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New Age Frontiers

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LETTERS & REPORTS

Berkeley, California

Mary O'Brien

Dear Family: For the Berkeley Family the month of July started out with a wave of celebrations. On the Fourth of July Gaynell Frizzell's parents welcomed us at their beautiful home in the Saratoga hills, and we enjoyed a day of swimming, roaming in the tall grasses, and apricot picking (Marie has since made some delicious pies, decorated with the tree of life and the base of four positions!) Several Principle students were able to join us and share the festivities. The following night Mike's parents, known affectionately as "Mama and Papa Leone", arrived at the Center with an authentic home-cooked Italian dinner. Laughter and many warm "grazies" filled the room that evening.

All has not been play, however. These summer months have put many of us to work at summer jobs, while others have continued school. Witnessing is still our primary concern. We have tried to expand from the student community into outlying areas. Talking to early morning workers and bus commuters has been profitable. As expected, we have taught at least the Ideal to a great many summer travellers, and have sent them on their way armed with the address of the Center closest to their home, and hopefully the desire to seek out Father and His Family.

How Father must laugh with joy to see His children come home! Though it's been a cold summer here, spiritually Father's love shines warm and bright all over. This month a married couple, Jim and Barbara Mallory, who have been living in the Center for several months, became members. Both are working during the summer, and plan to continue school in the fall. Also, we welcome a new sister, Maryellen McCabe, and two brothers, Jim Waller and Randy Berndt. After being invited three times, Maryellen weathered several spiritual storms and is now with us. From New Jersey, she is now witnessing and outlining and collaborating with Mark in writing a Principle play. Jim Waller attended Catholic seminary during high school. Randy joins the ever-expanding group of Principled artists; his recent Principle-inspired work brings joy to us at the Annex. Welcome home, brothers and sisters!

Yoen Soo Im and other members of the Oakland Family have been meeting with us on Sundays. One highlight of this past month has been hearing about our Family throughout the nation through the much-anticipated letters of the "Berkeley Four" who pioneered their way to the East Coast with Gary Jarmin in late June. Through this give and take we feel spiritually close to all our brothers and sisters — it's good to know you! Together we're gonna build a kingdom!

On two consecutive weekends many of us were lucky enough to pile into Justin's flower-bedecked station wagon and work our way to L.A. to help the L.A. Family restore their new home. We spent from sun-up till way past sundown scraping, plastering, painting, plumbing and yarding. For all of us it was a beautiful and growing time; many of us who arrived barely knowing the L.A. Family left loving them, all the time realizing that it was Father's love that did the trick. . . Monsay!

At the end of the month we said farewell to Rich Zinke, who will be travelling with his parents in Japan and Russia for six weeks. In this unique way we feel close to our Japanese Family. (See the letter below from Rich.) Rich, a high school student, isn't able to live in the Center yet, but witnesses strongly and is planning to help restore Berkeley High School.

We send our love to our Family throughout the nation and world and join you in singing a song of a new day.

In Our True Parents Name.

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Tokyo, Japan

Rich Zinke

Dear Family: I'm sitting in the lobby of the Ginza Tokyo Hotel waiting for Etsuko Yamamoto, my guide or friend from Unifam. . . at the airport I was greeted by a large sign saying: Richard Zinke — HSA-UWC. Noriyuki Abe, chairman of HSA-UWC Headquarters, Haruko Kanari and Yoshiyuki Hirose were there to greet me. . . I was taken to the general headquarters church in Tokyo. There are 20 churches in Tokyo. After seeing many of the activities I went to lunch with Miss Yamamoto, Kanari and the driver. I stuffed on all kinds of strange foods — raw fish, I don't know what all, and rice. Then we went back to the WACL office. Mr. Abe joined us and we drove out to a training camp for students outside of Tokyo. There I met 120 people. The Japanese teach Principle like this: four days they hear lecture, two weeks lecture in detail, 40 days study. In a training camp they are studying Principle. From the training camp we went to Yokohama where I met 50 people teaching the Principle on the sidewalk with chalkboards. This on-the-street lecture is used to select people who are interested in religious ideas. They use this teaching method because it is impossible to witness individually as we do. People interested in the lecture-on-the-street are invited to the church for lectures. Of the two activities, WACL teaching, WACL seems to be the most important now because of the October conference. I am writing on the bullet train going 150 miles per hour. My eyes ache when I look outside. Much love, Rich.

Washington, D.C.

Wayne Miller

Dear Family: The month of August is now coming to an end and it hardly seems possible that it has gone by so quickly. On the whole, many events and changes have occurred this month; things have been quite hectic. Of course, it is periods of struggle and activity like this that afford us a real chance to develop and grow.

At the beginning of the month, Mr. Kuboki and Miss Mitsuko Yoshida were here from Japan to invite American VIP's to the WACL Conference this coming month. Mr. Kuboki took time out to speak to us on two different nights. He spoke to us about the Japanese Family, but mainly his talk centered on the importance of Anti-Communist work at this time, and the importance and interdependence of the missions of Korea, Japan and America. His talks were most enlightening and inspiring, and gave us all a sense of the concern Father has for our brothers and sisters in Korea and Japan at this time.

Another exciting event linking us more closely to the Orient was the departure of nine of our brothers and sisters for Vietnam, and later Korea. Neil Salonen, Rebecca Boyd, Allen Wood, Barbara Mikesell, Travis Jones, Danny Fefferman, Gary Jarmin, Hal MacKenzie, and Neil Winterbottom all left with our dear friend Charlie Stephens under the auspices of the American Youth for a Just Peace. Our hearts are with them as we pray for their safety and success.

Along with our usual activities we have continued our Sunday afternoon singing and speaking in Dupont Circle. We have experimented with several approaches to the audience there, and have been moderately successful. It has also given many of us the chance to practice our public speaking.

In addition to this, the Washington Family is in the middle of a 40-day condition period in which we are praying and fasting for the blessed couples in America and those who are about to be blessed — these couples are the foundation of our country, and the success of America's mission depends on them. Therefore, we are endeavoring to give them our total support.

Among the other stimulating aspects of this past month has been the arrival and departure of several visiting brothers and sisters. Charles Wright from Los Angeles, Gregory Novalis from Berkeley, John O'Boyle from the Army, Lynne Doerfler from Appleton, Wisconsin and Paul Bullen from Paris (on his way to Canada) all stayed for a short time, helping to enrich the spiritual atmosphere here, and strengthening the bonds of our Family throughout the nation and world.

As the month draws to a close, all of us in Washington eagerly but somewhat sadly await the departure of two more couples to be blessed; Farley Jones and Betsy O'Neill, and George Edwards and Hillie Smith. We will certainly miss them all, but we will especially miss the wise and loving guidance of our beloved Center Director, Farley. Barry Cohen, however, seems to be growing into this key role quite well. With so many older members leaving for the East, the month of August has been, and the coming months will no doubt prove to be, a time of real testing and growth for those of us left here. We are looking forward to the challenge with excitement and determination.

We send our love and our prayers to all our brothers and sisters in this country and in the world, and pray that we may truly become a Family of one heart and one purpose. In Their Name.

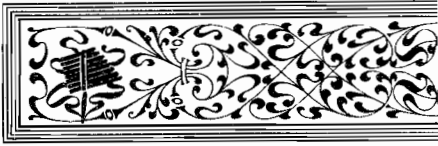
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The commonest question is whether I really believe in the Devil.

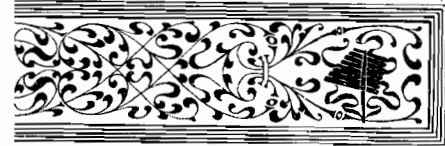
Now if by 'the Devil' you mean a power opposite to God and like God, self-existent from all eternity, the answer is no. There is no uncreated being except God. God has no opposite.

The proper question is whether I believe in devils. I do. That is to say, I believe in angels, and I believe that some of these, by the abuse of their free will, have become enemies to God and, as a corollary, to us. DEVIL is the opposite of ANGEL only as BAD MAN is the opposite of GOOD MAN. Satan, the leader or dictator of devils, is the opposite not of God, but of Michael.

--From the Screwtape Letters by C. S. Lewis



articles



A Sermon

Barry Cohen
(Washington Center)

The Pharisees came to Jesus to test him. One of them asked him, "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Last week John Fitzpatrick spoke on conditional kinds of love — "I love you if..." and "I love you because..." Today I'd like to go into this a little deeper. Many people ask us "What is new about the Principle?" "How is it different from Christianity?" I'd like to share with you a few thoughts on this.

Miss Kim has said that Jesus' teaching is most beautifully and clearly expressed in the parable of the Prodigal Son. Throughout his ministry, Jesus presented himself as the Prodigal Son. Through his words, his works, and his prayers, he desperately sought to re-establish the relationship between the Heavenly Father and His lost and lonely children. The kingdom which he came to build would be peopled by little children. Today we can see that this relationship between God and man still persists in Christianity. On many levels, the Christians, the followers of Jesus, are children.

They find heaven only through faith — often a blind, obedient acceptance of life. They say things will be better in the next life, but not in this one. Their childish view of faith is that it can begin at any moment in a person's life, and still bring complete salvation — without any work or effort. They speak of the joy of being found — returning to God as a Prodigal Son — and being found by an unconditionally forgiving Father.

To me, this says something about the Christians' understanding of our Father, and of His love. For them, He loves us constantly, unchangingly, disinterestedly, always the same whatever we do — for He is perfect and completely fulfilled. But, on the other hand, if a person fails to follow the path of Christ — as a Prodigal Son — he is doomed forever to eternal hell. Thus, God's love is constant for those who return it, and very, very conditional. If you don't return it, it ceases.

What kind of love is this? What kind of Creator is this? Is He truly infinite? Truly loving? Truly admirable? Would you want to be in His image?

Because the Christian cannot find a deeper meaning in the parable of the Prodigal Son — because he cannot feel the grieving Heart of the Father as Jesus felt it — he fails to find a deeper meaning in Jesus' life and mission. Jesus was the one who came to relieve the Divine sorrow and comfort the Father. He came to bring joy to the Father through his blessed marriage, and on that foundation to establish the kingdom.

Not realizing this, the Christian cannot rise above the level of a little child in his relationship to God.

Further, in his horizontal relationships, he lives his life with childish emotions and actions. His witnessing, if he witnesses, is limited to those few people who won't mock him. He cheerfully lets everyone else go their merry way, and pay with eternal damnation. His prayers, too, are those of a child. He prays for health, happiness, a new TV set, a raise in salary, or a "A" on an exam if he's a student. Take, take, take No give And that's just how children — young children — are. Passive in their love.

His religious views exhibit the same level of understanding. Blind faith, emotionalism, dogmatism describe his religious attitudes. No logic.

When it comes to religious things, reason has no place. It is a tool of atheistic science. For the Christian, the gap between faith and reason is a wide one. He cannot logically explain his beliefs, and so he falls back on "mysteries". Children, too, love to play games involving elite words, costumes, and signs, mysterious rituals and ceremonies, and special chants.


The Ideal World, or Kingdom of Heaven, is never mentioned concretely in Christianity. The Christian sees life as a testing ground to determine who is worthy of sharing God's love. Again, this is a conditional view of love: God will love only those who pass the test. Clearly a child's game and a child's thinking.

The Principle, on the other hand, gives us a much more profound understanding of the nature of God and of His infinite, unconditional love for man. Just as all things grow through a series of stages, so too with God's love. Let's take a look at these stages of love.

Moses, the lawgiver, was the mediator between God and man in the Old Testament Age. He set the pattern of Lord and servant, and often expressed the wrath, jealousy, and anger of his God. And, in that age, the Heart of the Father was filled with those feelings. For He, too, is growing and perfecting His love.

Then we come to the growth stage. Jesus, the Prodigal Son, raised man from fear to love. Yet it is a child's love and not an adult's love. As a compassionate teacher he brought a new Word of God. And yet, his love, too, was limited. Conditional. Or else he surely would have moved Peter's heart. No man could experience three years of unconditional love, and still close his ears to the cry of God. And the call of His living Son. Yet Peter stumbled and fell.

So truly, today is the time for a perfected love to be realized. Beginning with the True Parents, the Father's love is being returned. On one level, the new Messiah, the center of God's Heart, has sealed his work in three stages. First, he discovered the new word of God, hidden until now. Possessing the keys to the kingdom, he unlocked the chains of sin and death and freed himself from Satan's hold. Then he pioneered perfection's path, the path of the Prodigal Son, and returned home to his Father's waiting arms. Then, as the Son of God, he took a bride and fulfilled the heavenly Base of Four Positions for the first time. With the Marriage of the Lamb mankind's period as an orphan is drawing to a close — as the True Parents raise true children in the image of the Father.

The kingdom of heaven has been opened, and True Families, beginning with couples blessed by the Lord, will enter. This is not a kingdom of children, but of parents. United in heart, mankind will be the bride of God and enter into a perfect union with Him. 

How will the kingdom come about? Not through blind faith, but rather through conscious, loving sacrifice. This is the course of restoration. And as man sacrifices, he comes to know how deeply God needs him, and how sorrowful is the Father's Heart.

Contrary to the Christian view that God's love is constant, we know it is expressed in cycles. Like the tides, it ebbs and flows. Father's love is unconditional, and yet He too gets tired. He needs our comforting hand on His shoulder. He needs to rest so that He may begin a new cycle in His great work. Without man, His love is unfulfilled. He has never received true glory or joy from man. And yet He will not forsake us. The wonder of God's love is that He will persevere until He is victorious — until all men enter the kingdom.

The mysteries of which the Christians speak will all be understood. In this New Age, man will truly reason with God. Because we know God's Ideal, His plan, His hope, we can begin to understand His Heart. His Ideal becomes real in us. And our feelings with Him become more and more profound, our understanding of this Ideal becomes more concrete. Thus, feeling and reason complement one another.

Instead of take, take, take, our relationship with Him is based on give and take. By doing our 5% in witnessing, teaching, praying, and daily living, we form a receptive base so that He can do His 95% and manifest His will and His desires. In this way, we bring Him comfort and joy, and accomplish for Him.

So, in many ways, the Principle is a much higher understanding of God. Whereas Jesus was the vine and his followers were grafted onto him as individual branches, our Parents are the Tree of Life, and we will be grafted onto them in full blossom with our mates, reflecting most completely the divine nature.

The Christians focus on achieving eternal life through the grafting process, and this is basically a self-centered goal. In Principle, we focus on maturing our love for God above all else, and only in that way can we be ready to be grafted. The question now is: "What level of love have we attained?" In God's eyes, are we still young children? Do we desire to grow and deepen our love?

Through willing sacrifice, we can reach maturity and bring joy to our Father's Heart. Then our victory will be His victory, and His tears of happiness will be our tears. Let us do this for Him.

*

"The Lord is conscious. He may appear to be limited because He has a Form, but His potency is unlimited. He is the Absolute Truth. The sun is like this. It appears limited in the form of the sun planet, but the effects of the sunshine are unlimited. By their material calculation the impersonalists say if God is all-pervading, how can He be localized? He, however, has spiritually unlimited potency. The localized sun has energy all over the Universe. The Lord and His energy are inseparable, but the Lord is Personal and localized."

--A. C. Bhaktivedanta Swami

A sermon

John Jehle
(Washington Center)

Today I am going to speak about the relationship between religious, economic and political history. I am going to use Mr. Eu's book as my chief source.

Religion is the inner force and subject, while politics and economics are outer forces and object. Economics, which includes science and technology, deals with the material aspects of life, or matter. Religion deals with spirit, and politics is the link between the two. In other words, religion is in the position of Adam, economics is in the position of Eve, and politics is in the position of the archangel. However, before looking into the relationship between religious, economic, and political history, I want to stress that religion is the most enduring and basic force in human history.

All people have within them an intrinsic heart that desires goodness. Yet, however hard man has struggled to attain goodness, he has failed to find real goodness in this Satanic world. Thus, man has looked for and found goodness in a world transcending time and space, and this explains man's inevitable desire for religion. Man, who became alienated from God due to the Fall has ever since tried to meet God by pursuing the path of religion. Although individuals, races, and nations have risen and fallen, the world's great religions have continued to survive as the most enduring forces in man's various civilizations.

I'll give you some examples. China has seen many dynasties and peoples rise and fall from power, but Confucianism, Buddhism, and Taoism remain to this day strong forces in the lives of the Chinese people. Similarly, in India there has been a great succession of political empires, but only the force of Hinduism has survived the centuries. Again, in the Middle East, the rule of the caliphate of Damascus was followed by the rule of the caliphate of Baghdad, then Saracen's Empire, then the rule of the Seljuk Turks, then the rule of the Ottoman Turks, and then the mandates of Britain and France, and finally, today, the rule of the present nations. But throughout these political changes, Islam continued to flourish with few changes. Finally, in our own Western history, the dominion of Rome has been followed by that of France, Spain, Portugal, the Dutch, Britain, and now, the United States. Yet throughout these political transitions, Christianity alone has continued to flourish, even in the Soviet Union.

It is very significant that the foundations of the greatest religions and philosophies were laid near the beginning of the 400 year period of preparation for the Messiah, Around 430 BC, God sent Malachi to Israel to prophecy

the coming of the Messiah and to help reform Judaism. At about the same time, God sent Gautama Buddha to India to pioneer a new religion based upon an improvement and reformation of Hinduism. At the same time, Socrates was sent to Greece to help pioneer the philosophical and mathematical achievements of Hellenic culture. Finally, at the same time, Confucius was sent to China to set up the great Confucian ethical and moral system.

Jesus, coming after 400 years of worldwide preparation, had intended to unify all the religions of various regions and cultures into one Sphere of Christian culture. Even though Jesus was prevented from doing this because of his tragic crucifixion, during the prolonged history of restoration after Jesus, in the midst of great political and economic changes, the religious core of all the cultures I mentioned survived. Religion is the most enduring force in human history.

I have stated that religion is the most basic, root force in life. What is its relationship with economics and politics? Religion is spiritual and causal, economics is material and resultant, while politics is their medium of conjunction. Ideally, religion and economics were to progress in harmony with each other, and were to be one. But in this Satanic world, they have developed separately and politics has had to be the force to link the two.

In the Old Testament Age, scientific and economic development were virtually at a standstill. The Israelites of the Old Testament Age led a simple life under a social system placing emphasis on obeying the strict law at the command of their leaders. Thus, in the Old Testament Age, there was no differentiation between religious, political and economic history.

In the beginning of the New Testament Age, primitive Christianity also saw no separate development of religion, politics and economics. It was only after the fall of the Western Roman Empire that religion, politics and economics were differentiated and began their separate development.

By the time of Charlemagne, this separate development becomes clear. Pope Leo III was to establish the foundation of world restoration from the position of Cain after crowning Charlemagne, and if Charlemagne had firmly established the Christian Kingdom completely in God's will by running the government according to the precepts of Augustine's City of God, that very period could have produced the Messiah. If a truth that could have unified religion, economics and politics had appeared at that time, the feudal society would have dissolved completely with the development of a strong United Christian Empire.

Things didn't work out that way, however. The Church became corrupt and divided into the Roman Catholic and Greek Orthodox churches. This was similar to the corruption and division of Israel after Solomon. Also, the Church was chastened by the failure of the Crusades and the Papal Exile, just as the ancient Israelites were chastened by the Babylonian Captivity.

Finally, 400 years ago, the Protestant Reformation introduced a democratic element into religion, while in politics, absolute Monarchy was developing and in economic life feudalism and serfdom were still dominant. Thus we see the separate development of religion, economics and politics in modern times.

The purpose for the age of Absolute Monarchy was to erect the kingdom to receive the Messiah as king. However, the age of monarchs failed to fulfill this mission, and democracy was established as God's new Providence for the preparation for the Messiah.

Throughout history Satan has attempted to remain on the aggressive, and this can be seen in our current struggle with Communism. Communism anticipates the two most basic desires of mankind at this time: the desire of world peace and the desire for world unity.

I will now quote from Mr. Eu's book. "It is only too natural for the Satanic world, which is headed by Communist society, to advocate socialism. This is because Satan would attempt to realize, in advance the course of the heavenly side going towards the socialist system of economy. God intends to give everyone an equal environment, and an equal condition in life just as human parents would to their children. There must be sufficient production, fair distribution and reasonable consumption for the general purpose. We find the socialist idea in ancient Christian society. Sir Thomas More's Utopia is based on a Christian socialist ideal, as were the plans of the Christian socialists, Robert Owen and Charles Kingsley of England.

"Satan has always tried to realize God's providence in advance, and is steering his way towards the world of Communism by advocating a so-called scientific socialism based on materialism. The Communist world is none other than the non-Principled world ruled with a pseudo-form of the Principle."

Before I finish this morning, I would like to add a footnote comparing this time with the time of Jesus. The historian Rostovtzeff has stated that the wealth of Ancient Rome was not surpassed in Europe or in the United States until the 19th and 20th centuries. Ancient Rome had an advanced technology,

material affluence, and a good system of law. A system of roads, communications network and aqueducts unified one Empire from India to Britain. If Jesus could have laid a real physical foundation during his lifetime, Rome had the material capacity to bring about a real kingdom of heaven on earth. In fact, in that age it was in one way simpler than now, for there were then fewer people to restore. Most of the physical preparation of Rome was lost as Rome became morally decadent, the people stopped repairing the roads and aqueducts, communications broke down, and anti-intellectualism increased. With the fall of Rome, it was actually only the force of Christianity that maintained Western Civilization at all.

Today, the United States is in a position similar to that of Ancient Rome. We of the Unified Family must see that modern Rome, the United States, will not fail in its mission of providing a technological and material foundation for the kingdom of heaven on earth. We must center our technological and material foundation on God.

I will conclude this morning by quoting from a letter of an early Christian, Cyprian (200-258) writing to Donatus.

"Donatus,

This is a cheerful world indeed as I see it from my fair garden, under the shadow of my vines. But if I could ascent some high mountain, and look out over the wide lands, you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning, in the amphitheatres men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a company of quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not: they are masters of their souls. They have overcome the world. These people, Donatus, are the Christians — and I am one of them." (From Saints and Heroes by George Hodges.)

Brothers and sisters, this is indeed a bad world — a Satanic world. But we have discovered God, the Principle, and the Family, and the joy we find here is a million times better than all our previous joys or pleasures. And Family, the joy is that we can do more than the early Christians. We can restore the whole world to God, if we can only give our total effort to fulfill our 5% responsibility for growth. Then God's 95% becomes effective and we WILL restore the world.

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Early New Testament Christology

Joan Groom
(Washington Center)

There were various early interpretations of the life, teachings, death and resurrection of Jesus of Nazareth. Some understood a man becoming deified and some understood a God becoming a man. The earliest understanding was that Jesus became something after the resurrection that he was not before the resurrection. To the earliest Christians, resurrection meant an awareness of the presence of Jesus, an acknowledgment that something the disciples thought had ended with the death of a man had not in fact ended. It was a simple affirmation that Jesus, who had died, was still meaningful in the lives of people who had not died. He was still alive in the life of the community and the reality of his presence was deeply felt. When Paul says that he has "seen" the risen lord, he does not mean that Jesus stood before him in all his flesh and blood, but that he (Paul) was made aware of the presence of Jesus. The spirit of Jesus manifested itself to him; that is, the very presence of Jesus was made evident to him.

Before the resurrection Jesus was considered lord in the same sense as any rabbi, teacher or master. It was a purely human designation for one who had some kind of authority over others. However, after the resurrection, a divine dimension was added. He became Lord of the world, the church and every individual.

How did Jesus become Lord? Why was it he rather than some other man? Paul says it was because "he humbled himself and became obedient unto death" (Phil. 2:8). He was the suffering servant who submitted himself completely to God's will. "Not my will, but thine, be done" (Luke 22:42). He totally subordinated himself to God, enduring everything with patience and humility.

After the death of Jesus, his teachings were seen in relation to his life. Before, he had been seen as the one who proclaimed the coming of the Kingdom of God. Now he became the one who had brought in the Kingdom. The messianic messenger became the messianic agent — the proclaimer became the proclaimed.

For Paul Jesus had an added dimension: a divine pre-existence in heaven. However, he was not equal to God. He was a being in the form of God; that is, of the same nature as God, spiritual and essentially divine. Paul envisioned heaven as having different levels and Jesus existed on one of the

lower levels; he was of lesser divinity. Being of an obedient nature from the beginning, he did not consider equality with God as a thing to be grasped after, but rather something to be earned, and so he emptied himself, gave up his divinity and became a man, living in perfect obedience to God. He overcame all temptations, proving his obedience to God. Because of this, God exalted him.

Paul's doctrine of divine pre-existence set the stage for later developments in divinity theology. The divine element was gradually pushed back — first to the baptism in Mark 1:9-11; then to the birth in Matthew 1:18-21; and finally to a being who is divine from pre-existence through existence to past-existence in John 1:1-14.

In the synoptic gospels, Jesus appears as a human being throughout, but both the writer and the reader know there is something different, something special about him. He is the anointed one of God; the one who is filled with the spirit of God; God's adopted son. He is the miracle worker, the faith healer. Men do not know who he is, but demons do. They shrink from his sight because he had the power to cast them out. Moses and Elijah come down from heaven to converse with him. He is super-human. And he himself knows that he is. At his baptism the spirit descended upon him and a voice from heaven declared him God's beloved Son. In Mark and Luke these words were addressed directly to Jesus. How could he miss the point? According to Luke 2:49, Jesus knew by the time he was twelve what his mission was. Having been written after the event, the gospels present Jesus' life in the perspective of his teachings, death, and resurrection, and subsequent developments. He is adopted by God before his work begins (at birth or baptism) and not (as in Paul) because of his work or obedience. He is considered God's agent before the event as well as after.

In Johannine and later literature, Jesus is truly God and truly man. He is God in the form of a man. There is no adoption involved because there never was a time when he wasn't with God. He is the creator of the universe, the author of life. Before time was, he was. He does more than cast out demons and heal the afflicted. He does the impossible. He turns water into wine and raises the dead.

John's doctrine that Jesus was truly man and truly God was a stumbling block for ancient man as well as for modern man, although for different reasons. Ancient man had no problem believing that God could manifest himself in human life and history. Had Jesus been merely divine — a spirit who resembled a man — there would have been no difficulty, but the

fact that he was actually a mortal man could not be accepted. The claim that one who fully revealed God was nevertheless a man whose origins could be accounted for quite naturally was a constant source of consternation and offense. And yet John maintains that Jesus was fully God and fully man.

In spite of the various interpretations the gospel writers were convinced that Jesus was a man who had something to do with God, who had some kind of a personal relationship with God. In some instances, he earns that relationship by obedience, in other instances he is the anointed one of God, filled full of the spirit of God, and in still other instances he himself is divine. But all of the New Testament writers agree that Jesus had an earthly mission to perform on God's behalf, one that would ultimately culminate in the kingdom of God on earth.

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We must picture Hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives the deadly serious passions of envy, self-importance, and resentment. . . . Picture an official society held together entirely by fear and greed. On the surface, manners are normally suave. Rudeness to one's superiors would obviously be suicidal. . . . rudeness to one's equals might put them on their guard before you were ready to spring. . . . everyone is an expert in the confidential report, the pretended alliance, the stab in the back.

Bad angels, like bad men, are entirely practical. They have two motives. The first is fear of punishment. Their second motive is a kind of hunger. Even in human life we have seen the passion to dominate, almost to digest one's fellow; to make his whole intellectual and emotional life merely an extension of one's own. On Earth this desire is often called "Love".

--From the Screwtape Letters by C. S. Lewis

focus on Las Vegas



Las Vegas and God

Jack Korthuis

Thirty thousand years ago massive prehistoric animals rumbled across the Las Vegas Valley. Then, this valley was covered with lush green pastureland and several clear water streams enriched this beautiful country. As time went by and these huge animals disappeared from the scene, great changes came to the earth. Man began to roam this area and the Las Vegas Valley became desolate — full of cactus, rocks and sand.

Indians inhabited the area until in 1855 Brigham Young sent thirty Mormon settlers here. Gold was discovered in the area which brought thousands of people who wanted to become wealthy.

In 1930 the great Hoover Dam hydroelectric project began. Las Vegas boomed ever more during the next six years. Some small industry came to Las Vegas and with it several more thousand people. Some far-sighted individuals began to think of the area as a year-round resort and the multi-million dollar hotel/casino business was born.

Today, Las Vegas is one of the most unique cities in the world. It has a population of over 400,000 people. Many stores are open 24 hours a day. It has a huge convention center and many convention facilities, an Air Force base, a large, busy airport, a state university, a nearby rocket launching test site, and most interesting of all, it has more churches per capita than any metropolitan area in the United States.

The restoration of the world requires both physical and spiritual changes. An interesting aspect of this city is that people from all over the nation and world bring their money here and leave it. The wages paid in some positions in this area are extremely high — some entertainers are paid \$100,000 per week. Billions of dollars are left in this city each year by its visitors.

The Unified Family formed a group in this city about a year ago and now the Center is completely full of people witnessing for God and teaching the Divine Principle to hundreds of people. We are happy to be here on

Satan's front line claiming each step of the way — spiritually and physically — for Father.

We will work until the restoration of the Las Vegas Valley is completed — until all of the Satanic aspects have disappeared and this area of earth once again reflects the nature of our powerful Heavenly Father. He will then be able to manifest here in great abundance as He permeates the hearts of the people who live here and the creation around us. Father's dream has become our dream and we will give the earth back to Him as he desires it to be.

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History of the Las Vegas Center

On June 10, 1964 Gordon Ross wrote Jack Korthuis a letter introducing him to the Divine Principle. About a year later on Parents Day, Jack called Galen Pumphrey on the phone and asked Galen to share the Principle with him and Gladys. After hearing the Principle, Jack and Gladys Korthuis accepted and they began telling their friends, parents and others they met about the Divine Principle. All this took place in Denver, Colorado. In April of 1968, Jack and Gladys moved to Las Vegas but were not very active in the movement. In February of 1969 they went to Los Angeles to meet Leader. This began a change in these two people for God, which has continued to this day. Marion Dougherty from London, England came to stay with them for a while. She was very strong for Father. She helped Jack and Gladys see what needed to be done for Father and soon thereafter a full commitment to Our Heavenly Father was made by the Korthuis family.

Marion, Jack and Gladys began to share the Principle with anyone who would listen. A young musician, John Newell, heard the Principle and offered his house as a center. Neil Winterbottom visited Las Vegas for a few days and began to teach the Principle to a few people while there.

Gladys went to visit the Denver center in August 1969, and about this same time Marion, Jack, Helen Danby, John and a boy named Bruce Brown moved into the center. Adrian Dellas came on September 1 and Ernie Stewart came from the Los Angeles center in September 1969.

By the middle of September the center was getting crowded, so Vern Coffman and Bruce came to live at Jack's house which became another center. We began one Wednesday morning in mid-September to look for another center, and that afternoon we found a beautiful eight bedroom house, which we purchased. We needed a 60-day notice to move in and we all began to save money for the \$5,000 down payment for the new house.

About this time Gary Brown, Bruce's brother, accepted Principle and moved into the center. We called then Jacob and Esau Brown. Bruce is now in the army in Korea and spending much time with the Family there.

In November 1969, we began to dedicate and purify the new center. We prayed in each room and used holy salt blessed by Our Leader to sprinkle every corner of every room and closet and surrounding grounds. We began moving in that day and within three days everything was well organized to begin teaching and witnessing, and growth began immediately. Moving into the center were: Marion, Jack, Gladys, Kris and Greg, the Korthuis children, Helen, Vern, Ernie, Bruce, Gary, John, Adrian, a dog named Fillette and a cat named "Pussy Kitty." With 12 people and two principled animals the center at 1007 Alta Drive began.

We began to pass our circulars in the neighborhood and a few days later were visited by a city inspector. We were in an area zoned for single family dwellings only; so we had to go underground (in a way) for Father. After much time and money we finally came to an agreement with the city — they wouldn't bother us if we didn't bother them.

There are now eighteen people living in the center; seven men, nine women and two boys. We have two men in the Army — Bruce and Gary Brown. There are about fifteen active people living outside the center and we teach on the average about sixty people per month. The center is growing and the spiritual and physical growth is very powerful. We teach the Principle five nights per week and witness regularly, especially in churches.

We thank Father each day for His great blessings of truth and love and we will give Him our all for eternity. In Their Names.

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Every man partly is and
wholly hopes to be.
--Browning

There can be no peace
between men unless there
is peace within each of them.
--Pope John XXIII

If nearness kills love
what hope is there for
humanity?

No one can come close to
another let alone love him
without coming close to his
suffering.
--Anonymous

New Paths in Lecturing

Adrian Coffman
(Las Vegas Center)

With the blossoming of summer in Las Vegas have come many new ideas for teaching and new experiences in lecturing in our Sunday meetings.

Family members have had the opportunity of working very closely with each other on chapters in the Divine Principle. An assignment is given, "Bob, work with Perry on chapter two and present it to us next Sunday." We call it partner-teaching. The team of teachers works for seven days and then gives the chapter in subject-object relationships to the Family as a whole, or to hand-picked "volunteers."

Sometimes instead of teaching a chapter the team and the Family will study a certain chapter for the week. Then at a meeting we ask questions of the team about the chapter. Always there is a critique after each session.

In May, Jack Korthus, our director, initiated another new phase into our meetings on Sunday. One person a week is asked to teach Divine Principle in a half hour. What an impossible task that seemed like at first! We realized the lecture had to have some form and some direction. It was decided that each person giving such a lecture would show Principle from a certain point of view, such as Cain and Abel relationships throughout Principle. Needless to say, outlooks became much more universal!

Give and take, growth, three blessings, etc. have been topics often discussed among our members. We have employed another method of lecturing these topics, also. Last Sunday the Family members were observers to a discussion on the subject of higher centers. The two people discussing this topic conducted their conversation as if they were alone. After they finished all of us discussed the topic and asked questions. It was very exciting!

One Sunday a speech on subject-object relationships in witnessing was done as a dialog between two members. Before we knew it, nearly all the rest of us had various problems and situations posed to us. The onlookers in this case became quite involved.

These experiences of learning together and growing together are really exciting as all the Family will agree. We gain greater insight into the Principle and learn to know our brothers and sisters much more in depth.

It's so wonderful to experience new things. Life with Father is infinite joy!

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Las Vegas, Nevada

Gladys Korthis

Dear brothers and sisters: About four years ago I wrote my testimony to the Family relating how I came to hear about the Principle and what a difference it had made to my life. At that time Jack and I and our son Kristopher were living in Denver, Colorado.

Since then, Father has led us to Las Vegas and many new experiences. Several crossing junctions were reached almost simultaneously last year when Marion Dougherty came to stay with us from the English Family. With her wonderful dedication to Father to inspire us, we began to share the Principle in an organized way here in Las Vegas. By early in the summer we had a house where six people began as the Family. Jack and I had a home of our own, and operated in cooperation with Marion in teaching, helping and working at the Center. Soon two young men were staying with Jack and me in our home, and the Center was bursting.

While I was in Denver visiting the Center there, Father inspired Jack and me to look for a larger place and begin life in Principle as Center Directors. At first I wasn't convinced that I could take a seven-year-old boy and a two-year-old (we had adopted a Mexican boy) and make the change to Center life smoothly. After a trip to Los Angeles and a talk with Jon and Sandi Schuhart, I was willing to try — but I'm from Missouri, I still wasn't convinced!

For those of you who may also have the same problem: can I live happily with many people? Can I take my children into a Center without many difficulties arising! etc., I can only say that time has proven to me that I have only grown in every way. The children have benefitted immeasurably through the association with many brothers and sisters in the kind of love experienced in a Principled Family. I think they have also grown by being able to come to know and care for children centered on Father's Heart. My life is so full now. To return to a private home would seem very dull and boring.

We have seen our Family grow by leaps and bounds here in Las Vegas and we feel Father with us so strongly. We are eternally grateful to our True Parents who have provided us the path and to our most beloved Miss Kim who has been so patient with America. We look forward to serving them for many years to come in building Father's Kingdom and reclaiming Las Vegas for Him.

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Las Vegas, Nevada

Denny Cordill

As a child I loved God and served Him as a acolyte in the Episcopal Church. At age twelve I wanted to become an Episcopalean minister. I wanted to meet the need in the service and sermon for more enthusiasm. The congregation needed a living message that would sing of God's love and being, not just talk about another aspect of the Bible in semi-dead tones. In my daydreams I lived and talked with Jesus and was, in fact, one of his disciples.

This era passed in my late teens when I found I was going to church out of fear of hell, rather than out of love of God. I swore that I would not return until I could love God and serve Him in love. At this time too, the hypocrisy of supposedly devout churchgoers helped to drive me away. There began a series of changes of heart about the existence of a Supreme Being. Through searching in Oriental religions I still vainly hoped for an answer to achieving a unity with God. But none of them held the complete answer.

My life physically and spiritually became an inescapable sphere of nothingness. All my attempts to escape this sphere ended in unanswered questions and lack of fulfillment. As a stop-gap measure I tried many temporary escapes — anything that would relieve that empty, detached feeling that persisted in the back of my mind.

I had moved to Las Vegas to attempt a singing career, when I met Jack Korthuis at an audition for "Hair." He told me about Principle and I told him I was ready. That evening the inescapable truth of God's Word was revealed to me in the Principles of Creation. In two or three weeks I heard the conclusion. The date was January 22, 1970. After about two hours of give and take of questions and explanations, I accepted the Principle that very night. I moved into the Las Vegas Center around the middle of February and began a new life of physical and spiritual expansion.

The experience of a true relationship with the living God has been a source of wondrous disbelief that anything this beautiful could ever happen to anyone. The lows are even as great as the highs because it is all part of loving and serving Father. Monsay!

*

Las Vegas, Nevada

Adrian Coffman

As far back as I can remember I wanted to know who God really was. Where does one begin looking? Like many people, I searched for God in the churches. I went from church to church, to movements, cults, philosophies, and found nothing but dead ends. I wanted desperately to understand Christianity and to know absolute love. Unanswered questions drove me on.

Since the age of four I had been studying ballet and loved it very much. With different ballet companies I was able to visit all over the USA and in Europe. In Europe I had an injury and was bedridden for a long time. How lucky I was! Instead of studying ballet I was able to study Father.

I came to Las Vegas in June 1969. One week after arriving I was witnessed to. That was nine months ago. How can nine months last nine years? Father's world is the only place I want to be. I'm so happy and feel full of love for all my brothers and sisters — and for Father. In Their Most Beloved Names.

*

Las Vegas, Nevada

Debby Douglas

I was raised with no religious background and very little knowledge of God. When I was seventeen I started getting interested in religions, though not interested enough to go to church. I have always been very interested in the Spirit World and have some spiritual experiences.

My life, however, seemed to be limited. I was not understood by people and could not explain myself clearly. When someone needed help they always seemed to find me, so I shared their burden as if it were my own. I felt as if I had the world inside myself. Striving for peace, but always fighting.

One day I was discussing spiritual experiences with some friends, and two girls invited us to hear a lecture. Thinking they might be able to answer a few questions I had concerning spirit world and God, I went. Unfortunately, my friends did not wish to join me. After hearing Chapter One it took me a couple of months to make it back the second time, but there was an attraction after the second lecture that I could not explain.

Since I have joined the Unified Family my life has changed considerably. My friends can't understand it. The war inside me has stopped and my burdens are not so heavy. Knowledge of Father and speaking to Father is the experience which has changed my life and has given existence a reason and has made it a joy.

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