

# Pioneer News



Vol. 1, No.3

*"Witnessing is the highest practice of love!"*

November 20, 1975

## Father Speaks

# PARENTAL HEART

A real father and mother are willing to risk their lives for their children. Are you ready to die for your children? If you reach that stage, you'll love these people even risking your life. Then you are standing on God's side. What is the parent's heart? Even if three children are there, the parents are ready to die for the three children. You have to feel this kind of role, day and night, all the time ready to die for these children. What is a parent? Before he or she goes to bed, he lets the children go to bed. Parents cook for children and feed them. When the children are sick, even though you are sick, you serve and love them before you take care of yourself. That's a parent! If you practice this, your missionary work will be successful.

Once this kind of format is set up on earth, the spirit world must come down and help you. If not, there's no Heaven. Wherever this formula is set up, Heaven comes down. If you don't believe this, try it, practice it! You will see.

Another secret is this: you are just beginning and you have no spiritual children. You have to prepare your heart. You have to feel how much Heavenly Father is looking for His lost children. You have to start from within yourself. You have to really feel the aching heart of God, who lost His children, whom He is looking for. You have to have that kind of heart all the time when you are looking for people.

Then let's look at the parental heart. When a parent loses three children, that is a serious feeling, looking for lost children. You have to feel and practice that. You have to start with that mind-condition, or real feeling of heart in the beginning. When a lost child comes back, crying, "Mama, Dad!", then you embrace him with a feeling more than wanting to dance and shout. You have to carry that kind of feeling. This is the mind of the missionary, the heart of the Heavenly Father who lost His children, "Where's my child, where's my child?" It is a serious feeling. That's the starting point, when you feel the Heavenly Father's aching heart. This means you must preach with heart, crying. If you teach the Principle with the aching heart of God, who lost His child, you would feel as if the child doesn't know



you. Even though you're his mother or father, you have to plunge yourself into that feeling. Then you will get them.

The Principle should be taught with this kind of heavenly heart, a feeling of looking for a lost child. But the child doesn't know you as a parent. With that kind of a feeling, of Heavenly Father's aching, sorrowful, searching heart, you have to teach and preach. Do not feel, "I have to preach because I am obligated to teach three hours." When you do preach and lecture with this heart, you are gaining Heaven and Earth in your hands. So, after more than 21 hours of preaching and teaching, with this heart, you won't even feel tired or exhausted. That is the attitude of the lecturer of Divine Principle. Then when you teach and lecture with this attitude, and with this heart, 100% of the listeners will be converted. The reason why, at this moment, you do not make so many converts is that you do not tune yourselves to this principle of how to face the people and how to teach the Principle. Even without you, Father, no matter where he goes, doesn't worry because he has this formula so that even under the Communist regime he can find God's children everywhere. So, God will cooper-

ate. He believes God is right there. This is the Principled way of thinking.

So the individual is the problem. You are not yet at the stage where you can perform this kind of miracle. Then you have to repent. You must not say there's no way, this is a bad area, nobody is interested—no! You must go beyond the territory. If you have this plan yourself, people will be there! So this is Heavenly Father's and our Father's secret of how to succeed. You have to practice it and learn it, and train yourself on this formula.

Because of the truth, you are liberated from darkness. Then you know how to move Heavenly Father from His throne to come down and dwell within you. You know how to mobilize the spirit world. Then, wherever you go, people are waiting for you. This is how our Father, using the same formula even under persecution and rejection, still survived and multiplied. There is no other secret than what he has told you. The parental heart is to give more to the children even though you have nothing. You do everything more than the children. This is Father's real heart. I have nothing to give you but this heart of God and the Principle. If you have this kind of heart, you will have the power of love. Then people will come to you.

# APPROACHING PENTECOST!

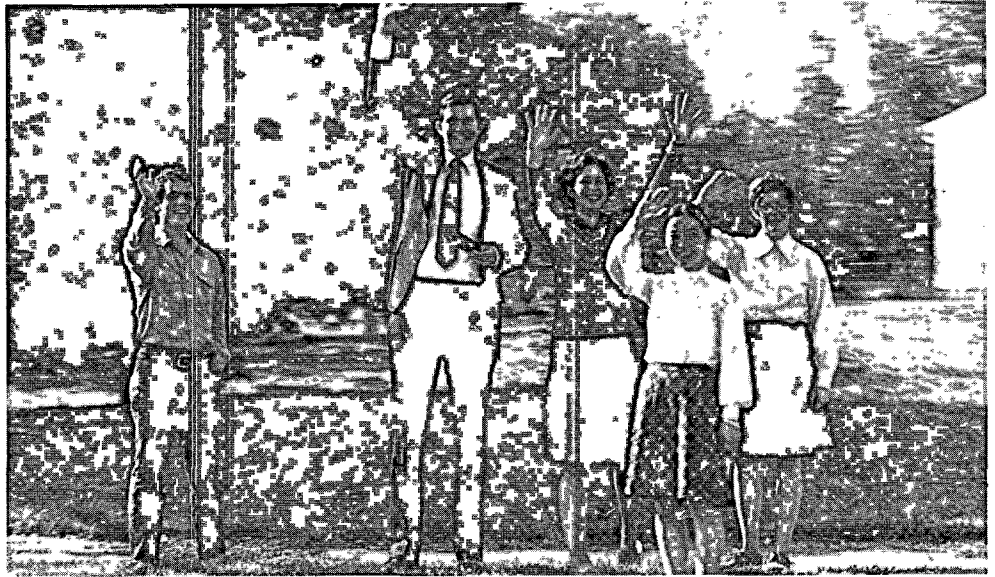
"We want to prove that God Exists. We want to let the world know that it is not we, but God who is doing such things. This is my determination. To do this, we must do all we can do. That's all. Everyone must think, 'Am I doing all that I can do to fulfill God's desire?' Just a handful of pioneers must bring 30,000 people. When we create an incredible whirlpool far beyond man's comprehension, then everyone can understand that it is God's effort."

Mr. Sudo was speaking at a meeting of core Phase One, Two, and Three staff members late in the sunless hours after October 31. Heads were clear. The atmosphere was stark and somber. God was conducting business. "Everyone must be able to say, 'Heavenly Father, if the pioneers cannot fulfill 1-1-3 goal, if they cannot fulfill 30,000, it's my responsibility.' And also, they must be able to say, if they cannot bring the members, 'Heavenly Father, it's your responsibility because I did all I could do. There is nothing more I can do.' If everyone can say this, I am sure God can work, I am so confident. I have faith. I am just asking one question: can you say that? 'If the pioneers cannot fulfill 1-1-3, it's not my responsibility, it's yours, Heavenly Father's. . . can you say that? This is my question. I am so confident.'"

Following is a chronology of events in the effort to enact the strategy to embody in the American pioneers the victorious spirit of responsibility that Father and Mr. Sudo have been speaking of lately. "Pentecost must come."

*Sunday, 19 October.* Toward the end of Phase One of the Third 120-Day Training Program, Mr. Sudo announced changes in the management of the 120-Day Program. David Hose took over Phase One, Michael Beard took over New York City, and Thomas McDevitt began to concentrate on the nationwide pioneering effort. Changes in supporting staff were also made.

*Wednesday-Friday, 22-24 October.* With the conclusion of the Third Phase One, Mr. Sudo seized the chance to fulfill what had become a desperate desire: to visit states in person to see how the pioneering was going. Mr. Sudo, Mr. McDevitt, William McClellan, and Joan Groom travelled by car to Rhode Island, Connecticut, New Jersey, Pennsylvania and Delaware, and saw pioneers from eight states. Too few were pioneering: 4 out of 21. Too many were not praying enough, and were in varying degrees and varieties of uncenteredness, nearly all being somehow depressed. From this visit, Mr. Sudo got an accurate idea of the reality of the problems pioneers were facing. Pioneers were going to the field and meeting situations that were insoluble by



*Leaving New Jersey*

them without direction from their leaders. They were not pioneering and were losing their "pioneer spirit". The problems were varied, and each one was complex. Father would have been consulted but he was in Europe, possibly bound from there to the East. In consideration of these things, in a brief meeting, President Salonen and Mr. Sudo decided to call an emergency conference of all those who are in subject position to the pioneers.

*Saturday, 25 October.* Having united with the idea and the heart of the 1-1-3 goal, Mr. Sudo called core Barrytown staff to do the same by joining an all-night prayer vigil. David Hose (Phase One), Ashley Noble (Phase Two), and Thomas McDevitt and Michael Beard (Phase Three), and a handful of other staff members prayed in Bear Mt. State Park just across the Hudson from Barrytown. The staff addressed the mission of offering themselves as channels of inspiration from and feedback to Father. In retrospect, Mr. Sudo noticed that this prayer vigil came exactly 40 days after September 15th when he began a prayer condition to understand how to achieve 1-1-3.

*Sunday, 26 October.* The eight American IW's, President Salonen, and Tomoko Torii converged on Barrytown for the meeting that was called on the 24th. The IW's gave their reports and Mr. Sudo was relieved to find that the situation across the country was not worse than in the Northeast. With President Salonen, Mr. Sudo, and Tomoko all present, many things were brought up and examined, and based on a mutual clarification and understanding of Father's expectation for the pioneers, many decisions were made, all focusing on one issue: how to free the pioneers to pioneer.

Headquarters, New York City, and

Barrytown leadership came to a common understanding of their interrelationship in order to give consistent direction to brothers and sisters in the field as general policy and specifically in order to implement the directives coming out of the emergency conference.

A letter spelling out the conclusions of the conference was written by President Salonen, translated into Japanese, and mailed on Thursday, October 29. The American IW's were at the conference and already knew. Encouragement and inspiration was given to state pioneers by telephone.

*Monday-Friday, 27-31 October.* On the foundation of the emergency conference, substantial form came to Mr. Sudo's "Formation, Growth, and Perfection" strategy for the renewal of the pioneer program. "Formation" was the identification and solution of problems pioneers were facing; "Growth" would be the ascension from minimal performance via realistic and clear goals to the "Perfection" of achieving across the nation the rate of 1-1-3 which Mr. Sudo called the "New Age of Pentecost." With a clear idea of the direction the pioneers should be taking, the Phase Three staff could evaluate pioneers' activities and situations. The staff interviewed all pioneers by telephone and discussed their situations with Mr. Sudo.

Even as reports were coming in, pioneers were going out, IW's had been returning to their regions with news from the emergency conference, and letters of the New Direction had been reaching the Japanese sisters. Many pioneers had only to wait until the practical affairs connected with receiving Father in their territories or

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## Mr. Sudo Speaks on Prayer

# THE SECRET OF JOY

Man is made after the image of God. Therefore, in the depths of our insides there must be the image of God—directly connected with God, with God's life. Therefore, we must deepen our inside. We must have skin-touch with God. This skin-touch with God will be given through prayer.

If prayer becomes vague, if prayer isn't enough, we will become ignorant of God again. We cannot understand God's existence, we cannot feel God's spirit, we cannot understand God's love, nothing. Then we don't see anything. We lose life; we become midway position. We can't have skin-touch with God, but because we know DP, we can't leave UC. Staying without spirit, sleeping, complaining. This is midway position. Even pioneers can come to this state.

Therefore, incessant effort to gain skin-touch with God is the most essential aspect of life of faith. Therefore, prayer life will be essential factor of life of pioneer. Pioneer ancestor is Heavenly Father. When He started, He had no one to help Him. He started by Himself. Pioneer should go by himself. Heavenly Father is your Abel directly. There is no one who can help you. It's only Heavenly Father on whom you can rely. It's God and yourself. Because God

started pioneering, He understands your position so well. He can guide you. Then in pioneering, relationship with God is the essence of the foundation of success, key to success. Prayer life must be deep.

Then I hope you can start deep prayer for one hour. First of all, changing point of view. Change your point of view through prayer. Ask Heavenly Father: how do you feel with me? Ask God's opinion, God's evaluation. Then I can understand how terrible I was. My achievement, internally and externally, is far distant from God's desire. You can ask God. Then through repentance, your inside will be purified and cleansed. Then God can come closer to you. Then you can't stop praying: one hour, two hours, three hours, you can't stop. It's like five minutes only. Then, holding hands with God, singing a song together, smiling together, dancing together. Pure, joyful experience with God. The nicest experience in your life. Then you prefer prayer most, prefer prayer to anything. We can sacrifice anything for prayer. Prayer is the fountain of the life of faith. Prayer is the secret joy of the life of faith. Because it is joyful to pray, you cannot stop praying. Prayer is the umbilical cord of life of faith. I hope pioneering will be the best chance to experience this kind of prayer.

## Pentecost (continued from page 2)

celebrating Children's Day were completed; before removing themselves from their main centers and striking out on their own. Mr. Sudo was told that 46 pioneers were planning to go out immediately—and were feeling freed and excited.

One of the problems that came to light in the conference was that pioneers in 25 states had walked into heavy financial burdens left by previous Day of Hope campaigns, ambitious property purchasing, or general inexperience. It had been decided for some time to start special MFT's to handle these expenses, leaving burdened states with nothing but ongoing housing and living costs. Thanks to a new push delivered to the states by the IW's, state members began to arrive in Tarrytown for MFT training.

A system and priority schedule for handling these old bills is still under consideration, and will be made known in the future. Until then, several states will continue to carry the fiscal cross.

*Saturday, 1 November:* Taking a cue from Phase One's voluntary early morning prayer arrangement, Mr. Sudo inaugurated an all-Barrytown 5:30 a.m. "Prayer Offensive to Save America." The first morning about 100 were there. The next morning 150. The next morning over 200. People from the garage, the seminary, the kitchen, and representing all groups at Barrytown each morning are praying fervently to deepen the one channel by which God can communicate with America today.

*Sunday, 2 November:* Until the prayer offensive, activity concerning the pioneers had involved almost exclusively the pioneers, their staff, and Mr. Sudo. This day, in a fiery sermon that left brothers and sisters remarking about a new seriousness they were seeing in Mr. Sudo, he opened to all Barrytown a new sense of faith and desperate determination to achieve 1-1-3 and more for Father. This sermon has become the major statement on attitude and spirit for the upcoming period at Barrytown and across the nation in the pioneer program.

*Monday, 3 November:* Children's Day! From Maine and Maryland our family gravitated to Belvedere, where the celebration got under way with a pledge service at 7:30 a.m. Father spoke, and then there were greetings from the Global Team and the New Hope Singers, and then lunch. At lunch in the main house, Father revealed to our family leaders that we will call the Yankee Stadium campaign the "Bicentennial God Bless America Festival."

President Salonen, Mr. Kamiyama, Mr. Sudo, and other leaders were announced as being heads of athletic events to be held after lunch. Mr. Sudo led a relay race. As he was just getting started, he fell on the lush Belvedere lawn and dislocated



Delaware

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# RESTORATION OF HEART *by Rodney Edwards*

I was privileged to be a member of the Global Team. My most beautiful, most deep experience was in Japan, after returning from Korea. In Korea, of course, I learned a lot about Father's heart, but in Japan I learned about Mother's heart, since Japan is the Eve nation. Before the family, I had many struggles with my mother. We never had a clear mother-son relationship. There were many, many problems. And also, before leaving for Japan, I didn't have any clear relationship with our Mother either.

But in returning from Korea to Japan, I was experiencing a very deep desire for brother-sister relationships. I realized in Korea that although the brothers and sisters didn't have a perfect relationship, they did have a relationship centered on God. And I saw an example of loving and caring, and I felt very much that I wanted to experience the same as a member of the western global team. This was something I felt was really lacking among the western brothers and sisters. There was a real fear of brothers and sisters establishing relationships with one another. But I felt very much that it was God's desire for us to learn to live together in the family as brothers and sisters centered on God.

This course led me to a very deep experience of restoration of heart with a sister I met in Japan. Heavenly Father directed me to this sister, and the relationship was based on and centered on her helping me to understand more clearly the reality of faith, the reality of trust, and the reality of being able to develop an unconditional heart. I learned these very valuable things in relationship to this sister, a French sister. I realized how much God was working with both of us. We had to go through a period of separation so that we could really purify our relationship. It was a necessary separation so that our central figures could understand that this relationship would either be centered on God or on Satan. I felt very much that all I desired was a clear brother-sister relationship centered on God. It was a period of deepest struggle, of really trying to examine my motivation, my desire. Then I received a direct answer from God as to whether or not the course I was taking was approved by Him.

I received a postcard from a brother in Sendai, who related a dream he had had about Mother and me. Mother and I gave a talk to his team on brother-sister relationships, and told them that we can win the victory now because we have brothers and sisters. And brothers and sisters aren't meant to hide behind one another, but they are meant to stay on the front line together, supporting and loving one another, strengthening one another. When I saw this

postcard, I felt very much that God had given me a direct answer to my prayer. And the answer was: yes, it is my desire for you to establish brother-sister relationships, but not as you understand brother-sister relationships but brother-sister relationships in terms of my standard, God's standard, which is much higher. So I was going through this very deep course of restoration of heart, which helped to draw me closer to an understanding of Mother, of what it really means to have a Mother, besides the word "mother". I went through a course of mother-sister restoration with this sister. I felt very much like a child. Many times we feel like children, and we are walking and we find a rock and feel that we want to save this for our mother. But I was never able to establish that kind of relationship with my mother. But with this sister, I was able to establish this. Many times I would find flowers or something, and I would bring them to her. Or I would write poetry to her. These are the kinds of feelings I wanted to express to my mother and was never able to clearly and purely express before.

We worked on brother-sister restoration as well. And again and again God showed me what His standard was, and it was far different from my standard. He was teaching me that the most important thing is for us to develop trust and confidence in God and our Parents—for us not to be centered on ourselves but on them.

The most important experience for me through this was the development of unconditional heart, an understanding of what unconditional love truly is. I used to think I understood unconditional love, but I never did until I had this experience with this sister. I began to realize that God had me in a situation where all I could do was give love to this sister. And I had to deny my own expectations, deny expecting anything in return. And through this, I began to experience what Heavenly Father has been going through for so long—just giving love, truly, unselfishly, without any ulterior motive. It's like Father has said before: love just springs up from the depths of my being. I can't help but give love. I began to experience this many, many times.

It took me a very long time to clearly understand what it really means to be in the family. It means just this: to develop unconditional heart and unconditional love. It taught me we can only really do this by loving and caring and sharing with each other as brothers and sisters centered on our Parents, with full confidence and love in our Parents. And for us not to try to make any plans for the future. We can't plan. It's all in the hands of Heavenly Father.

So I am deeply indebted to Heavenly

Father for helping me to experience this because I learned how to restore trust. I realized I had never trusted. I was afraid to trust. I began to understand that love isn't bondage, it's freedom. It's total freedom, which is something I never understood before. But it's freedom with responsibility. The responsibility is for the love and the motivation for the love to always be centered on God, to always have God as the center of growing and developing together as brothers and sisters. It means to help each other to fulfill our responsibility in preparation for our mission, both our present mission and our future mission—the success of which is determined by our love and our ability to give love, the kind of love that people in the fallen world have never known before. This kind of love we cannot generate ourselves. This kind of love can only come from God.

I am deeply grateful that I could learn how to trust again, how to love again and to understand what faith is. I began to really understand what it means to have Parents. I began to understand. I don't completely understand, of course. But I know they are bringing brothers and sisters together for the purpose of restoration of heart, to purify our heart and our desire to love all of God's children.

*I want to teach  
you this: love God  
and love people  
at the price of  
your life. Then you  
can gain your life  
and gain all  
people also.*

*Father*

# ACTS of the PIONEERS

## *SOUTH CAROLINA—*

Kevin Pettee has been elected to the Campus Ministry Council at the college of Charleston in Charleston, South Carolina. He was nominated to serve on the council by the campus minister, Dr. Huss, who is a Baptist. Kevin was given a lecture room and discussion chamber in the campus ministry house, and will begin giving lectures this week.

## *WYOMING—*

In Cheyenne, Shelly White has met an ex-policeman attempting to start a church. He asked Shelly to give a sermon at one of his evening services, at which the congregation consisted of a few transients, some old drunks and a very strong Christian man. "No one had any money or clothing, but they were so grateful to Dan for the food and his love. These people knew suffering, so they knew God's heart more than anyone I've met. Most of them work bailing hay, and don't come in contact with God except through Dan, who was an alcoholic and has great compassion for his brothers. Yet he knows that he has a greater mission. He said to me, 'I don't know why I came to Wyoming two weeks ago. Something guided me here, and we met because God sent you. I have searched so many religions. Please teach me the truth.'"

## *MAINE—*

Gordon Cole began a three day fast as a condition to love the people of Maine more than anyone else could. The next day he met a man from the Biblical Research Organization and was invited to a meeting. "They kept offering me food, so finally I told them that I was fasting, and they couldn't believe it when I said I was fasting for the city of Portland. They were so happy to hear it. So now whenever I meet them while witnessing, they are most happy to see me even though they know I am from Rev. Moon's group."

## *NEW YORK CITY—*

To those who work along Wall Street, Willie is a familiar figure. He has been preaching there for 25 years. So when Richard Perea's family also began preaching there, Willie wasn't too happy about it. He would often come over and yell in their faces. But Richard and his family never backed away. They continued to preach and to serve Willie, even baking a cake for him. Now Willie defends them and has even been accused of being "Moonwashed" himself. His preaching also has taken on new dimensions, which include explanations of the heart of God and other DP themes.

## *PENNSYLVANIA—*

While fundraising one night, Rose Langdon felt that she hadn't done justice to the block she had just been down and decided to do it over again. As she passed a Lutheran church, she felt drawn to go in, as she had the first time she passed it; but it was dark, so she walked by. But as she went on, she felt herself being more and more pulled back to it, and finally could resist it no longer. The proprietor let her in, and after she had prayed, she began reading the Bible. After a couple of minutes, a woman came up to her and said, "Are you Rose?" Rose nodded. "You're much younger than I thought you would be," the woman said, and then told Rose how in prayer the night before she had been told to go to this church where she would meet a girl named Rose, who would be reading a Bible, and that she should listen to everything Rose told her. The woman was a fundamentalist Christian who felt that Christianity was at the end of an era and something new must be coming. Rose taught her almost all of DP in one day. She is now attending a workshop.

## *NEW YORK CITY—*

While teaching Chapter 2, Hans Eleby met a

girl who had dreamed the night before that she met him on the street teaching Chapter 2. She heard all of DP and is now living in the center on a trial basis.

John Lowen has found a unique witnessing technique. He makes friends with people and convinces them he is spiritual. He then tells them, "God is telling me you have a friend I'm supposed to meet." As they describe their friends to him, John picks out the one he wants to meet. John has gained two children and many contacts through this method.

NYC Pioneers have a condition to stand and speak against any communists they find preaching on the subways or streets. Several communist efforts have been defeated by this method.

## *WASHINGTON—*

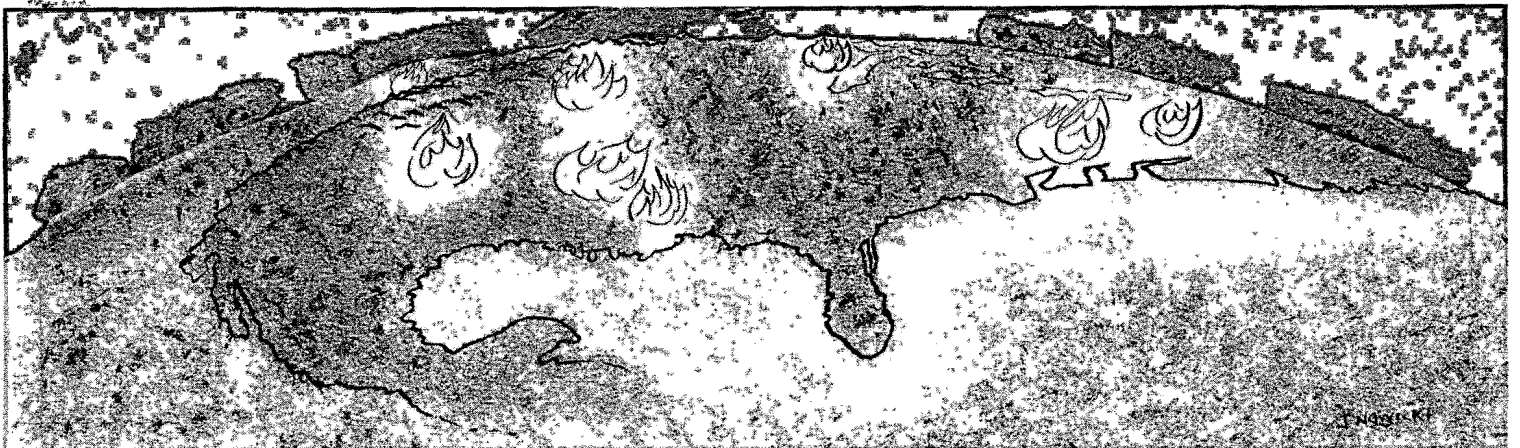
Nancy Meinert went by bus to pioneer Bellingham, Washington, just south of the Canadian border. She stashed her things in a hotel and went out to do some inaugural witnessing. She soon met a contact she had met in Canada days earlier when she didn't have time to talk, and within two hours they were both on a bus bound for a workshop held by the Canadian family. Gordon Bruce is now in a 21-day workshop.

## *VERMONT—*

Jonathan Wells accepted an invitation to speak on religious freedom to an undergraduate law class at a Burlington business college. A day before the class he was told that Eric Schuppin would be there, and that John should be prepared to debate. John opened with a discussion of religious freedom, distinguishing the freedom of belief from the freedom of practice. Mr. Schuppin opened with a direct attack on the church, complete with charges of brainwashing, mind control, etc.

John replied to the charges, then of-

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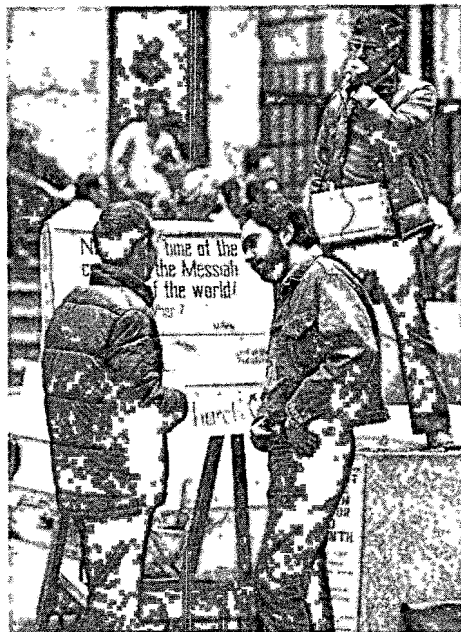
## ACTS (continued from page 5)

ferred to demonstrate our educational method exactly as he would to a newcomer. The class of about 40 young men and women enthusiastically accepted the offer. John asked, "Are you sure?" and again they asked him to demonstrate. So he taught about the three blessings for about 15 minutes. During this time Mr. Schupp, who is a trial lawyer, interrupted several times. The class, which at first was generally skeptical, began to divide clearly into Cain and Abel, with Abel being more numerous.

Jonathan writes, "The most remarkable thing was the transformation in Mr. Schupp. At the beginning of the debate, he had taken the initiative, boldly and confidently making his points. By the end, he seemed a little shaken and somewhat desperate. He came up to me at the end and apologized for having interrupted so much." The following day Jonathan brought him flowers, and had lunch with him the next day. Mr. Schupp still thinks Father is "dangerous" and must be stopped.

### ARKANSAS—

While Bruce Brown was giving a creation lecture at the University of Arkansas, a man stopped and listened for about 15 minutes. Three hours later he returned, and after listening for a brief time, introduced himself as head of the religion department, and invited Bruce to give some lectures to his classes. He had been impressed partly because Bruce was teaching without notes.



Michael Breedlove, Richard Perea and friend. Wall Street, NYC.

### MISSISSIPPI—

More than a month ago a student at the University of Southern Mississippi began talking every day at the university commons about his speculations on the Second Advent of Christ: how the time must be soon, even in the seventies; how the Bible was not complete in its day, so much less now; how Communism is the anti-Christ. A core of

three began meeting, then eight, then more. . . in some short weeks, to the amazement of everyone, about seventy people had gathered to discuss such ideas, people from all racial and religious backgrounds.

They became a respected campus club with scheduled meetings. The leaders, meanwhile, began to feel how little they had to offer in the way of truth. All they had were yearning hearts, speculation, and the recognition that the group would disperse and drift away if there were no channel opening up to take action.

The leader of the group had bought from one of our fundraisers two months earlier and had been impressed with us at the time, and so when he became aware that David Eaton was working in that area, he knew that we were a serious church group with new age teachings and a strong direction and organization. He asked David to come and talk with them.

David talked with the core three, then with more; always on the whole range of possible topics; always with them being amazed at the clarity and cohesiveness of David's knowledge, and David being amazed at the breadth and penetration of their intuitions. Finally David met with 50 of them for a three hour question and answer session on any and every possible topic. Now the leaders are willing to put themselves in the objective position and listen to straight lectures.

## Pentecost (continued from page 3)

his right shoulder. Witnesses reported great pain on his face, but he finished his leg of the relay. As he was being taken to the hospital, he said, "I just hope this can be indemnity to pay for thirty thousand. If this can just be indemnity for that, I am happy."

Having set up office operations in his hospital room, much to the consternation of the hospital staff ("Two, please, only two are allowed in the room at a time. . ."), he continued to hear reports from states, and consult with the workshop manual committee. From his bed he issued the letter of November 5 and had it sent along with tapes of his sermon, "New Age of Pentecost." He signed 150 letters to the state pioneers with his left hand.

He is now lecturing the current Phase One with his left hand holding the chalk. We are praying for and expecting his complete recovery. He will see his doctor again in a week and a half.

*Wednesday, 5 November.* Considering the results of October's pioneering, the rate of 1-1-3 seemed as far as ever. Mr. Sudo

wanted to put a realistic goal in front of the pioneers, so set the goal of one person moved in, and two who have decided to move in, for the month of November. His letter of November 5, emphasized the clarity and attainability of the individual goal at the same time that it pointed out that we are also under a collective goal of achieving the rate of 1-1-3 over the whole movement in America.

The phoning staff was trying to cultivate among field pioneers an awareness of the importance of having the pioneer's room or office near (two or three blocks) the central witnessing area, and the importance of providing a homey teaching-conversation "oasis."

*Sunday, 9 November.* Today the pioneer staff finished designing and producing a major revision of the communication system between the field and Barrytown, hoping to achieve the right balance of simplicity, precision, and flexibility.

*Monday, 10 November.* Father came to Barrytown and spoke on being "Overburdened." His message was a deepening of his recent stress on individual responsibility, especially as relating to pioneers. In conference with Mr. Sudo and staff members, he

said very strongly that *all* pioneers must pioneer, even those previously in the position of acting state leader.

*Monday-Wednesday, 11-13 November.* The 5:30 a.m. Prayer Offensive to Save America is becoming a major instrument of power. Every morning eight-by-ten photographs of pioneers from two states are placed on the blackboard in the large auditorium and those states and pioneers as well as the whole nation receives prayers of the massed family.

In addition, prayer teams averaging six persons each have been formed, made up of volunteers who have ancestry, family, or special interest in particular states. State prayer team captains receive current information on the situation in their states, and handle special prayer requests from the field. Team captains report that their teams have formed deep unity within themselves remarkably quickly (ancestral reunion?).

The Prayer Offensive is like the heavy artillery of a battleship, firing nuclear shells from long range onto precisely defined targets. The reporting system is like radar and radio communication systems by which forward observers (pioneers) direct fire  
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# Letters of Recommendation

*You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.*

*Such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life.*

*2 Corinthians 3:2-6*

Dear Mr. Sudo:

This has been the most amazing week in my life. I went to a show on the M.I.T. campus with one of my guests. The show was incredibly terrible and against everything God stands for. At first I didn't know what to do. Then I remembered Father said that we should want to put a stop to such things and even try if we could. There were about 800 people in this theatre. I walked up onto the stage. I tried to speak to one girl—she didn't respond. I went over to one boy and said to him, "I think what you are doing is terrible"—and he said, "I know." Then I went to the audience and started to speak. But the next moment someone was hauling me off the stage, and started talking to me about freedom of speech in America. I left. A few people left the theatre (about twelve), but the rest were silent.

I'll never forget this experience. That such activities can take place is too much to believe. It's given me a new and deeper determination to wipe it away. And I'm grateful for going up on the stage and taking a stand against such evil.

*Grace Davin*

Grace Davin

Dear Mr. Sudo:

As you know, in the beginning of the week I was struggling so much to find how to change the motivation of my actions from responsibility to love. Responsibility couldn't move me anymore. I took seriously your advice to fast and pray for three days to find out what my value is, and also that love tastes better than position. For two days I tried to break through but just couldn't. On the third day I knew I just had to break through in prayer but still I couldn't. I became so frustrated. Then I began to sing songs, but still I couldn't feel anything that would give me a way to pray. But I continued and finally came to the song, "No

Man is an Island." When I sang the line, "we need one another," I realized this was God singing this line to me, saying that He needed me. Then I could repent and pray in gratitude. I asked how God needed me, but I fell asleep and had two dreams. From the first dream, I understood that Father needed me to raise spiritual children. I don't remember the second dream, only the question that God asked me at the end: "Why do you always have to do things your own way?" I know this is a point that I must change. I am so grateful for these two dreams.

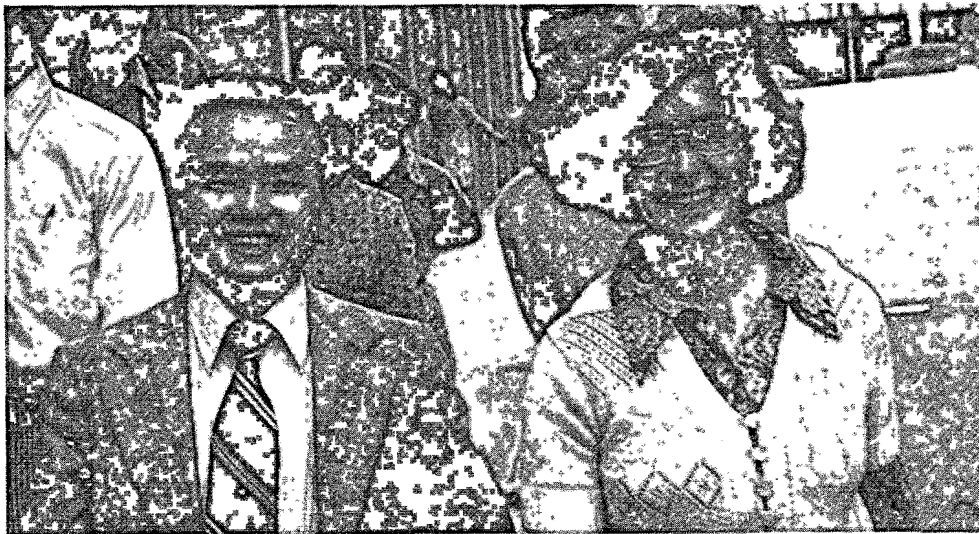
Then Sunday morning before pledge, I awoke from the most amazing dream of Father. Hundreds of brothers and sisters were gathered for a conference with Father. Afterwards, he asked to see brothers and sisters from New England, but I wasn't one of them. I was sad, but still I was so grateful to be there. I saw Father all alone, walking and watching the sky. It was so beautiful. Then he came in and said, "Well, Patricia." I was amazed that Father knew my name without being introduced. I reached out my hand to shake his hand and then realized this

is Father and began to bow. It was awkward. I didn't know what to do. He just laughed and took my hand and we began to walk down the hall together like father and daughter. I really felt, "This is my Father." At the same time, he was saying, "Did you think that I didn't want to see you?" A tear began to trickle down my cheek. At the same moment, my clothes were changed into the most lovely long gown I had ever seen. Instead of holding my hand like before, he was now escorting me like a princess. We went across the back of the hall and down to the side door where Father was supposed to go into the hall, and there we parted. As he left, I began to cry. Then Barbara ten Wolde said to me, "Father gives many precious things away, but this gift is so very rare and precious. Never forget it."

I awoke crying. I felt that my value and the value of my brothers and sisters was that of being princes and princesses. I was so moved that God answered my prayers. I've never had such an experience.

*Patty Zulkosky*

Patty Zulkosky



*The ones who will be most blessed in the Kingdom of Heaven, which is the destination of us all, are the ones who go through this calvary of the 20th century, shedding tears for mankind, sweat for earth, and blood for heaven. Those who have tasted the heart of the Father here on earth are the ones who will preside as the princes and princesses in heaven.*

*Father.*

## TOTAL INVESTMENT

by Sun Myung Moon

*If you are going to fight, fight with a plan. Pledge what you will accomplish before God and your central figure. You must be serious and work as if your failure will mean your own death. You must have an adventurous and challenging life. Pray with your heart united, and free of confusion. Do as if you are crazy! If you do, then I will teach you by revelation. Spirit world is preparing to witness to me. Invest yourself in God's will as if you're going to die. Then you will live. If you are indecisive, you will really die. I am always pushing myself for the sake of God's will. Sometimes my body is so sick, I can hardly bear it. But even if I collapse from fatigue and die, that is God's will, too. So I think it's only natural for me to die. Invest every ounce of your energy. When you have invested all your energy, you are a complete minus before God, and you will live. This is Principle. So if you act with absolute faith, God will take care of the rest. Therefore, challenge your own limitations!*

## Pentecost

(continued from page 6)

(prayer) onto targets (spiritual children and local conditions) in their vicinity. The spirit of front line battle is beginning to permeate Barrytown in a new way.

The mission of the Prayer Offensive is still developing. At present, each state being prayed for on a particular day is notified the night before, and is called the night following, so any remarkable events that might be related to the prayer can be reported at the morning prayer meeting. This helps those at Barrytown know if their prayer is on target, for those who pray are in many cases just learning. Major breakthroughs in individual prayer life are becoming common.

From now the goal is clear and the strategy is sound. The frontier continues to advance as the days pass by. The quality of heroism that is needed will be found in the ones who take responsibility as the spearhead for God's effort.

## Thank You For Your Letters

Dear Brothers and Sisters:

I am so grateful for your letters. I am sorry I can't reply to each of them, but I am hearing and reading them all. I feel you are still in Barrytown even though you are thousands of miles away. No matter what the distance, heartistic unity is the real measurement of closeness. By being of one heart with Father and Mother, you can be the spearhead of the advance that saves America. Father is so excited and joyful to hear of your activities. Be confident.

My prayers go to you,



Ken Sudo

Richard Zinke  
 Marshal Berman  
 Jim Freaney  
 Roberta Dean  
 Michael Cate  
 Gwen Baldwin  
 Kent Rozier  
 Brenda Murphy  
 Svetlana Shago  
 Nadja Neal  
 Tom Mckee  
 Mary Zipp  
 Darrald Gibson  
 David Miller  
 Susan List  
 Joé Coyne  
 Ray Brogan  
 Donna McMillin  
 Terry Sayre  
 Phil Dickerson  
 Bill Shields  
 Jim Comey  
 Tom Callahan  
 Alison Gardner  
 Steve Boyd  
 Kevin Pettee  
 Dana Carros

Laura Taylor  
 Chris Garcia  
 Ralph Hendricks  
 LeRoy Inhofe  
 Donna Farkas  
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 Missy Butler  
 Karen Mischke  
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