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GOD'S DAY MESSAGE - 1969

The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever. (Psalms 23)

This is the first day of the first month in 1969. On this day last year, our Master declared God's Day. Since the Master has now established three days of celebration — Parents' Day, Children's Day, and Day of All Things — God has found His primary foothold on earth. Therefore, it is now appropriate to declare God's Day as the fourth holiday for the new world. Originally, God's Day would have been the first to be declared. In the course of restoration, however, the order is reversed. The first and most important day cannot be proclaimed until the other days are restored.

Someone might wonder why we celebrate only one day as God's Day. It is true that every day belongs to God. But we set aside this one day specifically for God, to focus our thought and heart on Him, just as we set aside one day a week to worship, though everyday life is to be worship of God. Likewise, the first day of the first month of the year we set aside as God's Day to commemorate all His work in creation and restoration. On the day of Passover Israelis celebrate the wondrous work God did for their ancestors when He delivered them from Egypt and led them to Canaan.

Why did our Master choose last year to declare God's Day? Last year was the twenty-first year of his mission. He concluded the twenty-one years of Jacob's course and declared the first day of the new year God's Day. Last year also marked the first seven years since the members of our group were restored as children of God.

Since our task is so great and the territory to cover is so vast, our work requires great perseverance, patience, and wisdom, together with utmost dedication. Our complete goal is that of the Father. It is possible to see the achievement of our individual goals along the way, but we will have to work hard, with perseverance and patience, to reach the ultimate goal, however long it may take.

On January 4 it will be exactly ten years since I set foot on this continent to take up this mission. Looking back over this decade, I am most grateful that the Father has been with me in the many aspects of my effort to awaken the people to the truth. Ten years is

not a short time, and the work has not been easy. It was particularly difficult because there was no literature to use, no pattern established, and no one to follow in this pioneering work. There are so many things which I cannot record and cannot even convey in words to other people, including the Master. Such things I can share only with the Heavenly Father. I was limited in many ways. I was a foreigner and thus handicapped in language. Since my legal status did not afford me the full rights and privileges of a citizen, my activity was limited. I was in constant danger of losing my visa if my conduct were called into question. I was a woman and therefore belittled by many people. I was limited in material resources and was not free to do many things I wanted. Even my physical condition was far from favorable for such strenuous work. Considering all these limitations it is a miracle that I have survived even this long and that our work has progressed this much. I am only grateful to Father, who has carried on the work with such power and love, beyond my capacity.

I recall with affection each of those who responded to the message in the early stages of my work and who have followed until today with sincerity and dedication. George Norton is here with us. Galen and Patty Pumphrey are in Denver, and Pauline Phillips is in Kansas City. Doris Walder is leading the English Family with the same great love and faithfulness as in the beginning. We laughed a lot together. We prayed a lot together. They shared with me my anxiety and hardship.

Their wholehearted dedication to the Father was a source of great comfort and strength. In my days of depression and loneliness, they have been great companions. I wish they could all be here today.

From the beginning we approached people from all walks of life, from different age levels, and from various nationalities. We have been rejected by many in the past ten years. In this decade I have seen and learned more lessons than in all my schooling. I have been taught by people of all degrees of goodness, from the worst to the best. I have learned more of the Father from all these experiences. This has been to me a precious, living text. It was not just a cheerful, happy life every day. After one obstacle was overcome, another obstacle appeared. In a sense it was a succession of difficulties, rejection, and constant struggle with Satan. He continuously confronted me, through outside people as well as those within the group.

In the past ten years I have received two or three letters of comfort from our Master and two or three long distance calls from him. I have never received any guidance or advice from him concerning my work. It was my faith that he remembered me and prayed for me every day. With this faith I worked, but this faith alone couldn't have sustained me if I hadn't had a strong bond with the living God. Before Him I knelt down morning and evening. With Him alone could I share my daily thoughts and feelings and from Him alone receive guidance. If someone asks me the secret of my strength, to have carried on this work alone for so long, I would answer that it was the strength received vertically from God and the strength received horizontally from dedicated members. Everybody expects to receive

strength and love from me, but I needed strength and comfort from them too. I still believe that when I gave the others the strength and love they wanted Father refilled my heart. One great lesson I will always cherish is that one's spiritual life is enriched by giving to others.

I do not expect our work ever to be easy. I do not expect masses of people to follow the Principle and do mighty work for God. If we win great multitudes without our tears and sweat, they may not maintain the quality of work we have begun. We have Jews, Hindus, Buddhists, Catholics, and people of many Protestant denominations among our members. This proves that our truth can unify Christian denominations and all religions. It will take time, but we have seen the evidence of it. We will continue to integrate all denominations through approaching individuals. As we increase in number, our group must promote strong unity among members by living the Principle. Through positive attack with the truth, we must overcome the world's greatest obstacle: Communist power. With careful planning and courageous activity, we shall carry on this project. As I have said before, it is always dangerous to expect immediate achievement of a goal.

Striving for the ultimate goal with patience, we must also achieve our individual goals daily. Through all human relationships and through various activities we must develop our character and mature in heart. We can then find joy and happiness in everyday life. This is our immediate goal. To achieve this goal let us always remember that we become spiritually rich by giving rather than by receiving. With this realistic method we must fulfill our ideal. Let us share this quality of life with as many as possible as quickly as possible. This is the way we can restore the world to God and establish His kingdom on earth. With this resolution, let us start 1969.

Young Oon Kim.

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HOLIDAYS FOR 1969

God's Day, 1969	January 1, 1969
Parents' Birthday	February 22, 1969
Parents' Day	April 17, 1969
Day of All Things	June 15, 1969
Children's Day	November 10, 1969
God's Day, 1970	January 1, 1970

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LETTERS AND REPORTS

London, England

Alec Herzer

How great it is to be involved in the Father's work through the Unified Family.

One of the seasonal ventures that affords a good opportunity to serve the Father is to stand on a pavement singing carols. This we did in two places under Doris' guidance (she conducted us with a chopstick). Family songs, a rousing chorus of "The Saints," and a medley of traditional carols to the accompaniment of two guitars injected the element of vitality into the stream of commerce. We took it in turns to hand out leaflets and to communicate truth.

Since it had been decided to make prayer conditions on an individual basis in preparation for God's Day, the decision to mount Reigate Hill late at night for group prayer was an exciting proposition. We went with our brothers and sisters from the Surrey Centre. At the close of the vigil we joined hands and raised them three times into the air shouting, "Monsay!"

It was not to visit the shrine of Thomas a Becket that we piled into the van to go to Canterbury but to make condition in the heart of the Church of England. We stood before the altar and viewed the symbol of suffering that has caused the Father so much pain and anguish. How joyful He is to use His beloved Son to draw this age to final judgment. Later that day we went to the coast.

On Sundays we try to congregate at Holy Ground in Kensington Gardens before we go witnessing. Places to witness have grown in number so we invariably split up into several groups. As another means of making contact with families in our neighbourhood we have been selling books at the door. On occasions when we are invited in we can discuss at some length the implications of Principle.

Carlo from the Rome Centre has been with us for three weeks and he has enjoyed the opportunity of sharing our activities.

The news that comes of Marion Dougherty's attempts to establish a Centre in Belfast gives us a better understanding of how precious each person is in God's eyes. Marion does a great deal of public lecturing and she has made many trips to people's homes. In the short space of time since Doris and Dennis returned she has brought two men to accept the conclusion.

We close in the name of our True Parents in the love of the Father.

*

Amsterdam, Holland

Teddy Verheyen

We have found a new Center, and we are very eager to dedicate it for Father and are moving in on January 1, 1969, God's Day. It is twice as big as our former Center; it has (F) a basement, (G) a very big living and dining room and kitchen, and (P) upstairs two big rooms and two little rooms, a bathroom, and a little garden.

Seventeen new people have been inspired and came to hear the Divine Principle this month. Mrs. Hofman accepts the Principle, but does not really understand, and has been told by her church associates that it is an evil teaching; but she keeps telling them not to judge too quickly until they have heard what it is all about.

We have been witnessing to student discussion groups, to general discussion groups, humanist groups, and door to door in student hotels and in the centers where young people who live in rooms congregate, and also to spiritualist groups. We thank Father many times for His great labor of preparing all the people, so that our work is made much easier. We witness also in the streets, cafes and churches. There is a very active progressive Catholic church where many young people go. Since we have been going there one priest decided to marry.

We had an interview over the radio on our goals and activities and teachings, and we also sang some new songs like "Before You Leave" and "Ding Dong Daeng Dong." We don't know the reaction yet, but it is a very big radio station with 5,000,000 members. It was so exciting to hear Father's words over the air. We pray that this will give many a new hope and understanding.

Corrie van Gelder has a new job and works with the biggest newspaper in Holland. In Laren Mr. van Tolen, an elderly retired teacher, has accepted the Principle and is helping translate the Master Speaks Series and is also witnessing. Big Frank van der Stok is busy translating the new First Chapter and made some Dutch songbooks. Fortunately most Dutch people can read and speak English. We found that the new songs of the American and English Families add much vitality and enthusiasm to our meetings. The van der Stok family come every Saturday evening to study with us, and we all gain much mutual benefit from the give and take.

In Their Name.

*

Paris, France

Henri Blanchard

Since summer several important events have marked the life of the French Family: the forty days of activity from September 21 to October 30; public display in different parts of Paris of a board representing the three stages, history of the Providence of Restoration, and the four positions; the entrance of two new children into the Family, None, who came to us directly from the Japanese Family, and Therese, who is happy

in discovering at last that our True Parents are already here.

We shared with Essen this period of forty days, in fulfilling different goals: Contacting many people by means of the invitation (1200), which we handed out in the street, in student dormitories, door to door, growing spiritually toward that which God wants for us, that is to say, to become untiring missionaries in order to establish His kingdom, to find His children.

Each day we discovered new reactions to the invitation and that helped us to find, afterwards, the best method of approaching people. One of the questions of the invitation concerning the mission of Jesus always promoted alertness, curiosity, or a categorical reaction of refusal on the part of people. A conversation often opened on this base.

After the forty days we began a public stage by speaking in parks, the Sorbonne, the Cite Universitaire, helped by the board which strikes one by the clarity of the three stages and the four positions. One young student came to the Center the same evening we talked to him. He was very astonished at our very close relationship to the spirit world, always having thought that this could only be the outcome of long years of meditation and discipline. But he did not have the strength to come to the next meeting. This was an historic day for the new world in France since, for the first time, we spoke to students in the middle of the court of the Sorbonne, across from the revolutionary posters.

We have been able to have hundreds of long conversations while handing out the invitation, in the rooms of students, living in a dormitory or house. Certain theologians or pastors have been contacted, but the wall was always very solid when the mission of Jesus was touched upon. However, we do not want to forget the Christians, because if a great many are closed, there are also many of them, and particularly some young people, who refuse the present church.

Many other people have been contacted without the means of the invitation, simply at work by Remi and Reiner. In Paris the front line is now very clear; in churches, in the Metro, on the radio, in newspapers — everyone is speaking of "the end," end of the Church, end of the world, end of the war, etc. Satan has already taken a great deal in this capital. Now God wants to establish this Family and once and for all to destroy all of the old world.

Many anecdotes of these intensive weeks typify the French mentality. The noise of a doorbell when we go door to door at times arouses lively reactions: One time, the barking of dogs, cries of children, noise of chairs falling, and above this hullabaloo a strong masculine voice: "Don't disturb the children!" The man half-opened the door and the noise filled the whole stairwell. When I presented the invitation, the man saw the name "Unified Family" and exclaimed: "You know, Monsieur, all these children — I've adopted them — that is expensive and there are a great many taxes. Believe me,

I have enough work to unify my family!" I left and heard the man cry out very loud in his apartment: "It's the Unified Family! As if my family wasn't unified enough! The Unified Family!" Often, while waiting on the landing after ringing the doorbell, I heard three curtains being drawn, and four or five latches, and finally I saw the door being half opened, or a crack or a few millimeters: "Who is it?"

In the Bois de Boulogne a lady looked with great interest at the board, walked away, and came back to say, "So it's religion, isn't it!" We hadn't even begun the introduction when she said, "Ah, yes, I understand. It's excellent and clear! I, you know, I have a great deal of religion! I hope that many people will contact you. You will come back here, won't you?" The habit of treating things lightly and general confusion are very typical. But God is always sending us very positive contacts in a way we don't expect.

Thus None and Therese were the gifts of these days. None arrived in Paris on October 8 as a grand and unexpected present from the Japanese Family. None is now learning French in order to become a missionary for this people. Therese very quickly recognized the new dispensation of God, having already seen the decline of the Church.

On the first of December we began a condition of twenty-one days in order to obtain a Center: 4000 new invitations will be distributed on posters in institutions, associations, schools, dormitories, and in the streets.

Dear brothers and sisters, we are thinking of the immense joy of soon welcoming our Parents. We want so much that other French people have the chance to participate in the Second Coming of the Prince of Peace!

In His blessed Name.

P. S. The French Family is now officially registered as an association recognized by the State.

(Translated by George Edwards)

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Washington, D. C.

Hillie Smith

December, 1968 With the close of 1968, we close one more short, full cycle of work for Father's kingdom. The last month of this cycle was like an encapsulation of the year in its full and busy days. Because many students were taking exams or on vacation, we looked for other avenues of witnessing in December. Two nights before Christmas, thirteen of us went caroling in our immediate neighborhood. Many neighbors

opened their doors to greet us. A family across the street from the Center invited us very warmly to come in for eggnog and fruitcake — which we did! Now to many in the neighborhood we are no longer just "that strange group." Shopping centers became focal points of witnessing activity in late December, and many reported good hunting there.

With us until early spring is Narayan Bihari from the Essen Family. He is the first representative of India and of Hinduism in Father's Family. He will spend this period of training at Headquarters Center in preparation to lead the people of India to Father.

Betsy O'Neill is spending two weeks with us, and Diane Giffin is also visiting from New York. We hadn't seen these sisters from our neighboring Center for several months, and it is good to have them with us. Two new New York sisters also joined us for the weekend: Carroll Ann Dobrotka and Maria Pascher.

On New Year's Eve we received a most special visitor: Farley Jones, our brother from the Berkeley Center, arrived after having left Washington more than a year ago to plow Father's field in the West. We are grateful for the fruit that has been harvested through his work with Edwin Ang and Betsy O'Neill, and now Helen Ireland, plus several strong new members in Berkeley. Also on New Year's Eve, Barbara Mikesell, George Fernsler, Jim Cowin and Hal MacKenzie from Philadelphia joined our circle for an evening of reflection and evaluation for 1968 and resolution for 1969. In looking back, we saw that we have grown: We counted twelve dedicated new members who have taken root in Washington Center in 1968. We remembered the July day that we finally fully claimed the new headquarters building, making the first dent in the years' accumulation of dirt. We recalled the countless experiences we had witnessing individually and as a group, especially on the campuses. Hal and Jim, who are college students, enthusiastically reported on their experiences in Chicago during Christmas vacation. They brought welcome news of Martha Vertreace and Orah Schoon in the Chicago-Hammond area. We planned to broaden our scope of witnessing in 1969, reaching out to people of all ages and in all areas.

In evaluating we considered your work in the field and realized how important it is that each one of us in this large Center keep a strong sense of individual responsibility. A recent letter from Linna Miller in Toronto telling of the sacrificial work of members there moved many in Washington to tears and gave us new inspiration to fight with greater determination. Your work and letters are so precious to us.

In closing this year and beginning another, I realize again how much Father has blessed us all. We are truly grateful for each other, and for the wise and loving guidance Father has given and is continuing to give through Philip and Miss Kim. Ten years have passed since Miss Kim first came to this country, yet her love and patience have only increased. We are grateful for each individual which Father has so carefully prepared and brought to us. We now turn our hearts toward 1969, dedicating it completely to Him.

Happy New Year, dear Family!

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ARTICLES

The Challenge of Relevancy

Neil Salonen

During our intensive activity to establish foundations on the college campuses, I am sure that we have all earnestly sought to fully utilize our creative potential – to effectively reach out and be relevant to America's students in a confused and chaotic era. We have found ourselves developing new approaches in witnessing activities, new stress in teaching, and new examples in post-lecture discussions. The question of relevancy – or, really, effective communication – has always been central to Father's work in calling a blinded and fallen world.

I would like to share with you a book which has recently provided me with great inspiration; some of you are already familiar with The Gospel According to Peanuts. The author, Robert Short, is a doctoral student at the Divinity School of the University of Chicago, and he integrates the philosophy expressed by Charles Schulz according to Christian theology.

From Psalms he begins,

"How shall we sing the Lord's song in a foreign land?" (Ps. 137:4) is a question the Church, always finding itself in but not of the world, urgently needs to reconsider today. For it . . . needs to reconsider how it can best make meaningful contact with the particular men of our particular time, with all of their own idiosyncrasies. . . . Paradoxically, however, it is often the very urgency the Church has for its message that brings the Church's proclamation running up against so many brick walls. It is often the very bluntness and directness of the approach of the Church that in turn blunts or shatters the very delicate opportunities it has for its message being heard; or blunts and shatters its own "two-edged sword," the gospel. And as Paul Tillich has put it, "We all know the pain we suffer when we meet people who reject the Gospel . . . since the Gospel was never properly communicated to them."
(Op. cit. p. 7)

Several weeks ago, after being really troubled by the dulling effect of the somewhat stifling, intellectual cynicism at one of the Free University lectures, I poked my head in the office door, and said that we are the people who teach in the Preface:

To convey any idea, we use various methods of explanation, depending upon the experience and knowledge of the individuals addressed. God also uses different ways to express His unchanging and eternal providence according to man's understanding and capacity.

Therefore, in carrying out the Father's work, we have the heavy responsibility of finding ways of reaching outside of the comfort of our new life in Principle, declining the temptation to pursue this, but rather to communicate His love and His comfort to those who are yet in darkness.

Mr. Short says further:

More than any other modern thinker, Søren Kierkegaard saw and wrestled with the problems of communicating the Christian message. He finally advocated a strategy of "indirect communication If one is to lift up the whole age one must truly know it. That is why those ministers of Christianity who begin at once with orthodoxy have so little effect and only on few One must begin with paganism. . . . If one begins immediately with Christianity then they say: that is nothing for us — and they are immediately on their guard." Paul, like Kierkegaard, realized that in order to "save" men, one must begin where they are — in "paganism." Thus if a Christian is to "lift up" such a brother, he must be willing to stoop down; if he is to walk a second mile with his brother, he must be willing to go with him down some strange paths. . . . (pp. 8, 9, 10.)

Intuitively, we have all pursued this same solution in our witnessing and teaching — and yet, we are also aware of the dangerous pitfalls of failing to communicate the essence of the Principle. So then, we are really faced with a dilemma — how to really communicate the love and truth which we have only begun to taste, in a manner which is meaningful to life problems of each person we touch. This is the heaviest responsibility we have ever had, or ever could have, because this is the work Father has been doing since the fall of man.

In thinking through several aspects of our work, we have often strained as each new understanding brings a deeper responsibility.

Miss Kim has often stressed the importance of broadening our personality, to be able to relate to as many different kinds of people as possible. To really hasten the work of the restoration, we must stretch our imaginations and hearts to feel concern for literally everyone. And yet, how often do we witness to the same kinds of people, making an appeal to the problems and concerns closest to our hearts. In teaching, are we really

speaking to the heart of the ones we teach, or do we cover each section according to our understanding, stressing what has been important in our lives?

In her sermon some time ago, Cindy pointed out that giving yourself 100 percent of the time was not the same as giving 100 percent of yourself. We can understand each day more clearly what Jesus meant when he said, "He who finds his life will lose it" (Mt. 10:39).

To really be effective in working for our Leader's mission, we can't have time for our personal concerns. Our words have to be determined by the needs of the ones we're addressing. We must always seek to represent some aspect of the Father, in our every action, our words, our thoughts and feelings. To do this we must be constantly trying to perceive the need, to sense the nature of our struggle.

None of us feel that our lectures are perfected beyond our ability to improve them. We are all hungry to know how others have presented certain sections, or to certain types of students. Isn't this the best topic for snack-time discussion — often it is, but why not always? Each new type of witness-material brings new vitality and opens up new areas of effectiveness. We are all anxious to give each other inspiration through conversation, but wouldn't even one good piece of new witnessing material have greater value?

We are the Family through which God is establishing a new heaven and a new earth. The pattern that we set in recreating a human society based on perfected love will be the model which others will follow. Our lives must reflect the deepest concern, the greatest love, the highest justice — we must constantly seek to reflect the Father in all spheres of our activity. Have we exhausted the possibilities of doing this at work, in all of our outside activities?

All of us are called to a mission. Each of us has unique qualities which give us the potential for effectiveness in a realm not fully open to others. To really serve our Father's purpose, to really become one with Him, witnessing and teaching — even if we do it all the time — is not enough, unless we fully utilize every native talent and ability we have. Our personality is like an untilled field. To bring the greatest harvest, we must plant on every available spot of ground. Any area lying fallow causes waste, and cuts down the harvest possible. Our gratitude for the love we have received from God can best be expressed by an active willingness to share His concerns, His emotion, His work.

Any one of us, who for even one moment thinks he has nothing to do, has forgotten the Divine Principle. Our entire life stretches before us fully scheduled. Many things may not seem pleasant, or may not be easy. Often, we must tackle jobs for which we have no experience or training. We must forget ourselves in those moments and remember the goal. Several weeks ago, we were discussing the question of why more people don't come. How can we avoid facing that question for even one moment? Do we think the work of restoration must be slow and difficult? Why? It can be accomplished as quickly as we can reach into all areas.

One thing is certain — the reality of Satan's front line becomes each day more apparent. Even while we gather in midnight meetings to plan our Father's attack, the enemy is doing the same. We have seen the militant efforts of evil to organize even high school students. Satan is fighting for the same children we are — and he is no less dedicated than we must be. As a group, we are constantly seeking new ways to spread our Father's dominion of love. Let us fully and consciously commit every fiber of our beings to that battle.

I have been very inspired by Paul's words:

To the Jews I became as a Jew, in order to win Jews;
to those under the law I became as one under the law —
though not being myself under the law — that I might win
those under the law. To those outside the law I became as
one outside the law — not being without law toward God but
under the law of Christ — that I might win those outside the
law. . . . To the weak I became weak, that I might win the
weak. I have become all things to all men, that I might by
all means save some. (I Cor. 9:20-22)

SDS goes under many banners of concern on the various campuses. But the inner purpose remains unchanged.

To win the hearts of men, we too must reflect our inner purpose in ways which are relevant to those we are seeking. This is perhaps the greatest sacrifice, but therein lies the greatest fulfillment and the greatest joy. Let us consciously follow our Master's directive:

Let us go forth with the Father's heart, in the shoes of a
servant, shedding tears for man, sweat for earth, and
blood for heaven.

*

Make no little plans; they have no magic
to stir men's blood, and probably themselves
will not be realized. Make big plans; aim
high in hope and work, remembering that a
noble, logical diagram once recorded will
never die, but long after we are gone will be
a living thing, asserting itself with ever
growing insistency. Remember that our sons
and grandsons are going to do things that would
stagger us. Let your watchword be order and
your beacon beauty. — Daniel H. Burnham

Life in the Principle

Judi Culbertson

When we first come into the Principle it is so enjoyable to sit and have give and take with our new brothers and sisters about the way we used to think and act. Sometimes we would laugh at how bad it was, and sometimes we would cry at how sad it was and how grateful we are. Then as we began to grow a little and began to realize a little more how real the Principle is, we started praying for more responsibility in order to become more valuable. Then as we began to realize that people will only come if we reflect what we say, we begin to pray in order to become better examples for people to follow. Little did we know how great that responsibility of being a good example is!

It is so easy to sit and talk when a project for the next day needs to be prepared or we could be improving our lecture for presentation. How easy it is to goof around having fun doing the dishes when we could make more time for witnessing. We're always thinking to ourselves that we have got to get going; there is so much to do. We have got to use our time more wisely for the Kingdom. But we also keep saying to ourselves that we have got to stop thinking about doing it and do it.

So we work very hard to improve in that area. Living a life in the Divine Principle means we must become living examples of the kingdom of heaven on earth. That is quite a big requirement. But there are no other people that have the way to do it. We must be the leaders to show the way. This responsibility unfolds not only in our relationship with our brothers and sisters and the people around us, but our whole standard of life changes. Things which seemed completely unimportant in the past are now greatly magnified. We feel every action is being judged, and if we don't follow our conscience down to the smallest area we can be accused. Even when it comes to something as small as littering. Before it would have meant nothing to throw a piece of paper or apple core behind a bush, or leave the picnic grounds just a little messy because you were late for an appointment. Now we feel as though we could be accused in the future: "You said we must care for the creation, yet you did not. How could we follow you?" Such trivial things become important.

For instance, if you are in class or at a lecture (not on Principle) and the person lecturing is very poor, how easy it would be to write a letter or fall asleep. But suddenly you find yourself sitting up and giving that person support, thinking to yourself that giving support applies not only to those in the Family but in all cases with all people. Suddenly you realize that there is much attention being given to your area of the room, and the lecturer becomes a little better. Great joy fills your heart and you thank Father for the Principle and wish all people knew about it.

To be first to establish the foundation for the fulfillment of God's ideal is not easy because Satan has made it easy to do just the opposite; but our reward is much greater.

When you restore the true things, you cannot do it in an easy way. Truth cannot be found easily. Whenever you take the easy way you cannot find happiness.

(Leader's Address, February 13, 1965, p. 3)

Living a life in the Divine Principle isn't easy because we must be the first to do what is right. We must be the ones to show the way. Every part of our lives, every action will be judged by our ancestors and descendants according to how well we do now. Our responsibility is very great, and our awareness of it becomes greater as Father reveals more and more to us. We must be able to stand before God representing not only America, but the whole world — heaven and earth. Only we can do this.

All the relationships of the past (ancestors), present (generation), and future (generations) must be reestablished through this Truth. By doing so, God's Will will be fulfilled, the will of Jesus will be fulfilled, and our desire and hope will be fulfilled.

Anyone, or any people, who take upon themselves such a responsibility will be the people of Truth, the true people. Our members are the true people who are undertaking such a great mission. Those in the Divine Principle Family have the most significant meaning and mission in the history of the entire cosmos. Wherever such individuals live, there you will find the kingdom of heaven. When all mankind joins in this mission, the restoration of heaven and earth will be complete.

(Leader's Address, February 12, 1965, p. 3)

This is what we are doing and to fulfill this we need a strong inner foundation. The best way to do this is through much prayer and witnessing and teaching the Principle. Then Father has a base to teach us, and we receive determination and courage through understanding His Word and knowing His heart.

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TESTIMONIES

Paris, France

Therese Lebreton

I discovered the Divine Principle two months ago, and I have received many things both as confirmation and at the same time as a judgment.

I realized that I would never live at another period than at this. Why? I didn't know, but now I understand why. I am from the Christian tradition, and I must say even very pharisaic. I knew that Christ would come back. But where? When? How? And I forgot all about the idea quickly. I was very concerned with Jesus, who was the only one I knew to reveal to us the Father. I asked him if Christ, the Son of Man, was here, and in reply I knew he was here, and I felt his love for me.

I see Father's infinite love, and I feel at the same time His great pain, so I want to grow and work for this kingdom so that everything will come back to him.

*

Los Angeles, California

Joseph Sheftick

I have traveled a long and interesting journey to the Divine Principle. It was one that was not without joy and hope, nor pain and suffering, nor without frustration and loneliness.

It all started when I first read a book called Prophetess of the Potomac, the story of Jeane Dixon. My attention was attracted to one of the chapters stating the possibilities of dangers and violence that could erupt during the "end of the world" and the coming of a new world teacher, a Son of God. I became more and more involved with metaphysical studies as Catholicism did not seem to command my obedience and devotion. There was something lacking — love, truth, something. I was obsessed with the desire to find myself and in doing so I became selfish and self-centered. My life was engaged in a titanic struggle, both inner and outer. Within a few years my practice had dwindled, and my marriage was now being held together by the fear of separation rather than by the bonds of love. So in August of 1966, I decided to move to California and start a new life.

While attending chiropractic college there to meet the state's requirements, I was introduced to the world of occult sciences by one of the graduating students. Again I thought to find the answers to my questions. Somehow I just could not become deeply involved; my heart and soul just would not go into it. The search continued. Answers were given, but they did not quell the inner struggle; the battle raged on. The highest truth became my goal.

During a session with a numerologist, she mentioned that I would be in touch with the highest spiritual realms in April of 1968. It was also mentioned by the spirit world

that the Light would so shine on my soul, also in April, 1968, that would make me aware of my mission in life. Well, during the month of April, I thought that nothing had transpired to substantiate the information until I realized later on in June that it was during April that I heard a tape made by Gordon Ross in 1965, concerning the Divine Principle and Sun Myung Moon. I heard the tape in Alamogordo, New Mexico, and I resolved that I would meet Sun Myung Moon, even if I had to go to Seoul. My journey continued to Lansing, Michigan, where an incident occurred which I shall never forget. While I was having dinner at the home of a woman who was clairvoyant and clairaudient, I was given a book entitled Revelation for the New Age, by Anthony Brooke. I opened it and turned to a page with the picture of a man, and as I looked at the picture and name, Sun Myung Moon, I began to feel a presence close by and a radiance from the picture. I seemed to be engulfed. Tears rushed to my eyes and my heart cried out with recognition. The room was quiet and still; no one wanted to move. As the minister looked up, she said, "My gosh, Joseph, he is here in the room standing right behind you."

I was still not fully cognizant of what all this meant, and I promised myself to find the truth. My plans would be to inquire of spirit world and have them testify to the occurrence and meaning of Sun Myung Moon, and if that didn't satisfy me, then I would go to Seoul, Korea, to meet him. As August, 1968, was approaching, I had a strong desire to return to California — why, I wasn't sure.

Shortly after my arrival there, I wrote to Gordon Ross to ask for the address of the Los Angeles Center and whether Sun Myung Moon was planning to come to America. He answered my questions and directed me to Jon and Sandy Schuhart in Los Angeles. I called them immediately and was cordially invited to attend the Sunday services, which I gladly accepted. I was warmly greeted by the Family and participated in their study group and shared breakfast with them. By the end of the week I officially joined the Family. I knew in my heart that my long search had ended, that I was home again in my Father's warm embrace.

*

Vienna, Austria

Rosemarie Stiermayr

(Rosemarie is 21 years old and a clerk.)

Living with the thought that we have to prepare ourselves on earth for eternity, I tried to be kind to all people, and to work as much as possible.

Often I felt sad and wept because I couldn't die. I wanted to die because I had a longing for God and for peace. I wasn't satisfied with my life as it was, and I longed for higher values. At that time going to church seemed to be the answer. But then came the day I realized that merely attending services couldn't bring me closer to God. I liked to be alone because I could pray then and could think about the purpose of my life.

One Sunday morning while I was on my way to church Marianne Kollup approached me. Although it was against my own will and better judgment I accompanied her home and listened to the first chapter of the Divine Principle. I visited the Center several times. I made the decision not to come again. I even told them that I was going to leave town, although I had no intention of doing so. A few days later Marianne came to me. But I refused to listen to the Principle again, because I was afraid to lose God following this message. Nevertheless I was told then that Christ is on earth. I felt rather confused, but then I remembered the story in the Bible about Thomas, who couldn't believe without seeing.

I looked for help desperately and intended to talk to a priest, but then I realized that I had to make my own decision. It took quite some time of struggle until it was clear to me that there is but one way to God. For a long time already I had had the desire to work for Him, and this was the answer. A short time afterwards we visited the center in Vienna. I felt very happy there, and Paul asked me to stay in Vienna permanently. I immediately felt that this was the right way for me into a wonderful future. When I left for Linz Paul said to me: "Do as you feel is right." This sentence occupied my thoughts very much. The next day I quit my job in Linz and moved to the Center in Vienna.

Sometimes I can hardly understand that I have been called to know our Master and to work with Him for the new dispensation. He has struggled so hard to find the Truth, and he opened the way for us and all mankind to return to God. I want to use whatever talents I have to help build Father's kingdom and to bring joy to His heart. I will use every minute of my life to look for His lost children and help them find their way back to the Father with His loving heart and in the shoes of a servant.

*

Vienna, Austria

Herta Goldfuss

I was born in a small village, and my parents were very strict with me. At elementary school my teacher of religion, an old priest, told us more about happenings in the village than of religion. During my time at secondary school I took great interest in religion. At this time religious training was wonderful, and I tried to live according to God's will. After graduating from school I unfortunately had contact only with our old priest again. Soon I felt very far away from God.

In February I got a job in Vienna. On April 4, when I was on my way to a travel agency, Traude Stimpfl approached me. She asked me if I'd like to discuss religious and philosophical problems. Because I was really interested I went with her to a coffee shop, where she told me that the Second Coming of the Lord had already happened. I thought this was wonderful but unbelievable. When I said goodbye to Traude I made an appointment for the next Wednesday. On my way home I felt very happy, but on entering my

room I had a strange feeling while thinking about my mother. I phoned home and was told that she had fallen from the attic and had been taken to the hospital. At once I went home to visit her and therefore had no chance to meet Traude. Three weeks later I finally kept my appointment. Everything she told me sounded wonderful. Paul joined our discussion and asked me about my opinion of the Divine Principle. I replied by accepting them and promised to follow the Principle without compromise. On Sunday afternoon when I saw the picture of our Master for the first time I felt as if I had seen it already very often.

I gave up my room and moved into the Center. I was not of age yet, and when my mother heard about my decision she came to Vienna, picked me up and took me home to our village. She didn't allow me to contact the Family again. Nevertheless I met Traude once a week. My mother tried everything possible to change my mind. She locked me up in my room and consulted a doctor to find out whether I am normal. Finally she realized that she couldn't succeed and therefore allowed me to move to Vienna again to be with the Family. Only then did I realize how good it is to be here and how happy I am. I thank God for His calling me to help others to get to know Him and to show them the right way back to Him.

*

Toronto, Canada

Alan Wilding

I was born near Liverpool, England. When I mention Liverpool to people it immediately brings to their minds a city of modern musicians and songwriters, where everyone walks around with an electric guitar strapped to his shoulders. Deeply imprinted on my mind, is a totally different picture of Liverpool. Liverpool — miles and miles of narrow cobblestone streets, smokestacks, street harkers, and the wonderful humor of the people in the gravest of situations. They are surrounded by bleak factories and in general the effects of a crumbling city. Yet they are always looking on the bright side of things and the majority of people seem to be happy with what little they have.

I come from a very unsettled home. Until recently, I had experienced very little love from my parents. I am the oldest of eight children and at a very early age became responsible for my younger brother and sisters. I was often considered an introvert by my school friends and parents. I was very quiet and loved being alone with nature and myself. At school I loved to talk about God and life. Religion always seemed to be one of my best subjects although I lost trust in the church in general. I was always called a coward by my friends because I would not fight or hurt anyone.

In my teens I realized I was only playing roles for other people for influence and security. And since then I have been always trying hard to find the true "me." When I was 17 my family moved to Canada. Soon after that I left home and for two years have been on my own.

After several weeks of continuous depression this year, one day I felt as if a tremendous weight had been lifted from my mind. In the weeks that followed, it seemed as if I had been born again. I was looking at things in a totally different light. One day as I walked past Queens Park in Toronto I felt that I must go there and sit and rest for a while. I did this several days. The first day an old friend whom I had not seen for some time recognized me. At first I thought that this was some unknown force that compelled me to the park to meet my old friend, and I was satisfied to take this chance meeting as the reason. But the next day I passed the same park and again felt the same kind of impulse. But I sat reading for an hour and left. The third day about the same time I sat under the same tree, although I did not see any significance in this at the time. Three people (Linna, Vince, and Kathy) introduced me to the truth and love of Father.

Now I am learning more and more about Father's heart every day and realize there is so much work to do, but with Father's love it is the very greatest of service one can give. For Father's love is the greatest love of all.

In the Name of the True Parents, your brother.

*

SONATA

I can see him coming
for miles before the sun.

His smile curves gently
and reaches my heart with its warmth.
His hands, browned and strong,
grasp the rays of the sun,
and hold them high and triumphantly.

With the deepness of his eyes smiling
softly into knowledge
he holds out his kind arms
and the world rushes in. . . .

I can see him coming
for miles before the sun.

— Judie Thomas
Los Angeles Center

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