

New Age Frontiers

NOVEMBER 24, 1972

NEW AGE FRONTIERS



This issue focuses on the nation-wide celebration of Children's Day, November 6. Miss Kim's sermon, reports on four regional gatherings, and photos of the Washington celebration are included.

Trailers for the MFT



Kass Erickson getting into trailer.

The Mobile Fund-raising Team, after spending several successful weeks in Philadelphia, returned to Washington for Children's Day and for picking up their three new "homes." If successful, the trailers will enable them to expand their selling area considerably. A scout team, with one trailer, left early to investigate the Hartford area; the rest followed with the other two trailers.

LIFE ON THE TEAM

What has it been like to be on the team as it begins its mission? Pam Lee, writing from the first week in Philadelphia, gives us an idea:

"The first week has been a good one. We see selling area running out quickly though. We now drive at least 45 minutes to an area. But truly worth it—this is certainly the time to reap fruit. We thank all those upon whose foundation we now stand.

"On one side, the big 'S' has been taking away some of our voices, causing fevers, limping, etc. But on the other hand, Father and spirit world have been preparing the men, women, and children whom we meet daily, and how receptive they are!

"We all feel this work is a great privilege and is the kind of work that could not be done if it weren't for every one of you. For each one of us are needed to do certain things, and



MFT trailer and van.



Eowyn McKenna inside trailer.

how blessed are we all to work at whatever job we have in the family.

"One last thing about selling. If we would compare our notes from witnessing with those on selling, we would find little difference. What has brought each of us to a desire to become a member of this church is love—the kind of love that once filled and still fills a need within us. What will draw new brothers and sisters is our ability to become good channels for the Father's love. So, too, with candles, it is our true love that will consistently bring success to both God and man."

ABOVE PHOTO: It's a small world—West coast meets West coast on East coast. Berkeley Pioneer Andy Compton and Berkeley MFTer Clare Baum are reunited at Children's Day in Washington, D.C.

Children's Day-Washington

(A Photo Essay)

Pioneers Andy Compton, Lorenzo Gaztanaga, Nancy Howe, Peter Mullen and Bill Torrey arrived at Sunday noon in Washington. Pictured are Andy, Farley, Lorenzo, and Bill having lunch.



After Sunday Service, in which Miss Kim gave her sermon on friendship, informal entertainment featured a presentation of children's writings by Gary Vesper, Sharyl Nelson, and Ken Weber.



Kevin Winter played Rodney the Robot, and Harry Phillips, his master.



A Korean dinner enjoyed by 100 people . . .



was followed by movies brought by Reverend Wong, a friend of Miss Kim:

FLF Sends Letter to President

Stimulated by Henry Kissinger's negotiations with North Vietnam, FLF sent the following letter to President Nixon:

November 6, 1972

The President
The White House
Washington, D. C.

Mr. President:

We are writing this letter to you as men and women who are deeply committed to the goals of world freedom, justice, and peace. We believe that the role of America is vital to the realization of these goals. By many conscientious, courageous actions in the last four years, you demonstrated that you share those goals with us. Therefore, although we are a non-partisan group with many different perspectives, we have often spoken out in support of your policies of strong American commitment to freedom in Southeast Asia.

We have supported a policy of strength, not because we support war, but because we abhor it. History proves that only strength can deter aggression. Therefore, the so-called anti-war movement in this country has, if anything, prolonged the war by misleading the enemy into thinking that he can win through American politics what he could not on the battlefield.

The current proposed ceasefire agreement, which has engendered so much euphoria in recent days, is a source of great concern to us. While we welcome concrete steps toward a negotiated settlement and appreciate the significant concessions by the Communists which the document reflects, there are several areas of ambiguity and weakness which we feel may endanger the very peace for which so much has been sacrificed. We feel compelled to present these points, in the attached analysis, while you are still in a position to react to them. We have welcomed indications that you, too, are seriously concerned over the agreement's shortcomings. Mr. President, we earnestly pray that you seriously consider our comments—so that you may be fully open to God's guidance in leading our nation.

Very truly yours,

THE FREEDOM LEADERSHIP FOUNDATION, INC.

Neil Albert Salonen
President

The letter was accompanied by an analysis and was presented at a press conference, which was covered by UPI. Further details are in the current issue of The Rising Tide.

Friendship

Sermon by Young Oon Kim

Children's Day 1972

For any religious movement to succeed, four aspects must be considered. First, it must have effective organization. By effective organization, I don't necessarily mean strong hierarchy in terms of power; rather, in terms of coordination from head to foot. The headquarters must be able to motivate and inspire members throughout the country, and must be sensitive to the needs of local centers and members. Local centers must supply inspirational events and experiences so that active, vital give-and-take may exist between headquarters and local centers. However vital the organizational aspect is, it alone cannot bring success to a religious movement. We can see such an example in the Catholic Church, which has the finest organization in the religious community. Therefore, organization, however effective, plays a small part in a religious movement.

The second aspect to be considered is finance. If our Leader didn't give money to forty-some pioneers or didn't buy buses for the mobile units, the rapid expansion would have been impossible. Certainly finance provides the means to carry out good ideas, but again, the Roman Catholic Church is the richest religious organization. Money is not helping that movement become spiritually vital.

The third important aspect is a fine educational program in which we must educate and train members to broaden their understanding of the message they carry and of the people they are going to deal with. Such an educational program must be provided to local directors and members through a rotational system and must be available to all to improve the leadership quality of the movement.

These three aspects are important, but if the spiritual aspect is weak, these three aspects alone do not make a religious movement vital and lasting. By spiritual aspect, I mean vital relationships with God and people. In other words, the heart and character of the members is the most important element of a religious movement. However noble the teaching is, if the people constituting the movement do not have sincere and loving hearts and trustworthy characters, people will not stay. I often hear that new members join the movement because they like the people in the Family rather than because of the teaching itself, because people do not understand the depth of the teaching right away, but can see the people who are the living testimony of the teaching. They do not join because of the fine organization, because of the financial backing, or because of the educational program. Heart and character are inseparable. When I say character, I don't just mean in the horizontal sense, because truly fine character is built on the basis of conviction, belief in God, and love for God. Therefore, without a vertical relationship with God, horizontal relationships cannot be formed in a true sense. To attain great success in our movement, we must consider these four aspects. Today I would like to speak on friendship.

One of the most beautiful and touching relationships in the Bible is that between Jonathan and David. Their classic friendship embodies mutual trust, gratitude, love, loyalty and

faith in God in their true sense. Emerson in his essay on Friendship touches on these virtues: "A friend is a person with whom I may be sincere. Before him, I may think aloud. . . . A friend may well be reckoned the masterpiece of nature. . . . The only way to have a friend is to be one. . . . I would have them where I can find them, but I seldom use them."

The friendship of Jonathan and David emerges against the background of the wars of the Israelites and Philistines during the 11th century B. C. Crying out for a king, the Israelites made charismatic and passionate Saul their king in hopes that he would deliver them from Philistine oppression. Saul's devotion to Yahweh was tested when the prophet Samuel commanded Saul to utterly destroy the Amalekites, ancient enemies of Israel. Saul failed in complete obedience to Yahweh's command. Because Saul had rejected the word of Yahweh, said the prophet Samuel, Yahweh had rejected him as king over Israel.

This incident marks the turning point in Saul's life. Passionate in his devotion to Yahweh, he was passionate in response to Yahweh's rejection. He became melancholy. Samuel's grief over Saul, however, was short-lived because the Lord told him to take a horn of oil and go to Jesse's house to anoint one of his sons as king. After having all Jesse's sons walk past, the Lord told Samuel to anoint the youngest one, David the shepherd.

Meanwhile at court, Saul's melancholy grows, and his servants summon a boy who can soothe his feelings by playing the harp. David the shepherd is called to court, and his calming way with music made Saul love him.

During one of the battles between the Philistines and the Israelites, the Philistine giant Goliath issued a great challenge which terrified all but David. David reassured Saul that Goliath was no more threatening than a lion or bear which had attacked his father's sheep. David took only his sling and 5 smooth stones. These with his faith in God were enough. David slew Goliath. All the Philistines fled, and the Israelites charged after them.

David's faith and bravery deeply touched Jonathan, Saul's eldest son. The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. Then Jonathan made a covenant with David and as a pledge of friendship, Jonathan gave his mantle, sword, girdle, and bow to David. Everything that David did from then on was successful. David was appointed a leader in the army and was so successful that the populace hailed him as a national hero.

When Saul and David were returning from the Philistine rout, the women came out of all the cities of Israel to greet them singing, "Saul has slain his thousands, and David his ten thousands." Saul was angry. This saying displeased him and touched off all the bases within him for envy and jealousy. He figured that David must have his eye on the kingdom. Emotionally and socially insecure, Saul soon betrays himself.

No wonder envy is one of the deadly sins. It requires great spiritual maturity for anybody, particularly if he has

grave responsibilities, to see and acknowledge that some one else is abler than he. Once envy takes root, it grows rapidly like a weed and cannot be pulled out except by great effort. Insidiously, it chokes man's competence and confidence. Saul is not mature enough, he is too egotistical and too frightened about his own status to regard David's success with anything but fear. Neither does Saul see that his attitude is self-defeating. His envy turns to hate and he strikes out blindly like a frightened animal.

David goes to Jonathan to discuss the matter. He is bewildered to know what he has done to incur Saul's anger. The two friends arrange a test to see what Saul will do next. David hides in the field. Jonathan plans to talk to Saul and then shoot arrows in such a fashion to convey Saul's feelings only to David and not betray his hiding place even to the small lad who goes to retrieve the arrows. The cruel situation reveals the true friendship between the two young men. A cynic may feel that friendship of any sort is only a form of enlightened self-interest. But the bonds between these two young men possess sacred qualities, the sanction of divinity. The binder between men in friendship is a covenant of the lord.

"Jonathan said to David, 'What do you want me to do for you?' David answered, 'My lord, keep faith with me; for you and I have entered into a solemn covenant before the Lord. Kill me yourself if I am guilty. Why let me fall into your father's hands?' 'God forbid!' cried Jonathan. 'If I find my father set on doing you wrong I will tell you. I promise you, David, in the sight of the Lord the God of Israel, this time tomorrow I will sound my father for the third time and, if he is well disposed to you, I will send and let you know. If my father means mischief, the Lord do the same to me and more. If I do not let you know and get you safely away. The Lord be with you as he has been with my father! I know that as long as I live you will show me faithful friendship, as the Lord requires; and if I should die, you will continue loyal to my family for ever. When the Lord rids the earth of all David's enemies, may the Lord call him to account if he and his house are no longer my friends.' Jonathan pledged himself afresh to David because of his love for him, for he loved him as himself." (I Samuel 20:8-18)

As Jonathan talks with his father, Saul realizes that Jonathan's friendship for David is truer than any claim of blind filial obligation. He warns his son that David represents a threat to the dynasty, and when this fails to shake Jonathan's loyalty to his friend, Saul in anger tries to kill David. Saul was correct in foreseeing that Jonathan would be the victim of David's rise to power. His rise is inevitable because David was privately anointed by Samuel. There is no doubt that Jonathan saw the same thing. But David was his friend, a matter more meaningful to him than the succession of the kingdom. Jonathan's love was far deeper than his desire for position. However, for Saul, friendship and kingdoms were hardly exchangeable values.

Jonathan is revealed here as a man of truly great moral stature. He may have lacked the qualities that made David a dynamic and successful leader. Superficially it might appear that this was a friendship between men of unequal ability: David the leader and Jonathan the follower. But Jonathan's loyalty and integrity more than made up for any limitation of capacity. We are quick to praise famous men, but often overlook the fact that the moral treasury is continually replenished through simple men's gifts.

The arrows have spelled out their message: Saul's anger still burns. And in a touching scene Jonathan takes leave of his friend. David then becomes a fugitive living off the land, supporting his loyal band of followers by raids on enemy tribes. Driven by his hatred, Saul continues to hunt him down. But David skillfully escapes one trap after another.

A lesser man would at this moment have capitulated. There seemed no way of convincing Saul that David was not an enemy. David had every reason now to despair and no reason to hope. The story becomes highly dramatic as Jonathan seeks David out in the wilderness and again proves their friendship. This provides a strengthening of David's faith in God. Jonathan is a wonderful character. When the young men first meet, Jonathan is in the ascendant. He is the king's son and David is an unknown country boy. But as time goes on, David's leadership asserts itself, and Jonathan recognizes and appreciates his friend's superior qualities. Yet there is no jealousy or envy in the man. No element of self-interest controls his nature. Friendship demands utter loyalty. At this moment in David's life, Jonathan's utter loyalty is the only thing that gives David hope.

In pursuing David, Saul inadvertently enters the cave where David and his band are hiding. His men urge David to kill Saul because God has delivered him into David's hand for this very purpose. David refused to kill, but he cut off a portion of Saul's robe so that he can later prove his presence. In spite of the cruel and unjust treatment by Saul, David still recognizes that Saul is anointed by God. David even feels humiliated that he has allowed himself to cut Saul's robe. Following Saul out of the cave, David holds up his robe and begs to know why Saul continues to pursue his life. David makes clear that he is guilty of no wrong or treason. When the opportunity to kill Saul was in his hand, David did not take advantage of it. David magnificently expresses affection, respect, and magnanimity towards Saul. David is superb as he handles the discouraged and beaten Saul. David doesn't efface himself. He defends himself without taking advantage of Saul's powerlessness. David knows how to be the victor. He neither condones Saul's failure and injustice nor does he exaggerate his own superiority. He simply rests the case with God, saying: "May the Lord judge between me and you, may the Lord avenge me upon you, but my hand shall not be against you."

David's magnanimity impresses Saul. The beaten king realistically faces his rival's superiority. He recognizes that David will be king and that the kingdom will be established through David's and not his own lineage. Saul pleads that his family may be spared. We feel not sorrow but admiration for Saul as he says to David, "You are more righteous than I; for you have repaid me good, whereas I have repaid you evil."

Saul was a weak man who undertook a responsibility too great for him. His impulsive nature caused him to alienate God and his passionate nature caused him to brood and feel anxious about the rejection by God. Then, seized with jealousy and consciousness of position, he attacked the one who seemed to threaten his position—David. Here in the wilderness Saul must face himself honestly. It is not David who is trying to take his position. David did not seize it when he had the chance. Saul recognizes his shallow understanding. This recognition was a moment of clarity in Saul's life. If only he could have continued to act from this level of honesty. There need not be disgrace in failure. Failure may be the beginning of redemption. The tragedy here is that Saul sees himself clearly, his strengths

and weaknesses, but then, in his pride, he repudiates this honest self-recognition. Failure need not be a disgrace provided a man faces his failure with no illusions or pretensions.

In their last battle against the Philistines, Saul and his sons are slain. Saul, wounded by enemy archers, begged his armor-bearer to kill him before the Philistines took him. When the young man refused to slay his master, Saul took his own sword and fell upon it. Saul's death initiated a change in the life of David and of the chosen people. David ascended to the throne and established the Davidic line from which eventually came Jesus.

David, deeply touched by his best friend's death, laments:

"O prince of Israel, laid low in death!

How are the mighty fallen!

Tell it not in Gath,

proclaim it not in the streets of Ashkelon,

lest the Philistine women rejoice,

lest the daughters of the uncircumcised exult.

Delightful and dearly loved were Saul and Jonathan;

in life, in death, they were not parted.

They were swifter than eagles,

stronger than lions.

Weep for Saul, O daughters of Israel!

who clothed you in scarlet and rich embroideries,

who spangled your dress with jewels of gold.

How are the mighty fallen, fallen on the field!

O Jonathan, laid low in death!

I grieve for you, Jonathan my brother;

dear and delightful you were to me;

your love for me was wonderful,

surpassing the love of women.

Fallen, fallen are the mighty;

and their armor left on the field."

(II Samuel 1:19-20; 23-27)

The seeds of ultimate destiny are planted deep in the character of every man. Mighty Saul fell because he habitually confused what he thought God desires with what he himself desired. The Philistines did not overthrow Saul. He was overthrown by his own pride of position, prestige, and power.

On the contrary, mighty Jonathan fell because of his habitual loyalty to his family and his friends. Saul was loyal to no one but himself. Jonathan was loyalty personified. Because he was loyal as a matter of principle, he had no difficulty in keeping his loyalties straight. His loyalty to David aided David in escaping from Saul's anger, but his prior loyalty to Saul as father and king kept him close to Saul's side. In Jonathan's eyes there was no conflict between loyalties.

Saul and Jonathan met the same outward fate, but for totally different reasons. The HOW in life is all important. HOW are the mighty fallen! David developed the meaning of friendship in his lament for his fallen best friend. Friendship is one of the most precious gifts of God. The essence of friendship—selflessness—was what David and Jonathan had. Their relationship was devoid of the subtle tensions implicit in the relationship between the sexes. David conveys this in "your love to me was wonderful, surpassing the love of women." There was a relationship of selfless giving. Such a relationship is the priceless possession of all who have ever had it. Neither Jonathan nor David expected anything from the other. Neither was trying to influence the other in order to gain love or power. Friends by definition are not to be used. Friendship is not a means, it is an end.

The highest form of relationship of man with God is that of friendship, perfect relationship of give and take. By believing in Him and doing His will, we do not ask for any reward. Because we know His love, we want to love Him. Because we love Him, we trust Him and do His will. To love God and do as He wishes is not a means but an end itself.

The way David repays the devotion of Jonathan is very tender and touching. Jonathan left behind a lame son who is a victim of the war. David fulfills his vow to Jonathan by extending the king's protection to Jonathan's lame son. David asked, "Is any member of Saul's family left, to whom I can show true kindness for Jonathan's sake?" A servant of Saul's family said, "Yes, there is a son of Jonathan still alive; he is a cripple, lame in both feet." "Where is he?" said the king, and the servant answered, "He is staying with Machir." So the king sent and fetched him from the house of Machir, and when Mephibosheth, son of Jonathan, entered David's presence, he prostrated himself and did obeisance. David said to him, "Mephibosheth," and he answered, "Your servant, sir." Then David said, "Do not be afraid; I mean to show you kindness for your father Jonathan's sake, and I will give you back the whole estate of your grandfather Saul; you shall have a place for yourself at my table." So Mephibosheth prostrated himself again and said, "Who am I that you should spare a thought for a dead dog like me?" Then David called Saul's servant and said to him, "I assign to your master's grandson all the property that belonged to Saul and his family. You and your sons and your slaves must cultivate the land and bring in the harvest to provide for your master's household, but Mephibosheth your master's grandson shall have a place at my table." So Mephibosheth took his place in the royal household like one of the king's sons, even though he was crippled in both feet. To sit at the king's table means not only having the king's protection but also sharing the glory of the king. (II Samuel 9:1, 3, 5, 6-10, 12-13) David's mercy sprang both from his own love for God and from his human love for Jonathan. The boy was saved because of the covenant relationship existing between David and Jonathan.

Jonathan and David are both important to God because both loved Him and wanted to do His will. The greatness of both men lies in the way they demonstrated their love. This relationship, based on gratitude and loyalty, should not only exist between friends, but also between husband and wife, parents and children, leaders and followers. And this kind of beautiful human relationship is so touching and moving when we come across it in story or reality that it brings such sweet comfort and inspiration and elevates our hearts.

Should this sort of story exist only in the Old Testament Age? No, it should exist even in the space age. Today, we are not living with computer-like brains alone. We still have the same heart. Therefore, no matter how scientifically or technologically advanced we are, this kind of relationship should still exist.

Such a relationship is possible only when both parties have this genuine love of God. In other words this kind of love is a sacrament. It is not just bread and wine. It is everything. Centered on God, there must be mutual gratitude and loyalty to one another. These days gratitude seems to be easily erased through material or monetary expressions. We give an expensive gift and then forget. If man hasn't a sense of gratitude, his heart is like a machine, with no moisture and warmth. We need

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Pioneers' Progress

From the different regions . . .

EASTERN

Reports Betsy Jones from Boston: "We had a most meaningful celebration of Children's Day in Boston. Besides State Reps. and members from six states (Vermont, New Hampshire, Maine, Massachusetts, Rhode Island, and Connecticut), we felt blessed to have Miss Kim with us for our discussions on Saturday. On Saturday night the bus team arrived after a real good week in Portsmouth. Miss Kim answered questions and shared with us her sermon on 'Friendship.' We all felt inspired." Margaret Pease also describes the weekend: "Saturday centered around discussions. First the SR's reported on events at their centers. Then Rick Hunter gave a short talk on responsibility, and we broke into two groups—SR's and members—to discuss the topic in relation to our roles. Miss Kim in on the SR meeting, and we all gained much from hearing her comments and sharing our own feelings and experiences. After about 40 minutes both groups gathered together to hear a summary of what the other discussed. After lunch I gave a short talk on sacrifice, and again we broke into two groups. . . . Miss Kim answered questions from the group and then gave her Children's Day sermon. . . .



Children's Day in Boston—Miss Kim and John Fitzpatrick

One new member exclaimed, 'Now I know what I'm doing is really real!' . . . Reciting the events sounds dry, but it was a warm and beautiful weekend (spiritually), meeting new brothers and sisters and sharing our experiences. I felt greatly reenergized to come back to Providence to begin work here anew, as I think the others did, too."

SOUTHERN

"'Let's fulfill the Pioneer mission,' greeted carload after carload of pioneer from the South, anticipating a joyous Children's Day celebration in Memphis," writes Joy Schmidt. "I joined Diane Frink and Ronnie Matway on Thursday for final round-the-clock preparations of the new Memphis center, a large 2-story house with a fireplace, beautiful wood floors, bookcases, benches, and trimmings, gleaming after a month of restoration by the Memphis duo and Mobile Unit 3.

"After many trials we obtained the Korean food for the celebration and started to work on banner, shelves, curtains, and cleaning. Friday, a glorious fall day, brought the first

arrivals: John Harries, Gale Wheelock, Jim Bowles, and Christie Denboe. Christie had heard conclusion only two days before, and persuaded her boss to give her two days off to come. Each new arrival throughout the evening brought introductions of new brothers and sisters and new voices to join in the singing—long-time family favorites, Korean songs introduced by David Kim, and rousing rally songs. The next morning we awoke to meet Ernie Stewart, Peggy Kercz (Nancy Callahan, George Glas, and Gladys Guidry remained behind to host Mobile Unit 3) and the Atlanta seven.

"On Saturday morning began the work session—four task groups devoted to economic and spiritual perspectives on Principle work in the South. Thus the veterans could share experiences and new students find out what is in store for them.

"Consensus was that successful candle-selling depended on a 'positive determined attitude' and a wise ordering of time; state representatives should work half-time and other members full-time at jobs or school; and financial responsibility means to fulfill one's commitment to the higher center.

"Tasks concerning spiritual areas involved much fuller treatment. Listings of where we heard about the Principle and what brought us to lectures or further study showed a spectrum of varying personalities and interests cohering into one Family. Principle teachers and students alike could agree on qualities of good teachers. Small workshops and one to three students at a time were considered preferable in order to develop personal ties between teacher and student.

"The purpose of living in centers was described as 'serving God by reaching out to others and guiding the personal growth of members' in Principle study and application and heavenly family living. The greatest single block to personal growth, most admitted, was 'being centered on self.' Many definitions of prayer expressed our relationship with God."

Joy concludes: "No Children's Day celebration is complete without children. Three brothers and one sister joined the heavenly family: Mike Breslin (Atlanta), Christie Denboe (Oklahoma City), Bob Hughes (Oxford) and Jim Smith (Oxford)."

"It was so inspiring for me to see everyone gathered together after having worked with each one in his own city," says Hillie. "I have so much faith in each one's ability to succeed in his individual mission. Together we are truly a mighty group. I'm sure Satan paled at the sight of the original Southern Pioneers multiplied by three!"

MIDWEST

"Sixteen family members, in all stages of spiritual growth, were gathered to Indianapolis," writes Laura Laufer, Columbus, about the Children's Day celebration. "With so many more bodies than the usual Pioneer norm, Richard Parks and Cathy Heney's house was alive with vibrant spirits—a spiritual atmosphere at times so rich that it seemed to be an entity of itself. And permeating every minute of the weekend was a firm belief in the essential goodness of man."

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FRIENDSHIP

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gratitude to something—God or nature or people—to give us this moisture and warmth. Further, our loyalty cannot change from moment to moment, as the wind blows. God cannot trust us. Neither can men. We must be consistent in our goodness and truth. And we must be loyal to goodness and truth themselves. In the orient the virtues of gratitude and loyalty are most stressed. It is inconceivable for the oriental mind to separate love from respect, gratitude, and loyalty. The inner virtues of

gratitude and loyalty should prevail, rather than those external virtues of liberty, equality, and freedom.

But in this space age, people seem to despise the old fashioned virtues. These reveal the true quality of man. Man's heart is only fulfilled when he has this sort of love and gratitude and loyalty. Without these feelings, he is empty and hollow. When we are grateful and loyal to something, we feel rich and full. There is eternal beauty in this story of gratitude and loyalty between Jonathan and David.

Through our True Parents we have received eternal life and we have been linked to God in love. We are proud of this and are eternally grateful.

PIONEERS' PROGRESS

(continued from page 7)

Activities of the weekend included decorating the center, a leaf fight, a showing of Gary Brown's slides of Vietnam and Korea, a Children's Day service, and a trust walk. In describing the walk, Laura writes: "As Diane Fernsler later emphasized, this parallels on a smaller scale the trust we must have in God and Master to lead us into a better, more beautiful society. On all levels, the individual must work through faith."

PLAINS

"When our IW Marie Ang wrote to tell us of the intended meeting of all the Plains states Pioneers and families, it was as if a gift was being given to us, the promise that we would physically and spiritually meet for two joy-filled memorable days, to be cherished deeply," reports Lokesh Mazumdar. "Sioux Falls was decided upon, and Barbara Snell was more than happy to have us all coming to the Unification Church of South Dakota at all times of the evening and night and early morning. . . ."

"The celebrations that day started out with a complete presentation of the Divine Principle. Sarah Reinhardt, Terry McGuire, Daniel Stein, Maureen Murphy, and myself participated in the presentation. It was a most stimulating experience for the whole family and evoked, I believe, a great gratitude in our hearts for Father's word. Many rousing songs were sung after this—the famous and inspiring Korean Marching songs so dear to us all. Following the evening meal Daniel arranged for us all to go to the movies. So we put on our coats and arm-in-arm, marched down the crisp streets to see 'Fantasia.' Although we occupied only two and a half rows of the theater, it was fun to be so united into one. Pizza and ice cream awaited us at the center when we got back. . . ."

Sunday brought a visit to Holy Ground, a worship service, a Korean dinner, and informal fellowship of frisbee, singing, and skits. "Marie's testimony ended the celebrations," concludes Lokesh. "The occasion will be cherished in our hearts. It was heartening to see the family of Father's longing starting to grow and increase. Of course it was hard to say goodbye, but each knew in his heart that there was work to do. I believe each one prayed that the next meeting would be one where we could really gather in overflowing proportions and really fulfill the works: "around his feet all earth bears fruit of joy. . . ."

WEST

"The Boise Center has found itself very active this month," reports Sara Mazumdar. "Since the departure of the bus team left a new member and several new contacts, there was the added responsibility of studying with them, and

helping them grow. Internally, we have continued candle sales—a steady two hours a day, from 5-7 pm. This allows us to reach our goal of \$700 over a two week period. In addition to candle sales, we focused on individual responsibility for this month. To help growth we divided into prayer partners and witno partners."

Sara reports some good responses from churches and schools. "One was from a Christian women's group, a part of a Church organization. They wanted to hear the philosophy especially, so the entire group—19 women—heard Chapter One! There was much interest, and many women indicated they would come to the center to hear more. The second invitation came from a religion class in a Catholic High School. Here a brief description of our movement was given, and then questions were answered. The questions, in about a 45 minute period, covered most of Principle!! At the end of the class the bell rang and everyone dashed to their next class—but several requested literature, and showed a personal interest."

"From a college contact, we had also been invited to speak to a Comparative Religion Class of about 50 students. Here the emphasis was more on our activities and organizations. The response was favorable, though no personal contacts. However, many of these same students have been recontacted coincidentally through different sources. Also, we have been invited to give an encapsulation of Principle to the entire Wednesday night group of a Presbyterian Church. The results from that remain to be seen!"

"So it has been busy, and Father is indeed working in great ways in Boise. We find fewer negative responses, and more and more interest in our group and in what we are doing. The fruits seem to come slow, but perhaps because people here aren't used to investigating new things. But many of the local churches have programs stressing unity, and are investigating all other types of beliefs. For this reason many are drawn to us."

Administrative HELP WANTED

PERSON TO HELP MANAGE FLF OFFICE. The exact duties may depend on the qualifications of the individual, but would generally include: office administration; fast, accurate typing; keeping financial records; general correspondence; public relations; they might also include: light research, purchasing, political writing, etc.

The work is very hard, intense, but deeply satisfying for someone with the right sense of mission. It will entail mainly administrative and secretarial responsibilities. Past history of stable, substantial contribution to our Movement (in any area) is an important consideration. Applicants must be able to work well under pressure and have appropriate prior business experience.

Both men and women will be considered.

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