



# new age frontiers

a publication of the unification church

LOOKING FOR MEANING ?  
(AREN'T WE ALL?)

TALK & DISCUSSION  
ON LOVE

Thursday, March 25  
8:00  
Center Room 4  
Events for Unification



FINDING MEANING  
IN LIFE

Beyond the Bible:  
A  
Spiritual Odyssey

EXPLORING GOD'S HEART  
For Study, Med. & Therapy "His Way is Peace" World

Students for World  
Unification

It was said that life and the world  
may be much simpler than we know  
being a friend and joining  
in a procession of

EXPANDED  
CONSCIOUSNESS

FINDING MEANING  
IN LIFE

S.W.U.  
DISCUSSION NUMBER 3

LOVE as the  
Essence of Life



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New Age Frontiers is published monthly  
by the Unification Church, an affiliate of  
HSA-UWC

1611 Upshur Street, N.W.

Washington, D.C. 20011

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America

# Focus for the month: NEW LIFE

What is New Life? New Life is a synthesis of two or more different entities into a new entity. The new life is unique and yet always contains some items that are germane to each of the original entities. In our case, ideas gleaned from the careful observations of our members while touring in Japan and Korea last summer and fall, planted in the hopeful soil of the January National Director's Conference have put forth hardy shoots this spring in the American garden. Yet, these ideas have not been carried out exactly according to the Japanese pattern. Rather, they carry the flavor of the American culture and a sensitivity to the peculiarities of the American situation. To enable us to appreciate the recent accomplishments in the area of workshops, Barbara Mikesell writes in her article "Level I Training in Washington" about what the Japanese training programs consist of and gives a brief outline of the mechanics of Washington's New Life Workshop. The differences between the eastern conception of the workshop as practiced in Japan and the western application of the technique provides insight into how we must tailor our programs with a sensitive eye toward the American character.

Although our application of Strategies may differ somewhat, our goals internationally and nationally are united world-wide. Ray Barlow writes in his article "Christianity and the Divine Principle Movement" about the Los Angeles Center's inspiring encounter with the Western Avenue Church of God. Miss Kim in her remarks to the Washington Center on the night of her home-coming talks about the vigorous work that our movement in Korea is doing with the Christian Church there. Again strategies seem to differ although aims and goals are identical. In Korea, the accent is on inviting church leaders to spend time hearing the entirety of the Divine Principle lectures at our facilities. Los Angeles has been seeking to win the heart of this particular church by leading their services, inviting them to dinner and in general, by showing them God's boundless love for them. Results prove both strategies to be very effective. Undoubtedly when our facilities improve we also will find it beneficial to ask ministers and priests and other community leaders to spend some time with us as they study the Principle.

In a secular vein, John Harries reports on the witnessing activities in Washington this spring. As Director of Witnessing, John and several others hatched a plan for a series of provocative discussions on college campuses to draw students to meetings of Students for World Unification. These discussions proved helpful in opening people up and providing avenues by which we could witness to them after the meeting.

Bruce Brown, a former member of the Las Vegas Center who has been drafted and who is presently stationed in Seoul, Korea reports on his impressions of Father and Mother in "Eyewitness Report from Korea." In a subsequent report, Adrian Dellas writes some news about Bruce since his letter six weeks ago. His report on Our Leader's daily schedule gives insight into Our Leader's personality and how he coordinates activities in Korea. Bruce also gives an account of the Parent's Day celebration in Korea.

Perhaps the most important thing for us to remember at this time is the personal sacrifice that has watered this spring harvest of new members and training programs for our movement. Inspired by the first Director's Conference many have been most self-sacrificial in working toward the twin goals of reconsolidation and integration. Training programs now exist in three centers and are planned for two others. Those already engaging in "group teaching" find that their rate of new membership has been substantially accelerated.

Miss Kim's closing words in her homecoming address seem very appropriate here.

"I want you to feel and believe that Father is so much with us and wants to develop His will and work through us at this time. A small amount of dedication can bring about great results. What we need to do is to really empty ourselves so that He can use our efforts to fulfill all that He wants to do."

As we look back on our work this last six months in December 1971, they will, hopefully, seem minor as compared to our most up-to-date ones. Our movement has been strengthened through the reconsolidation of centers and our membership is growing thanks to the workshop training programs that have been and are being established in each center. More importantly, we are beginning to have a vision of what a Principled America will really be like through our experience in large center living. Finally, there is a growing realization that to change the direction we must change the present as well as the future leadership of America.

Thus, as we enter the growth stage of our movement here in America, it is truly the time to "dream things that never were and ask, 'Why not?'"

# New Age NEWS

Toronto Family is augmenting its physical growth with emphasis on developing heart and faith. With the expectation of Our Leader's imminent coming, they have been working to lay strong conditions. One has been a fit of religious unification. Their contacts so far have led them to a Baptist church, Baha'i temple and Krishna Consciousness Society meeting hall.

Vince Walsh, Canada's first member, will be returning from the University of Winnipeg--with another person. News of a more basic nature--Toronto Center is investigating joining a food cooperative that would cut down on expenses. Bob Duffy is completing work on the Canadian Family's songbook, which will include some originals by the Canadian members.

St. Louis Center is doing increased amounts of witnessing, but reports that "fruits of it are unseen as of yet." This month they hosted the Kansas City Center on their way to join the Berkeley Family. Winnefred Senedenos reports that one new lady who is studying constantly tells them that she is "sprinkling the seeds with everyone I meet and wherever I go."

Denver Center has accomplished a long prayed-for goal, permission to speak on the Denver University campus. They were allowed to teach three introductory lectures at two-week intervals. The moment they were certain they would lecture, the Silk Screen Committee leapt into action and produced several hundred posters. Twenty people attended the first lecture.

Firmly ensconced in two church choirs are Susan Miller and Judy Barnes. Two Berkeley sisters, Maryellen McCabe and Mary O'Brian have gone to strengthen the ranks and Mary and Alice Van Dyke have joined a newly-formed social action group oriented toward young people in order to find people who are actively concerned about the direction of the world today.

Kansas City Center sent its ultimate Center Report this month. Their main activity was packing and moving. Dee Beckner and other members of this center will be dispersed through the Berkeley and Los Angeles Centers.

And out on the West Coast, Berkeley has begun its spring workshop program with three weekend workshops. They hold the first night of their workshops at a church, then go to their Warring Street Center where students sing, dance

experience and, most important, hear Principle. Where at first only 3 out of every 10 attending the first night would remain, 1 out of every 2 now stay.

Berkeley has begun Students for an Integrated Education, Integrated Education I on the University of California's Berkeley campus. They charge \$10.00 registration fee, and offer independent study credits through the sociology and education departments. They hope to put the lectures in book form soon, and have developed a slide show for presentation, as well as a file of Principle-supporting reference material.

Washington Center has experienced its share of hellos and good-byes this month. Traveling to Denver to help meet that Center's request for men was Sandy Boschart, who traveled here from Rochester and moved in after attending a weekend workshop. Sara and Lokesh Mazumdar will be joining the Toronto Family, and starting a new Center in British Guyana, S.A., is Barbara Burrowes, former director of the Milano Center. A native of Guyana, Barbara spent several months in Washington. She has reported that several people are already interested in the Principle and have begun studying.

Weekend workshops have been most successful, with a number of new people having joined the Family. The Family has expanded to such proportions that the recently acquired "White House" is already full, and several of those still desiring to move in have been asked to wait until July. Many new members were attracted through the activities of S.W.U. (Students for World Unification), which has sponsored discussions at local campuses. Some topics were "Being Happy", "Love", "The Goal of Social Evolution" and "Judaism and Zen".

Forging ahead in the business world has been Omega Typing Services (also called Creative Typing Service). Offering outstanding typing, a warm drink and a great atmosphere to its patrons, Omega has also served as a central point for winning advisors for the Family. Contacts with an architect and a former housecleaning business expert promise to be fruitful... Those working in the central business district have also organized a "Sing-In", held at a popular park every Tuesday and Thursday. They report that they are already gathering a crowd of regulars, who are curious about the Family. There has also been formed a dance troupe, which has appeared at such internationally-known spots as the Lincoln Memorial (illegally), the Reflecting Pool, the Washington Monument, and shopping plazas (sometimes with the sanction of management and the presence of t.v. cameras).

Sandra Singleton



"The New Tomorrow" singing The Race is One



Gladys Korthuis directing her portion of the worship service at the Western Avenue Church of God.



Jack Korthuis directing the worship service at the Western Avenue Church of God.

GIVE AND TAKE WITH THE WESTERN AVE. CHURCH OF GOD  
By Helen Danby (Los Angeles Center)

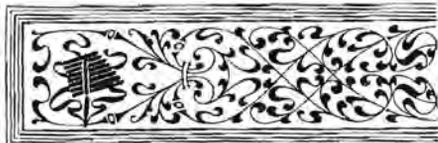
There is a wonderful thing happening in the Los Angeles Center! It's focal point centers around Church witnessing, and it all began in a print shop in the Wilshire district where Gary Fleisher is employed.

Gary, a member of the Los Angeles Family, was on the job one day when a very happy man entered the shop. During the course of his business there, Pastor Luke introduced himself and engaged Gary in conversation. He mentioned his tour to the Holy Land and provoked Gary by saying, "I don't suppose that you would be interested in that!" Well, Gary lost no time in cashing in on this golden opportunity. That very night, in fact, Gary and Fred Goble went to the Western Avenue Church of God and gave their testimonies. Soon after, others from the Family went over to revival services. At dinner one evening, Pastor Luke and Jack Korthuis had such good give and take that a strong basis of trust was established upon which deeper cooperation could take place. When we properly serve the Christians, Father brings the increase.

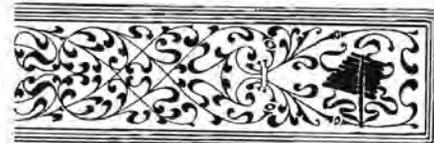
Pastor Luke asked Jack and Gladys to conduct the whole worship service at his church on Sunday, May 23rd. So, as true children of our beloved Parents and our Heavenly Father together they gave an exciting synopsis of the Principle, based totally on the Bible. The response was beautiful! Because of the true desire of the Church to be one with our Heavenly Father, the whole congregation is coming over for dinner May 31st...

On June 1st Pastor Luke called Jack and said, "That was the highest expression of fellowship I have ever experienced in my life." Halleluia! Praise the Lord!





# articles



## CHRISTIANITY AND THE DIVINE PRINCIPLE MOVEMENT

By Ray Barlow (Los Angeles Center)

Since Jack and Gladys Korhuis have begun leading Los Angeles Center, they have emphasized the relationship of Christianity to the Divine Principle Movement. Recently, I have been appointed Director of Church witnessing, and this has inspired me to think more seriously about the following question: "What role does Christianity play in producing the Kingdom of Heaven now that the Divine Principle Movement is God's direct instrument?" We know that it is essential for Christianity to become one with us in heart and purpose, but we must logically plot how we can effectively bring this unification to pass in the shortest length of time.

Let us begin by observing the state of Christianity today. To do this, we have to look at the state of the individual Christian today. By conventional definition, a Christian is a person professing belief in Jesus as the Christ and in the religion based on the teachings of Jesus. A true Christian, however, has the responsibility of not only professing belief, but of striving to fully realize the teachings of Jesus in his life. To fulfill this responsibility completely, it is essential to know what the ultimate mission of Christ was, what the true purpose of mankind is, and what is the cause of man's separation from God. Each individual must bring about his personal restoration by applying principles of truth that answer these questions, and at the same time, he must contribute to the restoration of the whole human race by spreading these principles as quickly as possible.

Christianity today lacks the total answer to these questions. Thus, it is in an unfulfilled state. Specifically lacking is the thorough understanding of exactly how man was separated from God. Because of this, it is impossible to understand the plan God has been using to restore His Kingdom on Earth. This is one reason that Christianity has not succeeded and cannot succeed in reaching its goal.

Because God has at this time given man the Divine Principle to guide him in the final leg of his journey to the Kingdom, and because we are among the first to be receptacles for this truth, we have the responsibility of applying it to restore all relationships, including those between churches to reflect the harmony and unity of God's nature.

In restoring all relationships we must understand the Cain-Abel relationship as it operates on all levels: individual, family, governmental, religious, etc. This is because the Cain-Abel relationship is the primary strategy through which restoration takes place. Restoration is accomplished as the Cain faction serves and cooperates with the Abel faction. However, this can only occur if Abel treats Cain in such a way that it is easy for Cain to cooperate.

We know from the Principle that Cain represented to God the fallen archangel Lucifer, and Abel represented Adam. Going against the order of dominion in the universe, Lucifer deceived and dominated Adam. In this way he became Satan, meaning "enemy." Through the Cain-Abel relationship, God wanted the faction representing Satan to be in a position to be jealous of the Abel faction just as Lucifer was jealous of Adam. But instead of Cain killing Abel, God wanted Abel to show enough love for Cain so that Cain's heart would be melted and he would cooperate with Abel by offering his works and sacrifice through Abel, as his mediator.

If Abel had served Cain and demonstrated love to Cain, Cain would not have felt animosity toward Abel and killed him. Abel should have made it easy for Cain to offer his sacrifice through him, by his attitude of humble service toward Cain. So Abel was in a position of either hastening or retarding the dispensation, depending on the attitude he took toward Cain. Thus, Abel was partially responsible for his own death, because he lacked wisdom in dealing with Cain and lacked understanding of the responsibility of his position.

On the other hand, the Principle shows how Esau and Jacob carried out Cain and Abel's mission successfully. When Jacob realized Esau was angry with him for having stolen the birthright, he did not further inflame Esau's anger by being arrogant. Instead, Jacob served Esau by sending gifts to him as he (Jacob) was returning from Haran. Consequently, Esau was pleased and forgot his anger. In this way he could welcome his younger brother in love. By taking an attitude opposite to that of Cain and Abel, Jacob and Esau restored the relationship of brotherly love that God had been seeking to establish, and in this way the dispensation of restoration could continue on a higher level.

Prior to the arrival of Sun Myung Moon, Christianity was in the Abel position to all other religions. Today, however, it is in the Cain position to the Divine Principle Movement. This does not imply anything negative. Rather, it describes the position that we should take toward Christianity, and they toward us. If the Fall had not occurred, religions would not have been necessary. Because of the Fall, religions have come about and existed in a state of conflict and rivalry with one another. Now, we must unite them under one central truth. The question is, "How?"

Today, God's dispensation can be either prolonged or hastened, depending on how we relate to the Christian Church. We must take the attitude of Jacob and serve the Church with love, demonstrating the Principle to them, rather than taking the attitude of Abel, frustrating and antagonizing Cain by our arrogance. Humble service will provide an avenue for the Church to cooperate with the Divine Principle Movement more willingly and will cause them to think twice before accusing and criticizing us.

One vital point in relating successfully to the Church is to avoid conflict bases. For example, we should not confront Christians outwardly on the basis of our knowledge of Jesus' mission because this could destroy or prolong any possibilities of uniting with them in the future.

When Our Leader was in Washington in 1969, a woman who was unfamiliar with the Principle questioned and criticized what Our Leader was saying. Rather than argue with her, he briefly explained what he had said and spent only a little time on it because she was not willing to accept the proper answer. This is an example of foreseeing a potential conflict base and avoiding it by directing the conversation to a more positive base.

When I was in Washington in February 1971, I had the privilege of attending the first New Life Workshop there. Phil Burley was directing the question-and-answer period after lectures had ended and was asking for comments on the Principle. One person responded by saying, "I don't believe any of it." Rather than spending a great deal of time trying to prove to the person that he was wrong, Phil answered by saying, "Are there any positive comments?" This immediately directed the discussion to a more positive course. This is also an example of foreseeing a potential conflict base and avoiding it by defeating Satan's opportunity to invade the conversation.

In Los Angeles, we have had great success with the Christian Church by keeping this valuable principle of communication in mind. We have been keenly aware of the Cain-Abel relationship with the Church and how this teaches us in what manner to relate to them. Ernie Stewart is teaching the Principle to members of the First Baptist Church of Hollywood in their homes. Others are in positions of being trusted. From these positions, we can accomplish more for the Principle than we ever could have if we had spontaneously confronted them.

We must remember that we stand on the foundation of indemnity paid by the Christian Church. If it were not for Christianity, Our Leader could not have come. So we are really indebted to Christianity and owe it our respect and love. Let's really work hard in this area and show Our Leader we are truly capable of revitalizing the Christian faith so that God's dispensation can be hastening to fulfillment.

## LEVEL I TRAINING IN WASHINGTON D.C. CENTER

By Barbara Mikesell (Washington Center)

Those of us who visited Japan and Korea were deeply impressed by the significant role of their training program in their development. Through their programs, they communicate the Principle to new people and expand the understanding and commitment of older members.

The training program in Japan has three levels: the 4-day, the 14-day and the 40-day (now changed to 21 days). The four-day regional training is where witnesses are brought from the various local centers to the regional headquarters to hear Principle. Because Japan is only a nominally Christian nation, with many people being quite atheistic, and because many of the attenders have Leftist tendencies, it is a rare student who can grasp the truth of the Principle during these first lectures. So, the purpose of this initial stage of training is to fill individuals with a feeling of hope that at last they are close to that which they have been seeking for. Occasionally some argue and leave, but most are stimulated enough to desire to attend the second stage, the 14-day training.

Hope is not enough to convert one's life, so the purpose of the second level of training is to create an understanding of the Principle and a desire to make a lifetime commitment to it. The attitude and composure of the participants suddenly becomes very serious as they begin to listen to ideas about God, Original Sin, and the mission of the Lord of the Second Advent. Following study of the Principle comes several days of anti-Communist study. Then comes the climax: a day of street preaching from early morning until night. Those who have been arguing against God must now witness to Him before the masses and under the stern observation of their trainers. They return in high spirits and share their experiences far into the night. The final days are spent in review of the Principle and in practice teaching. Concluding is a night before a mountain or a seaside campfire where each trainee expresses his true repentance and swears the dedication of his life to the Heavenly Father.

The trainees return as new members to their local churches and participate in the spiritual, political and economic activities there. After several months they may be called to participate in the 21-day training. This program is divided into three parts: (1) new birth; (2) establishment of the view of the Lord of the Second Advent; and (3) the molding of assertive fighters for God.

New Birth: To free themselves from Original Sin, the trainees must realize that for 6,000 years they have had the blood of Cain flowing in their veins.

They cannot stand fruitful before God until they understand and fulfill restoration through the Cain-Abel relationship. To enable them to do this, they study the practical aspects of the Principle, such as Center living. The trainees must separate their past lives from the fallen sexual relationship of Adam and Eve. They examine their lives on the question of spiritual and physical dominion--where Satan has led one into unprincipled actions or where one has used the Creation for Satan's intentions, thus violating the heavenly law.

Establishment of a View of the Lord of the Second Advent: Many people have stood before the Messiah, but we must bring our hearts to the place where we can meet him as God desires us to meet him. The trainees are instructed that each person is under the dominion of Satan and has no means by which to dominate him except by uniting with Christ, who has dominated. The essence of the Divine Principle and our most important mission is to love the True Parents, grafting ourselves to the Tree of Life so as to become "part of the spine of our Master," thus being born again of the True Parents.

Molding of Assertive Fighters for God: In becoming strong fighters, the trainees must free themselves of their strong egos (selfish pride). They must also be trained to lecture, participate in the economic restoration, and to understand why and how to fight Communism so as to subjugate that tool of Satan under the forces of Abel. They understand that it is essential for the success of the Lord's mission that they do this.

Following this training, the members go to different parts of Japan for a week of intensive evangelization. In this way, they experience the Living Word. We were told of trainees fasting for lack of food and sleeping under bridges at night ("bridge hotels"). Again, the final week is spent in review and practice teaching. One day, however, is spent in extensive discussion of Our Master's life and the development of his mission. The trainee comes to realize that Master is not only the world's Messiah, but his own personal savior and Father. Thus, they are filled with deep desire to personally take up his cross. The training again concludes in the mountains or by the sea, this time in an all-night prayer vigil.

We pondered the need to establish a tradition of training in America. The numbers and dedication of the Japanese Family have multiplied greatly in these past years and we feel that their training program has contributed to this.

In the past, we have generally relied on the one or two day per week individualized program of sharing Principle. On the other hand, a training

weekend experience makes the Principle have a real impact upon the lives of those hearing it for the first time. For one weekend, the trainees life in the Satanic world is suspended as he is submerged in the spirit of the Center as well as the truth of the Principle. Since we hope to attract people of higher quality, we desire to raise the standards of the presentation of the Principle.

Furthermore, one-to-one teaching gives the student a limited picture of Principle. Every individual is limited by the depth of his understanding, his past experiences and his age. We can only raise another as high as we ourselves stand. A team gives a broad representation of Principle through exposure to the different personalities of the teachers and by hearing it in the context of a group where one is stimulated by the viewpoints and questions of others.

In the past, everyone, regardless of ability or desire, has been required to teach. In the past, deepening understanding of the Principle came only through preparing lectures and teaching. Because everyone is not a teacher, this is not the ideal way to foster personal growth. We are not developing alternative study activities to stimulate the understanding of those not involved in teaching.

Presently, Level I is not considered a training program but a "Spiritual Life (or New Life) Workshop", and is the initial weekend teaching of Principle. The second level is the beginning of the training program and consists of a week of deeper study and application of Principle.

There are four positions on the Washington Center workshop team. The Director informs people of their responsibilities prior to the weekend and calls the meetings the week before the workshop in which last-minute details are taken care of. The Coordinator takes over once the workshop begins. He coordinates the events and the staff and trainees. We have four Teachers and eight Staff members including one head cook and two other women to assist in cooking and bed-making for the women. There are also three men staff members who set up the lecture room (chairs, spotlights, maps of the Holy Land for the History of Restoration section, etc.) and assist in the distribution of men's bedding.

Everyone is responsible to pray for the weekend and to interact with the participants as much as possible. All positions are rotated in order to build a qualified staff of people able to carry on weekly training without all of the responsibility falling on a handful of extremely well-qualified and a larger group of under-qualified persons.

During the week preceding the workshop the Director (with the Center Director George Edwards) appoints the team and gives them their assignments. In the

early part of the week, the staff meets to discuss the workshop and to finalize the schedule. Toward the end of the week, they gather anywhere from one to three times to lay a prayer condition and to build a feeling of unity. Meanwhile, the cook has planned the menus and had the food ordered and "pre-cooked" as many meals as possible in order to save time.

Workshops are held once every two weeks, which means that the week before the workshops the emphasis of Center activity is on witnessing. We have been getting an average of 18 to 20 people per weekend. A surprisingly successful method has been to ask people for a cash deposit if they sound interested in the weekend. When the idea was first proposed, we felt embarrassed and reluctant to ask for money from near-strangers (What would they think of us!) However, when we tell people that this deposit is required in order to hold a place for them, people often times respond. Persons who have paid a deposit and who do not attend are contacted and encouraged to come two weeks later. For this reason, it is essential to get the name and telephone number of the person making the deposit. This kind of witnessing also encourages members to really get involved with the people they talk with (No "hit and run" witnessing). Members are more careful about who they speak to, picking persons of obviously good character.

When 8:00 p.m. Friday night arrives, we have three registrars to greet the guests. Family members mingle with the guests in order to make them feel more at home. The registrars take the names and addresses of the guests, collect their fees (\$12 for working people, \$8 for students) and give each guest a printed schedule of the weekend and a plastic-covered name card. The registrars also sell the Divine Principle book after the final lecture.

Around 8:30, we gather for informal introductions where we tell the guests about ourselves and they tell a little about themselves. A list is surreptitiously kept of who introduced each one to the Family. This goes into a master file. There is often laughter in these meetings as the ice of trepidation ("What on earth am I getting myself into?") begins to thaw. Often some Family members join us in these introductions as well as during the breaks throughout the weekend. By manifesting the Heart of God to the guests, we draw them closer to our Family.

These introductions close with a talk from the Director or Coordinator about the mechanics of the weekend. He stresses that we are putting our whole hearts into the workshop and that we ask the same of the participants. We ask that they stay for the entire weekend and cooperate with its direction particularly by not being too quick to make judgments until they have heard all of the Principle.

Around 9:00 or 9:30 p.m. we move into the more formal setting of a lecture room and blackboard. Lectures begin with introduction and Chapter One, and we change the lecturer every one or two chapters. For the History section, we use large maps of the Holy Land and to show the various periods in Old Testament history and New Testament history we use a felt board. We may also play the "Garden of Gethsemane" scene from the Jesus Christ, Superstar album before launching into Chapter 3.

After questions and snacks comes the hardest part of the evening -- getting everyone to bed by 11:30. There is generally a protest the first night but we are insistent and by the second night there is little problem.

Saturday and Sunday mornings we have optional exercises (Yogananda's revitalizing exercises, yoga, etc.). Breakfast is about 8:00 or 8:30. In the spirit of our weekend pass-word, "service", when people leave their rooms for lectures, Family members attending each room slip back to make beds and generally straighten up. This is one of many little acts that surprise and touch the guests.



Phil Burley directed and coordinated the first few workshops in Washington



Part of the Saturday night "fireside" activities include movies (from the public library) and song.

The Fall of Man begins at 9:00 a.m. on Saturday morning, and by 4:00 p.m. we have covered through Chapter 7, whereupon people relax or play volleyball until dinner at 6:00.

The participants have been "taking in truth" so much that Saturday evening we have a "fireside" where we share in a much more spontaneous give-and-take through the use of songs, skits, movies and children's games. One game that people enjoyed was for everyone to sit in a circle while one person

# The Family



Jack Korthuis, robot: Gary Fleisher, satanic master



Gary Jarmin and John H...  
"men's" cooking at a rec...  
Falls, in Washington.



This is a skit based on the story of 3 Yiddish scientists who discovered asbestos. Taken from a Biblical story of Shadrach, Meshak and Abednego. Left to right is Perry Cordille, Suzanne Cook, Ray Barlow, Adrian Dellas, Phillip Lukasik.

# ly Album



"The Warring House" is the main center in Berkeley. (2600 Warring Street)



Harries relish some recent outing at Great



H. S. A treasurer Mike Leone, "doing his thing" as he used to do it in Berkeley.

recites a dream they have had. As they mention any person or object, people jump up and act out the parts. Each Saturday night is different because each weekend group is different.

Sunday, we go to the main center for worship service -- sometimes a turning point for the participants. Through this experience, some have decided that they must commit their lives to God.

After coffee hour, we return to the training center for Chapter 8,9 and 10. After a break for lunch and for a loosening-up game of volleyball, about 3:00 we gather back in the lecture room for the Conclusion. Generally, the Conclusion comes as a real shock, even to those who have been somewhat aware of what we were leading to: "How can you just say that!" "Wow!" "Did I hear you correctly? Did you say that Christ is on earth?" "You tricked us! Why didn't you warn us?" "What did you say happened in 1960? I didn't quite catch it!"

After the initial shock has worn off, and questions have been asked, we have coffee and tea and put our chairs in a circle and discuss whatever questions people have about the Principle, Leader's life, the history of our movement, Communism, the future plan for restoration, what is involved in commitment to the movement, etc. Then the participants rejoin the Family for dinner and further informal discussion.

Now the participants are ready for an emotional counterbalance to the intensive intellectual stimulation they have been receiving all weekend. This we try to provide through a Sunday evening of typical Family entertainment; sometimes this is a "Principled" play put on by Family members, a testimony and singing, or recitation of poetry. Workshop participants are encouraged to contribute their talents to the evening. After this, hearts have really opened up and we invite people to come back and study more deeply on Tuesday and Thursday evenings. In the future, we hope to offer a training program of intermediate depth of study and experience of the Principle.

We keep a detailed record of each person and their response to the weekend and to the subsequent study sessions. One person is in charge of making sure their "spiritual parent" contacts each one to encourage their return. And, now, the work begins: callbacks, the prayers, letters, the study and the commitments, tears and joys of raising children to be Brides of God, and soldiers to build His Kingdom. In terms of moving greater numbers of people down this path, the New Life Workshops have already shown their potential to inspire. Hopefully, we will be able to report much greater things in six months.

## HOW CAN WE GET TO THE HEART OF AMERICA?

By John Harries (Washington Center)

The Divine Principle is the truth that will bring back to life the dying heart of America. How? That is the question that constantly confronts us.

For 12 years we have struggled to gain a foothold on this land, yet, we have only begun to explore the ways open to us. To initially bring people to the truth, we all participate in witnessing. We have, however, limited ourselves considerably to the basic pattern of going out in ones or twos to invite people to our lectures (or, more recently, our workshops). This has only been partially successful. Each of us has many times encountered people who don't understand the importance of what we are saying at all. In their minds, the problems they face in their lives are in no way connected to the solutions the Principle offers.

The main goal and focus of our program here in Washington Center has been to try to surmount that difficulty. In a few pages we will describe some of our activities and a few plans we have for the future.

In general, witnessing is still on a one-to-one level. However, we emphasize improving the quality rather than the quantity of these invitations. After an introduction explaining ourselves, we ask questions such as "Do you find purpose and meaning in your life?" or "Are you concerned with the problems you see in the world today?" or "What do you think the problem really is?" and "What do you think the solution is?" The give-and-take centered around those questions makes a base for understanding the individual, explaining how the Divine Principle is the solution and inviting him to come to a workshop and hear it. To do so is still quite a step for most cautious people, so a visit for supper may help to encourage them to come. Once a rapport has been established, it is always good to try to get some commitment in the form of a deposit for a workshop, or at least a phone number and address. Following up initial contacts with phone calls and visits is often the key to actually bringing people to our centers.

Unfortunately, the whole method of stranger-to-stranger invitations is foreign to our culture. So, we have been trying other ways of reaching people's hearts. For instance, at the University of Maryland, we conducted a poll to find out what aspects of life most concerned students. The results were encouraging. The areas of greatest concern all led directly into the Principle. We sponsored

discussions on these topics: Finding Meaning in Life, Being Happy, Love as the Essence of Life, Expanded Consciousness, The Goal of Social Evolution, Suffering, and Judaism and Zen. These were held at both Maryland and George Washington Universities. Through posters, several thousand leaflets and announcements over campus radio and through the campus newspapers a day or two before each meeting, we were able to draw from 15 - 30 people each time.

Our tactic was to avoid trying to teach the Divine Principle indirectly or directly but rather to ask stimulating questions that would draw people out of themselves. The questions we asked themselves implied that we had answers. We began each evening with a short talk that introduced us (in this case as Students for World Unification) and emphasized the importance of the discussion topic. We then broke up into smaller groups led by members of the Family. These groups continued for an hour or more. We then came together, enjoyed refreshments of cookies and punch and had someone report from each of the groups. The leader would then summarize what had been discussed and offer the New Life Workshop as another S.W.U. activity -- pointing out how the Unification Principle offers a solution to the problem we had just discussed. Nearly everyone who came to those discussions had a very positive experience. All were interested in our workshops and several came. As a result, we now have three new members living in the center, two others studying, plus a mailing list of 100 good people (we passed a sign-up sheet around at the beginning of each discussion with the explanation that this would enable us to let them know about future events).

I hope that this is only a small beginning for S.W.U. If we are going to be successful on campuses, we are going to have to build a real student movement. To begin this work, student members in the Washington area are working together on a joint summer project that will lead into a fall program. In conjunction with this, we will concentrate on Maryland, Georgetown and George Washington University campuses. We will sponsor a series of discussions at each of the campuses. Our main activity will be a festival which we will sponsor twice on each campus during the course of the summer. The festival will be a day of "Principled activities" such as lectures, discussions, singing, folk dancing, interpretive dancing, movies, etc. We have only recently begun to plan it.

In other areas of witnessing, apart from nightly one-to-one approaches, we have been trying other alternatives. The most effective of these has been singing and folk-dancing in the parks on weekends. The folk dancing is especially attractive and we often get 100 or more people watching or joining in for simple dances. While some of us perform others witness, and the

people who are attracted often are responsive, By working as a group in this way, we have much more impact on people than when working individually.

We have found that there are several small parks scattered through the downtown Washington business district which are always crowded with businessmen, secretaries, etc, during the lunch hour. Several of our members who work downtown regularly meet for lunch at one of these parks. We sing and share lunch together and invite people we work with as well as those who are sitting near us to come and join us. A couple of people return fairly regularly. However, this is really "soft-sell" witnessing.

Another project we plan to experiment with is that of making attractive posterboards depicting our work and life. These will be set up at busy points in shopping areas with a couple of people manning them with literature and information.

We also want to approach churches as a successful ecumenical movement. As a step toward this, we are developing a brochure to be used specifically for churches and to encourage these members to find out more about us. We have talked to a couple of church youth groups so far with good initial response, but little follow-through on their part. We have to develop an effective program in this area.

There are still many unexplored roads to the heart of our country. Although as a movement we are beginning to find some of them, we still have a long way to go. Nonetheless, Father is with us at this time, and we feel His blessing in the ever-growing fruit of our work. So let us continue to expand our vision and the means we use to reach it. Then abundant success is bound to be our reward.

THE SEOUL-AMERICAN CHURCH  
By Adrian Deltias (Los Angeles Center)

Bruce Brown, a member of the Unification Church for the past two years, and at present working for the Yongsan Data Processing Unit in Seoul, Korea, has started an American Family in our Homeland!

It all began with witnessing on the plane taking our brother to Korea. Bruce's first breakthrough came last September when two boys came to hear Principle and accepted it. Satan, of course, was right behind, and the boys soon fell away. "Then came a period of spiritual growth on my part, but still no American Family here," Bruce said in a recent letter.

A short time later Bruce found a man named Frank Kennedy, who was quite prepared. He had some friends whom he thought would like to hear Divine Principle. Ken and Wanda Myler came who in turn had some friends, Donald Heathwaite and Terry Donahue. All the chapters were covered in three nights. Terry and Don had to leave before it was finished, but the response on the part of the others was, "terrific!!"

Shortly after, Doyle Hudson, a Chaplain's assistant came, "So that gave us five strong members here." Since then, Ken and Wanda left for Washington and Frank will be leaving soon. "Doyle and I must increase the ranks of Father's Army here", says Bruce. There are several people listening to Principle now and negotiations are underway for a new center. Bruce said he feels that a center is absolutely necessary. Most G.I.'s are very reluctant to open up to Father in the barracks. The center provides for them a welcome relief from the military atmosphere they experience every day.

We all send our love to our brother in Korea and pray that our Heavenly Father continues to bless Bruce's work there.

I WANT THE WORLD TO KNOW WHAT GOD IS

By Kevin Winter (Rockville, Md. Center)

(Ed. note: The following was written as a result of an evening of folk music in the Rockville, Maryland Center before it was moved to Washington, D.C.)

God appeals: He is a misty, soft, velvety aura or radiance, more delicate than the glow of a luminescent watch in a dark room. But the light is not brilliant-- it flows all around you like a pool of silvery mist.

Father is soft and warm, yet cool and fresh. His heat and light surrounds any object made by Him unspoiled. In anything He creates, He leaves a part of Himself.

Father is music, melodies, symphonies, titanic brass concerts, broad echoing horns and a soft multitude of violins and woodwinds. Then suddenly He is jolly: an old piano pings out a happy melody and a quartet of voices come marching in.

Father is the sounds we love most, made to create an irresistible mood in everyone who listens. And silence broadens and creates a mood of its own.

Father can even smell like a cool green freshness and taste like a cool mint that wakes your mouth and nose!

But most of all, Father is ideas and thought. For with these, we can laugh, love, create, love some more, understand and form the perfect give and take with Father. Father created us and left a fire burning in us: a Truth and Goodness and Love.

Love it back; Please:

Be Happy,

Learn,

Listen,

Love it some more, . . .  
and Cry a little

## EYEWITNESS REPORT FROM KOREA

By Bruce Brown ( formerly Las Vegas Center)

Having only been in the Las Vegas Family a few months, Bruce Brown was unfortunate enough to be drafted and then stationed in Seoul, Korea. In response to our letter asking how he was enjoying his vacation...er... tour of duty, he wrote the following report.

Master and Mother are so beautiful! I, as do all of our brothers and sisters, love them very much. Sometimes, it seems hard to believe that Father should have placed me near the True Parents for this length of time. I have spoken with many of the Family members concerning what it was like to live so close to the True Parents. However, I was unable to obtain anything more elaborate than "very stimulating," and "a great blessing." The rest was evident in their eyes.

I spoke with Mrs. Choi and she referred me to Miss Kim, who was very helpful. We spoke about Master and his daily routine and Miss Kim said that Master did not want his entire schedule revealed at this time, but here are some of his daily activities.

Around 7:00 a.m. he eats breakfast while listening to some of his directors. Naturally, not every department consults him every day, only those departments having matters which require a decision or his immediate attention. This usually takes about two hours. From there, Master usually goes to the factory. There are many things there which require his daily attention. Quite often there are special activities being held there. For example, recently 120 members of the Japanese Family had come for a two-week lecture session on the Principle. Master spoke to them almost daily while they were here. From the factory, Master directs the anti-Communist activities. Because they are many and varied, they require a good deal of his time and effort. He must be kept advised of many conditions at the factory and issue much advice. Later, he may go to the Nak Won building (Nak Won is Korean for Paradise) where he might talk with Miss Kim, listen to more anti-Communist reports and speak with members of our Family in the evening. He also makes it a point to kiss each of his children at least once a day.



Our Leader's factory in Korea,  
just outside of Seoul.

On Sunday, many members of the Family gather for 5:00 prayer service. Master then usually talks until 8:00 or 9:00. At 10:30, the morning service is held. Master may attend and speak, or he might perhaps visit one of the district churches. Very often, he will visit some of the 1200 women who are currently witnessing in outlying areas.

For an example of what Master does on a day of celebration, I shall relate the events of this past Parent's Day. The events which took place are typical of the activities which generally occur on days of celebration. The activities started on the previous evening, when many of the older members gathered at the Seoul Church for prayer and singing and a sermon by Master. He talked until early the next morning. The next day, Parent's Day, 700 people gathered at the factory for a ceremony and breakfast. Later in the day, delegates from several districts and some of the Seoul members spoke for about two hours. Then there was a preliminary talent contest, in which members were chosen for a final contest to be held later in the evening. There was a contest for lecturing the Principle, and there was a contest for delivering an anti-Communist lecture. There was also a "cultural evening" with some movies and skits. Finally, the final talent contest was held. Master and Mother were present during all of these different contests and activities. Master then held a conference with the leaders from all the different districts. The spirit on such celebrations is always very strong and beautiful.

The reality of the True Parents, when observed in their physical presence is an experience which at once deepens your understanding by observing the manifestation of Principle which they project; strengthens your faith by realizing their position, in relation to Father and yourself; and heightens your love by receiving and reciprocating the great amount of love which they have for us, their family and Father's Family. To live so close to the True Parents is always a source of inspiration, merely by realizing their presence. However, immediately upon realizing the fantastic blessing it is to be here in Korea and also realizing what a fantastic blessing it is to have this Truth, to have the relationship with Father which this Truth has made possible, I also think about how wonderful it is to be one with this Family no matter where you are.

Are there any among us who, upon examining the blessings which Father has literally heaped upon us all, can say that he has served commensurate to these blessings? I cannot. I can only serve Father as best I can, and give to Him whatever service and happiness I can. I, in Korea, am not in a position to urge you to work harder in any one area. The situations in Korea and America differ vastly. You must determine where the weaknesses in the overall movement lie. I can only urge you to increase the

the overall drive. You, in America, may not know how lucky you have it. The Family here is still undergoing many hardships, but they never complain. It is up to us to awaken America, to bring her to her full potential and to fulfill her position in the Restoration. This goal can never be attained with half-hearted attempts. Only with complete dedication will we reach our goal. And reach it we shall!! MONSEI !!

I was so glad to hear that the American movement is experiencing new growth. I am very anxious to be able to return to the American "front," although, of course, I am quite busy and happy here in Korea. Father has guided several people to me, and we have a Center here with five people and many more studying. Most of them are G.I.'s.

As for my "hardship tour of duty," I need only think of what Master has endured, and the physical comforts which are missing seem rather trivial. I am in Korea, with the True Parents. I have much give and take with our Korean brothers and sisters, as well as directing a small Center here. I am a computer programmer and love my job. Father is always with me, and my love and understanding seem to grow deeper with the passing of each day. That is my "hardship tour of duty."

In Their Mighty Names,      Bruce Brown

# Welcome Home Miss Kim!



Farley and Betsy Jones and George Edwards welcome Miss Kim at Dulles Airport in Washington.



Miss Kim was amused by the skirl of the Washington Center's new bagpipe band lead by Rick Hunter ( left) and Neil Winterbottom ( not in picture)

MISS KIM'S HOMECOMING TALK, MAY 29, 1971  
From notes taken by Regis Hanna (Washington Center)

I wanted to come back so many times, but Leader said, "No, we will go together." When he announced that he was not sure when he was coming, I said, "Well, then, I must go now..."

A Buddhist medium said to me, "The western world is your stage. You can do much more there."

Because my friends had not seen me for 12 years, their imaginations had been at work. They thought that maybe I was a bit mentally unbalanced to be following this crazy religion. So when I got to Korea, Our Leader wanted me to talk to and visit these people. I called them up and they were eager to talk over old times. Some of these people I had made friends with 30 years ago and now many of them are in important positions in the Church or in education institutions. They came to my apartment and they were eager to see whether the stories about me and their own theories coincided with reality. I would just ask for an hour or so, because I was so weak (The change in climate, and the water and diet all contributed to her poor health). But they would want to talk on and on, asking questions, for three or four hours! Many of them have been very opposed to our movement, and did not even want to take the time to understand it. However, they would ask me many questions about it, and some of them asked to read my book -- they begged me. While I was there I gave away over 100 books. So, seeing them blew away many of the suspicious clouds about my sanity!!

Although nobody was converted through these contacts, many misunderstandings were clarified. Because of my theology background, I could answer their questions most fully, and at the same time ask piercing questions of them when it was warranted.

In Japan, the Family recently fasted for 7 days. They put 2 or 3 tents in the busiest part of Tokyo to appeal to the Japanese government leaders and public because the Japanese government now has a policy of improving relations with Red China. This is very dangerous for Japan and the whole of Asia. Before this, the Japanese Family formed four teams of about 20 people each and started revival meetings in four places -- Hokaido, Kyushu, Tokyo and one other city. This has been a very successful strategy because they had been selling flowers and doing anti-Communist work and

many made contacts. People contacted before are now recognizing us and they are coming to our Divine Principle lectures. As many as 200 come at one time! Thus, they are doing a lot of spiritual work.

They are continuing the flower-selling in the local areas, and this continues to be very successful. Mr. Kuboki and his wife are going around the world and meeting with the leaders of many nations. Before they left, they went to Nationalist China and met with Chiang Kai Shek, and had a very good talk. Mr. Kuboki's political work is significant. If Japan should go Communist, then God would have no room to work in Asia.

While I was in Korea, there were two special week-long seminars held for professors of universities. The purpose of these was not so much to convert them as to explain what our movement is and what we are trying to do. In this way they will be better able to help us on the campuses. In all, 60 professors came. A few of these have already written essays on how our movement and philosophy pertain to their theories. Two or three others are going to write articles.

At about the same time, we also started lectures for pastors. Somewhere around 500 letters were sent out inviting them to come for 2 nights and 3 days of a seminar. Out of these, only 24 responded, however. The reason for this is that they are so afraid. Some of them even went so far as to come up to our bus and almost get on, but they were so struck by fear that they couldn't come. The second time, about 50 pastors came. The fifth seminar is just finished. One hundred and thirty-five came for that one! Some of the pastors say when they have heard all of the Divine Principle, "Now I know why you are heretics!" Others say, "They have a greath truth." But those in the latter group are afraid to testify to us for fear of losing their jobs. Some of these who came last time were here for the second or third time, and they had brought the deacons and elders of the Church with them -- some of them brought four or five persons in addition to themselves. The reason for this is so that if the minister says that the Divine Principle is good and he gets fired, then he can take a goodly part of his church with him!

This time, the ministers decided to listen and not to attack or ask questions. They did this because they knew that they were hearing the same lectures that the professors had heard, and they respect the professors' intelligence. Some asked, "Supposing that our Church should fire us; what kind of position could you offer?" We feed them very well, and they like this.

A local presbytery has sent all their ministers a letter saying that if they keep coming to these meetings they will lose their jobs. However, the ministers keep coming.

Our Leader has said that he wants to continue these sessions for two more times, to make a total of seven. In these seven seminars, about 700 pastors have heard the Divine Principle. Then, Our Leader and the trainers will sit down and sift out which are negative, which are non-committal, and which are positive. Those who are positive will be invited to go on a week-long camping trip where they will hear more about the Divine Principle in depth.

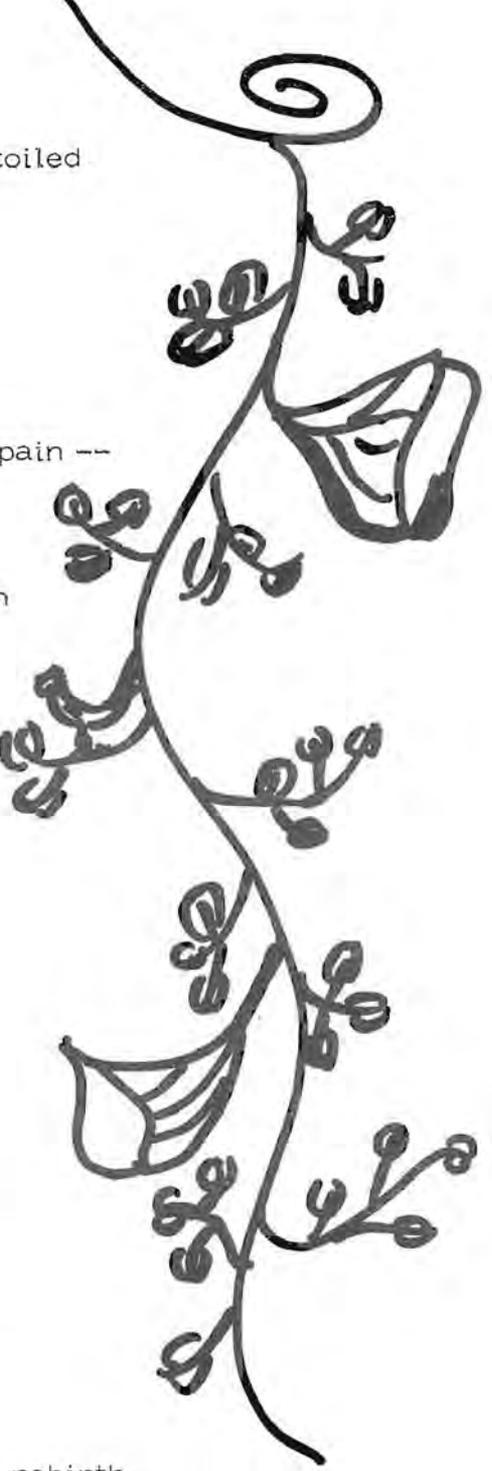
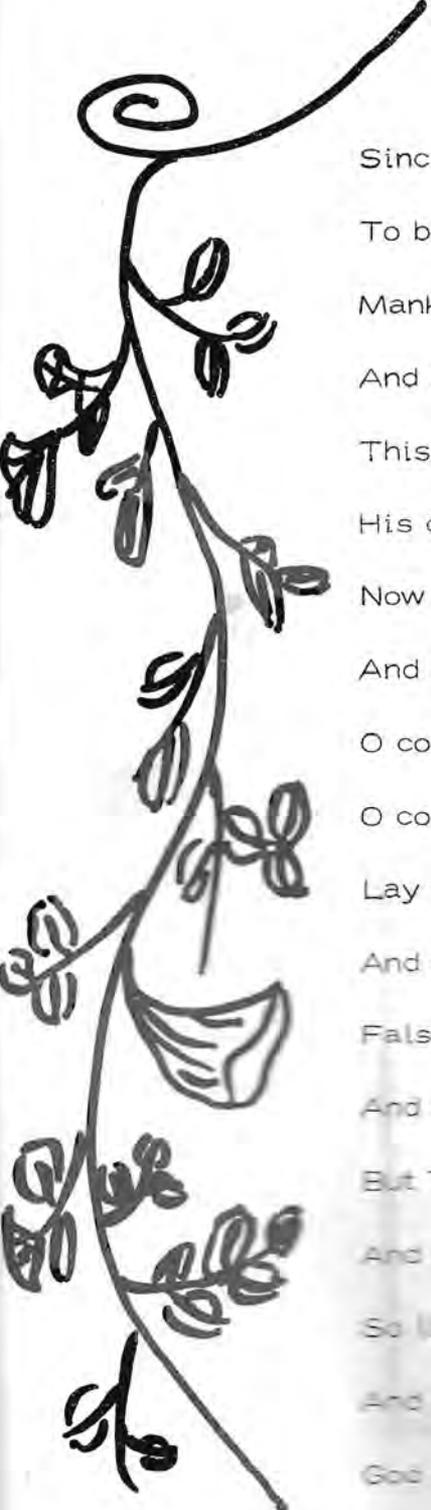
This is such a change from the past. When I visited Korea last time, I met a pastor whom I knew on the street one day and said, "Hello, Mr. Pak. How are you?" He looked at me and said very brusquely, "Fine, and how are you?" and then he scurried away like I was some dirty, unwashed, smelly person! This is such a difference to see the pastors talking and discussing and even some of them becoming positive toward us.

Just before I left, Our Leader came by and sat and talked with me while I was packing. He has so many ideas, he just talked and talked. He said that so far, the focus of our movement has been the winning of Japan. We have worked hard in America and in general we have reaped very little. Now, the focus is turning to America. So I am not surprised to see new faces here and to see that the work is going more smoothly.

Our Leader does want very much to come to America. He may come in July. He is waiting for something to develop, and after he sees it he will come. I want you to feel and believe that Father is so much with us, and wants to develop His will and work through us at this time. A small amount of dedication can bring about great results. What we need to do is really empty ourselves so that He can use our efforts to fulfill all that He wants to do.

Thank you so much,

# POEM



Since times of old when God first toiled  
To bring about man's birth  
Mankind walked away from Him  
And Satan ruled the earth  
This caused the heart of God such pain --  
His children haven't known,  
Now we must turn and comfort Him  
And bring to Him His Own.  
O come away my children  
O come away from sin!  
Lay waste to hearts of evil  
And put God's purpose in  
Falsity stalks ahead of Truth  
And imitates the Plan,  
But Truth comes after Falsity,  
And moves the heart of man.  
So listen to the Truth my friend  
And follow its clarion call.  
God moves the earth toward man's rebirth,  
He's come to save us all.

- Perry Crodel (Los Angeles Center)



## ANNOUNCEMENTS

### SONG BOOKS

Paperbound songbooks with blue plastic covers are available from the Publications Department. Containing over 260 hymns, family songs and group songs, they are the largest collection to date of songs that we frequently sing together. A donation of \$2 for each book is requested.

### DECALS

Handsome red decals of Our Leader's seal are also available for only 25¢. They are very striking when applied to rear windows in cars, to notebooks, front doors, etc. Please order them through your NAF representative.