

# New Age Frontiers

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## LETTERS AND REPORTS

New Haven, Connecticut

Sandy Singleton

Dear Family: After the tragedy of Johnny's car [it broke down before leaving Washington] we arrived at last in New Haven on Saturday evening, and we discovered a new form of indemnity--walking. I do believe we've covered every square inch of the immediate vicinity with our shoe soles--but it seems to be paying off.

We were trapped under a tent with a guy during a thunderstorm, and witnessed to him. This meant we got to teach our first Chapter I 24 hours after we arrived. He is still coming, and bringing a friend, who asked already if he can bring a friend. We've also met other people who have given very positive responses. Many seem to be so well prepared that we can see that Father has been very active here.

Of course there are the deadbeats --"Yale-ies." They tend to be rather disinterested, unconcerned, rational, distant creatures, who find the possibility that someone outside their campus could have come up with an original thought sacrilegious. Most of our contacts are younger or older or working or attend other schools.

The (ahem) New Haven Center address is: John Harries, 174 Mansfield Street # 3, New Haven, Connecticut.

It's a three-room apartment with kitchen and bath, very nice, in a neighborhood somewhat like Upshur (even the house is like Upshur) except that it's grey). It's a block from Yale and the center of town, full of students and young married. Everyone who finds out where we are gets excited.

The New Haven atmosphere is just wonderful. The people are very friendly and helpful, and there are loads of places to witness. So we look forward to a very hopeful experience among the New Havenites.

We hope that everyone there is in good spirits, and witnessing a lot. There is a Free School here, which we hope is like the Free University. We are going to check into it in a few days. Right now we are going to rent a car and tour among that long list of "friends to contact." We've

already met a friend of Vivien's who is moving to 184 Mansfield, so we should be in touch quite a bit, and friends keep telling friends about us. We're just hoping we can get someone concluded before I leave, so that they can begin teaching.

Well, knowing what these letters at dinner can turn into, I shall quickly bring this one to a close, so that everyone can get things done. Keep packing in new members. Pray for New Haven, and, indeed for our whole country. I'll see you in about three weeks. Love, in their names.

\*

Fort Gordon, Georgia

Hugh Spurgin

Hola! Most of the past few days we've been preparing for inspection--arranging and displaying our clothes, equipment, and personal things. Today, however, we ran the obstacle course and the alligator crawl--both difficult.

My attitude toward the Army is changing--less negative. I can see some rationale behind what we're expected to do. My role has been that of an observer, seeking to learn as much as possible by watching how Army sergeants, corporals, and enlisted men react and analyzing why they do so.

I'm starved for news as to what you are doing in Washington. Please forward to me the New Age Frontiers, a paperback copy of the new Divine Principle Book, and any other items of interest. See you in four months!

\*

London, England

Dennis F. Orme

Since our Leader's visit the London Family has been strengthened by June Darby's returning from Amsterdam, and Patricia's from Milan, while Barbara Cottle also returned to the Center. Marion left on April 29, 1969, to visit the USA. Ian Alexander, who is in the Army, was posted to Germany, and we shall miss his vigour and enthusiasm greatly; but our loss is Germany's gain. He is stationed in Münster. Dennis Perrin, who had been studying Principle, moved into the Center. He is 23 years old and is a proofreader.

We celebrated Parents' Day on Sunday, April 20. After morning service, during which Wally gave the service and Doris read Parents' Day articles, nineteen of us went for a barbecue in the countryside at Boxhill (about twenty-five miles southwest of the Center). Within minutes of arrival the fire was laid, frying pans and kettles put out, and a splendid lunch followed. This, our first open air celebration meal, was a great success, with toasted marshmallows and charcoal black potatoes. We sang around the fire and all felt so much better for this day with Father in the woods. We strolled quietly in the woods observing deer and rabbit tracks, numerous birds and badger sets (burrows). The Surrey Center--Wally Taylor and Nicholas--came along, as did Ron and Elsie Bryan, who live close by the Surrey Center. All our Family were present: Doris, Dennis, Marion, Christopher, Barbara, Patricia, June, Hazel, Bob, Alec and Mr. Herzer, Dennis Perrin, Carol, Carlo, together with Andrew Effah from Ghana, who joined us for the day. It was fun cooking over the wood fire. After clearing up we collected leaf mould for the garden, together with little beech, yew and holly trees.

Miss Kim stayed with us for a few days on her way back to the Washington Center and gave us many useful hints and advice as to witnessing. We are all indebted to Miss Kim and the Washington Family so we were pleased she could spend a few days with us before returning. She gave her testimony on Sunday, April 6, which really lived for us when she talked of Mr. Eu, or Father. We knew them as real and truly loving persons. Many of us accompanied her to the Opera by way of a special treat to see "Madame Butterfly." We thank the Father for this experience.

Since our Leader's visit we are making an all-out effort to strengthen our numbers numerically. Our first Egyptian brother heard Divine Principle this April. An engineer and graduate, he is able to visit us at weekends. Our visitors continue to represent this cosmopolitan city. To be part of the Unified Family is a very great blessing. We look forward to a great future when, wherever our brothers and sisters come from--Ethiopia, Malaya or Germany--we can say there are Principle Families there.

\*

Lisbon, Portugal

Maria Vaskio

The Master and his party arrived in Lisbon on Sunday the 16th of March. Due to a mistake in the telegram, I missed them at the airport, for I was expecting to welcome them there only twelve hours later. We were,

naturally, all very disappointed! Thus, when I was informed that they were already here, I made haste and went to join them at the restaurant where they were having their lunch.

It was a dark afternoon and the rain was pouring down. We could not, therefore, go to the Holy Ground, as the Master wished to do. So, we sat in their hotel rooms where I had the privilege of listening to him, as he talked about the Principle, and of asking him some questions on those points not quite clear to me. I had made it a point to open my heart to him and let him know how my way through his doctrine is paved with blockages and not-understanding. To be able to do so and to feel his sympathy brought a most soothing feeling to me.

In the evening, we went for supper to a typical restaurant where we ate Portuguese food and listened to Portuguese songs. And the next morning as the rain was dying out, we walked to the big park and the Holy Ground with its large palm tree in the center. It was very impressive to me to listen to the prayer which the Master was reciting in a foreign language, most strange to my ears, and, yet, to be able to understand somehow. We went then by car to the top of the hills outside Lisbon from where a great view with the town on one side and the ocean on the other can be seen. After that, we visited some monuments and drove along the Bay and several beaches to have lunch at a restaurant built on overhanging rocks. At our tables placed near the windows we seemed to be sitting between the immensity of the sea and sky -- both then extremely blue and filled with sunlight. It was a peaceful meal, a Family one. We drove back through the country to Lisbon, where we arrived in time to watch from the high castle the sun setting behind the river.

In spite of everybody's being physically tired, the Master resumed his teaching in the evening, explaining the basis of the Principle and how his mission has now been fulfilled.

The following morning was already the 18th of March, the day of their departure. We drove early to the airport for their trip to Madrid. I was moved and sad. During those hours we had spent together, I had been with close friends in an atmosphere of simplicity and purity of heart. And the Master's kindness and generosity, which every one of his party also showed, were pervading me as I took leave of them and asked with a last hand-waving, "Do come again!"

\*

Rome, Italy

Dawn Porter

Our Leader and his party arrived from Vienna on Monday, April 7, at 8 p. m. at Fiumicino Airport. The members of the Italian Family were there to greet him. Martin and I drove the guests to the hotel, Barbara Burrowes and the others followed in another car.

When they had settled in their rooms, the Italian Family (7 members) were invited to sit in Father's room and ask questions, and during the conversation we were offered fruit from the Leader's bowl. Soon after midnight everyone left.

The following morning we returned to the hotel and found the whole party at the breakfast table, and we were kindly invited to share with them. To our surprise Mrs. Choi announced that they would remain in Rome one day longer than arranged. At 9:30 a. m. we left the hotel and went first to the two Holy Grounds, where our Leader prayed. Afterwards we visited the Sistine Chapel. The guide took a special interest in explaining Michaelangelo's paintings on the Bible in general and emphasized especially one on the fall of man. Our Father was amused!

At lunch time he expressed the wish to eat Italian food, so we took him to a typical Roman restaurant. Italian food is not spicy, so the waiters were asked to bring plenty of red pepper sauce. In the early afternoon we visited St. Peter's Basilica and Treasury, then got on the lift and went to the first Vatican balcony. Just as Father was looking down on the square, the Pope came out in his car, preceded by many police cars. He was greeted by a waving crowd that had gathered to see him. When Paul VI had disappeared in the distance, Father decided to climb the 300 steps that lead to the highest dome of the Vatican. He looked at the beautiful view of Rome and walked around the terrace, thus seeing Rome in its entirety. He often stood still in meditation. On our return journey we drove across the most beautiful parts of ancient Rome. Father wished to stop only at the prison of St. Peter and Paul and at the Colosseum.

The Leader's request to see an Italian movie came quite unexpectedly and that day the only suitable one we could find was a western. Our Leader and Mother enjoyed it although they said it was rather sad. On Wednesday morning we left early to go to Naples. The trip was disturbed, unfortunately, by a back tire bursting, so Martin Porter (who was driving) had to spend some time changing the tire.

We did not go to Naples immediately but first to Pompeii. It was one o'clock when we arrived, so before visiting the ancient city we ate in a Pompeian

restaurant. Father, Mother and party seemed to enjoy walking around the ruins of the city and listening to the guide's explanation on how it was destroyed by the eruption of a nearby volcano.

After we left Pompeii we went to Naples, and drove around the city along the seashore. The Leader wanted to go to the highest point in Naples to enjoy the view of the beautiful city by night. As we drove up the narrow streets, the clutch began to burn; the weight in the car was too much and the streets too steep. For the second time that day everyone had to jump out of the car. In no time our Parents found themselves surrounded by a crowd of little screaming children, who were quite entertaining; they were asking for sweets and cigarettes (at their second request the Leader was surprised!). Mother kindly handed them a box of biscuits she had bought in Pompeii. Martin later told us that the car would not have made it on the highest hill of Naples. Knowing that nothing could be done to accomplish Father's desire, we sorrowfully headed back to Rome.

Early next morning our guests were ready to leave. Martin accompanied the party shopping, except for Mr. Kuboki, who remained in the hotel garden to take photographs with the Italian Family.

As soon as the Leader and party came back, we made our way to the airport and soon after we regretfully waved goodbye to our Parents as they entered the plane that was to take them to Athens at 2 p. m. April 10.

\*

Berkeley, California

Dan Fefferman

Dear brothers and sisters! Our prayers have been answered! Father has given us our new Center. It is a big, strong, beautiful house with wood panelling and even a stained glass window. We made the downpayment yesterday (June 5) and will be moving in on a glorious Friday the thirteenth. We are now very busy with cleaning and making arrangements for New Age order in the new Center.

We also have a new sister, Sue Hughes, who signed the membership this month. Sue has just been graduated from high school. We have a new brother, too, Allen Tate Wood, who came all the way from New Jersey because he thought he could "find the truth here." He was contacted the day of his arrival and moved in within a week.

A Wednesday night prayer meeting has now been instituted at the Center. Each week one of the members speaks about or reads a message from

The Master Speaks, the Bible, or the Newsletter. This is preceded and followed by singing and prayer. These meetings have served very well to lift the spiritual atmosphere and increase Family unity.

As you may know, Berkeley has been a particularly troubled place this last month. A state of emergency is in effect. The National Guard was called up and has been occupying the city. Our own brother Mike Leone was among those called. Luckily, Mike is a cook and did not have to carry a gun. Satan has been very active, taking the opportunity to work very destructively both through the police and through the students and "street people." We have seen some terrible brutality. Some innocent bystanders who were observing the demonstrations were beaten or shot, and some of our own Family were tear-gassed as they walked innocently from class to class. Public speaking has been outlawed, so we cannot street-preach. Nevertheless, we continue witnessing and teaching. Truly, God's front line is Satan's front line.

On the brighter side, we took an afternoon off and went on a picnic in Muir Woods with some of our prospective members. It was really great! Mark led us on a hike through the woods. We returned, thoroughly exhausted, had a wonderful lunch and closed the day with games, singing and a prayer by Farley. We could all feel Father's deep love and the great beauty of His creation. We are with you always in Him.

\*

Washington, D. C.

Hillie Smith

Your Headquarters Center has really been buzzing during the past few weeks! The "Family singers" have been making their appearance at churches and Maryland University student groups. At one of the largest Unitarian churches in the city we recently sang and joined their young people's group in a circle discussion of various social issues. There we met Mike Bransome, a young man then involved in the area resistance movement. Later he introduced his friend, Diana Cerruti, and many others from a resistance community in which he had been living. He and Diana are now staying with us indefinitely as our new members, and others whom they introduced are studying. In early June (fasten your seat belts!) we appeared on TELEVISION, taking up at least one hour of a two-hour show! Of course, it was a small, local educational channel, and all of our talking and singing was sprinkled with interjections from the fundamentalist Christian minister (formerly a Jewish rabbi) who hosted the show. Nevertheless, we have made our debut, and we hope to find good contacts for more appearances and better appearances.

Dennis Cormier, from New York, was with us for three weeks before leaving for his summer job as a camp director. He certainly earned his board and keep by working very hard with several new Principle students and members. Sandy Singleton and John Harries went to Connecticut to begin a new Center in Hartford. John will stay there though Sandy returned after three weeks [her vacation]. They report one new member there. During Sandy's stay, she and John visited Gloria Sheerin in Lowell, Massachusetts, who is expecting her husband, Pat, back from Vietnam June 20. Pat has taught several GI's while overseas, and Gloria writes that they are eager to start teaching people in Massachusetts when he returns.

Both Neil Salonen and Nanette Semha have visited New York and worked briefly with our Family there. Nanette came home via Baltimore to spend several days with the Ed Trostle family to help start a Center there. I joined them for the weekend. Carolyn Libertini, originally from Baltimore, was with us Saturday afternoon to witness in Mt. Vernon Park (Baltimore's equivalent of Washington's Dupont Circle and New York's Washington Square). Between Saturday night and Sunday afternoon, six people heard the entire Principle. Five of them want to know more, and one, Bruce McGregor, a recent high school graduate, is our new brother. He spent a week with us in early June. Regis Hanna left June 11 to continue the work in Baltimore for the summer months. Thus, Centers are "born" in Maryland, Massachusetts, and Connecticut.

Nora Martin flew to Miami, Florida, June 14 to help Sue Barnett look for our brothers and sisters there. Nora will be gone from Washington three weeks. And Vivien Burley left the same morning to spend two months in St. Louis, Missouri, to help Father's work expand there.

Our traveling has enriched not only the Centers in the field where we visit, but it has given us in Washington greater inspiration to find, teach, and help people to become pioneer leaders to send to every state as quickly as possible. It is really tragic that the people of so many cities and states have no access to the Principle. Especially in the cases of high school students and very young people we have seen that the Principle has almost literally saved lives.

You now have the full report on our "out-go." As "in-come," along with Bruce McGregor and Dennis Cormier from Baltimore and New York, Betsy O'Neill and four new members from New York City visited us for a weekend. Also, Sara Towe Mazumdar came from Montana with her husband, who heard the Principle in one weekend here.

Guess what! Philip just had his tonsils out. He doesn't say much about it (naturally), he just smiles and eats more ice cream. Seriously, he's doing very well, and we're all looking for a quick recovery. Another noteworthy Family development is that, thanks to the crafty procurement of George Edwards of a volley ball and badminton equipment, your Washington brothers and sisters have been getting their daily (or weekly) exercise in fifteen-minute snatches before dinner or other like spare (?) moments. This has proven to be great recreational therapy for such a large Family and has really given us an "element of vitality."

We are very happy to welcome Louise Berry, who works in Becky Boyd's office, and Ann Coppenbarger, whom Vivien Burley met at a local coffee house, to our Family. We have been receiving a steady stream of membership applications from many Centers in the field too. Judging from the recent response to our Principle in Washington and elsewhere, I think we have good reason to put greater and greater energy into our work.

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## ARTICLES

How Is the Joy of Life Experienced? (A Sermon)

Jon Schuhart

It is through purposeful action that life becomes meaningful. A purposeful existence is realized through diligent hard work and by developing the ability to create and accomplish, from which is realized meaning in the form of beauty, love, and happiness.

God is the Originator of energy. Energy is produced through the interaction of mind and emotion. God as originator pre-exists the energy and is the original ideal. By the give and take of mind and emotion, from stillness or the negative state, the positive creation of God is made manifest and rotating movement takes place. This is the first creative step and the establishment of the number "1" over nothingness or infinity. Thus the first act of creation is made known in the form of purposeful movement itself.

This movement, then, as the first act of creation, has purpose and is purposeful. It is purposeful movement. Thus, a characteristic pattern of God is established as the foundation for all creation. At the base of all creation, there exists purposeful movement. Purposeful movement is creative action. This is essential, this is necessary for creation to come about. At the base of all created things there is purposeful action of give and take, i. e., directed movement of energy. Therefore, this becomes a principle of God, a metaphysical principle governing the creation. On this principle all steps of creation can then be taken. On the foundation of the metaphysical principle of give and take, which is the most basic or simplest form of movement, all complicated movements of give and take can be performed.

From the metaphysical realm of idea and feeling and interaction between the two comes the purposeful movement which manifests the creation of spiritual energy.

Heat is produced through the movement of subject-object action, which brings light into existence. With heat and light as particles of energy, atoms can be formed. From atoms physical energy is made manifest, which is, after all, movement of heat and light made substantial. Now all possible creations can take place.

All things in creation exist with purposeful movements by which they maintain themselves, survive and multiply. All things, whether they be animals, plants, or minerals, perform basic movements to exist.

For instance, plants must send forth shoots to find food from minerals and must at the same time send forth branches to sprout leaves to absorb the sun's energy which is needed for it to exist. The tree releases pure oxygen from bonded oxygen through the process of photosynthesis as the tree performs give and take with the sun. Even plants must perform movement to exist and grow. This is their labor or work, which is natural to them.

Animals must move about very actively to search for food to exist. They dig holes for grubs, and roots, and herbs; other animals, and so on, plus spending much time learning to hunt and so on. This is their responsibility in order to survive.

Even the birds must perform basic actions to obtain food. Food doesn't just come to them because they are God's creatures. They must go and seek it. They arise very early with the sun, to catch food. They never stop hunting for it. Even when they are playing they are on the watch for a morsel for themselves or their young. This is their labor to survive. A lazy bird is soon someone's meal, and does not live long.

This is a principle that is common to birds, beasts, plants, minerals, and even fish. This same principle is common to man.

It is about this principle that I would like to speak: Why we must work.

In the Principle we speak openly about the kingdom of heaven's being established in our lifetime. But what is the kingdom of heaven and how shall it come about? Jesus also spoke about the kingdom openly and even told his followers to seek after the kingdom and all things would be added unto them. But did he mean that they should just study about God and never do anything at all like work? What, then, is the kingdom?

The heavenly kingdom is the ideal world. It is a situation where there is harmonious give and take among all people, where there is freedom to grow creatively, to do good and to love God and man naturally.

As of this moment in history it does not exist. There is a world of conflict in which good and evil are fighting to prosper. This is a false world. This false world is the world God is working to bring to an end before He can

create His true world, before His world can begin. This is the purpose of the final judgment to separate good from evil.

Work, which is natural to all of the creation, is not evil. Even in Heaven we will perform some type of labor. What are the benefits of purposeful labor?

Through labor the physical body receives benefits and rewards. Such as food, clothing, shelter, comfort. The spiritual benefits are character, developments of abilities plus feelings of joy, happiness, accomplishments, which brings meaning to existence and the fulfillment of our actions.

Persistent, diligent labor is a basic human drive by which a condition is set to advance oneself and develop skills to feel joy. This is the characteristic of God and is derived from Him. Men must perform action diligently and persistently in order to bring benefits to themselves. Thus our character comes to resemble God.

Animals have been used by man to perform strenuous feats of labor, without complaining, because their mentality is very low. But, creative man can use animals to work for him. Man is creative and his labor should also be creative. Thus to work like an animal or a machine inspires nothing but rebelliousness and discontent. It makes one stupid and useless. Labor is a basic condition of life by which we can make manifest the ideals and visions our creative mind and heart perceives. Therefore, labor should be a beautiful, meaningful thing if performed in a natural way according to the true purpose of man.

The higher the purpose, the more creative and beautiful the labor becomes.

Spiritually and physically labor is beneficial. Labor is doing truth. It is the method by which mind and emotion actualize idea and desires.

Through labor the idea and visions can take finite form and becomes reality. Your true spirit comes from thinking and doing truth. We study and speak to understand the truth. Through the realization of the word or "truth" the inspiration to act comes about. The power of will is based upon a strong feeling of love and a clear understanding of purpose.

One forms a religious attitude by thinking and feeling about God. The

outward form of religion is based on truth. Its principle is action. If you believe religion and follow truth in your mind, but not your action, you are a hypocrite and lose your friends.

To follow your religious attitude is the labor of truth. You can make a good life with hard work. To create a good life, a good society, a good world, it is necessary that we study hard, it is necessary that we understand the truth so we can direct our actions and motives constructively, creatively. Then our actions have purposeful movement and meaning and our life resembles God.

\*

The description of God as a Person is indispensable for everyone who like myself means by "God" not a principle (although mystics like Eckhart sometimes identify him with "Being") and like myself means by "God" not an idea (although philosophers like Plato at times could hold that he was this): but who rather means by "God," as I do, him who -- whatever else he may be -- enters into a direct relation with us men in creative, revealing and redeeming acts, and thus makes it possible for us to enter into a direct relation with him. This ground and meaning of our existence constitutes a mutuality, arising again and again, such as can subsist only between persons. The concept of personal being is indeed completely incapable of declaring what God's essential being is, but it is both permitted and necessary to say that God is also a Person. . . . As a Person God gives personal life, he makes us as persons become capable of meeting with him and with one another. But no limitation can come upon him as the absolute Person, either from us or from our relations with one another; in fact we can dedicate to him not merely our persons but also our relations to one another.

-- Martin Buber,, I And Thou

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Breaking the Barriers (A Sermon)

David Carter

We have come a long way from the early Christian era. Certainly we live in an advanced age technologically. But society itself hasn't changed much. The barriers to advances in science have been torn at. Now we are at a point where the only barrier to its advancement is the time it takes to communicate the latest developments to the scientific world. As soon as one breakthrough is made, a dozen others will follow in consequence of it. In developing as a society we have not been so fortunate. We have examined the barriers to world unity but we've thought they were impenetrable until now. Part of the problem is not seeing the barriers in their proper perspective. Some have said the barrier to a world society is inherent in certain political systems. Others say that it is in the economic systems or the culture, or communication, or the Establishment is at fault. These structures and media may all be blamed. But the fault lies initially in their designers and proponents. Societies cannot mature and unite with one another until their members mature and unite with God. This, then, is the real obstacle to developing a mature society. All we have to do is to teach individuals how to mature spiritually.

But of course this task is also hampered by barriers. Until this century the most obvious barrier (obvious in retrospect) was ignorance of the Divine Principle. Now that some are aware of the Divine Principle more barriers have become apparent.

Certainly communication is one of the obvious ones. Not only are differences between languages a problem, but even one language when used by different people takes on different meanings.

Geography also poses some problem. People in the Yukon aren't likely to meet members of the Family until the more densely populated areas become saturated. Yes, they may read about us, but that's nothing like being with those who share this new truth.

Age is also a barrier. Little children aren't likely to be invited to hear "a philosophy which blends Eastern and Western thought." And The Roosevelt for Senior Citizens Apartment House isn't thought of as prime witnessing territory.

Once these physical barriers have been passed, we then face the really basic

barriers: those that Satan has placed before us.

Laziness is one of the most common and one of the first we face. Some people are too lazy to come to a lecture. Some are too lazy to listen attentively and try to understand. Some that hear and understand will say "Let others spread the word; I'm too tired." As members of the Unified Family we must constantly fight to overcome laziness.

Satanic pride is also an obstacle to be overcome. We may look back on our journey to God and become self-satisfied. Of course, Father is proud of each step that we take toward him, yet how great would his sorrow be if ever we were to turn from him to revel in our progress.

If we try to look too far ahead on the path to God, we give Satan the opportunity to say, "How unworthy you are! Turn back! Give up!" We are unworthy of making the leap from our present positions to that of direct dominion under God. Remember that this distance is not to be traversed in a single step. It is to be traveled slowly, one step at a time. And while that last step will be a glorious one for both us and our Father we must be much more concerned with simply continuing to take that next step.

Fear also is a hindrance. To grow under the Divine Principle requires that we tell others of its truth and power. If we let fear of being rejected or being mocked prevent us from witnessing we cannot grow. Rejection and mockery will never be as prevalent as we imagine. And when we do encounter them, they should be seen as opportunities to gain a deeper understanding of our Father's suffering.

If we allow it, Satan will fill us with the fear that we are exceptionally unworthy and that Father's blessing will be withheld from us. We must remember that we have the means to become worthy of His blessing.

Fear is perhaps Satan's most awesome weapon, yet how awesome can it be when we realize that God is with us as much and as completely as we want. If we truly understand this then we have nothing to fear.

These barriers are to be overcome either by the passage of time in the case of physical ones such as language and location, or they are to be destroyed by very personal lonely battles. We may call on God

for guidance and strength and we may ask the advice of older members but in the end the battle is a lonely one.

There are barriers though on which we can and must cooperate to overcome. These are the barriers we make for one another: the personal preferences, prejudices and conditions we set for those around us. We must all look within ourselves and be certain that our demands are just. We all have personality traits that conflict with those others. If our demands are just it is our responsibility to help others meet those demands. We may imagine the conflicts to be far greater than they really are. As long as we keep silent on an apparently valid complaint we suffer needlessly and make reconciliation that much more difficult. So many times we assume that someone else has unjustly accused us when in reality that person has not any but the purest of thoughts toward us. This is Satan planting a seed of doubt or mistrust. If we don't communicate our anxieties to one another we make fertile beds for that seed. Again and again we complain about a lack of communication. There are no easy solutions to this. The only answer is to practice talking to one another.

Too often we see each other as objects, not human beings. We need to realize that underneath the masks we wear there is a center that is the truest reflection of God's heart. We need to concentrate on the similarities between those centers rather than on the differences between our masks.

The sooner we break this barrier between people the sooner we will see each other as reflections of God's heart.

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A Sermon

Cindy Efaw

After the pioneers had successfully made their way to the Pacific Ocean, it was said that no longer did there exist a frontier. All that was to be discovered had been, so there remained no inspiring challenge. What was overlooked was the fact that only one segment of the physical frontier had been considered in the judgment.

It is apparent to us today, however, that there do exist innumerable frontiers which are daily being reached. Not only frontiers that the physical sciences are exploring, but a multitude of spiritual frontiers are in sight, and have been discovered recently by religious searchers.

This ultimate spiritual frontier is what is undoubtedly our goal. Father awaits us on the edge of this frontier. We can all be pioneers, indeed, for we are originating and taking part in the development of a new way of living. Yet a frontiersman, as distinguished from a pioneer, is one who lives on the frontier. Until the pioneering has been completed, we have not become true frontiersmen, men who have already fought their way to victory.

What awaits us at the frontier of new living? How will perfect union with God be expressed? There we assume, the intellect and emotion perfectly cooperate with each other. There love and truth are meshed in unity. Wisdom shall flow like milk. Hatred will no longer be necessary. Fear won't exist. Complete knowledge and understanding will be an integral part of each of us. All right! These words present such an abstract picture. Intellect, emotion, love, truth, wisdom, fear, knowledge, understanding. We are certain of their meanings, we insist, yet, are we able to take them from the context of the unified complete whole, and understand and use them in our pioneering lives now? Our goal seems so far away, so unreachable. There must be a way to reach it that's not as complicated as we imagine it to be.

The uniqueness of the Unified Family lies in its promise to fulfill all the ideals of Christianity and of other religions. We have the means of understanding the essence of the living God and of developing a closer relationship to him than ever before. We say God exists on that ultimate frontier, and He is reachable today, by all. God is to live in everyone.

We sometimes wag an accusing finger at religion and insist that it has not practiced what it has preached. Structure and hierarchy have narrowed and stifled the religious. An obsession with dogma has evolved, and such an urgent attempt to spread the Word has arisen, that the meaning of the Word itself has become lost in the process. Any knowledge of God has, in the past, somehow become a stopping point to many individuals, rather than a starting point. When truth has been given, it has been hoarded, withheld as almost too valuable to make common, so that it has remained only theory, and not become the living reality it was meant to be.

I would like to speak about the knowledge of the Word versus the incarnation of the Word, or preaching versus practice. To reach God and our fellow man we must have both. We must value and use the knowledge we possess to the best advantage. Yet we reach Father not only by what we know of Him, but by what we feel for Him.

Our knowledge of the Word may be compared to the mind. The practice of it is comparable to the heart. The Principle is the knowledge we are so privileged to possess. This is a gift. Living the Principle is the other half of the complete restoration, the part for which we are responsible, and the part that requires our effort.

We discover that we are able to comprehend God to a certain degree through our knowledge of the Principle. But since we can't reach Him yet by truly being the Principle incarnate, we must have faith that we shall reach Him completely at some time in the future. A wonderful thing is that this faith is what keeps the connection between Him and us strong while we are growing closer to Him through acquiring knowledge and experience. We aren't knowledgeable enough to prove that our destiny is to be with Him, but our faith makes it possible in the meantime, to strive toward it.

This faith or trust in Father is the whole key to endurance. "Blind faith" may be a term we turn our noses up at; yet even for us, blind faith is often needed, for we aren't quite capable of seeing clearly.

Christians have not possessed the great storehouse of knowledge that we have, so their faith has had to be great. Their faith had to stretch across a vast area to the frontier they sought to reach. We feel privileged to have the knowledge unknown by so many. Yet an appropriate comment can be made here: "A little knowledge is a dangerous thing." The

Principle can be dangerous, for it is a little knowledge. It is the ultimate truth, but only the beginning of understanding all truth. We hold more than any past or present group, but only potentially. We quite easily may fall into the trap Christians have. We may become so content with the Principle and spreading it that the meaning of the Word itself may become lost in the process. We may accept the Principle at face value and not look beyond that. But hopefully we'll have faith to see the possibility of greater things, keeping our eye on the frontier where Father awaits. Word knowledge is only a shadow of what its expression shall reveal.

This faith in God is similarly shown by faith in our fellow man. Having only a limited knowledge of any individual, we can't know what that person will become years hence, what he potentially can accomplish. We don't even completely know him now. At the point where our knowledge ends, we must discover something else that can carry us through to meet that person at his frontier. This vehicle again is faith. Faith or trust is absolutely compulsory, because we don't entirely understand. When someone has behaved in a puzzling manner, if our trust and faith in him isn't capable of overcoming our limited insight into the situation, then we fail to reach the individual, and he is aware of it. Our uneasiness due to lack of understanding may create in us a fear, which unthinkingly is converted into resentment, hatred, distrust, etc. The individual feels this.

Granted, our ideal selves exist in our imagination only. They wait for us to meet them at the frontier of our lives. Faith is the force that can reach far into the future, and join us with our brothers in the truest sense.

Faith I define as trusting that an individual has what it takes to succeed. We must develop this confidence in our own and each other's capacity for success. Holding this confidence in one frees one from the imposition of a prejudiced (literally pre-judged) conception of his capabilities which may leave him no room for a spontaneous, creative response. We can thus observe expression of the ability that we have faith is going to be made manifest.

Giving one this opportunity to express talent is love. Because of this love is a free quality. It is patient, it observes, it pauses and anticipates. Love feels no threat or fear, love does not misunderstand because it hasn't judged. True, it may not be an all-knowing quality, but it accepts

the most positive possibility without debating whether it has judged correctly. It has no time, no place for analyzing, because it flows freely, unconditionally. Where the heart accepts in faith what the brain cannot know, love is present.

Many, many volumes have been written to express love's meaning. Here are only a few lines:

Love gives naught but itself and takes naught but  
from itself. Love possesses not nor would it be  
possessed. For love is sufficient unto love.  
When you love you should not say, "God is in my  
heart," but rather, "I am in the heart of God."  
And think not you can direct the course of love,  
for love, if it finds you worthy, directs your  
course. (Kahlil Gibran, The Prophet.)

The "leap of faith" takes us to the point where such an experience of love is possible. We must have the faith that can move mountains. It has been said that, compared to a chain, we are as weak as our weakest link; yet this is but half the truth. We are also as strong as our strongest link. We must not be overly critical. To measure ourselves and others by the smallest deed is like judging the power of the ocean by the frailty of its foam. To judge ourselves and our fellows by failures is like casting blame upon the seasons for their inconstancy.

Positivity in the real sense, then, is not a naive, blind acceptance of and frenzied dealing with whatever occurs, but positivity may be an absence, rather than presence. Negativity is the painfully present force that bombards our minds and hearts mercilessly. The absence of this confusion makes possible the existence of a peaceful, patient, faithful quality that we so wish to secure.

So, to reach, to unite with, to understand our Father, or our brother, we develop faith. The path of knowledge is only part of the pioneering journey. The following expresses this well:

Your daily life is your temple and your religion.  
Whenever you enter into it take with you your all.  
Take the plough and the forge and the mallet and the  
lute. The things you have fashioned in necessity or  
for delight. And if you would know God, be not

therefore a solver of riddles. Rather look about  
you and you shall see Him playing with your children.  
And look into space; you shall see Him walking in the  
cloud, out-stretching His arms in the lightning and  
descending in rain. You shall see Him smiling in  
flowers, then rising and waving His hands in trees.  
(Kahlil Gibran, The Prophet)

In our society intellectualism has become the end rather than the means.  
We must correct this situation and faithfully forge beyond our mind's capacity  
and let our hearts do more of the work. For there comes a point in our lives  
when the written Word loses all meaning if it is not expressed by the heart.

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A man's value to the community depends primarily on how far his feelings,  
thoughts, and actions are directed towards promoting the good of his fellows.  
We call him good or bad according to how he stands in this matter. It looks  
at first sight as if our estimate of a man depended entirely on his social  
qualities.

And yet such an attitude would be wrong. It is clear that all the valuable things,  
material, spiritual, and moral, which we receive from society can be traced  
back through countless generations to certain creative individuals. The use  
of fire, the cultivation of edible plants, the steam engine -- each was discovered  
by one man.

Only the individual can think, and thereby create new values for society --  
nay, even set up new moral standards to which the life of the community  
conforms. Without creative, independently thinking and judging personalities  
the upward development of society is as unthinkable as the development of the  
individual personality without the nourishing soil of the community.

--Albert Einstein, The World As I See It

Some Thoughts on Growth (A Sermon)

Jack Korthuis

There are three aspects of growth in the Principle. The first aspect is to perfect one's self and establish a perfect give and take of love with God. The second aspect is to unite in marriage and form a trinity with God. The third aspect is to have dominion over all the creation.

Even though all three of these stages can grow together somewhat, our first concern and concentration is on the first aspect of growth, which is to perfect ourselves.

How? How can we perfect ourselves? How can we be like God? The Principle tells us in general terms and we must change these "terms" into thoughts and, most important, actions!

We must become God's object! We must become beautiful to God. Our lives must revolve around Him as the moon revolves around the earth, or as the earth revolves around the sun. What does revolve mean? When you revolve around something there is a force or energy which holds you in place. You also are constantly moving or "in action" in relationship to the Subject --- God! If this energy connection is broken or the action (movement) stops, our growth will also stop.

If we revolve around something, we are able to see it from all points of view. Therefore, we must learn to see God from every possible angle and under every kind of condition imaginable.

In order for an object to stimulate a subject (or for man to stimulate God) the object must become beautiful to the subject (God). What is beautiful to God?

Let's examine this first by asking, What is the most beautiful thing to man? Or, where can man find the highest degree of joy and happiness? When we create new life, it is a wonderful experience. We see ourselves in looks and in spirit in this new life. And we are not fully satisfied until this little image of us returns our love and service in full measure of his own free will. This can happen only in maturity.

We must be able to experience three love relationships with God, also, to stimulate His response. We must love Him with trust and awe as a child would love. We must love Him very personally and intimately as with a lover. And most profoundly, we must love Him without question all the time whether He is with us or not. This is the sacrificial love,

unconditional, as a parent loves a child. We have all probably loved God as a child would love a parent, saying, "I love you, God," and "God, please give me, give me, give me!"

However, the next step of love must be greater and must require more of us. As a lover, we want to share all of our lives with God --- each and every second, each and every experience in detail, intimately and completely. We need each other more than all else in the universe. Constantly communicating. Wanting to be inseparable from Him. We must think how we can do this for ourselves, each of us in our own individual way.

As I said before, we must be beautiful to God! The magnitude or degree of beauty we show to God is directly proportional to the strength or intensity of love-flow (give and take) both horizontally and vertically. This means our lives must have balance. This means, further, perfection of our relationships with God, man, and creation.

We must do things that will appeal to God.

We must think thoughts that will draw God's attention and make Him happy with us.

We must carry on a constant conversation inwardly with Him.

We must not drain God by asking Him for little favors or spirits of power to do this or that for us!

When thoughts and actions flow between man and God, they become one and form a foundation upon which both experience true life!

To bring God joy we must resemble Him inside and out. We give creation (all things) value when we form a unit of four positions with God. What does this mean?

If we, consisting of both positive and negative forces within ourselves, have a relationship of love with God and use any thing to fulfill God's purpose --- we give that thing true value. Before man and creation can have any true value to God, man must take God's Principle and put it into his own words, put them into his own thoughts, put them into his own actions, and put them into the creation.

Let's do this. Let's do it now. The challenge is great, but then so is the goal -- perfection.

One final thought. We must learn to be independent of each other completely. We must free each other to grow. Our growth is our business. Let's get down to business with God and entice Him to love us by all and any means at our disposal.

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In Parade magazine several years ago there was a story about a child drawing a picture. Her mother asked her what she was drawing, and the child replied that it was a picture of God. "But no one knows what God looks like," the mother said. "They will when I finish," replied the child.

In a few words this child summed up exactly what each of our missions is. Indeed, we are to show a world which has never seen its own God what He looks like. In the Preface to the Principle we teach that man was meant to openly and directly confront Father; yet, simply noting the mystic way in which most people approach worship is enough to convince us that man never fulfilled the ultimate glory of actually coming face to face with God. Thus, man has had to resort to a lesser path to God, that of religion. Our Father has never given up the hope that someday, somehow, man could see Him and know Him. We might compare Him to a pen-pal. He can tell us only what we seek to find out about Him. If we desire to pursue correspondence, He keeps us informed; if we cut correspondence, he waits until we are ready for His reply. But He waits in agony, knowing that each wasted hour postpones the day in which man may know Him completely. The history of man's existence on earth has been a series of imaginings concerning God, the Creator. Thus it is highly conceivable that man could be led astray by his own imagination. Hence many have conceived of Father as one who delighted in punishing evil, or one who abandons all natural laws to bring about strange and mystical phenomena. Some have been able even to rationalize away His existence completely. Thus we hear often expressed the hypothesis that God is dead, if He ever existed at all.

Those of us who have studied and embraced the Principle have even within our grasp the opportunity to meet God face to face and not only to meet Him, but also to become one with Him. Knowing the full joy we shall feel at that time, we must want all men to share in our happiness. Indeed, they will know what He looks like when we have finished, if we do our job well.

-- Sandy Singleton

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## TESTIMONY

Richard St. Clair, Jr.

Los Angeles, California

I was born on March 5, 1946, and was the second child of the family. I was born in Lethbridge, Alberta, which is a small city in Canada. My religious background is Catholic.

Many times I wondered as I began to grow up, why I had to go to church. If there was such a being as God, then why can't I see Him? What is my relation to Him here? There were many questions which I could not find the answers to.

At the age of 17 I quit going to church because I couldn't find a real purpose. I fell further and further away from God as the years passed. One day I got the sudden urge to travel. I had never felt before as I did on that day. I had to go, and I had to go fast. I didn't exactly know where, but I went. I traveled all the way across Canada, to Vancouver, and for the first time I wanted to come to the USA. Well, I went through Seattle, Portland, San Francisco, bypassed Los Angeles, and went to San Diego. But I didn't stay long. I came to Los Angeles and stayed in Hollywood.

That's where I met the Family. Jon Schuhart, our Center Director, witnessed to me. His great understanding and his great warmth of love took me to hear the philosophy. I feel now that Father is with me, and I now understand that I was very selfish in thinking only of myself. Now I can say, How does Father feel? How can I help mankind? I want to bring more people to hear of the truth. I feel, as our Leader stresses, to go in the shoes of a servant, shedding our blood, sweat, and tears for mankind. I feel I must do this for the rest of my life, for Father must be comforted and our Leader's mission must be fulfilled. I want to be one of the many children of the Father to fight for what is right, to fight with the words of truth.

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## NEWS FROM KOREA

Dear members of the Unified Family all over the world:

First of all, thanks to our Heavenly Father that our Parents and their party are safely back home in everybody's homeland.

Heartfelt greetings to all of you from your Far-East home! Far physically as we may be from one another, distance means nothing -- especially when we so miss one another that we always live together in spirit.

Since we visited you this time, you have been constantly and most vividly a part of our life. Every fragment of our memory in which you participated has been repeatedly told to the whole of the Unified Family in Korea through several gatherings. You are introduced to the very heart of the members in Korea; and all of you are remembered in our ardent prayers.

We believe that news has already been shared among you of what took place during our visit in those countries where we have the Unified Family. The names, "the United States," "Portugal," "Spain," "England," "Germany," "Holland," "France," "Switzerland," "Austria," and "Italy" are so dear to us because there we have the members with whom we enjoyed the memorable days together.

But other countries are just a list of names and empty number included in our schedule to cover the twenty-one countries. In those countries, we have no sweet memories -- only embarkations and disembarkations of the planes, writing of forms and going through the formalities in and out at the customs, sending and drawing of the baggage, money exchanges in the banks, packings and unpackings at the hotels. And just one day sightseeing in every country that we visited so confused us as to which is which and what is what. One most important thing we did in each country was, of course, to locate the Holy Ground and pray there for the country.

However, in Jerusalem we forgot all about our fatigue and had a forced march of two days' sightseeing, including Mother, who was in such a delicate condition. There, we did not only see things with our eyes but also with our hearts, praying and weeping so many times at so many places. We felt it was not the professional guide that showed us around but Jesus himself in spirit.

On Gethsemane, Calvary, and in the Holy Sepulcher, we found that our Master was so solemnly quiet and grave looking. We knew that he was

talking in meditation with his sad predecessor. On the Mount of Olives we found our Holy Ground, which was an out-of-the-way place, and prayed in choking tearfulness.

After the two days of violent spiritual and physical strain, Mother was found to be completely exhausted and helpless. Everybody then, in utter ignorance, began to worry about there being another manger of Bethlehem (you understand!). But Father seemed to contemplate the blessing of the Japanese boys and girls which might possibly be postponed in case of Mother's being forced to leave for Korea earlier than planned.

When we arrived in Iran, Mother had even to quit the sightseeing. So we finally agreed to leave straight for Japan, skipping the rest of the countries on the schedule, for which we offered a special prayer.

However, our plane stopped by all those countries on its way to Japan, and we had plenty of time in each place to leave the plane and pray for that country on her own soil. So we visited every country on our schedule except China; but, in going into Israel we stopped in Cyprus, which we found was a small nation with her own government under a president. How grateful we were to our Heavenly Father, who had so worked for us to cover the twenty-one countries, which is the number of divine significance.

In Japan, the members were overjoyed to see us safely back. To our surprise, there was a great event awaiting our Master. One of the top political leaders of Japan was going to meet a Korean top scholar and ex-politician; and as soon as the news of our Master's arrival in Japan was brought to them, they invited him to the meeting the following day. Our Heavenly Father also arranged this meeting by bringing us to Japan ahead of schedule. Crops were great out of the meeting, you will see. Our Parents blessed twelve young couples and ten married couples in Japan within less than a week's time. You will no doubt be seeing pictures of this beautiful occasion.

After we returned to Korea, we had meetings and meetings, and meetings, where reports were made on what happened in Korea and in other countries during those three historical months.

In our absence, all the members in Korea had the evangelistic campaign, witnessing to the Word in redoubled effort and zeal so that they might be able to show us some fruit of their toil. (The total of 817 new memberships was gained.) So many new faces stared and gazed at our Master with bright and expectant eyes as he talked before the congregation. Among them was a most extraordinary figure, of whom you will read in the newspaper to be sent to you by separate mail.

Father said that our trip would terminate only after we had visited the families in the local provinces. I was going to write you after this trip because I was supposed to accompany him. However, Mother is expecting a baby at any moment, and I remain with her in Seoul. So I write this letter now, as Master wanted me to when he left Seoul on the trip (May 12-20).

We are extremely sorry for the members of the countries which we could not visit this time for some reason or other, and we most fervently wish that they too might share this news!

Our best regards go to every one of you. President Eu and all the members in Korea join in sending love to you all.

In the name of our True Parents,  
Sincerely yours,  
Won Pok Choi

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#### ANNOUNCEMENT

We are happy to learn that at 8:33 p. m. on May 25, 1969, a new son was born to our True Parents. His name is Hyun Jin, which means "marching forward manifesting."

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## FAMILY DEPARTMENT

Thank you again for sending in your reports and for sharing so many of your activities. This has been a busy month in many ways. Several Centers are in the process of either buying or renting a larger house or apartment, which always takes much time and effort. But how encouraging too, to need more space for our growing Family. The New York Family has found a seven-room apartment into which they will move shortly. Edwin and Marie write that the Berkeley Center hopes to be moved into their new house by June 13. They are buying it. Their new address is 2955 Ashby Avenue, Berkeley, California 94705. Linna and Carl write from Toronto that they too were very lucky in finding a 10-room house for rent in an ideal location, and that they will be moving into it around June 15. Their new address is 76 Scollard, Toronto, 185, Ontario, Canada.

This has been a busy month witnessing, teaching, and working with new members. As we become more and more active on the campuses and as many students join our Family who can't all live in the Center, it becomes very important to establish a strong give and take with them and to strengthen their understanding of the Principle through vigorous teaching, witnessing and studying. Thus, quite a few of our Centers have started weekly or monthly training sessions. In Berkeley, they continue to have practice teaching sessions every Saturday, taking one chapter each week. Two or more people give the chapter. They then discuss ways to improve this teaching. I know that this helps both new and older members, for our understanding of the Principle needs always to be deepened.

Here in Washington we had a training session over the weekend of May 2-4. This was geared especially toward students from the Maryland University campus, where we have found much response. The session started Friday night with demonstration teaching of the Preface and Chapter One and Two by Regis Hanna, Philip Burley, and Giovanna Mathis, followed by questions and answers. On Saturday morning the group met in the back yard to learn specific "Teaching Techniques and Principles of Public Speaking." Travis Jones and Linda Marchant, who are both studying speech at their respective universities, led this part of the session. Many of us have never spoken in public before. To be most effective as speakers and teachers of the Divine Principle, we need not only to know the Principle deeply, but also to learn how to project and communicate what we know is very important.

Saturday afternoon was a highlight for many. This section of the training session dealt with witnessing techniques. In addition to new members, quite a few of the older members participated. We started by having

demonstrations of door-to-door and street witnessing. We then divided up into pairs, one older member with a new member. Each couple was to go out and try one or several types of witnessing. We returned home for dinner and reported our adventures. For many, this had been their first experience witnessing to the Principle. It made the Principle begin to have power and reality, and those who were afraid, soon lost their fear. In their evaluation of the weekend, the members made comments such as these:

"Different types of witnessing showed me how broad we all must become in order to 'contact' effectively the largest number of people."

"What I gained from the weekend was on a personal level -- witnessing with Marion -- it was watching and listening to her which triggered new light to dawn for me."

"With Philip as he witnessed, I saw people from a new viewpoint. I saw different kinds of people approached in the appropriate ways. These experiences I will keep in mind."

On Sunday the session continued by reading and answering questions on the Center Guide. "How do we live the Principle?" is the question of all new members. We then concluded the weekend with learning some songs from our songbook, and establishing goals for our personal lives and work on campus. Other meaningful experiences were the two prayer walks in the early morning in nearby Rock Creek Park. Praying in small groups in the peace of the morning forest made the closeness of God very real. As Barbara Snell said, "I really began to feel the vastness of Father, and yet at the same time I was distinctly aware of the fact that He was concentrated in each part of His creation, from the tallest tree to the tiniest insect."

The whole Family felt renewed energy and inspiration from these days. We want to hold more of these weekends of intense study and sharing.

The number of people witnessed to this month was about 4,250. About 250 came for lectures and 54 heard the Conclusion. During the month we had seven new members. In Kansas City, Virginia Brennan, a 19-year old girl, became our new sister. Joining our Los Angeles Family were Mary Gutierrez, Marion Eno, and Kathy Davis. In New York, much to their and our joy, two brothers were added to the ranks: Dennis Cormier and Andrew Charles Vince. And San Francisco also added one to their Family. We welcome you all and want to get to know you.

Los Angeles Family has been busy on the LACC campus through the UNITE Club. This month they sponsored Jon Schuhart to speak on "Why Unification is Necessary and Violence is Irrational and Unthinkable." At this time the Club also initiated a "Patronage Project" for the uniting of LACC and the community. The college newspaper writes about this project, "The objectives are to unify both students and members of the community in broad goals, to encompass better understanding toward constructiveness instead of destructiveness coupled with education and logic." The Los Angeles Center made a donation of \$100 toward this project.

In our life there are high points of joy and success and creativity, but the major pattern is the day-to-day, small, steady progress. Often this does not seem to show great results, and it is easy to get discouraged. But it is only through this steadfastness that we can remain faithful. In this sense our thoughts and prayers are especially with the small Centers, where you are often so alone and where everything depends on your action. You feel the sorrows and joys of our work. As Alice Van Dyke wrote from Denver, "Very few people realize Father does depend on them, and with His 95 percent help our very small 5 percent can make the kingdom come. At work I can see faces -- hard, yet I still cannot deny that Father loves them. I want so badly for them to know His love and to become children. I know the kingdom will not come the next day, but hard work and pure, steadfast hearts are required."

There is not too much new to report from the couples. Marie is having interviews for a teaching position next fall, and Edwin has overcome his last major problem in completing his thesis. Carl Rapkins works as a job counselor at an employment agency. Wesley Samuel decided to give up his night job because it interfered with the Principle too much. He wants to work days so that he can take part in more of the Family's activities. George and Diane have joined a young adult Christian discussion group and are witnessing indirectly there. Vivien Burley will be going to St. Louis for the summer to work with the Oswalds and Stocks in establishing a Center there.

There are many other things one could write, but time and space do not permit. Even if we can't include all your news in this report, we still appreciate and want to know everything you are doing. You are all so close to us through this sharing. Our love goes to all of you, and we thank you for your prayers and dedication.

In Their Name we greet you,

Vivien and Philip Burley

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