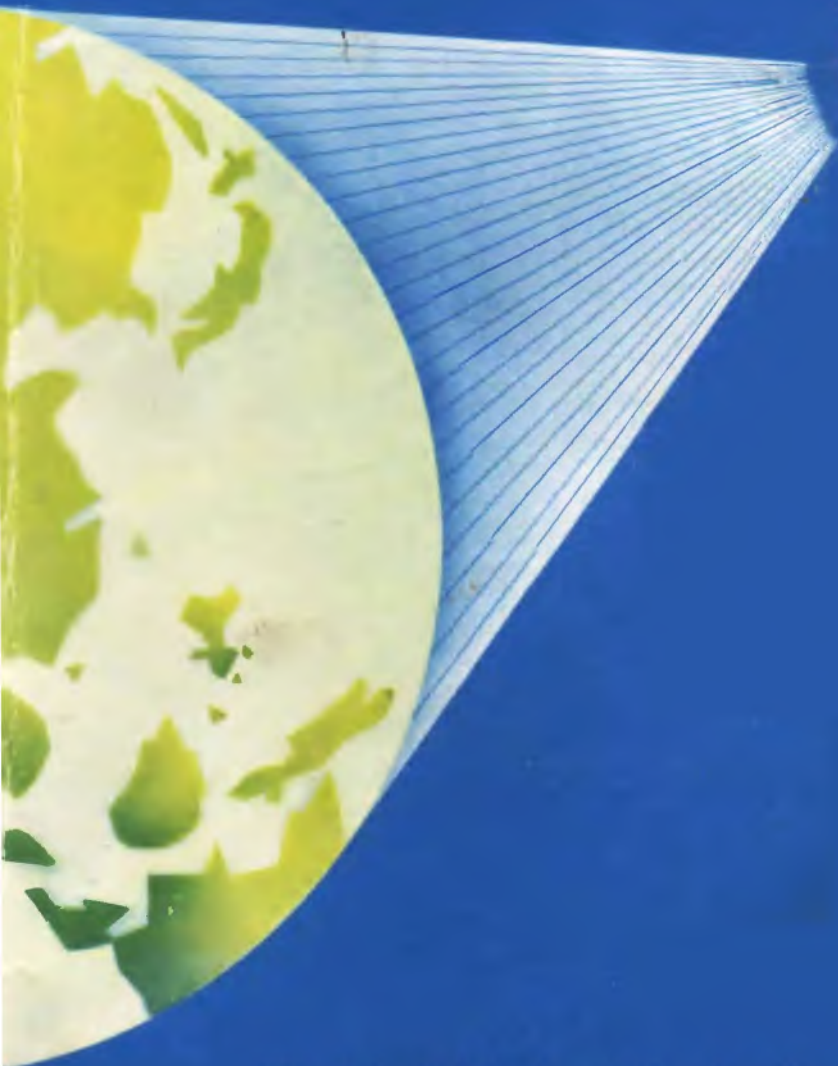


The Way of the World

March

1970



**The Holy Spirit Association for the
Unification of World Christianity**

THE WAY OF THE WORLD

Publisher: Hyo Won Eu. Chief Manager: Won Bok Choi
Editor: Young Tyang Chang

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The Way of the World is published monthly by The
Headquarters of The Holy Spirit Association for the
Unification of World Christianity

71-3, Ist-Ka, Chungpa-Dong, Yongsan-Ku
Seoul, Korea

Printed in Seoul, Korea

(Editorial)

The thaw in March is crying for a great love of God

March which leads new Spring has now come. The lingering snow on far mountain ranges will be soon melted. **And the** frozen river waters will overflow.

In this season, we are obliged to hope earnestly that there would be a thaw in our frozen minds of all mankind.

In Vietnam and around Suez Canal, there are still now many affairs of bloodshed and the explosions of gunfire. From Biafra, Africa, it is reported of the news of death by starvation.

By war and ideological and economic anxiety, our minds of mankind has frozen stubbornly. Indeed, the spirits of all mankind are frozen by hatred, treachery, brutality, and violence and exposed to the storm of cold snow-fall.

We want heartily that the spirits of all mankind would **be** sufficiently moisted by Spring rains of True love.

True love can't let others and other countries put into misfortune. True love can't let others and other races put into restriction.

Jealousy and hatred can't make their nests in True love.

Superintendence does not mean restriction for others and **other** races.

It has to mean protection and release.

In Spring, the buds will sprout and the flowers will be **in all** glory in the plains, and mountains.

When True love pours into our minds, hatred will be melted away and delight, vitality, peace and prosperity will broom from our thirsty minds. Oh, Spring! Come into our bloody minds with True love. Warm Spring! Please come to all individuals, homes and countries with True love.

(Sermon)

Let's cross over the tear spotted passes

(Luke 12 : 1 - 59)

Sun Myuong Moon

Of course it was an intrinsic way of living as created for man to enjoy the life based on everlasting peace and freedom but as ill luck would have it. It was nullified due to the fall of man, that is the very profound and serious grief of mankind.

It can't be questioned that unless man settles a thorough and dose harmony among his flesh, spirit, family, society, nation, world and even the (whole) creation that will surely bring him peace and happiness, freedom and ideal, there may be no room for veritable liberation, pleasure and glory of mankind.

There came to appear the pathetic pass before the human historical process, owing to the cosmic degeneration of their first parents, so it's inevitable for degenerated person to feel the discrepancy between his flesh and spirit.

In the Old Testament Age, everyone was to cross over the tearful pass by dint of creation, and in the New Testament Age is the time for individual to settle the bridal condition with re-coming Messiah.

It goes without saying that a veritable one man entitled to enjoy the peaceful, liberal and ideal life was His final object during the 6,000 years of Providential history for restoration.

As you already know, had Adam and Eve not degenerated and been perfect, they would have become the first true parents of mankind. But on account of their degeneration, we, offsprings of the fallen them got into the situation which has nothing to do with the genuine purpose of God Himself.

Now in order for us to make sure of authentic peace and liberation and ideal of the earth, we are to cut off the fallen connection inherited from our false parents, and be united with New coming Christ.

Consequently it is impossible for God to commence His providence with His glory, freedom, peace and ideal, on the contrary, crossing over the pass for sacrifice, creation and Jesus.

This is the reason why Jesus came into the world of the humblest position. The Israelite, however, who had been to represent the sacrifice of creation betrayed Jesus to Satan. Ever since everyone has been to make sacrifice of matters, children and even himself.

Giving up the materials and making sacrifice of his begotten son Isaac and himself, Abraham was entitled to be the forefather of faith, and having lost his all children, all that he had and even himself, Job kept believing in God, so he could be blessed more.

Jesus also abandoned his family environment, his stand point of son and even his desire for the transmission of the Gospel.

Likewise we can and should be the representative of historicity. The time will soon come to us whether or no when God strikes individual, family, race, nation, world with matter so if you stick to your material, you can't get out of judgment.

It's required for you to recognize that it is not matter but man himself which saves this world and you should be prepared for the judgement by making yourselves God's children with whom He can give and take.

It is the historical lesson that neither individual nor nation which has grudge against God could get out of His judgement. As each of us represents the historicity of 6,0001 years, we are to make consolidated sacrifice of substance, family, and ourselves. Only directly after that, man comes to be able to form the close

—Master's Address for the New Year of 1970—

We Have To Present Victorious Unified Front

(Part I)

Now, we have greeted the New Year of 1970, and under the slogan of "we have to present victorious unified front". we must work for our Heavenly Father in this one year.



A scene of ceremony for God's Day

We struggled against Satan's force under the slogan of "**All Out March**" in past three years of the term of 2nd 7 year cou-

rse for our propagation.

Without "All Out March", we can not get a victory for our Heavenly Father's work.

In this one year of 1970, we have to accomplish our responsibility of many serious problems, centering around Asian area. Therefore we must set up a new slogan of "We have to present victorious unified front" for our good struggle.

It is not so easy to gain the final victory over the enemy. To win a victory against Satan's Force and to gain "one day of triumph". Our Heavenly Father has performed His providence for restoration of Kingdom.

God has struggled against Satan from the time of Adam's home and through the ages of Moses and Jesus to gain "One time of a victory"

Then where will it be accomplished? We can say that there is no place other than our Korea in this world. We know that there must be the process of struggling to win a triumph. Then, what kind of struggle are we forced. This is a serious problem for our Unified Family, the Children of Heavenly God.

We do not struggle to gain any leadership of this country. We do not fight to get any economic benefits for ourselves. We are struggling for only our Heavenly Father's work and for all mankind. With the fate of our Heavenly God and all mankind, we are fighting against Satan's force. Transcending our race and country we are struggling against our enemies over the world.

Therefore, we have to win the final victory without fail for Heavenly Father's Work.

Of course, it will be accomplished in this Korea. **But** how will it be won? It must be won by an individual. **By** a man and a woman, it should be won for our True God's ideal.

According to the Providential history of Heavenly Father's restoration, the struggle was performed by a man, an individual.

Centering only one man, it has been acted.

As a matter of fact, Jesus had the responsibility of such a struggle 2.000 years ago. In that time, Jesus was forced to struggle against the Jewish people and the world of that age. In other words, Jesus was representing all mankind of His age and the race of Israel. Representing all saints in the history of God's restoration and Heavenly Father has guided human history, Jesus struggled as a man, an individual.

To gain the victory by this one individual, all problems that were desired to resolve by the history and God, should be solved perfectly by an individual, Jesus.

But Jesus could not win the victory and was crucified on the cross.

To win such a triumph, it was indeed impossible by only one man, Jesus, in the truth. Centering our Heavenly Father, Jesus should have had His own country and religion. He should have had his own home for Himself. He should have his brothers and sisters.

Before such conditions were perfectly settled, it was impossible to gain the victory by an individual, one man Jesus Christ.

Through the Divine Principle, we are easily able to understand in detail. We can understand the fact that it was impossible for Jesus Christ to gain, triumph by a man, himself without His own brothers and sisters, home, religion, race, and country.

After such fundamental bases were settled up Jesus could win a victory and could get marry with a woman. With such a spouse, He could gain a perfect triumph. And she could be the first woman who won a victory in our human history.

But Jesus Christ failed to fulfill this idea and couldn't realize His correlative idea. And He was forced to be crucified on the cross. Accordingly, the road of restoration for God's remained undone.

If Jesus Christ could establish His individual base for his

perfect triumph in that age, He was able to get new brothers and sisters, new h-me, new tribe, new religion and new country. As well as, He could build up new world for Heavenly Father.

But He failed to make up such conditions and He was obliged to die on the cross. In the truth, He had to fix up His internal (spiritual) standard firstly and His external environment should be arranged secondly. But, owing to his failure in establishing His external world, He also lost His internal (spiritual) standard.

Consequently, for the restoration of these both sides—internal and external scopes, Jesus Christ has worked for a period of 2.000 years. And we know this fact clearly.

There are so many civilized countries on this earth. So many races are living on this globe. **But, in this Korea, the work of restoration for Jesus Christ and Heavenly Father has been achived. A great standpoint of resolution for Restoration—representing all mankind was fixed up steadfastly in this Korea.**

Of course, this great work of restoration should have been welcomed by all people in Korea. **But they have not been welcomed this work. And this must be a historic disgrace to Korean people_**

We know that all religion must assume the leadership of spiritual guidance for our race. Especially, Christianity that has close relation with the current thought of the world, has to take charge of this field(scope). **All Christians in Korea must help this great work for our Heavenly Father. They have to protect God's Providence in Korea.**

But they revolted against this work and their rebellion must be the second dishonour of Christianity in Korea.

Two thousand years ago, Judaism rebelled against Jesus Christ who represented our Heavenly Father's Providence for the period of 4, ' 10 years from the time of Adam's fall.

Now Korean Christians are revolting against God's work, representing Father's Providence from the time of Jesus Christ. This is a right tragedy for all Korean and all mankind in this age.

Under such an unfortunate circumstance, the Unified Families are struggling for True God's work. For this fighting, an individual base for victory must be settled steadfastly.

In other words, for the triumph of Jesus Christ, and our racial base for God's Providence should be settled up firstly. and secondly, the religious foundation for True God's work must be formed.

But we could not accomplish these two bases perfectly. So, we were obliged to consider Korean people to be our foe and struggled against them to gain an individual victory and to arrange our environment until last year of 1969.

Then, for what did we struggle? We desired heartily to settle up a perfect religious foundation which was not accomplished by Jewish synagogue 2.000 years ago.

Notwithstanding, we met with opposition of all Christians and all people in Korea, our Unified Church had to make up our religious bases for God's new Providence.

Two thousand years ago, the religious foundation of Judaism had an important effect upon Jewish ideological base. As well as, our Unified Church must give an important influence to Korean ideological life.

For these works, we have struggled in the decade of 1960s. We had to build up new religious bases for new Providence of Heavenly Father.

The religion has nothing to do with the accepted ideas on it.

Therefore, all countries, all religions, all tribes, families and individuals in old days were obliged to become our foe. We were surrounded by such environment.

Under such circumstances, we were persecuted and [we had

to struggle for our new religious bases to give an important influence to the ideological life of all Korean people.

Now, we have to know the fact that our struggle represented True God's fighting dated from the beginning of human history. Replacing Jesus Christ and Holy Spirit, we fought against our foe. In place of all Saints, all martyrs and all Christians in the past days we have struggled.

Because, we had to let them to wreak their deep grudge (vengeance). At such a serious time, we have now greeted the New Year of 1970.

Now, our Unified Church has formed a religious association which exerts an important effect upon race.

This Association has one Unified Family. Our unified Church is composed by many homes and brothers and sisters those who are our members. And this is obviously different from the age of Jesus Christ.

Two thousand years ago, Jesus Christ had to organize a religious body which was able to unify all religious in his country. And His religious association had to give an important influence to Israel.

Similarly, we are now in a same situation, as the standpoint of Jesus Christ in His time. In the decade of 1970s, we have to accomplish the works for God's Providence that couldn't be completed by Jesus Christ.

We have now greeted the New Year of 1970 and from this moment we have to start to do our duty for God's work, replacing Jesus Christ and Judaism.

As we consider of God's work which should be done by our members, we know that we could already get an individual victory and fixed up the standard of triumph for a family.

Therefore, from now we have to establish a new victorious foundation for tribe and march out toward a new stage for our God's Providence.

In command of His members of Family, Jesus Christ had to greet Judaism and Israel in His time, 2.000 years ago.

We are now in same situation as circumstances of Jesus Christ. Then we must remember that our Heavenly Father has prepared this decade of 1970 for us to accomplish his Will, through past history.

From this year, we have to give a great influence in the ideological field of our external world through the Divine Principles. And when we throw a stone, it will be sure to make a sensation in Asia and Whole world.

(Continued on next issue)

..... —————

Enters in at the strait gate, the narrow way.

.....

Address of Young Oon Kim in Toronto, Canada

Young Oon Kim was professor of New Testament and comparative religions in Ewha Women's University in Seoul, Korea.

She was educated at the University of Toronto and later studied at the University of Oregon in order to further her understanding of America and its people.

In 1954 she saw the truth of the Divine Principle, a powerful message revealed by God to Sun Myung Moon. And she went to America, as a missionary 1959 and introduced the Divine Principle to the English speaking World.

This is an historical confrontation. Ever since I left Canada I have cherished my experience here with fond memories and drawn from these rich experiences throughout later years.

When I heard of the group which I am now in, I spoke to Dr. Helen. Kim; she trusted me enough to ask me to go and investigate the group. After a week's investigation I brought my report to her. She reacted favourably and wished to know more about this group. However, later she was influenced by someone else and changed her mind. She then asked me to reject that group or to resign from the University. I told her that I could not deny the truth of God, therefore I would leave the University. When she saw that I was adamant she expressed her sadness at my leaving. I know that it was not Dr. Kim alone, but Elder Struthers and other Canadian Missionaries who had trusted me as well as the Women's Missionary Society and Train-

ing School who were also very sad and upset at my leaving and my heart was broken at not being understood, yet there was no way of explaining it at that time. I had to wait for the day when these things could be made clear although that clay is still in the future.

Our group is called the Unification Church or Unified Family and our teaching is called the Divine Principle. In the fall of 1968, Dr. Won Lyong Kang invited our group of ministers and theologians of the Methodist and Presbyterian Church at the Academy House in Seoul. Both Dr. Chae Jun Kim and Hyon Sul Hong were present. At the end of the presentation of the Divine Principle Dr. Kang stated that it is a great mistake in this ecumenical era to condemn simply newly rising religions group as heresy from narrow minded prejudice. Both Dr. C. J. Kim and H.S. Hong were grateful to have an opportunity to open dialogue between the existing churches and this new group. As a project of this group, professor Nam Dong Su of Yun Se University studied the Principle in its entirety in order to present it to this same group in the fall of 1969. In an Assembly of several hundred-a mixture of theologians, seminarians, ministers and laymen of major denominations in Korea Mr. Su presented the Principle in detail along with his criticism. He stated that the Divine Principle is a vast system of theology which is a great contribution to world Christianity. He went on to say that this Principle clarifies many points of Christianity and the Bible which had never been clear before, and gives a new vision to a stagnant Christianity. **Thus our movement is not only recognized by the major Christian churches as worth studying as well as other groups.**

Our group is recognized as the most dynamic religious group by the Korean government because of its contribution as a group as well as that of individual members for their social action within the community. Two of our members received, at different times, golden medal from President C.H. Park of Korea for out-

standing service. However, the most outstanding contribution is our Anti-Communist movement, which our group in Korea is carrying on in cooperation with the government. This Anti-communist movement is an example of an application of the Principle to one of the major social problems facing our country, and our group is now making a strong impact on Korean society.

Our movement was founded by Mr. S.M. Moon who was called by God and given a special revelation. The Divine Principle is based on this revelation. Our group was organized in Korea in May of 1954 and I joined the group at the end of that year. I studied with Mr. Moon directly and taught the Principle in Korea until the end of 1958. I felt a mission towards the western world and came to the States in the early part of 1959. I enrolled in the University of Oregon and studied a year and one term. I took subjects which would help me understand American people and their way of thinking.

While a full-time student, my spare time was spent retranslating the Principle into English. During the weekends I visited different groups and individuals who were seeking deeper meaning in life. I taught them the Principle and shared my experiences. Thus I started finding people. Eugene was such a small conservative town that I found it inconvenient to even publish my book. Therefore, at the end of 1960 I moved to San Francisco, a cosmopolitan city. Five dedicated young people followed me. **There** I legally registered our group in the State of California for tax exemption and legal protection. Our members increased and went out to open new centers in Berkely, Oakland, Sacramento, San Josea, Los Angeles, and Fresno. I also found people from different nationalities from Europe. After they understood the message fully they wanted to go back to their own countries to start the work there. Thus our mission expanded to Amsterdam. Holland and Frankfurt, Germany.

In 1964 I returned to Korea and spent nearly a year. During

that time I visited Dr. Helen Kim, to her surprise, at Ewha Women's University and told her what I had been doing. I returned to the States in January 1965 and went to England in April and started a mission there. I came across diverse individuals and groups in London, Birmingham, St. Anne's and other cities and taught them the Principle and also visited the European countries. I also visited Palestine and other countries in Asia on the way and returned by way of Japan.

At the end of 1965 I moved the U.S. Headquarters to Washington, D.C. and have been operating from Washington since that time. We now have Divine Principle centers in 30 cities in 20 states in America and centers in Canada and Brazil as well as 16 countries in Europe and the Near East. Our movement started in Japan about the same time as in America and we now have a large group there. I make itinerary trips from time to time throughout the States and Europe. This is roughly the history and state of development of our movement at present.

I am now going into the content of the Principle. **How** does it differ from the teachings of Christianity? In Christianity you emphasize the message of the New Testament with the view that Jesus fulfilled the Old Testament and brought a new revelation. The Divine Principle believes that the New Testament is now fulfilled with the beginning of God's new dispensation. Therefore the Old Testament dispensation is like the root of a tree and the New Testament dispensation under Jesus is like its trunk and branches and this final dispensation is like the fruit of a tree.

These three stages of Old Testament, New Testament, and this New Age are interrelated each being dependent of the former stage. Thus God's dispensation has progressed.

How does the New Age differ from the previous ages? In the Old Testament Age God carried on His dispensation through Mosaic Law which was Judaism. In that age man could rise to

the status of servants of God. In the New Testament Age God carried on His dispensation through His son, Jesus, who was to subjugate Satan and to establish the Kingdom of God on earth. Jesus was rejected and crucified by his people before he could fulfill his mission completely. Thus the Kingdom of Heaven was not established. However, Jesus was able to raise man's spiritual status to the level of Paradise which is only a transitional stage to the highest level God wants man to achieve. It was really not Jesus' fault but the chosen people did not cooperate in his mission. Thus Jesus promised towards the end of his life that the Son of man must come again. If Jesus had completely fulfilled his mission then the Son of Man wouldn't need to come again. Because of the incompleteness of his mission Jesus raised his followers only to the status of adopted sons and daughters of God which is much higher than the status of servant in the Old Testament Age. We use the word restoration in place of salvation. God, the Father, is not satisfied to restore man only to the status of servant or even adopted children. The Father wants to restore man completely to status of true sons and daughters, because he had created the first man and woman to be His real son and daughter. Until this ideal is completely fulfilled God, the Creator, cannot be satisfied.

In this new status then how does the relationship of God and man differ from the previous stage. God is no longer an impersonal, distant, holy, mysterious and abstract being, but He is a very close and very personal Father of heart and dwells in man and with man and communicated with man from heart to heart. Therefore, once you are restored through a Saviour-Mediator you come under the direct reign of God and no longer need a Mediator. Therefore, the New Age is the age of Father's direct reign both in the spiritual and the physical realms which is much more powerful and spiritual than previously. Therefore there is a relationship of give and take between God and man. Only through

this give and take relationship of love can God and man feel great energy and joy. God created man to be an object for this give and of love. Therefore God needs man and man needs God. The closer this relationship the more dynamic it becomes. To have such a close relationship with man was God's purpose in creating man. Therefore we emphasize Father more than the Mediator.

However, there is a big obstacle between God and man to restore their close relationship of give and take which we call Original Sin. Original Sin sounds very fundamental. There are two kinds of sin, one is personal sin the other is Original Sin. Sin means a state or an act of being separated from God. Personal sins can separate us from God but we can correct these by ourselves. But Original Sin is somewhat complicated. Because the first man and woman separated themselves by betraying God they alienated themselves and all of their posterity from God. We are the descendants of this original alienation. This is what we mean by Original Sin. The first ones who alienated themselves from God were Adam and Eve. Jesus came as the second Adam to restore that which the first Adam lost. Since Adam was a man, Jesus had to be man in order to fulfill his work. In the alienation of the first man and woman from God, the angelic world was involved. In other words the archangel, Lucifer, violated the divine law and caused Adam and Eve to also violate God's command resulting in their separation from God. Thus Lucifer became the founder of the Satanic Kingdom. To fulfill his mission Jesus had to subjugate Satan and overthrow his kingdom. Until this is done Jesus could not establish the Kingdom of God. If this had been done by Jesus in his time, the end of the world could have come then. By the end of the world we mean the end of an age, therefore the end of the Old Testament age. If Jesus had brought about the end of the Old Testament age, he could have fulfilled the role of judge.. Judge-

ment means separation of good and evil.

Since all these things were not fulfilled by Jesus in his lifetime the Son of Man must come again. This is why the Second Advent must be fulfilled to accomplish what Jesus left unfulfilled—that is the complete subjugation of Satan and the realization of the Kingdom of Heaven on earth. The dispensation of the Second Advent will not be carried out by Jesus of Nazareth but by another Son of Man, whom God will choose. While the Jewish people were expecting Elijah to return Jesus said that John the Baptist was Elijah. John was not Elijah, but Jesus regarded him as the returned Elijah because John was completing the mission of Elijah. In the same manner the dispensation of the Second Advent will be fulfilled.

We believe that Mr. Moon was chosen for the dispensation of the Second Advent in order to complete the mission of Jesus. When he completely fulfills his mission which still has a very long way to go, not only will Jesus' mission be fulfilled but also God's ideal of creation. At that time the spirit world and the physical world, which have been separated because of man's fall, will be united and come under the direct dominion of God. Also all Christian denominations and other religions will be united just as many rivers unite in coming into one ocean. The fulfillment of the dispensation of the Second Advent will bring about the union of God and man, and the spiritual world and the physical world. Therefore we will see an entirely new world. Today, however, we are living in a transitional period between this old and new world.

The unique aspect of our movement is the cooperation we receive from the spirit world. Today many spirits, both good and evil are descending from the spirit world to intervene in people's lives. Evil spirits are disturbing people emotionally and physically but good spirits are helping people by guiding them towards a spiritual light. We see diverse spiritual phenomena around

us. Some members in our group have direct communication with Jesus and God, Himself. These occur frequently and thus we receive approval from God and Jesus with regard to the validity of Mr. Moon's mission and the Divine Principle. I have seen countless numbers of men and women understand the Principle and accept it with the cooperation of the spirit world. **Thus** they have found a direction and meaning in life and become completely new people dedicated to God. **I am most** grateful that Father has used me to restore countless numbers of people **to** Him. **So I** have done literally and substantially missionary work teaching His truth during the past 16 years.

List of new directors in Japan

reorganized dated February 1, 1970

<u>DISTRICTS</u>	<u>DIRECTORS</u>
1. Aomori	Akihiro Kohtsu
2. Akita	Takasi Kohno
3. Iwate	Saburo Hashimoto
4. Yamagata	Masanao Nishida
5. Miyagi	Shigeyuki Imai
6. Niigata	Toshiyuki Tsuboi
7. Fukushima	Mitsuru Wakayama
8. Tochigi	Masahisa Kobayashi
9. Ibaragi	Shigekazu Nakano
10. Gunba	Setsuo Sakurai
11. Saitama	Jiro Shimizu

DISTRICTS**DIRECTORS**

12. Chiba	Tateo Yamaoka
13. Kanagawa	Toshikazu Suzuki
14. Yamanashi	Kunihiko Shibanuma
15. Nagano	Yoshikazu Soezima
16. Toyama	Sessi Wakayama
17. Ishikawa	Tsutomu Yokoi
18. Gifu	Yoshio Hoshino
19. Shizuoka	Suzumu Ezawa
20. Aichi	Takeshi Kamiyama
21. Fukui	Kazuo Hoshino
22. Shiga	Seiji Yoshioka
23. Mie	Tohru Mayuzumi
24. Nara	Hiroyuki Tanaka
25. Osaka	Yoshimitsu Tanaka
26. Kyoto	Hirokazu Ohta
27. Wakayama	Shijiro Ueyama
28. Hyogo	Michio Fujii
29. Tottori'	Tomohiro Nagazima
30. Okayama	Yoshiyuki Hirose
31. Shimane	Nobuyuki Hori
32. Hiroshima	Isao Hukui
33. Yamaguchi	Hi teaki Sakaguchi
34. Ehime	Katsuhiko Takenouchi
35. Kagawa	Akihite Nagano
36. Fukushima	Motoo Furuta
37. Kochi	Tadanobu Fuchimoto
38. F .kuoka	Sadao Ihino
39. Saga	Toshikazu Hisai
40. Nagazaki	Hiroyuki Abe
41. Kumamoto	•Toshiki Saito
42. Ooita	•Takeshi Yagi
43. Miyazaki	••••• Katsuaki Takato

DISTRICTS

DIRECTORS

- 44. Kagoshima —Tadayuki Inoue
- 45. Okinawa —Takuji Takabayashi
- 46. Sapporo Naohiro Nata
- 47. Obhiro Soichiro Nakamura
- 48. Tokyo, 1st District Yoshikazu Komiyama
- 49. Tokyo, 2nd District Hiteo Sawaura
- 50. Tokyo, 3rd District Takehiro Ono
- 51. Tokyo, 4th District Takashi Sugiyama

Students' Writing in blood

At the Headquarters of Suodaemoon (West Gate) in Seoul



Writint) in blood by stuAent. of Suoci4emoon district in Sec./All

City, the 1st Sungwha students Training Session was held from January 1st to 7th 1970.

When the session was finished, almost young students made a pledge of allegiance to our True Father's work and wrote their oath in blood.

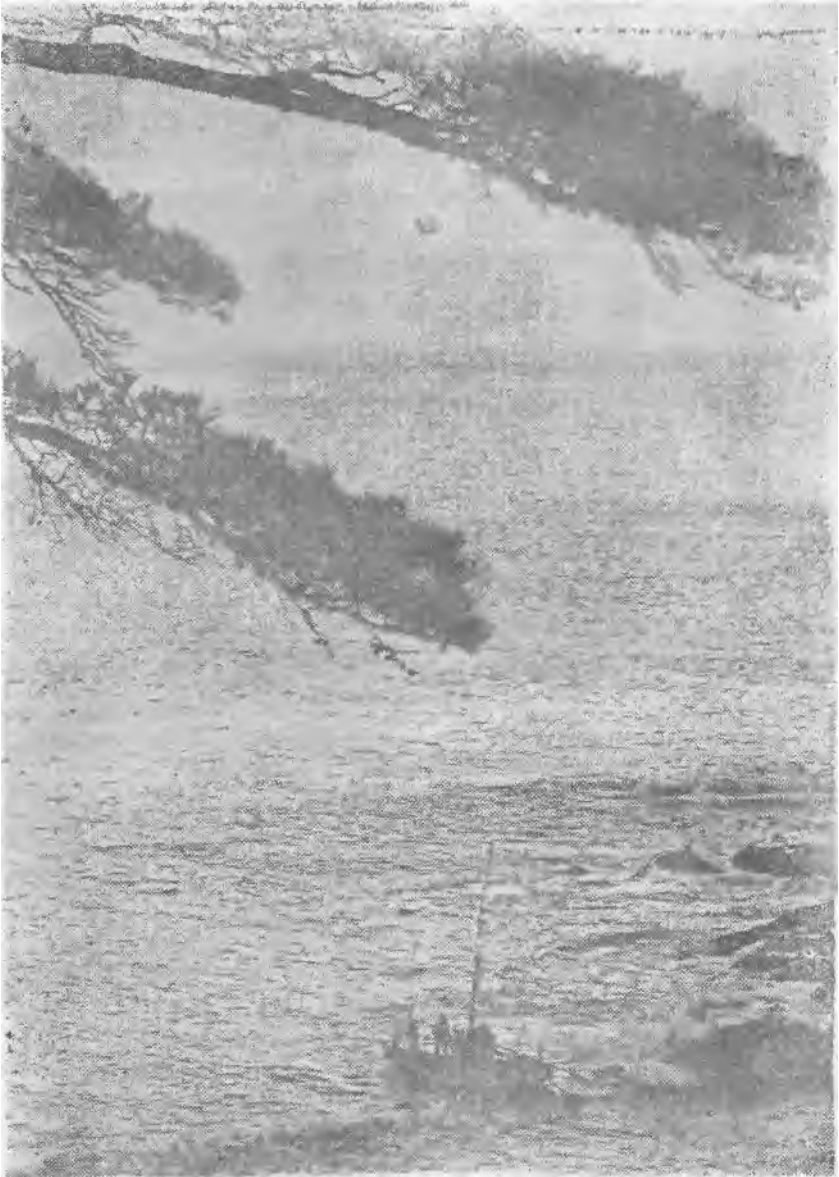
In subordinate picture, we can read some words in blood, Loyalty, Unification, True Faith, Patience, Father and Oneness, in Korean and Chinese letters.

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COMMENTS INVITED

The Way of the World welcome your comments on any material published. An opposite viewpoint **or a new line of thought will assist us and may lead to publication of your ideas. If you are an authority on a certain subject. why not write an article for our consideration?**

If you have only an idea, query us; perhaps we can assist you in developing an acceptable article.



Sailing for dawn fishing
One of the Eiyt t Scenic Wonders on the East Coast

(Introduction of Overseas Centers)

Report and Self—Introduction of New York Family

A Monthly Report

Dear Family,

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

First and foremost, Miss Kim, Neil Solonen, and Travis spent a weekend with us during November and joined us in our first FLF conference at Riverside Church. The conference in itself was mostly an educational experience for us, since not many people showed up, which was partly due to our ineffective advertisement techniques and also because of the time limit. To

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Note

Families of the Unification Church are invited to contribute articles and photographs for publication in this magazine.

Only those articles and photographs (black and white) which are selected by The way of the world will be published in the magazine.

this may be added the fact that FLF has only been created recently, and consequently is not yet widely known. However, we are keeping working on it in every possible phase to improve our knowledge as well as effectiveness. On Saturday evening,

however, which was after the conference, we had a very pleasant get-together with a few people who were studying the Divine Principle and desired to meet Miss Kim. It turned out to be one of our most enjoyable nights we had ever had. Among other things, many people displayed hidden talents in telling jokes and singing songs. On Monday morning we got up very early to be at Holy Ground at 5.00 a.m. to celebrate Children's Day. This was a most memorable hour for us. We were standing there with our flashlights, praying and singing. Miss Kim prayed too, and then she briefly spoke to us. What affected us most was the importance she put on the mission of our Master's family, which clearly made us aware of the fact that we are not alone in our struggle, but that somebody else is struggling much. Much harder since the mission of our Master and his family is so much greater.

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

I myself went to Montreal, Canada during the Semester recess, and I had some very memorable experiences. I was staying with some friends of mine who are part of an international missionary lay movement, the International Catholic auxiliaries, who are most beautiful persons. Although they themselves were not too receptive for the Divine Principle—since they already have so much—they did listen with interest. It was there that I met a theologian to whom I gave our red book to read. After a few days, I contacted him via telephone, and he invited me to his place for a discussion. He was extremely nice and open and even invited some of his students to join in our discussion. We talked for about 4-2/1 hours. He had difficulties with our interpretation of the Bible, of history, and also with the Second

Coming. Nevertheless, he did not refrain from mentioning to at the end, "Now I feel as if I had spoken too one of the first apostles," by which, of course, I was very flattered. Mohammed from Algeria was another of my students, who listened with



New York family at Holy ground

great interest while he, on his part, explained the Korean to me. He is planning to New York sometime in order to get acquainted with us.

Witnessing and teaching all by myself in Montreal was an overwhelming experience! Besides, it was in French. Happily some of the people also knew English, so when I had forgotten a word in French, they could help me out. Father thinks of everything, you know. Being all by myself really strengthened me, knowing that I was the only one at this point and that place through whom Father was able to work. He really provided me with energy, zeal, and courage, and even love.

Now I am really eager to set up a center all on my own,

somewhere and sometime in the future. I can hardly wait for that moment to come.

Here in New York, Barbara Mikesell and myself are planning to continue teaching to Divine Principle on the campus of City College with more dedication and strength than before, while the others witness anywhere and any time. We really teach a lot these days. I would like to add that because of my experience in Montreal I became much more open and free to teach as well as to witness I suppose. It's because of the action of give and take between Father and His child.

Father is definitely very sorrowful about his lost family, and as long as his children suffer, Father can not rest. So, let's go ahead and bring him joy very quickly!

Love and Monsay to all of you, until soon, I hope.

In their name,

Maria Pascher.



Betsy O'Neill

Dear Family,

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

We hope through our words that the gratitude each one of us feels for the new hope and vitality that is ours will come clear to you. Through each one's eyes we hope you will see a

different yet complementary aspect of Father's world and foundation hear in New York city.

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

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

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

The Spiritual Climate in New York
A Personal View

Betsy O'Neill

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

One fact about this city which greatly effects the stability

and therefore the civility of its occupants is the overpopulation problem here. Many articles written on cities in America make note of their problems with air pollution and water pollution, etc. Manhattan, the heart of New York, where we are located, is noted most specific for its people pollution.

To give you an idea of the numbers here I'll quote some statistics; the population density of Manhattan is 73,839 people per square mile. This compared to 86,073 in Calcutta, 37,533 in Brooklyn, New York, 16,451 in San Francisco, and 12,442 in



To gain a victory by New York Family

Washington, D.C. So, as you can see, it's crowded here. I remember one time when Mr. Kuboki from Japan was here, he took the 5 p.m. subway. As he was being pushed along by the pres-

suring crowds, he laughed and said, "It's just like Tokyo!" So you get the picture—people, people everywhere!

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

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

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

Only the Unified Family can offer a solution to the overpopulation and other problems in New York. Only in the Family can many types of people live so closely together and blend so harmoniously. If the people in New York city had an awareness of the Principle, they could begin to work out their own conflicts and therefore have more energy left over for creating positive

human relationships no matter how close together they are.

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

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

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

It concludes that the definition of religion in American in the 1960's has significantly enlarged in scope from the traditional views and structures of religion. It highlights a trend, a move-

ment towards defining religion more in terms of the ultimate concerns of men. He makes a most interesting point. The author says that Yeat's poem The Second Coming which prophesizes these times of instability and lack of coherence is coming to be the most quoted serious modern poem. The final question in this poem is also becoming popular and can only be answered fully by us:

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

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

We feel Some what like Noah's ark ready for the flood.

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

Right now we feel somewhat like Noah's ark ready for the flood. Physically we are shaped like an ark with three decks. We have three apartments in one building as our center. When Our Leader was here in 1969, he asked us to find many different Kinds of people. We want to be broad enough and open enough to be able to embrace many kinds of people here so that our center will contain at least two of every kind. We hope we can soon find a place that we can rent with the option of buying. There

is much more, but our plans for 1970 center around one thought that Miss Kim gave us on God's Day in Washington: He can act freely and mightily only if we act passionately with united spirit in full dedication."

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

In Their Names,

Betsy

Dear Family,

In *New York City* one of the main ways we draw people into our center is by witnessing on the subway. It was on a Broadway train beneath the poverty of Harlem that I first heard the words "Unified Family" and "Divine Principle". It is hard in this fast paced, suspicious city to give a hint of the Principles which are leading us closer to the source of all goodness



Jim McCann

and the New Age. Although I am in the family less than a month I realize how important it is to be prepared in any situation to unfold in a meaningful way the light that is growing. Since New York is so fast paced we are limited in the number of strangers we can talk to, and the amount of time we can devote to inviting them to our Riverside address. Then how are we to judge who should hear and who can not?

In the American courts there is an idea that a man is to be judged by a jury of his peers. We are the peers of those we witness to: to those we teach.

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

Give us the strength of purpose, Father, to know New York; so that we may lead its' peoples to the spirit within; to you though the Divine Principle. Let us not judge lest we be judged.

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

In the Name of the True Parents,
Jim McCann

The New York Art Scene

Nanette Semha



Nanette Semha

New York City is the center of the art world. Artists come from all over the world to find their fame, sell their work, and to be among many other artists who share with them the same views and feelings on art. **In** New York one of the main characteristics of art is that there are always various schools of thought. The style or media the artist chooses to work in is formulated by his philosophy. As groups of artists come together in New York to discuss various truths, realities and observations about life, man, and society, those that have similar points of view live

closely together, work in the various styles with the same message and thus from a school of thought. This seems very close to a Principled life. Since 1900 we have gone through more schools of thought than we've had in all of history. In "Art Nouveau", for instance, we had the artist turning to nature, in "Dada" and "Surrealism" the artist was disillusioned with life and absurdity in art prevailed, for everything became a distortion for the artist. With the advent of "Pop Art" the artist perceived society laying importance on industrialization; so we have paintings of Campbell soup cans and sculptural "Floor Burgers" which are approximately 4 ft. high and 6 ft. wide hamburgers which sit on the floor. In "Pop Art" man is asked to except illusions. One of the most current schools is "Neo-Realism" in which the artist wonders at what is to be believed. All of these and other periods have had great impact on New York; for in New York more art movements have had their birth.

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

In New York there are at least twenty to thirty formal champagne openings each month in one or another of the many hundreds of galleries. The most intellectual, cultural and wealthy

people of New York focus their attention on artists and their insights. If all artists were focused on Father and told His Message through their work the great minds of the world would quickly be influenced.

Testimony

Nanatte Semha



Nanatte Semha

My dearest Family,

Now that I have been in Principle for a year and a half, I look at the past with a more objective understanding. I am most grateful for this period, for I have met Our Leader, cried over his words, and perceived his sufferings and tireless work for Father's new truth. With those hearing Principle I rejoiced in their gladness, and yet am wounded by those who have turned away. My intellect tells me of Satan's strong hold, but my heart does not understand. I have been moved greatly by those that have given so much in setting the foundation in this country, those few that persevered for so long and remained faithful during those hard beginning years. From Miss Kim I have learned of the sacrifice, hard work, and responsibility that is necessary for the highest achievements. One does so willingly when one understands Father's heart. In her I see Father's idea of true unconditional love always consistently working to care for her many children and grandchildren in so many countries all over the world.

Ever since I was a child it seemed that God always existed

and that I knew Him as a friend; wherever I went He was there and I could talk to Him. He was my best friend and since I was about six years old I've spent much time talking to people about God, for I was sure that everyone was as aware of Him as I was. I attended Catholic schools and Mass several times a week; Communion was the most devout time for me. There I always dedicated my life to Father, expressed my greatest sorrow for the sins and injustices that man has done to one another and to Father Himself.

I would tell Him I would help others in any way, but that He must make this clear to me for I had no real direction. I would thank Him for everything no matter how small, for everything was beautiful and a direct gift from Him. Lastly, I would tell Him of my love for Him that I loved Him above all things and people. And this was the basis of my prayer and relationship with Father from age six to twenty-two. If anyone had ever asked me what the most important thing to me in my life was, without thinking twice I would say, Father.

I spent much of my childhood in reading the lives of the saints. I cried through them as I read, and always believed their lives were most valuably spent.

At the time of my confirmation, I felt I was no longer just the child of God that I was told baptism made me; I felt truly a soldier of God to defend the faith. And, more vigorously than ever I began talking to non-Catholic friends of the true Church of God, which led me to believe the Catholic Church was. I plead with Father that all churches might be united. So for years I clipped out every article I could find on this subject: "Lutherans Meet with Catholics"; "Presbyterians and Baptist Share Service Together" and other such titles; and every once in a while I would take the large box of articles from under my bed and read them. This would give me some hope. One day I was so disturbed with the thought that the world would never

be united that I tore up the clippings in desperation.

After high school I taught "Confraternity of Christian Doctrine" classes to children who went to public school. But soon I had to leave; I no longer believed in what I was saying. I could never pick out exactly what was wrong, but the Church seemed to have very little to do with the life of Jesus.

In art school the question always foremost in my mind was: Why should people look at my work in preference to anyone else? What do I have to say that is so important? I knew my art was to bring people to faith. I had been searching outside of the church for sometime. I remember trying to read Spinoza and Nietzsche at age fourteen and not being able to understand a word of it.

I always had this feeling of wanting perfection before I totally committed myself to another person—I didn't ever know what it meant: a perfect cook, a perfect artist, or what? As I heard the ideal of perfection of heart, every thing became very clear to me. I was also doing automatic handwriting. I had specific spirit guides; I also talked often with my father who died when I was thirteen. I was told many things about Satan, the coming day of judgement; the last thing I was thinking about was a day of judgement so I ignored all of these things because I didn't see anything happening like this; and concerned myself with political predictions and things like this. I was told several times to stop asking so many unimportant questions. Once I requested a talk with St. Theresa which was granted and she talked about the growth and perfection of the soul. In the writing I was told to study God's principles and teach many children the meaning of their lives. I was once told that reincarnation was a reality and that I had a past life of bigotry to other religions which was true as far as my present life was concerned. I was investigating other religions, but I still had my mind on the quote most used by the Catholic Church: "Upon

this rock I build my church." And they still had the descendant of the rock. I was told I had to love people of all religions in this life. I was so upset that I could have such a terrible past life that I cried and cried. Regardless of the Fallacy of the story, I see its purpose. Because I remember my first reaction when I saw the card "Unified Family" I thought it was probably just another Protestant sect; only the words of the writing came back to me at that time. I also had a vision of an Oriental man who was talking constantly to me, and I couldn't understand what he was saying. Through my automatic handwriting I was told this was an existing person of knowledge and that I must search further and look longer. Two weeks later, I was witnessed to by Neil Salonen.

My time so far in Principle has been short yet I have learned so much of the real humanness of Father, and how to recognize His presence in those around me. I have experienced a great deal of love and concern from our Family; love and concern I have never seen expressed over such an expansive period of time anywhere. As a little girl I always wished that all the people I loved the most could live together; in the Principle, I find fulfillment of a child's dream, with one thing added; that you can love many types of people as you understand Father's concern and endless love for them. Principle has given me hope for my life and motivation for my art. The minute I heard the conclusion I knew I had to make films concerning the truth of the work of Father through men. I know that the hearts of all the people, in the world must be touched with the heartbreak Jesus went through when everything seemed so hopeless and lost. The world must soon realize the new hope that awaits their coming to the Kingdom. Five months ago I move from the Washington Family to the New York Family to study filmmaking. I am now working on the script of the Mission of Jesus. As I write the dialogue, I feel as if Jesus and Satan are struggling before me.

The story of Jesus with a deeper understanding of his sorrowful family life and his relationship to Judas and John the Baptist will seem more real than the many fantasies built around these men.

Of art my beloved Family, I have learned the greatest creation is the creation of a human heart and thus all people are artists, reflecting Father, the greatest artist of all.

With love,
In the Name of Our True Parents



David Char now

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

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

This is New York.

David Charnow

This was written by a young man now studying with us. It is the view that many have of this city. However, since Dave

has been coming to the Center, he commented that everything has begun to look different—even the subways seem beautiful.

Some Thoughts on Achieving a Liberating Life-Style

Beth George



Beth George

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

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

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

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

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

...new asceticisms. Instead of renouncing or even overcoming the world, we propose to transform, to dare to create a new

thing. If Father is the revelation of creativity, we must not blaspheme him with our deadness and immovability.

...the personal and the communal; a kind of partnership, with room for privacy and communeness.

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

We begin by scheduling the basic necessities, with everyone getting a turn at food shopping, cooking, and cleaning. There are two people assigned to do the shopping for each month. When it comes to cooking that food, we are most fortunate in having 7 women in the center, thus giving each of us a turn at preparing dinner. Everyone has a turn cooking Sunday morning breakfast—brothers included. The last household task is housekeeping. Our 8 room apartment is divided into smaller sections, with each person responsible for his area. Saturday evening is the time set aside for a general cleaning—up and preparation for Sunday. It seems that if we order ourselves and our home, the evening before, the expectation and openness for Sunday is increased.

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

We gather at 10 a.m. for Sunday Service. The leadership

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

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

It is there that we most truly live.

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

My spirit was buried and my body could go nowhere

Dear Family,

Up until the time I was about fifteen it never occurred to me not to believe in God. As I grew up, somehow I gradually lost my feeling for God, and I felt nothing in His place. My life



Joan E. Dorfman

came to be separated from the very thought of God and there was no connection between us. I believed in man and I wanted very badly to believe in myself and my art. I wanted desperately to believe in something.

As I grew up I stopped being able - to express my feelings because of a fear of what they were. I stopped being able to hear my feelings and they gradually became cramped away inside. There wasn't any give and take between my spirit and my body and so they separated and both got lost. My spirit was buried and my body could go nowhere without it. Everything I did was more a desire to be that which I did rather than to express what I was.

About six months before I met Principle I became jolted and bumped out of sleep through the use of drugs. I became aware of the separation within myself, and of the distance between me and all life around me. I began to look for reality and direction. My art work became a means of positive searching rather than some thing I was doing because I hadn't thought of anything else.

While I was in art school I had a roommate Ellen whom I cared for very much. we both had in common the fear of becoming close to people. We had the same problem in coming close to each other but we kept at it. Towards the end of the school year, Ellen had a small but very intense revelation in which she saw that people would always be together and they would never die. Although I wanted to very much I couldn't understand what Ellen said. Soon after, Ellen left for Virginia Beach and I went home. In a few weeks Ellen was back again carrying the

Divine Principle within her. While she had been away tier revelation had begun a small root in my mind. Somehow I too came to know that people were supposed to be together. I knew that the world was not supposed to be the way it was, and that it had not always been that way, and that something had happened to change it. It was a big realization for me at that time, and it made me feel very happy and I smiled a lot even on the subway. When Ellen came back to tell me about the Unified Family it was as if I had been set up.

Through the summer I went periodically to the Philadelphia center to be taught Divine Principle by Barbara Mikesell. I rarely understood anything Barbara said but I was struck very much with her. I saw truth through her rather than through what she said.

I was drawn to the center very forcefully without understanding why. when I heard the conclusion I had no idea what it meant, but when I went back to school in September I knew that somehow I had gained something. Somehow I had assimilated truth from the center and I wanted to use it. I knew that I wanted to follow through on what had been begun in my mind and in my life. I remember thinking that before I met the family I didn't know how to live.

I am from a Jewish background. My parents always told me to stay with my own kind. They said that the Jews had to stay together for strength and to insure that the heritage would never die out. I don't know what will happen to the Jewish Heritage. I pray that all religious groups, cultures, and races will come together and that all of the beauty of each one will remain.

After I heard Principle, the concept of universal truth came and lodged itself in my head, and nothing could have been more logical to me. I knew that if there were any truth that there was only one that applied to all people. And I knew that it

was absolutely necessary that there had to be truth,' and that it was right that we should know it. I have so much before me to do and be and grow to. To learn how to love, to learn how to be a forceful positive creative part of the world. Now instead of searching through art I will search through direct living and art will fall into its place.

When I first moved into the Unified Family, I lived in the Philadelphia center. I lived there for four and a half months. Now I am in huge New York City and discovering the people here. There is a never ending stream of them to witness to. So many of them are interested. I pray we can set up a strong foundation in New York with many different kinds of people. I feel that very shortly the New York center is going to double, then triple in size. The spirit here is very expectant.

I pray that I can fulfill my life by understanding and accepting and living my part in the world. I pray that I can learn God's love and use it right.

In Their Names,

Joan E. Dorfman

**SEEDS OF FATHER'S KINGDOM ARE
PLANTED IN NEW YORK**

Dennis Cormier

Although we have been teaching the Divine Principle in New York for several years, bringing Father's truth to the city, we have just begun a new phase of the establishment of His kingdom. All of us discovered the work of the Freedom Leadership Foundation last September when we attended a series of confere-

ances at the Washington Headquarters. Inspired by the efforts of our family in Washington, we initiated a similar program in New York to fight Communism and totalitarian world views in our own country and abroad. This became quite a task for us,



Addressing of Dennis Cormier

but we spend whatever time we can each week becoming acquainted with the reality of international Communism, while deepening our awareness of the political situation in the United States and abroad.

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

In November we held our first meeting at Riverside Church to publicize the creation of a new FLF chapter in New York. Many days were spent writing invitations, preparing speeches, previewing movies, printing programs. Many of these tasks were new to us, but the hours we offered were beneficial to the

future work of FIS: Miss Kim, Neil Solonen, and Travis Jones joined us from Washington as we made final preparations; with so much encouragement from them, we held a successful first meeting, which included speeches by Betsy, Hal Mackenzie (from New Haven center), Travis, Neil, and myself; two movies dealing with the reality of revolution in the United States; and a lively discussion afterwards.

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

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

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

Our work has been concentrated on two main political issues during the last four months: 1. the war in Vietnam and 2. the growing Communist influence in the affairs of the Middle East. We are learning by joining efforts with established foundations and organizations just how to organize a political movement; how to hold meetings, seminars, and public conferences; and how

to use newspapers, radio, and television more effectively. Soon, our efforts will be most rewarding as the Freedom Leadership Foundation takes an increasingly significant role in the training of leaders and in the molding of America's future.

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

TESTIMONY

February 1970

Dennis Cormier

New York City Center



Dennis Cormier

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

My name is Dennis, one of your new brothers in the United States (New York City). Originally from Worcester, Massachusettes, a small city in the northeastern section of our country, I found the Divine Principle in a park vile afternoon as people gathered to meet and sing. Because ofD this meeting which God awaited for so many years, I have come to experience Him and my family in a very special way. Although I had come from a R, man Catholic home and had begun studies for the priesthood, I had really come to doubt my relationship with God and had just about abandoned that relationship before hearing these new words of deep truth and power. In an attempt to reach other people, I had begun to work with young children as a counselor

and teacher, 'but I discovered that even children needed more than their adult friend could offer them. They needed to know God just as I needed Him, just as He wanted me to love Him.

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

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

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

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

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

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

Love in our true Parents

Testimony

Dear Family,



Barbara Newman

I was born in New York city, but spent most of my early years in Pakistan. I returned to the U. S. when I was about six; I felt somehow that I didn't fit. I had the same feeling all my life until I came into Pi inciple, where my heart finally found an invisible home. What I wic looking for was not necessarily a country, but a realm where I could rest. That realm, I can see now, is Father's love, and my home is anywhere.

My dear Family, my True Parents, you are in. isible to me now, but your love here in New York makes it my home. I so love the whole world, and am grateful that I will have a home wherever I go. It is impossible to thank you for what you have given me; you have given me life. How can I repay the sun?

I send my deepest love, in Their Names,

Your daughter and sister,

Barbara Newman

Witnessing in New York

Barbara Newman

When we think of the way one should witness to Our Leader, to the coining of Chrizt, we realize that each one has a

different perception of what that means. To those of us with a Christian heritage, it is the fulfillment of the great promise Jesus brought. To those from non-Christian backgrounds, it means the fulfillment of our highest ideals and aspirations, made possible by a new teacher of higher universal truth.

New York is a city with such a vast variety of ethnic backgrounds and social and religious orientations that witnessing here must encompass an understanding of the aspirations of many different cultures and cultures within cultures. If any city in the world could be compared to the Ark, it is New York; there must be at least two of every living thing here!

We in the New York center are beginning to mirror the city. If our own foundation in Principle is strong, then we will be able to relate to many types of people and bring them all together around the Family. We are trying every way we can think of. After all, this center must take up where the United Nations leaves off! Some of us have been working with the Christian Churches. Wesley Samuel and I have been working with a black Methodist Church and singing in the choir, which is larger than the congregation. Betsy and Dennis have been working with a Catholic church. Working over a relatively long period of time requires a more subtle witness, because we must show with Principle what the message of Principle is. One of our most spontaneous and visionary witnessing experiments was held at Riverside Church, where we held an informal panel for a young adults group. We focused more on our Family life rather than stressing the religious significance of the guiding philosophy. Fahter's presence was so evident in the fluid and easy give-and-take between Nannette, Wesley, Barbara, Betsy, and Dennis, which was as smooth and syncopated as a summer's game of tennis. The spectators felt the sunny warmth and vitality. We had some very interesting responses, from invitations to speaking engagements to a lady called asking for specific qualifications for joining the

Family. As was mentioned, our approach was quite causal! Sometimes, of course, we are a little more direct, in fact, downright spectacular. One afternoon we sold books on Fifth Avenue in a flurry of cookies and song. Wesley and Hal McKenzie were huge signs painted in colorful Gothic lettering which denoted their role as the Physical Man and the Spirit Man. We sang a song written to emphasize complementary relationship of the Divine Principle with physical happiness, which the cookies symbolized. "One for the body", we sang, "and one for the soul; if ye buy my wares, we shall be whole." We ended up street preaching in front of the Plush Plaza Hotel. Another afternoon, we held a celebration in Central Park, in which everybody was invited to share brotherhood in any way they wished to express it. Some painted on a large canvas that we provided, some brought musical instruments, some brought games, and some just brought themselves. Most of them didn't understand what was going on, But felt the spirit, and wanted to know our motivation. So, ever willing, we taught Principle under the trees.

We've been hatching a few new ideas for the coming months that will hopefully make our contacts broader and our arms wider. We are planning one social cultural event a month, and are calling the meeting Kornonia. A few of us have been nurturing the idea of holding an arts seminar in the park, to perform and discuss spontaneously the Essence of all art. We may even try sitting under a tree and reading Principle together in a very loud voice. We are very happy about the red and white buttons of the Unification symbol that we have had printed. They attract a great deal of interest, which gives us a perfect opportunity to witness. The idea is being wared with many other centers across the United States.

This brings us back to the beginning—our own witness. In our own personal give and take people must see the realness of Father; we must treat each person with the special love and con-

cern with which Father treats us. The only thing that keeps this whole city from being the Unified Family is us. We must cut through the loneliness, and that is unheard of in this city, where there are so many strings attached to a hello in the subway. New Yorkers are very open and responsive to a spontaneous, genuine and unafraid invitation to goodwill. It is so good to see the sun break through clousy faces. And we carry the sun.



Mary Penn

Dear Family,

Every night as we gather for prayer on our living room rug king the four positions, we think of you in Korea, longing to help you do your part and also desiring your help in doing our part. Sometimes I get a strong feeling that we need more Oriental members in our country to balance our materialism with their spiritualism, and viceversa.

We know this happiness on a spiritual level the world needs to bring about this ideal balance.

So, to make this a reality we hope some of you will consider our country and come to love with us. In the meantime we will work harder in the spirit to come home to our true Fatherland.

In Their Names,
Mary Penn

Dear Family,



Dale Smith

As a youngster I was raised in a Protestant family and attended Sunday School regularly. When in high school I was sent by one of my parents to preparatory class to join the church. This was a class of persons of about my age. When the Sunday arrived to join the church I did not. I felt social pressure from the Parents who sent me and social group pressure from the preparatory class to join as a group. I felt this was a serious thing between me and GOD and the others were not considering it seriously (They proved that to me in latter years). I kept going to Sunday School, church and church young adult groups through college. After graduating from college I began searching for a church that I could walk into, and come out knowing what the message was. I could not find any such church at first so I stayed home on Sundays and read my old Sunday School books. I tried to expand my perspective by studying other American beliefs and latter I joined a Unitarian Fellowship (Not large enough for a church). I liked the idea of believing in what you want. I discovered latter I needed a more Christian church. This fellowship had no one of my age group nor did they satisfy my moral codes. I joined a mother a Protestant church denomination that had an active Young Adult group. It filled most of my needs and I felt my spiritual growth was making progress but I did not want to glorify Jesus Christ so much.

I moved to another area and my search began again particularly for a church where I found meaning in the service and had a good young adult group. While searching one Sunday in the Summer of 1968, in Washington, D.C. where I lived at the time, I was approached after a Sunday Morning service by a Unified

Varnily Member. this member asked me the meaning of a pin was wearing which had "Expect a Miracle" on it. I explained the meaning to this person (A pin of a Christian Healing group) and other U.F. members who began gathering around me. I was invited to hear a U.F. lecture and I walked with them to the center to hear my first lecture.

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

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

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

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

I hope to bring more people to Father.

In the True Parents Name,

Dale Irwin Smith

WALL STREET

Wesley Samuel

Many times we have longed to embrace each other, but distance stood between us. Although spiritually we are together, we have longed to have that physical contact. Through The Way



Wesley Samuel

oi the World, it gives me great joy to express our love and gratitude.

In selecting a topic to talk on, I decided to give you a little insight into the Wall Street Area;

Wall Street once was the political capital of the United States, just as today it financial center of the world. Here the New York State Chamber of Commerce, established April 5, 1768, pressed the fight on the Stamp Act and the tax on tea that set of the American

Revolutionary War. Here George Washington took the first Presidential Oath of Office. Here the first congress gathered. Here also the 1789-90 Congress authorized an issue of \$ 80 millions in stock to help pay for the cost of the Revolution. These are a few historical events- that took place on Wall Street.

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

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

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



We Pick up
where the U.N. leaves...



WITNESS IN
New York



Wesley witnesses gigolo street

restoration!"

Wall Street, cont. p.2.

Wall Street, Wall Street, you are so rich;
Wall Street, Wall Street, here comes your hitch;
Father's wealth has come to you all —
Now how will you answer to His call?
Wall Street, Wall street, how do you survive?'
It is we who invest that keeps you alive.
Now the time has come for you to speak—
Now that all the world is at your feet.

Dearest Family,

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

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

In the Name of our True Parents,

Gladys Samuel

Dearest Family,

New York is a city which has been opening her arms tenderly, welcoming people from all over the world, Arabia, Russia, China, Europe.....giving them hope when it would have meant the end of their religious or political convictions. Thus New



,Maria Pascher

York has been and still is an asylum for refugees, politically and religiously persecuted persons, even , for gangsters. Consequently, New York became the melting pot of many races, cultures, and religions. Newyork, with its harbor and airport, is the world's most renowned gateway to Asia, Africa, and Europe, not only wlcoming visitors, students, andimmigrants, but also sending its "envoyees" all over the world. It is

the center of America's trade and industry where people busily engage in making the best deals, go to the best universities, and love to enjoy themselves the most. Many people are tense and "high strong" because they do not find enough leisure time for reflection and meditation, and all too often they are unable to cope with their emotions realistically. New York is really Father's trouble spot. More than any other city, it needs the waters of purification. Fatehr's healing love. Behind all the corruption, misery, and sinfulness is Father's beauty hidden. It is our task to see and find Father's beauty in each individul person we meet, to have it revealed to themselves. Oh, Father, how great you are and yet so amazingly humble, loving the lowliest of your creatures, the most sinful on&

Since we meet each day people of nearly every race and nationality, of every religion and ideology, our Center reflects, of course,; the cosmopolitan atmosphere of the city. It is indeed a "pool" of the world. Greece, Czechoslovakia, Germany, Costa Rica and, of course, America are represented. Americans themselves are derived from Irish, Lithuanian, English, French, and African origin. No other country, I suppose, reflects this variety. Then there is the religious aspect to be considered. Most of us were originally Catholics, Others Protestants, Greek Orthodox and

Jewish. We surely can learn a lot from one another! Who would have thought it possible a few years ago that such a variety of personalities, of such different cultural and religious backgrounds could live together in peace and harmony, except for Father.

Our mission in New York is tremendous, even frightening. Many youngsters and university students take drugs, others are greatly influenced by Communism and hardly open to anything else. It is such a dreadful experience seeing Father's children wasting away their lives. We have to learn so much and grow so much to many be able to meet them with Father's love and compassion. Besides, we also have to cope with the reality of materialism to which many are devoted or addicted.

New York is a city of many possibilities, but also of a million of problems. These are Father's problems, and consequently ours; but also Father's possibilities and therefore most certainly also ours.

The Lord said
"Say, "We" ;
But I shook my head,
Hid my hands tight behind my back, and said,
Stubbornly,
-I".

The Lord said,
"Say, We";
But I looked upon them, grimy and all away.
Myself in all those twisted shapes? Ah, no!
Distastefully I turned my head away,
Persisting,
"They."

The Lord said,
"Say, 'We";
And I
At last
Richer by a hoard

Of years
And tears,
Looked in their eyes and formed the heavy word
That bent my neck and lowed my head;
Like a shamed schoolboy then I mumbled low,
"we,
Lord."

(Karle Wilson Baker)

It is so important that this "I" does, in fact, become a "We." New York is the gate to the world, it is the world in microcosm. So is our Center, and we feel this more and more. The Unified Family is the Family of one, but New York, so far, is the Family of many, it is divided and corrupted, lonely and frustrated in its isolation and division. Father hasten the coming of Your Kingdom, so that your suffering and our suffering may soon end! We certainly promise to do our part.

Love and greetings to all of you and especially to our True Parents.

Maria Pascher



Ismael Nason

Dear Family,

It's a great honor for me to present you with this letter in the hope that it will find the entire Family enjoying the best of health.

My name is Ishmael Mason. I was born in Costa Rica, Central America, where I received most of my schooling from Kindergarten to High School. Three

years ago, I came to the United States in order to get a College degree.

I am attending the City College of New York where I met Maria Pascher who cordially invited me to pay the Family a visit. So I did visit, and I am very glad I did. I have been attending the meetings ever since. It has been four months now since my first introduction. I find that there is a unity among the Family members, and that is what the whole world needs. Within the Family there are moments of laughter, serious moments of prayer, times of thinking, tparhing the new student like myself, etc.

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

Now I would like to tell you about New York from the point of view of a foreigner. Most immigrants coming to the United States choose to stay in New York. So do many foreign businessmen. New York has had a lot of propaganda all over the world, such as; beautiful city, tall buildings, important ones, subway routes, etc. To some foreigners coming to New York it is the fulfillment of a dream. I myself as a foreigner have heard an awful lot about New York, good and bad thing, but mostly good ones, So I chose to come here, and I am very glad I did.

I am really grateful that I could come to New York because it is here that I discovered God in a new way. For two years I felt cut off from Him. In the last four months, however, since I heard the Principle it's the closest I have ever come to Him. This is giving me courage and more hope in everything else that I do: I hope to learn to teach the Divine Principle soon because there are so many people still so ignorant of God and His love.

Best regards to all of ynn and especially to our True Pa-

rents.

Ishmael Mason

Reflections from Peter

Peter Marifouglou



Peter Mariouglou

The heaven endures forever
and the earth is eternal.
Why are earth and heaven
enduring and eternal?
Because they do not live for them-
selves
therefore they can live forever,

If you follow the way you may
travel all
over the heaven without harm.
You will find peace and *you* will
find quietness.

You will pause for music and food,
no harm to any.

But the way itself has no flavor,
the way itself has no sound,
but the way itself can be seen;

use it, it is never ending

You rode a yellow horse,
I rode :A white one,
and his was black,
Horses, three colors,

but our hearts were one.

One of the advantages of being born on the Lower East Side is that you are born an "adult." I simply mean that at a very early age you are made a participant in the problems of the adult world around you.

I saw a boy about eight years old, standing beside his fathers stand. I still remember the expression of that boy's face as he listened to his father discuss a proposed purchase with a customer. He watched his fathers every move and oh, how sad the boy looked when the customer walked away without buying! The whole thing amounted to pennies, but the boy looked up at his father with deep sorrow, as if to say, Don't worry, well sell the next one."

May we too be as sensitive.



Barbara R, Mikesell

Dearest Family,

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

When I joined the Unified Family in 1964, I left college. Now since September, I have returned and am working to finish my degree in elementary school teaching, and this week I have begun my student teaching. Maria Pascher and I have established a club on campus that teaches Principle and this semester we will

establish a club for Freedom Leadership Foundation as well. This will be exiting because there will be competition from the leftist Students for a Democratic Society, Trotsky Socialism, and radical black and Spanish power movements. But we pray and work to offer a meaningful alternative to our searching fellow students.

Before I joined the Family, I had been involved in activist, "liberal" peace and political movements. When I heard Principle I left them all because now, through understanding man's separation from God, I found the cause of war that had been eluding me for so long. After these several years it seems strange to begin to become involved in political issues. Yet now I feel even more the urgency of this work.

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

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

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

New York city is a city that was bor.: in sin: Although the New York harbor is one of the best on the East Coast, it was the last to be developed because the pirates of the Atlantic had taken it over and made their haven base. The entrance was guarded and none could enter but them, with their wealth of captured spoil; some of them built fine homes. As piracy was stopped and the pressures of a growing society demanded a port, New York City joined the rest of the colonies in what was to become

the great material development of a new nation. Soon the city-built-on-a-rock became the heart of the materialistic world. In Satan's world the money, and power that comes with it, is direct toward evil ends and brings this city into the darkness that our Leader spoke of in 1965.

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

Later Moon Hye also left and Mrs. Hurd was alone to share with Father's lonely heart in her tears, her prayers and her witnessing. Most of all she prayed that a solid foundation would be laid for Father's work in New York.

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

When I first visited New York with our Leader and members in 1965, I was overwhelmed. One can hardly see the tops of

building and one could never count the masses of people **how** could there ever be any hope for New York? But now that I have been here to share in her trials and her hopes and dreams, I have come to love this city. With this trength of Father working to bind us together, we find power to continue His search for the Kingdom of God secure and beautiful.

My deepening love to each one of you, in our beloved Parent's Name,

Barbara R. Mikesell

The University of Rochester

January 25, 1970



Seal of The University
of Rochester

Dear Family,

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

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

In a university community, it is striking that the heart of the university (its student-faculty-administrative population) is

continuously evolving and growing as people come and go. The undergraduate student population (our primary focus here so far) is comprised of people with varied backgrounds and interests, who come from all sections of the country. Through finding new members in each class, we will be able to perpetuate the Family here, serving as an introduction to the larger Family, and as a guide to Family centers for members as they leave.

As America's role in the world restoration is highly techno-



University of Rochester

logical, education plays an imporant part in this role. Therefore, it is essential that the Family acquire members who are qualified and capable of leading America in this role. We, therefore, see that it is our mission to find and to be this kind of member.

Uur witnessing and teaching so tar has been ona highly "person-to-person" level. However, our social involvement on campus has **been** a highly productive means of getting to know many many, 'persons.'" In this way, we feel we are establishing a good basis for our work here.

And, of course, Father has been guiding us to those persons on campus who can best help us, both in the spiritual aspect of our work, and in the more physical aspects, such as publicity.

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

In Their Name,
The Rochester Family

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

Rochester, New York

January 30, 1970

Dear Family,

I'm very, very happy to have been asked to give my testimony of how I was led to the Divine Principle, because it gives me a chance to thank all of you, especially Our Parents and Father Himself, for being

Wayne filler

who and what you are, i.e., my parents, brothers and sisters. What more can I say?

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

Sometime, late in High School and in my first two years of college. I started "feeling" that there was something waiting for me in my future. I had a sort of vision of myself, playing a very important role in the lives of many, many people, like becoming a national leader and saving everyone from something, but I didn't know how I would do this, because it seemed that I would have to become a political leader, and I never did like politics. Then last year, in my sophomore year of college, I made a deal with God, that I would become outgoing and involved with life and people and do whatever my heart told me to do, and I would leave it up to Him to guide me. So I returned home from School last June and my parents said they were going to California to visit some relatives, and they asked me to go along. I wasn't terribly enthused about visiting my relatives, and besides I was in a rock'n roll band which played every weekend, but my heart told me to go, at least for my parents sake. So, **I** did. In Los Angeles I met my cousin Susan Miller, and one evening, starting with the topic. of flying saucers, I pro-

ceeded to tell her my life history, centering basically on my religious belief. So she sort of casually asked me if I'd like to hear what the Unified Family had to say about things, and I casually replied that I'd love to. And so I did. And so I'm writing this letter. All that I can add are the words of Robert Frost:

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

I thank you for opening the path.

In the Name of Our True Parents,
Wayne Miller

Joseph R. Stein

University of Rochester



Joseph R. Stein

Dear Family,

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

I have heard from so many people that the Christian Principle came to them in times when religious questions most needed answering. In my case, religious questions weren't bothering me. I had been brought up in a Jewish family which instilled in me a cultural rather than a strongly religious background. As a family,

we had never been members of a religious organization, yet my have always been people who have deeply personal religious beliefs. From this example, I learned that there was a God, I have never questioned that knowledge, because I have always seen a deep love between my parents. At the same time, my understanding of Father had always been kind of nonexistence. Sure God exists, but I had never explored or understood what this meant.

As I've grown older I've learned a lot from our family. Unlike many children of Jewish background, my older brother and I haven't had a life of financial comfort. My family has been fairly poor, and through this, many lessons have been learned. We'd been taught to work for what we wanted, and not to expect things to be easy. My parents have been remarkable teachers, although, like most parents, they don't understand what they've taught their children. The love that I saw at home was never confined or defined as "Jewish" love. Because they never confined their love, as I grew older, I began to realize that love and understanding couldn't be confined in any way to a specific religion. Also, through school, I came into contact with the Christian religions and their cultures. What I learned greatly appealed to me, and fit into what I had been experiencing through my background.

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

complicate the situation, we both cared very much about one another, even though we wouldn't speak.

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

In Their Name,
Your Brother,
Joe Stein

I will Be with you all the days of your life.

(Letters)

Judgement remains here in London

London, January 31, 1971)

The year began with God's Day and prayer at the Holy Ground. We celebrated the following weekend decorating the centre, whilst members contributed paintings, song and poetry. Billy Mitchell wrote a song called "A Wheel Turning Fire" which became a `hit' with the family immediately, we hope to put in on tape for you. Doris spoke on the meaning of God's nay *Anti* read excel ptb from sayings of Our Leader and Miss Kim. Special oriental foods were cooked including Kimchi and "Suki-yaki" which together with Korean music and the family songs gave us a physical as well as spiritual atmosphere.

Martin Burt and Ian Alexander spoke to Youth groups locally attracting much interest at the same time as gathering experience. Ian being on leave from the Army for three weeks was able to celebrate God's Day with us.

On the 16th January we began our first condition for 1970 each member witnessing to ten people with heart each day.

Wilfred Manga an electronics engineer from Gambia (West-Africa) accepted. As a result we now have an intercom from the printing office to the centre.

A three day condition was made to Norwich—an experiment in developing techniques in contacting students at a university. Three members took part.

Judgement remains strong here in London and by the time this report reaches you June Darby will be on her way to Jordan, she will be the missionary in Amman.

Much love in Our True Parents Name,

Dennis and Dorris

We were blessed with our first visit front Miss Kim

Toronto, January 26,1970

Dear Mr. Eu

About one year and six month ago in a little one-room apartment. Father's work in Toronto was begun and, thanks to His very close guidance and constant help, we now have a 10 room house one block from main hippie village, 3 blocks from a shopping area, and a 15 minute walk from the university.

Canada, as you may or may not know, is the second largest-country in the world with only about 21,000,000 inhabitants. Over 2/5 are of British stock and about 30 per cent are of French ancestry. When you think of Canada you may conjure up visions of dog sleds and mounted police, but come and visit us sometimes and you will soon see a land of burgeoning cities, fishing village, plains Of golden wheat, towering mountains, and even hot, humid summers. Did you know the southern most tip of Canada is on the same latitude as northern California?

Toronto is said to be the fastest growing city in North America, with high-rise apartments and modern al-opping =tem growing like the proverbial mushrooms in spring. The population is now something like 1,900,000. Toronto is an Indian word meaning Meeting place; and meeting place it truly is. During one night of witnessing, it is easily possible to speak to Greeks, Italians, French, Germans, English, Americans (i.e. U.S.), and Afric ms. People come and go constantly, so regardless of the number of times we witness in one area, we always see new faces.

There are around 33,000 students, plus 30,000 night students, at the University of Toronto, as well as large enrollments at several other colleges and universities in the city.

Toronto has been called the city of churches with places of worship for more than 50 different denominations scattered

over the city, representing everything from traditional Roman Catholic to Ukrainian Orthodox to Japanese Pentecostal.

The People and way of life here are rather similar to that in the States, but a touch of the British influence results in a more genteel, conservative nature. Coming from States, we find it refreshingly friendly and safe here. Of course, Satanic forces are at work and the problems that plague the U.S. are gradually gaining momentum, so we are eager to work as fast as we can. Can this little family of 8 on 76 Scollard Street save this vast, beautiful country? We must!

January proved to be a most wonderful month, for we were blessed with our first visit from Miss Kim, an event we had been anticipating for months. Most of our activities were carried on as usual, but many happy hours were spent in sharing questions and answers, testimonies, and singing. She was able to contact many of the friends she made when she was studying at the University of Toronto almost 20 years ago. While she was here we invited friends in two different nights to hear testimonies and ask questions, and many evenings we had others to dinner who wanted to meet Miss Kim or who were studying the Principle. This month we have had approximately 35 new people come to hear lectures and many nights there were meetings taking place in 4 or 5 different rooms at one time. Several people are now studying with us in greater depth.

Alan Wilding put an advertisement in the personal column of the classified ads, which said he was looking for prayer groups, **and at least** 25 to 30 people called. Some were cranks, but others were very sincere and several people have heard lectures as a result of this.

We sang to our neighbors on Scollard street before Christmas, singing appropriate songs written by family members around the world. Bob Duffy played the guitar until his fin-

gets refused to move any longer became of the cold We simply wished them a Merry Christmas in the traditional fashion and left them with a special Christrms season invitation to come to our house and hear about a new revelation.

Also around the holiday season, we tried witnessing to people in bars, by engaging in casual conversation and leading up to the topic of Principle. Many people go to bars who are lonely and discouraged and they often welcome someone to talk too.

We, here in Canada, truly appreciate and thoroughly enjoy this new magazine and we feel it is the most important link for Family members around the world. May Father's kingdom quickly expand.

Deepest love

Carl and Linna Rapkins

Fascists interfered constantly

Boulogne, February 2, 1970

Dear Mr. Eu

The year 1970 has started very good for ULU Heavenly Father. It had been our great desire to celebrate God's Day with 10 people and really, Father had helped to make this wish to come true. From Belgium came the first member, Allain to us in order to experience Divine Principle family life. On New Year's Eve we had come together to look at the result of our work 1969. At 12 p.m. We started the beginning of the New Year, God's Day, with our Father to Him. Each one of us felt very grateful and was full of joy being so close to Father and our True Parents. God's Day morning we went

to three important churches, in order to pray that the prepared people of the Christian churches will be guided to our movement. Afterwards we visited three public places, asking for Father's blessings and spiritual help for a very successful work there. At these places we usually teach Principle and invite to our lectures. Coming home, we spent the rest of the day with reading messages from our Master and discussing on a big scale our projects for 1970 and planning our work for January.

On January 2nd, Allain returned to Belgium in order to help Christians to build up the family in Bruxelles. During the first days of the month we were very busy printing our Master's lifestory. Also with silkscreen we printed 1.000 big red symbols for our activities in the city of Paris.

For the international week "Unification of Christians" from the 18.-25. January we started to prepare posters and 10.000 special invitation. During several days we visited more than 100 churches, speaking to priests and ministers and asking them to hang up our poster. In general they were very nice to us, more friendly as we had expected. But of course, important will be the results. Also we had pasted posters on cardboard and fasten them to three in the center of Paris. When we had them all up the police came, and we had to take them down. So we searched for other tree and unseen we accomplished our work. All together 40 posters were hanging in central spots inviting people to our lecture. We went to almost all meetings for "The Unification of Christians". Unfortunately the people we found in the churches were mostly elderly people, who seemed not very open. We felt very, very sorry during this week. How sad must be our Heavenly Father about it. On January 23rd we had our lecture for unification of Christians. 13 people had come, 4 of them were priests. Unfortunately the priests left, when we talked about the Return of Christ. What a shame. We tried our best to give all our strength and love

to the people of the churches that week At the present time the result will not be great but many, many know our symbol and know us. When on Sunday the Catholic, Protestant and Orthodox church-leaders gathered with thousands of people for a celebration in a big church, they could see on almost each lap shining a big red symbol of the Divine Principle.

The University extension Dauphine started again in the middle of this month and we gave our first lecture on January 22nd under difficult conditions, since part of the students were striking. We were very surprised, when 16 positive and interested students came. One of them is intensively studying the Divine Principle. On our second lecture, when 15 People came, fascists interfered constantly and after half an hour we had to stop teaching. But with three very interested students we continued in a small room and the evening was very successful. Since the University extension Nanterre has become very negative through strikes and fights of the fascists we are concentrating right now mainly at the extension Dauphine.

For big conferences, for instance one of them with the Theme 'Jesus, Myth of History, we gave out 1.500 invitations, especially printed for this occasion.

During the past month we had 82 new contacts who have heard part of the Principle.

May some of them realize deeply Father's great restoration work. The French family has fasted very much to make condition for a good harvest.

Everyone here would like to send their love to our True Parents and the Korean Family.

In the name of our True Parents

Reiner Vincenz

After God's day I made a 3 day fast

Athens, January 31, 1970

Dear Family

After Christmas the students are again at the University. Where I can continue to speak with them,

Many times, I receive letters from my home center of which I have been sent out.

Thanks for the letter of Mrs. Choi about the happiness of our leader for the establishing of the 40 countries.

After God's day I made a 3 day fast so the first 4 days of the year are for our Father.

When Thannsis (a student) *of* Athens University returned from his holidays, he told me he would like to build together a Unified Family Center. He was the first to accept the Principles in Greece. He is 19 years old.

Some of the students who' I have taught have to go into the army.

The Orthodox government is against the Masons who have some power.

This week I went to a but there was no longer monks. The power of the Orthodox Church also in touch with everything becomes less and less.

The Greeks search for beauty, goodness and spiritual life and they know the Church does not have this.

This country is very much prepared for the Completed Testament. But every man in every country has its own problems and responsibility.

I hope the Orthodox Church and government will be wise and not oppose us, but recognize God's love working through us.

In our True Parents Name

Herman

All the Catholic leaders in Holland know about our movement

Amsterdam, January 31, 1970

Dear Family

This year 1970 began with members of the three centers coming together at 12 midnight on the first day of January.

We met at the Amsterdam center and started the new year with prayer and singing. We shared the letters and telegrams we had received from many centers from other countries. We shared many articles about the early days of the movement. Teddy talked to us about God's day and the importance of this blessed day being the most importance of all the days we celebrate. God has never had a day He could call His. Now since 1968 we can share with the world God's day.

At 3 a.m. we all made a trip to the Holy Ground in remembrance that our Leader had chosen 3 am to announce this day before heaven and earth. At the Holy Ground we prayed and thanked our heavenly Father for this great family that is now established all over the world. Then we all returned to the center for more prayer and reading about our Leader's life and the start of his mission. Then we said the family pledge at 5 3.m. It was starting to get light outside before we went to bed. It was a wonderful time spent together as our Father's family.

We wanted to share these hours with all mankind. The world was celebrating but in a different way. Some day they will all know the meaning of January the first. and will celebrate every day for God.

On the first of this month there was a conference of the leaders of th Catholic Church, most of them were from the

Netherlands. They were trying to break down the catholic laws and allow the priest to marry.

It was a closed meeting but God opened a way for us and we walked into the conference room and gave out chapters of the principles. We were able to talk to many people and give them printed material about the Principles. Then we went to the room where the conference members were staying and put more information about the Principles in their rooms. We thought they might put us out but Father made **it** very easy for us to talk and work directly with the top Catholic leaders of Europe.

Now almost all the Catholic leaders in Holland know about our movement. This has been a very busy month with some big openings for us to lecture before large groups of people. On Jan. 15th a large group of spiritualist heard about us through their secretary and asked us to give a lecture at their closed meeting. Teddy gave a very inspiring lecture on the first, third and sixth chapter. The mission of Jesus made them think. After the meeting many came to us and said the lecture gave them something new to think about. There was very little resistance from the people. They want something new.

January 16th we had an open meeting at the new center in Utrecht. We had sent out 70 invitations **to students who** had been to the old center. A lecture was given to about 25 people. It was a happy evening and **alway the Principle lectures** leave such feeling of depth in the people and they leave for their homes with a lot to think about. We know the new center in Utrecht will produce many fruits in the future.

Two of our boys went to a church one Sunday night; they started talking about Principles and a large group of people gathered around them and wanted to know more. They only told them a little and said for them to come to know more; on Monday night they all came to hear the first lecture. Most of them were young high school boys, two older men came

with them.

We are still working to get the Principles in every high school. We visited the home of the president of religions of a group of 20 schools in the Amsterdam area. He and his wife were very nice to us and took the first chapter of the Principles to read. They will visit the center on the 9th of February and let us know what they think of it and if they will help us. In the meantime on January the 28th a door was opened to us in a large boys Catholic school. Teddy gave a 50 min. lecture to the boys. The boys were about 15 and 15 years old. They were excited with the lecture and asked if we could come back the next week. But their teacher said we could come back in two weeks and give another lecture. The questions and answers after the lectures was very good and inspiring to the young boys. We give all the thanks to our Heavenly Father and the spirit world for helping us. Only one year ago this would have been impossible to have broken through the wall of the leaders of the religions and given lectures in high schools. We were happy to receive one of our brothers from Belgium for a weekend. He is very new in our Father's Kingdom and had many questions for us to answer. A boy from Delft Holland visited us and will come back for more Principle. He is from South America. A young man is coming this weeknde from Groningen (North-Holland) to study the Principle.

A lady is with us now from Heerlen (Southern-Holland) She is staying a few days for further study. We visited with her and 3 people, all Mormons, who had read the Principles, so we were able to answer their questions. She is studying deeper so she can be more effective in the southern part of Holland.

We went to Den Haag and taught one person for a day. The University witnessing is still going on. Some students are coming to the center. But our members are teaching most of

them in their rooms at the student house.

We have visited many student houses and put our handbills and meeting times on their boards and have mailed out many handbills with information about . Principle to theologian students. Then we visited the theologian schools and left reading material for the students. We tried to do this two years ago, but at that time the school would not let us leave material for the students to read.

People are to the point where they need the Divine Principles. They can not go on without them. We have to give them the truth at this time.

This month the whole Holland Family put in 120 days of fasting. We feel the indemnity has been payed. Now God can take. We will march on and bring victory to our Heavenly Father.

We have given lectures to 120 new people this month in Amsterdam. Many have visited the center and received one or more lectures.

In the Laren center one person had accepted the Principles. They had 21 people visit their center. They all are pushing forth with much renewed energy and are working hard to build that part of this nation for the Father.

We will march on until we have a strong foundation, so the Spirit of God can work with much freedom with the people of this land.

Our prayers go to all of you

In our TruL Parent's Name

The Holland Family

Some socialist students are now
studying the Divine Principles

Utrecht, January 28, 1970

Our most beloved Parents,

Thank You so much for the card of good wishes, we were so deeply grateful and happy to receive it. We must make this year a great advance in our work. Many doors have opened already this month which is really a new beginning.

First we had an Open House party here for all Divine Principle students. Amsterdam and Laren family joined. We were 25 people crowding into our new center. Teddy gave a very good speech aimed at the students and the evening was very successful.

One law student has accepted the Principles, he is 30 y,-.rs old and has been seeking in all groups. Another one is working in a shoestore putting pamphlets in the shoes which his customers buy. Utrecht seems to be a sleeping city on the surface, but as we look deeper we can *qer* great activity of the younger generation. As an example, we are witnessing a lot now in the basements of the city hall. It has been turned into a workshop for protesting students, beatniks, socialist youth groups, art academy students, etc., who work and discuss day and night, running off stencils to change schools, working conditions, society, politics etc. About 100 to 400 students are there all the time. Some socialist students are now studying.

Through them we will be able to speak to a church group on February 15, and write some articles to newspapers. They are extremely active here.

We came in contact with a group of theological students who do not see any meaning in becoming a priest or minister.

Three of them are living together like Franciscans, share everything and have discussions with simple people and help them. They say that many others are like them. We have given our testimonies and they are coming to study the Divine Principles.

Another group is being opened to us, they call themselves also Koinonia. They are ex-priests and some are living in a commune.

We have made contact with the Parapsychology Department. Prof. Tennhaeff is one of the best known speakers in Europe on this subject. We have asked him to speak in Amsterdam. Across from the parapsychology Department is "The Green Waterman" a vegetarian restaurant where all our Divine Principle information is laying on a table with other books for people to buy or to read. They have a tearoom where one can talk and discuss. The owner self is in his 20's and is studying now. He has been heading a commune which has gone all to pieces.

Now that we have moved Elke is not working on a job any more and can devote all the time to Principles. We hope to get this center filled as soon as possible so that You will have a large family when you visit us. We pray for the unification of Korea and the world and send our deepest love to you Father and Mother and to all our brothers and sisters throughout the world.

Your son and daughter

Johan and Elke

Please let me follow the way

Tokyo, October 22, 1970

Dear True Parents

Gratitude and glory to you.

It is the first time for me to write you. I am a freshman, the general culture course, Tokyo University named Tomoyasu Kannan.

It was at the district special training held at Atsugi, Kanagawa between September 13th and 16th last year when I got in touch with the Divine Principles led by Mr. Takao Akazawa.

Judging from the behaviors and activities of Lecturer Sawaura, Mr. Akazawa and other brothers and sisters, I came to realize the Principles the great truth, and for the profound study I joined in 72nd special training held at the same above between September 24th and October 6th.

Prior to the conversion, I had been a faithful servant and slave of Satanic World with all the elements of sin-lust, arrogance avarice etc.

Now, I'm full of gratitude and joy of revival, in other words, I was given the very place to make sacrifice of life.

Thin as my faith is and though lingering about between good and evil, I am really willing to bear the part of the burdens (of the cross) True Parents have been doing in close connection with True Father and senior brothers and sisters. I'm strongly feeling the necessity of transmission of the Principles that will be sure to bring about the disclosure of the existence of Heavenly Father for the indemnity of various undutifulness to Heaven.

Mr. Nishikawa once said, "A student of Tokyo University who accepted the Principles will leave for India for the transmission of the Principles immediately after the graduation from the University, but he will be martyred in the long run, and according to the police investigation it will prove for him to have graduated from Tokyo University the highest seat of learning Japan and brought benefit to India, so the Gospels

will be spread out promptly throughout India by his successor."

If it be possible, please let me follow the way.

My best wishes to True Parents, children and all Korean families.

Truly yours,

Tomoyasu Kannan

Christians and Moslems, these members
can't unify the Arabic Woad

Beirut, January 21, 1970

Dear Mr. Eu,

Today it is exactly one month, since the Divine Principle has come to Lebanon.

I thank very much our Heavenly Father and Master for having chosen and blessed this nation as one of the 40 countries which will be restored first.

How much love the French family has given in the preparation for this beginning. Now the family gives a very strong spiritual help.

2,000 years ago Lebanon one of the first countries which should have received Christ. During the past month the people here have shown me several aspects which will help by the restoration of this part of the world. The Lebanon people love to have contact with other people and friend and take this a great part of their day. They love France very much and this has helped that several people come to the center in Beirut to listen to the introduction of the Divine Principle.

Especially young people had come, but nobody has return-

ed. At the moment there is one person who is studying the Divine Principle, and wants to help in the development of our movement. We will see.

Lebanon has a great chance compared with the other Arab countries, because there are many Christians besides Moslems. The other Arab countries have more Moslems. Here in Lebanon the country is ruled by both religions.

Christians and Moslems are divided in numerous groups. These religions can't unify the Arabic world. One has said to me: "You want to bring a new religion, we have already for too many." The Arabs are very much connected with old traditions in the worship of God and refuse the communism very strongly. This has been the reason why people from Armenia had come as refugees to Lebanon.

With lots of optimism, the optimism of our Father, the fanaticism of these people has to be straightened out in the direction of the Divine Principle. The Arabs are very hospitable. It is the same hospitality like Zacchaeus for Jesus; bread, room, but Zacchaeus has given his salary. The life of the Arabs is always centered around the family. Adults and children stay close to their parents. Our nieces will get around quickly since they are living so close together. We will see how deeply they understand and realize.

The students are always in strike. The war with Israel is reality, but the people of Lebanon want to have nothing to do with it. The great warrior in the Arabic history has understood to profit of the Arab heart, in order to lead them into big ears.

All together, all the missionaries from these Arab nations want to give back this part of the world to our Heavenly Father and to our True Parents as soon as possible.

Much love the name of our True Parents

Remi Blanchard

Carlo left for his mission in Syria

Rome, January 31, 1970

Dear Mr, Eu

Greetings to our Parents and you from the family. Carlo left for his mission in Syria on the last day of 1969 and has now found himself a room in Damascus and is studying and meeting people in the university. He has written to us several times speaking of their great hospitality, saying also how open they appear to talk to. **I feel** he is very optimistic and dedicated in his activities. Already he has made some friends and as he is learning Arabic, he is illuminating the language barrier. We all pray that he has every success in finding Fathers children quickly.

In Milan, Barbara is very active and soon they will open a centre there. Barbara tells us that they are meeting so many people and they are responding well. She is also speaking publicly in a series of lectures.

Here in Rome much has been happening. Two more university students have heard all the chapters **and are going** into deeper study and other members are active. Last Sunday went to an interreligious meeting where representatives of many religions spoke about unity and peace. I have been asked to speak later in February. May Nathan has been staying with us and has now gone back to London.

Please give our love and good wishes to Our Parents and all Brothers and Sisters.

In Their Most Precious Name.

Martin Porter

We are starting a 40 day cycle of paying

Barcelona, February 1, 1970

Dear Family,

On the 12th of January, a 19 years old girl named Trinidad joined our group in Barcelona. She is a friend of Fernando II, and like him accepted immediately after reading the book, "Trinni" started right away to witness actively to the girls she is working with, and we are very happy to have her with us.

The Austrian girl who lived in the same flat has finally found an apartment and is moving out these days. So at last I will have the whole flat, which is, of course, a great help until we find a larger place.

We had a number of old and new people visiting, mostly weekends, and they promised to come more often, Let's hope they do it! Mrs. Pilar sent her nephews to study the D.P. One is a very active Jehova's witnesses who brouht a friend along last Sunday. The other nephew, Fernando, is living in a catholic residence. He came to ask for a book and we trust that he will understand.

Today we are starting a 40 day cycle of paying indemnity. Thi, is more "fun" to do it as a group. Each of the members offered to do those things which represent the biggest sacrifice in order to lay a foundation for Barcelona.

These are all the news at the moment. We are confident that the people will respond more and more.

In the Name of our True Parents,

Ursula Schumann

(Testimony)

**I was given the most treasured reward
of all these Years, Divine Principle**

Helen Danby

I was born in Canada, May 22, 1921, of a family of four children. We moved to Washington State during the depression years of the 1930's.

It seems, since very early childhood I have always had a love for humankind and a tremendous love for animals and nature. I believe I was what they call a atom-boy."

Because at age 12, I was zealous to know about God, I taught a Sunday school class of juniors at a Congregational Community Church in our small town. My first real recognition of awareness of God was at age 14 out in the country one evening while lying on a milk stand and gazing up in awe at the starry sky. I shall never forget for it was then that I felt the great universe and asked God and myself many questions, the answers to which came many years later and still coming.

I finished high school, left the small town and moved to Seattle, Washington, to find work. I was given a very fine position for two years and lived with three other girls and one grown woman, all members of the local church a few doors away.

Two years later I was drawn into college in Los Angeles, California. I attended this college for three years, majoring in language and religion, and taking an active part in student affairs. I met and married a highly spiritual, religious man, and we were given four lovely daughters, all of whom, I'm happy to

say, are being drawn into a close renewed walk with the Father.

Employment took us to many different States in the U.S. We met some wonderful people, always witnessing to the truth as we understood it then. Two years ago, circumstances brought me to Las Vegas. Some would say by accident, but I believe it was by divine appointment that I met Jack and Gladys Korthis. Through them I met Marion Dougherty and Neil Winterbottom. Through these four I was given the most treasured reward of all these years, Divine Principle.

There are no words that could possibly express the gratitude I have in my heart at this moment. I feel very close to my True Parents as I know that They must feel toward me. The great love I have for them and the vision of the world restored to its original balance is indescribable. I pray that we will all follow our Master closely so as to assume some of the burden.

(Helen Danby is a family of Las Vegas center)

For thre years He had not ceased to warn every
one, night and day, with tears.

(Religions in Korea)

THE RELIGION OF THE HEAVENLY WAY

*We Describe the dogma, rituals and history
of Cheon-dogyo a religion of purely
Korean origin, which has emphasised
action on social problems during the
last century. ---editor*

Cheon-do-gyo, the Religion of the Heavenly Way, originated in Korea in AD 1860 while most of the other religions in Korea such as Buddhism, Confucianism, Christianity were introduced to Korea from other countries.

This religion has had a deep connection with the modern history of Korea and still might have great influence on the destiny of this country in the future.

Theoretical and ritualistic basis of Cheon-do-gyo doctrine is embodied in the twenty-one character Sacred Formula which founder Che-U Choi created. The formula reads: Chi Ki Kuem Chi (), Won Wee Dai Kang () Si Cheon Chu () Cho Wha Cheong (), Young Se Bul Mang () Man Sa Chi () The general meaning of this formula is this: "May the creative force of the universe be within me in abundant measure. May Heaven be with me and everything will be created. Never forgetting this truth, everything will be known."

From the Sacred Formula, is derived the principle of In-Nai-Cheon (man and God are one) which is the foundation of the entire religious dogma of Cheon-do-gyo. This principle means,

in brief, that potentially man is God, but that this oneness is actually realized only as the individual exercises sincere faith in the oneness of his own spirit and body and in the universality of God. The practical aspect of In-Nai-Cheon is related to the spirit of equality, freedom, humanism and justice for which modern people are yearning. These are the problems which Cheon-do-gyo strives constantly to solve.

The principle of In-Nai-Cheon does not mean to imply that man's present mind and behavior are that of God. It means that man basically has the capacity to manifest the spirit of God. In-Nai-Cheon was conceived in order to make this world paradise. But this does not mean that In-Nai-Cheon was created because the world had already become paradise. That is to say, man has the quality to be God, and the present world has the quality to be a paradise. Therefore, the prime task of In-Nai-Cheon is to achieve the original purpose of man by means of developing the quality of man.

Cheon Do gyo, with this doctrine, which was initially named Dong- hak (or Eastern Learning) was founded in the year 1860 at Kyungju, Korea by the Great Patriarch Che-U Choi and now consists of more than six hundred thousand adherents with about a hundred churches in the Southern part of Korea under the leadership of its present Supreme leader, Mr. Duk-Shin Choi.

DISCIPLINE FOR THE ADHERENTS OF CHEON DO GYO

Chu- Moon (incantation)

This is one of the most important things the adherents should; practice at all times when they wish to be in harmony with God.

Cheong-Soo (fresh water)

This is used in every Cheon-do-gyo religious ceremony, in the home, in Church and at all meetings of adherents, to invoke the benediction of Heaven and to express their wishes and desires to govern the world by virtue and morality. Thus making

the land and the people tranquil and prosperous as a result of the Heavenly influence upon their wishes and desires. Furthermore it inspires a feeling of the uniqueness of the human being and all nature. It is also used on the occasions of preparation for practising all religious rituals.

Si-il (Worship in church on Sunday)

Members must attend their church every Sunday in order to worship in the presence of God, reflect on their religious life during the preceding week, listen to preaching in accordance with the Scripture of Cheon-do-gyo in order to improve their religious knowledge and faith, and incidentally to foster the spirit of comradeship for religious activities in the future.

Seong-Mi (Sincerity rice)

This is the Cheon-do-gyo donation system. Every Cheon-do-gyo family collects a large spoonful of rice from each member of the family and they bring this accumulated rice to church on the first Si-il (Sunday) of each month as a token of their thanks-giving to Heaven. By this system Cheon-do-gyo is financed by its adherents, and at the same time the church can render philanthropic services to society, in addition to its own support.

Kee-Do (Prayer)

This is the way to effect Heavenly influence; there are three kinds of Kee-Do, one is offered at 9 o'clock in the evening every day another is offered at 9 o'clock in the evening every Si-il and the third is for special occasions. The Kee-Do offered everyday is made in the presence of all family members by practising Cheong-Soo, and the other offered on Si-il night is also made in the presence of all family members by offering a bowlful of clean rice and practising Cheong-Soo and Chu-Moon, and the special Kee-Do; shall be offered for respectively, 21, 49 or 105 days on end in accordance with the order of the church.

BRIEF HISTORY

The basis of Cheon-do-gyo doctrine is embodied in the

Sacred Formula which reads: May the creative force of the universe be within me in abundant measure: May Heaven be with me and everything will be created: Never forgetting this truth, everything will be known."

From the Sacred Formula, the principle of man and God are one which is the foundation of the entire religious dogma of Cheon-do-gyo. This principle means that potentially, man is God, but that this oneness is realized only as the individual exercises sincere faith in the oneness of his own spirit and body and in the universality of God.

From its foundation, Cheon-do-gyo has contained many of the dynamic qualities essential to social improvement, domestic restoration of political independence.

The basic principles carry meaning for the vast majority of Koreans who have lived under political-social-economic oppression and inequality.

The doctrine gave a needed hope and unity of purpose to a large element of Koreans who had had no dynamic religion and whose condition of life appeared hopeless.

Nevertheless, in 1864, only four years after forming the religion, the founder was executed on a false charge of social disturbance by a government which was controlled by a minority ruling element whose only concern was to acquire or maintain their personal power.

Cheon-do-gyo, which had been underground ever since its founding, started a campaign for protection of the country and safety: of the people through its religious movement.

Cheon-do-gyo began to try for recognition by the government as a religion.

In 1893, Cheon-do-gyo adherents from all over the country came to Seoul and a 40 men delegation sat on the ground in front of the Kings Palace for 3 days and nights with a petition calling for redress of the founder's death sentence. The king was

sympathetic so they peacefully returned home. But the government took no action on the proposed redress.

Under these circumstances, corruption by government officials was becoming ever more apparent. A county chief in Chulla Province was a good example. In one case that official mobilized the people for repair work of an irrigation reservoir. When the work was completed, he imposed taxes on the water, that the farmers used from the reservoir for their rice paddies, appropriating the receipts for himself. Therefore, a group of Cheon-do-gyo believers and farmers peacefully petitioned twice to the county chief to stop his misconduct. The county chief retaliated by jailing some of the farmers. Enraged by this action, the Cheon-do-gyo members and farmers destroyed the dam, stormed into town, and occupied the county office. The group issued a twelve point code, which later resulted in the K \PO reforms, which advocated loyalty to the King, destruction of the noble class, re-establishment of peace, severe punishment of corrupt officials, elimination of slave records, permission for young widows to remarry, discontinuation of unnecessary taxation, and employment of government officials based on ability rather than family background.

The revolutionary force then marched into Jeonju the capital of South-western Korea, and occupied it along with many other areas. Astonished at this result, the government requested China to send military support which prompted Japan to also send their troops to this country.

The revolutionary force voluntarily withdrew from Jeonju under a compromise with the government which was designed to prevent interference by the foreign troops. In spite of the compromise, the government defeated the revolutionary force with the aid of the Japanese troops, who also defeated the Chinese.

Leaders and numerous Cheon-do-gyo adherents were arrested

and put to death. A one year revolution, participated in by more than a million Cheon-do-gyo members and farmers, was ended. The Donghak Revolution was at the forefront of Korea's long history of revolutionary action against social injustice. Its intention was to prevent Korea from becoming a colony of a foreign country and to reform the government by throwing off the yoke of corruption.

(From Korean religions)

**Get thee out of thy country and from thy kindred,
and from thy father's house unto a land that I will
shew thee, and I will bless thee.**

(Miscellaneous)

Individual & Collective

William Mc Clellan

Today there is great interest in all kinds of intense group experiences. In this interest we are witnessing the formation of new dimensions and practices of individuality and society—or perhaps we are seeing the fruition of primordial human destinies. I wish to speak, neither about the new nor the ancient but only the common sense about the present.

The word "commune" brings to mind a group of people who have come together to live what they feel is a truer way of life. They leave the world alone, and want to be left alone in turn. Some believe that their example is helping to change the world.

Most channels of activity in our cultures are so partial, compromised, and confused, that few people can see how to live congruently. People are realizing that meaning is the fruit and nourishment of the transpersonal enterprise. To a great extent, the commune is a logical conclusion in the light of these facts. There is an international current of communal feeling, ideals, and practice. For thousands of people it is a positive step in their lives.

Too many communes, I think, limit themselves by an unthinking rejection of the world of the "establishment." Those who ardently are "doing their thing" can easily gather around the communal hearth and agree that the people are finally "getting it together." How can this pipe dream be tested! Many advocate

brotherhood and unification but who is yoking himself to the theoretical and practical burdens that must be moved toward the goal? No one should fool himself into believing that a commune founded on a movement of withdrawal and self-preservation has much clout as a force for world betterment.

"Peaceful" types often feel guilty about advocating or judging anything, let alone making a practice of displaying their views. Jesus, the Prince, of Peace, was not known for suppressing his anger. Here we are not complete. Internal change is delusion unless its actuality is known to the world.

I doubt that any single entity can maintain its existence based on the celebration of only its own existence. Historically, we find that communes form around a person, idea or purpose, and succeed on the basis of the scope and strength of the center and the diligence of the members. In order for the members of a commune to center beyond themselves in the group purpose, that group purpose must center beyond itself in universal purpose.

However valuable a group's ethos may be for an individual, without outgoing orientation to large wholes, including the world as a whole at this moment, the group fails. It encourages apathy to ward universal purpose.

It cannot nourish creativity and revolution for concrete universality. Therefore, it cannot provide either the setting or the source for the true fulfillment of the individual.

When someone asks if the Re-Education Center is a commune, I say, "No, we are a family and a movement. "We live communally, as does any true family, and as with any family, this fact is nearly as incidental to our essence as a description of our house. We have a clear sight of where we have come from, who we are, and where we are going. Our ideals are the highest possible and we make no compromise in our effort to attain them. Our central principle and people are rooted in universal truth: the actualization of love, truth, and beauty for all men, for the

whole world.

The effort to contribute ourselves is at once an intense search for self-knowledge. True contribution springs from the depths of each of us. Thus, it is group purpose to discover and nourish the individuality of each member in the most authentic, radical, and complete way possible. Our method is simply the whole-hearted contribution of ourselves for the greatest collective value. From a handful of people, in three years we have grown to fifty-five members in two houses.

Mankind is already a family. The fact that we are related is commonly sensed by all men. For years we have been treating the earth as an expendable object, subject to exclusive ownership by particular individuals. Now ecological problems make it clear that we share the air we breathe with all men. We share the very materials of our body with all creation. Here is an example of an ideology built by concrete individuals which pervades the world and affects each of us from without and within. Ecological crisis is just one realm of facts which is making the togetherness of mankind the dominant realization of this era.

Mankind is not a collection of "individuals". Man is this man and that man, born of particular parents, raised in a certain time, in such-and-such a culture. We cannot analyze beyond the facts of love, truth, and beauty in an effort to find the basis of human character on either an individual or social level. In so doing, we are seeking the truth, are we not? The very words we use to think our way to the root of our subject were spoken first between creature and creature. The belonging-together of the individual and the collective was a fact long before thinkers tried to determine which was prior.

The 1960's saw the disintegration of the dialogue. The generation gap came out into the open with the hippies. The distrust of men's ability to reason together was radicalized by non-rational political activism and by the "credibility gap," a

phrase which, to my mind, most precisely characterizes the 60's.. There is currently great awareness of the value of dialogue, but it is manifest around many smaller centers than on state, national, or international levels. We see the wildfire spread of encounter groups and communes. Talk shows are popular, and there is a resurgence of activity in the area of morality and ethics.

When I say "dialogue," I mean a meaningful give-and-take. This is the garden where truth blooms and where society is rooted. Americans have known the value of dialogue. Our country was founded upon it. Everyone in the world knows that American dialogue has deviated from its original standard of just balance of the individual and the collective.

American pioneers were both individually and collectively minded. They freely and fully bound themselves to group purposes because it was common sense that only by cooperation could their dreams materialize. Today we are struggling with an absolute ideology of the primacy of the individual, and we have the failures of the 60's before us to provide further excuses for selfishness. It is more comfortable, one can think, "not to hope and not to be disappointed. No effort no failure." The work we see today in the development of group experience is the re-discovery and maturation of the ways of authentic dialogue. The frontiers are psychosociological, and the pioneering movement is give-and-take with love and truth.

We do not need a political revolution but a revolution of human character. Truth in groups depends not upon political structure but upon the character of the members. Thus, we must change ourselves first. Secondly, we must not deny the urge to speak truth to our fellow men. Is this political activity? Social activism? It is the measure of the authenticity of our change, and the chief medium by which we grow. Denial of this dialogue is what alienation is all about. You do not ignore someone you

you care for.

We are no longer writing the history of any particular country, but that of the world. the history of man. A true history and a true unified world will not homogenize all cultures but will comprehend and complement each with each. The history of unification begins when men speak to each other heart-to-heart.

The Age of Aquarius is not going to deliver to us our dream world. Ideals do not actualize themselves. Sporadic effort—say, a march here, a demonstration there—will not bring about our desire. We need to understand the collective as the source and goal of the individual, and the individual as the foundation of truth in the collective. We need to understand basic Principles of give-and-take. We need true, concrete centers with proper orientation to large wholes. It is up to us whether conflict continues to flourish, or whether the restoration of truth will forge peace and unity from and for the ahearts of all men.

*(From The Universal Voice
January 1970, Issue No. 20)*

Always our Father heeps us from falling

THE COMING KINGDOM

**When Will It Be Established?
Where Will It Appear First?
How Will It Be Accomplished?
What Can We Do To Help?**

Sarah Witt

For almost 6,000 years, according to Biblical records dating from the time of Adam and Eve, mankind has longed for a better world; a world in which harmony and beauty will prevail among all of God's Creations.

Now, in this present Space Age, when man's technological abilities have reached a pinnacle of accomplishment never before realized, we must seriously evaluate our spiritual and sociological development in relation to our technical progress.

We now have the capability to destroy every living thing in our Earth 44 times over. This is known in nuclear physics terminology as "Ov, rkill." In other words, one result of our technological evolution is a bridge over which mankind may rush headlong into total destruction. If the bomb doesn't get us, the population explosion **will**, according to the dire prophecies of many of our scientists. What about air pollution and water pollution? According to the latest figures on air pollution, if we do not find a solution to this serious problem very soon, the next two or three years could very well bring about irreversible damage to the thin layer of air which surrounds our earth.

So, all things considered, The Kingdom of God must be established now. This could mean before the end of this year; or next year; or the year after that. Certainly, from all indications, within the next three years we should recognize some positive sign that God is giving us the means to save mankind

and our Earth from certain destruction.

We must understand why mankind came to this sorry state of affairs. Whether we consider the Biblical story of Adam and Eve a myth or an analogy used by the ancient Hebrew Scribes to demonstrate a moral, the fact remains that all of the generations since that time have been corrupt; that is to say, there have been none here on Earth who have been perfect in the sight of God, with the exception of Jesus of Nazareth, according to the New Testament.

If we sincerely believe in God, then we must also believe that God is perfect; for who would believe in a God of imperfection? Logic tells us that if God is perfect, and we have been created in His Image, then we were meant to be perfect, too. But, obviously, man has failed to attain that perfection of mind, spirit and body which would then enable him to establish the Heavenly Kingdom on Earth. Why did he fail to attain perfection? Our study of the Principles introduced by Sun Myung Moon of Korea gives us a deep insight into the basic cause of man's degeneration.

In the chapter dealing with "The Fall of Man," we find that Adam and Eve, young and immature, while yet in a brother-and-sister relationship in the Garden of Eden, had grown to the 6th level of spiritual development under God's autonomous rule of the Principle of Creation. God had chosen these two people to become the first perfect parents of mankind in order to set up His Ideal World. Therefore, they were told not to eat of the "forbidden fruit" (love relationship) of the symbolic "Tree of Life" and "Tree of knowledge" until they had matured to perfection, at which time God would have blessed them in Heavenly Marriage, and they would have reproduced and born perfect, sinless children. Mankind would have developed a perfect vertical relationship to God and a horizontal relationship with his fellow man, and there would have been a Good Earthly Kingdom for

all of God's Children. Instead, when faced with powerful temptation. Eve, for lack of faith, united with Lucifer, the Archangel who seduced her. Immediately thereafter, she realized her mistake in entering an unprincipled blood relationship with an angelic being, she knew then that young Adam was to be her future husband. In an effort to redeem herself, she tempted Adam, who also partook of the "forbidden fruit." A love relationship was not acceptable at this time because neither Adam nor Eve had yet attained the state of mental, emotional and spiritual perfection necessary for God's Plan. The result of this unfortunate mistake in the Biblical Garden of Eden was that Adam and Eve died spiritually, and caused the world to be filled with immature, depraved and sinful people. Lucifer became Satan, the opposer, and has continued for the past 6,000 years to make a base here on earth with evil persons to fill the world with lust, greed, violence, murder, and corruption of every kind, until this very day.

Now, who is going to subjugate Satan and make this Earth a veritable Garden of Eden, a Utopia filled with sinless, perfect children of God? Sounds like a pretty ridiculous task, doesn't it? But how else can we survive? Imperfect man can not be trusted with the greatly advanced scientific knowledge he possesses, which has given him the power to destroy the world many times over. Therefore, there is only one way to survival, and that is to remake the nature of mankind to that Heavenly personality which will phase out the degenerate portions of his nature which were brought about as a direct result of the fall of Adam and Eve, our first parents; i.e., Jealousy, pride and arrogance, defiance, anger and hot-blooded temper, and shifting the blame to others.

The United Faith Movement in the U.S.A., together with our sister movements in every country in the world, under the direct leadership of Sun Myung Moon of Korea, is dedicated to the task of building a Divine Bridge which will extend into the world of tomorrow, a world in which we will experience per-

fect harmony and oneness with God and with our fellow man. This Bridge consists of The Principles, the study of which will span the gap between the past, present and future of every sincere religion on earth. As of January 1,1970, several hundred thousand of us hold steadfast to our position on this Bridge of Divine understanding, which will open the way for others to follow, that all may know how to reach The Kingdom.

We who are working diligently to build this Divine Bridge come from every imaginable background, including university professors, businessmen, housewives, white collar workers, statesmen, noblemen, and members of every profession. Our religious backgrounds are likewise diverse, and we number among our Heavenly Legions those of Orthodox Jewish faith (like myself), Catholics, Protestants (all denominations), Mohammedans, Buddhists, etc. For we are One Family, directed by One Messiah, under One God.

We want you to join our United Family and help us to complete our Divine Bridge leading to The Kingdom.

*(From the United Temple Bulletin is Published by
Portland Center U.S.A)*

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Our Father is the same yesterday, to-day and foruer.
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The Short History of the Holy Spirit Association for the
Unification of World Christianity

The Association was founded by Mr. Sun Myung Moon on May 1st, 1954 at 39, Bukhak-dong, Sungdong-ku, Seoul, Korea and Mr. Hyo Won Eu was elected its first president. Mr. Moon, the founder, was born on January 6, 1920 at 2221, Sangsa-ri, Dokun-myun, Chungj u-kun, Pyongan-pukdo, Korea.

The Association, which came into being as a fruition of God's providence through Christianity to realize His ideal of creation, makes it its primary purpose to build the God's Kingdom on earth.

It moved its headquarters for the third time to present location at 71-3, Ist-ka, Chongpa-dong, Yongsan-ku, Seoul, Korea. It is organized with a headquarters consisting of ten departments and one office.

In Korea, it has some 1,000 churches and it also has overseas missions in 16 nations to include the United States, Japan, China, Canada, Germany, England, France, Italy, Netherland, Spain, Austria, Australia, Brazil, Swiss, Portugal and Sweden with a few to few hundred churches in each of those countries.

The Association published on August 15, 1957 "The Divine Principle" and May 1st, 1966 a revised version "Discourse on The Divine Principle". They are in a wide circulation, not only in Korea, but throughout the world, with their English, Japanese, German, French, Italian, Dutch and Spanish versions.

In the golden age of Asia
Korea was one of its lamp bearers
And that lamp is waiting
To be lighted once again
For the illumination in the East

—Rabindranath Tagore —

