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“This is the day of hope, the day of the True Parents”

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Editorial: "Growth"

Since the time of the National Director's Conference, much has already been accomplished. Weekend workshops have been developed and have already shown their ability to encourage substantially greater numbers of persons to a deeper interest in Principle. The first group of 12 have gone through the National Training Program and the second 12 commence their experience the second week of April. In addition, FLF quietly progresses with the creation of a fulltime staff in Washington working diligently to make contact with as many American anti-Communist groups as possible, preparing a bi-weekly bulletin - "The Rising Tide", and preparing a rebuttal of the National Student Association's "People's Peace Treaty", replete with counter petitions.

The huge job of consolidating 16 centers into 8 has been almost accomplished, with the arrival in New York last week of the pioneering Schuharts - Jon and Sandy and Arthur and Thelord, and then the move this week of all of the Philadelphia Family except George and Diane to New York. Furthermore, we find Family businesses springing up like mushrooms with dollar signs on their domes. New York is selling candy, Philadelphia has a budding clothing business that holds much promise for the New York Family as they move up there. Berkeley continues to expand its Creative Typography Company, with the addition of an IBM computerized justifier copy-setter, and Washington joins the ranks with the opening just this past week of Omega Office Services - a typing service. Despite the discomforts of this rapid growth, we can well look back on the accomplishments of this first three month period as indicative of the "New Day" that has dawned for the American movement.

The combined February-March NAF also contributes to this area of growth by the theme of just that - growth. Because of our awareness of the urgency involved in these initial years of the New Age, we find ourselves so many times "too busy to grow". This should not surprise us for we have been exhorted by Our Leader to follow the pattern for restoration as he has revealed. We must sacrifice the individual for the family, and the family for the clan and the clan for the national movement, and the national movement for the world-wide movement. Even so, we find that growth inevitably takes place. In the case of the American movement, one could undoubtedly pinpoint the one area of subjugation of selfish desires for the good of the whole as the highlight of personal growth in our movement in the past three months.

Especially at this time when we expect the visit of Our Leader imminently, we find ourselves wondering how to prepare for his coming most effectively. No doubt, it is in this particular area of selflessly working towards the whole that we can give the most. For what we lack in numbers, we can certainly make up for in unified heart.

The reprint on page 52 of the article summarizing remarks made by Our Leader's long-time disciple, Mr. Won Pil Kim, ends with the words: "Our Leader stresses that the most important thing is heart. Food is not important; material things are not important; number of members is not important - but that we do all things with our whole heart; this is the most important thing." In essence, this statement captures the whole concept of growth.

Growth is intimately tied up with our understanding of who Our Leader is and how we can most fully cooperate with him. As the anecdote on page 58 so aptly describes, Our Leader's greatness does not lie in his possession of perfect character. Rather it lies in his understanding of the nature of evil and his insight into the strategy for eliminating the menace of Satan from the world forever. There are many ways in which each of us would like to grow. However, there is no time to concentrate on essentials. Our mission is to be best at subjugating Satan, in the world - by bringing "Cain" into cooperation with Our Leader. In this one area is our glory or our shame. Our call is a call to grow in cooperation with God and His appointed representative. Satan stands subjugated according to the strength of our wholehearted commitment to God and to His True Son. "All of our strength lies in our unity as one," to quote a song recently written for us by a friend of our group. Against this measuring stick Our Leader will mark us when he comes: how united we are behind him.

The final page of this issue contains a quote from Our Leader's address on Parent's Day, 1965. His strategy for "casting his nets" to America is as feasible as our loyalty to him is strong. Perhaps this is the most important thing for us to keep in mind at this time of preparation. Whatever he will do depends for its successful completion on our utterly complete cooperation. By our fervent support of God, and thus our faith that He is working through Our Leader, we can provide Him with the channel that will ultimately offer the greatest avenue for growth mankind has ever witnessed throughout history.

Edmund Burke said that the greatest service that any man can offer another is to improve his character. This is our privilege today, to offer to all humanity the way to free themselves from fear and doubt and to the hope of fulfilling their ideals. Through the Principle men see themselves fulfilling their highest dreams. The events of the last few months, despite the many difficulties show promise of thrusting our movement into the mainstream of relevance to the American way of life by which God can use us as the vehicle to perform the miracle of resurrecting the "hope" among Americans. Let us surge forward, then, into the next three months in order to present the most vigorous and loyal movement Our Leader has seen. Small in numbers perhaps. But huge in heart. This is our gift of love to him.

CENTER NEWS NOTES - February

The Workshop Bug is spreading across the nation. Doors are opening at almost every center to admit the searching, the curious, the skeptical. And everywhere our Family's unified efforts are paying off. Berkeley Center concluded the first series of its regular spiritual workshops this month. Berkeley, now up to 80 members, had 15 people stay over for the weekend (staying overnight is optional). Logos Litho Print (the Principled Printers, says their advertisement) boasts a new IBM Composer, which will greatly enhance their appeal, quality and efficiency. They've moved their secretarial service two doors down from the printing shop.

Berkeley also sponsored Sir Anthony Brooke, longtime Family friend, in a speech on "Unity and the Physical and Spiritual Realms."

By the time this is printed, Kansas City will have dispersed to Washington and Berkeley. They've managed to sell their furnishings and their home (and maybe a root table or two). Thus unencumbered, they are ready for the trek across country for new work with Father.

Carroll Ann Dobrotka, of New York City, Washington, and Hyattsville, will join them there. Carroll Ann is moving there to continue Family work.

Las Vegas has set an 8-week study condition, in which everyone studies in pairs for a half hour each day, and lectures a portion of the Principle each Sunday. They call their seminar "Monsei '71". They've also developed a follow-up program, assigning two people to invite those who have completed the Principle to continue to study. A very good idea.

There's hardly a place in New Haven where people can witness without finding someone who has not heard about the Unification Church. New Haven Center (led by Judi Culbertson now that John Harries and Margaret Pease have moved to Washington Center) has made it a mission to post something on every college bulletin board in New Haven. They've moved up from street singing to performing in "The Exit" coffeehouse. A place for valuable people to be "born", New Haven, which last month produced Dr. Haskell, has found Bob Douglas, a rehabilitation counselor. Bob will be moving to Washington Center when the rest of the Center comes here in the summer.

Los Angeles has also been a place of new birth. The "announcement" of the arrival of three new members: Jeff Beamis, Dan Stein and Allen Miller arrived from them this month. L.A. has set certain goals for the next year: they will gain 120 members by December. They will witness to 120 people a month, individually. They will set up a training program for new members and a 3-month program for living in the Center. They will also hold seminars on the second and fourth weekend of each month.

L.A. was none the worse for the earthquake (we won't blame that on them), though there was some slight damage to the Center.

The word from Toronto Center is "move, move, move": "Members streamed into the house with the industriousness of worker bees, carrying lamps, boxes of clothing, cooking utensils and a colossal array of other assorted belongings... the hall and adjacent rooms soon began to resemble the hull of a fully loaded cargo vessel and before these belongings could be allocated and integrated into the respective rooms... (more people) ... weaved their way through the door... But the inconveniences were soon transcended as the members exchanged greetings with old friends, newcomers, and guests..." This was also the month they said goodbye to Carl and Linna Rapkins. Linna was one of the founders of the Canadian movement. She and Carl will be moving to Denver.

Washington Center has also been holding monthly workshops. Their attendance has mushroomed from one person at the first one to twenty-six (twenty who had never heard of the Principle or the Family before). The workshops have resulted in many new members. 110 people were counted at last Sunday's dinner, and the North and South Rooms overflowed into the reception hall and up the staircase. The drive is now on for a Weekend Workshop to be held March 26-28. The whole Family witnesses daily at the local campuses, apartment houses, boarding homes and on the streets.

CENTER NEWS NOTES - MARCH

"Fundamentalist Christians and former speed freaks, 14-year-olds and 40-year-olds, workers and intellectuals... have been able through this teaching to transcend personal, religious, cultural and racial barriers... 'We're creating a new life style, where religion is truly a way of life, and not an institution of rhetoric, ritual and dogma'..."

-Berkeley Telegraph Monthly-

This has been the month of media appearances, from Berkeley to Washington for the Family. Berkeley has been most active, with articles appearing twice in the Berkeley Telegraph Monthly and once in the Berkeley Gazette. New Haven Center plans to present the Principle through Judi Culbertson on the Uncle Jay Show, a half hour TV talk program in Hartford. The show encourages people to

call in and ask questions of the guests. Hal McKenzie was featured on that show last month, representing AYJP. And, Washington Center, after hosting a magazine reporter for three days, received a substantial write-up in the February issue of "Cosmopolitan" magazine.

New York Center, struck suddenly with a plethora of musicians, has featured two, Tom Ludwig (violin) and Dinard Smith (piano) in a recital of works by Beethoven, Bach and Handel. The Unified Family sponsored the performance at Columbia University's Earle Hall in an effort to gain publicity. New York has also launched a candy selling drive. "We truly would replenish this city with Barclay chocolates," said Maria Pascher, and they have, too - selling \$600 worth of goodies in a single day! Their experiences have involved more than just their chocolates, of course. A lady who met them at the door with, "No donations, please" was interested in the Family itself, and donated \$5 without taking any candy. They have also begun teaching a Presbyterian minister and several Jesuit priests, one of whom is writing an article, "Prayer of Father", based on what he has learned from the Unification Church. The priests were greatly struck by the New York Family's "dynamic prayer relationship" with God.

New Haven is working with a Catholic church, associated with Yale Community. The association has brought a "steady trickle of students" to their meetings. Working with Family friend Mr. Haskell, Hal McKenzie is forming a Unified Science Club, which will incorporate many FLF as well as Principle ideas.

Toronto, too, has found a common base with the churches in their area. They invited the minister of a nearby church, Rev. Harry, to visit them. He not only came, but requested that they address his Sunday evening discussion group! Toronto also gained a valuable friend in Mrs. Ray Doward, who has introduced the Family to her church. Mrs. Doward is sixty years old, and an active poet, writer, social critic, student and keen church member.

Denver is settling down to plan working with its new Center directors, Carl and Linna Rapkins. They have plunged into meetings to discuss witnessing techniques, Family problems and teaching, as well as hatching plans for working with (you guessed it!) churches.

St. Louis Family is struggling to learn to work their new camera. We'll hear (and maybe see, if they find their manual) more from them next month. Their witnessing and teaching continues to bear fruit, and they hope for a glorious harvest sometime this spring.

Philadelphia's new business has been unveiled. They call it "New Dominion Clothing". They turn out, production-line style, hand-printed and crocheted garments. "Sales are increasing," says Brian Butler, "at a steady rate." They'll go full steam on the project as soon as their house restoration work is completed.



Berkeley has set up a rigorous schedule of Spiritual Workshops. (This is their second one, and already three people have moved in). They have also set a number of witness conditions, and expect to draw even more people in the next few weeks. Logos Litho Print has acquired a process camera, which will help their print shop become a self-sufficient unit. Business is sometimes going seven days a week, and far into the night, they say. Could anyone give that kind of dedication to a non-Principled job?

Washington Center is now on Workshop VII of its New Life Workshop presentations, now held every three weekends. Witnessing has been vastly augmented by the use of the "Harmony Truck", a bright red Ford truck with bull horns, bearing the Leader's seal and other insignia on a huge white signboard. Cruising up and down the streets of Georgetown for several days, Family members at the microphone pleaded for the people of that area to "come and find out about a new life." Response to the workshops has been from 6 - 25 students, with the average around 15 people. With several of them moved in, more expected from the Regional Centers, and even more people hopefully eyeing the door, Washington Center has rented a third house next door to the Varnum Center. Naturally, we found every room painted some rare shade of "curious blue", chartreuse or "hot pink" so paintbrush restoration has begun. The discovery of the house had a touch of providence. John Harries, just down from New Haven, saw it, wandered in and found the owner

at home. Although most people in the neighborhood buy their homes, she wanted to rent - and she had worked in the same Children's Center with John when he was in New Haven!

It is always good to hear when something positive one of our members does attracts the attention of those we wish to impress. Glenda Moody of Washington Center has been coaching the amateur D.C. Striders track team, composed chiefly of inner-city teenagers in her spare time over the past four years. Through her persistent coaching, the team has been a winner in many of the meets it has competed in and presently holds 5 national awards. In addition, she has been instrumental in helping twenty of them win scholarships to colleges and universities throughout the United States. Some have shared meals with the Family, and several have expressed interest in the Principle. In conjunction with her effort, Glenda has been awarded the National J.C. Physical Fitness Award. As one of the top 12 coaches in the nation in this area. Mayor Walter Washington presented her with the award at a special awards dinner of the National Junior Chamber of Commerce. More news on the D.C. Striders in up and coming issues.

Towson, (Md.) is a center to watch during the next few weeks. The members, mostly associated with Spritual Frontiers (a movement started by Arthur Ford), have been acquainted with the Principle since early summer of '70. The 12 original people have now expanded to 15, several of whom have mailed several dozen books to friends and acquaintances. Mrs. Kim has been speaking to the group for the past 4 months. With her knowledge of spiritual phenomena she has been very well received. She continues to strongly exhort them to study the Principle and they really want to grow. Henry Hurt, the 63-year-old leader of a group who initiated contact with us says "I know that great things are in store for the movement this year. Many things received from the spirit side confirm this." More about Mr. Hurt's plans for growth in relation to SFF in coming issues.

-Sandy Singleton

FAREWELL CENTER REPORT

Las Vegas, Nevada

Rebel Yell

In 1970 we initiated a club at the University of Nevada, the "Unified Family at the University of Nevada at Las Vegas". Through this action, all of the Family members became members of the club and our college member of the Center, David Loew, became the President. Therefore, as a college campus club, we became entitled to a full page in the college campus magazine, The Rebel Yell. David took advantage of this opportunity and being stimulated by an article from Berkeley, "Unified Family, Cure for Social Cancer", wrote our own version with our own people's experiences and statements (Reprint available in Washington, D.C.).

New Children

This past month we had four new members move into the Center: Rob Albin, Sydelle Block, Nora Erwin, and Jim Fisher. We are pleased to have these new people in the Center growing with us.

Unification Workshop

The Unification Workshop was held February 27 and 28. Included in the program were Principle lectures, coffee breaks, walks, a picnic in the park, kickball, skits and a dedication ceremony. The entire weekend was very successful and operated very smoothly.

The problem to be solved was that of promised attendance. We found ourselves expecting several people and finding that only a fraction of those who made a commitment actually came. Farley and Betsy Jones had a very good thought on this while they were visiting us and suggested a down-payment program where we would urge people to "reserve" a place for themselves with perhaps one or two dollars. A circuit is completed with this action and a bond made with the person when this exchange of money is made. In addition, a person usually follows up on something that he has already paid for.

Another interesting idea is witnessing with the use of posters in supermarkets and shopping centers. Interested persons then can call for further information or confirmation of reservation. Special people were instructed how to deal with persons thus attracted and much good give-and-take took place with the result of many people becoming interested in the Family. The second step from talking with them on the phone was to invite them to see the Center and have more give-and-take. Rarely does a person pay for something he has never seen, and this visit filled the gap.

In the future, we intend to manifest these ideas in Los Angeles and expand the attendance greatly.

Re-Consolidation

The consolidation of the Las Vegas Center and the Los Angeles Center began this month when Fred Goble and Bonnie Hylton moved to L. A. Soon to follow was Sam Pell, Helen Darby, and Janice Coello.

Farley and Betsy visited us for a conference with Jack and Gladys. They decided to make the move of the Las Vegas Center to Los Angeles as soon as possible. Eight people will be remaining behind to sell the Center and then join the Family in L. A.

Our hope is that the goals of the National Director's Conference of Integration and Reconsolidation can be accomplished quickly so we can be prepared for Our Leader's visit.

In our True Parents' Name,

Debby Douglas

TRAVELS WITH MR. HASKELL

A development which promises to be a major breakthrough in the growth of the Family as a whole has been through the growing relationship of the New Haven Center with Mr. Edward Haskell, a "wonderfully warm and learned New Age personality" who has made it his life's work to unify the sciences into a single discipline. (See NAF Jan. 1971 News Notes) He is chairman of a group called Council for Unified Research and Education (CURE), formed at the University of Chicago in 1940. CURE includes several distinguished scientists, who are developing a single notation, vocabulary and background theory which they intend to implement in unifying the sciences; in the words of Mr. Haskell, "into a single dynamic, holistic, evolving discipline..."

Mr. Haskell was born in 1906 of an American missionary and his Swiss wife in Bulgaria. His growth and education in Bulgaria, Greece, Turkey, Switzerland and America forced him to adopt a multi-cultural world view and a sense of universality. In 1931 he clearly recognized the danger and fallacy of Communism, and saw unifying the sciences as being a positive alternative. His "Coaction Theory" reveals that harmonious give and take, or what he calls "symbiosis", as the pattern of progress and creativity of nature and society. Other ideas of his, such as "Systems Hierarchy", and "Positive Value Bias" parallel the ideas of "hierarchy of centers" and "God's Will" within the Principle.

John Harries enrolled in Mr. Haskell's course in Unified Science last September when Mr. Haskell was teaching one night a week at Southern Connecticut State College. They quickly became friends, and John rented the New Haven guest room to him for nights when Mr. Haskell needed to stay in the city. Farley and Betsy Jones "just happened" to visit on a day when he was there. They began a conversation, which led to Farley's driving him home to New York. At that time Dr. Haskell became fully aware, as he said later, of "the incredible parallelism" between his theory and the Principle. New Haven Center served him by designing a brochure advertising his course and distributing it widely among the area colleges. Mr. Haskell was immensely delighted.

Now he is, in his own words, " a devoted fellow traveler " of the Unification Church, and a more stimulating and valuable companion we could hardly hope to find. We are all deeply grateful to Father for leading him to us.

Farley feels that Mr. Haskell's work is important enough to leave the Center in New Haven open until June, so that we could maintain our relationship with him. He and his colleagues are engaged in an effort to restructure the entire educational system from Kindergarten through college, beginning in New Haven! So, we are in a strategic location. Judi Culbertson will take John's place as Center Director, and Gregg Hobel, Steve Babcock, and Hal McKenzie will also remain. We are all looking forward to an exciting new phase in the expansion of Father's work.

- Hal McKenzie



NO!! DIDNT YOU KNOW? WE'RE FASTING!

Articles :

CENTER DIRECTOR'S DISCUSSION ON CENTER LIFE AND GROWTH

In January, one of the most beneficial discussions of the National Director's Conference dealt with the topics of Center Life and Spiritual Growth. Jon Schuhart, George Edwards, Phil Burley, and Jack Korthuis were each asked to give short talks on what they felt were the main points to remember in being a Center Director, or in reality the father of the Center members. Much of this necessarily relates to growth. The following is drawn from notes of the discussion:

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Jon Schuhart of the Los Angeles Center spoke about the need for each individual to realize that it was God who truly brought him into this movement. He has brought him here because He wants him to reflect the Ideal Man of Character. Each one must be aware that he is not this Ideal Man now. In addition, every individual must feel that his efforts in the community positively contribute towards the good of the whole.

Next, he must realize that his personal restoration is not enough, that the Nation and the world are the real targets of the Restoration Process. Finally, whenever a member becomes low, he must be reminded of the reasons for which he made his original commitment to dedicate himself to Mother and Father. In this way, he overcomes and renews himself at each level of spiritual testing. Also, he finds new reasons for his commitment that strengthen his original reasons.

George Edwards spoke about the role of the Director a bit differently. "The Director is God's channel to reach Cain. Therefore, all positions in the Family must be restored so that God can work through them. Thus, Heavenly authority and discipline must be substituted for selfish authority and discipline. In order for the Director to do this, he must be willing to do any job in the Center, himself. Only in this way can the Heavenly hierarchy be established. . . . The person in authority must be the greatest servant in the Center. Only as he comes from the last position can he have the authority to act in the first position." In addition, George said that we have to establish the highest standards for the kind and quality of people that we invite to live in the Center. From now on, as our movement grows, it will not be possible for everyone to live in the Center. Therefore, we should carefully choose those people whom the Center Director feels will convey the best example to persons visiting the Center for training.

Phil Burley emphasized in his talk the need for a man-woman team to serve as the parents of a Center. Also, in a small Center he found that witnessing was vital, and that the deep motivation for it and the other aspects of Center life came from a "living experience with Father."

When a person in the Center is unhappy, he noted, we have to know why. When people do not want to do things, it is because they are afraid to do them for some reason. The job of the Director is to get them to do them because they LOVE to do them. More compassion and understanding and love in our movement will enable us to do this, he indicated.

In getting the first few people in a small Center to have a conversion experience, you have to get very personal with them, he continued. You have to really show them your love and joy in experiencing life with Father and His Principle. You then must raise them with the idea in mind that you want to be the best husband or the best wife. You will do this, Phil said, by examining yourselves constantly with the thought, "What kind of example am I?"

The job of a Center Director is a difficult one, he concluded, because the team must be flexible and patient to see how to help each individual member in each situation. One helpful thought to aid us in doing this is "How would I want to be helped in that situation?"

Jack Korthuis shared several insights that have come to him and Gladys in their experience of leadership in Las Vegas. First, "To be a leader, one must be one with God and be God's leader. Then you must let God guide you. God does not like to play 'God.' He wants to be Father--to help you create--that makes Him happy--to see you create as He creates."

In addition, Jack pointed out, you must be the best there is. If you cannot show people how to do what you are exhorting them to do, it will be difficult for them to do it. In whatever they do, you must sustain them in love. This is the role of the parent. A parent does not just order people around; a parent loves his children constantly.

Furthermore, Jack noted, you must be a public person. That is, you must be willing to sacrifice your life and personal wants and goals and ambitions for the spiritual life of the Center. If you cannot do this, then you owe it to the Center to let somebody else take that position.

You must always be on the lookout for Satan. You know that he is going to try to get in the Center. If you are watching, then he cannot get in and find himself a nice, cozy, inconspicuous home to work in without your knowing about it and finding out once he has already done his damage.

Moreover, you must play your role to the hilt in the sense that you have to be able to convince the members of the Center by your sincerity that you don't feel the least bit superior because of your position. You must prove to them you are really concerned about them.

To get people involved, we should give them responsibility. This tends to move people to commit themselves one way or the other to the Principle. We must encourage people to feel privileged to know the Principle and to be a member of the Family of God.

Someone else remembered that Miss Kim in Japan pointed out that the reason the Japanese members love Father so much is that they have sacrificed so much for Him. The more that we love Master the more grateful we will be. We see him as a man, with all the shortcomings of a man. However, he is the True Father. Miss Kim says, "He is the Messiah not because he is perfect, but because he overcame Satan."

Other items: "You cannot be afraid to chastize someone because you will hurt their feelings." People will know that you do it because you care about them and they will forgive you. But always be certain that you are right before you go to someone. A wrong accusation will only cause him to lose respect for you.

"If your Center stagnates, look to yourself. Father won't work in your Center if He cannot work with you."

Judge everything by the Divine Principle and not by your own thoughts and feelings. This is the ONLY way you can know for sure whether something is right or not.

The role of a father is to make the Principle relevant to the lives of the members. He must do this by often speaking about things in such a way as to show the members how to apply the Principle to every situation in which they encounter a growth opportunity. In this way they learn themselves how to judge things. This is the primary tool for raising people; this and being a parent and a friend in service.

A number of other vital questions came up as the floor was opened up for questions, comments and discussion. "What is Love?...Put yourself in a position for God to use you in love. Then you will know."

"If you take the whole burden yourself, you are stymied, and cannot get the perspective to help them to realize how much you want to help and God wants to help you. So let Him carry some of the burden sometimes, so that He can work better through you."

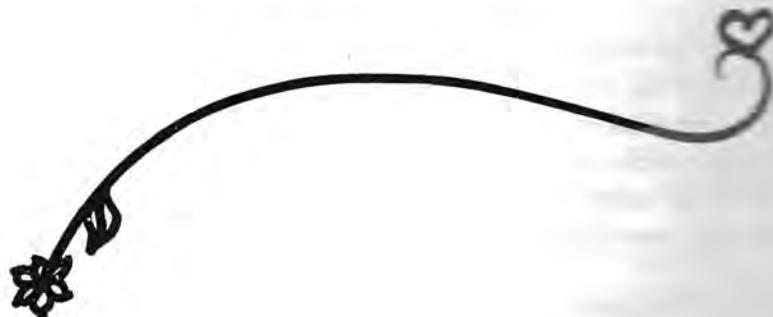
WORK WITH THE PERSON, NOT ON THE PERSON. In this, a father is in the position always of helping the person break through understanding what is separating himself from God.

If there is a strong pattern in the Center, then people will feel judgment and will not be attracted to live in the Center if they are not ready for it. Indeed, people will either move in fast, or move out fast, because of the high atmosphere.

Farley summed up the discussion with two points. He recounted what Pastor Lee had told him in Korea. He said that every Center Director needs to establish a base of four positions in the Center. To do this, he needs three persons besides himself who are totally loyal to him and totally supportive of him. Those three persons testify to him and to the rest of the members of the Center. A Director should find three men and three women to take these roles.

Secondly, Farley said that to pay the most meaningful indemnity, we must go the lowest person in the Center and have give and take with him.

Finally, the Director must always respect the position that Father has placed him in. God put him there in order to use him. If the Center is low, the Director respects his position and knows that God will use him to raise things up again. For this reason, he must remain humble, having a soft and open heart to Father. Only in this way can Father work with him.



SISTER MANUELA'S TALK

(Next door to the Upshur house in Washington live four Spanish nuns in a yellow brick house. Recently, Farley Jones invited them to come to one of the Saturday night prayer meetings to pray with us. Afterwards, he asked the leader to share with us some of the insights that she had gained in her long years as a nun. What she had to say had particular reference to growth, that is, establishing personal habits leading to the highest kind of spiritual life.)

"I will follow my spiritual obedience to you and tell you about myself. I was born in Spain in a large family, a wonderful family. I like the Unified Family because it is from good families that we will make a better world. I like your movement and spirit.

At 18 I went to the convent. I give thanks to God that I never hesitated one moment. I am happy in my service to God. God never forgets those He chooses. I believe I was chosen to be in His home and give my life for Him.

I would like to talk about the life of freedom, sacrifice and love in spiritual work. There is a Spanish word "SAL" which translates into "salt" in English. This is essential in spiritual work - to have "SAL" or S for Sacrifice, A for Amore (Love) and L for Liberty. These will be the three points I talk about. The most important of these will be the center, the Amore or Love. Without the "amore" there cannot be anything. Life has no purpose. People can work for money, or position, but if they have no love they work for nothing. Even if I give my own life, but have not true love, I am nothing in the eyes of God.

The word "Love" is so misused - we see it everywhere, written on walls, buttons, papers. Do people really know what love means? I worked with children, and their concept of love is in terms of getting. "I love this person because he gives me things." When I think of love I think in terms of giving. God loved us before we came into existence; because He loved us He created us. He gave us everything so that we can return it to Him.

To love before I can receive anything; to love without expecting anything in return; to give our lives for those we love. Most of the time when we say "love" it is selfish - I love you because you do this for me, or give this to me. True love loves anyone and everyone.

Self-Sacrifice: We must love one another because we are brothers and sisters. We all have the same Heavenly Father. I must give up myself for God and for the good of others. A person living in the forest can love God, and perhaps is living a life of sacrifice by being in the forest; but

in community we have to have more self-sacrifice. I consider that to live happily, loving one another, we have to live the life of sacrifice. This begins in the family.

Families do not have this spirit of sacrifice. The father works hard all day and comes home to a messy house, no dinner cooked, etc. How does a wife show love to her husband? By outward forms of affection? These are nothing. We show love by serving the needs of those we love.

Amore: respecting one another's wishes. I hear many husbands and wives complaining all the time, and most of the time it is because no one wants to give up their own way of thinking. "This is what I want, therefore..."

With children it is the same. We must help them think of others. At the dinner table, for example, it is not seeing "what is best for me", but "what is best for my brothers and sisters." Children must be taught by example.

Freedom (Liberty): If there is true love in a household, you don't have to have set, rigid rules. If the wife truly loves her husband and the husband his wife, with a spirit of self-sacrifice, there don't have to be so many "Do's and Don'ts". We must believe what our mates tell us. Trust grows out of this. If not, we don't have the freedom to live in happiness.

A few months ago, I picked up an old lady on the street on my way to see another sister. It was a long way to drive her, and she knew I would be late for my appointment. She pressed me to let her call the sister, but I knew it was not necessary. The sister would trust me, knowing that I had a good reason to be late. So it should be in the family.

"Sal" or "salt" means to preserve. If we have all three ingredients, there would be no way for corruption. When we are prepared with love for God in our hearts, the spirit of self-sacrifice and love, we can go out and preach. However, if we have no love, it is better not to go out. Wait until you are truly living in the spirit of what you preach.

We have to be like a glass of water, overflowing with Spirit and the love of God, before we can fill others. St. Paul worried that even after many years of preaching love of God, he himself wouldn't be saved.

'Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could move mountains, and have not love, I am nothing. And though I sell all my goods and give the money to feed the poor, and though I give my body to be burned, and have not love, it is all for nothing.' " (I Corinthians, Chapter 13),

NOTES ON GROWTH

The time comes when the sparkles leave the eyes of the new member and a look of suffering appears. Perhaps a newer member has just joined and put him in a Cain position. Perhaps it's the familiar accusations: "When I was first studying, everyone was so loving; now when I get in all seems so cold!" "What can I do? I'm useless; they don't need me here. It would probably be better if I left." When these signs appear we know that this new member has launched upon the 5% Voyage - his spiritual growth has begun. Just as parents tenderly cuddle the new baby a new member is tenderly cuddled by Father's love; but he can't enjoy the warmth of the womb forever. The speed and intensity of the withdrawal is an indication of the degree of Father's expectations for that individual; what we must keep in mind is that God will not test beyond our capacity. If we fight with determination, we will overcome and grow. This is one of the basic qualities needed for spiritual growth: a positive and determined attitude.

"God gave man strong desire to motivate all his creative activity. Without desire, it would be impossible for man to make the necessary effort during his growth period. Unless man's desire operates intensely in every area of human life, the fulfillment of God's purpose is impossible."
(The Divine Principle Study Guide, page).

Carefully examine your desires; they will all be fulfilled, for good or for ill, from the smallest to the largest! It is your desire that determines the speed and direction of your growth. When we join the Family we come with many desires, but they are in the direction of our fallen needs learned in Satan's world. Jesus said, "Once you put your hand to the plow, don't look back." It's not easy not to look back. Examine the warp and woof of your desires and carefully sort out the Satanic world strands that run through them. Growth is not easy and the Divine Principle is not an easy way to grow, so we must take pains to carefully cultivate and intensify our desires in the heavenly direction.

Examine your attitude, too; do you want to grow? Do you want to become principled? Do you want to dedicate yourself to the Father? Do you want to come to understand His Heart even if it means giving up your own? How badly do you want to? Sometimes it helps to take a good look at what one really is: "What is it really that I will have to give up?" "Do I really desire a radical change? How radical?" How much do you dare to trust God? Remember, it is your desire that will determine where, how far, how fast you grow.

Principle is our Word of Life; study Principle at any opportunity, alone or with others, reading it out loud or quietly, outlining it, answering study questions on it, writing down questions you may have and asking others at meals or other times. Heighten your prayer life; seek out regular times each day to pray and intensify your desire to know Father's Heart. Expand your heart by serving brothers and other Families. Pray about specific missions in history; in this way you can truly make these people come alive in your own life.

There is another aspect of "Don't look back" pertaining to one's successes and failures. No matter how great a particular success or failure, it is only a grain in the fleeting sands of time. If one stops and clutches a grain either in pride or accusation, the flow will be broken and the pouring sand will pile up. I have seen brothers sacrifice themselves to do something well and then ignore the next battle. "Don't you remember all that I gave?" Each accomplishment is a momentary thing and becomes a foundation for the next accomplishment. Moses didn't stop when he became a favorite in Pharaoh's palace, or when he killed the Egyptian or when he returned from Midian or when he humbled the Pharaoh or when he led the Children across the sea...each act became the foundation for the next and there was no time to look back. If we claim our accomplishments for our own and hold them too tightly, we will soon be left behind. Father is always a step ahead. Won Pil Kim attributes his ability to stay in the movement for a quarter of a century to the fact that he never allowed anyone to make an antique of him, to place him on the shelf to gather dust. He always starts life anew day by day.

Self-accusation also is the glee of Satan - it is one of the bases he works with best. Here we must learn to think of ourselves in more human terms and be more realistic about what is involved in our growth. Father looks at His new children with tenderness as He watches our halting steps. When one plops down or makes a headlong plunge, He is there to encourage, to pick him up, dust him off, help him figure out what happened and encourage him to work to remove the cause.

Growth is not only a forward motion but an up and down motion as well. This pattern reflects the rhythm of the universe; the changing of the seasons, hunger and satisfaction, fatigue and rest, life and death. We can't always be in the state of elation or depression. During the first several years of our spiritual growth, the highs and lows are more extreme. When one is high it's important to keep the lows in mind and when one is in a low, recall the taste of the highs. In this way, one can keep "in orbit". If the going ever

seems to get too rough, just hold on to the goal - even in blind faith; recall that this is the only way and then take the next step. Remember, if we were always high, what inspiration would there be for us to grow?

Growth also follows a circular motion. You may find yourself moving in cycles - it's impossible to grow out of, or into everything in a moment. Sometimes circumstances will be placed before you that enable you to restore a certain aspect of your personality by overcoming it, only to find, after another cycle of time, that you come back to the same type of situation and again have to overcome. This happens for two reasons: one is that you may have failed the first time. The second is that you did overcome, but only on a superficial level; this time, one must overcome on a level that reaches much more deeply into the cause of one's actions. And so it goes, until the very roots of your problems are brought to light and tended to. But up, down, all around...the important thing is to grow; live life as fully as possible as it comes to you. Overcome each obstacle as it presents itself.

Recently, a college student interviewed a number of our members for a sociological study of communes. One question was, "Is there a structure in your commune?" All but one answered, "No." There is, in fact, a very definite structure in our movement and it is of the greatest importance to one's directed spiritual growth to understand that structure. As we have learned from history, the means by which God has been working to restore the world is through the Cain/Abel relationship. How does our movement differ from other new age movements? The establishment of the Kingdom of Heaven is the establishment of the central point, and from there the hierarchy of centers expands. What does this mean in everyday terms?

In some ways, Families from some of the more traditionally authoritarian countries have a head-start in actualizing this key part of the Principle. What does it mean to respond to one's subject?...to unite with the subject in heart?

Once I recall we asked our Master how long he would stay in America when he came next. His eyes twinkled when he told us we wouldn't want him to stay for very long. "You Americans could never take the way I treat the Orientals. You know, Democracy is not the heavenly way; could you keep following if I stayed for a long time in America?"

We all desire that our Master stay in America for an extended period of time. To prepare for this day, we must seek the heavenly way in the daily

life of the Center and in the daily relations of those around us. As we work to live this way, we will also find that we have not only found the key to our fastest spiritual growth, but we also help those in the subject position to grow most quickly and we help the Center and nation as well.

Part of being an object may be learning to listen rather than talk (Is what you want to say really that earth-shaking?). What does it mean to respond in beauty and service? It is not literally a passive position but one of great supportive activity. What is it the leaders of your Center desire to do? Do you support and manifest that in your life or work at a cross current? What is it they are speaking about at a particular time? Do you support that or do you interrupt and change the direction of conversation? Being supportive is a difficult thing for us Americans. Does taking the leadership role come naturally to you? Do you find you constantly have to take issue with the leader? Do you try to go around him? Do you have such a neat thing you forget to channel it to the subject? Do you feel too insecure to be a good object? Do you feel your subject is too involved in more important things to worry about your petty little problems and thus feel separated? Do you fear your subject? Are you jealous? Does your desire for greater knowledge lead you into positions where you stand against your subject? The Abel position is the means by which the Cain position is brought into a relationship with God; it is also the relationship that Satan is most threatened by. Make great efforts to close the gap between Cain and Abel.

The first step of uniting with your higher center may come naturally or may come through strict application of the Principle. Wherever it starts, the goal is union of heart. The spirit of God moves through the law, but essentially God is a God of Heart; it is through the base of love that He can truly perform His miracles of growth. Again, the ability, speed and depth of working out a subject/object relationship will come from your desire to be a good object.

Through loving your subject, you will develop your capacity to relate to our Master. Your subject may not be "perfect", but it is through your support that he also will grow fastest. Through a relationship with you, they will reveal their inspirations, their strengths and their weaknesses. Do not be afraid to go to them, knowing how much strength it gives you when someone comes to you in the need of direction. Even God grows as we come to Him humbly in our needs and work things out with Him.

We grow through witnessing, teaching, praying, cleaning house and meeting our other responsibilities, but ultimately through the obedience of our

"concern" (Miss Kim's word for love). Concern deepens on two levels: physical and spiritual. It is physically manifested in the way you leave a room. Can the next person tell you've been there? Do you leave a ring in the tub, towels messed; do you squeeze the toothpaste from the middle? Do you leave your dirty bowl or the bottle of milk on the counter, the iron plugged in, your bed unmade, your books in the lecture room? How concerned are you in these small things that influence those around you? Develop the exercise of leaving the room better than when you came into it. Look before you leave it for traces of yourself and for a small thing you can do to express your love. It's an exercise that takes effort at first but will come naturally to you as time goes along.

Developing spiritual concern takes even more effort. When you walk into a room, or work with a group, do you feel the need to be noticed or even to be the center of attention? Try to get off the superficial level with those around you. A rush of empty words and actions makes a foolish, superficial impression around the Center. If you say "Hi" be willing to look into the eyes of another and assess what you see. Work to respond to the needs of those around you. Pray to be more aware and pray to respond more quickly. Do you not have time to respond to a need you see? Are you afraid of muddling? Are you afraid of getting involved in something that's over your head? Are you afraid of saying the wrong thing at the wrong time? There's only one way to develop a truer perspective: pray to God, and then go ahead, ACT, and find out! Do you feel that the Center is cold and unloving? Know that the amount you receive is directly related to the amount you put out In Satan's world, everyone wants to receive; no circuits are formed and God cannot work. Even through the tiniest actions, start the tide moving. Invest yourself in the Center's life. Prepare yourself for the worship services; pray hard - as if your life depended on it - and lift up your heart before time to go into the room (Do you read the comics or the Master Speaks before worship?) Attitude is so important in terms of expanding one's concern through daily activities. Work to establish a prayerful heart before each day and add that dimension to the day's activities.

We have but one precious life to live on this earth. In conclusion, work to create precious times in your life that will not be forgotten, times that you can take with joy into the spiritual world. The times the older members like to recall are the times of extra effort. I remember when I went witnessing every day on my lunch-hour. I remember when Sylvia and I got up at 6 a.m. every morning, cleaned the room, prayed, and studied the Principle before breakfast. Do things beyond those expected. It's these precious times that add solid bricks to the foundation of your spiritual growth.

LOWS

Our first few weeks in the Family somehow seem to be the most joyous time of our lives. Father seems to be showering His love upon us. The people around us are more loving and friendly than we have ever experienced people to be. The sky appears just a shade bluer, the grass a trifle greener. Our step is light, as we anticipate a life of joy and love continuing forever into the establishment of the Kingdom.

Then something happens. People hurt us, even in their most casual conversations. Nature seems to hold little of interest to us. And when we pray the heavens are dumb. Looking around us, it is the ugly part of life that stands out, and not the rosy world that we have just seen. People jostle us on elevators and buses. Bosses scream angrily. Roommates snarl. Graces drop. There falls over the spirit a shroud. The signposts clearly are marked - "You are entering a spiritual Low."

What are "lows", and why do they occur? First of all, we must understand that there is little constancy within the human spirit. It is not like a constant bright sun, beaming its way to God. It is more changeable than the most fickle weather, one moment with its sunniness and brightness, the next with clouds and darkness. And though every spirit longs to soar freely to God, because of the Fall the path to God is a rough-hewn mountain track strewn with sacrifice and rejection and misunderstandings.

The Law of Indemnity, which is inexorable in its workings, tells us that there is a spiritual tug-of-war going on for the soul of man. The principals in this struggle are God and Satan. God desires to have man's heart so that He can raise him as a son, fill him with life, and raise him to fulfill his destiny as Lord of Creation. Satan, on the other hand, desires to have man to wreck his physical and spiritual development; to render him defenseless for the final destruction; to make man an instrument of spreading fear and hatred, and further separating others from God.

The term "low", then, represents just what happens to a man who finds himself under this type of attack. He is literally laid low by his own thoughts about himself, disproportionate to the rest of the world. They are heaped upon him like so many stones, and he finds himself crushed by their weight.

If you can remember your latest low objectively, here is probably the way it went. You woke up feeling fine. It was a beautiful day, perhaps a bit cold for your taste. You went down to morning prayer service, and afterward

discovered someone had taken your shoes. It took you five minutes to hunt down the person who had put them on by mistake. All along your search for him you thought of how stupid a person would have to be to take your shoes. Didn't he pay any attention to what he was doing? Then, you found that the person who took them was someone you did not feel particularly close to, anyway. You wonder "Did he do it on purpose?"

Or perhaps after morning prayer service, you saw two people talking in the hall. Suddenly, they began to laugh. You felt that they were laughing at you. "Why?" is the first question you ask. What have you done? You thought of the incident yesterday when you dropped two glasses and smashed them. Were they talking about how clumsy you are? You then contemplated your weight, or your nose, or your inability to love, etc. You felt depressed. It is not your fault that you are ugly, fat, strange, etc.

This depression is superseded by a feeling of anger. How dare they laugh at you! They have their own faults! This one is never on time for five o'clock service, and that one has never brought anyone to the Weekend Workshops. You determine to avoid them until they treat you more kindly.

Perhaps all could be forgotten here. But then comes the replay! Like a broken record the scene reappears before your mind's eye. The way they looked at you when they laughed! So cold -- nobody in the Family is supposed to be that cold! And the sound of their laughter! Why should they be so merry? Their joy hurt your ears. Hatred sets in.

But you felt guilty about hating. So you dared not look them in the eyes - or anyone else for that matter. You withdrew. If anyone dared break the sanctity of your withdrawal you snarled at them. The whole atmosphere around you was so undesirable that few wanted to seek you out.

With any type of suffering there comes a certain feeling - a deliciousness - that wants to be coddled. You wanted people to seek you from afar and to be sorry, like the suicide that stands on a bridge contemplating the waters below, thinking, "How theatrical is this moment! If only _____ could see me now, he would really be sorry!" The suffering, of course, is mere projection. What you are going through is what you wish those who have hurt you were experiencing, but you cannot hurt them. Again, you re-cycle the events of the day - the laughter, the other times, when they also hurt you (the negative side of the Spirit World can supply plenty of imagined slights and fancied hostilities). So you spiral and spiral, and unless there is something or someone to jar you out of it, you literally become Satan's puppet.

But, he is not after mere depression. You are in God's Family, and he will do anything to get you out. So you may begin to feel that you are hated by everyone, or that you are useless, or unworthy, or your ideas may take another turn: if the Kingdom is to be one of love, and these two people have shown you no love, then this must not be the Kingdom. Failing in that, Satan may try to make you simply useless to the rest of the Movement. Who can you love or serve alone in your room? Who can you witness to, or teach? You won't dare go near a Principle book, for that represents God, and to you under these depressed circumstances, God represents judgment. Nor can you pray. You feel cut off from everyone and everything.

Lows may last for only a few minutes. Or they may drag on for weeks and weeks. On a basic level, they make you useless to everyone around you. You lose a sense of what is real and what is not. You are rendered defenseless.

From a Principled point of view, the result of lows is very deplorable. Growth of the spirit man requires four basic elements: Divine love, Divine truth, an energizing spiritual atmosphere, and the element of vitality. The depressed and low person cannot partake of any of these. Therefore, the low is not only disagreeable, it stunts spiritual development.

What is the key to understanding the spiritual low? What causes man to go down? It is, in a sentence, over-concentration upon self. When we are concentrating on the Father's work, then we can feel great joy. But when the thought turns to our own shortcomings, then we are in trouble. Because we have been so long in the Satanic world, we can see many flaws within our own nature. And we feel that others can see them as well. Sometimes our lows center around things that we feel accused about. So if we are sleeping in and someone remarks that attendance has dropped off at the service, are we not likely to feel defensive and angry? It's just human nature.

Until we can raise ourselves to the point that Father can feel proud of us, we are not going to feel joy when we turn our feelings upon self. We will only see our flaws, our shortcomings, our imperfection. On the one hand, it is Father's way of urging us to escape our complacency and come to Him; on the other hand, if we allow it it, it can become the sharpest weapon against us.

Then what do we do when we begin to feel low? Here are seven counter-attacks you can use. First, pray. I say this for several reasons. One,

when we pray to Father, if we really concentrate on being in His Presence, it repels Satan's attack and gives God a chance to help you fight the low. We should not pray, "Oh, Father, I really feel persecuted. No one likes me. Help me to be better." Instead, we should pray, "Oh, Father, I thank You that in spite of my imperfections, You have chosen me to help spread Your word in the world. This is the privilege that all my ancestors hungered for and that my children will speak of with pride." Think of it! God chose you! You! No matter what you may think your value is to the immediate people around you, if you could really sense how much hope your lineage places in you, you would burst with pride. Among all people who are kin to you, you are the precious one.

Sing. In the "Screwtape Letters" by C.S. Lewis, the senior devil advises his junior to be all means eradicate music and silence from the world, because both are healing to the human spirit. I have a favorite song that I sing when I feel down. I start it under my breath. It goes like this:

Whenever trouble troubles you
And a big dog bites your nose,
Just stick out your tongue, go
PFTT! to trouble,
And out the window it goes!

It's such a silly song, and yet it says so much what I want to say that almost any problem seems to evaporate!

Do something. Clean your room. Sew buttons on your coat. Go leaf-letting in Georgetown. Whatever you do, don't become idle. That old maxim about an idler's den being the devil's workshop is true.

Ask for help. So many people have had lows around you and have come out of them. You are not the first, nor, unfortunately, are you likely to be the last. Be honest. Go to the person you think has hurt you. Or go to someone else and tell him how you feel. Ask what they would do in your shoes. Positive give and take is essential at this time. It provides the energizing atmosphere that your spirit is temporarily losing.

Laugh. Laughter is important. It lifts the spirits like bubbles. It may suddenly occur to you that that is what the two people outside the prayer meeting were really doing, and you may suddenly find yourself laughing at yourself for thinking that they did not like you. C.S. Lewis says in "Screwtape Letters" that the devil hates scorn. Laugh at your low and at Satan. Laugh and see how you feel.

And don't be afraid to laugh at yourself. Those who take themselves too seriously develop porcelain personalities - if they are bruised, they break. Our lives are too rigorous for any of us to risk being a porcelain personality. The world will not end for you if you burn the rice or sing out of tune or do something else that brings negative feedback from someone else. Some of the most criticised people here are also the most cheerful. They have learned that they have flaws, and that they must change them. Meanwhile, they are not going to hide in their closets. They are going to find out how to do what they are poor at doing. They are going to correct their errors. And people will respect them for the beautiful things they have done with their personalities.

Be joyful. I met someone coming out of a near-low last night. I asked him what he did. He said, "I was joyful. I said to Satan, 'I know the purpose of life is joy. And I'm going to be so joyful that you aren't going to be able to stand me!'"

Grow. THAT'S a tall order, but you know you are going to do that anyway, so you may as well get on with it. My brother had a dream once that he was on a Navy parachuting mission. As he climbed into a plane, a man got in behind him that he knew was Satan. The plane took off. But the higher it got, the more the man squirmed. Finally the man rushed to the door and flung it open. My brother turned to him and asked, "Where are you going?" "Out," the man replied, "Why?" my brother asked, "Can't stand it," the man replied, "It's too high up here."

Satan cannot stand those who are spiritually developed. If he cannot bring us down, then he will leave us, and look for more vulnerable territory. Set up your defenses early! Be joyful! That is where the secret lies.

I almost forgot that one day, but Father has His ways of reminding me. My day had begun miserably with a lot of criticism and a disparaging word or two. When I arrived at work, my boss met me with a burst of negativity. In utter resignation to the bad mood I felt coming on, I jammed my hands into my pockets - where my fingers encountered my long-lost pendant of the Leader's Seal that Philip had given me. I began thinking of what each part of the symbol meant, tracing the seal in my pocket; and I thought about Philip, and his chance comment, "Whenever someone tries to bully you, you should use your imagination. They are exposing a part of their nature that they would like to keep covered. Imagine that they are standing there in their underwear." I got so tickled that it was all I could do to keep a straight face. And the words to my little song crept into my mind. At that moment, I was invulnerable.

Most important to remember in combating lows is that you have given your life and spirit to God. You would not give to Him anything that was low or wretched. You have a responsibility to Him to stay in good heart; to be of good cheer; to bear without complaint the rough edges in life; to make the crooked straight and the rough places plain. You can feel negativity crowding in upon you but there is no excuse for you to give it a nesting place in your heart. When you are positive you are more alive. When you are loving, more people will be willing to love you. When you are a clear channel through which Father can work, the Restoration of your heart can go much swifter. God loves you. Remember that. Say that to your self, "God loves me." And if you love Him, you will respond to him with the greatest joy within your heart.

Sandra Singleton



The New Life Workshop has proven to be the forum for some very deep exchanges of ideas. On the left, Alan Wood, and on the right, Jack Hart find that Workshop guests are eager to understand the Principle.

The Fam



(From left) Vivian Oswald, Barbara Harrington, Fred Stock, Winifred Sedoras, Steve Deddens, Kathy Harding, Bob Oswald and Margarite Paris (new member) of St. Louis Family.



(From left) Jeff Talakson, Jeanie Bannister, Ron Pine, David Stadelboffer (in back) and Terry McGuire of Berkely Family in song.



(From left) Tim Fisher, Tom Shiel, Rob Albin, and Syndelle Block. Members of Las Vegas Family just after their first workshop experience of the Principle.



(From left) Ron Yee, Bruce Tallakson (in back), Mark Whitman, Fran, Rich Zinke (in back), Loree, Leslie Elliot and Paul Bullen, all members of Berkely High School chapter of Students for World Unification (S.W.U.)

y Album



Marie and Edwin Ang with son David Lin; Jon and Sandy Schuhardt and Arther Schuhardt with baby Thelord. (Both babies born after blessed marriage.)



Sandy Singleton and Carolyn Libertini of Washington Center lead singing for the Saturday night part of New Life Workshop. (The unusual photography is by Ken Weber)



(From left) April Palmer, Mary Pugeot, Thelord, Alice Eppy, Jonna and Sandy Schuhardt, Arther Schuhardt, Paul Yasutake, Jon Schuhardt and Mike Roth of Berkely. Taken when New York bound L. A. members stopped for a last visit in Berkely

THE PRICELESS KEY

"The divine ideal of trinity will be completely realized when the Lord comes in the glory of his Father and fulfills the Tree of Life in the midst of the City of God. Then he will be with his Bride, inviting all people to the marriage of the Lamb. He and his Bride will be the True Parents. All mankind will be restored to God by forming trinities with Him. All will then be trees of life themselves. All will then fulfill the ideal of creation. In this way, one family will be established on earth."

(The Divine Principle, page 78)

"Through His great struggle of the centuries, the age of Heaven is open at last, and God is calling all to enter."

(The Divine Principle, page 30)

Barbara Burrowes, former director of the Milan Italy Family, has shared many of her experiences with American members since her arrival in Washington last December. She is currently on the staff of our Weekend Workshop program and is leading a Divine Principle study session on Wednesday evenings. Originally from British Guiana, Barbara met Doris Orme in Rome about 6 years ago when she was studying acting and music



Q: "Barbara, from your experiences in Principle, and as a center director, what have you found to be the key elements in spiritual growth?"

A: "There are certain defined paths to follow: prayer, witnessing, and studying the Principle and the words of Our Leader. All of these things help us to grow in wisdom and create in us the desire to follow our leaders, Master, and God. By aligning ourselves with our center directors, and with the True Parents, we learn to love."

Q: "You spoke a little bit in our last Wednesday night study session on the relationship of give-and-take to growth. Could you expand on that?"

A: "We must strike new ground in our give-and-take with each other and with God. First, this requires that we eliminate our negative bases. For example, do you think that people in mental institutions became ill suddenly? No. It began when they started to dwell on some small irritations and had give-and-take with them until they grew and grew. Then suddenly, one day the feelings were too much for them to control."

Q: "What are the best ways to cut off negative give-and-take?"

A: "Pray, really pray to Father every time you get a low thought. And never go to a person who is feeling the same way as you do, or you will have give-and-take only on this negative thing. Go instead to someone who has already overcome this problem; an older member or a center leader. If you continue to have give-and-take on a negative base, it will surely grow."

Q: "What do you think about lows?"

A: "Spiritual growth does not ascend in a straight line. Sometimes your lows get deeper as you spend time in Principle. And we do not always grow at the same rate in all aspects of our personality - you may be at a certain level in your understanding of love, at another in truth, and at another in beauty. When you get low, don't go around pointing your finger at something as the cause. The cause is within you. Why is it do you think that we have lows? It is because there is something in us that has not yet been worked out with Father. When you are receiving love, you do not notice it, and you are buoyed up. Then all of a sudden you are flat, because now you are confronting this thing which you hadn't faced. But do you know that when you are at your lowest, Father can really reach and touch you?"

Q: "While we work to overcome negativity, what can we do to create positive new bases?"

A: "This is very important. We must serve humbly. Most importantly, we must learn to serve Father and we can only serve Father by serving others through His son.

Now, how do we do this? We must be able to weep for all of Father's children - we must "cry-pray", as Mrs. Kim has expressed it. To learn this, look at the most downtrodden person and recall that God

- Q: "loves that person and wants him back. And also think that there is at least one person who cares about every downtrodden person - a parent or a wife perhaps."
- Q: "And what about our attitude to those in the center?"
- A: "We should be as servants to each other. We should refrain from accusing each other and offer instead only constructive criticism that which is done with love. Our motive must be pure."
- Q: "How can we purify ourselves?"
- A: "We must pray hard, and daily. We must pray for things beyond ourselves. As your concerns extend to other people and you devote your energy to serving them, then you will be overcoming your own problems. But you can also ask Father to teach you what should be corrected about yourself. He will!"
- Q: "What do you see as the most important thing for us to cultivate at this time in the history of our movement?"
- A: "We must develop in love and in the depth of our hearts. We must faithfully serve our leaders, and, especially, we must love our True Parents. Whenever we read the Master Speaks or Leader's Addresses, we should carefully consider each part and try to understand the heart of Our Leader more. More than anything else, we should strive to appreciate the scope of his mission, and to develop the same kind of heart which he has demonstrated toward us..."

"Whether you like it or not, whether you are awake or asleep, the time is coming when, according to God's plan, God will meet men and men will meet God, and they will unite together. This time will come in in the course of history. And there is One who is promised for this purpose, with this mission, the One for whom humanity has been agonizingly and tearfully waiting for 6,000 years. He is the One whose mission is to fulfill God's hope and desire by physically establishing God's home here on earth so that God can dwell with us, as Revelations says. History will start anew from that time, and that will be God's victory. And from the new beginning, the Promised One will become the ultimate forefather, the Father of mankind. He will be the mediator. Through him you can be united with God. Through him, God is united with you. The will of the

Father was exactly parallel to the will of Jesus Christ. By the same token, the True Will will be parallel to the Will of all men. God wants so much to have His son on earth with mankind. God wants to have you and all men eagerly hope and search for His True Son. Then God wants to meet both His True Son and mankind as they are united together. God has wanted, with all His Heart, to see the Leader, the Son of God, physically dwelling here on earth. And we must realize how much God wanted Jesus to fulfill his mission so that God's home on earth could be established...

...I myself have suffered under three nations - Japan, the Communist regime, and the Korean government. Sometimes I received very severe torture. Under three national governments I was put into prison and lost consciousness. When I was in such a situation, I realized very clearly how God loved men and knew how much I was suffering. Since He knew it, I could not ask Him to relieve or remove the suffering. Unless there is a condition made for God to save one from such difficult circumstances, He cannot do it. Therefore, if I had prayed to God to take such suffering away from me, it would have given Him more pain. I did not pray for this. I prayed, "God, do not worry about me." I did not say, "Help me, Father." Therefore, under any circumstances I could not betray God or deny Him, but only trusted Him and never worried Him. I re-examined myself to see if I could be grateful under such circumstances, and could carry on the ideals of establishing His kingdom on earth...

...God has many, many plans, even extending into eternity. His renewed plan of the ideal of creation was focused upon Jesus. As God was desirous of Jesus' success, our heart must be crying out to meet that ultimate One who is coming. Your heart must be burning, re-dedicating and re-committing you by saying, "Wherever he leads me, I shall go. I am ready!" You must have that fervent view and desire that you will never depart from him, that you will stay with him through eternity. Therefore, your searching, your desire, your hope for him should be many times greater than any desire you can have for worldly things. In other words, you have many desires, and many hopes which unfold in your life, but your desire for him must be much, much greater." (Leader's Addresses, March 12, 1965, Washington, D.C.; February 20, 1965, Los Angeles).

Louise Berry

SERMON - SERVICE

"At that very hour the disciples came up to Jesus and said, "Who is greatest in the Kingdom of Heaven?" So Jesus called a little child and made him stand up in the midst of them. And he said, "Truly I say to you, unless you change and become like little children, you shall not enter into the Kingdom of Heaven. Whoever therefore will humble himself like this little child shall be great in the Kingdom of Heaven. . ." (Matthew 18: 1-6 v.)

Greatness - somehow that word conjures up some rather un-heavenly visions even to the seeker after the Kingdom of Heaven. Power; might; force. We see ourselves as leaders; we have followers; we work with people whose purpose is to perform our will. Yet in the story above, it becomes rather clear that this is only a foggy vision. It is not at all what true leadership is.

Recently, I have been concerned with the purpose and function of leaders. Why do we need them? What should they do? A leader, I finally concluded, is a lot like a movie director. He pours out the blood, sweat and tears. It is he who makes certain that the actors are seen in their most enhancing poses; he makes certain that they get all of the immortal lines and say them just right. Yet it is his troupe that is admired. Everyone else receives the laurels when things go well. If there is any panning to be done, he gets that. But that is the job of the leader. He is not to be admired. He is only servant to his public.

A true leader, then, must do away with any ideas he may have had of public acclaim. He must think on all levels at all times: What is best for his followers? What is best for the achievement of their goal? He must come last in his thoughts. He must sacrifice his sleep and thoughts and feelings - in short, his whole life, for those who follow him. He must give them the best part and take what is left.

It is only in the fallen world that the leader of any group is heralded through the streets. In the restored world, he is the man who stays up nights working out strategies, while his followers sleep. He is the one who worries about the outcome of every endeavor. He is the one who suffers most when his campaigns are unsuccessful.

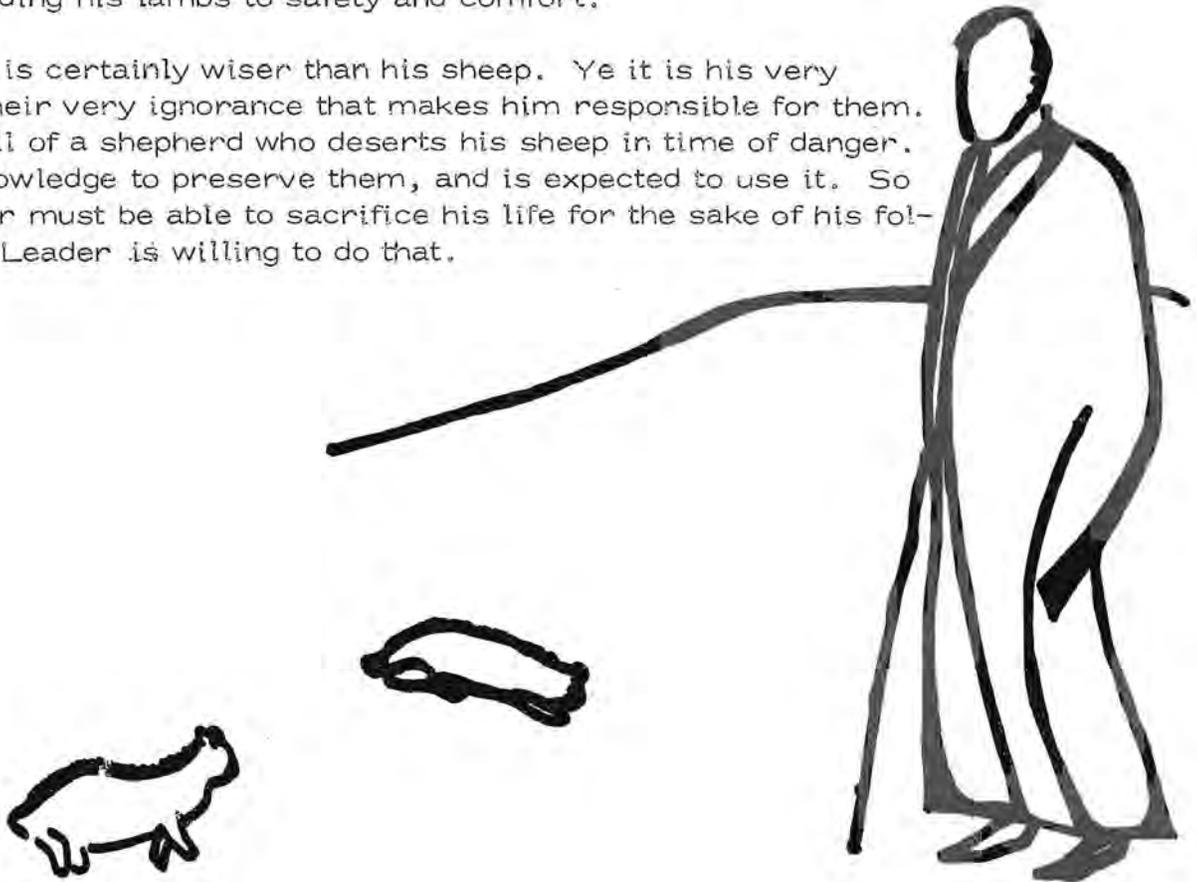
Our Leader's life clearly reveals this pattern. Haven't we all at one time or another wondered why we call him "Leader"? Consider his life. He

had to go first over the unexplored path (of course, any leader is expected to go first into danger). He had to confront Lucifer and his hordes head-on so that his followers could overcome more easily. He had to take the most difficult path and tread it down, so that for us today that path is bearable.

In the Hung Nam prison, did he protest and sulk that he, the Lord of the Second Advent, could be forced to endure a crowded, smelly prison cell? Even when people came to recognize him, did he insist that they serve him? No. Even more he humbled himself. He shared his meals with his fellow prisoners, he gave his clothing away and wore only tatters. Humbly he prayed to God, forgetting his own humiliation out of concern for Father's Heart. Why did he do these things?

It was because he was more unhappy knowing that those who could be restored to Father only through his life's work were suffering so much. As the true leader of the rest of mankind, he had to do as much as he could for those who followed him. So even for "the disciple with the broken leg", he had to do as much as possible. He had to be the true shepherd, leading his lambs to safety and comfort.

The shepherd is certainly wiser than his sheep. Ye it is his very wisdom and their very ignorance that makes him responsible for them. It is thought ill of a shepherd who deserts his sheep in time of danger. He has the knowledge to preserve them, and is expected to use it. So the true leader must be able to sacrifice his life for the sake of his followers. Our Leader is willing to do that.



Yet the idea of being a sacrificial servant to most of us is at best unpleasant. Service would appear to wholly benefit another, without any reward returning to the servant. Not only now, but throughout history it has been unseemingly for a man to serve his neighbor. When Jesus talked to his disciples of becoming servants if they would be great men, they were surprised, and Peter was shocked that his Master would advocate doing demeaning things like washing feet. The servant's position was, for Peter, something a man did when he could do nothing more uplifting. Yet, Jesus insisted that service was the way for him who would be great.

Early Christianity, based on Jesus' idea of service, held humility and service as key words. Yet today, who would wash his neighbor's feet? We think of so many things as being "beneath us". Our society, which should support such noble ideas sees these very things as base, weak or below the truly worldly wise person.

Therefore, it comes as a shock to many people to see the type of service that we exhibit in our Family. I remember the first day that I came to hear the Principle. How surprised I was when Hillie not only asked if I wanted more food, but actually took my plate and got it for me! It was a really positive memory. Who remembers finding their wash so carelessly left in the washer, not only dried, and folded, but even ironed? Or how many days did you leave a mess behind you when you went to work, and come home to discover that someone had rolled up your bag and hung up your clothes? Perhaps your family hired someone to do that type of work. Would you think of doing that for someone else without pay? Miss Kim, who will someday be known as a saint, did not think those things to be beneath her. She was often an example for people who did the serving in the Center.

I was raised to think that the finest people had others to be their servants. That is not true. The person of heart cannot be a master over another. If he is to merit the blessing of God and the right to use all things, he must be able to serve God and all things.



A gardener does not have dominion over his garden by simply enjoying it. Even when it is hot and he is tired, he must go out and carefully root around the rosebushes; he must cover the delicate plants when it is cold. He must painstakingly pull up stinging nettles and stubborn weeds. Even though he may be superior to that garden, he must serve it. Because Luther Burbank was the best servant, his labor produced the best garden. Only because he invested all of his care into his garden could the plants and flowers respond to him most fully.

Isn't God like that? He has been the greatest servant in the universe, though He is Master and Creator. He has carefully tended the most rebellious children. He has provided for our food and clothing, and above all, our restoration, even though we have ignored Him. He has given 6,000 years of service. If God, who is greater than any person in the universe, can be a servant, cannot, we, also?

There are few things in the world which will selflessly give themselves to us without some active nurturing on our part. Thus service is like our condition of merit. By caring and helping to sustain an object, we earn the right to have dominion over it. This is true about anything from working in a garden to developing relationships between people, to becoming lord over all things in creation. It's also the only way we can make ourselves like God - having a serving heart. If we want to know God, we have to go this route.

Our attitude in rendering service must be absolutely self-less. If we do nothing more than get a cup of coffee for the person next to us, we must do so not because we are interested in gaining "brownie points" on some mythical heavenly scoreboard, but because our concern for the person we are serving is so great. People intuit when they are being served out of love, and when out of something else. Our motive for service, like every other motive that we have must be pure in order to be accepted by God or man.

On the other hand, in relating on a face-to-face basis, we must treat the other person as more than our equal, as if he were Esau and we were Jacob. We cannot be "penny-wise and pound-foolish". I have seen people who are quick to grab plates and get second helpings of coffee for everyone in sight, undo all their goodness by being judgmental and snappish in relating to those same people away from the dinnertable. Service is not a one-aspect deal. It pervades every facet of the personality: physical, spiritual, social and mental.

So if you sew on a button on a roommate's sweater but do not help him with his spiritual problems because you don't like him enough to spend time with him, you have done him little good. He must be kept warm in more than one way.

Whom should we serve? If we really want to experience the widest range of growth, we must be willing to share God's concern for the lowliest person in the Center. Because there can be no gain for ourselves in serving this person, our motive develops most purely. We can really see ourselves serving because we want to know God.

No matter how long you may live or how much you may serve, you have never served enough. Your service will go beyond your perfection, beyond the Spirit World, beyond thought, beyond time. That is why it is so important to train yourself now to serve and serve. As long as there is in any corner one person who is unhappy or uncomfortable, you have not served enough. This is how Father thinks. We must become His children by training to think in this way. Just as long as there is one person in the world who has not heard the Principle, you have not witnessed enough. The key words are self-less concern. That is what God has expressed for us; that is what the nature of our Leader is: Unconditional love - the Heart of the Father.

Our Leader continually sets this example for us. When the Korean Family only ate barley and vegetables for 40 days, and many were sleeping in the fields in order to fulfill the conditions for the 40-day movement of 1960, he did these same things. Whatever sacrifice that he asks them to make, he shares with them, oftentimes surpassing their depth of sacrifice through the rigor of his own. When we are in a leadership position, we may wonder why it is that we are called upon to do more than an equal's share of the work: to bear a far greater burden of the struggle than anybody else in the group. The answer is that this is the pattern of the True Leader of the Universe. We can't escape it. We can't circumvent it. Sooner or later, we MUST unite with it.

With the coming of Our Leader, so many are asking the question of themselves as to how they can adequately prepare for his coming. One answer is to try to inculcate into our character this attitude of sacrificial service. If we can do this, then we will be able to relate to him deeply on the basis of his life of service. The life of service is the life of suffering. Yet God is closest to those who bear the greatest burden. We can only know Our Leader and develop a treasured relationship with him on the basis of our depth of our character - what we are. To change that, our utmost effort is required. Not only effort, but effort focused on the Heart of God - sacrifice of self through service.

--Sandy Singleton

SERMON ON PRAYER

Whenever we become aware of a lack of depth in our witnessing, a lack of a prayerful attitude in our activities around the center, or when we find ourselves in a "low" we would do well to examine our prayer life.

Although we pray every day, we need to think often about what it really is, why it is important, and how we benefit from it. For this reason, let's look this morning at the answers to these questions, "What is prayer?" "Why do we pray?", "How do we pray?" and finally, "What should we pray about?"

* First, what is prayer? Prayer is not only communication with Father, it is the uniting of His energy and power with ours to bring into reality a desired condition, situation or event. We've all heard of the Power of Positive Thinking. Well, Norman Vincent Peale may not know it, but somebody else invented it long before him. Only He called it "prayer".

* Secondly, why do we pray? There are at least five good reasons why we should pray, the first being simply that God is our Father and like any father, He wants so much to have meaningful experiences of give and take with His children. When we come to Him out of our own desire, setting time aside each day just for Him, this pleases Him. In this way we show God that we love Him.

From the Principle we know that there are certain elements that we need for growth: Divine Truth, Divine Love, and a Rich Spiritual Atmosphere. These things all come from God. However, unless we open our spiritual "mouths", He cannot feed us. Christians pray, "Give us this day our daily bread." Our prayer makes a condition for God to share His Nature of Truth and Love with us.

"There must be two stages in the course of restoration. First, man's heart must be restored to its original nature. He must obtain true freedom to do good and re-establish the bond of love between himself and God." (Divine Principle, page 85.)

The goal of history of mankind and of the history of each individual's life is the resurrection to perfection. From the above we can see that this clearly means a resurrection of feeling, or heart. Our Leader speaks frequently about the "container of our hearts" or the depth of our ability to feel and be one with God. Elevated by our contact with the Greatest Love in the Universe - God - our containers of heart cannot

help but to be stretched. Having the deep ability to feel "concern" for the situation of the world, for our nation, for our movement and for our center, we become like Father. Clearly our ability to do this is an accurate measure of the size of our "container of heart." How much you are able to feel in suffering means also how much you will be able to feel in joy. God wants us to have the biggest containers, so that He can give us the biggest blessings. Since God is the source of feeling, then, we need to have give and take with Him to raise our level of feeling, to raise our vibration.

"There are two desires in man. The first is to pursue value. For this reason, man seeks truth, goodness and beauty. Secondly, man desires to realize these values in himself, so that he can be true, good and beautiful." (Divine Principle, page 16).

Has anybody ever come up to you and said, "You know, you are a really beautiful person!"? Do you remember how happy you felt when they said that? Recently, Mrs. Kim was speaking before a group of members of Spiritual Frontiers Fellowship (Arthur Ford's group) in Baltimore. One of the ladies at first was very distant with Mrs. Kim. Mrs. Kim said to her when she was introduced to her, "Beautiful, beautiful spirit." Do you know, that lady just broke out and smiled and glowed: she was so happy! Prayer is give and take with God, the source of Truth, beauty and goodness. As we become one with Him in give and take, then we become one with His truth, goodness and beauty; we become beautiful people. This also increases our ability to draw others to God's movement.

Finally, we find that we are constantly exhorted in the Family to have the Heart of the Father. We pray to go witnessing with this Heart and to develop it and have it every day. However, how many of us feel confident that we know what it is we are talking about? Personally, it has taken almost three years for me to begin to grasp rationally and intuitively what this means; we must see our goal clearly.

What is the Heart of the Father? When you first come into the Family, it is so difficult to feel this Heart of God immediately. You cannot quickly know the heart of the True Father because you do not know the heart of the True Child. As you develop the heart of the True Child by knowing the Father, the door to the Kingdom is opened and you can take a look inside. But you cannot walk in until you develop this Heart of the Father within yourself. Going through the door into the Kingdom of Heaven on earth means that you are becoming one with God. Your passport, written on your heart, is the Heart of the Father. According to this accomplishment you measure your spiritual growth. What is it?

It is unconditional love for mankind and the creation.

Unconditional love is the freest kind of love because it is given simply for the sake of giving. Perfect love seeks no advantage through its gift; it seeks no return. It gives for the sake of giving. This is God's Heart. And we learn it through our relationship with Him - our One True Parent. By our daily talking with Him, we internalize His example. This is truly the freest kind of love - self-less love. In it, there is no basis for accusation by Satan.

Thirdly, how do we pray? The most important thing is to PRAY WITH PASSION. God is a passionate person. He has tremendous ability to feel. However, it has never been stimulated by an object. To help you do this, think of what you would feel and say to the person you love most in the world if you found them standing on a high ledge, ready to jump, because they felt that you no longer loved them. There being no way to physically reach them, you would have to tell that person, "I love you" with such passion and conviction that they would be dissuaded... God has good reason to believe that we do not love him. Six thousand years have taught Him well the fickleness of man's heart. You must seduce God's Love by your passionate devotion to Him. Pray to God with ALL your strength. Cry out to Him for the world, for Korea, for America. Anything less is insufficient; God cannot fully work His miracles.

Prepare yourself for passionate prayer by being sensitive to the atmosphere in which you pray. You are going to invite the greatest person in the world, in the history of man, into your surroundings. Just because God is beyond time and space, we should not think that He is not sensitive to messiness. Would you want to invite President Nixon into a room strewn with clothes, dusty and with dirt on the rug? Can we treat the Creator of the Universe with less respect? If you find that there is not a good clean atmosphere where you were planning to pray, go someplace else - for the sake of Father's comfort.

Our attitude is so important when we approach prayer. "I only have ten minutes to talk, so I better hurry." How often we begin our prayer with this thought. Yet, when we reflect on it, how rude to even think such a thing! Would you say that to Father? How would you feel if He said it to you? Father is most important in the universe, but He is offering to spend with you whatever amount of time you decide. Although there may be times when you want to pray but only have a moment, make it a rule to sit down to pray with the thought that you are going to leave it up to Him to decide how long your conversation will last. Forget time. Then you can both relax.

attitude
- Don't be in
- hurry
- relax

humbly
 We also want to approach God humbly. Think about the vastness of God. He created the whole sky, all the huge nebulas, and galaxies. He made the oceans and the massive planet we live on. Think of pictures you have seen of these things - the earth from 100 miles up in a satellite or the Milky Way. When you think that God is this powerful, and yet He is so willing to come and be in your tiny heart, you will have no trouble feeling humble and grateful to Him for His time.

eager
 Be eager to talk with God; it is the greatest privilege. Throughout the centuries, God has longed so much to talk with His children. Because of their distance from Him, however, He has had to shout if He wanted to communicate. Only a handful of saints and mystics who begged to talk with God were allowed this experience. Yet we have it almost for the asking. What a privilege! When we go to pray, we should think of the luck we have in being able to know God in this way.

listen
 Listen for feedback from God, also. A feeling of openness will naturally develop when your prayers are most stimulating to God. Work for this experience of stimulating God so He comes closest to you. In these moments you are being His object in the fullest way. When you don't feel like praying, maybe you are boring God. Reflecting on what He is interested in will bring you into focus which brings us to the final question.

 What should we pray about? We all constantly think about this. Invariably either too many things come to mind or too few. Most important is to avoid getting into a rut praying about the same things every night. To stimulate our thinking, Miss Kim suggested to pray about whatever we feel farthest away from - that nation, that center, that person. Pray about the goals of our movement, pray for the world, pray for our business work, our FLF work, our spiritual workshops. Pray to know Our Leader's needs so that you can pray for him. In short, pray for what you feel you should be concerned about.

Our Leader says that whenever you pray, the focus of the prayer should be upon something greater than yourself: the world, the universe, and ultimately for God. In this way you expand the container of heart or concern. He strongly urges not to pray for personal favors and not to worry about ourselves. This is because God already knows what our problems are. He is much more aware of our needs than we are of His. So we should pray to know what we can do for God. Somebody once asked Our Leader, "Should we never pray and ask for anything for ourselves?" He answered, "Always ask for the power to do

things greater than you can do by yourself. So ask for things for the nation, the world or for God. For such things you need power."

This does not mean not to pray for God's strength to help you defeat Satan when you are being tempted by him. It does mean that the fastest way to expand your container of heart and concern is to concentrate on the big things. In this way your resurrection is most speedy and you elevate yourself to a position beyond the reach of Satan. Ask Father for what you honestly need, but be sensitive to His response and you will know whether you are really making a condition for Him to help you in a way that He wants to, or whether you are annoying Him with your constant concern for your own needs.

When tempted to pray about yourself, pray about somebody else who has that problem. If you cannot think of anybody else, then pray for all people in the world with that problem. Two things happen through this. First, you avoid having direct give-and-take with the idea that you have a problem - thus making it more a part of you. Secondly, this method increases your concern for others, their welfare and their problems - expanding your container of heart.

Be sensitive to Father! Learn to listen in prayer! Do you really think that God likes to listen all that much? Twenty-four hours a day He listens to people's prayers, but how many of them listen to what He is concerned about? If you really want to comfort the Heart of the Father, learn to listen to that "still small voice of calm" within you. Don't monopolize the conversation! After you pray, spend a few moments listening to Him. He may not have anything to say to you, or then again, you may find that these are the moments of your greatest communion with God - in silence or in hearing His ideas and suggestions.

Listening also teaches you what things to pray about. Listen for feedback. When you are talking with a friend, how do you feel as they get bored listening to you? In the same way, you will feel it if you are boring the Father. Do you feel His attention and concern, or does it feel like "So-and-so is praying again and it's the same old drivel." Be sensitive to God. He's human, too, you know. Think of how He feels today. Don't be fooled by thinking your perceptions are all in your imagination. Pray as if He is feeling the way that you think He is feeling. If you are wrong, He will not want you to be mistaken; and if you are right, He will be so pleased that you took the time to be perceptive.

W And what about the unanswered prayer? This is what Miss Kim has to say about unanswered prayer:

"It is not God who refuses to answer our prayers. There are hindrances to the granting of prayers and most of these reside in ourselves. Our impatience, our anxiety, our resentment, often our pride, always our lack of faith, and the sheer difference between our will and God's are all difficulties that must be overcome."

So when we pray and there is not response, we should have faith that there is a reason for it. Often it is a test to see how earnest we are in our request. Other times it is because we have to grow in our understanding, and God cannot work in the prayer situation to teach us what we have to learn. This is why Miss Kim advises to pray that our will may be one with His will and that we will be the kind of people He wants us to be.

* One last problem comes up: What do you do if you can think of nothing to pray about? Tell Him that you can think of nothing to pray about and just want to listen to Him; assure Him passionately of the certainty of your love for Him and your gratitude for all that He has given to you and to the world. This last is most important. Think what would please a father and you cannot go wrong as to what will please God. Our gratitude to Him and our perception of how much He does for us are two things that stimulate His heart. However, He is most moved when you perceive why He may be feeling the way He is and tell Him you understand.

* What do you do after prayer? In a word – "act". Act with the certainty your prayer is going to be fulfilled, although perhaps not in the manner you expected. Prayer is only as effective as the actions that follow it. Buddha was right when he prescribed Right Action as one part of his Eightfold Path. Right Action develops the will. When you habitually do what is right and good, you become conditioned by the vitality you feel when you follow your conscience. Discipline and self-sacrifice are the keys to true freedom, for they are the tools by which we transform our desires. True freedom does not exist in the Indirect Dominion. The Divine Principle teaches that we only grow by our conscious, voluntary, creative effort. We grow by what we do. To grow the most, we deliberately act to produce certain results. This makes a condition for God to work through us. The most beautiful inspirations about the Heart of God, the greatest amounts of Love and Truth are all to no avail if we do not act on them by sharing them with others. Then we grow.

Thus, your prayers will not make you wise. Your pattern of living will make you wise. Wisdom is the talent for getting the most "mileage" out of your daily actions in terms of spiritual growth. It means doing what is precisely to the most benefit for every person in a given situation, so that they grow to the maximum amount.

Each one of us has the capacity to become a saint. Think of that, Saint George Edwards, Saint Alice Van Dyke. How does it sound? We should remember that we have the mission to excel far beyond anything any of even the greatest spiritual giants in history. However, we cannot do it alone. The biggest key to the success of our church will be that our actions are more powerful than any the world has ever seen.

There is a saying that behind every great man is a great woman. We could also say that behind any great action is a great desire. Desire is multiplied by passionate, pleading prayer. Only if our prayers really grow in their power and passion can we, a small group of not too exceptional people, hope to inflame a nation of 205 million with the love of Our Leader. It's up to you and me. Nobody else. PRAY PASSIONATELY!



MRS. KIM'S TALK ON HER MISSION AND THE FUTURE OF THE AMERICAN MOVEMENT

At the close of the National Director's Conference, Mrs. Kim, a member of our church in Korea, who has recently immigrated to the United States, gave a short talk. She talked a little about her background, explained her mission and talked about how she sees the future of the American movement. She is now about 55, and at the time that she joined the Unification Church (in 1954) she was the wife of a doctor who had a hospital outside Seoul. Her occupation is pediatrics. In 1951, following a very serious automobile accident, she asked to be taken into the woods on a mountain near where her husband's hospital was. There she began to pray and to have visions. Later on, she realized that God was speaking to her and He taught her much of the Divine Principle. In a dream she was shown a map of how to get to our church. Upon waking, she found her way to the Unification Church in Seoul. The following is taken from notes made during the talk. The translator was Co. Bo Hi Pak.

"I see the spiritual jungle that Our Leader is forging through. Nobody has been able to get through the jungle before. There are all kinds of complex tangles and twists on that road and there are even places where the road vanishes and there seems to be nothing to guide him.

In helping him, our job is to move the Heart of the Father. We must not just ask Father for things, but we should cry for humanity. This moves Father's Heart and in turn inspires Him to come close to us. When God is close to us like this, Satan cannot attack us. Thus, by praying with this tearful heart so full of love for humanity and sadness that God has had to suffer for so long, we can quickly remove ourselves from the attacks of Satan.

When I was asked by Our Leader to come to America, I said, "What can I do there?" He said, "Much. Your mission will be to pray for America." When I came here 5 months ago, I began a 40 day prayer condition for the foundation of faith in America. All went very well. Then I began the second 40 day prayer condition. During this time I had to pay terrible indemnity. Satan attacked me viciously and I was very weak (physically), but I prayed so hard that Satan had to leave me because my faith was so strong. Now, I am beginning the third 40 day prayer condition; I see a brightness across America and am filled with joy.

In coming to America as an immigrant, I see that Americans don't feel a desperate need to know Father. They don't seek Him so unreservedly and so they are removed from the front lines. This means that in your witnessing, it is difficult for people to feel what you mean. Because they have so many material comforts, they cannot see why they should come and hear about the Divine Principle.

However, this need not be a disadvantage, for already sufficient foundation of indemnity has been laid in America for us to fearlessly move forward. Because of this, you will win abundantly and reap much rich fruit for Father. With the spirit of determination now moving in our hearts, we can grow more in one or two years than we have in the past ten years. The key to all this, the key to success in Heaven is total dependence on Father. We have set the condition so that Satan cannot claim us, and so that the blessing of God can claim us totally and completely. Through our total dependence on Father, we can make this condition.

When you become a partner to God's sorrowful tears, then you free yourself from the bondage to Satan and Satan no longer can claim you as his son. Thus, your best defense against Satan is your determination and your tearful anguish and dedication to the Heavenly Father. This sorrow and suffering that you share with Father is your ticket to be free from Satan. For this reason, don't suffer alone, but always try to comfort Father. He is there and you should thank Him for letting you know this tearful aspect of His Heart. In this way, no part of Satan can penetrate you because you are a form into which God can invest His spirit in every part.

I will pray for the American Spirit World to help you in every way to move quickly ahead.

Thank you very much for listening to me. I am most grateful.



Mrs. Soon Duk Kim

A SERMON

Joe Stein, Rochester

When I first came into Principle, I felt very much alone. During my entire life, my heart had longed for a kinship of love with my brothers and sisters of the world, yet there was always something that blocked the way to this love. The depth of love that I had been blessed with in my family fostered a greater desire in my heart to express this love to the world around me, yet I only met frustration. I think that this is common to many of us. Within the Unification Church, I was given a glimpse of the possibility for my love to be expressed as well as the potential for it to grow. Nevertheless, when I entered into the Family, I felt very much alone. Here was a new world before me, the world of my dreams, but was I worthy of it? I found it difficult to relate in an inner way with the very people I had so deeply loved all of my life, and I stood with people I hardly knew, who I now considered my family. I had never walked a tightrope before.

Then came the trumpet call:

"To restore the world, let us go forth with the Father's Heart, in the shoes of a servant, shedding tears for man, sweat for earth, and blood for heaven..."

This was my steadying force...the direction I needed.

I remember asking Father this question in my mind, "Father, what is service?" I had seen myself so many times before as a servant to my friends...a listening ear, a tearful eye. "What is service?" "Father, more than anything else in the world, I want to have a mind of my own. I want to do what I feel is right. Why is it so difficult? I want to be good." For me, there were more tears.

You know, it's been a little over a year now, and I'm still asking the same question, but through even deeper tears, "What is service?"

"In the light of the Principle, though everything may have potential value, nothing has absolute value in itself alone...Any object becomes valuable only when it is used to form the fourth position to one who has perfect give and take with God."

This is it, the answer to my question! Service means to take the fourth position. Now I see, Father is the Alpha; the perfected man,

the true servant, is the Omega, and I'm somewhere in-between, split in half, but within the Family, within the sight of all the needed examples to pull myself together...that's a receptive base! What's more, knowing this, I too could work to be an example. I too could be of value by working to serve both Alpha and Omega. As always, easier said than done.

"Hi, Brother, can I help you with what you're doing?"

"No! I have to do it myself."

"Okay, sorry."

* * * * *

"Hi, Sister. What's so depressing? Don't cry."

"Go, away."

"Okay, sorry."

* * * * *

So, for me there are more tears. Maybe things will be different next time. "Don't worry, Father, I'm all right. We'll see what happens next time."

Wait a minute, I just realized something. Service isn't just giving, it's also receiving.

Maybe that depression I was in yesterday caused someone else some pain. Come to think of it, didn't he come by and try to cheer me up? You know, he did, but I didn't receive it. She wanted to help out, too, but I didn't receive it. "Father, even service is give-and-take. Father, You really are a friend. Not only do you work so hard to serve Your children in giving love, but You bless us with the chance to bring our love to You. This really is love. This really is service. Father, my tears are tears of joy."

* * * * *

"Greater love has no man than this, that a man may lay down his life for his friends." - John 15:13

NOTES FROM PHILADELPHIA'S VISIT WITH MR. WON PIL KIM (Reprint from New Age Frontiers, June, 1968).

Think of some very famous person like George Washington or Abraham Lincoln. Why is it that people respect them so deeply and build statues to them? Think about it.

We have many good friends and neighbors. When we have a hard time, they help us and sympathize with us. But we don't think of building a statue to them; we only think of them as good neighbors.

There is a difference between famous persons and good neighbors. Famous people are thinking on the national and world scale; good neighbors only think on the individual level. Who is more significant? It is those with a broad consciousness that become famous and it is to them that we erect statues.

Everyone who comes to this movement thinks about and dedicates himself to the world. This makes our movement so important in the world. And because we think of the world, we have a great task. If one just thinks of himself, he does not experience much suffering, but on the scale that we are trying to accomplish something very great and wonderful for the world - much greater than anything that anyone has done before - so he must be the greatest man.

Let me tell of Our Leader after he came to South Korea in 1951. We built a small hut at the seaside in South Korea. There was an old woman from Pyongyang, the capital of North Korea, who had served Our Leader for many years and who was desperately searching for him. She had first heard about him five years before she met him, when a voice from heaven told her, "In five years you will meet the Messiah. You must prepare for him." So she had busily begun preparing food, clothing, blankets and all things. Five years to the day, she met Our Leader. She was now separated from him by the war and continually asked the Heavenly Father where he was. By His leading she was seeking Our Leader.

As she was looking, her only son located Father in Pusan but was so grieved by our living conditions and poor hut that when he returned to his mother to tell her of Our Leader he did not want to bring sorrow to her heart, so he said, "He has a wonderful, large house!" But the Heavenly Father's voice told her, "No, he lives in a poor, small hut." She did not know which to believe. When she went to Pusan, she saw the poor, small hut and knew that Father was right. Whenever we desire

OUR LEADER



to accomplish something, spirit world will assist us; but they will only assist us, they will not take over our responsibility.

In North Korea, Our Leader had his separate, tiny room and lived apart from us. In Pusan, he and I would have to share the same small hut. When we consider a saint or famous person, we think of him in rather supernatural terms. But when we live closely with anyone, we can no longer separate ourselves from them in such a way. I was hesitant to live with and get to know Our Leader too deeply for fear I would no longer respect him. It is easy to love and respect Jesus as the Christ 2000 years later. But at the time of Jesus, even his parents could not feel that way toward him. It would have been very difficult for us probably.

In the tight, cramped conditions we shared, I did come to understand Our Leader very deeply. Over and over again I was surprised when whole new aspects of his character would be revealed to me after I thought I knew him well. Contrary to my fears, the more I got to know Our Leader, the deeper my respect grew.

We came from North Korea with nothing; we had no money. As Our Leader was teaching, preaching, praying and working for the establishment of the kingdom of heaven, I worked in an office of the U.S. Army. Also during the night I would do oil paintings. So I worked until 6 p.m., then painted until 12. Then I slept until 4 a.m., when Our Leader got up to sell my paintings and get to the office in time for work. But Our Leader always went to bed after me and was up first to awaken me.

In the beginning, Our Leader would watch when I painted. But as time went on, the demand became so great for the paintings that I would paint the difficult parts and he would paint the rest. At that time, there were members of the Divine Principle who came to talk and discuss and be taught by Our Leader. Sometimes they would be so tired as they watched us paint that they would fall over in sleep. Our Leader would awaken them and ask how they could sleep when we were working. If they could not physically help, at least they should spiritually support.

During 1952 and 1953 Our Leader wrote the Divine Principle down. Each morning after I went to work, Our Leader, sitting on the floor, began to write and would write all day. When I returned from work, he would be checking over the day's work, so I never saw how he wrote.

One night we didn't have to paint so I was sleeping. In the middle of the night Our Leader called me to get up, get a pencil and paper and write

what he said. We didn't have electricity, so in the darkness I wrote Our Leader's words, which he spoke in a steady stream without even taking a breath.

So it is that the original Principle was written by Our Leader working alone, with the exception of one chapter ("The Resurrection of Jesus"), which was written by the hand of Mr. Kim. Even now, I don't know why Our Leader asked me to write this part, but I think that the Heavenly Father wanted a witness so people can know how the Divine Principle was written. If Our Leader got the Principle from his own head, he couldn't have spoken and written it without interruption. But it was done with the help of the Heavenly Father. If I hadn't written that chapter, there would have been no witnesses to the original composition of the Principle. Many times we ask people, "Can't you believe the Divine Principle? Ask the Heavenly Father; He will give you a clear, affirming answer." Since God is true, and since Principle comes from Him, He will answer.

Mr. Eu is a medical doctor. His family are all strong Christians, but he could not understand or believe in God. He was brought to the movement by some very spiritual friends and I taught him. I taught him only a rough outline, and he wanted to hear more deeply, so he was given the original copy to read. But this copy was really confusing so he had to study very hard. Once he asked me to answer a question which I couldn't put into words, so I told him, "Pray and you will find the solution." So he prayed and received the answer in a vision. Mr. Eu was a very difficult man to bring in. He pondered, thought over and questioned everything, but now he is the President of the Association.

Many times I was awakened from sleep by the voice of Our Leader crying out in prayer. Sometimes he would wake me up to go with him to the mountain in the early morning. On the mountain we would pray together.

Ten days after we arrived in Pusan, Our Leader met the man he had roomed with in Japan while in college. This man - of Buddhist background - is now one of the top architectural consultants in the country. They had not seen each other for seven years. What should Our Leader say in greeting? They were so glad to see each other, and he grabbed Our Leader, slapped him on the back, and said, "It's so good to see you after so long! Come over and visit!"

In Japan, when they had been in school, Our Leader was very withdrawn. He didn't go out with friends or play, and nobody knew he was a Christian. But they felt something deep, strange and very mysterious about him. Our Leader was happy to visit the couple and over supper he talked of the heavenly kingdom which is coming. They talked far into the night, and when the friend slept he dreamed. A beautiful lady came to him saying she was Jesus' sister. "I have

a deep sorrow for my brother. I want to be happy. There's only one solution which can resolve the sorrow. If I can open this door there will be joy." A door appeared and was opened; a second door appeared and opened. A third door appeared, but it did not open. "There is only one man who can open it. You know that man - Mr. Moon."

In the morning, the friend asked Our Leader, "Does Jesus have a sister?" Even most Christians do not know the answer for sure, but Our Leader answered, "Yes, Jesus has a sister." Then the friend told his dream, and suddenly he was no longer a friend but sat up formally before his Leader and became a wonderful member. Before, he was a strained and tense man with the pressures of work. Now he has no more worries.

During the Korean war, refugees had to walk thirty to forty kilometers each day. It was in December and the temperature was around 15 degrees below zero. One night, long after midnight, we stopped to sleep. We stopped in an old deserted house but we had to have a fire. I went out in search of some wood, but the town was stripped clean. Suddenly I came across one of the many graves that were everywhere. There were two sticks attached to the canvas that wrapped the body, so joyfully I grabbed them. I broke them and made a small fire in the kitchen of the house and the heat began to warm the floor where Our Leader sat. "Won Pil!" he called to me. "Where did you get this wood?" When I told him he said, "You had better select more pure sticks for me." So many times I carefully consider even the everyday things that serve Our Leader - Is it pure? For example, he cannot enjoy food if it cooked hurriedly.

Our Leader stressed that the most important thing is heart. Food is not important; material things are not important; number of members is not important - but that we do all things with our whole heart; this is the most important thing.

LEADER'S SERMON - LET'S UNTIE THE KNOT, March 24, 1957 (Reprinted from "Way of the World," May 1970)

"Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:18)

Where there is a bond of harmony, that is harmony between flesh and spirit, between myself and my brothers, families, nations and between heaven and earth, God's love operates,

Had the perfect standard of goodness been set up originally, this world would surely have manifested a harmonious way of life between God and creation, centering on God's love. Thus, there would have been no barriers between God and His creation. As a result of the Fall, however, a state of separation and conflict has instead bound all things: flesh and spirit, myself and my brothers, family and family, nation and nation, etc. Accordingly, it is clearly God's Providence of restoration to prepare one medium to be the center of harmony between all things, so as to untie the universal bond of conflict existing between individuals, families, nations and between heaven and earth.

Jesus was the fruit of the entire course of Providential history. He was the standard of love for the entire world to be measured by, and as such he was also the core of creation. His mission was to untie the creation from its bondage to conflict, but because of his crucifixion, Jesus had to continue to try to untie this bond during the past 2000 year period.

Since you are all his objects of hope, each of your actions not only has meaning for your individual life, but reflects the historical culmination of God's efforts to untie this knot. Thus, during the past 6000 biblical years, God has held bitter feelings against Satan, because he has caused man to reject God. Jesus and the Holy Spirit have shared these feelings, and all three have as well held up man as the object of hope.

Naturally, where there is no appeasement of the conflict between flesh and spirit, myself and my brothers, families, nations and heaven and earth, there can be no hope for removal of God's and Jesus' sorrowing hearts. Realizing that he himself was the reflection of what God was grieving about during the past 4000 years, Jesus tried not only to solve problems resulting from the false bond of conflict existing between heaven and earth, but he also tried to solve Satanic problems occurring after the Fall of man. Even after the degeneration of man, God has been trying to encourage him to restore the position by which God could give His love completely to man again.

It is not God's purpose to make sinners shame-filled objects of the Holy

Spirit and Jesus, damned on the Judgment Day, but to restore them to God's side. This last is the mission of the New Age.

You are to be the fulfillment of the whole mission with Jesus and for this mission you should, first of all, sympathize with the pitiful heart of Jesus, who took the responsibility for God's bitter Heart against Satan because man has been rejecting Him for 6000 years. Without suffering more troubles than all the sages, prophets and even Jesus himself, it will be very difficult for you to securely hold your own position in the Providential course of God.

In order to cement yourselves firmly in such a position, each of you can and should personally enter the struggle. As Jesus struck himself before Satan struck him, so each of us can and should strike ourselves by voluntarily paying indemnity.

For such a course of the greatest suffering, after the pattern of Jesus and Simon, you should have one person supporting you all the way. By bearing the burden of the cross, Jesus was recognized by God the Holy Spirit, whereas mankind forsook him. Likewise, there may be times when God gives you such a heavy cross that you are overcome by it. In such a situation you should have a comrade who will help you carry your cross. This is the reason why God will respond in prayer, when you pray together with someone else. As God felt secure when He left the mission to Jesus, so you must make Jesus and the Holy Spirit feel secure about entrusting their mission to you.

So as to make Father "my Father" and Jesus and the Holy Spirit "my Jesus and the Holy Spirit", I must be entrusted with the burden of troubles and trials that they went through. You must go this same path if you want to make Father yours. God, Jesus and the Holy Spirit and all creation have been waiting for the hero who will do this, and when the heroes pray in concert, God cannot help but respond. If the hero would come who could be the point of intersection between the forces of good and the forces of evil, and if he could untie the bond of Satan and replace it with an indestructible bond of love with God, then all could be sons and daughters in the direct lineage of God in the Kingdom of Heaven forever.

ANECDOTES OF OUR LEADER'S VISITS TO AMERICA

I don't remember the conversation too well. The Family was in some sort of discussion over whether our members should excel in everything. Finally Miss Kim turned to us and said, "Is Leader best at everything?" Then to him she said, "What are you best at? Are you the best carpenter? The best singer?"

"No," he said humbly.

"Are you the best engineer? The best writer?"

Again he answered, "No."

"Then what are you best at?" She asked.

He smiled. "I am best at subjugating Satan," he replied.

He sat on a chair in the second floor living room of Upshur Street. George Edwards and several women were clustered at his feet. He talked for a few moments, sharing a bowl of fruit with us. Then he grew thoughtful and asked, "Would you like to come to Korea for your blessing?"

Before the startled women could think of an appropriate answer, he leveled another question at them, "Would you like to marry Korean men?"

One voice piped up, "I wouldn't!"

It was George.

Leader almost died laughing. When he stopped shaking, he pushed back his chair and sat on the floor with everyone else.

Family members and curious passengers filled the airport waiting-room. After 40 days of the most intense spiritual stimulation, he and his party were leaving for a few days in New York before the second leg of their visit to the European centers. They called his flight, and he got up to go, shaking every hand he could reach. Finally, he started off at the head of his party, the other passengers making way for him. I hesitated a moment too long, and found myself at the very back of the crowd, where I could see nothing. At first I was hurt; then I looked back to the doorway. He had come back. He stood in the open doorway, watching all of us. He didn't say anything. He just stood there. I didn't know what to say, so I just stood there watching him. He looked very calm -- and sad. And at that instant I realized that he didn't want to go. He really didn't. It wasn't that he didn't want to go to New York. It was that he just didn't want to leave us. I looked at the crowd of people at the window. It was us that he didn't want to leave. And we didn't want to him to leave us. I was beginning to feel empty. I knew that I would feel that way until he came back. I looked back toward the doorway, but he was gone.



"What am I going to do? I will use all of the members of the Divine Principle, those really committed ones, as a stake to drive into every state of the United States; I will wind a net through them; then I'm going to fish for all men. God has come searching after you in His blood and sweat. He didn't have an easy way and He came all this distance to you to give you blessing. After you know Father's Heart, what will you do? You must turn around and do for Father what He has done for you. Give to the world in your sweat and blood. Do you know what "love of the parents" is? It is love that you give and forget. You sacrifice and you do not recall it. This is your goal. With this spirit we will launch the greatest movement. I have tested whether this ideology will work. I have tested in Korea and I was persecuted by three governments consecutively. There was no retreat. The Unification movement in Korea is immovable and invincible. We have won the victory."

"Do you want to go with me on this road? This road is the road of fear. And those who follow the road have to fear. Those who follow the Leader, Master, Teacher must go the stony path. You must be ready to walk. On the way, you may be killed. The world you live in is unfortunate, but it is not the true world. The farther you go, the greater the hope that comes to you. The more you fight, the greater the courage that comes. The greater the enemy appearing in front of you, the greater the message God will provide to you. For each step you take, the taste of victory is greater.

Live like a man; live like a lord. Bear the fruit of victory. Be a hero; that comes from me. Be a teacher; that comes from me. Know love; that comes from me.

The true nation; that comes from me. And the true God; He comes through me. And when you think of this, how valuable you are as a group tonight, then we'll be wedded and will become one. If you feel today as if you cannot go one year, I will go ten years. If you cannot go one year, I will go even after death. I never quit."