

New Age Frontiers

Published by the Unified Family_____

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Vol. V, No. 4

April, 1969

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New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA-UWC

P. O. Box 7596, Ben Franklin Station
Washington, D. C. 20044
40¢ per copy

One year's subscription: \$4.00
Printed in the United States of America

LETTERS AND REPORTS

London, England

Ian Alexander

It is with great joy from our heavenly Father that I am writing to you all. There is an atmosphere of great excitement within the Family, and the house, for in this period we have had news of our True Parents' visit and stay in America and their due arrival in Europe. Our Father has indeed blessed each soul in His Family with the great honor of preparing and being able to meet His True Son and Daughter. Words cannot express the greatness of this hour in the dispensation.

On Sunday 23rd February, Alexa and Wally Taylor from the Surrey Center, made their first visit to the Holy Ground. We felt our Father's presence throughout the period of prayer. Doris talked on the significance of the Holy Ground and claiming back creation for our Father. The air was crisp and the sun shone brightly and the whole creation seemed to be calling for its release from bondage.

We give our deepest love and gratitude to Miss Kim and Doris, who have shown the deep love of our heavenly Father and have enabled all in Europe to participate in this great time. Everyone sends love to all brothers and sisters.

*

Oakland, California

Gerald Johnson

How can I ever express my feelings for everything that took place in Washington, D. C. I can never forget it!! The ceremony was breathtaking and unforgettable. I just felt as if I didn't do enough, though. The way the Master's house is maintained and the schedule that is maintained is so adequate. I just wanted to take the opportunity to thank everyone there for everything. God bless all of you. Love in Master.

*

Kansas City, Missouri

Pauline Phillips

We arrived home okay at 3:00 a.m. We miss our True Parents and all of you so much. The time in Washington was so rewarding to our growth. I shed tears from being lonesome for all the Family. Yet we know this Family could not be without our leaving our Parents and going out into the world and finding more of His children.

I am enclosing the membership of two new brothers. They live here in the house with us. We feel they are real brothers in our Family. This house is really busy these days.

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Oregon City, Oregon

Joan Pintello

Thank you for sending us the Center forms even if we are not a Center yet. Maxine will send in forms and they will probably be a repeat of my report, so I shall not make one on the form this month. I shall, however, report to you personally by this letter. We have John Becker (draftsman), Jeff Smith (apprentice draftsman), Kathryn Volhollar (bank employee), and our children hearing Principle. Our children are the only ones we are lecturing. From this I hope to put together a brief children's outline. I cover ages 8 through 12, so it takes time and preparation. We do this only once a week. They love it!

There is not one day goes by but what we are witnessing and teaching some portion of the Principle. Even my letters contain at least a line or two of it. We are trying to keep some sort of a record of who and when, but none accurate to time and subject covered. We plan to do a card index on each one now and put date last seen, subject last talked on, on it. It should be easier than a diary (which we also keep).

God has been giving us so many dreams, all so full of His messages. We are kept busy writing them down. They help us find areas of error and places yet to be polished in ourselves.

I am sure you know we have a somewhat different routine because of our jobs, family, and community, but God involves us with His tasks each hour of the day. Because we cannot set up a routine like yours just yet, He handles our schedule for us. This does not mean we sit and wait, but more often than not when we plan something His plans overshadow ours, and His Will first! God's work goes on at a firm pace — sometimes fast, sometimes slow, but firmly onward, forward, upward! Glory to God!

*

Amsterdam, Holland

Corrie van Kralingen

The last weeks of March were very exciting and busy weeks. Tuesday the 18th we heard the final news — our Parents would arrive at the London airport Thursday the 20th at 5:00 p.m. All of the Dutch Family went to London. We were very grateful to meet there our Parents, their party, and our brothers and sisters from England and Italy. We had a very wonderful, inspiring time there. The Leader and his party stayed four days in London and Monday they left for Duesseldorf; and the Dutch Family, along with Doris and Dawn, went back to Amsterdam. The next morning Doris, Dawn, and Teddy went to Essen. In the few days left we decorated and cleaned the house. Some of the Dutch Family were able to go to Essen.

Essen was a most international Center. The following countries were represented: Germany, France, Italy, England, Czechoslovakia, Spain, Austria, USA, Holland,

Philippines, and then Korea and Japan. They were very busy preparing everything for the wedding. They rented a hall and decorated it very nicely. We just spent one night there. The Leader spoke the night before to the couples and to the leaders. The wedding was at 7:00 p. m., March 28. It was very impressive, and there was such a powerful atmosphere. We had to leave that evening because the Leader came the next morning to Amsterdam. Saturday morning at 12:20 the plane arrived at the airport. Two blessed couples — Teddy (Verheyen) and Pauline (Phillips), and Johan (van der Stok) and Elke (Klawiter) — came with the same plane. Dennis (Orme) and Doris (Walder), Martin (Porter) and Dawn (Faroni) went by car and were also present at the airport. [Other couples blessed were Peter Koch and Gertrud Guser, Paul and Christel Werner, Barbara Koch and Reiner Vincenz, and Romana Maierhofer and Gerhard Kunkel. This brings the total number of couples blessed in the Western World to 21.]

We were very glad to receive our Parents and their party in Holland and in our new Center. After lunch the Leader's party went sightseeing in Amsterdam. During the evening the Leader gave a talk to about thirty people. The Leader closed the evening with offering a prayer. Next morning we had a prayer meeting at 5:00 a. m. Miss Kim, Mr. Eu, and Mr. Kuboki shared with us.

At half past ten we went to Laren, where the van der Stok family lives. Mr. van der Tol (73 years) was also there and used the opportunity to ask some questions. In the afternoon we passed the Queen's Palace in Soestdijk and went to Den Haag. In the evening also guests were invited. At the end we offered some presents to our Parents, Mrs. Choi, Mr. Eu, Mr. Kuboki, and Miss Kim. These days passed so quickly. The next morning we had to say goodbye to all. It was great to have all of them in our midst and it was a stimulus to continue our work with more love, more enthusiasm, and more dedication in order to fulfill our goal.

Now we have some more members, and we have two blessed couples living in Amsterdam (Teddy and Pauline Verheyen and Johan and Elke van der Stok). Next time when our Parents come back we hope to show them a home filled with children.

*

New York City

Carroll Ann Dobrotka

On Friday, March 8, our Leader and his party, driven by Philip Burley, arrived in New York in time for dinner. Our small space intensified the atmosphere of loving warmth as Father and Mother and party ate in our living room with all of us clustered about. Philadelphia Family arrived in time to rush off with us to Radio City Music Hall for a stage play and movie. Then we followed our Leader to his hotel to give them a bowl of fruit. Two went in with the fruit. Then two-by-two the rest of us went in until finally the room glowed with children crunching apples and beaming at their Parents.

Saturday we went to machine shops, sight-seeing, and concluded the evening with singing for our Leader to meet some who were studying. Sunday worship service allowed him to meet others. He spoke to us on "The Necessity of Religion." Later, after more sight-seeing, we were waiting in the cold for Father and Mother to see "War and Peace." From across the street their love enveloped us. Father's twinkling, "How long have you been waiting?" brought forth Barbara Mikesell's "Six thousand years!"

Monday we trooped after Father through more machine shops, ate Chinese food and went on a tour of Macy's as Mother led Father through the store. At 5:00 p.m. we sang and waved goodbye, never dreaming that we would see them so soon again. Saturday, March 15, Philadelphia joined us as we drove to Kennedy International Airport to meet the beloved party. Conversation, photographs, and fruit; then we waved them onto the 10:30 Pan Am flight carrying them to Lisbon and the beginning of their European journey.

Oh, joyous visit! My overall impression is of boundless simplicity, of true love welling up from deep, deep humanity.

Changes in the Center include the following: Diane will join George in Philadelphia, Barbara comes to New York, and Carroll Ann will go to Washington. Besides our regular witnessing activities, our immediate future includes plans for Betsy and Maria to teach the Divine Principle at the free university of City College, while Wesley, Gladys, and Barbara will do the same at Brooklyn College.

*

Berkeley, California

Dan Fefferman

We of the Berkeley Center are thankful almost beyond expression for the blessings we have received over the past month. First, we were blessed with the presence of Miss Kim for over a week. It was a real privilege to get to know her and feel the warmth of her great love. To develop such a universal personality and to be able to relate to any person of any background on a common base is a goal we must all try to attain.

Next we received the greatest blessing of all. Our Leader came and stayed in the Bay Area for three days. Actually seeing, hearing, speaking with and performing for Master gave us all great joy and at the same time made us more aware of the great responsibility we have. We are so grateful for his and Mother's coming.

So you see we have a lot to be thankful for here in Berkeley. We also have great hopes of expansion and unification in the Bay Area. We have been praying for new female members and now we have several prospective members who have heard

Principle all the way through. Also, we are starting a club at the University. It will be called "Forum for New Age Unification" (sponsored by the Unified Family). It's a pretty sneaky way of infiltrating the campus to teach Principle, but as Jesus said, we've got to be wise as serpents.

On the creative scene, a quick rundown: Roger is making stunning new posters with his silkscreen. Danny (that's me) is composing principled rock and roll songs and hopes eventually to form a group to be called either "The Unifications" or "The Principles." Edwin is fasting and working on his Ph.D. thesis. Our other students — Roger, Mark, Linda, and Jeff — are busy studying with finals. Our workers — Farley, Helen, Dan, and Mike — are doing their respective things, namely, working for Father.

We love each and every one of you and pray that you will all prosper and grow and expand in the months to come. Monsay!

*

Paris, France

Henri Blanchard

The French Family prepared for several months to receive our True Parents: physical restoration of the new Center, spiritual preparation by accomplishing different conditions: teaching of the twelve chapters in twelve days, prayer in the Master's room for seven days between midnight and 1:00 a.m., blessing of the Center by Peter.

All four of us (Reiner, Henri, Remi, and Therese) arrived at Essen on Sunday, March 23. The Austrian Family was already there and we had the impression of always having lived together. The German Family had taken care of all of the details of the physical preparation, and we were able to concentrate all our attention on this great moment in history. This will not be another report on the Essen visit, but simply a few impressions.

The strength and love of our Master were evident from the first meeting. After songs and an introduction of each person, we listened to the teaching of the Divine Principle in the very voice of the one who had discovered it. Truly, more than ever they were becoming a living reality millions of kilometers away from an intellectual teaching. We felt with joy the luck we had to be able from now on to grow towards the ideal of creation, to be accepted and blessed. From day to day the intensity increased toward the highest point of the visit: the blessing on the evening of Friday the 28th, where there were united majesty and simplicity, heaven and earth, God and man, the Family and the Parents. Our Father led us all into His Heaven while during this evening a new victory over Satan had been won, a victory with immense and eternal consequences that humanity would be able to see in a few years.

What joy for us to return to Paris with Reiner and Barbara blessed. We felt how much our Parents have a great love and hope for the restoration of Europe.

On our return to Paris, in the morning of Sunday the 30th, we were a new family with a mother and the strength and light given at Essen. On Tuesday the 1st of April at 12:30, there began for the French Family at Bourget Airport (Paris) a visit which was so extraordinary and unique for its simplicity, its familial warmth, and its profound joy: our Master, our Mother, Mrs. Choi, Mr. Eu, Mr. Kuboki, Miss Kim, Neil Winterbottom, Reiner, Barbara, Henri, Remi, Therese, and Tchi, a young Korean from Duisberg, had just arrived in Paris.

After the first meal together, prepared by Barbara and Therese, we left for Holy Ground. Mrs. Choi had saved a marvelous surprise for us — speaking with us in French. Barbara and Therese practically always stayed in the house in order to fix the meals. The Master was happy to revisit Holy Ground with some children of France and, like a Father, invited us to make a circle around him to pray.

Then we headed for the Eiffel Tower a few steps away from the Holy Ground. Before reaching the fourth level, the wait was very long, but among the crowd of young people and tourists, we had the Master of the World with us: Invalides (Napoleon's tomb), Louvre, Arc de Triomphe, Notre-Dame, the House of Radio, etc. We looked at our battlefield [Tr. note: Looking over Paris from the Eiffel Tower]. At 5:30 p.m. we began a tour across Paris: Arc de Triomphe, Champs-Elysees, Concorde, Opera, Louvre. We were in the middle of the Paris rush-hour traffic. At 7:00 we were back at the Center. After the meal there remained very little time for us together. We used it to discuss French politics.

Wednesday, April 2, we said goodbye to Miss Kim and Neil, who were taking a plane to Geneva and then we left for Versailles. At 10:00 we had a guided tour of Versailles. A long period of French history was before our eyes through the works of famous painters such as David (The Crowning of Napoleon I) and the famous Hall of Mirrors. At 11:45 we were in the Louvre. As on his first visit, in 1965, the Master wanted to stay three hours in this immense museum. Classical painting and the beautiful Mona Lisa were admired for a long time. We also saw the Impressionist room of the Jeu de Paume at the end of the Tuileries Garden. At 3:00 we were at the Center with a big appetite, before continuing on our trip on a passenger steamer on the Seine. Kefan was with us in Paris for a half day. We passed around St. Louis Island and Notre Dame de Paris appeared in all its dimensions amidst budding trees. But the Master's look was always far away.

At 6:30 we were in a little theatre near the Sorbonne for a French film, "Goto, the Island of Love": Some inhabitants of an island live today as in the last century, in a very dilapidated setting.

After a cup of tea in a Boulevard Saint Michel cafe with our Parents and Mrs. Choi, we all were again in our two faithful cars (DS 21 and 404 Peugeot) crossing Paris:

Rivoli, Concorde, Champs Elysees, Arc de Triomphe, and at last Montmartre, where we had under the most beautiful moonlight a panorama of the capital — an immeasurable moment for all of us and especially for Reiner, who had come here so often to pray. We followed the Master, who entered the Basilica, where a service was beginning. The Master asked the significance of the veils on the statues. We were indeed in the time when Christians celebrated the Passion of Jesus. Our heart was sad before this situation, which showed us once more that the blindness of Christians was similar to that of the Jews 2000 years ago. However, we knew that a great many French spiritual beings were there and saw the great light.

At 11:00 p.m. we ended this long day with a late meal and some questions put to the Master especially concerning our work. "Now fight against Satan with the same strength that Napoleon used for Satan." The Master left us a huge program to accomplish in this country. Now we are more than ever united to him body and soul, day and night.

Thursday, April 3: In the morning towards 10:30, after having passed before the Elysee Palace, we stopped at a large store; Galeries Lafayette. We were all struck by the simplicity of our Parents in all the very different situations we met. Our little four room apartment favored this marvelous family atmosphere. Only Mr. Eu and Mr. Kuboki had to sleep in a nearby hotel.

The last meal together and the farewells at Orly were steeped in the most intense heavenly feeling. We waited in the large airport lobby, seated for 30 minutes praying to our Father in heaven to now lead many people into His Family. Monsay! Monsay! Monsay!

(Translation by George Edwards, Washington)

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Washington, D. C.

Hillie Smith

During March and early April our thoughts and prayers have been directed in great part toward the success of our Leader's second world tour and toward sending our support and love to those newly blessed among our European Family. When Miss Kim and Neil Winterbottom returned from Europe after three weeks of working with the Family there and accompanying our Leader on his travels, we all flocked around them to hear their news. Eight couples were blessed in Essen, Germany, on March 28, 1969. There were several international marriages, and Miss Kim reported that our Leader was very happy about this.

During the last two weeks of their stay, our Parents and their party spent a few days with our Family in New York City, and many days and nights he talked with and taught people who came from all over the United States to meet him in Washington.

March 1969 welcomed six new members to the Washington Center, and I want to share with you, in part, their very inspiring stories. Two days before our Parents left Washington, two couples and a single man from near Portland, Oregon, arrived at Headquarters and spent many hours in close communication with our Leader. During their week's stay, a story unfolded itself to us which presented a powerful testimony to our Father's love and to the Principle itself. Joan Pintello, a young housewife and mother of four, began six months ago to receive, through automatic writing, messages from the spirit world which revealed much of the Principle, including that Christ was on earth in the flesh and would soon visit their home. She shared her experiences with her husband Joe, another couple, Bonnie and John Brockamp, a young man, Don Hamilton, and a growing group of interested friends. They were in a state of intense expectation when Bonnie lent Joan a copy of Arthur Ford's book, Unknown But Known, which contains a long chapter on Mr. Ford's sittings with our Leader. When Joan read this chapter, she immediately recognized our Leader as the one they were expecting! After persistent efforts they located Washington Center's telephone number and called us. When they heard that he was here, they came immediately to Washington, selling some of their property at a loss to pay their way. There is much more to their story and the six months of preparation which led them to the Principle. But I hope you will soon hear about this in detail from their own testimonies. Don Hamilton, a great photographer, has joined us permanently in Washington, and we are very happy to have him with us.

The Pintellos and the Brockamps are now continuing to study the Principle in Oregon and report that many of their friends are interested.

Bob Johnson, a friend of Linda Marchant and Nanette Semha, heard the Principle several months ago and became our brother officially this month. His interests are theatre and television. I hope you will soon read his testimony in the NAF too.

The American blessings brought a change of personnel in Headquarters Center as well as several others. Marie Leckrone Ang joined Edwin in the Berkeley Center, and Carl Rapkins went to Toronto to join Linna Miller Rapkins. Orah Schoon Pope came to Washington to be our welcome addition. Barbara Mikesell joined Betsy O'Neill, who is now leading our New York Center, and Diane and George Fernsler are now heading the Philadelphia Center.

Denver, Colorado, received a booster as Alice Van Dyke and Gene Bennett have moved into a new Center with Judy Barnes. I hope they will soon write about their activities. From the New York Center, Washington welcomes Therese Klein and Carroll Ann Dobrotka, who will be with us "permanently."

Since our Leader's stay in America our attention is focused even more fully on witnessing and teaching and in broadening ourselves by implementing more creative ways of reaching people and communicating the Principle. We have been busy with our traditional witnessing anywhere, anytime; public speaking, Free University

teaching; and contacting people on the job. In addition to this, several members have initiated special projects of their own to reach a particular segment of society, to contact more groups with whom we have something in common and so on. All in all, I have the feeling that this is "a time of great transition" in the American movement and in our worldwide work as well. A strong new foundation has been laid in the world blessing of twenty-one couples. It is now up to us to stand firmly on this foundation and work more aggressively than ever to bring all people and all of creation into Father's embrace.

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ANNOUNCEMENTS

The Department of Publications announces that with this issue the New Age Frontiers will begin being printed on the 15th of each month, rather than the first of each month as we had done in the past. Therefore, the deadline for our receiving your material for publication will be the 10th of each month. It will be necessary, however, that your official Center reports (not letters and reports to the New Age Frontiers) be received by the 5th day of each month in order that they can be compiled for the Family Department of the NAF, which will be instituted in next month's issue.

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Nanette Semha, who took movies of the blessing ceremonies in Washington in February, has found that two rolls of 16 mm motion picture film and one reel of quarter-inch sound tape are missing. If anyone discovers these materials mixed in with tapes or rolls of film they may have brought to Washington and taken home with them, please return them to Nanette at the Washington Center as soon as possible.

*

April 17 is Parents' Day, 1969. The Washington Center will celebrate the day by gathering for prayer at 6:00 a. m. and then having a special breakfast together. In the evening all members in the area will gather at the Center for fellowship, song, prayer, and discussion. The Day of All Things, 1969, is June 15.

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ARTICLES

Center of Reality

Rebecca Boyd

When the Son of Man comes in his glory and all the angels with him, he will sit in state on his throne, with all the nations gathered before him. He will separate men into two groups, as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right hand, "You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me." Then the righteous will reply, "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" And the king will answer, "I tell you this: anything you did for one of my brothers here, however humble, you did for me." Then he will say to those on his left hand, "The curse is upon you; go from my sight to the eternal fire that is ready for the devil and his angels. For when I was hungry you gave me nothing to eat, when thirsty nothing to drink; when I was a stranger you gave me no home, when naked you did not clothe me; when I was ill and in prison you did not come to my help." And they too will reply, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or ill or in prison, and did nothing for you?" And he will answer, "I tell you this: anything you did not do for one of these, however humble, you did not do for me." And they will go away to eternal punishment, but the righteous will enter eternal life.

Matthew 25:31-46

Today, on Easter, the whole Christian world is celebrating Jesus' resurrection from death, which is the foundation of the Christian Church and the basis of God's work for the past 2000 years. This morning I found myself asking the question, In what way is this new dispensation different from Christianity?

As we know, Jesus came to bring the kingdom of heaven on earth. But because of his people's rejection, he could only bring spiritual salvation to the top of the Growth Stage. The physical restoration has remained for the Second Advent. Why didn't Jesus succeed after all? What does physical restoration mean? What was it that Jesus failed to accomplish? Jesus was not able to make his ideal reality. He was

only able to bring the Word to man; he could not show how to make the Word incarnate in all things. He was able to accomplish his own spiritual resurrection, but he couldn't bring the resurrection of perfection — the restoration of true life — into every corner of the Father's creation. Thus Christianity has remained largely a religion of promises, an idealistic religion, or a religion looking always toward the future kingdom of heaven or life after death.

There is a great irony in this. God's ideal world was only good — but the tragic thing is that this ideal never became real — ideal goodness never became a reality. Instead, the world we live in today, which we sometimes call "the real world," is far removed from the ideal of God. God's course of restoration has been to bring the reality and the ideal to a meeting point. He sent His Word, the ideal of creation, many times to man, and man was to do his part by responding and bringing the real world closer to the embodiment of that ideal. Of course, we all know that we have never fulfilled that ideal of God; and we have never fulfilled the other great ideals of the human heart which God's ideal includes. On this basis Satan has always accused man, holding him up against the ideal he attempted and letting the discrepancy sink in.

Today, however, in this final dispensation we are going to restore the ideal of creation, and we are going to overcome the accusation of Satan for all time. To do this we have to walk through all the historic battlefields of the human spirit — and keep going.

I would like to share with you a personal experience. In the late 1950's, the idea of world nuclear war had begun to settle into people's minds, and the great concern of that time was to create an international understanding in order to prevent such a disaster. So when I went to Europe as an exchange student in 1958 I had a very deep sense of mission. It may have been naive of me, but in my heart I took such personal responsibility that I felt as though I was going to bridge the Old World and the New World and bring brotherhood and international understanding singlehandedly. I felt as though all the responsibility for the problems of the world, as well as all possibility of solving them, rested entirely with me.

Naturally, when I left Europe after a year, I hadn't succeeded in my mission. I hadn't changed the world overnight. I had been able to have only the most superficial effect. So for long years afterward I had a very strong longing to return to Europe, a feeling that I had left something uncompleted, and almost a feeling that I had lost myself in Europe. Gradually I began to understand my feeling more and more, and at last I recognized that what I was feeling was in part a very deep and pervasive sense of guilt. In time I saw it had filled my whole spirit and distorted my whole view of life, making me despairing, lonely, purposeless, self-centered and bitter — entirely different from the person I had been before.

Now, how had I gotten myself in all this trouble? Had I done something bad? something I should have been ashamed of? No, I had only made the mistake of challenging

Satan and not following through. Though I might have tackled an impossibly immense task, because I gave my heart to it there was the greatest ground for Satan's accusation. Although I had given my heart as fully as I knew how, I didn't go the last inch, I didn't make the ultimate sacrifice, whatever it might have been. I suppose I could have offered my life, in heart, for example. So I had to accept the accusation of Satan. I knew that I hadn't really tried. I didn't give enough; I didn't give everything.

Democracy stands today in a state of accusation because it has failed to achieve its ideals of freedom, equality, and brotherhood. Why is democracy in this position? What is democracy after all? It's people. Democracy stands accused because the people in the democratic bloc haven't given themselves to the ideals of freedom, equality and brotherhood. The United Nations is accused today because it has failed to establish a real unity of nations. Why? Because the nations that comprise the United Nations are concerned about their own benefit, their self-preservation, their own propaganda and profit. They haven't given themselves to win unity. The Christian Church is today accused by many people, particularly by young people, because it hasn't lived up to its ideal. In fact, the Christian Church has really stood in this same position from the beginning: Why didn't Jesus succeed in his mission? Because his followers didn't do his words, because they didn't bring into reality the kingdom he preached about.

Today we stand at the point of cosmic judgment. We know that the course of this judgment will be to expand from the individual, to the family, nation, and world. But how is this judgment brought about? It isn't magic. People bring it. Man was to be the incarnation of the Word, the embodiment of truth, the essence of the ideal of God. And man still stands in this position, even though he cannot fill it. Our capacity for judging the world will not be great if we have only the words in the book, but when we grow to embody these words, then we stand as judge in every situation we meet. In this sense, as we have heard before, each person is to become a messiah.

Through this judgment, the ideal of goodness is being placed in the aggressive position for the first time. In the past, ideals have been belittled and treated with lip-service, and those who united with them, who seriously undertook to fulfill them, suffered and faced always accusation because there was no real possibility of fulfilling ideals. Today this is changing. We are going to revitalize the ideals of the past by fulfilling them in reality. The course of restoration has been bringing the real world and the ideal world together. They meet today in man. That is why so many people are suffering such severe disillusionment.

It is our mission to break the "unfulfillability barriers" of the past. We are going to come to the rescue of goodness, high ideals, and those who pursue them in order to bring them into reality.

We know that once we fulfill the restoration of the individual it becomes a foundation on which God will ask us to continue the restoration of the family; and that in turn becomes a foundation for the nation and the world. In each case, we have to bring

into actuality the ideals which apply to each person, family, nation, and world. In our personal cases, we must perfect our lives on the foundation we have established in the past, through our ancestry and our own past lives. If we have been in our lives, for example, greatly concerned with being able to fully communicate with all kinds of people, but we were not able to achieve these relationships, then we will have to fulfill it today in order to defeat the accusation of Satan and restore ourselves. All of us have failed in love, so we are all responsible to restore love on the individual level before we have reached our personal goal. Again, in the family, we are faced with fulfilling in reality the ideals of the true family, and through establishing ones of our own we are saving all the families with problems around us — and all the families of the past. We can set an example, we can pioneer new areas, new feelings, new kinds of relationships, solve problems in a new way, because we are so much better equipped. Then we can inspire and help all other families. So everyone who longs for his true family can find it at last and finally make one of his own.

When one progresses to the level of national restoration, one unites with the whole nation. That means to us that we must take the burden of our whole country upon ourselves completely. We must feel as if all of our country's failures are our personal failures — as if we had done these things ourselves. We must feel as if America's problems were our personal problems. When there is conflict in our country we must feel as if it is our own bodies that are being torn apart — by ourselves. By uniting with our nation, we must fulfill all her ideals, thus coming to her rescue. And then we have to go forward with her, again risking everything together.

Can you see what this means in America? All of the great ideals of the past have been rooted in this soil by God — brotherhood, equality, freedom of all kinds. We must shoulder these ideals as if there were a direct charge to us — for it is going to be God's family that fulfills these things. It is we who must solve the black-white problem — no one else. It is we who must end the directionlessness and corruption of our youth — no one else. It is we who must end the moral decline in our country — no one else is going to do it. It is we who must give new vitality to dying ideologies and to Christianity — no one else can do it. America must become real — in brotherhood, in freedom, in progress — a dream fulfilled. Democracy must become a living reality by being filled with a living ideology centered upon God. This is our great responsibility — and it belongs to no one else. Let us realize that no one else is going to do this for us. It is we who have the key. We must learn to use it.

When we undertake the world restoration we must do the same thing. Think of it! We must salvage all the ideals of humanity — all those discarded hopes must be resurrected — the ideals of peace, of unity, of free interchange, of having enough to eat, of having a happy life, of being one with God and truly good. All these universal ideals are also going to be our responsibility. Again, we must shoulder them as if they were personal debts we had to pay off, personal problems eating away at our own hearts, personal dreams lying at the center of our every aspiration. At that point it must be more important to us that the world is unified than that we have enough to eat.

But we cannot expect for one instant that our work will be easy. However, the important thing to remember is that IT IS NOT IMPOSSIBLE. It will take absolutely everything we have to give to it, and we will suffer setbacks, just as we do in our individual courses. We will not be comfortable.

He who travels far and makes himself one with the world will always suffer from loneliness and longing, for he has made the whole, broken, lonely world his life. Where that world is divided he will feel divided among its parts, leaving parts of his own heart scattered everywhere. Until that world is put back together again, he will continue to suffer. He who makes humanity truly his brothers will always suffer from loneliness and longing, for he has made the whole broken, lonely heart of man his own. He who makes God his heart will carry the universal burden until that Heart is mended and finds rest. And anyone who doesn't know these things hasn't really given his heart at all. It's still locked up inside himself.

Now we come back to a big question. In my personal case, why did I allow myself to accept the accusation of Satan for failing to save the world singlehandedly? Because I had not given enough of myself; I was ready to feel guilty because I had stopped short of every sacrifice in trying to fulfill my ideal. This is the point where the ideal and the reality meet — where we have given everything. Sometimes our perception of what the ideal is, is distorted. So we say, "Oh, well, I shouldn't have ever expected to reach that point — I was just being too idealistic, and I should be more realistic and not attempt so much." But what is being realistic? Being realistic in attempting to reach any goal is to give it all your heart. Anything short of your complete faith and effort and love for that goal will bring you failure, and you will have to accept the accusation of Satan because you haven't really tried.

So I say with full conviction that I am sure that we can reach any goal, fulfill any ideal if we love it enough to put our whole selves into it and our whole weight behind it. I really believe that, and I want to act on that, and I hope we all will.

The one essential ingredient in our work is love. The world was lost by love, and it must be regained by love. Although we have to apply our love by following certain prescribed routes and conditions in the course of restoration, we have to be disciplined, that must not change the character of our love or its degree. Our love must live inside discipline and struggle. In pursuing our national restoration, we will never succeed unless we love our nation and want to perfect it with our whole hearts. Determination alone won't do it. In restoring the world, we must want to perfect it out of love. In restoring ourselves and helping each other we will never succeed unless we work always inspired by love. There is nothing else powerful enough to draw our 100%.

I know what many of us feel when we are called upon to give more love. We think, "Well, I can't just manufacture it! So how can I give what I don't have?" None of us is perfected in heart, in giving. But definitely we can manufacture love. We have all experienced that many times. One essential way to create love in ourselves

is service. Another is close to it, "going the extra mile." So the next time someone seems to be making undue demands on our time or energies, instead of reacting in a negative way, we should overcome this feeling and do even more than we are asked to do. In any given situation we have a choice of responses; we can be negative, or we can act with love. In living with each other and in teaching others, our greatest realization must be that unless we really give our whole hearts to other people, making their concerns important to us, making their problems something we pray about too, making their good points and successes inspiration for us and thus to them also, making their imperfections serious enough to us to be worthy of our helping them in every way we can by giving our support, our confidence, our criticism, our best thoughts and love — unless we do this, we cannot succeed in our mission. By loving each other in active, dynamic, serving ways, we can make our lives miracles. That is the real way we bring our lives into life — and everybody else's. That is the way we can resurrect the whole creation.

Have you ever had the experience of suddenly realizing that someone loved you? Maybe a friend or a parent or a mate. Some of us have had this experience with God. But after that experience nothing is the same in your life. A whole new dimension has happened to you. A miracle has grown in your spirit, and you have some new life that wasn't there before. This is the great miracle we can perform for the whole world.

Essentially, man died because he lost God's love. It is now available to us, and it can be flowing between us and among us in the most powerful way all the time. But we have to open the channels. We can do this through serving each other with respectful hearts, by going out of our way to help — all the time — by never giving in to negative feelings, self-centered anger, self-pity. There's always a better response.

There is a whole person in you waiting to come into real life through living love. And there are people all around you whom you can help and who can help you so that our Family can come into the greatest dynamic life. And together, with this greatest power there is, we have whatever it takes to make America a living dream and to resurrect our whole sad world off the battlefield of thousands of years of sorrow and war.

Let us fight together and win for God!

The world stands out on either side
 No wider than the heart is wide;
 Above the world is stretched the sky, —
 No higher than the soul is high.
 The heart can push the sea and land
 Farther away on either hand;
 The soul can split the sky in two,
 And let the face of God shine through.
 But East and West will pinch the heart
 That can not keep them pushed apart;
 And he whose soul is flat — the sky
 Will cave in on him by and by.

* (Edna St. Vincent Millay, Renascence)

A Sermon

Nanette Semha

In the relationship between God and man, people generally fall in one of two categories: Those who let life ride them by, and those that search really to understand God.

Today we are influenced by the newspapers, magazines, and television that constantly speak of crime and international tensions. All television programs seem to deal with westerns, killing and war stories. For our children we buy toy guns. We have little peace even in our nation, with student conflicts and Negro and white disagreement. What happened to our kingdom of heaven of peace and love?

Once in a great while we see a great humanitarian figure like Dr. Albert Schweitzer or Dr. Tom Dooley, who gave their tireless effort to serve others as their true brothers in a world where brotherhood is not prominent.

One of the most disheartening sights is to sit on the bus and look at the faces of the old — shriveled not only with age but sadness. They look as if they had lived a whole lifetime for nothing — never experiencing joy or the knowledge of God. Then there are those who do search. Today's youth is trying to find a new way to approach the concept of God. Some, disillusioned with Christianity, turn to Oriental philosophy and even to drugs. But, apart from this, there have been a few persons who completely dedicated themselves to God.

In my Catholic background I had read many lives of the saints. When I was eight I was confirmed and at this time we had to take a saint's name: a saint who had the ideals we thought most important. The person I chose was St. Theresa. Only after I came to Principle did I realize that she had real insight into what brings man close to God. St. Theresa's prayer was:

O Jesus, let me die a martyr for thee. Give me both martyrdom of the body and the heart. Let me accomplish all my obligations. Let no one take care of me and let me be stepped on and forgotten like a grain of sand. I offer myself to thee, dear Jesus, so that thy holy will regarding me shall be fully accomplished.

In speaking of her individual perfection she said:

I must find my way to Paradise through a little path, very straight and very short. It must be an absolutely new path. Indeed, I would like to find an elevator to bring me up to Heaven for I am too small to climb the difficult ladder to perfection.

What was the cause for this perfection she wanted to rise to? Theresa used to say, "O Jesus, my love, I am but a weak and incapable creature. I only know how to perform one single task: to love thee, O Jesus."

In Theresa we see a bond of love between her and Jesus. This bond should not be any less in us with our Leader and our heavenly Father. Later on, Pope Pius XI pointed out Theresa as the "ideal of the 'true child'." Theresa once said that the oneness of God is the starting of beautiful feeling; for it is the ultimate in joy. It grows and becomes the perfection of the soul.

Today we are living in a most important time in history. Today our Leader has given us the Divine Principle to grow by so that we, too, like St. Theresa, may know God's heart and walk and talk with Him. But our mission is not a path of self-perfection alone, but of perfecting and restoring the whole world. Jesus said to his disciples, "Go forth and teach all nations!" Once again we are in the same position today. Our hearts go out to those who are not in so large a Center as this, where there are only a few members. Or to a country where they may be all alone among thousands who have no idea of this critical time in history, and who often ridicule them in their ignorance. This is not unlike the story of St. Anthony, who began speaking in eloquence to refute the heretical errors and admonish the people to do penance. However, no one would heed his words. On the contrary, the people laughed at him and ridiculed him. He went to the seashore and called the fishes to come and listen to the word of God which men despised. Instantly the fishes came to the shore and arranged themselves in perfect order, according to their kind and size, to hear the sermon preached by the saint.

He recited various texts from the Holy Scriptures. He marveled at the goodness of the Creator. In the deluge, he said, when all other creatures outside the ark had perished, the fish alone had been preserved by the Heavenly Father. He reminded them how they had been selected by God at various times for His service: A fish had swallowed Jonah and brought him to the shore destined by God, that he might carry out the divine order and preach penance. A fish had brought the coin with which the Savior was to pay tribute for himself and Peter. Shortly before his ascension, Jesus had partaken of fish as a proof of his human nature and of his resurrection from the dead. By these and many other examples, Anthony reminded these lowly creatures of the sea how much they were indebted to their Creator. Then the fishes, large and small, bowed their heads, whereupon St. Anthony dismissed them with his blessing.

Sometimes creation proves itself wiser than men. Yet, like St. Anthony, we must persevere. There is many a great saint who has given so much of his effort in love, and many died willingly as martyrs without a moment's hesitation. Are we also willing to do so? Many times we are out witnessing and find that the response we receive that day is terribly negative, and we become discouraged. Would one of the great saints have given up so quickly? The question that we have before us is, Are we really willing to give of ourselves entirely, to be among those heroes of God?

Three Episodes

Travis Jones

DARK TESTAMENT

by Pauli Murray

Hope is a crushed stalk
Between clenched fingers.
Hope is a bird's wing
Broken by a stone.
Hope is a word in a tuneless ditty —
A word whispered with the wind,
A dream of forty acres and a mule,
A cabin of one's own and rest days often,
A name and place for one's children
And children's children at last . . .
Hope is a song in a weary throat.

O give me a song of hope
And a world where I can sing it.
Give me a song of faith
And a people to believe in it.
Give me a song of kindness
And a country where I can live it.
O give me a song of hope and love
and a . . . girl's heart to hear it.

. . . * * * . . .
Tear it out of the history books!
Bury it in conspiracies of silence!
Fight many wars to suppress it!
But it is written in our faces
Twenty million times over!
It sings in our blood,
It cries from the housetops,
It mourns with the wind in the forests,
When dogs howl and will not be comforted,
When newborn lambs bleat in the snowdrifts,
And dead leaves rattle in the graveyards.

And we'll shout it from the mountains,
We'll tell it in the valleys,
We'll talk it in the miner's shack,
We'll sing it at the work bench,
We'll whisper it over back fences.
We'll speak it in the kitchen,
We'll state it at the White House,
We'll tell it everywhere to all who will listen —

We will lay siege, let thunder serve our claim,
 For it must be told, endlessly told, and you must hear it.
 Listen, brothers, hear the dirge of history,
 And hold out your hand — hold out your hand.

Of us who darkly stand
 Bared to the spittle of every curse,
 nor left the dignity of beasts,
 Let none say,
 "Those were not men but cowards all,
 With eyes dull-lidded as a frog's.
 They labored long but not from love,
 Striving from blind perpetual fear."

Better our seed rot on the ground
 And our hearts burn to ash
 Than the years be empty of our imprint.
 We have no other dream, no land but this.
 With slow deliberate hands these years
 Have set her image on our brows.
 We are her seed, have borne a fruit
 Native and pure as unblemished cotton.

Then let the dream linger on.
 Let it be the test of nations,
 Let it be the quest of all our days,
 The fevered pounding of our blood,
 The measure of our soul, —
 That none shall rest in any land,
 And none return to dreamless sleep,
 No heart be quieted, no tongue be stilled
 Until the final man may stand in any place
 And thrust his shoulders to the sky,
 Friend and brother to every other man.

Hope! Hope is a very odd quantity to deal with. When we were in the process of designing our famous Christmas cards, Miss Kim would look at each card I showed her and say, "Make it show hope! People need hope." "Well," I had to reply, "What is hope?"

Hope. When I was a small boy way back in the hills of West Virginia, there was this small church, see. It was like the little brown church in the vale that some of you have sung about, except that this one was white. It was over 100 years old then and was made out of logs covered with white planks. It had a steeple and a bell with a

big rope hanging down into the main hallway. It was a Southern Methodist church and therefore very fundamental. They did funny things there like fasting and they were aware of what spiritual experiences were.

But then many of us city folks can't really visualize that type of setting, so let's take a deeper look at it. Imagine what it looked like as about one hundred people began gathering from miles around. Some came a great distance to attend church. They were all decked out in the Sunday-go-to-meetin' clothes. Everyone knew everybody else and the greetings were warm and friendly, really from the heart. To these people, the feeling they had that Sunday was hope.

Hope for what? Hope that now their kids might make good? Hope that now that the coal mines were closed they could get a job with the state? Hope that the welfare check came in on time?

Yes, all of this and more. Take my grandmother, for example. Four feet ten inches tall, reddish brown hair, 70 years old, and she still plants taters in her garden. My granddad gave her an old pump-organ as a gift and she pumps out hymns by ear. Oh, she doesn't care if they sound good or not as long as they're loud and with feeling. If you want to see soul, well, there it is.

Yes, that little Christian church had more effect on me than I realized! But then my parents moved us to the city so that I could get a "better education." I used to say "ain't" just to make them mad. I liked the excitement of the city, but there was something missing. At first I didn't realize it, but then I began searching. Well, what was wrong? Why did I feel funny? Where could this thing I seemed to be seeking be? I slowly realized that this city life offered very little hope. The people in the churches didn't really believe what they talked about anymore. Where once I had had hope, now I only had a dream. I had lots of fun, but just no hope. Dreams are fine for a while, but they tend to wear at the edges if you don't do something with them.

CHRISTMAS LULLABY FOR A NEW-BORN CHILD

"Where did I come from, Mother, and why?"

"You slipped from the hand of morn.

A child's clear eyes have wondered why
Since the very first child was born."

"What shall I do here, Mother, and when?"

"You'll dream in a waking sleep,

Then sow your dreams in the minds of men
Till the time shall come to reap."

"What do men long for, Mother, and why?"
 "They long for a star's bright rays,
 And when they have glimpsed a tiny light
 They follow with songs of praise."

"Where does that star shine, Mother, and when?"
 "It glows in the hearts of a few.
 So close your eyes, while I pray, dear child,
 That the star may shine in you."

— Yvibbw/Gregory

Where do dreams lead you? Where is the star? How could anything ever glow in me?
 I had a dream but it was now becoming desperate! I had to find something. Something?
 To approach God's dwelling place. To touch a sacred writing copied by hand for over
 2000 years. To intone those magical words I didn't understand fully. Is that you, God?
 Can I ask a blessing of you? Are you listening?

That was the dream? Or was it the lively music, the dancing, and the laughter at a
 Bar Mitzvah? Picture the layout: Lots of food, and everyone happy, and then some-
 one starts to sing and dance. Yes, that was the dream too, but the reality of this
 experience was much more painful. The slow realization of a very materialistic
 life. The realization that God doesn't dwell in a wooden ark or on rolls of hand-
 copied manuscripts. The search for God at this point seemed almost futile. Perhaps
 in Israel, the land that they were building — where people had a dream and a purpose
 that was becoming a day-by-day reality — perhaps there I could also find — hope?

SIMON THE CYRENIAN SPEAKS

by Countee Cullen

He never spoke a word to me,
 And yet he called my name;
 He never gave a sign to me,
 And yet I knew and came.

At first I said, "I will not bear
 His cross upon my back;
 He only seeks to place it there
 Because my soul is black."

But he was living for a dream,
 And he was very meek.
 And in his eyes there shone a gleam
 Men journey far to seek.

Look at our Family. Really take a good look. We spent a long time searching for hope. Mankind, my ancestors and your ancestors, have spent a long time searching for hope. That person next to you — he is the hope man has been seeking. Look at this small blue book [The Divine Principle]. This is hope. Look over there. Not at the wall, but past, into the distance. See that country, the one with the bright light coming from it. They call it Germany, and in that country right now Hope is traveling.

There is a quote which none of us can ever forget, for as we work in this movement it is ingrained upon our lives, day in and day out. "To restore the world, 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."

We searched for hope in many places.

Father gave me hope here with you.

We are driven, compelled, to give this hope to mankind.

We suffered and found relief. The world suffers — today, now. Although we don't see it, perhaps, and we seldom feel it. It still is there with Father's heart. Let each one of us therefore die that God may fully live in us. May we be that sacrificial. May we no longer walk behind our Leader, but instead, stand with him, and beside him, protecting him as he protected us, paving his path with our blood, sweat and tears as he paved ours. For he, and the truth that he has given man, is the ultimate Hope which we all have been seeking. In each of the two episodes before, I used music to help communicate concepts. Yet this episode does not end now, but instead is carried on by us. We shall be the music of the New Age.

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TESTIMONIES

London, England

Hazel Ifill

It is with deep gratitude to the Father that I write my testimony.

I am the eldest of seven children and lived with my paternal aunt for twenty-one out of twenty-one and a half years that I lived in the Caribbean, before coming to Britain. Unlike my brother and sisters, I was the one who was always ill, and so my life was very sheltered. My family was Christian, and much of my childhood days were spent attending church and Sunday School.

I left my home for England in 1965 and, after being here three and a half years, I began to feel that there was no purpose for my life and I wanted to crawl into a corner and die. On hearing of Divine Principle, I attended a small meeting, very reluctantly, only to find that I wanted to hear more.

It is now three months since I have moved into the Center and life is much more meaningful. I hope and pray that I will be strong to work for the Father and be worthy of His love. In the Name of our True Parents.

*

Amsterdam, Holland

Hans van Kongingsbruggen

I want to tell you how I joined the Unified Family. I am 24 years old, an electronics engineer, and have a Roman Catholic religious background. I myself believed very deeply that God existed, but I did not exactly know how and why, and questions about life after death were very great problems for me.

I discussed these things a lot with friends who did not believe in a God — about God and the relation between God, people, and creation. But I felt in myself very frustrated because I could not clearly explain to them why there was a God, sin, life after death, etc. It troubled me very much; I wanted them also to believe in God because God had to be the cause that man exists. Therefore I followed some lectures on Teilhard de Chardin. His vision of the future was very hopeful for me, but I felt that there was no link between Teilhard de Chardin and the Bible.

After that I had a girlfriend for some time. I learned from her how strong and important love can be, that love has to be the center point of man's life, especially unconditional love. Unconditional love, however, could only be given to someone whom you could trust completely, but then I wondered who you could trust absolutely and completely.

One evening I met June and Teddy and began to attend the lectures. In the beginning I found the belief in spirits most difficult, but they told me everything so clearly and logically and with so much love that I thought there must be some truth in it. I went to some spiritual movement with a friend, who was a humanist, and after a few evenings and after studying several books, he also said that spirits have to exist, but he did not want to work for his life after death.

But I did not feel like that, and so I searched further and further. I prayed much to God that He would inspire me, and I began to feel more and more that God must be very sorrowful about mankind who loved him so little, too little. Then I started feeling that the Principle was a truth coming from God, given to mankind from True Parents whom I could trust completely and give my unconditional love. In our True Parents' Name, much love to my new brothers and sisters.

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Amsterdam, Holland

Herman Theodoor ten Bokkel Huinink

In 1960, when I was twelve years old, I once had a heavenly joy when I understood a sermon given in a language which was unknown to me. My parents told me when I was a child about God and Jesus, the Messiah. At the age of 18, I joined an ecumenical movement and came in contact with the Pentecostal Church. The people there told me about the Holy Spirit. After many talks, I asked the minister to pray with me for the Baptism of the Holy Spirit. Three days later in my own room great joy and the spirit of truth came over me. Speaking in tongues followed. For two years God let me grow in this movement with a few other young people praying and fasting, witnessing and giving the the guidance of the Holy Spirit.

God once gave me a very deep heart for young people at a dancing party of the church I was in. I wept for these young people then. I also saw the greatness of God working among the people addicted to drugs. At this time I went through many problems in my personal life. Then I realized that God's love to us had to be answered. God had suffered so much for us that I could only praise Him and thank Him for all He did and is doing for all of mankind. Many verses of the Bible and several life stories of important Christians made me full of joy. Peace of heaven was in my heart. God taught me to obey Him. Very often I have been guided in doing something or going to someone. In fasting and praying God prepared me for the greatest thing of my life; He sent members of the Unified Family to our church. When they came I had a tremendous reservation against these "strange" new thoughts.

When I was praying at home that evening, a great gladness came over me, and I was told that I had to put away my reservations against this new thought and that all the things they would tell me in the Center of the Unified Family were completely good.

January 5 I received the first two chapters. I felt that the members were full of the same spirit. In six weeks I studied the twelve chapters. There were often doubts against which I had to fight. But I had victory in the power of the Father. The Holy Spirit told me that it was right, and afterwards I could agree with my mind that this was the truth.

Today I am still "told" to do something many times. Once I was told to leave my parents and all my things and to live in the Center. When I arrived it became clear to me that it was a test and that I have to wait until the time is ready to do this. One other day I felt during two hours that there was joy in heaven, and that was on the day when our Leader arrived in America in 1969. Once Jesus came to me and told me that he is a brother of us and that he was very glad for Sun Myung Moon, who is finishing the work he himself could not bring to an end. Some time ago, Sun Myung Moon came to me, and I felt him in my physical body, in my hands and legs. He spoke to me at that time. God is worthy to be praised for all He created and all He is giving to us. He gave us the truth of the Divine Principle.

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Berkeley, California

Dan Fefferman

I was raised by middle-class, non-religious Jewish parents and had no religious training. In high school I began to play and sing hillbilly (country and Western) music and was inspired by the church songs of the Southern Baptists, although I was by no means a believer. I moved from Los Angeles to Berkeley under the pretense of going to the University, where I became a rock and blues guitarist and got involved in the psychedelic drug scene. On one of my "trips" I received a revelation: I was shown symbolically the base of four positions and was told that man had been misusing the blessing of reproduction and multiplication. The message seemed to be coming from God Himself through a master living somewhere in the Orient. I was told that I had a mission to spread what I knew, since, although it is very basic, it is known by only a very few. I also felt that I would someday meet this master.

Over the next year I became fairly open psychically. But for every good experience or insight I received, I had to pay twenty times over in indemnity. I knew that it was Satan who confronted me, but I did not have the tools to defeat him. I wanted to communicate what I felt to others, but I could not find the words. I was subject to much spirit possession because I knew nothing about the world I was dealing with. Finally Helen and Edwin came up to me one day and said, "Hello, can we talk to you? We have something wonderful to tell you." I insisted they teach me the first chapter immediately. As soon as I heard it I knew intuitively that I had come home.

I cannot express verbally how thankful I am to the heavenly Father, Master, and all of you for your unselfish and truly great work. I hereby dedicate my life to work with you in serving our Father.

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