

New Age Frontiers

Published by the Unified Family

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Vol. VI, No. 5

May, 1970

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New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA-UWC

1611 Upshur Street, N. W.

Washington, D. C. 20011

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America



LETTERS & REPORTS

London

Dennis and Doris Orme

The London Family sends heartfelt greetings to Our Father and Mother and all the Family. We are all eager for news of Father's work whether we find it in The Way of the World or in Teddy's reports — thank you, Pauline, for sharing them.

This month seems to have been indemnity month; perhaps for our summer growth. Dennis Perrin was knocked off his bicycle and five others came down with a virus. The Center was disinfected from top to bottom, and the hospital atmosphere has finally been overcome. Nevertheless the Family continued witnessing and one new member, Hugh Dowling, an artist, joined the Center.

Irene, an Austrian-English girl from Belgium, came to visit us. She stayed with us for five days before returning to Belgium. Patricia Hardman began her mission to Ireland and is working in Dublin. We had hoped to send her earlier, but she was able to assist Doris in looking after the baby. We hope you are now receiving reports from Dublin.

We began our summer speaking at Hyde Park Corner on the weekends and are now in the process of building a better speakers' stand ready for next weekend.

Our launching of the F.W.P.U. began with our booklet, Make Britain Safe. Several conditions were made at this time, such as walking round the House of Parliament seven times, a distance of twelve miles, before breakfast. The booklet went to all members of Parliament and Chiefs of Police. Ten days later the Lord Chief Justice spoke out in no uncertain terms about violence, the need to protect the police and deal more severely with violence against the police. Generally, the booklet had a good result. Prior to the publication of this booklet, the situation here was deteriorating. We thank the Father for allowing us to expose Satan. Our next booklet, The United Nations Finest Hour, deals with Korea and Tibet.

We are still awaiting news concerning our new Center, and we pray that the Father's will be accomplished. We seem set for an active summer. Monsei, Monsei, Monsei. Deepest love in our True Parents' Name.

Denver, Colorado

Judy Barnes

Greetings to everyone in the Family. The Denver Family rejoiced when Neil Solonen arrived at the Center. He has brought new vitality and inspiration to us from Washington, D.C. Richard Parks has returned from school in Oregon and is helping us in our Spiritual work. In the Center our total number of members is six, but we have enough room for 1½ million people (population of Denver). Denver Family's heavenly snake, Baron von Rat, has been donated to the Cheyenne Mountain Zoo and its live rat food is also gone, but your new brother Tom is still here in the Center.

Our class, "Dawn of a New Age", in the Free University has provided a new means to reach people, in addition to our attending living room spiritual groups and churches on Sunday. May 14 is the date for a Principle lecture at Colorado School of Mines. Since Spring has come, everyone and his dog will be in the parks; so will we — with our witno dog, Khanya, and witno material.

We are grateful to join together as a Family at 10:30 MST in prayer. We feel very close to everyone at the Washington Center. The spiritual togetherness gives us renewed determination and inspiration for Father's foundation work here in Denver. Much love from the Denver Family, in our True Parents name.

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Berkeley, California

Mark Whitman

Greetings from the brothers and sisters here in Berkeley. With the passage of time Berkeley Family is growing bigger and deeper. This month saw four new faces join the Family: Jim and Barbara Mallory, a married couple, April Palmer, a student here at UC, Bette O'Brien, Mary O'Brien's sister, and also a student at UC.

Robert Chatfield, who heard the Principle at Philadelphia Center, stayed with us for a weekend, sharing with us about the Family there.

Our on-campus club at the university here, Students for New Age Unification, recently gave a presentation on the Principle, related to ecology, using slides, music, a light show, and readings. The Students for New Age Unification on Berkeley High School campus is now having meetings every Wednesday with singing, folk-dancing, eating, a talk related to the Principle, followed by discussion.

The first weekend in May, Jon and Sandi Schuhart with their newborn child, Thelord, and Judy Culbertson came to visit us. Their visit and Jon's inspired talk on Sunday, plus the news of the activities of the Family in Los Angeles, brought us a joyous weekend.

Presently in Berkeley we've seen ever increasing confusion, chaos and violence. As the Satanic world crumbles, more and more we feel people crying out in desperation, crying for the light and love which Father's Principle provides, and it is our ever-intensifying responsibility to spread this light and warmth. At this time we are seeking to increase our efforts, quantitatively and qualitatively. Every day in this city brings the deepening awareness that time is so short.

We are continuing our prayer and fasting conditions, and the prayers of our Family extend to all our brothers and sisters across the earth, that we can move ahead, relieving Father's burdened heart and bringing His long desired children to Him. In Their Name.

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Los Angeles, California

Los Angeles Family

The past month has been a very busy one. Meetings galore are always taking place, so this month has been nominated as the meeting month of the year. New projects, new departments have manifested so that we may work more efficiently and with less confusion. FLF has taken on a new image where its main effort recently has been concentrated around the Biafran issue at LACC. Recently we invited a guest speaker on campus and a film was shown. About 100 people attended and about 50 stayed for a lecture. Also, we collected about \$41.00 and sold many buttons. The greatest achievement has been the bettering of our image on campus. This has improved greatly, and Gary Jarmin hopes to further the "Outcry" program and try to get more people to respond to the universality approach. During Club Row when the semester started, 20 people signed up for our club and a good possibility of about 25% of those people may join.

The L.A. Family has also adopted Koinonia into the Family, and Judy Culbertson directs this department with assistance from Blandina, Barbara, Margaret, and Lisa. An extensive amount of witnessing was done in preparation for our first meeting. Each night of the week was spent going to churches of various denominations witnessing mainly to pastors and youth directors, though I think most of our success can be attributed to personal contact with laymen. As a result of our witnessing six persons came to the meeting, four Protestants and two Catholics. This meeting was an introduction to Koinonia and a discussion of what is the meaning of fellowship communion

with God and spiritual growth commenced. The response was most interesting and a learning experience for all of us. Various ideas were expressed; however, the meaning of true fellowship and communion could not be fully communicated. The ideas expressed at times were very individualistic. It was a bit difficult to get across to some that to develop a deep and lasting relationship with others in the group did not require "sensitivity meetings". True fellowship could be developed by relating to each other through love and truth, and a sincere desire to find out what the will of God is and then to do His will. The second meeting of Koinonia was held. Two persons returned who had attended the previous meeting. This made a total of three new persons. The group present also included four persons studying the Principle and an equal amount of Family members. Copying the example of our Washington Center, we also invited a guest speaker to speak on the topic of Eschatology. Marion Dougherty, member of the Unified Family, was our speaker. Following the lecture, the subject was opened for discussion. Many seeds were planted that evening, and as a result, one guest came to hear the Principle. Through Koinonia we see many possibilities of indirectly witnessing for the Family, whereas in the past it was almost impossible to gain the attention of some Christians and have active give and take with them.

On the campus scene at the Free University, we held an introductory meeting, attended by 12 students. The next meeting was attended by about 21 people at which Sue gave an introduction and Jon Schuhart, his testimony. At the next meeting the first lecture was given; six people attended, three of whom have completed the Principle and are presently working with the Family: Kelly Senten, Marilyn, Wells, and Paul Knechtel. Strangely enough, they're not Occidental students, but rather residents of that local area. Three others are still in the middle of studying. In addition, we held lectures on the Principle at weekend seminars and a guest lecture night with a psychologist at Oxy. The weekend seminars are very effective in that a student has a chance to experience Family life. Also, several students from Oxy came for an evening with Miss Kim before she left for Korea.

This month the Los Angeles Family has come up with a very unique method of publicizing our movement. The development of a poster with a picture of Family members holding hands with the caption "Where are the Bright Children of Life" has been put all over town, including telephone poles, street light poles, the County Art museum, Farmers Market, a popular tourist attraction, and other parks and campuses. The response has been very good, in fact so good, it's been almost like an answering service here. We've even attracted a newspaper editor who saw our poster several times before, but ignored it because he thought it was a playacting company until he read the caption. So out of 1500 posters, we have received a very good response.

The Creative Writing Department directed by Cathy Bruno is also on its way, getting rough drafts together to create new literature. Also in the Public Relations Department a program will be set up titled "In Support of Life", a plan for Conservation or Community interest groups.

Susan Miller is head of the Teaching Department which meets on Saturday at 4:00 PM with all who can attend. Here new members present lectures and it is also a refresher course for older members. At the same time we wish to teach Principle in correlation with witnessing activities and sometimes invite people who are studying the Principle to witness with us.

In conclusion, we find that we must constantly rededicate ourselves to Father with so many activities taking place and we can't always have that personal give and take as much as we used to have in the past. So we must consciously seek this alignment with the Father so that we never lose sight of our movement's goals. Our prayers go to all of you. In Their Name.

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New York City

Barbara Mikesell

The month of April has been welcome in New York City. It's the time when the people of the city begin to come out into the streets and parks, and so do we. People are generally open and enjoy a positive person stopping to talk; so this month we have been doing major park witnessing. Each Sunday we have a street preaching-singing session. So far, we have been going to Washington Square, the hip center of New York. Here, with our not yet polished songs and speeches, we have been carrying on our fight against Communist counter speakers and the general commotion of Satan's world. Some people have begun to respond.

We are continuing our Koinonia Coffee House with Nanette giving a talk on spirit world and our Family sing-in. We have been impressed by the quality of people that the newspaper ads have been drawing and want to start advertising our regular lectures.

Dennis Cormier, Barbara Newman and I are beginning to feel at home in the apartment we have been using for the Coffee House. It no longer seems strange not being with the rest of the Family all the time, and we are finding ourselves very stimulated and strengthened by the haven of university students to witness to. Within walking distance we have Columbia, Barnard, Union Theological Seminary, Jewish Theological Seminary and Manhattan School of Music (we find flutists most open!). Everyone in both Centers is finding the opening of a new Center to be a very stimulating move, with all of us needing to take more responsibility and greater cooperation.

Of course a highlight of the month was spending Parent's Day in Washington. Saturday we went on a picnic. Our football game perhaps was not altogether all-American, but we did have tremendous cheering sections; e.g., "Sun Team is Subject, Moon Team is Object!" . . . "Moon Team responds in victory!" At the end of a full day we knew that even in the midst of lives of double schedules with the weight of the world and history in our hearts, we do know how to have a wonderful day of recreation.

We were so impressed to find Washington quiet and industrious. There were many varied projects which different people were initiating. Upon walking through the door, half the New York Family was swept into Travis Jones' choral group which performed a little later in Nora Martin's Koinonia. I expected to see Farley in the leadership up front, but generally found him behind the scenes urging from the rear, developing many different types of people in many different types of leadership roles. The weekend strengthened us as a Family. We returned with a real sense of strength and direction and have begun to take some strong actions.

One thing I carried back with me was a thought Farley brought up in his sermon. He spoke of how God without man is like a structure with no building or a skeleton with no body. It is through His experiences with man that His love becomes substantial. I used to think of God as unchanging through history and the Bible as a record of man's change and growth through time. I am beginning to realize how much Father also has been growing and changing through His experiences with man. It is an amazing thought to me that not only can Father not predict the future of our lives, but neither can He predict the future of His. Together in beginning to love we are coming to understand each other.

A final highlight of the month was a short but meaningful visit from Mr. Ishi, the business manager for the United Family in Japan, and Diakon Onuki from San Francisco Family. Mr. Ishi shared with us concerning the events of the Family in Japan, especially the very large world anti-communist meetings that are going to be held in Tokyo in September. These are especially important for the Japanese Family in making restitution for the suffering they brought to Korea during the many years of occupation. The Family feels that it will really make a strong condition for a turning point in the Free World Communist struggle that is so strong in the Orient. It was a wonderful experience to share together with the other side of the world. Love, in Their Name.

Washington Center Report

Rebecca Boyd

This month has been one of wider activity in reaching people. Travis Jones has organized a new Witnessing Committee composed of Family members with overflowing ideas. "Witno Captains" have been appointed responsible for different days of the week, and they have developed many new approaches: Sara Mazumdar has taken us all witnessing in laundromats; Allen Wood turned us loose on the crowds at National Zoo one nice Saturday. Armed with address lists of U.S. centers we descended upon people in local hotels and airports. Consensus: Airport witnessing was very successful, as was laundromat witno. But there are prepared people everywhere, and we all recommend experimentation in finding new witnessing grounds. David Carter's initiative brought the Unified Family Singers (more about them below) to the Washington USO Club. And our readers' theater, "God and Man", was performed with gusto and a good response at the National Baptist Church.

A group of Family members who especially like to sing have been organized to make a core for the Unified Family Singers. We have been learning new Family-composed songs as well as popular songs with a message. This small group gets together for one learning session a week and then communicates the new songs informally to the rest of the Family when we all sing together, after dinner and at prayer meetings. It is our hope to use this method to present our Family publicly.

Some witno and teaching activities were offered to us unexpectedly due to the strike activities on local campuses. We wrote and printed special fliers, advocating spiritual revolution, and as we leafletted on the campuses we invited students to our nightly lectures (on campus). A few of us who are also students and were free during the day also were busy communicating the Principle to students in the daytime. Our mimeograph machine ran until 2 am every night. We distributed about 6000 pieces of literature and taught the Principle to many. While the strike movement is rather alarming in its ability to rally large numbers of students around the cause of violent revolution, we found the events had also stimulated many students to think seriously about finding ways of constructive change. Thus we found some of our most attentive and responsive listeners during this period. (Satan's front line is also God's front line!) The Unified Family is also becoming quite well known on campus because of this kind of activity.

We were happy to have the visit of Philip and Vivien Burley from Boston the weekend of May 9. It was a great pleasure to have them with us and learn about their pioneering work in Boston. This month we also added some brothers and sisters to the Center. Margie Stahon (Los Angeles) and Marilyn Cohen (University of Maryland) are here for the summer.

Kathy Collins has become our new sister; she came to visit with us for a week and never went home. And David Charnow (New York) and Joseph Sheftick (Los Angeles) have come to work with us.

We look forward to a summer of increased activity. We expect to be greeting many of you for visits here in Washington and also to be seeing Washington members going out to visit other Centers. It is our great privilege to be able to share with one another the experiences, joys and sorrows of opening the way to our Father's kingdom in America. All our love goes out to you, with our prayers for your strength and inspiration in your work.

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At one point, I realized that all of the structures of human civilization had been built upon a very thin crust, and under that crust lay a seething mass of something very uncivilized which sometimes erupted into the world. No one had ever driven miles down to the very bottom of this mass to support the human structures, no one had ever made a solid foundation, and no one seemed to realize it. I determined once again that, although I did not know how it could be done, I had to work to build a real foundation even if it took my whole life just to place one brick on the bottom.

From the testimony of Rebecca Boyd, reprinted from March 1964 NAF

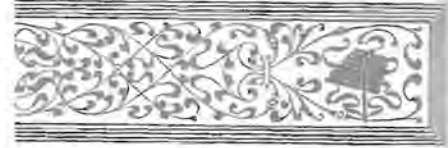
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articles



A Sermon

Julie Lewis

He who mocks the infant's faith
Shall be mocked in age and death.
He who shall teach the child to doubt
The rolling grave shall ne'er get out.
He who respects the infant's faith
Triumphs over hell and death.

The child's toys and the old man's reasons
are the fruits of the two seasons.
The questioner who sits so sly
Shall never know how to reply.
He who replies to words of doubt
Doth put the light of knowledge out.

William Blake

Jesus said at one time, "I tell you this: Unless you turn round and become like children, you will never enter the kingdom of heaven. Let a man humble himself till he is like this child, and he will be the greatest in the kingdom of heaven. Whoever receives one such child in my name receives Me. But if a man is a cause of stumbling to one of these little ones who have faith in Me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea."

Unless we become like children, we cannot enter the kingdom of heaven. A child is open, trusting, honest, free and simple. It is when we develop these qualities that we become true reflections of Father. For who is more trusting than He? Who is more open than He? And who is more simple than He?

We are all going through a process of rebirth, in which we are newly discovering our Father, ourselves, our brothers and sisters, and our world. This is indeed a New Age — of new truth, and new men and women. Our eyes have been opened, and we are seeing everything in this new light; we can find beauty in the smallest simplest things.

A child bubbles with eagerness and delight as he discovers each new aspect of the world around him. We should find this same kind of

joy in our discovery of new facets of Father and the world He has planned for us, and we should be eager to share this feeling of happiness with others.

One reason a child's learning capacity is so great is that he is unafraid to try new things — his thirst for knowledge is so great that nothing can stand in the way of his progress. A baby takes on an enormous task when he stands up, lets go, and begins to take his first steps. Even though he stumbles and falls, he gets up and tries again, until he has mastered the art. It is only later, when he begins to know fear, that he becomes hesitant about venturing into the untried. He becomes fearful of being thought of as "strange", of being ridiculed, when he says or does something that does not conform to the acceptable standards. The cloak of sophistication that people throw over themselves is a cover for their fear of opening themselves up.

We, however, have nothing to fear. We are not conformers, but pacesetters — the heralds of the New Age. We must be unafraid to explore new dimensions, and pioneer new paths. We are truly the leaders of this age — we are to lead people out of their world of doubt, suspicion and anxiety into a world of complete trust, unending joy, and true freedom. We can show them that it's really okay — they can open their hearts and express their innermost feelings, and someone will understand. This is the first step to Father's heart.

Father has called on us to be His leaders in His new kingdom. We have a tremendous responsibility, not only to His children, but to Him. We must show Him that we are worthy of this trust He has placed in us. He has asked us to be among the first to fulfill man's purpose — to bring joy to Him. We know that Father's ultimate happiness will only be when the world is restored to Him, but He still wants to feel joy with us NOW. It is our greatest privilege to be able to do this. Again, we can look to the child to teach us how.

Parents feel a tremendous amount of joy by watching their children grow. This joy deepens as the child learns to love his parents in new ways, perceiving new things in the parents, thus becoming truer reflections of them. As this love grows, the child wants to show his love to his parents in some tangible way; often he does something for them, or gives them some gift as a token of his love. In this way, the child is learning how to love, and the parents get a deeper insight into the purity and simplicity of love through watching their child experience this learning process.

Father, also, eagerly watches as we take each step toward understanding His love more fully. He, too, feels this parental joy more and more as we come to know Him better. He is delighted with each new insight we get about Him. As we grow in our love, we want to show Father in some way that we do love Him. We sometimes feel that telling Him is not enough. So we give Him the gift He desires most of all — our active work in establishing His world. Every time we witness, teach or write, we are giving Father our love.

Above all, Father wants us to share our experiences with Him — to tell Him of our excitement in discovering new dimensions in the Principle. He wants to hear about people we talk to responses we get, funny things that happen to us. He wants to know what's going on with us — how we feel about things, problems we have in talking to people, the experience of giving our first lecture (or our first sermon). In other words, he wants us to confide in Him. Even though He knows all the things we are just finding out, when we share our feelings, hopes, and ideas with Him, He can again feel joy in His Principle. Through looking at the world with our eyes, He can rediscover His ideal. Thus Father, Himself, can have an exciting learning experience. When we confide in Him, He grows in understanding, and therefore in love, for each one of us. How can He do this if we don't open our hearts to Him, simply and honestly? How can He grow to love us in a deeply personal way if we never talk to Him personally?

He wants to hear different things from us at different times, showing all aspects of ourselves, and letting us see new aspects of His personality. Sometimes He wants to hear about our problems, so that He can assert His parental role, and give us comfort and advice. We should never feel hesitant about telling Him our doubts and our problems, because He has a base for helping us only when we open the line of communication. When we shut them, He knows something is bothering us, but He cannot guide us, because He has nothing to go on.

Sometimes He wants us to simply share our experiences and our day with Him, and also our ideas. He wants to know how we feel about things — how we look at a particular event. Or, He likes to hear us tell Him simply that we love Him. No elaborate words — just that small but eloquent statement. He and we can then grow to a mutual understanding, like that of a husband and wife. We can further this relationship particularly by sharing with Him aspects of our parental role toward spiritual children — both potential and actual.

At other times, He needs to be comforted and reassured by us. He takes the role of a child at these times, to our parental one. After all these centuries of continually giving, now is the time when we can say to Him, tell us about it, and let us worry about it now. It'll be all right — we'll make it all right.

We are growing with Father in experiencing the three basic types of love — passive, mutual, and unconditional. We can set the standard for the entire world; we can teach the world about love; because we have learned it from Father Himself.

Father deeply desires to share with us His personality — His dreams, His ideas, His sorrows. But He depends upon us. We are no longer in the strictly passive role. We are now entering a new relationship with Him — one mankind has never known, and one that few religions dream of. To perceive Father, we must be like children — have the same openness and trust and simplicity. We must cut away all the extraneous clutter in our personalities, leaving only our true hearts open to Father. Then other people cannot fail to see Him in us.

"Then the wolf shall live with the sheep
And the leopard lie down with the kid;
The calf and the young lion shall grow up together,
And a little child shall lead them."

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(continued from page 27)

in Principle: the opportunity to grow spiritually, the challenge of telling people of this Truth, the good fortune to be of use to God by bringing people to our Master. What else matters other than the restoration of the universe to Father? How can we be happy while evil persists? God's sovereignty is long overdue and creation wants to serve Him, and man desperately longs for Him.

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ANNOUNCEMENT:

Carol Ann Dobrotka has left Washington for a new mission in College Park. Replacing her as Editor of NAF is John Jehle. Please address all future contributions to him. We are all grateful for the precedents Carol Ann has set in the field of Family publications.

Heaven is the Kingdom of Use

Gladys Samuel

Jesus sent out his disciples to find those who were worthy of his kingdom. For heaven is the kingdom of use. God created all things for man, so that they may be used to fulfill man's life. God created man by His love so that man may fully love God. Everything we have is made by God and is given by God to fulfill our life. His purpose is to love us fully and to have us love Him fully. To fulfill this purpose God gave all of us tools, conveniences, talents, and material things. Therefore, everything we possess wants us to fulfill its purpose through correct usage for the highest purpose.

What are the assets given to us? None of us created our body. It was given to us. So we have a body and health. We have no control over our life span. Therefore, whether it is long or short, the time we have on this earth is given to us. We all have a degree of education. We all have material things. We all have some talents or gifts. Experience is also a big asset. Our understanding of the Divine Truth is the most valuable asset. All of this is given to us for definite purposes.

If the assets we have are not used for the right purpose, they will only create in us pride, which is even worse than not having them at all. Furthermore, they will become conditions of accusation on the day of judgment.

The value of use is determined by the objective and purpose of the use. Some people are only useful to themselves. For such people the life and the assets they possess have value only to them. Some people are only useful to their own family. For such people, their lives and their things have value only to their families. Some are useful to their community. Some are useful to their nation. Their lives are valued only as much as the objective they serve. Some people are important to the whole world because they made themselves useful to the whole world. Some people are useful to the heavenly word and to God. The lives and assets they used for God have the greatest value.

Sacrifice or suffering alone has no value. When people sacrifice for meaningless objectives, the sacrifice has no value in God's sight. Some people suffer because they are foolish, vain, lazy, greedy, and selfish. This kind of suffering has no value, no matter how severe it is. Jesus said, "Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account." This means that only when you sacrifice and suffer for God

does your suffering and sacrifice have a priceless value, and your reward will be great in His kingdom.

This is the time of God's determination, His final judgment. Make yourself useful to the utmost degree for His kingdom, so that the Lord will remember you. Do not be one of those to whom the Lord will say, "You wicked and slothful servant!...Cast the worthless servant into the outer darkness; there men will weep and gnash their teeth."

According to the conventional standard, value means whatever is actually liked, desired, approved, or enjoyed by anyone at any time. Value is an existing realization of desire. However, in the light of the Principle, though everything may have potential value, nothing has absolute value in itself alone. If an object is used to please a person who is not one with God, that object has no value. An object becomes valuable only when it is used to form the fourth position to one who has perfect give and take with God.

An individual having perfect give and take with God forms three positions with his heart, body, and God. An object of his use then takes the fourth position. In the case of a couple or any two people having harmonious give and take, they form a trinity with God, and an object of their use takes the fourth position. In both cases, the base of four positions is established. This base is the realization of God's purpose of creation and of perfect harmony among God, man, and creation. The base is the center of truth, the fulfilled good and perfect beauty. This base has absolute value because God is absolute, and His purpose of creation is absolute. Any object which contributes to this end comes to have value. The value of any object is determined by the degree to which it fulfills God's purpose in a subject-object relationship.

Let us make everything we have useful to God: our hearts, health, time, wealth, education, talents and experiences. Let them all be used for the highest purpose, for the Lord and His kingdom. Your value in the kingdom will be determined by the degree of your usefulness. Jesus was the one whose value of use to God was greater than others. The Lord of the Second Advent is the one whose value of use to God is the greatest.

Let us gratefully make ourselves useful to God, because all we possess is given by Him. We can ask God's favor according to our value of use.

He is Risen: Easter 1970

Dennis Cormier

"Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene, and the other Mary went to see the sepulcher; and behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to them, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Then go quickly and tell his disciples that he has risen from the dead...'"

He has risen: these are the most important words of the New Testament because it was with these words that the long awaited promise, the hopes of the prophets, seemed to be fulfilled. It was with great joy that Mary Magdalene greeted the dawn of the resurrection because her redeemer had risen to life...the promise was fulfilled. The mystery of the resurrection has brought hope, joy, comfort and light to those who have followed Christ; it has given strength to the promise of each man's resurrection with Christ. That he lives and that he will return has been the strength of the Christian world.

We see the spirit of resurrection, symbolic manifestations of the promise yet to be fulfilled, in the liturgy of Holy Saturday in the Roman Church. On this Saturday night lights are extinguished in all churches; a great silence falls over those who are within; the atmosphere blends loneliness and expectancy. Suddenly and unexpededly a young cleric walks into the church with a large lighted candle, chanting as he enters, "Lumen Christi," "The Light of Christ," all respond to him, "Deo Gratias," or "Thanks be to God." One by one other candles are lit in the church, and soon the whole church is ablaze with light. The hope that all will rise with Christ is symbolically recalled and renewed.

Soon afterwards another cleric faces the candle and intones an ancient song of the Church, the Exultet, a song of joy:

Now in Heaven, let the hosts of angels rejoice; rejoice, too, the hidden conclaves of God, and let the trumpet of salvation resound to match the victory of the mighty King. Let the earth, too illumined by such bright splendor, be glad, and, lit by the lustre of the immortal King, tell that she has thrown off the darkness enshrouding the world.

The whole Easter celebration rejoices in the day of restoration. The name for all this holy day came from the ancient celebration of the spring sun rising in the East and bringing new life to the earth. Its prayers reflect the quality of the day — "I arose and am still with you...this is the day the Lord hath made, let us rejoice..." God has desired with great expectation the day of resurrection of even one man whom He could love fully and from whom He could receive a true response of love. The celebration of Easter has been the dream, the hope of realizing the ideal of creation when the Lord should come again.

We are far removed from this first Easter joy, and many of the symbols of today's church no longer capture the same precious hope that they once did. We face a new crisis today, a cosmic struggle. Man is crying for relevant, radical life styles, philosophies, and theologies. So why do I recall Easter this morning? Just how relevant is Easter for us in 1970 as we gather to glorify our Father, as we attempt to grow closer to Him through our daily life experiences? It is with a special joy that we remember the day of resurrection in our Family this morning. It is with conviction, with strength, with tears of joy, with Father's heart that we can cry out that the "Lord is risen," a radical change has begun in the course of human history. The world is going through a radical change as each man begins to experience a personal removal from the bonds of spiritual death, from the unwanted lordship of Satan. Nothing could be more relevant than the knowledge that Christ is risen. We know that the ideal of God's creation, manifest in Jesus Christ over 1900 years ago, is now being fulfilled in our day with the advent of Christ — The Lord is risen.

We hold a precious awareness, a pearl of great price, a still little known secret, that the man Christ is now fulfilling the process of human resurrection on our behalf and with us. "He is not here. He has risen." Christ, no longer bound by chains of slavery, is free, and we now know that all are called to this freedom in Christ.

This discovery, this Easter promise, brings us joy — our songs, our life, our Family, this special weekend are signs of this joy that God is steadfast. Despite the relative values and vicissitudes of the present world, the hope of resurrection has now become the reality in our midst. Christ is a solid rock — God is steadfast. We too can rise with our Lord. To some this realization has brought elation, to some joyful tears, to some a tingling, almost physically enflaming energy. We want to shout: Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and give him glory. For the New Age has dawned.

The fulfillment of the Easter mystery has brought a spiritual light or sun. The symbolic Easter promise (the candle) has not been extinguished; when God seemed dead, when Christ seems to have died on his own altars, when the people forget their humanity, God has not yet extinguished the light. The candle burns more brightly, because "Christ is risen".

The world today is a world of hopelessness, despair, disillusion, fear, and confusion. The death of God and the destruction of human life seem imminent. And yet in the fulfilled Paschal mystery, there is hope for all who live and for all who have lived...and the greatest promise to those who will live. We can now say with assurance: "In Adam all die, so now in Christ will all be made alive." Since one man has conquered death, we now have a pattern. Christ now calls all men to this resurrection through personal restoration.

But now as Christ calls, how will we respond? Our response, our own resurrection, is to be fulfilled as we become one with Christ, the pattern, the foundation of restoration. We become more and more like Christ every day as we share the Divine Principle, as we remove it from an inanimate book and make it part of our lives, as we reflect the spiritual laws and love that unify creation — Divine Love.

As we don the wedding garment, we must begin to put order into our relationships with man and the physical universe, approaching God, each man, and all physical creation with a Father's heart in the shoes of a servant. As we don the wedding garment, we are called to cast from ourselves all things that keep us from our Father and our brothers. This is not an easy vocation — and yet this is our first task. Becoming mature is a real struggle with ourselves. Sometimes we want to cry out with St. Paul, "Why can't I do what I feel is right, why am I always falling down?" Often Satan attacks us, tempting us to stop. Sometimes we feel that we cannot grow, but this is his greatest trickery. Despite the humanity which we have so often desired to throw off, we are called to be true men and women, children of God. We have been called to the kingdom, we are special guests at the wedding feast. Now that we have felt the truth, we must look to our lives; this more than anything else is most relevant, and yet most difficult. It becomes a personal crucifixion; letting the old man die, so that we can become the new man, grow into full humanity, finding joy as we fulfill the purpose of creation.

How are we to fulfill our personal restoration? We have been talking about leadership, about subject and object positions all weekend. We have been discussing ways of developing leadership, but if we examine

our pledge that we recited this morning, we will remember that we promised to go forth in the shoes of a servant, but with a Father's heart. Truly Father is calling us to be the subject, or leaders, by taking an object or responsive position. It is then, just as in the Parable of the wedding party, that the Father will call us to the seat beside Him at the banquet, "Come up higher." We must really open ourselves to Father's truth as it is manifested in our brothers, in our leaders, and respond to them willingly, patiently, enthusiastically. It is with this in mind that we respond ever more vigorously to those directions which come from the leaders in our own Center as well as to the reflections of Father's will that come from our Headquarters in Washington. Then as we become subject we will do so by crying for our spiritual children, really desiring their growth. We will begin to see in each person a precious, loving child whom we want to embrace with a Father's heart. As we serve our brothers, as little children, we serve our Father. In this way we are called to be leaders, to be restored, as we direct with His understanding, calling others to a radical, relevant covenant with God and man. By unifying service and a Fatherly heart, we shall be restored...we shall be raised from the death of sin.

As we sow sweat for earth, tears for man, and blood for heaven, with Christ we shall be made alive. In the process of becoming Christ, despite the struggle with our natures, we desire to one day approach the Bridegroom to say, "My soul doth magnify the Lord, and my spirit rejoices in (you) God my Savior." As we work to realize this idea, we are attempting a most relevant and most radical goal...constructing the kingdom of God in history. As we feel the effects of a cosmic battle in ourselves, or on the world scale, we see the hope of resurrection in Christ and now in one another. The Easter mystery which has for so long been unfulfilled is now becoming a reality by the efforts of God with man...this is our joy, as we see that ideal in 1970, all over the world potential manhood and womanhood becoming truly functional.

One day as we enter the spiritual heaven, Father will examine our lives. In this moment of judgment, the Lord will be beside us, and suddenly He will whisper to the Father, "Pssss! It's all right...Let him sit at your right hand, for he, too, has risen."

*

FROM THE LAND OF THE MAPLE LEAF



O Canada! our home & native land, True patriot love in all thy sons command.
With glowing hearts we see thee rise, The true North, strong & free;
And stand on guard, O Canada, we stand on guard for thee.
Oh Canada! Glorious & free!
Oh Canada! we stand on guard for thee,
Oh Canada! we stand on guard for thee.
-Canadian national anthem.



CANADA! WHAT'S THAT?



Most people outside of Canada know little or nothing of this country and I cannot in this short essay even attempt to paint an adequate picture of any part of her. But I shall attempt to sketch briefly on your minds a few brief details and impressions of her history, her land and her people so that you will not have to say when you hear the name Canada, "Canada! What in heaven's name is that?"

In 1000 A.D. Herjulf, a Norseman, on his way to visit his father in Greenland for Christmas, lost his course in a fog and eventually ended up off the North American east coast. Leif Ericson, hearing of Herjulf's experience, sailed west and discovered possibly Labrador or the island of Newfoundland and spent the winter there. In 1398 Sinclair, Earl of Orkney, is believed to have navigated Canada's waters and European fishermen are known to have been fishing on the Grand Banks by about that time. It wasn't until John Cabot rediscovered Newfoundland, however, that Europe developed an interest in North America. Jacques Cartier, in 1534, claimed Canada for France and it was he who gave Canada its name. Thus Canada was born.

The first attempt at settling the country was begun in 1604 under Samuel Champlain on an island in the Bay of Fundy. He moved the colony to Quebec in 1608, and the first permanent settlement was established. Canada remained in French hands until 1760 when the French were defeated in the Battle of the Plains of Abraham and the country became British. In 1867, four British provinces, Ontario, Quebec, and New Brunswick and Nova Scotia joined to form the Dominion of Canada and Independent Canada was realized.

The Dominion has developed considerably since Confederation, but she still has many problems; the provinces have too much power, inhibiting the effectiveness of the Federal government; Quebec is restless, playing with thoughts of separation; and the wealth of the country is pocketed into small areas, making poverty in such areas as Quebec and the Atlantic Provinces a common scene.

Yet there are many good things as well. There lies within her heart an immense wealth only 1/3 of which has even been tapped. Canada today has a fresh new government sincerely attempting to solve her aged problems and a system of social security well in advance of her American neighbour; welfare, family allowance, unemployment insurance, workmen's compensation, company sick leaves in most companies, a national Pension Plan and country-wide Medicare.

She stands as a strong link between Europe and America and lies on major trade routes to world markets. It is interesting to note that despite her vast size only two provinces, Alberta and Saskatchewan, do not touch salt water.

The problem of distance has been solved with the Trans Canada Highway and two major railways connecting East and West. Air Canada joins all major communities and radio and television unites every home. She has a temperate climate, with an average July temperature of 60°.

There may be both advantages and disadvantages in being a huge country; but be that as it may, Canada's measurements are stunning. She is the second largest country in the world. In width she extends from Newfoundland on the East Coast to the Yukon on the West a distance of 5780 miles. Her most southerly point lies at the same latitude as Madrid and Naples and from there she stretches 2850 miles North to Cape Columbia, Ellesmere Island, a mere 7° from the North Pole.

Canada is comprised of ten provinces and two territories, the Yukon and the Northwest Territories. Both territories are east of Alaska, with the Yukon her immediate neighbour. Within the Northwest Territories and unknown to many people, including Canadians, are three districts. Lying next to the Yukon is the Mackenzie district, directly North of the Prairies and Ontario lies Keewatin and reaching to within 600 miles of the North Pole is the District of Franklin. In area the Territories cover 39% of the surface of Canada, an area equivalent to half the size of the continental United States.

And what about the people of Canada? What are they like? Or better still, what are we like since I am one of them? What is a Canadian?

Personally, I really don't know, and there are few people, if any, who really do. We don't have a peculiar accent, no unusual dress. I can't point to a person while walking in downtown Toronto and say he is a Canadian because there is no typical Canadian. Yet he differs in many aspects from other nationalities. In comparison with Americans, we are not as aggressive. A survey on Canadian attitudes revealed

that 80% of Canadians were satisfied with the way things are going and even the youth of Canada are less rebellious than those in the U.S. However, a deep love for the country is taking seed, especially among this generation and more apparent affinity among the people is developing. We are quieter people, a little more conservative and not nearly as extravagant, as our American brothers. We move at a slower pace and live more leisurely, not having the tension that goes with being a world power. Still, we are generally well informed on world affairs.

Having somewhat of an objective electorate, our elections are generally unemotional. We judge much more what is said rather than who said it, although this wasn't entirely apparent during the last election when Trudeaumania swept the country.

May it's not the paint that makes us different; maybe it's the whole picture, a picture which is more than the sum of its strokes. It's this more, I think, that gives us our uniqueness, makes us what we are.

Do not think that Father is not working in this country; He is and very actively. Canadians do yearn for more than a physical satisfaction of the body and this yearning is growing. We yearn for a purpose in life, for some inner meaning. The manifestations may not be as violent, as in other countries, possibly because it is not a part of our character; maybe because it is only in its early stages; but the signs are there and can be seen; an increased interest in the occult, sensitivity groups, experimental worship, community living.

Indeed, the Heavenly Father is preparing His children here too, in order that they may be ready for His coming and the New Age.

*

Canada, Our Canada (a song)

Bob Duffy

Canada, our Canada, so wild and wide and free
Canada, our Canada, won't Father be so pleased
When we bring this land back to His throne
and make creation free; when all men turn their faces to God
Bring peace and harmony; Bring peace and harmony.

Canada for so long now, your children had to fight
To keep your head above the tide, for your sons to see the light
Across the land their blood was shed
To see a better land; to fight and die for Canada
It took a real man; it took a real man.

Father now we give our lives to make this nation true;
To build the kingdom on this land; to see your people through.
Oh, move your mighty hand of truth across this troubled land
And turn the people upside down
Until they understand; Until they understand.

That we need you, Lord, to show the way; to lead us by the hand;
To bring us from the far country; to the promised Canada land.
For the great earth so vast and bare is nothing without you, Lord.
And you alone can bring new life
Though it be by the flaming sword; Though it be by the flaming sword.

Father, Father come closer now; Come right into our hearts.
Come lead us now to the Promised land where love and by aboard
In the kingdom of the Heaven on earth. In that promised Eden land
Where love will flow like liquid gold
In meadow rich and grand; In meadow rich and grand.

HERE WE ARE, DOING WHAT WE'RE
USUALLY DOING

WITNESSIN'

STUDYIN'

STRUMMIN'

TEACHIN'

DREAMIN'

SLAVIN'



Unified Family

Bob Duffy

Life at the UNIFIED FAMILY CENTRE in Toronto, Canada is hectic. Not a moment is wasted as we push through the weeks and months. And when we hit stormy waters, we try to plough ahead, leaving the tears and complaints far behind us. Days slip by when we scarcely have time to realize what we've done that day. Sometimes looking back, it seems as if a dream has taken hold of us, a journey to a distant country. Hardships and obstacles clog the path, but with determination and perseverance we shall overcome all difficulties.

When we offer Principle to a fellow human, we are offering him a cross to bear, a burden to carry for God. If he accepts the offer, he receives inner peace and strength to help him bear the burden. Let us remember that our lives in Principle are offerings to God who has borne our grief and comforted man through countless centuries. At the same time, the joys and blessings of Father's love are infinite.

In each different season, we emphasize different aspects of witnessing, because of the variation in climate. In autumn we tried to reach university students and to find a new member on campus. The long, cold, snowy winter drove us indoors to witness in shopping plazas, restaurants and involve ourselves more in church discussion groups. We also began a lecture series at Rochdale College, a local hippie apartment house - and a prayer meeting here at the Centre. The spring (as soon as it springs) should find us swarming the parks, talking to people in the streets, and witnessing on Toronto Centre Island Park. The main thing is that we find new members for God.

I suppose our schedule is somewhat the same as in other Centres. We teach Chapter One on Wednesdays at 8 pm and Sunday afternoons at 3 pm. Sunday starts with our 5 am prayer and rededication. We used to have our own worship service at 9:45, but in the past couple of months we've pushed it ahead to 1 pm so that we could get to "Sunday School" or pre-church discussions. Working on a church group each, we are trying to meet people who are open to new truth. By hearing them express themselves, we can more easily tell who are prepared and at the same time we can learn what they're thinking in the churches these days. Then after church we easily get into conversation with them and invite them to our discussion group. Sometimes there are coffee hours after church. This gives us a chance to meet people and invite them over. At one o'clock we have our Sunday Service; each week one of us reads excerpts from some of our literature or gives a sermon. It is a time in which we especially feel God's presence and guidance. Evenings are filled with witnessing at church groups, campuses and streets.

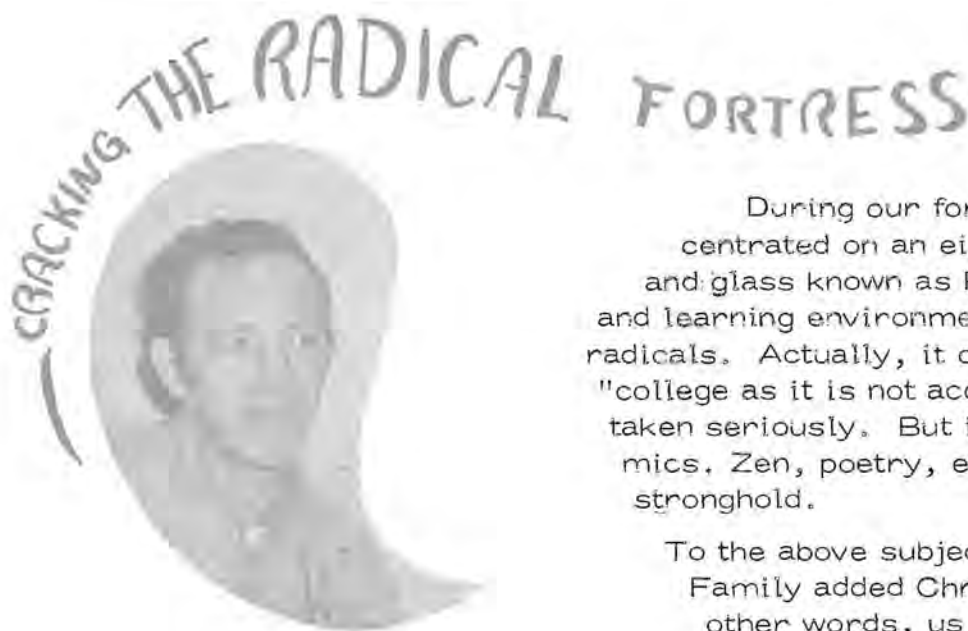
Once in a while we pile into a rented station wagon and drive out to Marvi's parents' country house some 80 miles into the heart of southern Ontario. It is so refreshing to go to the country.

Monday nights we go out witnessing to various places. Tuesdays, we've been giving an introduction and first chapter to people at Rochdale. Wednesday we have our meeting in the evening, but usually the turnout at the Sunday meeting is better. We try to schedule others who are hearing more to come on Wednesdays, so that the group looks bigger to newcomers. We've tried to start a prayer group on Thursday nights because of the large response to Alan's ad in the paper for a young man seeking prayer groups. Advertising in three daily papers twice a week in the Personal column, we billed it as "Interreligious Prayer Experience for Young Adults." As a result a number of people have asked whether we do any corporal punishment such as whipping each other at these meetings — apparently they have met with groups of this nature. Fridays are witnessing nights, although some of us have to work late. We sometimes do interesting variations on a Friday night. Marvia sometimes goes to a family prayer night at a local church, while others to to coffee houses.

I suppose Saturday is everyone's cleanup and grocery day. Toronto is no exception; breakfast at 8, then out come the pails, Javex, mops and brushes as a crew of four assails the house, inside and out. Meanwhile, Linna is shopping and Marvia and I are, unfortunately, at work. Later on in the day they go witnessing and laundering, etc., getting all the odd jobs done that they've had to put off all week. After witnessing in the evening we come home to baths and showers, then off to bed straight after prayer for a new week beginning at 5 o'clock the next morning.

I suppose life at 76 Scollard is about the same as life in other Centres: the thing that binds us together and makes our lives deep and fulfilling is our personal relationship with Father. To think of our role is the course of restoration is beyond imagination. I am always stimulated by the challenges which we face daily
(continued on page 13)





During our forty-day campaign, we concentrated on an eighteen-story pile of concrete and glass known as Rochdale College, a residence and learning environment for Toronto's moribund radicals. Actually, it can't properly be called a "college as it is not accredited, nor even generally taken seriously. But it does offer courses in ceramics, Zen, poetry, etc. It's also a big Satanic stronghold.

To the above subjects of learning, the Unified Family added Christian - I Ching; or, in other words, us. We chose this name to indicate the universal nature of the Principle and to capitalize on the current interest in

the occult. Some people questioned the wisdom of trying to combine Christianity and the I Ching; we had to explain that we were simply taking what's valid in both, with the Principle being the criterion. After registering the class, our next move was to cajole them into granting free space in a huge second floor lounge. We then hung up a gigantic sign in the window; it was twenty feet long and clearly visible across the street. Then we had a weekend crash course to learn all about the I Ching.

Wondering WHAT the Christian-I Ching was, twenty-five curious Rochdaleans drifted in for the initial confrontation. Everyone squatted or sprawled on the cigarette-scarred rug, and obscenities (good natured, if that helped any) flowed freely; someone named Dirty Dan announced he was God, Satan, and Jesus. As if in answer, Kathy politely stifled a small yawn. Dirty Dan looked disappointed. Well, at least he came back; not many others did.

There were several meetings after the first session and attendance for Chapter One varied from three to sixteen. Only the first chapter was taught at Rochdale, as we wanted them to come over to our regular meetings for the second chapter.

On the nights that we held the meetings, we put up a table in the lobby. Occasionally someone took a pamphlet, an Arthur Ford book, or one of the sections of Chapter One laying on the table.

Sometimes this lobby furniture worked out well. Recently we got free publicity on a popular local FM radio station through our presence behind the table. A disc jockey on a program carried by this station saw us and came over to talk. Several people came from his very helpful plugs.

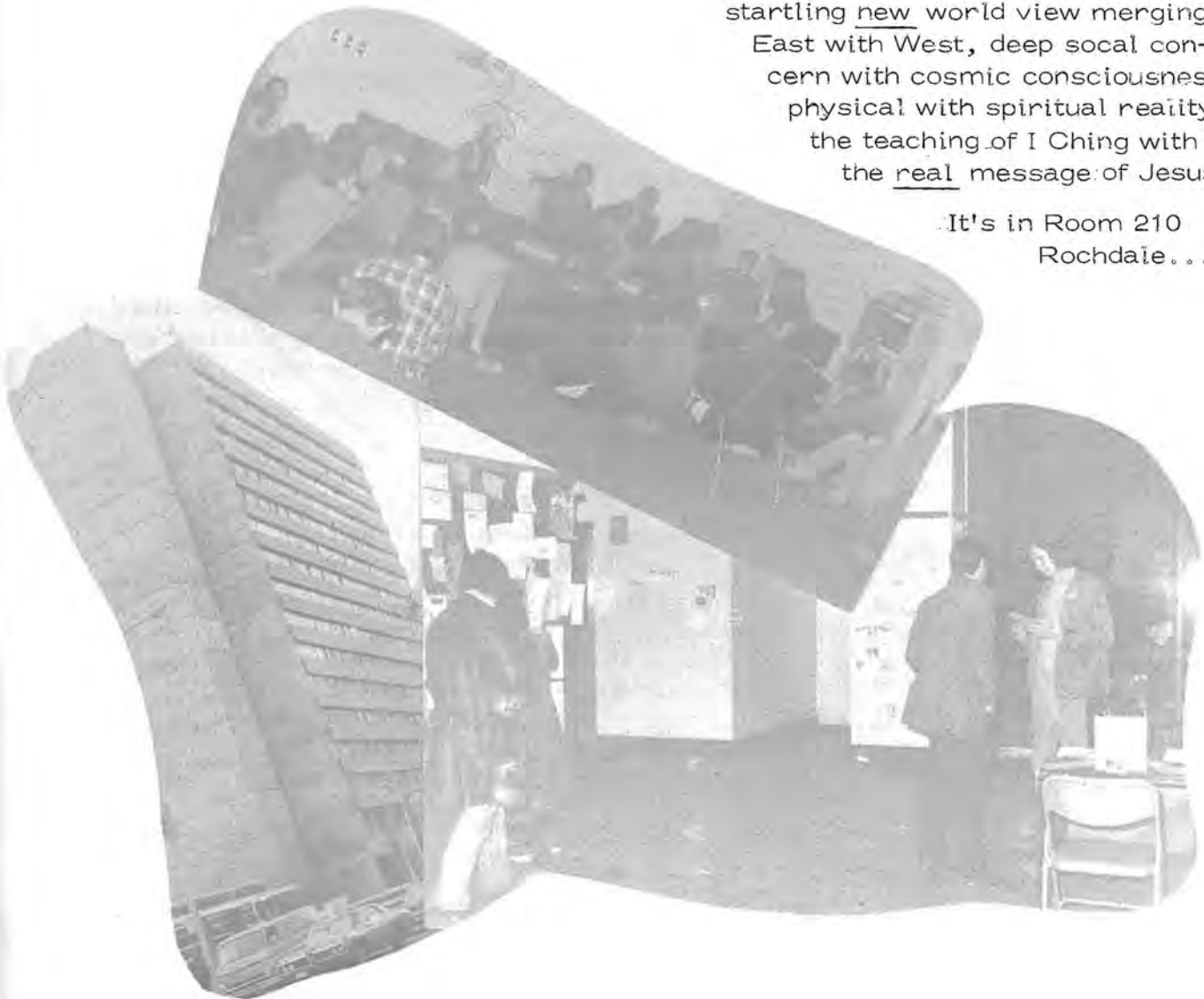
Has everyone been so helpful? Unfortunately, no. After our first two meetings, the rental office people moved us to a smaller room, choked with litter, and charged us five dollars a week; however, we had been told in the beginning that the free accommodations were only for a temporary period, so we couldn't gripe too much.

This whole experience at the Radical Fortress was good stimulation, good education, good training in verbal rough-and-tumble, good publicity, and just plain good experience. If you have similar opportunities in your city, we suggest you look into them.

The advertising for the Rochdale event went like this: "Want the 'Perfect' career, prestige, 'success' and money? Sorry, we can't help you. We haven't much time for that trip; just time for the search for Truth, love and hope — and for the quest to make this world a little better.

Come join us as we show you a startling new world view merging East with West, deep social concern with cosmic consciousness, physical with spiritual reality, the teaching of I Ching with the real message of Jesus.

It's in Room 210
Rochdale...



Man

Kathy Bell

You are so small man!
 Small, vain, fragile yet
 traces of your presence:
 ships,
 rockets,
 waste,
 cities
 which spread like cancer over the earth.

What are you man?
 A god, a villain, ruler of heaven and earth
 or just man.
 Man the centre of your family
 reflecting the love of your Creator
 in your home,
 your children,
 your care of creation.

Yet only today are you beginning
 to awaken,
 to realize,
 to act,
 to restore
 that which should naturally have been yours.

Yes, what are you man?
 Only you can decide.

I've been in the Family for over a year and a half and am still here. I've had many lows and close calls, but somehow have managed to pull through them all. But what does this mean and where am I?

I've grown and I've changed. My life before Principle was really a vacuum, a sense of void, a need so deep that it didn't seem as if anything could ever fill it. Today that void is being filled. It's funny, but Principle, the thoughts of others, everything, just stays so objective until you can really begin to feel them in your own life, until they become yours because you talk of them as your experiences. Our Leader



said that until we really feel Principle, until we live the things in Principle, it is his Principle and not ours. This is so true.

when I first joined Principle I joined as a child — a lost child hoping that this was my home — that these were my parents and that Principle and God were real and not just something created out of need because I couldn't face myself. It was not my Principle then, but was only a hope within me. A hope that somehow this could build a better world, a hope that all the people of the earth could live together as brothers and sisters realizing their own potentials, but becoming broad enough to let others realize theirs and to accept them. A hope that people really cared, that I could come to care. Principle was not mine for a long time and is still not completely mine. I have gone through the motions of Principle — witnessing, teaching, fasting, praying, trying to understand and live Principle, but it was not mine. I could not feel Father's heart as he looked at Adam, His first son, growing and coming to reflect Father's love, gradually beginning to respond to His love, consciously. I could not really feel Father's heartbreak as Adam turned away from Him as he became involved with Lucifer and gave his love to him. I could not feel the hope which he felt watching man multiply and His creation grow warped and twisted. How He searched, how He longed to find someone who would respond to the love which was bottled up inside Him.

I used to cry out when I was a child, "God, do You exist? God, if You exist show me! I really want to know." As I grew older this desire to know God grew within me. I slept, I did not cry, but I was miserable. My life had no meaning or purpose, I looked at my parents yet I could not touch them. My parents loved me and really cared what happened to me, yet I could not accept their love because it was not real to me. I became totally isolated from everyone and everything around me. I would go out on the streets and the sun would be shining, the trees laughing and whispering together, children dancing and adults hustling to and fro, yet I could not see. It was as though I looked through a mirror and all this was but a dream, a fantasy, a shell which was empty inside.

This past year and a half much has happened. In the beginning I stayed in Principle in hope. "I will give it a year", I said. What a naive statement, as though something which is the foundation and strength of my life could be found in a year. As though God was someone to whom I could cry out and stamp my feet and say, "If you don't show me I won't play". Well, this year passed and more besides. My quest grew within me. Perhaps that is the key. Before you "find anything you must look; you must really open your eyes and be able to see. And now, somehow, I am coming to know. Deep within me

My love and a warm hello
I send to each brother and sis-
throughout the world.



Being part of the Family now for nine months, I'm not exactly a new sister, but I am, as yet, only a baby in God's new dispensation. Having just recently turned twenty-one, in the ideal, I'd have been close to maturity both spiritually and physically by now. Alas, because we aren't living in the ideal, I'm only now learning to crawl; it'll be a long while before I radiate an immense brightness from within to other people!

My parents are both Estonian, but escaped Estonia in 1944. I am the second oldest in our family of four children. Each of us were born in a different country, representing one of the four countries in which my parents had lived — Estonia, Sweden, Argentina, and Canada. We have been living in Toronto for fifteen years.

Since childhood my longing has always been to help people — to really care about them, and make them happy. Having tasted tension, anger, worry, depression, sickness and just plain misery throughout life, I wanted to find a foolproof method that would guarantee that I would not also become bitter and negative towards life, as so many people had around me. I used to think about God a lot, even though I seldom attended Sunday School. Such questions as "Well, if God created the universe, who created God?" used to puzzle and amaze me. Many other questions I used to ask in my mind — wondering who God really was, and what life really meant. I knew that God existed and yet I never developed a relationship deep enough that I actually got down on my knees and prayed to Him. There were times when I'd lie in bed and talk in my mind to Him, wanting desperately to follow His light, and the true pure path. I'd heard the phrase that the road to God was a narrow one — and while talking to Him I asked that He might guide me and that I be wise enough to stay on the right path.

I loved nature, and when I looked up at the sky or trees or flowers, I knew He was there. I loved people and yet I was puzzled by life — why did God let people suffer so? The concept of sin wasn't a deep reality to me then and consequently, even though I loved God and creation I couldn't understand how God could let humanity be in such agony. It didn't seem fair the way some people suffered so much and others not.

I look back on my childhood now, and I'm most grateful that it wasn't an easy childhood — because it taught me depths I would have otherwise not learned. As a by-product of being overly sensitive, I've accumulated a deep inferiority complex among other things, which is proving hard to overcome.

Our most beloved Heavenly Father has been working so tenderly and anxiously with each of us to guide us back home. If we began listing the many ways He's led each of us, the lists would indeed be lengthy.

I'm amazed now, to realize what significance many experiences throughout life have been in relation to preparing and leading me to understand and accept Principle. And now being in Principle, life has taken on a much deeper and greater challenge. Most of my early intense desires are being fulfilled through Principle — breaking down the many barriers within myself, learning to relate to people and really be able to guide them back home to Father. Growth is painful; yet the overcoming of each obstacle is indescribably rewarding. Principle makes more and more sense to me as I understand it more and also put it to action. One of my deepest desires at the moment is that no matter how hard the obstacles and stumbling blocks which present themselves daily are, that I be so strong and firm in my relationship to God and Principle that no matter how hard the road becomes, I won't turn my back. Through experience, I've learned that the road becomes harder as you progress, no easier, that as we become bigger vessels for Father, our responsibility also increases. Hearing of the many good people who have left Principle used to make me wonder, "How could they?" I don't question that so much anymore. What I do question myself on is whether I'll be strong enough to succeed where others have failed.

We've a fantastic mission, each and every one of us, at this time — and my prayers are with all my brothers and sisters, that we each develop hearts big enough, wisdom wiser than, and determination stronger than any past notable figures in history and bring victory to our Heavenly Father quickly.

My love and prayers especially to our beloved Master and Mother and each unified soldier. In our True Parents Name.

Toronto, Canada

Linna Rapkins

We've really enjoyed preparing our report and trying to communicate to you our activities, experiences, thoughts, feelings and hopes. As I was assembling the material, I got to thinking about the "early days" in Canada. Can it, indeed, be two years since Miss Kim said, Marie? Linna? Marie Ang and I were school teachers who had the summer free and two months later (June 1968) we found ourselves walking the streets of Toronto in search of Father's Canadian children. Ninety days later we returned to Washington, Kathy in hand, and were met at the door by Vince, who had arrived a month earlier.

Vince, a Newfoundlander, had been hitchhiking across the country and down into the States when he stopped off in Toronto long enough to give us a chance to meet him. He intended to go West, but as luck would have it no one would stop and give him a ride, and after a long day on the road he was hardly outside Canada. The minute he changed his mind and decided to go to Washington, the cars began stopping and in record time he was whisked to the very doorsteps of 1611 Upshur. What could he do but join?

Kathy is a high school secretary at the moment, but has a BA in Fine Arts and Classics. She was sitting on a park bench reading Chardin one day, so we introduced ourselves and Principle. She is now the best bookkeeper we ever had.

Vince, Kathy and I returned to Toronto to establish a permanent Center. A three bedroom flat served the purpose for ten months. Alan, the handiest of our handymen, joined us that fall, but had to go home to Liverpool, England for six months. He had previously left home and school to find a life of his own and was traveling around the country living the life of a hippie. He is now finishing his high school courses and working parttime.

Last spring, Carl joined us, Alan returned, and our three little bedrooms were overflowing at last. That's when we moved to this house. Three people who joined dropped out during the year, but Marvi, Bob and Matt quickly filled the vacancies. Marvi's brother was handed a pamphlet and promptly passed it on to Marvi, who, according to him, was "nutty enough to go for something like this" and, sure enough, she did. She called us and now lends a very sunny presence to the family.

Then Bob Duffy arrived from London, returning to his native soil after two years with the London Center. He and his guitar were heartily and gratefully welcomed. For the time being he's a shoe salesman, but he hopes to go to the university soon.

Matt Smith is our eighth member. A writer and businessman, he was first attracted by Arthur Ford's book. He doesn't live with us, but we sometimes go out to his country home to teach Principle or just to soak in the clean country air.

Well, that's our history. As for the future, spring unfolds (or tries to; it's a long labor this year) and our hopes soar as we conjure up visions of parks and grass and sun... The winter was long and cold. Response declined considerably towards the end and we were kicked out of some of our favorite warm witnessing spots. We launched a 40-day attack to try to make more headway for Father. Things picked up through our posters and pamphlets, both old and new, ads in the underground press asking "Did Sun Myung Moon open the Age of Aquarius?", and ads in the university paper announcing "Christian I Ching." We put ourselves on the Rochdale firing line, started the Thursday night "Interreligious Prayer Experience" and "infiltrated" Sunday Schools. Though results were not always direct, doors began opening in unexpected places. We mentioned earlier the free announcements on CHUM-FM. We were also interviewed by a freelancer for radio. Then we were invited to speak at a Yoga Forum, where Bob Duffy gave a speech on the Unified Family to a group of about twenty-five people. On April 1, we had open house. Around fifteen old and new friends appeared for a relaxing evening of talk, song and pizza. It certainly is refreshing to be free of the usual format. We could really see the value of something like this or Koinonia or TDS Process night in establishing a warm relationship with people which makes them want to return for lectures. So far four have returned.

It's been a busy time. I just wish we could announce a new brother... a new sister... three new brothers... seven new sisters... but evidently more indemnity and greater sacrifice is yet required. As unexpected doors were opened to us, I realize once again how eager Father is to help us, if we'll just do our 5%. I'm sure He has done more than 95% in bringing even this many people here. We talk to hundreds in order to find just one, true; but Father had to talk to thousands and He didn't have anyone to comfort and encourage Him. He just goes on doing so much for us, whether we deserve it or not. I hope we can soon be responsible enough and mature enough to take His burden upon ourselves more fully and respond to Him in true joy and gratitude, bringing comfort to His grieving heart.

(continued from page 31)

I am beginning to feel Principle; not just sense it, but really feel it. And yet I could not put this into words or say what has happened to begin this change within me. I can only know that it is there and that at last Principle is becoming real and that it is my Principle.

*

A new member in Amsterdam Center arrived on May 19, 1970. Her name is Naeran ("I come from Holland") and her Parents are Teddy and Pauline Verheyen.

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