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REPORT OF FIELD OPERATIONS DEPARTMENT

Washington, D. C.

Philip Burley

For this month's report I would like to share with you the purpose and experiences of a recent itinerary trip Orah Schoon and I took to visit Centers in the eastern half of the U. S. The general purpose of the trip was outlined at each Center as follows:

1. To prepare all Centers before the Leader comes, first by explaining more fully his role as a judge, so as to be prepared for the change but not be afraid, remembering judgment is indemnity and really love. And too, that our Leader is a unique person in a unique position. The second aspect of preparation covered was that of finances for his coming.
2. To inform the local Centers of the present Washington Headquarters situation, which included the members present, our way of living, our weekly spiritual and physical life and how each one here is working endlessly to make a strong spiritual bond between Headquarters and local Centers and in turn causing our movement to progress in depth and numbers.
3. To extend a personal invitation to any and all members to visit Washington, especially new members and those who have never been here before. Your only expense will be the travel cost; you will be our guest while you are here, free of charge.
4. To encourage each Center to set aside time weekly for Family worship. In Centers where there are 5 members or more it would be good to have singing, praying, and a sermon (even if it is only for 10 minutes), with everyone taking his turn for preparation and training for the future. If there are fewer than 5 members it is advised to sing several hymns, read something from the Bible or the Divine Principles and then pray together.
5. To encourage the establishment of the tradition for "Center to Center hospitality," meaning, when itinerary workers are sent from Center to Center, that each Center along the way help finance such travel between their Center and the next one; thus making it possible for a worker to journey more often.

Orah and I visited most of the Centers in the U. S. except Denver and those on the West Coast. It was moving to suddenly be immersed day to day in a Center of new brothers and sisters and to become involved in each other's lives. I came back to Washington feeling so much love for our Family, thinking of their hunger to see us and warm embraces to welcome us. After twenty-one days of travel over hundreds

of miles of this vast nation I am so moved by the unceasing effort of these isolated but undaunted members to establish the Kingdom of Heaven in this nation. Such dedication alone unites us invisibly. How powerful is a truth that unites people to God so closely and motivates them to go no other direction but forward!

While traveling, we saw America is a miracle in itself with all its variety of people, topography, and climates. We went through dozens of cities, towns, and hamlets and each time saw that there are so many people to be reached. But after traveling it was a relief to arrive in a Heavenly Home again. At each Center we visited the Holy Ground. It was wonderful to see the concern for this land in each Center. In one city the members took us to the Holy Ground first and then home. Many members showed so much love and concern for our beloved Leader, even when they have not met him in some cases. And of course many brothers and sisters wanted to know about other brothers and sisters and to vicariously share experiences.

Let us keep up a forward march, having endurance, great patience and love for our people. Let us work hard before our True Parents arrive and make them happy for our effort and faith.

In the True Parents' Name,

Philip Burley, Director
Department of Field Operations

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SPECIAL ANNOUNCEMENT

On March 8, 1967, a special session of the Board of Directors was held in Washington, D. C., with all available members of the Board present. The resignation as of March 1 of Jim Fleming as President of HSA-UWC and the Unified Family was accepted after consideration by the Board; and Lowell Martin, former Vice President (West) of the Association, was elected by a unanimous vote of the Board to complete Jim's unfinished term as President. Thanks for his tireless efforts and the landmark achievements of his term were expressed to Jim on behalf of the Family by Miss Young Oon Kim and Mr. Bo Hi Pak. Congratulations and a charge of responsibility were also given to Lowell by Miss Kim and Mr. Pak.

London, England

January 27, 1967

Edwin-George Young

Peace be with you dear Family!

England is saved! Yes, may the millions of souls that died and the millions alive find great joy and peace in the name of our Father. We have won! And as all wars go, the victor is he who collects himself and claims all that was won. Continue your kind prayers for us. We need so much to make our claim a reality to both our True Parents and ourselves.

Over the Christmas holiday, we made a pilgrimage all over Great Britain. We claimed many cities in the name of our True Parents for God; and in each city we chose a few important places to pray--a church (representing the spiritual life of the city); a museum (the people's past); the town hall (the people's present); the university (the future of the city). Each city was so very individual, and each gave God gratitude in its own way. Our contrymen want so much to find God, but Satan is so active that he would prefer to have them dead before he passes them over to God. Today more than any other time these people want God. How they would rejoice if they knew they had been claimed for God! And now that we have completed our first assignment, we will work to draw them close to God.

During this trip we were confronted with great difficulties, Satan was extremely active, and we had two accidents and a few setbacks; but God sent us His power. Nothing would make us lose spirit--we carried on. Despite all physical dangers we could only see God's divine providence.

Dear Family, we want you to know we appreciate your prayers and warm affections--this we are very grateful for. The soil is good but there is farrowing to be done. Please continue praying for us.

* * * * *

Denver, Colorado

January 11, 1967

Gladys Korthuis

Our first Children's Day was celebrated with a gathering of 21 people on Saturday afternoon. It was exactly one year ago that Jack and I first contacted Galen Pumphrey to begin our study of Principle. What a revolutionary year it has been in our lives!

Few of our number are completely committed to Principle; however, all have completed the initial study and are vitally interested in a deeper understanding of the truth presented. We find much encouragement in the

fact that they are seeking a deeper understanding before commitment. They do not jump into things without careful and serious thought. What strong co-workers for God they will be when they find the truth within their hearts. Brothers and sisters, pray with us that these wonderful people may be given this full realization of truth which they are seeking.

As we have much musical talent among our group, many offerings to God were presented in this way. There were vocal solos and duets, as well as instrumental solos. A beautiful reading of poetry by John Carr was deeply moving to us all. After prayer and hymn-singing, we sat together to hear the words of encouragement and wisdom from Miss Kim and Mr. Pak. Our thanks to them both for making our celebration complete.

Afterwards, a meal so bountiful and fellowship so comfortable it was as though we were truly one Family. The day was one filled with warmth and we could feel the bonds of love tighten.

How close I feel to you all, dear Family, especially those of you abroad. It is my fervent prayer that others here in Denver and all over the world may soon share in this deep oneness under God.

* * * * *

New York, New York

January, 1967

Barbara Mikesell

My dear Family: What a full month this has been; I really don't know where to begin! Until the Christmas week, we were as busy as ever witnessing, teaching and working with new people. Christmas has left things very quiet for us and so we have been spending this time for study at home. Perhaps it's for this reason that this city has weighed down on me with more than its usual burden. Never in my life have I seen the emphasis on material things that surrounds me in this city of New York. The windows are packed with useless items of expense and luxury so that the hollow men or empty hearts and darkened faces can have something to do with their boredom in abundance of time and money. With the Christmas season came a deeper depression of loneliness and despair that hung over this city like a spiritual smog. We seemed to be disturbed more than ever with the screaming arguments of our neighbors and the streets were more densely packed with blind, impatiently rushing, pushing crowds.

One day when I could not stand it for another minute, I escaped into the hushed solitude of a giant church. Sobbing with the tears that I knew were not my own, I begged for Father's forgiveness for all the pain that we have caused Him by all our superficial and empty ways. Yes, at times

this city is almost too much for me. It is too ugly for me to look at. If I feel this way, what is the pain that my Father has had in His heart? As He has searched this earth for the last 6000 years, where could He find relief from His pain? How could He rest? Where was there joy? Where were His children? Walking the streets of this city I wonder these things and I must go into a church and weep and speak comforting words to my Father. Without Him, there would be no hope for me in this city and I could not stand it for another day; but because I am not only becoming aware of the pain in His heart but I know that His promise has not been broken, there is only one desire in my being. I am thankful that He has assigned this city to me--here I can see so clearly what has been man's fallen condition. I pray that I work day and night so that this city may be made beautiful before His eyes and bring laughter and peace into His heart. For this, He has given me the most powerful weapons in all the universe. For this I would gladly stay on in this hell for year after year.

We have been richly blessed with two training sessions this month. The first one was at our Center with Wesley and Gladys Samuel, Bob Bailey, Sylvia Rogndahl, Diane Giffin and myself, plus Philip Burley and Becky Boyd from Washington and George Fernsler from Philadelphia. This must have been the Cain for the Washington training session because Satan attacked us from every angle. However, that didn't deter us from a wonderful weekend. Much of the time was spent in taking turns teaching various chapters or discussing aspects of the Divine Principle. It seemed that the general direction of this training session was an emphasis on the truth itself.

In the next training session, which was held over Christmas in Washington, the emphasis seemed to be more on the heart. There, what a wonderful surprise it was to have the Weirs join us! John Van der Stok had joined them in Cleveland and had helped them with their driving to Washington in the gathering snows. It was wonderful to see him again also.

During this training session, our meetings were enhanced by Miss Kim's treasured talks and question-and-answer sessions with her. Her words were a shower from heaven, from love and concern to judgment, anger, and sorrow. We were saddened and humbled as we were told of the terrible life of self-inflicted torture of the 14th century mystic Suso. Miss Kim explained to us how so many such as he gladly went to extremes that appear to the world nonsensical to obey the Father, to feel His pain and to subjugate the satanic natures of their physical bodies. They went through so much to receive the blessing which (even with this) we will receive so much more abundantly. Let us not be judged by them on that day: As we receive our blessing will they come to us with their sufferings and ask us what we have done to deserve such greater blessing? Let us not be slaves to the valueless things of this life. Let us not feel self-pity or complain about our troubles,

but recall such a life as Suso's and gladly suffer enough so that all the saints will plead with Father on our behalf, and Satan's accusation will be powerless. Miss Kim called us to discipline our lives and become the Puritans of the 20th century.

Miss Kim also spoke to the many comments and attitudes that have been expressed over the years about the Principle's being too Biblical or simple to meet the minds of most Americans. The Bible, though, is simple, and often dry. Even Paul, himself a scholar, preached the simple Gospel to believe, follow and be saved by Jesus Christ. When these writings were placed in the hands of scholars to be sorted out and put together, they left them as they were. If we seem to be going slowly in our mission, perhaps what we need is not an apology for the Principle but rather greater courage in witnessing, conviction in truth, and love and concern for those we are touching. It is a *life* that we are striving to win; and the key to this is not what hits the eardrum, but what touches the heart.

One evening Miss Kim strongly asked us what the most important thing in Principle is. Into the following silence she stated that for us in restoration, for more important than the Principles of subject-object and give and take is that *we must follow our Abel*. She likened our Family to a tree; its trunk is our Leader and the first generation; 36 branches from this is the second generation; and then the generations to follow, the twigs and twigs on twigs, etc. that stem from these. To be connected to the trunk, each twig must be connected with each preceding branch. Those who don't serve their Abels cannot grow. Instead, their spirits decline and decline. When asked if one's Abel should be followed in *all* things, it was replied that we must not ask imaginary questions; *obedience* is most important. In this respect we of America have fallen far short. Perhaps the traditions of the Western world give us a disadvantage, but that does not change the truth. And in the face of truth there are no excuses--no matter what the wounds to pride, we must prepare ourselves through the correct channels and in the proper way.

And now, we gather together for 1967. The year 1966, labelled by our Family in Japan "The Year of Endurance," has come to an end. Jacob now sets his face homeward with mighty prayer and final sacrifice, that Esau unite with him in love. All around us the New Year is celebrated with noise, food, and drink. We gather together in hymns, fasting and solemn prayer to rededicate ourselves. But ours is the true happiness, for our hearts are filled with humble and eternal gratitude that we, even as slaves or cattle, have been called to join our Master at this time as he returns to Canaan. There is no one who can take away our inner joy and peace even though our time in the treacherous wilderness be long and full of suffering. Oh, my Father, how can we sing the praises that burst within?

* * * * *

Washington, D.C.

Sylvia Rogndahl

My brothers and sisters: So much is happening here that it's impossible to tell it all! We feel so close to everyone. It seems that there is a great tightening of force in our Family. Father is working strongly in Washington. To give an overall picture, I will just list the recent developments.

We have two new sisters. You will be hearing from them later, and of their gratitude for this Family and this life. They are Hillie Smith and Gloria Wilson.

We have rented another house as a Center annex. It is only half a block away from Washington Center. The Cleveland family is all here in Washington for an indefinite period in preparation for our Leader, and also to help with printing. Kathy and Lowell Martin are here from Oakland, having brought the printing press and information about Holiday Magic across the country. They are staying in the Center, and will be here for an indefinite period.

We have introduced a Saturday morning guest speaker program to which we invite prospective students of Principle. Miss Kim suggested this for those who have high positions or specialized knowledge, and who are accustomed to teaching or directing. We learn from them, thus increasing their receptivity in learning from us. Our first speaker has been a philosophy professor whose topic is existentialism.

We are in a constant flux of coming and going guests. We usually are eighteen to twenty for dinner. There are ten in the big house and six in the annex. Gloria, Emma Whitecotton, and an advanced Principle student, Edna Wardy, share an apartment close to the Center and join us often for dinner.

We are attempting heightened self-evaluation and improvement steps as part of our growth. We are critical of worship, household matters, personal matters, and much else in our earnest attempt to be close to Father's desire for us in His mission.

Miss Kim's toes are healed after her toenail removal operation which caused her largely unspoken pain and inconvenience for several weeks. She just finished six weeks of intensive teaching of Korean to a young Peace Corps director who recently left for Korea--but not before hearing Chapter One.

Just this weekend (March 4-5) the New York Family visited here, a somewhat larger New York Family than we're used to--in addition to Barbara, Diane, Bob Bailey and Gladys Samuel, two newborns came: Mary Penn and Nora Martin. George Fernsler also visited.

Philadelphia, Pennsylvania

George Fernsler

You must forgive me when I do not report. The struggle is intense. But all problems are redeemed by the knowledge that I have but a taste of our Leader's struggle, or our Father's struggle for 6000 years, of His loneliness. I have the knowledge that I have true brothers and sisters around the world, which is more than having true friends. At long last, I see my heavenly Father, and I am on my way home, calling my brothers and sisters home with me.

Philip said spontaneously to me that we must remember that God never gives a person a mission unless he can fulfill it. He said this at just the right moment during the little training session we had in New York. This session was very meaningful and humbling to me, for a great deal of Father's heart and burden was shared with us: the problems and difficulties of our movement in Korea and here, both past and present; the progress and lack of it; the immediate hopes; the treacheries; the joy of new creation and life; the burdens that our leaders have carried quietly.

I spent some time recently getting to know and sense the drama of American history created in Philadelphia; to understand the thrust of history in the spirit and destiny of modern Philadelphia as part of our nation in this day. Through this I gain a sense of the struggles of our forefathers and of the strong foundation upon which we start our work for America. America, America, we call you!

I do not want to leave Philadelphia now without exceptional cause for more than the briefest periods, until at least I find someone. In the Name of our True Parent.

* * * * *

Norman, Oklahoma

February 6, 1967

Buron Robinson

The last four months of 1966 were slow, difficult months for us here in Norman. But as 1967--the year we have all waited for--drew near, it seemed that a heavy burden was raised from our shoulders. For the time being at least there has been a cease fire in our own personal battles of Armageddon. Whatever else 1967 may mean, it seems clear that people are now ready to listen.

We have one young man who has responded to Principle in such a way that I considered him a new brother almost from the beginning. He is a Seventh Day Adventist, a graduate student working on his Ph.D. in zoology, and he possesses a brilliant, scientific mind. He is

the type of person who, even though I was supposedly teaching him, seemed to be teaching me. I'm sure you are all familiar with that wonderful experience. Hopefully he will be writing his own testimony soon, so I will tell you no more about him now.

Beulah presented the Principle to a friend of hers who came through Norman during the Christmas holidays. Because time was short, she sent him on his way with a copy of Miss Kim's book, and she will keep in touch with him by mail. Beulah has also been working with a young man from Germany. He is exactly what Father needs, and we intend to double our efforts with him for the coming semester. In the meantime, he was able to meet Philip Burley and Orah Schoon as they made their tour. He also met Pauline Phillips and Harold Sneed of the Kansas City Family. We pray that this will prove to be the turning point for him, because he would make a wonderful brother.

We are working with several other young men and one young lady, all of whom are responding with varying degrees of interest. In a word, then, we in Norman see the flood gates opening and we join with our brothers and sisters throughout the world in proclaiming the wonders of a new year destined to bring much joy to Father's heart. In our True Parents' name.

* * * * *

How to Really Do It Yourself

Finding "sermons in stones and good in every thing" involves something of genius that discloses the highest rather than the lowest common denominator for mankind. For some time there circulated with the sureness of folk-wisdom, a story about a super-literate Negro preacher whose sermons attracted unusual attention. When asked what was his method for producing and delivering them, he replied: *"First I reads myself full, then I thinks myself clear, then I prays myself humble, and then I lets myself go."*

It is hard to add anything, except that toward the achievement of a sermon or a sonnet, the building of a skyscraper, the starting of a career, or the rounding of a life, the formula ought to give a man or woman just the boost he or she needs.

And when a statement is so complete as to make further comment superfluous, then a commentator's final word can only be: Read it again.

--Christian Science Monitor

* * * * *

CHILDREN'S DAY MESSAGE 1965

by
Young Oon Kim

The ideal of creating all things was to have a physical Center on the earth. God was to bless Adam and Eve when they became mature. Then when they had children this would make four positions. Each position would have three objects for give and take of love. With the four positions you can draw two lines--one horizontal and one vertical. This creates a center or axis at the cross of the lines. A line can also be drawn through the center from the back to the front creating spherical give and take. This family was to be the basic unit for give and take in a circle. Around this basic family circle would form a clan, tribe, society, world, and cosmos. In this way God, a spirit, would have an axis on earth among people. Adam didn't do this. Jesus couldn't do it. Now the third Adam is being established as the Center.

Adam was to be the Lord of Creation, the King of Kings, the King of Lords. All men were to be lords. God is infinite in the spirit world and unseen even in the highest realm. Jesus was God's representation. God wanted Jesus to be His finite representation so people could see Him.

To qualify as the third Adam, our Leader had to pay a high price. He did not qualify just because he was chosen or had ordinary faith. Some people suffer because they are lazy, stupid, or stubborn. Some people suffer for their own salvation. A few have suffered for mankind. Our Leader's suffering was not necessarily the greatest in quality--but it had the greatest meaning.

Some people fast for themselves. Some people fast for others. Some people fast for the sins of the world. Each has a different meaning. Jesus suffered on the cross like the thieves but it had a different meaning. The Master paid a high price to qualify as the Center of the whole universe.

Some people have asked, "What will happen in 1967?" That is the twenty-first year of the Leader's Jacob course. He has paid to indemnify sins of man past and present. In order to fulfill, he had to indemnify the events in Genesis. He had to have an Eve and children. So the marriage in 1960 took place. Thus the Marriage Feast of the Lamb in Revelation 19 was spiritually and physically fulfilled. He must produce real and restored children. After the first blessing, the Leader then blessed three couples representing Noah's three children. In 1961 he blessed 36 couples. This represented the twelve children of Jacob and disciples of Jesus times three because this was the third dispensation. Jesus would only have needed 24 couples.

Our Leader is Father in relation to Jesus. He needed true children to be a true parent. We also need children to be parents. April 1 (on the lunar calendar) was established as Parents' Day to commemorate the first true parents. October 1 became Children's Day after that position was fulfilled. The Leader has to bring all things to God. May 1 was established as the Day of All Things. There will be one more day. It will be God's Day or the Day of God. This will be the final festival and victory for God. We also celebrate the birth of our Leader on January 6, but this has not been made official.

Our Leader is still fulfilling the position of true Father. But he cannot show *only* fatherly love for us in this stage. He must indemnify the sins of men past and present. He must establish restoration. He has to play the role of cosmic judge. This is the hardest role. You have already seen not only the *loving* aspect of the Leader. You have seen him in other aspects. I now have to prepare you to receive him as a *judge*.

We have to pay indemnity to be the foundation for people past and present. The role of early members is hard. The blessing is great. The saints of Christianity were peaceful, humble, serious, and pious. The Leader has also *other* aspects. He may act as a prideful tyrant. Can you *still* be humble to him? We despised God through his humble servants in history. Jesus and Paul were masculine men but they often cried. Many suffered. Many escaped to preserve their lives. By despising these servants, the people therefore despised God Himself. The Leader must reject when we do our best. We must be grateful and humble though he is like a tyrant. This is his unique role. The Leader may say one thing and then something opposite. We have been inconsistent with God. Our Leader often betrays us as we have betrayed God. He will continue this for a time until we prove ourselves as his true children. When he accepts us he seals us as God seals us. So he has to select his own children as God's children.

Often I was very hurt by things our Leader would say. Sometimes for a few days he would say nothing. Once the Leader told me, "I have to blow the anger of God to someone, so I will do it to those nearest to me."

Next year our Leader comes as a judge. This year he was very polite. Just think, he must retrace the whole path of restoration. When I led Mr. Pak to the Principles, the Leader would tell me, "Say something rude and harsh to him." I couldn't do it. But the Leader purposely and *really* does it. Your heart suffers and bleeds. He expects us to taste, feel, and experience the suffering and sorrow of our Leader and our Father in heaven because of mankind.

Read the lives of the prophets such as Jonah, Isaiah, Amos, and Jeremiah. Discover their feelings. When you sorrow, God feels it. When you cry, God feels it. When you suffer, God feels it. So when the prophets suf-

ferred with them. On our way down here we drove by Half Moon Bay. Doris and Pauline once ran away from San Francisco to Half Moon Bay. The Father felt this. I was angry but felt for them also.

You must be hungry to feel the hunger of others. You must go through the same situation that God went through. Otherwise you cannot feel His suffering and cannot identify your heart with His. This helps meet the purpose of being close and one with Him. The purpose of restoration is the restoration of heart. All others did not teach like the Divine Principles. The Leader must put us in the same situation. Just a few months or years now can equal 6000 years.

The purpose of the Divine Principles is to restore the hearts of men--not just the minds. If it works in you, it must work in all people. Then it is universal truth.

Our Leader is in the role of Father and Judge. You must pass the test he gives you. He cannot judge everyone in the future. The Leader will use his children to judge the world just as God is working through him to judge us.

Judgment means paying indemnity. Judgment means separating good from evil. The payment becomes less and less but it is still necessary. It is our privilege to pay much. No one can get this privilege later. If we don't pay the price now, we will feel ashamed later.

For there to be a Center on earth, one was chosen at this time. We have also been chosen for this great task. We must fulfill it. Be grateful. Work through the task quickly. Pave the way for the rest of mankind. This way we will bring comfort to God. To ease His heart we must work hard. Generation after generation will envy us because of our suffering.

(From notes taken October 23, 1965,
at La Honda Camp, California.)

THE UNIFIED FAMILY

St. Louis, Missouri

Mary Weir

Disharmony has been representative of man almost from the time of his creation. But harmony is the purpose of his creation and the goal of his restoration. Until the realization of perfection, however, disharmony remains the judgment of man. From the other view, harmony represents his growth to perfection--at the individual, family, tribal, national, world and cosmic levels.

Man's primary judgment of harmony takes place in terms of his relative position: a constant changing between the subject and object positions. His most difficult problems will arise with his subject-object relationship to parents, wife, friends, community, city, state, nation, world and cosmos. His position is his most serious and most profound judgment. It is the root of his most severe suffering--and the vehicle of his greatest triumph.

Let us reason together. Most fundamental to the fall of man is the reversal of the intended Lucifer-Adam position, under God. This is the essence of the fall. This is the essence of today's fallen man's problem. Here it is that he must triumph over the most difficult of his tests.

For eons, Lucifer, under God, had been subject; all creation had been object to him. All came to God through Lucifer. Suddenly, Lucifer was required to relinquish his subject position to Adam, upon Adam's maturity.

Why should he do so? Was he not wiser and more suited for the subject position than the mere child Adam? Would Adam ever amount to anything? Wasn't he foolish and incapable? Was not Lucifer, indeed, superior to the stars of God? Were there not many angels who would attest to the "fact" that Lucifer was and always would be the better leader? How could Lucifer accept the object position with so many worthy witnesses who proclaimed him superior to Adam?

As object to God, Lucifer was responsible to become object to Adam, regardless of what he and other angels thought. Only his willingness to assume such a position could remove the threat to the new creation, man. He would not relinquish his former position; thus, he never saw the glory of God reflected in Adam. His loyalty to God was good, but not unqualified.

But Adam also failed. He faltered and was torn from the subject position by Lucifer.

Eve was placed in the object position to Adam, under God. She listened to Lucifer and withdrew her support from Adam, a boy obviously inferior in knowledge, wisdom and love to the great Lucifer. Because her love for God was not without some qualification, she created disharmony with God.

Adam again failed. He could not subjugate Eve.

Cain was the elder son and was most qualified in his own eyes to lead the creation. He loved God, even enough to offer a sacrifice--but not without a small reservation. He could not succeed in accepting Abel as subject to himself as object. Abel also was responsible; he could not subjugate Cain.

Under the circumstances, Ham could not see his father, Noah, as quite the appropriate family leader. Noah failed too. He had not seen the needs of Ham.

Esau succeeded at the individual level with Jacob. Jacob succeeded at the individual level with Esau.

John the Baptist was placed in the subject position to prepare a people for God. When Jesus appeared, how could he become object to just a carpenter--a man who drank and did not keep the Sabbath? Did Jesus see the plight of John and love him enough to help him in his confusion? Did Jesus recognize the difficulty for John to relinquish his position to him? Both men failed.

And, today, what of the positions of Jesus and our Leader? Jesus has been subject of all creation for 2000 years. Almost a billion on the earth plane bear him witness as the rightful leader. There are more in spirit world. Why should he consider relinquishing his position to our Leader? Why is this Mr. Moon Abel and he Cain? Jesus has been Abel for so long.

Our Leader, in truth, power, wisdom and love approaches Jesus with care. Although what has been done in spirit world assigns our Leader authority as Abel--or Adam--it is not yet wholly apparent. The shift in positions is most difficult to see. The positions of subject-object were submerged from the beginning. It has always been difficult for man to perceive them.

Jesus is responsible to recognize the change in position. Our Leader is responsible to love Jesus with the heart of the Father, shedding his own sweat, blood and tears to fulfill Jesus' mission. He is responsible to subjugate him with this love. The relationship is the same with Gautama, Laotse, Confucius, Ramakrishna, Zoroaster--all of them, even to Lucifer.

So it is that judgment in the Unified Family is severe: between individuals, at the family level, community, state, national, world and cosmic levels. It is the way of judgment, the way of perfection.

Love of God, love of man, love of restoration--all are the same. Love of God unites us when we realize it. Love of God welds man to man without respect for personalities or abilities, education or spiritual prowess. Love unites all. With the true love of God there is no disunity, no disharmony.

Nonetheless, each must continually face this judgment. Until the full restoration of man is accomplished, each will have to suffer the constant change from subject position to object position under difficult circumstances at every level: individual, family, tribe, nation, world and cosmos. Each must succeed. Love of God with all the heart, mind, soul, and strength--all of the time--is the rod. He who balks gives to our Leader the bitterest restitution. Each is responsible now to reflect the cosmic harmony which is our Leader's ultimate goal.

* * * * *

HOW CAN WE KNOW GOD?

Washington, D. C.

Carl Rapkins

*Blessed are the pure in heart,
for they shall see God. (Matt. 5:8)*

These words of Jesus indicate that we can know God through the quality of our feelings, or according to the goodness of our hearts. This, together with divine revelation and suffering, is the only way to know Him. The classic questions concerning God, the meaning of life, truth, good, evil, etc. can be known through God, the Author of Truth. More than anything else, the purity of our hearts and our suffering determine our response to the Truth.

Thomas a Kempis advises:

Do not consider yourself to have made any spiritual progress, unless you account yourself the least of all men. God walks with the humble; he reveals himself to the lowly; he gives understanding to the little ones; he discloses his meaning to pure minds, but hides his grace from the curious and the proud.

Revelation, in the greatest sense, is a gift from God, not a product of human reason. The philosopher Kant observed: "There is a limit where the intellect fails and breaks down, and this limit is where the questions concerning God, and free will, and immortality arise." St. Anselm put it a little differently: "For I do not seek to understand that I may believe, but I believe in order to understand. For this I believe--that unless I believe, I should not understand." Theological questions are very difficult. It is said that one believes what one wants to believe and this is so true. Feeling is the real factor, not thought. It's not really an intellectual quest. And it's a good thing that it's not. If it were, it would be rather unfair to the less gifted. Those of us who fall below the genius level might be sentenced to utter ignorance spiritually. We might have no first-hand experience or knowledge of God. The reason that intellect is not enough must lie in the fact that our heavenly Father is deeply personal--infinitely more interested in the warmth of our hearts than the range of our wisdom. God can only be encountered through love, grief and spiritual endeavor. Those who have accepted Divine Principle know the importance of a subject-object relationship with God. He can best reveal Himself when man takes an object position to Him, through an expression of faith, obedience, humility, or some other mark of maturity.

We truly must suffer. Through sorrow and pain, we can awaken spiritually. Affliction can be used to steel our character and strengthen our determination. The greatest of the saints, St. Francis, St. Anthony, St. Paul, St. Ignatius, St. Theresa, to name only a few, did not enjoy easy lives. The Christian Church was built on the foundation of the blood of the martyrs. Religious-seekers do not become ascetics--and give up the pleasures of life, instead subjecting themselves to rigorous discipline--without good reason. We must strike the physical to gain the spiritual. The experience of Moses and Jesus in the wilderness where they fasted 40 days, becomes understandable when we know this Principle. Miss Kim has said that through hardship, both physical and spiritual, we share the agony of God, our Father. Without knowing at least part of His experience, how can we feel close to Him? When we endure for God and His will, the Father cannot help but reach out to us. If there had been no separation of God and man, pain would have been unnecessary, and much of it would have been unknown. Not so today. In the words of Kierkegaard:

Not until man has become so utterly unhappy, or has grasped the woefulness of life so deeply that he is moved to say, and mean it, life for me has no value--not until then is he able to make a bid for Christianity.

The following is from The Saints That Moved the World by René Fulop-Miller (Section on St. Theresa):

Just as the lower process of nature violent tremors run through the earth to announce the beginning of volcanic

upheavals; as the tide goes out before it comes in; as labors precede birth; so, in accordance with the same mysterious law, physical convulsions are often the beginning of spiritual upheavals that mark the start of a higher form of existence; so is weakness the receding tide in the lives of men and announces the coming of the high tide of God; and so, in saintly and secular lives, sainthood and greatness are often born through the labors of pain and disease.

The great poet Novalis asked: "Is not illness often the beginning of the best in men?"

Like Theresa, the care-free and cheerful merchant's son Giovanni Bernardone was torn by illness from his worldly entanglements and led on his way to become *il Poverello*, St. Francis of Assisi. The knight Inigo de Oñez, whose life had been dedicated to the vanities of the world, recognized, in the course of his painful reconvalescence, that worldly ambitions are worthless and exchanged his secular aims for the heavenly aims of his new life, through which he became St. Ignatius of Loyola.

Like Theresa, many a saint prepared himself in the utter darkness of a night of illness and pain for his journey along the shining road to heavenly glories. The Apostle Paul, who saw the Lord in a vision bore his infirmities as a "thorn in the flesh." A sudden attack of illness had felled the persecutor of the Christians, Saul, on his way to Damascus. Then the Lord had appeared before him. Stricken with blindness he lay in his room in an inn by the roadside. And suddenly the light shone from within him, and the blind Saul became a seeing Paul.

St. Hildegard of Bingen, Theresa's great spiritual ancestor in the twelfth century, wrote once:

For almost a lifetime I struggled against the visions the Lord sent me, until finally the divine scourge forced me down on my sickbed. Then, urged by much suffering, I began to write, and as I proclaimed my vision, I regained my strength and arose from my bed.

For many a great prophet, reformer and founder of a new faith, pain and suffering were a great gift of divine grace. Mohammed, the prophet who conquered the infidels for heaven, suffered like Theresa throughout his entire life with the scourge of epileptic seizures. But what had begun as unbearable torture, was at last transformed into a blessing, and henceforth every new attack bestowed upon him new revelations and a new grace. A very similar story might be told about Cromwell, Luther, and many others.

In conclusion, we can know God through divine revelation and we may receive or at least participate in this revelation on the basis of the quality of our hearts and the degree of our suffering.

* * * * *

Silver Spring, Maryland

Mary Fleming

EXERCISE IN FREEDOM

The important thing is to study the teachings themselves, to make them as much a part of your knowledge and being as your ability to walk. You did not come into the world knowing how to walk. It was something you learned painstakingly and after much trial and error. It took you many years to establish your present proficiency at balance and coordination; yet you now take the ability completely for granted, forgetting even the process of learning it. So it must be with the Divine Principles. The entire teaching must seep into your very fiber through all the senses at your command. Call it "An Exercise in Freedom," for only when this teaching has become a basic part of your spirit are you free to become truly one with God. Only then will you have the freedom to do good instead of evil.

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HOLIDAYS FOR 1967

LEADER'S BIRTHDAY	2/14/67
PARENTS' DAY	4/10/67
ALL THINGS DAY	6/8/67
CHILDREN'S DAY	11/2/67

* * * * *

How dull information is deprived of personality. The sorrows of humanity are no one's sorrows, as newspaper readers long ago found out. A fission of horror may go down one's spine at wholesale destruction but one's heart stays unmoved. A thousand people drowned in floods in China are news; a solitary child drowned in a pond is tragedy.

--Josephine Tey, The Daughter of Time

Hamburg, Germany

Annild Merle

Dear Brothers and Sisters,

As far as religion is concerned I come from quite a mixed family. My father was (and is again) a Roman Catholic. My mother is a Protestant. Both of them haven't been members of the church for many years. My sister and I grew up at the house of my grandfather. He officially was a member of the Protestant Church. However, he had his own peculiar ideas about churches and Christians. To him Jesus Christ was an especially good and highly developed human being--and just that. Actually, my grandfather much more stuck to the old Germanic gods. So I have been brought up in hostility toward the church.

Maybe this was the reason--maybe it was because my best friends were Catholics (who never were highly regarded at home). Anyway, I became interested in religion very early in my life. I really was drawn to religion when my father, who at that time was a prisoner of war, mailed to us richly illustrated copies of sermons and Bible stories. These pamphlets soon meant everything to me. In religion class I was among the best students. I had no questions. Only if the topic of Protestant vs. Catholic came up I was one of the most eager inquirers. Later on again and again I pondered over Catholicism. Just before my confirmation in the Protestant Church I tried by all means to become a Catholic. After quite some fights with my family, however, I was baptized and confirmed as a Protestant. This, however, didn't settle the issue at all, and later on I again and again considered changing to the Catholic faith. It was my hope to find there the inner support which I couldn't find anywhere else. The reason why I never made this step most likely was my intense dislike of praying to the saints. To my eyes they still were just human beings, however good they may have been.

At the age of 18 I had my first contact with Theosophy. Since I still was all involved in the conflict of Catholic vs. Protestant, Theosophy didn't have any impact on me at that time. That was only two years later. I was then working in a vegetarian business household. My employers were very active members of the "League for Determined Christianity," and I, too, was rather active there--up to the evening when the wife of my boss tried to get me "saved." The result was kind of an inner collapse which for years made it impossible for me to hear the word "Christian" without all my insides freezing stiff. At that time I started reading books on Theosophy, and some years later, when I was working as a salesgirl in Munich, I got in contact with the Theosophical Society. In their lectures and their literature seemed to be the answers to my questions and the solution of my inner problem.

Yes, seemed to be. Because it was not much later that not even my newly gained knowledge of what you have to expect after committing suicide would be of any help to me. When "by coincidence" I came in contact with the Principles, my inner self was at the end of the line. I could not see any purpose in my life. For whom, for what should I live? Was making money going to be the only purpose of my life? I had not even succeeded in finding my way, in managing my own self. I caught myself doing things which I really hated to do. For instance, I was drinking, although I knew only too well what liquor did to me. But I didn't find the strength to say "NO!" I was totally dependent on everyone and everything. The more I fought for my inner freedom, the more dependent I grew. And the more dependent I became, the more was growing this unbearable disgust I had for myself. Finally, I just couldn't see any way out.

I was in this condition when I heard about the Principles. It was almost overnight that everything about myself changed. All of a sudden I had the strength to say "NO!" whenever it had to be. All my dependence vanished, and with it went the unsurmountable wall I had erected around myself. In short, my life was bestowed with a purpose. In looking back I am still bewildered by this miracle. It was only about five months ago, on July 22, 1966, when I took a trip from the little town of Itzehoe to Hamburg in order to visit a girl whom I hadn't seen for a long time (Gisela Schneider). She introduced me to Gerhard Kunkel, who took me to Frankfurt. There I experienced an atmosphere which was beyond anything I had ever thought possible.

Since then I have spent much time at the Hamburg Center--at first every weekend, later on every off day as well. At mid-September I moved into the Hamburg Center. As of now, we are three: Gerhard Kunkel, Karl Barner and I. But we pray that soon we will be a great Family.

Sydney, Australia

Eric Verner Junland

Dear Brothers and Sisters,

Sometimes we meet a person that more than any other makes a profound impression on one's life. This was true of my meeting Alexa Altomare--the Divine Principle missionary to Australia. Looking back we can see how God moved our lives in a definite direction. Truly, it has been one of the nicest surprises the Lord has had in store for me.

Of all things Alexa happened to talk on the ideal of Love the first time I heard her lecture. For the first time in my life I met someone expressing what was in my heart. Naturally, I wanted to know more about the Divine Principle.

Normally, I am healthy and not accident prone, but all of a sudden health, work, friends and emotions played havoc in my life. I knew, of

course, the bag of tricks of the dark forces as I have done New Age work since 1961. So instead of it deterring me, it convinced me, that the Divine Principle was a treasury of pearls.

Moreover, each time I went to Alexa's study-class I got very inspired. In a sense I discovered the truth about Sun Myung Moon and the Divine Principle by tuning in spiritually. Symbolically, I could see great significance in the name Sun Myung Moon and in the country Korea, where he was born. Even the time of his coming, I found, provides us with the missing event in the prophetic calendar.

I became so deeply interested to find out all the hidden things said in the Scripture heralding the Movement that I asked in a prayer to have them revealed to me. This prayer was quickly answered to my surprise. That night I dreamt all about Revelation, Chapter 12--about the Woman, the Manchild, Michael, and the Red Dragon. Needless to say, from what I learned I promptly decided to be part of the great work. When I told Alexa she was overcome with joy. She had been scared to tell me too much too soon, as I had my own ideas about the Second Advent. The dream and subsequent research to confirm the dream have established that Korea is the Woman and Sun Myung Moon is the Manchild.

Thus I came to know the ultimate startling truth that the Lord is with us now, and that the Kingdom of Heaven on Earth has been founded.

Therefore, dear Family, I must ask for your prayers. Few of you know what a vast country Australia really is, and how very reluctant its people are in spiritual matters. Nevertheless we are determined to win Australia for the Kingdom of Heaven. May all men come to know the Father's Will.

Joanne Guarnieri - Age 5
Recorded by Marion Guarnieri

Rome, Italy

Early in February, 1966, after our hearing the conclusion of the Divine Principle from Doris Walder, my husband John and I both prayed to the Father for a sign that all we had heard was absolute and ultimate truth, as we hoped. Neither of us had ever had visions or showed any signs of spirituality--in fact, my husband found it difficult to accept the information concerning the spirit world. But Doris assured us that the Spirit would witness in some way to this truth if we sincerely asked.

A few days later, our five-year-old daughter came to us asking why she had been seeing a white pillar with a gold ball on top and what it was. I asked her to show me where, and she pointed to a spot on the wall in our living room which actually was directly over the chair where

Doris had been sitting during her lectures. Joanne said she had been seeing this object for three days. (Neither John nor I could see it.) I asked Doris what this meant and she said that what Joanne saw was the Rod of Truth. No experience of this sort had ever occurred in our family, so to us this was definitely a sign.

Prior to coming into the Divine Principle, both of us had dreamed of big cities being destroyed, but in each case we were watching from a hilltop left unharmed, and detached. In recalling the experience later, we realized this was another sign that the judgment truly had come and we would be saved by accepting the Word.

In April, 1966, Joanne had two significant dreams, one after the other. The first experience concerned an ugly minister which surprised her because Joannie thinks of ministers as being "good." She told me that this "very ugly minister" was hitting me in the face with stones. Then Joanne stopped him by throwing two balls of sand in his eyes, whereupon he turned and walked away in great fury. Then she saw Jesus who was lying on the cross on the ground. He began to rise, stand, and walk away from the cross, but when the minister saw this, he became wild with rage and ran after him. Joanne said he caught Jesus by the robe and hauled him back to the cross to nail him down again. She was so worried over this dream that she asked me please not to tell Doris, for she was afraid it would make her sad.

The following afternoon, Joanne had a "waking dream" in which she was calling to me from her room to come see the Kingdom of Heaven. Many angels, she told me, had come into her room with bouquets of roses, "and a lot of candy," (Joanne's kind of heaven), and "the whole room was light and beautiful and happy." But when she called her Mommy and Daddy to come join her, they didn't, and the angels told her that they couldn't come in. Joannie went searching for her parents and found them lying on the floor in the kitchen, run through with silver swords. She thought they were dead, but the angels told her they were only badly hurt. She pleaded with them to give her their wand, which would take out the swords and lift up her Mommy and Daddy who she said were "really good parents". Finally the angels responded to her wish and, taking the wand, she revived them to take them with her to the Kingdom of Heaven. Joannie told me after relating all this that in the dream she was also much bigger than me and her daddy.

The next experience of note happened just a few days after our Family moved into our first center here in Rome. In Joanne's dream, Father came to her and took her on a high mountain with him to build a house. The house, she said, was to be very special because they were going to put it together with all different kinds of wood, and it was to be painted all red, and inside there were to be many beds. After they built the house, Joanne helped Father make all the beds inside, and then

a large group of people came to partake of the great feast. Joanne said she was filled full with food that Father fed her from all over the world and "we had a wonderful party."

This is an account of some of Joanne's experiences, all received since we have come into the DP. We are continually renewed and amazed to see how Father gets his messages across to His children. "I will pour out my spirit on all flesh, your sons and your daughters shall prophesy, your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit."

London, England

June Darby

My dearest brothers and sisters in the Unified Family all over the world,

I should like to share my experiences of how God's Truth found me. I am twenty-five years old, a white South African and the eldest daughter with a twin sister and a younger brother.

It is difficult to know exactly what to say, for on reflection I realize that God has been preparing me for the Principle from an early age. I began to love Jesus consciously when I was about 7 or 8 years old, and whenever I wished upon the first evening star, I always asked to work for God and be happy. I come from a very happy and united family, having always had an abundance of love and firm hands guiding me.

My father encouraged me from the time I was ten to search for the real truth, which the church didn't entirely possess. Later, when I was 15, he told me that it was ridiculous to think that Jesus saved all mankind from the consequences of their sins, for we reap what we sow. He also said that Jesus was an ordinary man and not God in flesh and that he had not started teaching after a sudden inspiration, but had worked hard to prepare himself. Finally, he told me that Jesus represented perfected man, as we should work to become. I was shocked by his seeming heresies, for at that time I had just made a commitment, accepting Jesus as my personal Savior and Mediator.

My mother encouraged me to think positively and urged me to develop a strong character. From her example I developed an interest in helping my fellow men to lead happier, better adjusted lives if it were in my power to assist them. I was aware of the existence of the spirit world from an early age through reading the Bible and other books. Satan was a reality, and I knew that evil spirits would depart if you prayed and called on Jesus.

My parents were not church-goers. They believed in a God of law, the two laws being Love and the Law of Karma. They were also interested

in metaphysical subjects. My father briefly studied Rosicrucianism when I was 12. We practiced telepathic communication during this period, which I still often experience when away from my family. When I was about 14 or 15 years old, my father told me of a vision he had that Christ was on earth. In his vision Christ was teaching in the East, dressed in white. I scoffed, thinking that the Second Coming would be more dramatic. But he insisted that it would be a natural process. Later I felt convinced that Jesus would return to the world in my lifetime, and told my friends at school. The wanton destruction, cruelty, and distortions of truth have never caused me undue heartache, because they were acceptable as fulfillments of the prophecies prior to the Second Coming.

I studied to be a teacher, but during my first six months of teaching I found it very stultifying and was dissatisfied. I felt half-formed and undeveloped myself. I thought that I'd find the answer in intellectual stimulation and study. When I met someone, however, who gave me this stimulus I was shocked to the core to be told that I wasn't a real Christian, for I had none of the fervour and reality of the early Christian's experience. I never met the person again, but prayed to be like the early Christians.

Exactly three months later a team of four young Americans and one South African conducted a mission in the town. Then I learned that Jesus was a reality who wanted us to share everything with him. No matter how I searched, the only commandments I found were the ones telling us to love. So I tried.

I decided to give up teaching and serve God full-time, planning to attend an American theological college. This was a major triumph for me, for before this I realized that I'd always put my family before Jesus. All doors leading to America closed and I realized that I was really interested in Social Work. Just prior to this period my father was given a promotion. Then, out of the blue, he offered to send me to the university to study social science.

There I continued my involvement with Christian student activities. In my final year I majored in social work and psychology. At the beginning of the year I was very conscious of God's power and love and overcame a long-standing psychosomatic disorder. Then I began studying personality theories. From very intense self-analysis and other insidious satanic influences suddenly I lost all belief in God's existence. It was a period of hell and utter isolation. My involvement in and concern with the Anglican Student's Society helped me gradually to extricate myself from the slough. However, the whole of 1965 was a constant struggle for maturity and a way to love God with all my heart, soul, and mind. I planned to go to England in April/May, 1966, to see my sister who is married to an Englishman.

At the beginning of 1966 forces again prevented me from helping on a mission, and I lost contact with all Christians. Satan used my temporary work situation, trying to separate me from God emotionally. But my deep faith that God would protect me in the sexual area steered me through.

When away from home in England I became very close to God and was very conscious of Love and Guidance in the small everyday experiences of living. I went to Italy during the summer holidays and joined a student tour. I had four days left after the tour ended in Venice, but had booked to return to London from Rome as I felt impelled to return to Rome. I had very little money left, so went to a church I'd noticed before, even though it wasn't the church to which I belonged and loved.

On entering the church I prayed hard to find finally what God's will for me was, no matter what it might be. I'd be willing even if I had to be a missionary to Africa. For life suddenly seemed purposeless and empty and I was tired of doing things for my own enjoyment. John Guanieri, a member of the Family in Rome, was working in the church office. On Friday, August 18, the morning of my departure, he told me about the Principle and introduced me to Doris Walder who lectured the first two chapters to me. I was quite overwhelmed and excited because I intuitively knew that this was God's truth at last! But I was confused about the difference between Jesus and Mr. Moon.

I believed that the Second Coming would be in flesh as Christ in the name of God. When I eventually came to the London Centre after difficulties to hear the rest of the Principle, I saw "One God, One Christ, One World" written on the life story of Mr. Moon and knew definitely then that Mr. Moon was the Christ and accepted the Principle and Mr. Moon wholeheartedly before Sandi began lecturing it to me. Now I am living in the London Centre with Sandi Pinkerton and Heather and am deeply happy to have come Home to my True Parents at last.

I send my love and best wishes to you each and every one as you share in our beloved Master's blood, sweat and tears in the work of restoring the world for our Father.

* * * *

All that is necessary
for the forces of evil to win in the world
is for enough good men
to do nothing.

--Edmund Burke

MISS KIM SHARES WITH US

Though the words of Miss Kim belong to the world, often they have gone no farther than the ears of the immediate people who hear them. We in the Washington Center want to share with all of you in the field the precious inspiration and wisdom which she wants to share with us.

While Betty Curry was visiting Washington, Miss Kim gathered us for a testimonial evening. After the individual testimonies, Miss Kim shared with us many things.

She told about a devout Catholic woman in Korea who was spiritually gifted. One night during her prayer both Mary and Theresa appeared to her. They directed her to the Divine Principles. She went, and while in the teaching room saw a golden ladder which rose from the floor to the heavens. She returned home and again in prayer Mary and Theresa appeared. This time they said that the Divine Principles were evil and that she must depart from them. But this woman accused them, saying, "But you told me to go and hear the divine Truth. How can you change your mind? I am going to follow this teaching because I know it is true." Two times more Mary and Theresa tested the woman, but each time she stood firmly in the Divine Principle. At last, after this threefold test, the two saints again appeared. They said, "You are a true daughter of the Father. We envy you. We will serve you."

Miss Kim also spoke of the slowness of our work. She stressed the reason for our work to be slow at this stage, renewing our perspective on the restoration. Contrary to the idea of some, she said, restoration will not be completed quickly. Our mission is not to restore the world but to establish a foundation on which the world can be restored. Therefore, the members whom we find must be strong and dedicated. She pointed out that if A comes to the Principle, proves weak and falls away, but if through A, B comes, then all our effort expended on A has not been wasted. If B too falls away, but through him C comes, nothing has been lost. We must make the foundation strong.

Regarding our teaching of the marriage relationship, Miss Kim emphasized that to be a womanly object is not to be meek and sweet and spineless. We often think of the Oriental woman as this sort of person and idealize the subservience. This, said Miss Kim, is incorrect. Oriental heroines are most courageous. In teaching we must not distort the ideal relationship.

To illustrate this, Miss Kim told us a few stories.

A man once set out for another city to be educated. He had been gone for only a day or so when he missed his wife so much that he turned back and went home to her. When she opened the door to him,

she immediately cut off her beautiful long hair. She handed this to him and angrily told him to leave her, that such a weak man she never wanted to see again. Moved by recognizing the truth of her words, the husband turned and left. Though he returned to the city, he was unsuccessful in his study in the following years. During their long separation, the wife raised their son, educating and disciplining him. At last, this young man went to study in the same city where his father was. The son was very successful in his studies. Then he returned to his mother, bringing his father with him. In this way the family was reunited, respect was preserved among them, and the husband was strengthened.

Another story to illustrate the wisdom and concern of a mother for her son was next. A widowed mother lived with her son near a market place. Each day her son would imitate the buying and selling of the marketmen. This distressed the mother. Knowing the cause of this behavior, she moved with him to another location, this one near a graveyard. Now the son spent his time performing imitative funeral services. This was unsatisfactory to the mother also. Therefore, she moved again. The new home was near a place of learning. The son imitated teachers and pupils, and in this way became one of the famous philosophers of the country.

It seems that the impressive part of this story is the mother's wisdom and tact in her indirect approach. She showed delicate discernment of the source of her son's behavior; she made courageous decisions to remedy the situation; and she practiced indirect dominion of her son.

Another story is one of a mother whose son quit school in the middle of his education. The mother had trained him and helped him to educate himself. One day, while she was at her loom, her son came home and announced that he had withdrawn from his studies because he didn't think he was meant to learn such things and he felt uninspired. Upon hearing this, his mother slashed the fabric she was weaving from one side to the other. Her son was shocked. "Why have you done this?" he asked. She replied, "This is exactly what you are doing in quitting your studies." The son felt such remorse that he returned to school, studied diligently even in difficulty, became very successful as his mother had wished, and eventually was even a famous man in his country.

Another parable was told. A man had a mistress. The man's mother sensed the ruin of his life, and convinced him that he should cut off this relationship. Seeing the truth of her words, he ended the affair. One day, however, the man drank too much wine and became muddle-headed. Being a military man, he had a horse which he loved. After his drinking bout he mounted the horse to go home. The horse, however, took him to the wrong place. When he went to the door, the mistress came out. At this point it dawned on him where he was. He was filled with anger.

He turned and with one stroke of his sword killed his beloved horse. Miss Kim emphasized then that when we recognize the source of evil in ourselves, we must cleanly cut it off--with finality. Then, whenever it sticks up its head again we must be equally relentless.

* * * * *

WHEW!

The presses rolled for the first time in their new location in the basement of the Washington, D. C., Center this week, and we are happy to at last get the New Age Frontiers off to you after the two-month delay. Your subscriptions will be adjusted to compensate for January and February, when no newsletters were published. Henceforth, we plan to print by the first of each month.

Since the Publications and Printing staff all have regular full-time jobs in addition to their Principle-teaching and other Center duties, it is necessary for us to ask that material for the New Age Frontiers be submitted to us by the 20th of the preceding month, so that we will be able to get the NAF to you on time.

As you know, the Department of Publications and the Printing Office are now at the Washington, D. C., Center. Our permanent, official address, particularly for HSA-UWC administrative matters, will continue to be P. O. Box 7596, Ben Franklin Station, Washington, D. C. 20044. However, in order to speed up our receipt of contributions for publication, you may if you wish use the Washington Center address (1907 "S" Street, N. W., Washington, D. C. 20009), indicating on the envelope that it is for the Department of Publications.

Please notify us *immediately* when your address changes, so that we may get everything to you promptly. We also urge you to file a change of address card with your local post office. Thank you!

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