

Apr. '72



new age frontiers

a publication of the unification church



Contents:

	<u>Page</u>
Pioneer Training Session	The Pioneers 2
Our Relationship to the True Parents	Rick Hunter 3-5
Berkeley, California	Randy Berndt 6
Boston, Massachusetts	Bunny Howe 7
Washington, D.C.	Barbara Ream 8
Victory over Communism	Gary Vesper 9
Street Preaching	
Photographs, etc.	10-18
Announcements	19
Denver, Colorado	Ken Fried 20
Toronto, Canada	Karen Dyck 21
Kansas City, Missouri	Tim Johnson 21
Frederick, Maryland	Richard Copeland 22
Trip to California	The Pioneers 23
Three Weeks in Brooklyn	Denise Schnepps 24-25
	Susan Jacobson
New York City	John Hesseil 26
Las Vegas, Nevada	Linda Marchant 27
Philadelphia, Pennsylvania	28

New Age Frontiers is published monthly by the
Unification Church, an affiliate of HSA-UWC
1611 Upshur St., N.W.
Washington, D.C. 20011

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America

Yes, we are calling this the April issue!

-- Ed.

PIONEER TRAINING SESSION
NEW YORK

The Pioneers
March, 1972

"There are about 80 of us. We come from different centers throughout the United States. We didn't know each other when we first started. Each of us had different songs, different ways of praying, and different ways of applying the Principle. It was hard to unify at first. But we knew it was necessary if we were to unite the American people. Gradually, as we sold tickets together, I began to develop a deep respect, admiration, and appreciation for the tremendous faith, loyalty, dedication, and determination embedded so deeply in these people. We developed a closeness and a tight bond of love that I never knew could be possible." (Comments of a pioneer.)

We are the pioneers of '72. We came from every Center. We have been together two months now. In a few days, we will go out on our individual missions all over this nation to bring the spirit of hope and unity to awaken and move America. Our spiritual and physical training in the Heavenly Way began with three weeks in New York with main activities of ticket selling and witnessing. During the first week and a half, we also had Divine Principle instruction from President Young Whi Kim. We constantly received inspirational talks from Master and members of his party.

In New York, housing accommodations were made possible by moving the whole New York family into the house in Brooklyn, leaving us with the house in the Bronx, a three-story building made of natural stone and stucco. There had previously been between twenty to thirty people living in that "one family dwelling"; for these three weeks of training, there were almost ninety occupants....

We arrived on Friday, January 14, in the early afternoon. On Saturday we went to St. John's Presbyterian Church, near where the New York Family used to live, for our first day's activities. We had breakfast: pancakes. President Kim then began teaching us the Principle. His deeper treatment of the Principle with many scientific and spiritual insights about the nature of God brought us a rediscovery of our feelings when we first heard the Principle. This shared experience created the first base of our spirit of oneness.

On Sunday, we had 5 AM service in the Center's living room, just below our Master's room. Later we had a service and more lectures, this time at St. Stephen's Methodist Episcopal church. This church accommodated us comfortably in its basement social hall for the rest of our stay. We ate meals and had most of our activities there. St. Stephen's had an unusual location: you had to walk 200 steps down the hillside from the Center to get there. Things started out leisurely enough -- breakfast at 8:30, lectures till noon, ticket sales in the afternoon, and more lectures in the evening. Breakfast was soon changed to 6:30 to allow an earlier start. A week later, Master changed the schedule to emphasize ticket sales. Each morning we had a short prayer service meeting led by David Kim. He taught us newly-translated Korean family songs, and gave us "spiritual food" with his fiery pep talks. We went out to spend 8 to 10 hours on the streets of New York. We returned to St. Stephen's at 7:30 or 10:00 PM, depending on whether or not we had sold a ticket before 6:30.

We witnessed in famous and important areas in New York: Rockefeller Center, Madison Avenue, Fifth Avenue, Columbia University and Barnard College, N.Y.U., Greenwich Village, Union Theological Seminary, Harlem, and Wall Street. This was our training ground. We progressed from four to ten hours a day, going out even in the worst conditions. Our capacity to give spiritually and physically grew deeper than we ever thought possible.

OUR RELATIONSHIP TO THE TRUE PARENTS

Rick Hunter, Maine

Some of us had met them before in different situations, but upon our arrival in New York, we could sense that this was really our first meeting. Perhaps each experience helping us to grow towards Father requires us to go through the process of dying and being reborn into a new and different world with Him. This is how we felt as we arrived in New York, many of us having given up jobs or school. We knew that this was to be an entirely different thing from anything in our experiences. Yes, we had known it was to be exciting and new, but as our Master talked to us that first evening, the very fiber of our beings began to stir, move, and then shake us into a realization of the power we could manifest in really becoming one with him, our True Father. "In ten years, how will you remember this time? You are happy, honored, proud, unified now -- but you will slide, skid. Before trying to save the world, you have to save yourself. It is more difficult..." But also he told us of our responsibility to the world and the mission of our nation. "Have you ever thought which nation should be restored first? The leading nation. If we restore your nation, one sixth of the globe will be restored. No other nation has 75 heavenly soldiers. You are the soldiers. You are going to the battlefield right now. Can you make your mind ready...? If you do your best and it does not work out, what will you do? All disciples swore they would follow Jesus, but at the cross nobody believed."

It was the greatest challenge. Were we really ready to commit ourselves to become the children of God? Yes! we answered. Yes! YES! YES! "How many were answering?" he asked us at once. Then when every soul in the room was straining YeeeeeeEEEEESSSSS...!!!!!! in his desire to be the first in his commitment, Master paused, looked at us sternly, and said, "It is very easy to say yes, but will you meet the daily test?"

It wasn't just the talks we had with him that brought us closer. We began to realize the significance of his words as we hit the streets. There, away from the tremendous energy created by marching songs and cheers with our True Parents, we were faced with ourselves. New York City! Your streets are filled with emptiness. How much of our blood is going to be claimed by Satan? Were we really equal to the task? Then we began to try. And it didn't work. And we would pray for strength and courage and tell Father how much we loved Him and really were going to bring Him the city -- if we had to die doing it. Then we would be faced with ourselves again. Sell a ticket... we had to sell a ticket... We had to go out on the streets by ourselves...we couldn't go in pairs. People were in a hurry or would stop and tell us it was great, but they never came in the city at night. Or that we were good salesmen (a spiritual bribe) but they had another commitment. And nothing worked. Weren't we giving everything? Something deep inside reminded us that there was something we were holding back, something we were yet embarrassed about or afraid to do. Then we did this thing -- honestly, totally -- it still didn't work.

We couldn't even pray then. It was as if we were entirely deserted...there was to be no blessing for us. We were not made of that material. We were struggling our

absolute best and losing before we had even started. It was agony...hell. We weren't "we" any longer, but lost and rejected individuals, each person in his private desperation. But weren't we a Family -- brothers and sisters fighting the battle TOGETHER? It didn't help at all to rationalize together; it was too easy to recognize. To be true children of God we had to defeat Satan by ourselves. It was true that each one of our senses was claimed by evil, even our entire bodies. To defeat Satan, we must defeat ourselves. We really had to be willing to die, and it wasn't a simple death. It was a long and painful, awful death. One time President Kim told us that only a few people in the world could freely communicate with God under any circumstances, and these had to struggle through all of spirit world to reach Him...through all insanity. Can you imagine that? ...ALL insanity!

Our battle was just beginning, or rather it had not yet even begun. But through our tears and exhaustion we began to find a most awesome power: The Human Will. Conquering death, we set out as new, remade personalities that could fulfill any mission without fear. And it worked! In the people we met, Satan was still cowering, but now he was frightened and on the run. It would start before we would even talk to the person, as we would fix him with our eyes, just as Mr. Kim and Mr. Ishii told us. Our confidence in God's ability to work through us if we put ourselves aside blossomed and grew. And people responded.

Gathering in small excited, successful groups at the end of the day, we would rewrite Miss Kim's words of the Divine Principle, "Man's heart has three faculties, will, Will, and WILL! It wasn't a rejection of reason and feeling, but a new-found discovery of Divine Will, the base for God's energy. This was really special. We had discovered it through our True Parents.

Yet in one personal victory we could not rejoice, and Father would not let us. He always pointed out to us the relation to the larger goal. And it was obvious to us that what we were doing was not enough. One person, or several persons, may have been successful, but we were to be unified soldiers with God's goal or it had no meaning. In one city after another the halls weren't filled. Empty seats in front of the Lord of the Second Advent, and it was our responsibility! When would we ever prove to him that he could rely on us, and that his energy expended on us would come back and be fruitful?

Being around him and seeing his iron determination, we learned to realize the importance of our mission, yet we could see that he was sensitive to our struggle. It made us so happy that we could simply be near where he was working. He gave us gifts that were hard to accept. In New York he called for a pizza and ice cream party right after the third very meager turnout at Lincoln Center. When we left the next day, he had impressed upon us that we had to go back and win the battle.

Our Father is free to feel any emotion to its fullest without reservation... After many experiences, we learned to accept gifts freely, too, without accusation, for

he was giving them in love. We began to look at ourselves not for what we had been, but for what we could make ourselves be at the moment and continue to grow into for all eternity. It was the same spirit. Father told us one morning after 5AM service that we only had to worry about the present moment. If so, then the past would be restored and the future would take care of itself. As the sleep began to fall from our eyes that morning, he said, "Have the fullest determination now -- then you can do anything."

Each day brought us a deeper longing to be with our True Parents. We began to dream of them almost every night, and we filled our hearts with expectations of how they would guide us next. This was our usual topic of conversation. It was on the West Coast, in San Francisco at a meeting with all the Bay Area members, that we witnessed his anger in force. In response to a question on how the San Francisco group and the Berkeley group would relate in the future, a part of his hurricane-like fury at Satan and the division in the American Family was revealed. "They are one!" he thundered. "There is no Miss Kim's group and Mr. Kim's group and Mr. Choi's group. There are no groups. They are all Mr. Moon's group. Missionaries will be recalled to Korea. Members will be interchanged, and all members will go through my training, even your president, Farley Jones."

On this night, members realized the strength and force they have as a united body with a common center. God uses only our True Parents as that common Center, and with them it is easy to see whether you are right with God or not. Each member will be reborn into a flesh-and-blood relationship with our True Parents eventually, but we must fulfill our mission first.

I write this the day after the first full house, standing-room-only lecture of our Father here in Berkeley. When I looked around last night and saw the confusion in the aisles because of the lack of seats, my eyes filled with tears of sincere joy. I realized that it wasn't me, it wasn't us -- it was our Father and True Parents who had done all this. Always before, he told us that we have not yet begun fighting. Now maybe we are actually beginning!

BERKELEY, CALIFORNIA

Randy Berndt

I want to share with you how our rally went here in Berkeley. It was a great success. The hall was full all three nights. The first night Father came out and took his seat with Mr. Pak, Farley, and Greg Novalis (representing the Berkeley Center) and a big smile came across his face as he saw all the people before him. In fact he smiled a lot that night. We had to set up extra seats for people along the sides of the hall. The second night there were fewer people, but the hall was still full. Father gave a very powerful speech, which delved into world politics and the mission of America. Although the audience did not outwardly respond too much, Master was thrilled just to be able to get the words out to so many good people at one time. I heard that after the lecture he walked quickly back to his room, with an ear-to-ear smile. He was so happy when he arrived at his room backstage, where Mother greeted him with love, telling him how wonderful his talk was.

The third night there were more people than the second, almost like the first. Father gave another great speech which culminated in a lay-it-on-the-line sequence dealing with morality in America, explaining that immorality must be stopped, otherwise the country is finished. People in the audience either liked it or they didn't. All the family felt so much power from Master's delivery. Each of the speeches went well, with no problem from the audience. There was potential trouble but nothing serious or disturbing occurred. I attribute this to the quality of the audience. There were many parents and older people in the audience, and most of the young guests seemed to have themselves together. Therefore, a respectful and relatively dignified atmosphere was generated. Anyone feeling motivated to leave just quietly left, without voicing any opinions. I know our prayer, the well-organized security, and Father's control were the key. Father was so happy after this third night. He posed with the security guards for pictures in the hallway after his speech, then returned to his preparation room; there they had a celebration for the success.

So he was happy, and so are we, about the way the rally turned out. I think Master feels we now have a position in Berkeley substantial enough, as proven by the rally, to save this sinking city. The evening after the rally, we had a victory celebration in San Francisco with family entertainment, featuring songs by our True Parents...

BOSTON, MASSACHUSETTS

Bunny Howe

I was invited to teach a high school philosophy class about Divine Principle. They responded very well to Introduction and First Chapter. I have been invited back to teach the other philosophy class in the Wellesley High School, as well. The Christian student group at Northeastern came to our Center (about 20 of them) last Thursday for a Pot-Luck dinner and fellowship. Several of them are very interested or curious about the Unification Church and want to come to a workshop. We are having workshops every other weekend. Our first weekend workshop was a definite success, with the assistance of Judy Culbertson, Gil Roschuni, and Ray Fortunada from New York. Seven people heard the Divine Principle, all of whom were very positive and have returned to the Center.

Probably one of the most amazing things that Father has done happened in a Prayer and Christian Experience Class that Bill and I are in every Tuesday night. Involved in this group are an Anglican priest who teaches groups of priests all over Massachusetts about community prayer, and a Catholic priest who has completed three years of missionary work in Africa, and three young nuns. I began telling the group about our family prayer, and the leader of the group said, "My first thoughts as you were talking is that you have in your church the community that we are all looking for, and my second thought, and I feel this strongly, is -- will you teach us to pray?" This shows how Father is working so strongly and how Christians such as these are so hungry and thirsty for Truth and for a real community and communication with God. How blessed we really are to have these in our family -- I pray we can soon share this Family with every person.

WASHINGTON, D.C.

Barbara Ream

Just as have all of our brothers and sisters in the United States, Washington center has deeply felt the impact of our Master's visit to this nation. This has had a quickening effect on all levels of our center life, both inwardly and outwardly.

In order to facilitate reaching our Master's financial and spiritual goals for the pioneers and for all American centers, Farley Jones has created a national staff. This small but vital group of people (some of whom will be devoting full time to our movement) will take care of such important areas as inter-center communication, political work, correspondence, publications, finances, and aid to pioneers and coordination of pioneer activities. These people will serve a valuable function to the Heavenly Father and to all of us, not only in accomplishing the large quantity of work that our increased activity generates, but also in bringing heavenly order -- a base in which the Spirit of God can flow to the fullest in our national Family's endeavors.

We have been continuing to hold weekend spiritual workshops on a regular basis. Some of these have been for one day, in which only the first parts of the Principle are taught. One example of a one-day workshop was held recently, especially for middle-aged and older members of the community. Interspersed with the lectures were games and discussions which were to bring out the basic concepts that had been taught. This was an experimental approach towards the presentation of Principle. Barry Cohen and other staff members who were involved in this workshop came away with positive feelings, and a desire to hold more workshops of this type in the future. Of course, those who attend a one-day workshop are invited to return to complete their study of the Principle, either in a full weekend workshop, or during our evening follow-up meetings. An example of a full weekend workshop into which we put a great deal of planning and effort was the "Georgetown workshop", held over the weekend of April 21-23. Tony Guerra, a student at Georgetown University, was able to run ads for the workshop in two campus newspapers, and campus bulletin boards were thoroughly saturated with our posters. On the day before the workshop we offered a series of on-campus daytime lectures on such topics as Spirit World, Marriage and the Family, The Paradox of Marxist-Christian Dialogue, Can Communism Survive in the New Age?, and our multi-media slide show of Chapter One. In witnessing for the workshop, we were fighting against great odds: it happened that several other campus organizations had planned to hold large-scale festivals, etc., on the same weekend as the workshop. Nevertheless, we had a good group of workshop participants, five of whom expressed a definite desire to participate in future Family activities. In general, the quality of spiritual atmosphere that we have been able to provide has deepened and expanded since the visit of our True Parents, as a result of their loving and sacrificial spirit, and their desire to see America fulfill its mission for the Heavenly Father.

Candle selling has been most successful. We surpassed our primary goal of \$4,000 profit, and have been setting further goals at regular intervals. Our usual method of selling is door-to-door, which allows us to be "ambassadors of good will" for our movement to our diverse neighbors in the Washington area. We are grateful to Bill Connery and those members of the College Park Center whose hard work has made this profitable fund-raising project possible.

(Cont. on page 9)

VICTORY OVER COMMUNISM STREET PREACHING
April 14, 1972

Gary Vesper,
Washington

"In North Korea, school children are required to bow down to statues of North Korean dictator Kim Il-Sung, and are given their choice of praying to the statue or praying to God. If they pray to God, they get no rice for lunch, but if they pray to Kim Il-Sung, they get a full portion. Children who consistently refuse to bow to Kim Il-Sung and call him their 'Beloved Father' have been shot, along with their entire families, as examples to the 'bourgeois and un-proletarianized' elements in North Korean society."

At this point in my street speech, I caught the attention of the passersby on our team's Georgetown street corner. People turned to look directly at me, startled and uneasy about what I was saying; it was impossible for them, upon hearing this specific example of a life experience in a country bound by Marxist-Leninist ideology, to shrug off the message. For at least a few moments this "anti-communist on the street corner" wasn't amusing, and the mild confrontation between leftist street people and members of the Freedom Leadership Foundation wasn't funny.

The weekend of April 14-16 marked our celebration of Parents' Day, but in North Korea it was the time of Kim Il-Sung's sixtieth birthday, the day which he had desired to celebrate in Seoul. This didn't come about. As an appropriate end to a condition starting 40 days prior to Kim Il-Sung's birthday, Rock Creek Center members (FLF) introduced Washington Family to an activity familiar to them, yet quite unique to the rest of us -- Victory over Communism street preaching. In order to prepare us for the event, Friday evening Neil Salonen discussed the significance and the increasing role of Victory over Communism work in our Family activities in the months and years to come. Literature was provided, example speeches were given, and we watched "The Roots of Madness", a film on the historical development of Communist China.

During Saturday afternoon hours, five street corners were taken by our teams of 6-7 people. While one person used the bullhorn as a focal point to gain attention and to state our views, others carried signs, handed out literature, petitioned, and witnessed for an FLF workshop teaching the Unification ideology, the ideology of Victory over Communism. The afternoon was a success; contacts were made, petitions were signed, Washington members were exposed to witnessing from a new standpoint and FLF was able to make a tangible demonstration of young people committed to building upon a new ideological base of a unified world under God. This kind of demonstration will prove important in winning the Senators and Congressmen of this country.

WASHINGTON, cont.

A very special time for us was Parents' Day weekend. Friday morning began with a 5 AM service and trip to Holy Ground. On Saturday, Victory-over-Communism street preaching gave us a face-to-face insight into the urgent need for an alternative to pervasive Communist propaganda. Sunday evening consisted of a wonderful dinner, skits, a film of the October 1970 blessing, a report from Barbara Mikesell about her trip through Europe with our Master, and an inspirational speech by Farley, who assured us that we can do virtually anything -- if only we put absolute confidence and our entire heart and mind into the task.

The following section contains:

- News coverage of Lorenzo Gastanaga, John Harries, Rick Hunter, Richard Parks, and Mike Roth
- Photographs of New York Training and Baltimore lectures
- Photographs from Las Vegas visit of southern bus:

Apartment house of Las Vegas Center

A meal with the team

Photographers from station KLAS

Leslie Elliott, David Kim, Bruce Brown, Gaynell Dummitt (new member) and Jackie Brown

Young Missionary Hopes To Found Unification Religious Unit Here

By HERBERT KIRCHHOFF

Staff Writer

A young man has come to Trenton to spread a message of love and joy and man's ultimate harmony with God.

He is Lorenzo Gaztanaga, 22, a missionary for the Holy Spirit Association for the Unification of World Christianity, otherwise known as the Unification Church.

His faith stresses that man was once on the way to a harmony with his fellows and with God but fell away into selfishness. Now, Gaztanaga says, man is struggling again towards that harmony. The Unification Church is part of that struggle.

Its membership now numbers about 1.5 million in 26 nations, Gaztanaga said. The members, he added, live in their own small communities in a sort of voluntary commune situation, believe in working hard and avoiding harmful drugs such as heroin, amphetamines and LSD. Even smoking, be it tobacco or marijuana, is discouraged, "for health reasons," as is use of alcohol, he said.

Adherents of the Unification Church also don't believe in sex outside of marriage, he added.

But it is far from a harsh Puritan type of religion, said Gaztanaga, who joined the faith two years ago.

The Key

"We believe in a trinity of God-man-creation and a give and take of love

between the three. Man is the key because man abandoned God and must seek Him out again through prayer, meditation and good actions."

Mankind's history has been one of suffering, Gaztanaga said, and God suffers when man does. "God created man to grow and reach the same level as He. Somewhere in the process man fell away into darkness."

Religion has been God's means of helping man regain the heights, Gaztanaga believes, and reach the ultimate world where people live in peace and harmony with each other and God.

"We live in communities because it's an opportunity to help one another to grow and share through group interaction. The only hard and fast rules we really have are those against extra-marital sex and harmful drugs. We call our community life the 'unified family' "

Members of the faith work wherever they are for themselves and to help spread the faith. "We've been trying to get a business going in Washington D.C. and have a travel agency and export-import business in San Francisco, where the biggest community is. Members with outside jobs tithe to their communities to help spread the word."

Gets Stipend

Gaztanaga said he presently gets a stipend from the faith's national center in Washington, D.C., to support his "mission." He plans to hold weekly talks on his faith

at 3:30 Sunday afternoons at the Unification Church's local headquarters at 124 Boudinot Street. These talks will begin on April 23.

He noted that the unification Church's flock often practice their old religions even after they've joined this one. "I was raised a Roman Catholic and I still attend mass. Eventually all religions will become one as man nears the ideal world."

The Unification Church got its start in Korea after World War II, said Gaztanaga, when Sun Myung Moon, son of a Christian North Korean farmer saw a vision of Jesus and founded the faith.

Gaztanaga and the other adherents of the faith who are presently establishing communities throughout the United States trained directly under the founder, Gaztanaga said. Moon was in this country on a seven-city tour early this year and the fledgling missionaries traveled with him on that trip, he explained.

The Unification Church has been in this country for about 10 years and has 13 functioning communities in this country and one in Toronto, he noted.

"Right now, we're in a missionary program to establish communities in 40 states. I've been in Trenton only three weeks and am really only starting. But then, I didn't expect to have a ready-made flock. You have to be willing to sacrifice, but it's worth it."



Passersby react in various ways to John Harries' street preaching.



John Harries

Rejection Familiar

Unification Is Goal For Street Preacher

Downtown shoppers and office workers on lunch breaks no doubt have been wondering about a tall, blond man who for the past two weeks has been trying to shout above the traffic noise at the corner of Robinson and Park Ave.

Looks of curiosity, amusement, and sometimes disgust, register on their faces as they hurriedly cross the street. Some perhaps are rushing to avoid what they feel would be an uncomfortable confrontation with the "street preacher."

"I've grown accustomed to rejection," said the street preacher, 24-year-old John Harries. "You have people swear at you and push you aside. In New York, it was rougher than it is here."

Harries, who possesses the charm and accent of his native England, came to Oklahoma City three weeks ago to organize a local center or community of the Unification Church.

Questions Are Encouraged

In his street preaching, Harries encourages people to listen to him, ask questions and come to lectures in the local center, currently housed in his apartment at 1207 NW 26.

Harries said he hopes to set up a thriving church in Oklahoma City but frankly admitted the "Bible Belt" is not fertile ground for new religious thinking. The response so far has been "very poor," he said.

"Sometimes they will just say 'beat it.' Some will stop and listen politely," said Harries, who spends a couple of hours a day preaching on the corner.

The Unification Church, founded in the 1950's by Sun Myung Moon, a South Korean, seeks to break down the "schismatic barriers" in Christianity's 300 denominations and barriers in other world religions, Harries explained.

Teaching 'Clear Message'

He said members believe their teaching, the "Divine Principle," revealed to Moon over a period of several years, is "a clear message from God for man at this time."

Each missionary is responsible for his own support, Harries said. "Our organization is small and new, so we don't have an institution to supply money, or any wealthy donors."

Eighty young people in the United States currently are carrying out the mission work, he said.

Harries has no car and said bus transportation in Oklahoma City is too costly, so he depends on hitchhiking.

He said several people have given him food, and on two occasions he sold his blood plasma to a commercial blood bank. This netted him \$5 each time, he said.

Food Budget Is Slim One

"I can live on a budget of about 50 cents or 75 cents a day for food," Harries said.

Breakfast each day is a bowl of oatmeal and powdered milk. Lunch most often is a peanut butter and jelly sandwich and water. "That's free," Harries joked. For dinner, he heats a can of soup.

Educated in electronics, Harries left a well-paying job as service manager for an electronics firm to work in the Unification Church. His mission fields have included New Haven, Conn., and Washington, D.C.

Youngest of six children, Harries and his parents nine years ago emigrated from England.

Existence 'Most Idealistic'

He spent most of his life living on a non-denominational communal farm in Shropshire, an existence Harries described as "the most idealistic form of Christianity I have ever encountered."

The 230-member community supported itself by manufacturing agricultural tools, Harries said.

He spent the last three years of his life in England living in a 200-room mansion, Bulstrode, set on 70 acres of ornamental gardens near London, Harries said.

The religious community had moved from its former location, he explained.

The mansion, formerly owned by an English nobleman, provided a life "almost like a monastery," Harries said. Living in a religious community made him always think of himself as a group, he said.

Harries said many of the Unification Church followers live in communities, but this is not required. Self-imposed moral standards include no smoking or drinking in the centers, he said.

Harries said the Unification Church's purpose "really is to serve other churches," providing "a way for reformation and restoration."

He said he believes "There is one God, so each man can develop a relationship with that God if he can understand God's principles, the way God works."

"No religion should exist as an institution."

Text by Gail Driskill

Photos by Bob Albright



Young Man Missionary Of New Faith

By JOSEPH E. COYNE

Like the Christian faith of the first century AD coming from the East to the Western world, a new Christian movement which originated in Korea is being introduced to Maine.

The young pioneer missionary of the new faith, Richard H. Hunter, 25, is a cleancut ex-Navy man who interrupted his studies at the University of Maryland to turn new sod for the International Unification Church.

Hunter said he turned from a secular attitude toward life after attending a service of the new religion. He went to the service, a bit reluctantly, with a girl he knew.

"I was impressed immediately," he said. "Not long after that I had a spiritual experience." He described the experience generally as an encounter with Jesus.

HUNTER SAID the new faith was founded in Korea in 1954 by Sun Myung Moon, a Korean who formerly had belonged to a Christian denomination.

Moon relates that when he was 16 years old he was praying on a mountaintop when Jesus appeared and told him he had a mission for him, Hunter said.

"Jesus told Moon that his mission was as a revealer of truth," Hunter said. "For nine years he searched the Bible and received his revelation."

After a ministry in Korea, and imprisonment by the Communists' Moon came to the U.S.



Richard H. Hunter

and introduced his new faith here.

THE KOREAN prophet made his most recent visit to this country during February and March. Hunter previously had met Moon during a visit to Korea last summer. And on the recent U.S. tour, Hunter was among the group who traveled with the religious leader.

Moon, accompanied by a select group of followers, conducted "Day of Hope" lectures in New York City, Philadelphia, Baltimore, Washington, Los Angeles and San Francisco.

Hunter said the thrust of Moon's lectures was to bring about an awakening of American people to the dangers of Communism and to deepen their belief in God.

The Unification Church now has centers in almost every state and a half million members throughout the world. The Washington Evening Star said of the new religion that it is "probably the fastest growing faith in the world."

HUNTER'S ROLE is to have the new faith become known in Maine. As of the moment he's the only member in Maine.

Now a resident of the YMCA, Hunter is seeking a building in which to establish his church. He said 80 volunteer missionaries drew lots to determine which territory they would be assigned. Hunter drew Portland.

"I think it was providential. I was in Maine once before and I like the state," he said.

He is pledged to three years in Maine, at a subsistence salary, to preach, teach and witness for his faith. He is a native of Washington, D.C., and served in the Navy Hospital Corps.

HUNTER SAID that in other cities where the church is established there are community centers where members of the church live. But he was quick to explain that the community the church fosters is not "commune living."

Although some of the people who have joined belong to the hip culture, Hunter said, he pointed out that the new faith "gave a sense of meaning to their lives and a focus for their energies."

"My philosophy now is that it is the individual's responsibility to take a stand on issues, to be concerned about human rights, and to set a better example. To do this one needs an inner direction and goal. This is what I found through a deep relationship with God."

As a test of the strength of his new faith Hunter gave up smoking. He said abstention from

smoking and drinking are among the requirements of the Unification faith.

"I FOUND IT hard giving up smoking until I realized that God had a purpose for me that is higher than indulging in a self-centered satisfaction. When I looked on this as a means of growing spiritually and deepening my understanding of God, I saw it was the same kind of self-discipline that induces some members on the church to fast. Jesus, Moses and Elijah fasted in preparation for their missions."

sions."

Hunter said the purpose of establishing a community of members of his faith is to help each other grow in God. He said the church is a decentralized community. The commission has from his church one, a missionary shares with all missionaries.

"It is the Unification responsibility to change the world. Maine to bring the unity," he said.

New Church By 'Divine'

A 22-year-old California man, Michael Roth, has announced the opening of the Unification Church at 123 Walter NE, where he teaches a basic philosophy called "Divine Principle," a theological study based on the Bible.

Roth said the church has opened and will hold meetings at 7:45 p.m. on Tuesday, Friday and Sunday for instruction in philosophy.

Formerly a student at Los Angeles City College, Roth is part of a group of 80 young missionaries who have moved out around the country to establish branches of the church, which has its headquarters in Washington, D.C.

He said it was founded in Korea by a young Korean named Sun Myung Moon, who was carried to the United States in 1959 by Miss Young Oon Kim.

The missionaries are receiving partial support from the national church but their living income is supplied by secular work.

Purpose of the church, Roth said, is to "renew the spiritual and moral foundations of America and revive Christianity, partially through the Bible and partially through our philosophy."

New Movement Calls For Unity

By PHILIP ALLEN

"The era of Christendom is over!"

"The Aquarian Age has arrived. We are moving toward a 'global village' and, indeed, God is coming back to life."

If all this seems incompatible with most established Christian precepts, then talk to 20-year-old Richard Parks who last week arrived here as a "pioneer" of the Unification Church.

Driving a car older than he is, and operating out of an unfurnished home at 1647 E. Nelson on the city's Southside, his message is manifested in the teachings of Christ and the communication theory of Marshall McLuhan.

Paraphrasing the church's founder, a South Korean called Sun Myung Moon, Parks explained that "present Christianity doesn't have the theology to handle today's problems."

"The kingdom of God was intended to exist from the beginning. Christ's crucifixion was not predetermined," Parks said.

But man did separate himself from God and history has served to document a "restorative evolutionary process" toward uniting man and God as one again, he explained.

The young missionary feels that while God has been working through the Mosaic Law in the Old Testament and through Jesus and His gospel in the New Testament, the "Completed Age" has now begun—a total transformation of all peoples.

This has been made possible through the "global village" concept (i.e. McLuhan) and his "understanding" that because of mass dissemination of information the world is once again a primitive village, demanding total involvement of its peoples, Parks said.

in the true commune style, donating much of their income to the movement.

Everyone is a minister, he added, and "teaching" — not converting — in the streets is practiced. Parks and 83 other American men and women have pledged three years, work to the church at a subsistence salary and with occasional periods of fasting.

A former drug abuser, Parks said he was "attracted" to the 18-year-old church because of its "family co-operation."

"It is Eastern in the sense of taking into account the power of God and Western in terms of seeing His love," he stressed. "And it sees science and religion as complementary," he added, given the language and knowledge of today with the context of the "original message."

The mystique of religion may be removed, he admitted, "but the people are ready . . . to be unified."



Richard Parks

The "theology" of this world church is quite involved, Parks noted. He pointed out three main goals:

- 1 Unification of religion.
- 2 Creation of the God-centered families.
- 3 Unification of the spiritual and physical worlds.

It is primarily a lay movement, he acknowledged, a world religion practiced now by more than 1.5 million "committed" followers. He said young missionaries like himself are now in each of the 48 contiguous states setting up unification communities where young persons and families live

e of es-
ty for
to cen-
a fami-
a God-

Hunter
a big
at he
mis-

church's
condi-
come to
age of

h Founded Principle'



Michael Roth

Further explaining church dogma, he said it is an ecumenical, interfaith movement uniting both Eastern and Western religions hoping to create a new culture based on a new morality. He said members practice living the principle to establish a world of unity and love.

Roth said he is the first missionary to establish a branch church in New Mexico and further information is available from him at 123 Walter SE, by letter, telephone or personal visit.

There will be a crusade held Friday through April 16 at the Walter location.







ANNOUNCEMENTS

Vernon and Maxine Pearson have a second daughter --

Sonja Michelle
(God's messenger of Wisdom)
Born January 19, 1972
7 pounds, 3 ounces

Holidays -- 1972:

World Day:	June 11
Children's Day:	November 6

In Washington, we are planning to condense the Principle to put it on cassette tapes, available to the public. If anyone has suggestions or has had experience in this area, please write Washington in care of Mike Leone.

Mike Leone

Translation of Tong-il (Song of Unity):

Our cherished hopes are for unity,
Even our dreams long for unity,
We'd give our lives for unity,
Come along, unity.
Unity saving the people,
Unity saving the nations.
Come here quickly, unity,
Come along, unity.

Dedicated March 23, 1972
to Linda Marchant
by Joy Schmidt and David Kim

DENVER, COLORADO

excerpted from reports by
Ken Fried

Expansion has been the theme of Denver Center. Scott Murray joined after attending a workshop. Mike Smith, who heard Principle over two years ago, passed through Denver and moved in. Paul Valin and Sandy Nimick both joined after spending God's Day weekend in Washington. Other recent members include: Ken Lummis, Eowyn McCenna, and Joseph Loomis. . . . There are now close to thirty of us, with eighteen in the center. In order to accommodate the overflow, we are opening an annex.

Besides workshops, activities include Kim Home Cleaning, done by Sandy Boshart and Buff Baker, selling candy, practice teaching, and making conditions for the pioneers.

Innovations: "Spiritual Growth Meetings", in which the Family discusses witnessing, prayer, and other aspects of center life. . . . Folk dancing, to be used in parks this summer. . . . A Free University course entitled "The Supernatural in Human Experience".

Tim Johnson writes that "The Crook of His Arm" (from "Howl, my Soul") coffee house was opened on March 3. The coffee house, he reports, is serving a dual purpose. "...we are establishing 'The Crook of His Arm' as a sanctuary for those who want to find a higher level of awareness... Our second purpose is to become known as a responsible and respected institution in the city. We plan to involve city officials in a panel, with questions from youth in the area and regulars at the coffee house."

REPORT ON FREDERICK, MD.

Richard Copeland

The first day, after the pioneer brothers and sisters left of L.A., Linda Marchant, Maureen Murphy, Bill Torrey, Gary Jarmin, and myself stayed at the Armory and planned. During that day we collected money, made contacts, and listed places to go. When it was dark, we all had supper together and prayed for a safe trip for the others. Later that evening, Gil Fox called and I briefed him on what contacts we had made. Gil and Mike Richardson arrived in the morning while I was making phone calls. One of the calls went to a telephone talk show on radio, in which I described our situation. We all thought this program would bring success -- the townspeople just might get together \$2,000 and bring it right over, but that was not the case. Gil figured that with 26,000 people in Frederick, we ought to be able to come up with some money if we asked for it door-to-door. He was right. The first day's try brought in \$50 for him and \$20 for Michael, but I insisted on contacting organizations and churches to bring in big donations. I later realized that, painful as it was, door-to-door was most profitable. Gil organized the Washington Family -- with us all going door-to-door, we were getting about \$200 a day. Michael was keeping with the news and radio and also street preaching as well, and going door-to-door. I continued to speak with organizations, but only three out of twenty donated something. That was very educational for me -- I got to see how people protect their money.

Each day we would get more money and better media coverage, and each day Gil would come back to say that the bus would be costing \$300 more and wouldn't be ready for two days more. By the last few days we were getting some outside help: a woman led her Girl Scouts on a door-to-door campaign for two nights to bring us \$50. By that time we felt that Frederick was responding very well to us. A family named Kline picked up Peter Pierron, Gil, Michael, and me and took us for a steak dinner at their home. When Mr. Kline dropped us off, he put \$10 in my hand.

Then Gil figured that we should go to Hagerstown, and some more very interesting things happened. I met an organization called the Way of Truth Publishers (P.O. Box 88, Hagerstown, Maryland 21740), headed by Earl E. Marquiss, 75. He began his work in 1960 with just about nothing, but now he has a school, print shop, radio show, church, and a dairy farm. I met him in his office at the publishing place and he took me out to see his grade school, where he said the children get spirit and truth and the love of God. Then we went to the dairy farm and to his house, where he asked us about our movement. ...I finally admitted I didn't know the Bible well, but I did love Jesus, who was a great man to sacrifice his life for mankind. I also asked Mr. Marquiss not to think we were an anti-christ group, but rather that we were really trying to prepare America for the Second Coming. He seemed very pleased, and we became good friends. This man astounded me -- I felt God's love with him very much. When I left, he said to me, "If I don't see you again, I'll see you in Heaven," and his smile was so bright. He gave me \$5.

That is no experience one wants to forget. We agreed to go to his Sunday worship. When Earl got up to preach, I could tell that he had been crying. He began his sermon by giving us a welcome. He talked about our bus, and explained that we were involved in the Second Coming ministry. He was delighted to have us, and asked the congregation to invite us to lunch. He then gave a fiery sermon about the alienation of young people from the churches, emphasizing that if the churches really knew

(Cont. on page 23)

TRIP TO CALIFORNIA

The Pioneers

The only Center we stopped in on our way to California was St. Louis. Jackie Stock had been ready for us two days before, with sandwiches piled high in the bathtub. We arrived there two days late, on Friday morning. She fixed us breakfast and sent us off with here generous supply of sandwiches. We had our only other hot meal in Flagstaff, Arizona -- Sunday breakfast at a cafe. The waitresses handled us surprisingly well. Later that day, we had a picnic lunch in the desert near Seligman, Arizona -- we created lunch out of all possible combinations of cheese crackers, carrots, peanut butter, and graham crackers. This was one meal which we alternated with sandwiches, our heavenly manna.

By now, everyone has probably heard of our stopover in Frederick, Maryland, for bus repairs. But has the Family heard of our hoedown in Santa Rosa, New Mexico? We were in the mechanic's shop, waiting for him to seal the radiator. Pat Kieffer and Joe Stein started leading us in some folk dances. We ended up doing a Virginia Reel. As we sashayed back and forth among stacks of engine parts on the concrete floor, the townspeople walking by stopped to stare in the window.

A town of 3,000 was the site of another heavenly happening enroute to the San Francisco meetings. Joshua, the green bus, blew a tire on the freeway. We hobbled into a gas station in Carpinteria. We had to wait for a replacement tire to be delivered from Santa Barbara, so we began singing on the nearest patch of grass, which happened to be the lawn of the Historic Society and Chamber of Commerce. We attracted the attention of Mayor-plumber Ernie Wilbrandt's mother, mother-in-law, and wife. With the editor and photographer of the Carpinteria Herald standing by, Joseph pinned both Mrs. Wilbrandts with Day of Hope buttons. We sang "Shining Fatherland" and "Power and the Glory" to them. The newspaper later printed a picture of our singing group. One woman who heard us gave a \$20 donation.

Scenes to remember:

The ever-present Mr. Ishii and his camera team.. Wall-to-wall pioneers trying to eat dinner at Locust house in Philadelphia.. Parents' Birthday celebration in Washington and the accompanying banquet and talent night.. 5 AM service and Master speaking afterwards.. 5 AM service in Arizona's ~~Paradise~~ Desert.. Arrival in Los Angeles and showers at the Y.. "Thief in the night" arrival in San Francisco to a warm greeting, a hot meal, and the saving grace of an elevator to transport our luggage to the fourth floor.. Master charming Al Capp on his TV show..

Most unforgettable scene: three full houses in Berkeley. Monsei!

FREDERICK, MD., cont.

Jesus, Communism could never have formed a base in this country.

Altogether, we collected \$1,100 towards bus repairs, while learning a great deal about America's different life styles.

THREE WEEKS IN BROOKLYN

Denise Schnepps
Susan Jacobson

Since the beginning of our Leader's stay in America, the power of his presence has been felt in every center and by every member. The experience of the New York Family was typical of the impact of our Leader. Arriving soon after our return from the God's Day celebrations in Washington, he gathered us together on Thursday, January 5, to discuss plans for having the first of the seven revival meetings in New York City. Realizing the historical importance of the event, we felt honored to pioneer in this venture. As the days passed, we became accustomed to a higher degree of involvement and sacrifice than we had ever known.

Leader departed, leaving us with much to do. We went ahead with our plans on the assumption that we would have to produce the revival on our own, since we were not sure at first if the training program for the pioneers would be held in New York. By Sunday evening, we had chosen our theme, "The Day of Hope, the day of the true family." Gil Roschuni, Brian Butler, and Jim Watson had created the layout which was later chosen as the official poster. Form letters had also been written to send to churches, spiritual groups, and friends of the Family. We were pleased to learn that the training program would go ahead at our Center. Fortunately we were able to find a church nearby which was willing to rent its facilities for two weeks.

Gathering our belongings together, we moved our center to Brooklyn. In the three following weeks, we turned into a 21-man ad agency. A 24-hour day just wasn't long enough. In addition to the individual ticket selling approach, we experimented with street preaching, singing, door-to-door selling, church witno, and personal contacts -- which proved to be the most fruitful.

Meanwhile, Group W Broadcasting, where one of our members worked as a secretary, became our office at night. Our literature and layout team (Gil Roschuni, Judy Culbertson, and Mark Barry) often spent whole nights there, working on pamphlets, flyers, press releases, newspaper advertisements, etc.

Our specialty, however, was posterizing. Every night around 10 PM, five people would go posterizing in a V.W. bus. While one person drove, two people "schlepped: (applied glue to posters with paint brushes) and two people put the posters up. Speed was essential to accomplish our goal of 3,000 posters while avoiding getting caught by the police. One night the temperature dropped to 11 degrees and the glue on the posters froze before they could be put up.

On February 2, the night before our Leader's first lecture, we set out -- determined not to come home until we had put up the last poster. Brooklyn's blue and white V.W. and the people in it turned white and sticky as the schleppers schlepped, the posterers postered, and the familiar picture of our True Parents appeared on lamp post and fence. By midnight, the poster pile was running low. Excitement mounted

as the posterers jostled each other, each person trying to be the one to put up the last poster. We still don't know who won, because torn and mangled posters were continually being discovered on the floor of the van.

A typical week in Brooklyn would include ticket selling and street preaching after work, dinner at 9 or 10, and postering or mailing letters until 1 or 2 AM. On Saturdays we cleaned house in the morning and spent the afternoon and evening selling tickets on the street and door-to-door. Saturday night was reserved for more postering and mailing. Sunday morning began with 5 AM service, after which we immediately went out postering until 8 or 9 AM. The rest of the day was left for church witnessing and contacting personal friends. During this period, we mailed a total of 2,000 letters to churches and 1,000 letters to spiritual groups, friends, and businessmen. Somehow during that time, Denise Schnepps found time to sew and stencil 80 Day of Hope sashes for the pioneers to wear. The everyday running of the center was necessarily make-shift, with dinner consisting of "Go get it, it's in the oven." With such a constant feeling of excitement and new adventure, we constantly had to struggle to keep the noise level down, out of consideration for Gladys Samuel and the children upstairs.

Undoubtedly the most unforgettable experience of our sojourn in Brooklyn was meeting our True Parents at Holy Ground for a 5 AM service on the morning of February 1st. To us it was a special sign of Father's love and appreciation for his New York children, which he made sacrificially since he was not feeling well at the time. Riding home in the car on the East Side Highway, we noticed that a glowing vertical shaft of the rising sun's rays met one long, lone horizontal cloud blazing in orange light. The effect was a golden cross rising out of the East, heralding a new day.

NEW YORK CITY

John Hessel

The New York Center has recently begun a first for America: full-time sidewalk employees for the Unification Church. Through the new directorship of Philip and Vivien Burley, we have initiated a long-term fund-raising campaign. Our first attempt, the "cup of light" project, is selling scented candles in the streets near major shopping centers of New York. The candles were made with "Tender loving care" by the College Park Center in Maryland. The first light-bearers on the streets were Wendy (Noonie) Baker, Lewis (Bruce) Burgess, and myself. One week later reinforcements from Washington included Paula Grey, Ron Matway, Regan Sano, and Norman Blades.

With everyone helping whenever they could, we raised 1,600 dollars in nine days. We seem to be moving right along towards our three-month goal of 21,000 dollars. We sing, street preach, and grab unsuspecting shoppers as they pass by. There are many peddlers on the streets of New York, but our approach is unquestionably unique. We have been offered jobs by Holiday Magic Cosmetics, Best Line Soap Products, and Dare to be Great, Inc. Also, many good contacts have been made: Wendy and Lewis were invited to speak on the Radio Free American program about our movement. Another man, minister of a spiritualist church, bought a "New Prophet for a New Age" one day and came back the next, very excited, saying, "I had a dream about that man!" while he pointed to the picture of our Leader. He asked many questions about our beliefs, bought two candles, and promised to come to the Center the following Sunday. Our first night out, a man said, "Do you really believe in what you're doing?" We said, "We wouldn't be out here in the snow selling candles if we didn't." He gave us twenty dollars. Another comment was:

Passerby: "Have you ever tried getting a job?"

Norman: "Have you ever tried selling candles?"

It's interesting to watch each person's technique in selling. Lewis demands that they buy a candle, Deena tells them how important our work is at this time, Wendy and I plead with them with urgency, and Paula tells them how great the candle and the cause are and doesn't stop until they say yes or run. Some people are crossing three streets to avoid us. We've warned them that when the final judgment comes in the form of a blackout, those without candles will be left in darkness.

We have found street selling to be very good training for witnessing because we quickly develop a sensitivity in recognizing responsive people. Candle sellers will soon phase into part-time witnessing in conjunction with a daily public lecture program. In the Family we all seek to live with our Heavenly Father, but few have the chance to work for Him so directly full-time. We are all so grateful for this opportunity, and without the help of all the others here in the Center, it couldn't be done.

LAS VEGAS, NEVADA

Dearest Pat,

Isn't this life just the berries! One minute it all seems so simple and effortless and the next so confusing.

Thank you for your letters. You will never know how much they mean. The official ones are necessary, but not satisfying in terms of love and true reality. I wish everyone who knows or loves someone in the field right now could write to them. It may sound odd, but in a very real way it might mean the failure or success of this first wave of Pioneers. Never have we been asked to believe that if we trust enough, together with the Heavenly Father we (just this one person) can move the consciousness and will of an entire town, and then an entire state.

Some days it seems so impossible. You've done all the prescribed things: witnessed, taught, fasted, prayed, used media, street preached, approached leaders, and still big hunks of foundation don't hold. People who understand decide to wait until a later time, or just don't show up. Parents are warm, but "it's for their children." Then the ideal location turns out to be far from ideal and you begin looking again. The churches are close-knit and protective. You find out that your next-door neighbor is a prostitute, and it's legal. The biggest newscast in town loses the script of the best interview you've ever heard with our church. Politics are crooked and the church backs segregation.

Just when I want to have my head examined, along comes somebody's letter. And through it Father says, "Hi, you're not alone. Through you we're there. We miss you, we love you, we have faith in you." We can't quit and we can't lose -- it's victory at all costs. We're all in it together, and we'll all give every last drop of blood to make it come together. And our Father will take that blood and mix it all together and wash clean the stains of America. Then it all seems possible again. And just then is usually when something really positive is about to break. And the sun's back.

In Their Names,

Linda Marchant

PHILADELPHIA

Greetings from the Philadelphia Center. This is our first report as a reopened Center, so we want to introduce ourselves to everyone via the NAF. In our short life, we have had many new and great experiences: the visit of our Master and the pioneers, and the birth of Andrea.

Soon after Hugh and Nora moved to Philadelphia, we were fortunate to find a lovely house just at the edge of the city. It is a Godsend in every way -- it is one block from a library, a Catholic college, and a shopping area. It is also in a lovely residential neighborhood in transition and trying to hold its own as an integrated area.

At this point, there are four of us living in the Center: Hugh and Nora, Helen (Cookie) Koepke, and Mary Kuruc. George and Diane are living about two miles away and are in the process of selling their house. When Diane leaves for her mission as itinerant worker in the Midwest, George and Toby will be moving into the Center.

We felt so privileged to be able to serve our Leader by preparing this city for his lectures. Because of our small number, we felt we had to make it up by using every means of creativity to publicize and sell tickets. So many wonderful things happened, it seemed that all of spirit world was helping us. We were able to get the names of many people in a network of spiritual and new age groups. So we kept someone on the phone most of the time, and we kept the mailman busy.

We were so happy to have a relatively good-sized group of people to hear our Leader at the Sheraton Hotel. It was a miracle to have so many with so little time to prepare. While our Leader was here, he was able to speak with Pearl Buck. Hugh is now doing follow-up with the Pearl Buck Foundation, which could be very useful to our movement. The Foundation was established to care for the many half-Asian and half-American children who are a major concern in Korea. Of course, Pearl Buck is a very respected person in Korea.

In the wake of our Leader's visit, we felt almost overwhelmed with follow-up work, as well as laying a financial foundation to support our activities. Thus, we established a series of Fellowship evenings -- we are inviting people who attended a lecture or have expressed an interest in our movement. Nora has spoken to a ladies' meditation group. We have had good results from a free university course entitled: "Jesus, Prophet or Messiah". We are consequently teaching the Principle to several good people: a son and a daughter of two ministers and a former Catholic seminarian. We are praying that we can soon have some new brothers and sisters for you and children for Father.

We are selling candles as a money-making project -- and have set aside one night per week to sell them.

Over and over again we are struck with the need to take great leaps of faith. Our Leader's activity in this country certainly has been an example of the way we should be working and being inspired. We, as the Philadelphia Family, want to dedicate and pledge ourselves to fully support the great new strides our movement is taking in America.