



new age frontiers

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Could I go
Like pagan Abram
To the ends of the
Earth
If He required?

Like Isaac,
Could I brave the
knife
Of an obedient
parent
Because I loved him
More than life?

With cunning Jacob
Could I till an
uncle's ground
Knowing that he hated me
Because He loved me?

Would I sing at my plow?

Would I smile
at the knife?
Would I run-home
To Canaan?





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The theme of this month's NAF is the National Director's Conference, and Faith. In these days following the Conference, the thoughts, decisions, and goals of the Conference have been conveyed through many channels. However, the feeling of the Conference and the deeper understanding of faith that it conveyed to the directors is a much more difficult thing to communicate.

Washington Center welcomed incoming directors by providing small mattresses, blankets and sheets as well as good food and a quiet atmosphere for pre-conference discussions. Two center members were assigned specifically to serve the directors by answering questions, taking care of the bedding, washing clothing, and any other needs. As the Conference began, family members normally staying in Upshur house quietly vacated it, and moved to Varnum house for the weekend. In this way, they sacrificially sought to provide the optimum environment for the Conference.

Because of this attitude of service shown us by the Headquarters Center members, we felt great humility for the positions of leadership what we have been placed in. Already moved by the prayers and sacrifices of the members in the field, our anticipation was given a further lift by this additional show of love and trust.

The Conference opened with a speech by Farley Jones in which he stated that we have never fulfilled the minimal foundation of faith necessary for a strong movement in America. This thought hit me in the stomach with a resounding "thud." Yet, there was a feeling of excited anticipation that nothing could kill. Something solid and clearcut awaited our understanding in the next few hours because we knew that Father had prepared well for these meetings and He had many things to suggest to us.

At this time also, what the Principle tells us of the pattern of others who have struggled to lay foundations of faith became very real. Even now, these patterns show what mistakes and indemnity we can avoid, by learning from the experiences of those who went before us. The patterns of Abraham, faithfully leaving his father's house to pioneer a pathway to a new home, all because God had asked him to do it, and of Moses, struggling to lead his people out of Egypt-- a people who were sure that they wanted to escape from slavery, but not so sure that they wanted to take this hard road to freedom, both took on deeper meaning.

Abraham had to have an unshakable faith to do such an apparently "hair-brained" thing. Moses needed people whose desire was to succeed at any cost of personal suffering. If the Israelites had only united with him, their trials would have been so much easier to overcome, and they would have overcome in joy. As we reacted to the thoughts and ideas of others, and the changes that were asked of us, it was not always easy to come to a final whole-hearted

agreement. Yet, again and again this was possible. The directors discussed each request and suggestion of the National Director and most of the time cheerfully united with them. In this way, they set a pattern for the rest of the American movement. By their willingness to be self-sacrificial, directors invited a constantly high atmosphere of God's presence, of of genuine cooperation. Never before had I witnessed so clearly, the truth of the Principle regarding the ultimately absolute harmony between the purpose of each individual and the purpose of the whole! It was so beautiful to see so many strong willed people so soft and supple in their willingness to work together. We all were constantly filled with joy.

The Conference also served to remind me that as God's Family we are called to unite with His suffering through the one whose tears and blood and sweat enable us to be here. Only through ourselves living Father's self-sacrifice and suffering can we gain some appreciation of the road that Heavenly Father has been walking. More than anything else, Heavenly Father is saying that the only hope for the American movement to catch up with the Japanese and Korean movements is through this self-sacrifice. We should humbly submit to our brothers and sisters and give up things not just once in awhile, but as a way of life; not just for our own spiritual growth, but for the victory of all mankind over Satan.

Clearly, the directors felt a great sense of "stakes" in the Conference. After months and years of struggle, all realized the need to pool the Wisdom culled from their many and diverse experiences. In reflecting on how to convey the significance of the Conference to the members, I wondered at the difficulty of inspiring an equally strong sense of "stakes" for the dispensation of restoration in each member. What we have learned is that the most powerful way to generate in ourselves and others this feeling of "stakes," is through regular exercise of self-sacrifice.

But the Conference is not over, and there is a yet unwritten part left to be played. That is, how did it end? What happened after the last meals were eaten, the bags packed, and the directors welcomed home? Did the movement begin to move towards a self-sacrificial realization of these goals? Did we move with such a singlemindedness, enthusiasm and resolve that Satan could find no crack in our foundation?

As eagle-eyed history stands waiting to measure our actions against our goals, let her discover a one hundred percent correlation. Let her find us building a true temple for Our Heavenly Father in a movement totally united with its inner temple--Our Leader. Centuries from now, let us look back, with the thought that the American movement was truly at last born here, through our energetic implementation of these guidelines. This is the hope of our American forefathers; brave patriots and pilgrims, workers and thinkers, soldiers and presidents as they stand, waiting for us to rise. Only we... can make it real.

CENTER NEWS NOTES

We may mark 1971 — or at least the first few months of it — as the year of change for our Family. The most obvious change is that we've received a new name — The Unification Church — to add dignity and stability to our movement. This does not mean that we will take the amorphous, impersonal route that many of today's churches have taken. More than ever we are a Family, serving each other as daughters and sons, brothers and sisters and mothers and fathers under Our True Parents.

Secondly, as was announced at the Director's Conference, we are consolidating from 21 small groups to five points of power — Berkeley, Denver, Los Angeles, New York and Washington. With so many hands to do Father's work, we will become quickly a source of support for our Parents. We have all accepted this challenge to grow up and move forward as a nation. The caravans from smaller Centers have already begun. Houses are being sold; classes are being dropped; bosses are getting notices and bags are being packed. But even when there are lumps in throats and tears in eyes there are songs in hearts and smiles on lips. The command has come, and our brothers and sisters have been only too happy to obey.

Rockville and Hyattsville Families, both student centers, recently received bomb threats, undoubtedly the first received in this country. Thankfully, the bombs never materialized, Hyattsville moved safely into Washington Center, and Rockville, now under the direction of Marshall Frothingham, continues its work in area high schools. Hyattsville brings to Washington skills that will be useful in the establishment of Headquarters' projected business — a coffeehouse. Their busy hands have been working at crafts to sell. Metal flowers, jewelry, clothing and cards are among their specialties.

Carolyn Libertini will graduate this month from the University of Maryland after 44 months (a record!) of college work. Carolyn majored in social welfare.

Denver Family is shrouded by clouds of mystery this month. They're plotting a secret Family business masterminded by Susan Miller, to be executed in the near future.

What's a tree root table? Kansas City Center knows. That's just one of the businesses they have been contemplating. They'll be taking their new skills to Washington and Berkeley.



Dr. Haskell demonstrates his theory of Unified Science.

New Haven Center discovered Dr. Edward Haskell, professor at the Southern Connecticut College, while on a witnessing expedition last fall. Dr. Haskell has developed several theories of unification, which he shared with the Washington Family a few weeks ago. His concepts are based on the premise that when true unification is achieved, "a clear vision results and a moral code becomes apparent." We hope to report more on Dr. Haskell at a future date, as he was impressed with his visit to the Washington Center.

Berkeley has begun advertising its major business, Logos Litho Print. These "Principled Printers" offer typesetting (they recently acquired the machinery they needed to print in several type styles), layout ability, and a typing service.

Philadelphia Center was prepared for their imminent migration to New York Center. While George and Diane Fernsler were in Washington, the members had dreams of caravans and long journeys.

Gil Roschini and other musically gifted members of New York Center are trying to negotiate a contract with a Toronto recording company. If they're successful, we may soon have our first album of Family songs.

"Books for Lorton!" All of Washington Center took up the cry the last few days of December to raise funds just prior to the Director's

Conference. Lorton Reformatory, a nearby corrections institution, benefitted from the solicitations. The prison officials who came to collect the thousands of books gathered during the drive were described as "deleerious with joy." Up to the Family's collection, which made thousands of books available to them, they had had to serve several hundred young men anxious for college educations with only a handful of personal books and a meager selection from the Bookmobile service.

Washington spent an even greater number of hours ringing doorbells just before the Christmas season. To raise funds for the printing of the new songbooks, members united with the Gattis Corporation, a wholesale notions outlet, and sold such exotic items as "Pixie Chimes," "Popcorn Plastic plaques" and "Holiday Sachets." The items sold for from \$1 - \$2 each. The Family raised in three weeks over \$5000, at a 40 per cent commission, enough to get our songbooks on the presses.

Ed Trostle, longtime friend of the Family, came to us with an unusual story last week, which testified to Father's work at this time. He heard the story from his art teacher sister-in-law, who was driving down a deserted road in Pennsylvania and decided to pick up a young hitchhiker. In the course of their conversation she happened to ask the stranger where he was going.

"I am going to meet the Lord," the stranger replied. He told Ed's friend that the Lord had returned and would be either in Washington or New York; he wasn't certain which. When the relative turned around, the stranger had disappeared!!

Fearful that the hitchhiker had fallen out of the car (the only plausible explanation, she thought), she turned around and went back to look for him, but found nothing. Concerned, she reported the incident to the local police, who advised her not to be alarmed.

"We've had six or seven reports like that this week," they said, "People pick up a hitchhiker on the road. He tells them about the Second Coming and then disappears."

Ed's relative was baffled. Yet we know that Jesus stated that where God had no witnesses to His Word He would raise them up. Today when we can feel such dramatic changes, even in our daily contacts, it is no surprise that those who love our Father in the Spirit World long to make our Parents' presence known on earth. That God has sent this hitchhiker is one example to us of His great concern for every inch of this nation.

Let us too show our concern and assist Father in the fulfillment of His final dispensation for mankind.

After months of living illegally in their two-person apartment, the five live-in members of Baltimore Center managed to rent a house just two blocks from Johns Hopkins University. As is usually the case with Family houses, some restoration work had to be done; but they were not prepared for the amount of work they suddenly found themselves in for.

As in the story of the fastidious woman who tried to remove a hair from a sink drain and found herself with a flooded kitchen, someone decided to pull down a little of the loose wall paper. Unfortunately the plaster under the paper came off with it. They found themselves taking down most of the plaster on the second floor; a job exceeded in messiness only to their moving into the house and having to wait ten days for the laborers to show. They finished the painting just in time to receive word that they would be moving to Washington.

Despite this, they will be completing work on the house, "as if we were planning to live there ourselves," said director Regis Hanna. "Father can see our determination to do a good job as an effort to offer as perfect a sacrifice as possible."

ANNOUNCEMENT OF DATES OF FAMILY HOLIDAYS FOR 1971

January 1	God's Day	May 24	World's Day
February 1	Parent's Birthday	November 10	Children's Day
March 27	Parent's Day		

SERMON — "FAITH"

"A blind faith has no attraction or authority over the minds of modern men." (Divine Principle, p. iv)

Many people foolishly interpret this to mean that the entire question of faith does not enter the understanding or acceptance of the Principle. This is not so. If we believe that man must make some action in order to receive understanding from God, then we see that faith is an essential part of understanding the Divine Principle.

"Faith is the substance of things hoped for; the evidence of things unseen . . . Faith is the knowledge of the real, yet unborn."

When a woman has a child, she has no assurance as to whether or not it will live. She does not know if it will be whole or crippled. Yet this does not stop her from preparing for its birth. In her mind she feeds it; she clothes it. In reality she arranges for the child's delivery and other necessities of life.

Many people have said that the entire human existence is one of faith. We have faith that when we cross the street in the morning, the car approaching the intersection will slow down for us. We have faith that when we sit in a chair it will support our weight. And when we close our eyes in sleep at night, we assume that we will open them again within a few hours. It takes faith to put one foot in front of the other and expect the other to swing around and propel us forward.

Yet the concept of putting faith in something outside ourselves in a broader sense frightens us. We may work for a person who refuses to accept someone else's word. My boss, for instance, wastes precious hours each day checking everyone's work thoroughly, though most of the employees have far more experience in their areas than she. A friend of mine's parents had painstakingly raised her, but they insisted that she attend a college in her hometown, out of fear that she would not live according to the standards that they had set. They had no faith in the job that they had done. One of the most common human barriers to communication is that people fear to open themselves completely to other people. They have no faith in the other individual, whether it be a friend, a brother, a parent or a mate, that their thoughts and feelings will be respected or be understood.

This is the importance of having faith — not the type of faith that says believe everything you hear, because so-and-so is saying it, but the type that has its roots within the Heart of God. If each of us relates each experience and each relationship absolutely to God and His will, we have no problem relating to the new demands of Center life. We have faith that God inspires our Leader, who inspires Miss Kim, who inspires our Center Director. This, then, inspires us to work diligently and joyously as loyal followers.

Yet we find ourselves asking continually, "What are we going to do if we get another person in our room? Where will we get the money from if we become ill?" All these questions stem from the new de-financialization program. Or this one, "If I dematerialize my old dress that I wear only once a year, what will I do when that once a year comes?"

What does it mean to lay the foundation of faith in America, anyway? Our whole country was established on a foundation of faith. The Pilgrims had faith that they could survive the crossing, and later the cruel winters in the New World. They had the faith that they could establish a "City on a Hill," based on faith. We, the descendants of their faith and sacrifice, lack that ability. Why?

Jesus told his followers to take no thought of what they would eat or drink or wear — to have faith in Father. He provided for them when there was no visible means for food. There is not a single tale of a disciple who died of hunger or thirst or exposure. We are sometimes disgruntled that we do not see more of a manifestation from the Spirit World. Might this not be because we lack the common base of faith on which they could work? God cannot fail us if we do everything that He desires and in addition are willing to give up everything in order to fulfill His desires.

"Seek ye first the Kingdom of Heaven and its righteousness, and all these things will be given unto you."

We have chosen to do the first thing; now we must have faith in God's Word that the second will come about. Here is an example of Give and Take. But if we give shoddily, how else can God respond?

"The substance of things hoped for!" "The evidence of things unseen!" None of us has seen God or a picture of God. Yet, we know that there is God, even though we have not shaken hands with Him. Why? We have faith that God is good, even though He has never told us so.

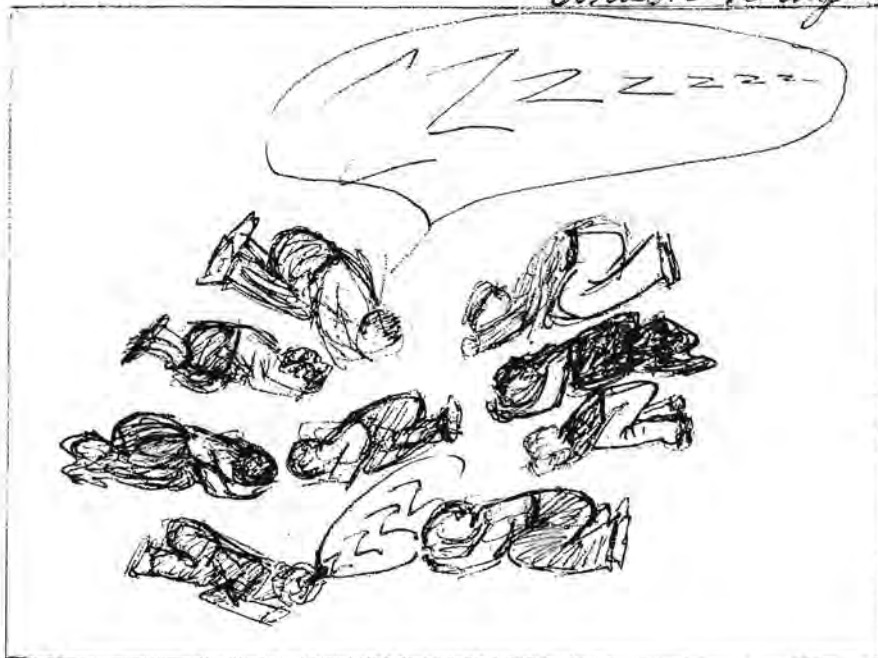
Why? Because we can see within His universe so much beauty, so much capacity for goodness. We were not around at the time of the Fall, yet man's sinful nature tells us that the same Creator who made such wonderful things for us could never have warped and twisted the minds of His creatures. And we have faith that man will respond. Yes, even sinful man can respond to God. Otherwise, there is no use in going witnessing or teaching.

In a blind faithless, hopeless world, the Principle gives light and faith and hope. But like the doctor who gives medicine to a patient who refuses to take it, the Principle can have no meaning in our lives if we do not take it in and make it one with our own understanding, placing faith in Father and in ourselves. Blind faith is dead. We have no more use for it because now we have the illuminated faith — the Word from our Father to guide us into all knowledge.

This, then, is the importance of having faith — not the type of faith that says believe everything you hear, because so-and-so is saying it, but the type that has its roots within the Heart of God. If each of us relates each experience and each relationship absolutely to God and His Will, we have no problem relating to the new demands of Center life. We have faith that God is inspiring our Leader, who inspires Miss Kim, who inspires our Center Director. This, then, inspires us to work diligently and joyously as loyal followers in faith.

- Sandy Singleton

Union Prayer



THE PRICELESS KEY (A reprint of Monthly Newsletter, October 1960).

"The following is the brief report on the 40 days movement in Korea, which was successful beyond our imagination. This movement was undertaken by 800 people who proclaimed the Divine Principles in 413 cities, towns, and villages throughout South Korea from July 20th to August 30th of this year. In the past, spreading the message has been difficult due to the opposition from various powerful groups. At this time, great progress was made because of the cooperation of the authorities and influential elements. This is a very definite sign of the time.

In going out to the mission field, each person had to arrange for his own expenses for food and room and for a lecturing place. The motto was to eat inferior food — no rice or meat — only barley and vegetables. The people, being undernourished, were very pale, but each person resolved to work for this cause even unto death. Each person had to work with the villagers and share their hard life to win them to this message. In this way most of them earned their food and lodging.

(1) One man could find no means of work, so he bought a hand wagon and delivered groceries during the day and lectured at night.

(2) One high school boy, who left his home for the first time and without money, fasted because he had no way to buy food. Sometimes he had to sleep outside. These things were truly a hardship for him. The villagers said, "This young boy still smells his mother's milk, but he speaks a great thing." So all the villagers came and listened to him.

(3) One young man who had the Principles only three months turned the whole congregation of a Holiness Church in a village! The minister disturbed his lectures and took half of the congregation back.

(4) One boy was beaten by a big stick but he kept on lecturing. Another woman pushed him out of her home but he held her arm and kept on lecturing. She chased him out of the yard; he still lectured. Villagers passing by said, "This man is mad but he is teaching something different." The rumor spread and villagers came to hear him. In this way he started a new group.

(5) In Korea, colleges send their students during the summer to teach various subjects to people in the villages. This is called "The

Enlightened Movement." One college girl worked in the field and taught the Principles in the evening. In this way she had the opportunity to attract the people and proclaim the message. One minister came, and by asking him questions, she embarrassed him because he could not answer them. So he left and brought two more ministers. She asked them questions which caused them to argue among themselves. She attacked their confusion with the Divine Principles and the villagers turned to her.

(6) One young girl who had only finished grade school lectured the Principles in a village church so well that the pastor resigned!

(7) Shin, who is 22 years old, went out to a village with Kim, a teenage boy. In order for Shin to buy his train ticket, he and another friend, who could not go into the mission field, had sold their blood. Shin and Kim organized 4-H club classes and taught the villagers until 1 or 2 A.M. Then they arose at 5 or 6 A.M. to work with the farmers in the field. On the 7th day, Shin started a small class to teach the Principles at the same time as Kim taught the 4-H class. Kim dismissed his class at 10 P.M. while Shin's class went on. The members of the 4-H class became curious about the other class and asked if they could listen to it. In this way 70 or 80 people were drawn to the class every night. When he gave special lectures on the Principles, 400 or 500 people attended. At the end of his 40 days, 190 people formally became members of the group. According to the recent information, the total number is now 300 members! These members sent letters and a person to request that Headquarters send them the same teacher to lead them in the Principles. Shin had deliberately set the classes at the same time to stimulate curiosity and draw more people to hear the Principles. One man who fought our movement became extremely ill. Kim, the little boy, prayed for him and he was healed. We should not forget that Shin and his friend had paid their blood for this success.

(8) Col. Han and Maj. Han could not leave their offices during the day. Instead of going home from their offices, they went straight to the villages assigned to them and lectured the Principles, and in the morning returned to work at their offices. This they continued through the 40 days movement.

(9) Two teenage girls went out to a place and stayed with a Methodist woman for a few nights. When she found they were with the movement, she rejected them and sent them out. The young girls went to a second house and were sent away. In this way they had to change

their sleeping place three times. There were also two young men who ridiculed and persecuted them. When Our Leader passed through, he heard of the ill treatment that they had received and felt very bitter that they could treat young girls so badly. After he left the village, the daughter of the Methodist woman at the first house fell into a well and was drowned. At the second house, where they were mistreated, the only ox, which was their livelihood, suddenly died. The two men who persecuted the girls were put in jail for other crimes they had committed. Later a family befriended them and the girls lectured the message to the villagers. Whoever joined their group was healed and 80% of the church members transferred to their group.

Our Leader travelled over 1,800 miles for 3 weeks and visited most of the places where the workers had been sent. He ate only barley and vegetables without meat for 40 days. He slept on the grass out of door for four nights in order to share the hardship of the workers.

The workers ate the poorest food, gave the hardest labor in order to bring the highest message. I have been informed that a man and a woman fasted for 40 days, and 4 persons fasted 21 days drinking only water for the preparation of the 40 days work. There were many who fasted 3 or 4 days during the work, some due to lack of food, some to overcome hinderances of the work. In this way, they paid their blood for their success.

It is a record in the history of Christianity that 800 persons went out to 413 places at one time to proclaim the Word of God. The work was all voluntary and each person went out with no money. As a result of their efforts, 210 new churches have been organized. This is a record in the history of Christian missionary movements. It is obvious that only the power of God could accomplish such a great work in such a short time."

As a result of our participation in the Blessings and our first Director's Conference, our hearts have been turned towards the sacrifice, based on faith, undertaken by our Japanese and Korean brothers and sisters. Indeed, the direction of consolidation and integration resulting from the Conference have focused our thoughts on building America's foundation of faith on many levels — individual, family, tribal, and finally national.

We are very fortunate in not only having the goal of restoration to work for, but also in having the Divine Principle as a guideline to help us in the course. It has taught us, concerning a foundation of faith, that:

Faith means trusting God's love. Since the Fall was initiated when Lucifer feared that God did not love him and was completed when Adam and Eve responded to Lucifer's love rather than to God's, the process of reversing the Fall means trusting God's love even to lengths defying logic. Cain failed in his role because he could not see that God loved him even though he rejected his offering. Ham failed because he did not trust the bond of love between God and his father. Abraham was successful when he valued God's love even more than the life of his son. Jacob was able to obtain the heavenly birthright by overcoming his family's rejection because he trusted the love of God.

Faith is accompanied by sacrifice. Because the Fall was both spiritual and physical, God requires a physical and spiritual demonstration of our faith in Him as part of bringing His ideal into reality. Thus Jacob left home, labored in Haran for twenty years and sent many gifts to his brother, Esau. Because of Esau's anger and his sudden flight, he was deprived of any physical or emotional privileges of his birthright. He was also deceived by Laban, yet he did not complain. Similarly, Moses first left his comfortable life in Pharaoh's palace, his emotional home, to go to the peaceful land of Midian; thus he prepared himself to lead the Hebrews through the desert to a land he did not know.

Faith is free of Satan's claim by being devoid of any feelings which motivated the Fall: pride, jealousy, a desire to dominate, selfish love, fear, and shame. Cain's jealousy, Ham's shame, and the Israelites' self-centeredness laid bases for Satan's invasion and consequently delayed the fulfillment of God's will. Because Jacob humbly served his family, and because Esau put aside his jealousy to welcome Jacob, they merited God's blessing by making restitution for the Fall.

Finally, faith must not stop with one individual; it must spread from him. We are often reminded of the tremendous frustration which the faithful Moses felt for his faithless people. Even after they were led away from the Egyptians, fed, comforted, and guided, they rejected Moses and God. Although Moses' faith was a great individual accomplishment, it alone could not lay the tribal foundation nor resurrect him beyond the Formation Stage.

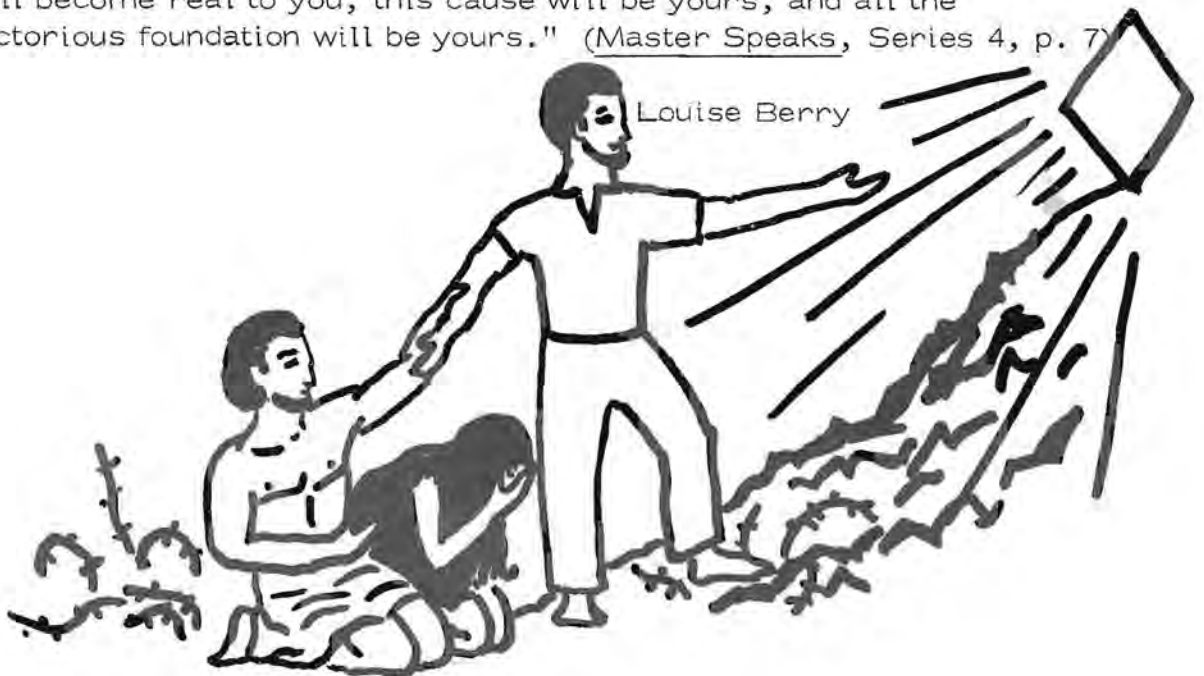
In order for us to be successful, we must all demonstrate the faith of Noah, Abraham, Jacob and Moses while fulfilling our individual,

family, and tribal missions. By having faith in Father and in His chosen leaders, we unite with our heavenly work.

"If you were told to leave your country tonight, would you do as Abraham did? Would you tell your wife to act as your sister and go into Pharaoh's house? Would you pass over three national borders in order to do so tonight? At least you must feel as Abraham did. If you cannot actually pack up and leave, then shed your tears and pray with the same heart. Otherwise your heart will never grow.

"Suppose Abraham had not obeyed the order of God, 'Go where I lead.' Then the mission would have been taken away from him at that time

"When you study the dispensations for Adam's family or Noah's family, or Abraham's family, don't just study by letters or words. You have to feel the responsibility or restoring what Noah lost, or what caused Adam to fall, or what Abraham failed in. Don't be a spectator to the history of the restoration, but be the host and feel as if you have to do something about these failures. This is what I have been feeling. . . . Take the entire responsibility of history upon your shoulders. Until you come to that point it is still my Principle, not yours. When you really feel responsible and take the responsibility upon yourself, then your personality will grow. . . . Then the Principle will become real to you, this cause will be yours, and all the victorious foundation will be yours." (Master Speaks, Series 4, p. 7)



REPORT ON DIRECTOR'S CONFERENCE

As the directors began to gather for the Director's Meeting in Washington, an air of enthusiasm blended with anticipation began to arise in everybody. In the days just before the conference, small groups of persons engaged in deep dialogue and communication could be seen popping up everywhere. Out of all the discussions came the realization that all were united in a universal longing for a vision of where we should be going as a movement.

The conference formally began on Thursday night when Farley spoke about the need for a strong belief that because of Our Leader's victory, the victory in America is ours. To capture it, we must believe that we are destined to win,

and act this way - vigorously. Throughout his talk was the clear indication that Father had inspired him to call this conference much sooner than he had originally planned. Announcing the two Conference themes of Reconsolidation and Integration, he explained the implications of these two serious needs in the movement.



In light of the need to bring ourselves into a position to effect a change in American society, he announced the first change - our name is now the Unification Church. "Does anyone have an identity crisis?" he asked. The reason for the change is that we must ultimately have our effect on the institutions of society. The name implies respectability and stability.

Following his talk, we saw slides of the trip to Korea and Japan. This helped to bring into real focus the example of these two Families through whom our members were so strongly influenced. Again and again, Farley explained how Miss Kim repeatedly pointed out to them this or that, and

how they realized the gulf between the accomplishments of the Japanese and ourselves over equal periods of effort. Even taking into account the cultural differences and the visits of Our Leader, there is still much that can only be explained by some lack in ourselves.

Friday turned out to be the main day of the Conference. After a 5 o'clock Pledge service to welcome Father on God's Day, we had an 8 o'clock breakfast. At 9:30 AM, we began discussions on various topics that continued until 11:00 PM that night. Even with frequent coffee breaks, exercises in the cold air on the front porch, and the vigorous give and take of ideas, it was a very exhausting day. Everyone was drooping although we were equally elated at the decisions that had been made regarding new goals and strategies.

The Conference day opened with a presentation by Farley on the present structure of the Family. He was followed by Edwin Ang of the Berkeley Family who shared what he had learned about expansion through his experiences in Berkeley. His talk was aimed at providing a plan to cope with the serious deficiencies in our present method of reaching new membership material and expanding centers, as Farley had described to them in his talk. Edwin said that he saw no reason why we should not be able to double our membership every year. This has been the pattern in general in Berkeley and other centers when they have been spiritually strong.

Based on this idea of multiplication, we should be able to expand from our present size, to a movement of some 15,000 persons (the size Edwin describes as minimal in order to really affect the life of our Nation) in the next six years. This is not an optimistic goal, as Edwin stated it. Rather, it is what can be done with only an ordinary amount of sacrifice and a more efficient method of training.



Also, many of the economic and FLF projects that we have tried to launch have been hindered because of the size of the centers.

For a center of 20 persons to try to carry on vigorous spiritual work, and at the same time make a strong political impression on the community, and start a Family business is not reasonable. In trying to do all of this at once, the Center Director is worn out trying to solve problems in each of the three contexts, but in addition, he must cope with a situation where Family efforts are not focused on one thing long enough to make an impact. What happens is that members become discouraged and frustrated because they do not see results from their efforts.

To alleviate this problem, we will reconsolidate centers into five main centers. As each of these centers grows, they will be free to set up satellite centers or centers of 5-8 persons within one hour's drive of the center - preferably within the same city. These satellites will serve as outposts to find persons and get them interested in coming to the main center to hear the Divine Principle.

After lunch, we talked about topics dealing with the relations between centers and Headquarters. In the past, there have been misunderstandings at times, when Headquarters has asked local centers to forego some of the projects for the sake of a national project without realizing what stakes are involved. Local centers are now to inform Headquarters when they plan to get involved in some kind of unusual project, so that this kind of conflict can be avoided.



In the afternoon, we talked more about the need for closer coordination between the members in individual centers and Center Directors; the individual centers and Headquarters; and Headquarters and Korea. The need for this became very apparent when our members were in Korea and Japan. Again and again they were impressed with the degree of dedication to our Master and Mother that they found there. Because of the strength of the feelings of members towards Mother and Father, they could push themselves to make the sacrifices that they do.

In addition, Farley pointed out that because Our Master is God's chosen instrument to work among His people in this age, it behooves us to love him as much as possible. Because he is the greatest example of the Living Word in the world today, we must love him so deeply in order to graft ourselves back to the true lineage that he offers us as our heritage. This is not to mistake him for being human. We recognize this, but we see him also on the basis of the tremendous merit that he has accrued for us. Farley went on, "We are foolish if we think that we can succeed in America without a vibrant love for Mother and Father. Because it is through them that we come to Our Heavenly Father, we must unite with their blood, sweat and tears as well as our own."

Friday evening, most valuable time was spent as a few directors of the larger centers talked about the pattern of Center life that is the ideal and the most important guidelines that a director can follow to lead in establishing this ideal pattern. This sharing of thoughts, insights, and problems that have occurred and solutions that have been found brought us all to a deeper understanding of how we all go through many of the same battles, and by sharing our solutions, we can all progress that much faster in building the True Family of God. (Ed. Note - We will publish in the next issue of NAF the major part of the text of these valuable insights on how to raise people and how to be a leader for God.)

Saturday morning was given over to a meeting of the blessed couples and recuperation for those not involved in that meeting

In the afternoon, we launched into a discussion of political work. In line with the statements made about the need for substantial center (70 minimum) growth before the membership could spiritually support this kind of effort, it was decided that as of January, all we could talk about was the kind of work that we hope to engage in in the near future as our membership approaches these levels.

Neil Salonen gave a presentation dealing with the need to educate those persons in our country who make the decisions that determine our national foreign policy - the legislators and other influential persons on Capitol Hill. By providing them with factual and objective information that clearly leads to a Principle view of the world situation, we will enable those of them who have leanings in the

direction of our position to present that position, backed with concrete facts. Thus, the initial need is to establish an FLF staff here in D.C. In addition, we decided that the goal of this next 6 month period should be to find a long range goal for our political work, something that we can direct our focus on.

During the second half of Saturday afternoon, Fred Stock of the St. Louis Center presented some ideas for nationwide Family businesses that could involve all the Centers. Other persons also had ideas about things that we could package and sell. Inspirations ranged all the way from Easter Baskets to canning Russian Tea and Kimchi. A number of centers already have businesses that they have tried or that they are presently engaged in. They reported on the success of these. Berkeley is doing well in a combination typing service and printing service business. Kansas City sold Christmas cards that they designed and had printed by a commercial printer. Los Angeles sold Christmas trees and Philadelphia is in the business of Amway. Washington went on a 21-day campaign through the days before Christmas and made several thousand dollars selling Christmas trinkets. However, we have yet to come up with something that all the Centers can do. Fred suggested that this be another goal for this year - to come up with a National Family Business. All were agreed on this.

Saturday evening, we had a goal-setting session. Essentially, this consisted of 2 parts. The first goal, in line



with our new plan for expanding our membership consists of adding 60 new members to our ranks by June 1, 1971. Next, we want to find a goal for our political activity. The goal of reconsolidation should be completed by June 1, and a financial goal, to be achieved through the monthly pledges of centers, will be established.

In terms of reconsolidation, following this article is a list of the centers that will be closing, where most of the members will be going and where the leader of that center will be going.

Sunday morning, Farley gave a very moving sermon on the foundation of faith in America. He spoke extemporaneously for about twenty minutes about the mission of America and how over the course of several years we have been repeatedly put to tests. We have not passed those tests. Despite the longing of Our Leader to really trust us and depend upon us, he has not been able to do so. He ended with a very moving statement about this being the day of hope for America. If we can quickly move ahead and implement the decisions of the Conference, then we may take advantage of the tremendous amount of indemnity that has been paid over the past few years. At the end of his sermon, not a few people were in tears.



After Sunday Service, we had a rare treat. Mrs. Kim, a member of our movement for over 15 years and now an immigrant to the United States spoke to us through the interpretation of Col. Bo Hi Pak. Mrs. Kim is one of Our Leader's earliest members, having received much of the Divine Principle over a period of 2 years while praying on a mountaintop.

The central theme of her sermon was that we must move the Heart of the Father. We have not done this in America.

To move the Heart of the Father, she said, we must think of how we would move the heart of a real father. A real father hears our request

and he may grant it, or he may not. If a daughter wants to move her physical father to give her something, she cries and cries. Then the physical father cannot resist her request. Our Heavenly Father is the same way.

Only when we cry out in anguish does He know that we really want what we say we want. By the phrase "No wet-cheeks in America" she means that Father's Heart has not been really moved. To win out, we must learn to "cry-pray". When Father sees your tearful prayer, He cannot resist you and he is inspired so that He comes very close to you. In this way, Satan cannot attack you. (Ed. Note - We will include a full report on Mrs. Kim's sermon on the Heart of God in the February issue.)



Although the workings of the Conference ended on Sunday afternoon with Mrs. Kim's talk, we celebrated God's Day with a delicious holiday meal, consisting of several types of salads, meats and desserts. There was an air of reverence during the meal as individuals surveyed in their minds the events of the last few days. All shared a feeling of gravity of the moment for the movement in America.



Clearly, the National Director's Conference was the beginning of an on-going process to build the foundation of faith in America. Rich fruits of the conference were born as the result of the prayer and love that had been poured forth by all the members across the continent. But the real fruit will be seen as people cheerfully move, leaving behind jobs, friends and family, to go to new cities with joy and love. With an atmosphere devoid of complaining, we can avoid the mistakes of the Israelites in the desert, with Moses, and make our way quickly to Canaan. In this spirit, then, let us carry forward this conference to a successful climax - the Foundation of Faith in America. This is our will, this is Our Leader's Will, and this is Father's Will. We shall not fail them, for "We are the Father's warriors, representing Heaven and Earth."

BUSINESS ANNOUNCEMENT

Fred Stock is very interested in hearing your ideas on a Family Business. His experience in business is broad. Please help him advise us by sending him your ideas and thoughts. Only in this way can we find a Family Business. His address is:

Fred J.T. Stock
1009 Dovergate
St. Louis, Missouri 63122

"AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS..."

Phil and Vivien Burley will be leaving a successful home-cleaning business behind to sweep into Headquarters as of February 1. Their mission will be to head up a National Training Program. They expect to bring 5 persons with them.

Carl and Linna Rapkins will be leaving Buffalo, as soon as Carl takes his final exams for the semester. Carl has been enrolled as a part-time student at the University of Buffalo in his continuing effort to finish his education. They will be arriving in Denver, their new home, about mid-February.

Hugh and Nora Spurgin are headed for Berkeley Center. However, they must first sell the house that they have just purchased in Kansas City. Nora reminisces that the house was "A perfect size in a perfect location."

Wayne Miller and the Rochester Family, all of whom will be graduating this June, plan to fan out to bolster the five main centers come June. In the meantime, they are trying to find many more good people to bring with them. At the present time, they have 6 members.

John Harries and the New Haven Center will also be moving, as soon as John can get his Selective Service alternative service assignment changed. They leave behind some very valuable contacts made through Professor Haskell at South Connecticut College, a teacher who has organized a group of outstanding scholars from a variety of fields into a society to bring about a Unified Science. Undoubtedly, these contacts will be used later.

The Baltimore Family moves to Headquarters about mid-February, leaving their newly restored house to the care of Mrs. Kim and her family. Luckily, they were renting it and did not buy the house. However, the location is ideal for a center, being only a block from Johns Hopkins. In addition, many useful FLF contacts will have to lie in cold storage until a more propitious time for follow-up.

George and Diane Fernsler are busily painting their house and holy salting the termites, so that they can make a speedy exit on their way to New York City. Lorenzo Gastanaga of Baltimore, and Jim Weeks of Hyattsville are giving them a hand in the restorative process. They hope to sell the house for the same amount they paid for it, only a few months ago. Seven

members (not including their restoration helpers) will be accompanying them to New York.

Jack and Gladys Korthuis are busy trying to make arrangements to leave Las Vegas and close the Las Vegas Center. They will then make their way east, for about a month's stay at Headquarters and return to the West Coast where they will be leading the Los Angeles Center. They also must find a buyer for their house.

Jon and Sandy Schuhart will be making the longest move, when they come East to lead the New York Center, around the middle of May. In the meantime, they are working to straighten out some of the financial involvement that they have contracted while working in Los Angeles the past five years.

"Now the Lord said to Abram, 'Depart from your country, and from the place of your nativity, and from your father's house, to a land that I will show you';"



"... And I will make of you a great people, and I will bless you, and make your name great; and you shall be a blessing" ...

IN A TIME OF CRISIS, WHAT IS THE PATTERN OF TRUE INDIVIDUALITY?

In planning to give the sermon today, I asked myself, what is on Father's mind for the American movement? What is on the minds of our Family members?

The answer that came to me, of course, was what we have been talking and thinking about since the Director's Conference. The dream of the Director's Conference -- the dream of "reconsolidation and integration" is coming true. Leaders and members of some 20 odd American Centers are pulling up stakes, as did Abraham's family, and congregating in five major cities of our nation. For many, this requires spiritual and physical sacrifice as people leave careers, schooling and the investment of their blood, sweat and tears behind, sacrificing smaller gains for larger ones. Many new Principle students have been forced to a point of crisis in deciding to leave their homes and ties to follow their Center leaders to a new city.

As approximately 70 people gather in Headquarters Center, we are reminded of the 70 members of Jacob's household migrating to Egypt to begin the tribal dispensation of restoration. And indeed, Farley has said that we are entering into the tribal phase of our work in the American movement. Again and again we are inspired to read from Exodus the stories of Moses and the Israelites.

We can grasp these ideas in theory, but what does their fulfillment mean to us as individuals in God's Family today? Before we can establish the True Tribe, we must have established the True Individuality.

In one month, our numbers in Headquarters Center have grown from 30 to 70. In this time of transition, we are experiencing many feelings: how will we maintain a strong sense of family relationship in such a large Center? How will we survive spiritually in such cramped quarters? What on earth will we do about the hot water situation? We feel lost without personal attention from our leaders -- so much more available in the past.

However, time is needed for leaders and small committees to plan how to effectively use the multiplied energy now available to us. Time was needed for Moses to plan with God the construction of the tabernacle and the writing of the Ten Commandments. We can learn a good lesson from the failure of the Israelites to prepare themselves for Moses' descent from Mt. Sinai and the greater demands that would be made upon them. How might history have been different if the people had joined with Moses in heart and in prayer during those first 40 days of absence, preparing themselves for his return?

When our directors are busy with the work of planning, where will our inner direction take us? If we have a space of free time, how will we use it? Will we waste it in idle conversation as did the Israelites? Or can we develop our individual maturity and love by studying the Principle, praying deeply to renew our personal relationship with Father, or organizing our personal lives to be better prepared for increasing demands to come? Can we spot small jobs which need to be done in the Center and do them, encouraging others to help?

Father can make no demands upon us which we are not ready for. He will not ask us to do that which we have proven unworthy to do. The small responsibilities we fulfill gratefully as individuals during this period of transition will prepare us for the great responsibilities Father is longing to give.

To be prepared as a Family or tribe, we must be prepared as individuals. We Americans long for individuality when it concerns selfish desires, don't we? When we reflect upon the crowded conditions to come, the increased need for personal discipline, we say, "I'm an individual -- therefore I just can't do what everyone else is doing around here all the time." Again and again we hear this kind of statement. But aren't we quite group-oriented when we want love and comfort? We seem to resist group requests and demands which conflict with our self-concern. Here in the Center, in the name of Truth, we often meet the demands of Family life made upon us, but too many times with a grudging heart. Then, where is Joy?

Our worries and complaints seem ludicrous when we recall the life of Our Master during his years of imprisonment in the Communist labor camp:

"Sun Myung Moon had been sent to a living hell. The moment he entered the prison camp, he knew that the Communists had sent him there to die, and that under ordinary circumstances, no man could endure such an existence for any length of time. He determined to subsist in spite of all these privations. But his method of survival was entirely different from what one would imagine. From the very first day that he entered Hung-nam, he set aside one-half of each meal and divided it among his fellow prisoners. The total portions alone were not adequate to feed even a small child, yet for three months, Sun Myung Moon lived on half of the meal that was served..."

(We wonder how we will ever feed 70 people without a commercial stove).

"Throughout his imprisonment, no one saw Sun Myung Moon sleep. After a long, arduous day, the tired prisoners would fall down to sleep immediately upon finishing their scanty meal. As each one dropped off to sleep, he could see the dim figure of Sun Myung Moon sitting in the prayer position, praying to his Heavenly Father. When the prison guards aroused the prisoners from their sleep early in the morning, Sun Myung Moon was already in the same prayer position they had seen him the evening before."

"His prayers amidst those futile conditions were very different from most. They were not at all centered upon himself but upon the suffering of humanity and the Father's Heart. One time Sun Myung Moon mentioned those moments of prayer at Hung-nam: 'I never prayed from weakness; I never complained; I was never angry at my situation; I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His Heart to grieve still more? I could only tell Him that I would never be defeated by my suffering.'"

(We worry about our spiritual survival in cramped quarters, that we cannot find a place to pray, and about the lack of hot water for showers.)

"There were no bathing facilities for the prisoners in the labor camp, yet Sun Myung Moon bathed every morning by saving his ration of drinking water in which he dipped his small towel before retiring. He arose in the morning while it was still dark and everyone was asleep and washed his body with this wet towel. After purifying himself, he then greeted the Heavenly Father. There was not enough space to properly exercise in his prison compartment, so he devised a special exercise routine whereby he would grasp his arms and legs and tighten the muscles back and forth. In this way, he was able to keep healthy and strong despite the crowded and unsanitary conditions."

(Taken from Sun Myung Moon, Our Leader's life story, pages 6-8).

In this harsh situation, Our Leader's life was the expression of true individuality. Are we mature enough to understand and attempt to achieve this kind of individuality?

There are many doors to the Kingdom of Heaven (God's Heart) as there are people in this world and the next. These doors are within each individual and are fashioned in the image of the ideal Man or Woman which God perceives us as becoming. We will never fully unite with God and realize His Kingdom on Earth, except by passing through these doors. And we cannot pass through them by external direction alone, whether it be from George, Farley, Miss Kim, or even Our Leader. Our Leader can't resurrect us -- he shows us the way to resurrect ourselves.

Imagine yourself travelling physically to reach God's Heart. No one can do our travelling for us, and our way will be as difficult as we individually can stand. Yet, in spite of every obstacle, can we yearn for our destination and desire our goal enough to go with determination and even with Joy?

True individuality will bring us into harmony with the whole Family. True inner direction will bring us into harmony with the direction we receive from God and our leaders on earth. And is it not wonderful to know that "though in a limited view, conflicts may seem to exist," we are fundamentally united as individuals with the purpose of the whole.

Still, we are dealing in theory. How in reality can we develop as true individuals? We achieve this by meeting crisis after personal crisis in gratitude and faithfulness ...and Joy. We always expect love and comfort to come from outside ourselves and we become angry and complaining if we do not seem to get enough. How often do we look inside? We have an Infinite Source of Love, Comfort and Direction from God if we will search for Him in every situation and unite with His perspective as best we understand it. His perspective may conflict often with our own, but therein lies the test! Can we meet it with Joy?

In Japan and Korea, as many of you had heard, the time we spent with Miss Kim was often difficult for her and for all of us. This is because she was preparing us as individuals to receive a great responsibility in receiving the blessing. I am sure that she also hoped we would take greater responsibility than we had ever dreamed to attempt to take in re-directing our American movement after the pattern of our far-eastern Families. So many times, through her instruction and direction, we were exposed to brutally truthful comparisons between the sacrificial, passionate, deep Japanese and Korean members and ourselves, as individuals and as representatives of our American movement.

At first, this posed a personal crisis to me. I couldn't help feeling that Miss Kim had no hope for America, our movement, and least of all, for me! I was not open to the positive value of what she was working so hard to teach us. Soon I knew that I had to change my response. I knew God was speaking to us through her, instructing us as we prepared to take our new responsibilities. I had to turn my inner self around to really hear what Miss Kim was saying. And as I listened with renewed desire to unite with what she said, and to acknowledge in heart what we were seeing everywhere we went, her words seemed more and more hopeful. We began to see what we could do to try to raise America to the standard the East has established.

Another, more typical crisis occurred last night. At 9:30, after the prayer meeting, Farley suggested that several of us go to Holy Ground. I had my sermon to write and his suggestion was only, I am sure, for those who were free to go. However, I also felt an irrational negativity toward the idea. At that moment, I decided that it was more important to unite with his suggestion than to stay at home to write. Still, I felt withdrawn until we actually arrived at Holy Ground, where we had a wonderful time of prayer and song together.

So, to develop the True Individuality -- the first step toward the True Family and True Tribe, we are constantly in the process of overcoming. We have to respond to every situation with fortitude, gratitude, and the desire to overcome ourselves in order to unite with a higher good. But this is not enough! We have to do it with Joy! This brings us into union with the True Self, as God longs to see us.

Since our return, we have talked much about the need to follow Our Leader and his representatives. I am grateful that I have always had a strong sense of responsibility or duty, a feeling of allegiance to a leader. In the past, I have been a good responding object in terms of fulfilling small assignments and requests, such as staying up late to type, even cheerfully. But it hasn't been with True Joy.

Response is not enough. Even gratitude and fortitude are not enough. Joy is required! Joy is the essential desire of Heart. Who will be attracted to our Family if we do not experience Joy in our daily lives? St. Stephen gratefully and joyfully died for Jesus. In our song, "Suffering", we sing, "I'd enjoy with my beloved, even prison life and torture." We don't seek these things. And God doesn't want to see us suffer. But we must be prepared in heart to meet suffering with gratitude and joy. Suffering with Our Leader and with God is Joyful compared to pleasure and ease without them!

How can we prepare to unite joyfully with suffering for God's sake? By overcoming selfish desire, selfish individuality, and uniting with Heavenly desire. When desire is fulfilled, we feel Joy. When Farley suggested we go to Holy Ground, I really had a task. First, I intuitively resolved to go. Then, I mustered my ready resources of duty and allegiance. But the most difficult thing was making the trip my desire, so that I could feel genuine gratitude and joy.

God wants to give us everything: All His love, His service, His comfort, His tears, His very personal concern for each one of us down to the smallest detail. Why? Ultimately, it is so that we can share joy -- the essential desire of His Heart and ours -- with Him. He needs to feel our loving and loyal response -- giving Him everything -- so that He can ask us to join Him as comrades-in-arms sharing His visionland, His battle to realize it, against what must often seem great odds. His Vision and His Law are eternal. The reality of Satan is not. So the victory is ours if we will claim it. He needs us to respond fully. Until we have responded with Joy, our response is not complete.

We are responsible for a nation, a world, and a cosmos, centered on the leadership of Our Parents. So we have to quickly overcome on the individual level, the family level, and the tribal level, to even enter into the national and universal levels of fighting for the Kingdom. Farley has said that we are behind Japan and Korea in progress. This is true. We are like runners who have run slowly and must really speed up to arrive where we belong on time. Even though we are reaching a tribal stage in our five Centers, does this mean that we have overcome on an individual and family level? No, I think we must exert tremendous effort to catch up with this stage as individuals. Let's quickly do this.

It is a big job to grow so rapidly. In one month we have increased Headquarters Center membership nearly three times!! Ideally, we would have grown gradually and maintained stability as we developed in stages. But we must take leaps and shortcuts. Let's take these same short cuts in personal growth -- achieving the quality of joyous response to our leaders and to God. Then we will have that quality as a family and as a tribe, responding to Our Leader and to the needs of our people. Moses loved His people so much in their need that he interceded with God to forgive them their sin. Jesus loved his people so much that he asked God to forgive them for killing him. We want to be like Miss Kim, Mrs. Choi, Mrs. Kim and Our Leader,

whose personal lives exist only as instruments to save the world. Why? Because they are free.

I've mentioned some negative qualities of Americans during this sermon: selfish individualism, shallowness in terms of suffering, etc. But there are some great positive qualities to bring out and build upon. Americans have demonstrated in history, resourcefulness, courage and imaginative-ness. They have a great desire for justice and freedom.

The movie Tora! Tora! Tora! compared the well-disciplined, highly organized, spiritually-oriented Japanese, with the bungling, careless Americans during the week of the Pearl Harbor attack in WW II.

The movie demonstrated clearly our need as a people to learn much from our former enemy. But the movie also depicted individual Americans in the hour of crisis as courageous, decisive and most importantly, angry that they had been unjustly attacked! When we realized what had happened and perceived it as a betrayal, we would not let the insult go by. An injustice had taken place - we were big - and we were going to do something about it.

We have a resolve to win when we feel we are right. We can't stand tyranny. Since Satan's tyranny is the most unjust of all, let's really revolt and depose him once and for all. Let's follow God and be a free people, as individuals and as a nation, joyfully.

Hille Edwards

MOVIE REVIEW

"A Terrible Resolve"

TORA! TORA! TORA! -- the code words which signalled the successful Japanese attack on Pearl Harbor. Japanese and American filmmakers collaborated to turn out a powerful and revealing movie depicting the incredible events leading up to the tragedy of Pearl Harbor.

The film is a showpiece for the Japanese; their segments (with English subtitles) effectively point up the steadfast loyalty, strong determination and unbreakable unity of purpose of the Japanese military. Operating with absolute faith and loyalty to their leaders, they moved as a solid unity to their point of victory.

The Americans did not fare so well. Irresponsible leadership, lack of communication from the lowest levels to the highest, and sloppy organization showed the American bureaucracy in an unfavorable light that hit uncomfortably close to the reality we know. At one point, for example, the President of the United States was stricken off a top-secret list of those who could receive information coming directly from Japanese channels. In another scene, two privates given the responsibility of looking out for enemy aircraft were left alone at their station with no radio. The entire American segment was a fiasco of high-up blundering and head-in-the-clouds complacency.

It is difficult not to moralize -- so I'll give into the temptation and view the film from the point of view of the Principle. It is interesting that Japan, representing Satanic forces, operated in a more principled way than the Americans. There is a lesson of our time in this film. Satan moves, as shown through the Japanese, with a strong, united front. The Japanese courage, loyalty, and will could not be questioned. They were willing to die for their cause -- a trite expression of pie-in-the-sky idealism for most Americans. They were the Satanic force -- and yet, they reached their goal. They did not have the truth of God on their side, but they did have the wisdom of Satan -- the wisdom to use the Principle to achieve their ends.

And the Americans? God had to work with a disorganized, divided, and disbelieving people, united only by their refusal to believe what was before their eyes. The tragedy of Pearl Harbor was not the physical destruction itself, it was the fact that it took this much to force the American people to face the threat that the rest of the world had

already recognized. It took this to make them realize that they were indeed a part of the world and intricately involved in its affairs. The lesson of Pearl Harbor is a lesson in unnecessary indemnity; the fact that this drastic means had to be used to force open the eyes of the American people can be a reminder to us today. History tells us that the American people indeed learned this lesson; they formed a solid united front during World War II. And yet Tora! Tora! Tora! shows us at what cost this was achieved. The final words of the film were spoken by a Japanese officer as he viewed the holocaust: "I fear we have awakened a sleeping giant and filled it with a terrible resolve."

What does it take -- what will it take -- to awaken America? Another Pearl Harbor? Or worse? Must destruction hit us at home in order for us to recognize it as destruction? If Tora! Tora! Tora! can awaken our consciousness to the reality which is around us, it is well worth seeing.

Julie Lewis

MIRROR OF TRUTH

"And all drank the same supernatural drink, for they drank from the supernatural Rock which followed them, and the Rock was Christ."

The Divine Principle reveals that the most striking thing about Jesus was his absolute faith in Father. Because of this, he could overcome many things without always understanding them. The foundation of faith that he laid was so strong that he could be victor in spirit although he was defeated in the flesh. In light of this, the following quote from an article by David Stadelhoffer of Berkeley center takes on deep meaning. The rock could very well be the rock of faith -- something that each of us must build within himself in much the same manner that Abraham, Isaac and Jacob did.

(Speaking of polarity in all things, from atoms to cells to people) "So far, these have been obvious examples to demonstrate polarity, but what about say, this old rock? How does the Principle of Polarity apply to it? Well, one observation is this: because of the very fact that the rock exists with any dimensions at all, it has a left side and a right side. It has a top and a bottom, a front and back. It also has an inside and an outside. Again, the inner quality, particularly the crystal structure, determines the outer form, or the nature of the rock as a whole. Besides having a polar nature within itself, the rock as a whole is either a subject or object to some other object. If this rock were warmer in temperature than those around it, then it would project energy in the form of heat from its surface and other

rocks as objects would respond until the give and take of heat comes to equilibrium. The rock as part of the earth is the object to the sun... Light hits this rock and the rock reflects it back in response. Finally, the rock is the object and I, handling the rock, am the subject."



MAN'S PRIORITIES - A SERMON (Phoenix, Arizona)

In Chapter One, the first blessing is to be fruitful (perfect). The first relationship is to be with God, and the first give and take development is with God. The purpose of creation is to experience Joy with the Father, and we discover that nothing has value if it is not related to God. The three stages of growth lead us into a direct love relationship with Father, and the first chapter further states that we must feel even the very Heart of God.

In the Second Chapter, we find that God did not prevent Man's fall because the growth to Him is Man's responsibility.

In Chapter Three, Jesus spoke of nothing but the Kingdom of God and pointed to his Father and said, "Be like Him -- Perfect".

In Chapter Seven, we see how man has related to this all-powerful Cosmic Being - Adam failed, Abel was killed, Ham was impure and Abraham failed in the offering of the sacrifice and was given a greater and more serious test. He had to prove his faith to God. Through the years of struggle, Esau and Jacob finally began the restoration.

In Chapter Eight, Moses went through the three periods of forty years in working with God. Finally, at the waters of Meribah, he lost control after years and years of work. He was not allowed to enter Canaan. Do you think we will be allowed to enter the Universal Canaan if we fail?

In Chapter Nine, Samson the last of the Judges, succumbed to Delilah's temptation and was destroyed. King Saul disobeyed God and failed. King David shed so much of man's blood that he was not allowed to build the Temple. Even King Solomon, whose reign is remembered as the Golden Age by the Jewish people, became corrupt. The one kingdom became divided into Judah and Israel, and finally both fell to Satan!

In Chapter Ten we find that thousands of Christians were killed during the 400 years after Jesus' death. The Catholic Church formed and became corrupt and failed its mission. Then came the Reformation -- a great new surge for Father, and now, 400 years later, the Christian Church is again splitting apart.

This is the history of Man's relationship with God!

But in Chapters Eleven and Twelve, the great news of the Second Advent pours forth. Today God's greatest hope lies in the response of man to this Cosmic Event. This dispensation is now, and God is anxious to see the reality of the New World and the culmination of 6,000 years of the history of God and man trying to get together.

We are all -- each of us -- individually responsible for accomplishing His dispensation. NOW!

There seem to be some things which keep us from accomplishing this, however. A chain which binds us tremendously is our conception of our acceptance by other Family members.

The Divine Principle says to develop your love relationship with the Father; and with Him develop all aspects and dimensions of love.

Let us deal with the Kingdom of Heaven as it really is, here and now -- not in the future. We must not lend ourselves to dreaming. Don't think of dealing in the future, at some more advantageous time, or in some more advantageous position with your present problems. We must individually meet the challenge of God, NOW, in this moment! The 6,000-year history of blundering must end. You and I must change the course of history and exterminate anything which prevents success for Father.

TESTIMONIES

Kansas City, Missouri

My name is Alice Hellerstein, and I am 16 years old. My ancestry is purely Jewish, Russian, Czechoslovakian, Austrian, Hungarian and German; however, my upbringing was very liberal!

I became very moody during the spring of '69 when I had just turned 15. Not only did I experience joy and sorrow, but loneliness, fear and times of withdrawal. My feelings fluctuated so often and so drastically that I sensed there was pattern or purpose, but I could not tell what it was. I did believe, however, that it all had to do with the summer. Somehow, summer would be the culmination point, and all would be made clear.

In January of '69, I was involved in the production of a play written by a local college student. The setting of the play was a boy's mind. Its seven major characters were the major aspects of his mind: Will, Conscience, Intellect, Heart, Instincts, Wit and Fear. Most of the characters formed alliances to further their own ends. The story ends in the martyrdom of the Conscience. The give and take of pure love between the Will and the Conscience had been so strong that the rest of the mind had been persecuted by the outside world. The other characters banded together for drastic action, and, to save the Will, the Conscience accepted death. The play was a bitter attack on society, or, in essence, the Satanic world, that forces people to destroy their ideal of Perfection in order to survive. (The awareness given me by this play was my greatest preparation for Principle. In fact, my first deep understanding of the First Chapter came in terms of this play's characters and symbols.)

As late spring grew into early summer, I began to read horoscopes seriously for the first time in my life. I started to dress, and act, in some ways, like a hippie. Certainly, the people I went around with were "heads" - some of them took drugs, but I didn't.

My moods became even more extreme, like an emotional roller coaster. I was filled with burning loneliness and incredible longing for something, I didn't know what.

I can still remember the very worst day. I was so depressed, so flattened that I was as though my insides and feelings had been pumped out. My head was dead. A phrase came to me, and I wrote it down. It was "reacting out of habit." That was true, I had nothing else.

That evening, Midsummer Night's Eve, I heard First Chapter.

Janine Brennan, then a very new member, taught the First Chapter to several mutual friends and myself. My friends were apprehensive. I was little bit frightened, too, especially about spirit world, but I trusted Dee Beckner, the Center Director, from that very first evening. We came back the next week to hear Second Chapter. I heard both chapters several times before I was given the book. I read those two chapters in the book and went to the Center once or twice a week. During this time, Dee was working closely with my little group of friends; she fasted 12 days for us.

One evening, I picked up the Principle book, started reading, and didn't set it down until I had finished the whole book. The next night, when I went to the Center, I realized that "yes" "it-did-mean-what-I-thought-it-meant". For 3 days, I wrestled with myself. I wanted to leave the city, run away, or anything. I cried more than I had during the previous year and a half. My final decision: to follow Truth wherever it might lead. Three weeks later, I signed my membership.

Principle has given me the way to lead a constructive life. It has taught me to use everything for Father. Since I know there is a purpose and a pattern in everything, I keep looking until I understand the situations that I face. I have found the New World, where the Conscience can not only live, but it can grow to be free!

* * * * *

"Faith is not a weak form of belief or knowledge... Faith is... the knowledge of the real yet unborn; it is based on the faculty of knowledge and comprehension which penetrates the surface and sees the kernel. Faith, like hope, is not prediction of the future; it is the vision of the present in a state of pregnancy."

-- From Erich Fromm - The Revolution of Hope: Toward a Humanized Technology

PUBLICATIONS DEPARTMENT ANNOUNCEMENTS

DECALS - Decals of the Leader's Seal, in vibrant red surrounded by a field of clear plastic, are available from the Publications Department. They measure approximately 4" x 4", an excellent size for briefcases, car windows, Center doors, book covers, lampshades, table mats, in short, anywhere that will attract interest in our group. The price is only 25¢ apiece, checks payable to H.S.A. - U.W.C.

PLEDGE CARDS - Pledge cards are now available from headquarters. The cost is 2¢ apiece, checks also payable to H.S.A. - U.W.C.



Cutting timber in the mountains
They join to build a house;
harvesting the ripened grain
They bake the loaves of bread.
