's criticism was totally negative and derogative. Mr. Su's positive criticism of our church entailed causing strong antagonism against us among christian ministers. This still continues and they condemn our church and try to destroy us by some means. On the other hand that debate stimulated and challenged inquiry about our principle.

So Mr. Lee, who is in charge of inter-denominational work and inter-religious work, arranged and invited young theologians for two days to hear our lectures. We paid their hotel expenses. There were twelve men who came and heard the lectures. The atmosphere was not easy, however they were surprised to see a wonderful system of teaching and could at least understand Professor Su's positive criticism. Mr. Su's debate with two theologians took place on November 13 and 14 at the Green Park Hotel.

Another event was that HSA President (Mr. Kim) invited 250 pastors to come to hear the principle for three days. Twenty-eight young pastors responded and came. This was held at Academy House (a nice hotel). They were also surprised to find many good points. But most of them were Presbyterians. Some said it needs further study. Some said we need reformation in the church. Is this the answer? All of them asked "after all who is Mr. Moon?" In general this meeting was successful because they expressed the desire for further opportunity of dialogue in the spring. The open debate between Professor Su and two other theologians was held under the auspices of CARP of Seoul University.

A Sermon

Sara Mazumdar
(Washington Center)

I would like to share some thoughts I've had recently about subject and object relationships. In one sense, this has been the whole problem of the fallen world. There have been no real subjects and no real objects. Therefore, it's no wonder that at times it is hard for us to understand exactly how this polar relationship actually works.

In thinking back over the friends I've had, one thing struck me. The friendships which were, and still are solid are those in which there was a clear and accepted overall role of subject and object. For instance, in my relationship with Barbara Mikesell in high school, she was always the overall subject, and we both knew and acknowledged that. That doesn't mean that she always appeared in that role. Quite the contrary. Many times I would bubble, exude, and say "Isn't that great" and "we should do this or that." Barbara made a great subject, because she would listen and get all excited, and together we would do something. But the overall direction, the new information, the control of the depth was left to Barbara, because she was older, she knew more, and she had a broader perspective. That relationship is true even today. And in looking back, it seems that because those roles were acknowledged our relationship was able to grow. In fact, it is on the strength of that friendship that I came into the Family.

But what if there isn't a harmonious give and take between the two people? If the subject is stronger, much stronger than the object, he will be domineering, the extreme of which is a dictator. This is an unhealthy situation. On the other hand, if the object is stronger than the subject, the result will be confusion, provided that the two don't have identical goals. There is confusion because both will be taking the subject position of determining the overall direction. So there will be two directions. This is obviously an unprincipled situation.

So how does this relate to Cain and Abel? And what deeper things can we learn about the Cain-Abel relationship?

Before the fall Cain would have been in the subject position — the older — the wiser son. He undoubtedly was a strong person, and could have fulfilled this role. Abel should have been the object, learning from and following his older brother. Because of the fall, neither role was free from Satan's claim. Therefore the roles were reversed. Because Cain was not allowed his rightful position, he

could not take pride in it, and thus Satan could not claim it. Rather, that position had to be purified and restored to God through Abel. But neither could Abel build up false pride in the position which should have been Cain's. For then Cain, whose love and trust he had to win, would hate him for his false pride in addition to hating him because of jealousy. So the only way Cain and Abel could restore human nature and the subject-object relationship to God, was if Abel took the position foreign to his nature. He would learn then what his true nature was to be through Cain. Then he could restore the positions in a humble way after Cain had recognized Abel as a subject. He would do this by giving the subject role back to Cain. For this to work, humility is required of both Cain and Abel. First in Cain to accept the object role, and second in Abel to restore the subject role to Cain. In this way God can enter in both brothers, and the relationship is restored to God.

Needless to say, this was not the case with Cain and Abel. But it was the case with Esau and Jacob. Jacob helped Esau to accept the object role by sending him gifts. Then Jacob returned and humbled himself to Esau by serving him.

If we look at people in general, we can almost group them into two categories: those who are sure of themselves outwardly, and those who aren't sure of themselves outwardly. It seems logical to assume that God's original intention was that those who are sure of themselves should be in the subject position — leading the others. They have the strength, the capability to fulfill that role. But because of the fall, the positions are reversed. Those who are outwardly sure of themselves are easily subject to Satan's claim, subject to false pride. They must humble themselves to those who would have originally taken the object role. In this way God can work through both parties and Satan has no claim. In the world as we know it today, most people know how to be either subject or object, but not both.

There are three levels of subject-object relationships, just as there have been three levels of Father's love for mankind. The first is the level of a master and a servant. Anything the subject says, the object does — almost blindly — on faith. If you think back to the beginnings of your present relationships, I'm sure you will find that was true. Or take the example of a boy and girl who have a "crush" on each other. Anything the girl wants the boy will break his back to get. Anything the boy says the girl will believe. The same thing is true with those whom we teach, once we have gotten their trust, they often believe and do everything we say, whether it is right or wrong.

The next level is that of father and son. The object responds more with

his personality rather than by blindly seeking to satisfy the subject. And the object begins to take more of a subject position at times. The third level is like that between equals, or between husband and wife. Both are subject, both are object. One is overall subject, one is overall object. When this is established, God can fully be reflected between the two, and can have full give and take between them. This full give and take cannot take place at the lower two levels. I left out one step which is necessary because of the fall. That is the build up of faith. We don't automatically trust each other, or God, so that must be established before any kind of subject-object relationship can begin on any level.

Although it sounds obvious, one important fact is that you can't be a subject without an object. Nor can you be an object without a subject. In other words, only as a unit is developed between the two does it make sense to talk about either subject or object positions. For instance, given two people, you DON'T automatically have subject and object. Not until the two acknowledge each other and begin to function together can there be either, or any position. In other words, you can't be a subject unless your object responds to you. Nor can you be an object unless the subject acknowledges you as an object. So if I feel I know a lot, and tell someone else what to do, I'm being very foolish unless there has been a previous relationship to base my actions upon. Otherwise, what basis does the object have for believing me, or trusting my word. Even more, what right have I to act as a subject to someone who isn't an object to me? So I might just as well talk to a blank wall for all the good that it will do in God's eyes.

Once the subject and object form a unit, they cease to exist in their own separate identities any more. For instance, once you're married, there is no way you can stay the same person that you were, and still have a successful marriage. You have to give up a part of yourself in order to create something new. Well, it's easy to see what that might be outwardly — your personal likes or dislikes, or personal sacrifices so the other person may be happy. But it's more than that. You have to actually give up a part of your identity. A few weeks ago Marilyn gave a sermon on our self-image. She said that in the fallen world we do everything we can to protect the image or identity we have built up for ourselves, whether it's right or wrong, because we are afraid to change. The same is true between subject and object units — especially between husband and wife. And it may not be in a negative sense. It may be that you just have to give up a part of your identity in order to form a new one with your spouse.

Once a unit is formed and the subject and object are working together, they are dependent upon each other. So if one or the other fails in some way, no matter how well the other did, they both fail. That means if the subject is right and has the proper direction, the proper truth, but the object fails to respond to it, the subject can go no further, can be no closer to truth than the object. He can't go on alone unless he breaks the subject-object unit. If the object responds, but the subject doesn't lead in the right direction, again neither is any closer to the truth than the subject has led.

This may become clearer in a simple instance. Assume you were fastidiously prompt in attending meetings, attending to any sort of obligation. Once you are married assume your husband or wife wasn't. It then becomes a part of your identity to be late. And you must accept the consequences of being late, even though it isn't directly your fault.

Or assume you are object to someone, and subject to someone else. You trust the subject, therefore you convince the object of the same action. If it should turn out that the subject is wrong, you accept the blame, and must apologize to the object. You can't say "well, it wasn't really my fault." If you do, you are disavowing that subject-object relationship. If you ever wonder why a manager in a store has such a difficult time, it is precisely for that reason. He is subject to the workers and object to the owner. And he continually takes the blame for the mistakes of both, in addition to his own.

This relationship holds true within each person, between his own body and spirit. If a person's body is lazy, the spirit suffers, and can't grow. If the spirit is lazy, the body will suffer, and be neglected. Ideally, the body should respond to the spirit, and the spirit should have enough wisdom not to demand more of the body than it can give. The body's whole actions are for the benefit of the spirit, and when the spirit is happy, the body is also happy.

The same is true between any subject and object. The object's whole purpose is to make the subject happy. What makes the subject happy is something that leads closer to God. In this way both become closer to God. In this way both become closer to God. It was God's intention that Adam should desire God's love first. God could then help Eve to grow by her dedication to Adam. Adam worked according to truth, and Eve worked according to love. As they reached God, both aspects would be represented.

Because of the fall, that relationship is reversed. Women must take the

subject position to reach God. And man, because of his love will follow. In that way both subject and object positions are purified, as with Cain and Abel, or Jacob and Esau.

The same is true between man and God. Because man assumed the subject position in turning away from God, he must also take the subject position in returning to God, and then in offering it back to God, he restores his rightful position with God, and ultimate love can flow between the two.

The whole purpose of any subject-object relationship is a framework for love to flow. Any relationship which does not generate love is not fulfilling its purpose, and cannot reflect God. Therefore, it cannot be in accordance with Principle.

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Excerpt from December 2 letter from Young Oon Kim

Another event is the mobilizing of 1200 women for witnessing campaign: They left to the appointed places on December 1 and are not supposed to come home for a full two years. The 1200 women (approximately) are the wives of all the blessed men so far. (This causes a lot of problems at each family, but Master would not give excuse to any one.) This means a complete abstinence for two years. Master formed 120 teams and each team consists of ten women. Those who were blessed this year (777 couples) are included in it.



REPORT FROM

COLORADO

SPRINGS



Hope for America!

Colorado Springs Family

In studying the history of the westward movement in the United States it is stirring to read about the part that Colorado played in this great American expansion. More interesting is the fact that the people who settled and built Colorado were of pioneer stock of the ultimate sense — trappers, miners, adventurers. In the early days of our country this area was avoided because of the "fierce Indians" and because of the reports which had gotten back East that this was the "Great American Desert." Only those people who were strong and had the will to survive were able to endure here in the early days of the state, and only those with a real spirit of adventure were able to settle this area and make their mark in history.

In that sense we can feel a close kinship to the men and women who gave their lives for this country. We too are like pioneers in this "Great American Desert," trudging our way to victory for the Father through a land of spiritual barrenness. The Rocky Mountains, though great in their beauty, were a great block to the westward move and for at least a century this area was avoided. Likewise, the Father's truth has been late in coming to this land. In a way, the course of our movement has been like climbing a mountain — we have started in the lowlands and have moved to the mountains. This very land is known as the "Rooftop of America," and it is only fitting that the Father's truth should be proclaimed from the highest mountains.

We can't help but feel that when the author of the song "America the Beautiful" wrote those words she was standing at the top of Pike's Peak. She was so stirred by the grandeur of the scene that she wrote "for purple mountain majesties above the fruited plain..." Also, the spirit of the early pilgrims came to her and she was moved by their endearing sacrifice as they "a thoroughfare for freedom beat across the wilderness!" Their blood was shed for freedom's sake; not their own, but for that of their children and posterity. They gave their lives for the foundation of a dream that was to be realized long after their death. Here were Americans who knew what it was to give for a cause. Who today can make the sacrifice for America? Who will shed his blood for her as these?

America! America! God has shed His grace on thee!

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A City is Born

Diane Frink

In the summer of 1806, just after the United States had acquired the Louisiana Purchase, Zebulon Pike was sent by the government to investigate the territory and to establish better relationships with the Indians. He was specifically to report concerning the geological structures and natural history of the country and to map the Red and Arkansas Rivers.

Because of this last assignment Pike was particularly impressed when he caught sight of a mountain which he named the "Grand Peak" (now known as Pike's Peak). It towered above all other peaks in the mountain range and Pike's writings brought much publicity to this mountain, which has been so inseparable from the history of Colorado Springs.

After Pike's reports on the Louisiana territory, and particularly after the discovery of gold in the 1850's, settlers, gold seekers, trappers and even mountain climbers, were lured to the Pike's Peak region. After several unsuccessful attempts at establishing permanent settlements, Colorado City gained its first inhabitants in 1859. The first settlers came from the mid-western states, some from even as far away as New England. They were characterized by that adventurous spirit and love for new beginnings that was the backbone of the westward expansion of the United States.

Situated at the entrance to the Ute Pass Trail, Colorado City became a center for outfitting individuals for staking a gold claim, and also for resupplying wagon trains on their way to California. By this time, the railroads were becoming eager to get involved in the growth of the western territories and were sending out men to survey the land for railroad expansion, through Colorado, New Mexico, and Arizona and west to California and the Pacific. Among these men was General William J. Palmer.

Palmer was very impressed with the regions he explored, and determined to establish a city there at the foot of Pike's Peak. In July of 1871, his dream became a reality and the first stake of the city now known as Colorado Springs was driven.

The first fifty years of the history of Colorado Springs center around the discovery of gold in the Cripple Creek district. By the beginning of the 20th century, business also was thriving, and by 1918, after the First World War, the activities of the city had become more refined and stable. From this time until the Second World War, Colorado Springs flourished as a tourist town. But the war threatened the life of Colorado Springs — tourism, its principal industry, was destroyed overnight.

The years between the end of the Second World War and 1960 saw great increases in population centered around extensive military establishments in the Colorado Springs area. Fort Carson, Ent Air Force Base, and the United States Air Force Academy, each brought thousands of people to the community — G.I.'s, cadets, faculty, officers, staff, families, and dependents. With the increase in population came more business, industry, and construction, and a more permanent and secure place of residence for the citizens of Colorado Springs.

In 1960, construction began on a large military complex, to be both the headquarters of the North American Air Defense Command (NORAD) and an alternate base of operations for United States National Defense operations. And so, several stories deep within Cheyenne Mountain, just south of Pike's Peak, this military complex was built. This installation, too, brought many military people to the city of Colorado Springs.

From the history of the city, it is evident, especially more recently, that the focus of much of the life of Colorado Springs is around the military installations here. In fact, the Colorado Springs Center of the Unified Family began from this very focus, when David Flores arrived at Fort Carson in February 1969.

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Pioneering the Way

Susan Miller

Our spiritual work here in Colorado Springs carries with it an unusual challenge because a large portion of the population of this city is composed of military personnel and their families. We are seeking new ways of witnessing in order to reach the servicemen, many of whom have fought in Vietnam and have experienced the depths of hell, loneliness and despair.

In June, upon the arrival of Paul Kelly from Albuquerque, New Mexico, and Susan Miller from Los Angeles, California, we had four members in Colorado Springs (including David and Diane). Together we began a forty-day condition of chain-fasting and prayer to strengthen our spiritual work here. As part of this condition we spoke to the post chaplains at the military bases about our movement. They were very cordial to us, but explained that Department of Defense regulations would prevent our witnessing openly on the bases. The regulations were actually established to prevent subversive activities. However, once we do have some members on base, they will be able to freely work there and

even hold their own meetings. (By the way, one of the chaplains had heard about our Leader from some missionaries while stationed in Japan in 1954.)

We have been invited back to Fort Carson by their Coffee House chaplain to put on a show and speak about the Principle on Sunday evening, August 23. We hope to reach many G.I.'s and advertise the Unified Family through this effort. Eventually, we plan to reach some of the more influential officers, especially at the Air Force Academy.

In the city itself, we have been advertising our lectures in school and local newspapers, and we have also been trying to make announcements on the radio.

Recently, our most effective method of witnessing has come through a survey which members of the Family have created. It provides a formal introduction to whomever we meet. The questions deal with the important issues of our time, and the breakdown of the family unit, and their ideas and feelings about God and religions in the world today. By the time we are through with the survey, we obviously have all of the information that we need to witness to them effectively, so we then explain what the Unified Family is and why we are taking the survey. We have been going door-to-door with this survey in different sections of the city. Almost everyone has been very friendly to us, and even though all of them do not come to our Center, they have been made aware of the Unified Family and what we are doing, and they will be more prepared for the future when they may be able to join with us.

As a follow-up to the survey, we have developed a brochure about the Unified Family which we are sending to those who expressed an interest in us, thus reinforcing our initial contact with them.

As a result of the forty-day condition, we are progressing in our witnessing and we feel our Father's guidance in our work here as His family. We look forward to the challenge ahead of us to bring this city to Father.

In our True Parent's Name, we send our love.

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We are happy to announce the arrival of two new children: Jonathan Galen Pumphrey was born to Galen and Patty in Denver, Colorado on November 1. On December 6 David Linn Ang ("Beloved Tree of Life") was born to Edwin and Marie in Berkeley, California. Monsei for Father.

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