

# New Age Frontiers

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## OFFICIAL REPORTS

## Our Family Worship

Field Operations Department

Philip Burley

Life itself is worship. This not only includes daily prayer life, but every moment of every day should be underlined with an attitude which makes us worthy of the presence of God. Consciously or unconsciously we then glorify the Father.

All things which fulfill their purpose of creation worship God. Man's purpose of creation is for God. Man's entire life should then be worship. In other words, our worship should not be confined to times and places. It should be the spirit of our life. Brother Lawrence put it another way and said that for him there was no difference between time of prayer and time of work and:

...that we might accustom ourselves to a continual conversation with Him, with freedom and in simplicity. That we need only to recognize God intimately present with us, to address ourselves to Him every moment, that we may beg His assistance for knowing His will in things doubtful; and for rightly performing those which we plainly see He requires of us, offering them to Him before we do them, and giving Him thanks when we have done.

In the book, Christ of the Korean Heart, the worshipful life of a Korean Christian is summarized in these words:

Prayer pervades the whole life of a real Korean Christian. When he enters a house--or even a business office--he always bows first in a word of silent prayer. Grace before meat is not limited to regular meals. For a cup of tea, an apple, or a piece of candy there is the bowed head and the closed eyes. Even the 'cup of cold water' is not merely given in the name of Christ. It is received as from Him, and the pause for gratitude to Him is always made, no matter how hot the day and how parched the throat!

Though certainly our individual worship life is reflected in our group worship, tonight I will talk primarily on our family worship.

To worship God is to love God, or as the Divine Principle says, "to respond in beauty meaning man's grateful response, overwhelming joy, trust and faithfulness to God." The life which we lead should be a demonstration to the Father of our love for Him. Family worship is one way that we can demonstrate to God our love. This time is a special time set aside to come individually and as a family to attend Him. How much more powerful and great the Spirit of God should be when a family is gathered in His name. In the days of early Christianity, this was the time for healing, speaking in tongues, a time of prophecy and vision. This seemed to be the very well-spring from which poured spiritual unity, strength, zeal, and endurance to live in a world that did not know God.

Many of us tend to think of Family Worship as a gathering of people at a time and place rather than as a meeting of the Father in heart, mind, and spirit.

How does one approach worship? Our approach depends upon our concept of the Being whom we are worshiping, which will determine our feeling toward that Being. We are not going to the church--a physical structure--but we are going to the Father. And herein lies what I think is the secret for preparing ourselves for true worship.

How much more we in this dispensation have to draw upon factually from the Principle in order to best prepare ourselves. To us God our Heavenly Father is no "concept." To us He should be very real. Thus, our feelings or affection toward Him should be most real. In addition, because He himself has revealed to us through His precious words who He is and what His nature is, there should be no question as to how to approach Him. Because we are made in His image, we need only ask: "How do I want my son or daughter to treat me--the one who gave them life; feeds and clothes them; cries for them when they are hurt; laughs with them when they are happy; protects them when in danger; longs for them when they are separated from me; worries about them when they are sick, hungry, and dying." To prepare, let us first think, I am going to my most loving Heavenly Father, my Father who has waited so long to see my face, hear my voice, and embrace me. The Father from whom I have been lost, whose face I long to see, whose voice I would die to hear and whose embrace I never thought possible.

In Korea, older people are revered. On the 60th birthday of a grandparent, a joyous celebration is held. For the occasion the grandchildren of the family are dressed in highly colorful, special clothing. At the waist of each child is tied an empty drawstring silk purse. At the appointed time all the children go before the grandparents, where they demonstrate their love, honor, and respect to them by doing a deep obeisance. In turn, the grandparents slip a few coins of money into the children's purses.

It is true that we, in this day, experience deeper love with the Father than just filial piety. Yet to me, this manner of revering the grandparents and the preparation and wearing of special clothing by the children most closely illustrates how one should prepare for meeting his Father in worship. In prayer before worship we should dress ourselves spiritually in our best clothing. In prayer we should empty our spiritual purse--or create an atmosphere of humility in our hearts so that we might receive of the Father.

On the night of worship, our home becomes a sanctuary. The words of the psalmist should fill our minds and hearts: "Be still and know that I am God." If we would mirror God, our souls must be calm. In the same way that we cannot help breathing hard after running fast, so the soul that is filled with laughter and chatter cannot quickly turn to the needed tranquility of worship. Family worship is a time we should come together to have give and take with God first and each other second.

In illustrating this point recently Miss Kim told a number of stories. In the church she attended when she was a young girl, members of the congregation would arrive every Sunday thirty minutes to an hour before the services to pray. Oftentimes they would remain equally as long after the service. She further mentioned that this is true of our own Church members in Korea.

Now that we have prepared ourselves for worship of the Father, how can we best enter into unified family worship, that is united worship. So much of worship is not an invocation of the Father, for He is always present, but the prodding of ourselves in body, mind, and heart. I say body because posture in worship reflects and prepares one's mind. A kneeling body or bent head reflects a humbled spirit. There is a saying that the man who bows the lowest in the presence of God stands the straightest in the presence of Satan. Then if we think of Him as our Father who loves us so much, our hearts may be melted. This we need, for the Father cannot enter a cold heart; He is all love. He cannot enter a cluttered, busy mind, for He is simple and calm. True worship requires give and take. If one does not give, God will not respond, for He just like us must be stimulated. If we pray to move the heart of the Father, if we pray to comfort the heart of the Father, we will be moved and comforted. When we have poured out our earnest prayers for Him, and for His children, we can then pray for ourselves.

Perhaps this passage from Christ of the Korean Heart can best show what I am saying:

The Korean, with his face to the bare, cold floor, had nothing of what we count the necessities of life. And yet he knew revival and was living in heavenly places with Christ.... One of the most striking features of

the Korean Church is the audible concerted prayer of a large congregation. Hundreds, even thousands, praying out loud, all at the same time. . . . Confusion? That might be the impression upon a Westerner witnessing it for the first time, especially if he cannot understand a word that is being uttered. But when one experiences it from the inside, there comes the great conviction of overwhelming heart unity. One is convinced there is no mind wandering, no wool-gathering. Every face is suffused with emotion. Some are turned toward heaven. Some are buried in arms on the wooden floor. But all are glowing in the light that streams from His wonderful face.

In another paragraph we read:

The hymn was over and the leader called for sentence prayers. Without hesitation one sturdy voice after another broke forth in earnest, fervent thanksgiving and petition. What amazing prayers! Some of them were from eight and ten year olds. They weren't saying prayers--they were pouring out their souls to God.

And how else can we enter into worship? The one who leads songs is not a song leader, he is a prayer leader, for songs when sung from the heart, according to their meaning become a prayer to the ears and heart of God. Often behind each hymn is a story. Of the song "He Leadeth Me" its author wrote:

It was the darkest hour of the Civil War. I did not refer to that fact--that is, I don't think I did--but it may subconsciously have led me to realize that God's leadership is the one significant fact in human experience, that it makes no difference how we are led, or whither we are led, so long as we are sure God is leading.

Such words are lifted from the page into heaven when we sing them with meaning and not just lip service to the Father. In this way we enter into true worship in song. "He leadeth me; O blessed thought!" In our hearts we can say, "He is leading me--what a joyous realization!" "O words with heavenly comfort fraught." How these words lift me and fill me with His comfort. "Whate'er I do, where'er I be, Still 'tis God's hand that leadeth me." We would cry out in joy and adoration: "Father, no matter what I've done, no matter where I am or what I do, you faithfully hold my hand and lead me on."



And too, those who give the sermon each Sunday have a great responsibility as a channel for God. Here we can enter into worship by establishing a rapport with the words of the speaker. As Miss Kim has said, we should take them and use them positively for our life. In addition we should pray for the one speaking to us. The late Henry Ward Beecher, the great preacher from Indiana, wrote this as a summary of his feeling as a minister:

...Hundreds and hundreds of times as I rose to pray and glanced at the congregation, I could not keep back the tears. There came to my mind such a sense of their wants, there were so many hidden sorrows, there were so many states of weakness, there were so many dangers, so many perils, there were such histories, not world histories, but eternal world histories. I had such a sense of compassion for them, my soul longed for them, that it seemed to me that I could scarcely open my mouth to speak for them. And when I take my people and carry them before God and plead for them, I never plead for myself as I do for them-- I never could. There is no time that I get so far into heaven. I can see my mother there. I see again my little children. I walk again arm-in-arm with those who have been my companions and co-workers. I forget the body. I live in the spirit.

The life which we lead should be a demonstration to the Father of our love for Him. Family worship is one way that we can demonstrate to God our love. This time is a special time set aside to come individually and as a family to attend the Father. Let us prepare for worship; let us enter into worship by continual prayer in spoken word and song. Let our worship service each Sunday be the very well-spring from which pours our spiritual unity, strength, zeal and endurance as we live in a world that does not know their Father. Let this be a time when we live in the spirit and feel a part of the heavenly host, coming to the realm of God's throne or heart, showering our thanks and praise upon Him, displaying our faithfulness, comforting Him and bringing overwhelming joy and peace to His heart.

\* \* \* \* \*

When I am a man, then I shall be a hunter  
 When I am a man, then I shall be a harpooner  
 When I am a man, then I shall be a canoe builder  
 When I am a man, then I shall be an artisan  
 Oh father! Ya ha ha ha

- Kwakiutt Indian

## LETTERS AND REPORTS

Rome, 2/14/67

Doris Walder

Dearest Sisters and Brothers, It always brings such joy to my heart to be able to tell you of the Father's work here in Rome.

First of all, since we have been legalized in Italy, our activities have increased considerably. We are no longer limited, as far as the distribution of literature is concerned, and also we can hold public lectures, without interference by the authorities. We have been visiting the various colleges throughout the city and the response is good.

Various priests are also studying, and statements that have been made by several of them are quite encouraging. They are just a bit confused over the turn of events taking place in the Vatican since the Ecumenical Council series. They say they don't know what to believe anymore, and many are questioning the infallibility of the Pope.

A week ago a Russian dignitary visited Rome and had a private audience with the Pope. Several people were very much opposed to this meeting, and on the day of his arrival, a bomb exploded in the Communist Headquarters. There were flyers everywhere depicting the peoples' dislike of the Communist regime, and yet, on the other hand, there was a large demonstration on the streets of Rome by the Communist enthusiasts. There were cars and motorcycle policemen lined up for miles escorting them, plus a large band and men all on horseback. It was really a sight to behold.

By pure coincidence I happened to be in the center of Rome at the exact time of the arrival of the official party. I felt a tremendous vibration engulf my entire body and a surge of determination to work even harder for our Father. Thoughts just raced through my mind and simultaneously my heart reacted. As I thought of how wonderful it would be if this kind of reception could be made when our Father came to Rome, it increased and increased. For some unknown reason I happened to be pushed by the crowd directly in front of the band, which was on horseback, and I had no alternative but to continue walking ahead of them, at top speed. There I was, practically alone except for two or three other people at my side and the band right on our heels, and with no place to go but straight ahead.

I thought, "Oh, Father if only I could lead all these fine young men to you." As I thought, it seemed as if it would certainly come to pass. Such a love poured forth from the Father, and the compassion I felt as I glanced over my shoulder at the men filled me with joy and yet all the while tears were streaming from my eyes and just would not stop. It was a moment I will never forget.

This past week also has been an eventful one, with several new people coming into God's house. One is a woman named Angèlica who is Mexican by birth. The Father led her all the way from Germany. She has been prepared for quite some time. John had previously contacted her while singing in Africa last summer. He had at that time the opportunity to give her five chapters. She said that the words of Principle continually returned to her, and that she had to come to Rome.

We also have a new brother named Joe DeMaio. He is from the States, and is teaching in the same school in which Martin works. He also has been prepared for many years and is presently in the process of learning to teach.

Another brother, Italian-born, named Alfredo, has accepted the logic of Principle and is praying for complete affirmation and conviction of heart. He is the bodyguard of the President Saragot of Italy. He is six feet, five inches tall and really makes a striking figure in his uniform.

The other day while meditating, the most wonderful thoughts on the nature of our Father, came to me from our Father, and I would like to share them with you.

The Father is devoid of possessions, and of all these possessions, self is the uppermost. Has He not given life continuously, and with each creation a little of Himself He has shared, until you can say He has bared His whole heart in all the creation, and therefore He possesses nothing for Himself; but in so doing is completely free in Himself. All people who reach this knowledge through giving out to others the truth that recreates them, obtain complete freedom and begin to create as He creates in thought and deed.

What is in store for man in this state of pure creativity in mind and action is an age of genius and complete bliss, where man will say with the Creator, "It is Good! All is Good!"

My prayers and love are always with you all. Tua Sorella, Doris.

\* \* \*

Kansas City, Missouri - 1/28/67

Pauline Phillips

Our Dear Beloved Family, I arrived in the Midwest area in May, 1966. I began to pray for a strong foundation for Father's Kingdom here in Kansas City, the center of our great nation. Harold and Dee Sneed and their two small children had become members of the Unified Family. They asked me to live with them, so we might become a trinity and Father would have a base to begin His work.



Soon after I arrived we began to feel we needed a larger Center for Kansas City. Harold and Dee began to search for just the right home to buy, that they might turn it over to the Family as a Center. Then we would have a place to hold meetings and a home for any member of the Family who wanted to come through to visit or to stay.

It wasn't long before Father led us to just the right house. Then the battle really started. There were many things that stood in the way of our getting the house. We finally received word that we could move in on December 29, just two days before the new year. Then word came that we were to be visited by many of our Family from different Centers. They were coming to celebrate the New Year holidays with us. What excitement and joy filled our hearts! We moved on the 29th and with Harold's and Dee's strong will, fighting a large snowstorm, everything was all set by noon of New Year's Eve.

This was a most wonderful time to have the dedication of the Center and have the Family from other Centers here with us. There were six different Centers represented: Washington, D.C.; Cleveland, Ohio; St. Louis, Missouri; Dallas, Texas; Oklahoma City; and the members from the Kansas City area.

We sang and played and prayed together, and we all felt like our Father's children. The great love and unity was like being truly of one Family with one Father and Mother. We were truly bound together with His love. On New Year's Day, upon arising, we bundled up and fifteen of us went to the Holy Ground to have song and prayer. As we stood in about one foot of snow; we remembered our Father choosing and blessing the ground in snow about one foot deep. Even though we were very cold physically, we felt very warm in spirit, as we all seemed to become one, then spread out to cover the whole world. New Year's was only the beginning for us here in Midway, U.S.A. Almost every weekend we have had members from other Centers to visit with us. We feel so rich to have our Family visit with us. There is even more good news. Jack Sneed, his wife, Glen~~ness~~, and Richard Shoemaker (Glen~~ness~~' brother) all have accepted the Principle. Every weekend we study together. Each one is growing and expressing the Father's love.

We feel Father has blessed us so much. We still have a long way to go before we can say we have a strong foundation. We have started and have laid the first brick.

Love from Kansas City, In His Name, Pauline.

\* \* \*

Madison, Wisc. - A New Year's Letter

Marjorie Hill

Hail! Greetings of love to all brothers and sisters of our unique and glorious Family. Hail the new year of 1967, a pivotal year with a strong turn away from the

forest of blundering frustration out into the open road, gathering others swiftly to our side, all joyously following our pioneering Leader into an era of fulfilled promises, hopes, and ideals.

Having spent the last 24 days of the past year in visiting four centers and talking deeply with many members, as well as with seekers, I have returned home to Madison with firm convictions that ~~ours~~ is indeed the movement that will lead all the rest. In the midst of a dying civilization, with riots, famine, racial strife, poverty, rebellion, unrest, licentiousness, war, and a host of lesser symptoms of worldwide social decay, I see a need for a unifying truth and love that the Divine Principle alone supplies. While the old and evil things like suppurating sores are bursting out climactically upon the Body of Man, the new life is obscurely taking hold deep within that very Body, regenerating it.

A new pattern of living together, old and young, black, white, yellow, and red, is evolving. Our own youth, in many Centers, are voluntarily disciplining themselves to live together in devotion and service. I have seen this and admire it, knowing the cost to us self-willed, proud, over-individualistic Americans. I have myself felt the bite into the ego that humble submission requires; yet we must learn to follow our leaders and submit our whims and pride to the wisdom of others. We must learn to work together as one. For what we are forming, a new thing on earth, long sought for but never fully achieved, is the very Body of Christ, in which each of us is one small cell. To do this physically, on earth now, is the task and the challenge that I was heartened to see being met by those in our Centers.

In Hammond, in St. Louis, in New York, and in Washington--what loyalty, love and effort is evident--along with the still-unconquered evidences of Satan's power. We are far from being matured spiritually, but we are working at it. This I know. All honor and credit goes to our incredibly patient and wise and loving elder sister, Young Oon Kim, and the other Koreans who are helping to spread the teachings of the Principle.

Someone in St. Louis ~~told~~ me that he once heard the great Japanese Christian, Kagawa, say that someday the Orient would have to teach Christianity to Americans, "because you really do not know anything about it yet," Kagawa said. I think that day is fully here, and in 1967 many more Americans will see through the Korean demonstration what true Completed-Testament Christianity means. The "bread cast upon the waters" by ~~our~~ missionaries that fed the Koreans a century ago is being returned to us now, multiplied a thousandfold.

So I begin the year 1967 with increased faith, courage, determination, love, gratitude, and humbleness. For my sin has been pride and arrogance. Experiences the past weeks have shown me this. All of us have our weakness, which we must uncover and get rid of quickly so that we can truly be effective helpers in the great Work.

A man I love, Walt Whitman, our greatest poet and one who had a revelation of the Divine Principle himself (though not fully, since the time was not ripe) is speaking to me much now. I wish everybody would get to know Walt. He said of his book, Leaves of Grass, "Camerado, this is no book/ Who touches this touches a man. . . It is I you hold and who hold you / I spring from the pages into your arms."

So I would like to leave you with the spirit of Walt Whitman speaking, through me, to you. When I write down my thoughts to share with you I say, as Walt did, "These are really the thoughts of all men in all ages and lands, they are not original with me/ If they are not yours as much as mine they are nothing, or next to nothing."

Like Walt I say that I am "A learner with the simplest, a teacher of the thoughtfulest / A novice beginning yet experient of myriads of seasons. . . And am not stuck up, and am in my place/ The moth and the fish-eggs are in their place/ The bright suns I see and the dark suns I cannot see are in their place/ The palpable is in its place and the impalpable is in its place."

So, each in his place in this organic Body, the true Family of God, we shall all work harder and grow more, together, in this year so well begun, and in all the years to come into infinity.

Hail, 1967!

\*\* \* \*\*

New York City - 2/7/67

Barbara Mikesell

My beloved sisters and brothers, Isn't life so beautiful now that we know that our very heartbeats are measured by the beating of our Father's Heart? Whether we're rested or exhausted, feeling well or sick, rejoicing or in tears, each day is a glory to the Name of our Beloved. Each day He leads me to a deeper understanding of His Heart, a fuller trust in His Love, and to a greater longing to be trusted with a broader responsibility. I pray that I can treasure each of these precious days more fully -- that I have been allowed to join the trickle of pioneers that are one in mission with the 12 and 70 and 120 that walked and talked with Jesus and were sent out by Him. I pray that it won't take me 2000 years to fully appreciate each new day that opens my eyes onto this glorious life. Hallelujah!

Things indeed are beginning to move in this city. During the last month five people have heard the conclusion and several others are on the way. We are struggling with the throes of birth and long with all our sweat, blood, and tears for the day that the mighty cry of a new child will be heard. For 6000 years Satan has been on the aggressive, so impolite to appear even when uninvited



and continuing to come even when commanded not to return. In the Name of our Father, we have begun to take up his tactics. The result to date is that all three of the Eve's trinity have been kicked out of churches and the minister of another church has branded us as heretics. In one of them, Diane and I got as far as teaching the DP to two groups.... It doesn't work. This was drawn to a rapid fine when the assistant minister (a proud and pompous scribe) happened in on the third chapter. It doesn't work, first, to teach in the church itself--much better to draw people out; secondly, to teach groups: this is the third one that we've recently worked with and Satan too easily invades and takes the lot of them; thirdly, I don't think that it works to teach "The Mission of Jesus" in its proper order to strong Christians if they have not really grasped the first two chapters. Well, Father hasn't been deterred by being left out of His true Temples for the last 6000 years, so we certainly aren't deterred by being asked to leave the harbingers. I feel so sad though because Christians are so much more well-prepared, and some of those that I talked with have such good hearts already, so as to make me feel humble... and try again.

Yesterday, I read in the Times about a National meeting of student leaders protesting the draft and demanding an alternative in the form of some humanitarian work. If Father hadn't found me yet, I may have attended that conference, so I read about it with interest. Now my heart bleeds as I see the concern of the American youth for their fellow men in the world. A generation ago was it thus? --This mass of protest against killing and being killed? against the foolishness of war? filled with the feeling that there must be, there is, there shall be another solution. How much Father's yet unfound children are sickened by the death and destruction of individuals in a small divided country on the other side of the globe. How they are angered by the solutions that the past offer. Oh, if only this concern and humanitarian spirit could be harnessed. If only they could align themselves with their Father's heart and will and purposes! How close He is but how far they are from understanding. If only they could know that there is an absolute right and wrong; if only they could quickly be given the clear vision of their enemy and their goal!

Oh my brothers and sisters! We are not working fast enough yet. We are not confronting this country as it weeps to be confronted. I pray that our Father direct our lives to yield the greatest harvest. By their sweat, blood, and lonely tears, Miss Kim and the early members laid the foundation upon which we are now blessed to stand; but let us not tarry here. Let us unite into one flowing heart and let our singing voices roll across this nation in a giant wave that shall cleanse her weary ways. In our beloved Parents, Barby.

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Oklahoma City - 3/14/67

Bud and Betty Jean Hicks

Dear Family, With their visit last month, our brother Philip and sister Orah brought fresh inspiration and encouragement to us. Great love, strength, and power came with this visit, for not only ~~were~~ there Philip and Orah, but with them came Pauline Phillips and Harold Sneed from Kansas City and Bill Smith from



Washington. With all these people in one house, who could help but feel the love and dedication to our Heavenly Father?

Oklahoma breaks their long silence with a note of happiness and joy. We write to introduce a new brother to the family. The new brother, Ronnie Hanes, lived in the same apartment house as Bill Smith and was introduced to the Divine Principle by Bill before he left for Washington. After a year and a half, Ronnie was urged to get in contact with the Center and hear the complete Principle lecture, which he did in three sessions. He was so prepared that the Principle surprised him in now way, the only trouble he had was figuring out what the event was that took place in 1960. Ronnie is married, and his wife Billie is also studying. Ronnie is a draftsman who is employed with Oklahoma Gas and Electric Co. He cannot hear enough of the Principle or learn fast enough. He has such a drive to work for God and with His Truth. He has been anxious to meet as many of the Family as possible, so tonight we went to visit the Norman Family, which has also grown.

Glenda is at this time making preparation for her trip to Washington during spring vacation. Between mid-term exams and preparation for the trip, Glenda is quite busy. But she sends her love to the Family, as we all do.

In His Holy Name, Bud and Betty Jean Hicks.

\* \* \*

Report from Correspondence  
Received from Japan

Barbara Mikesell

Beloved Family, As you know, Diane and I received such inspiration from the seven months' visit to our home in Japan. There we found that, indeed beyond our imagination, our hearts and lives and hopes are one, united in our Father's love and in the mission which we have inherited. Along with this unity, we found that Father's new revelation was a channel for us by which we could slip deeply into the heart of a strange culture.

Since returning, our correspondence has not been what it should be, but I would like to share with you from what we have exchanged--I long so much that the brotherhood of East and West become more overt.

When Diane and I were in Japan, the vocabulary that we picked up was a very unusual collection of words, and not every letter from a foreigner would begin in a manner such as this: "We read your letter from New York and were very glad to know your condition of propagation in America. We can imagine your working are very difficult, but we place confidence for you. I think that you are working well for the creating of Kingdom of Heaven."

In each letter that we receive, I get the impression of action: "The history of our Father is moving rapidly. Comparing with mankind in this world, our Unified Family are very few, but by leading of God we will be able to revive many people to Father." Last year, Diane and I participated in the pioneer mission where students go out during the summer for forty days (mostly in pairs) for sacrifice in intensive evangelical work in all the cities throughout Japan. I'm sure this year the number far surpassed the 175 students that spent their vacation in this way last year. Maybe some of you received the report about the convention of 500 representative high school students held in the Olympic Stadium. "Now the ministry of education and educational world, mass communication are watching this our plan." Then there was reported the "Unified Festival of Music" in which 700 people participated. This included a range of music from hymns to pop music to the ancient Koto stringed instrument. Evidently, it was a moving experience, for "at that time parents of the student members could understand what is our movement of Love and Truth to give eternal life." This month, 400 parents are gathering at Ito city for a 4-day training session; and meanwhile, work begins for the building of permanent quarters for future training sessions. "About 2,000 persons are fighting for this."

Where else is it possible for a 100% American to give birth to a 100% Japanese baby?: "Diane, when you were teaching English conversation there was a student Evasan (Eve.) Now she is belonging to the section of High School Students. Her nickname is Koppechan. She is good keeper of Father's word. You bared very good sister."

I'm afraid that in so much of this you must read with us between the lines, for packed there is so much sweat, blood, and tears, deep concern and heartfelt, day-to-day living that only our Heavenly Father can deeply know. But we glorify His Name that they have reached the stage where they can say, "Every day new members are joining. There are many problems to resolve but we are gambari-masu (prevail with determination and strength) in order to Tenchu Fukki (restore the universe)." The touching New Year's greeting sent enclosed in a beautiful Japanese card, brought back to Diane and me many nostalgic memories. Was it only one year ago?!.....The large family gathering on New Year's Eve for singing and the room filled with loud passionate prayer as the old year passed away; freezing together as we street preached until dawn amid the sea of festive crowds; trundling back home in high spirits for a steaming bowl of special holiday soup and a warm bed.

"We are so grateful for your wonderful report. In the great city New York, there we convince are people who are righteous, courageous and faithful for our Father. From now, let us exchange our letters more together about our lovely brothers, sisters, and the people of each city we love best. We pray the endless blessings shall be upon you and all your people."

In the Name of our Father.

## Washington Center Report

March and early April, 1967

Beloved Brothers and Sisters: We long to embrace you and to transport you all to this place so that you might see for yourselves what is happening here. We want to be with each of you and experience what you are experiencing. This is impossible. However, in our prayers we feel, and through this newsletter we hope to convey in words something of the inner reality of life in Washington.

Since our last written visit with you all, many of you have found your way here physically. Shortly after the issuance of the last NAF, the California Family arrived in the form of Peter and Shirley Robinson, John Pinkerton, and Maggie Compton. They stayed for about a week. The Oklahoma Family visited for approximately a week, including Beulah Bowling, Glenda Moody, Dan Zellmer, Mike Morrow, Mary Glenn, and Kathy Black. Nora Martin spent her vacation from NYU with us. The St. Louis Family, represented by Mary Weir and Jacque Stock, was here for Parents' Day and the preceding week. All in all, there has been a lot of coming and going. In all this great busy-ness, it is hard to know just where the true business of Father is most to be found. However, Miss Kim has worked with each group, discussing deeper points of Principle, bringing out the thread of the Divine Principle, and showing where the proper emphasis in teaching lies.

Since the last NAF, National Headquarters has been established in the Washington Center. There is an office in the Center, a printing shop in the basement, and a shipping operation. The whole Washington Family is striving to establish a financial foundation for the material work of our Father. National Headquarters and president Lowell Martin's office in the Center has a full-time secretary, Sylvia Rogndahl.

When you read this, Lowell will be touring among the Centers in the field. He left April 11. He will be visiting Centers and people in Indiana, in Wisconsin, St. Louis, Kansas City, Oklahoma, Dallas, Albuquerque, Phoenix, Los Angeles, and finally, Oakland. On his return trip, he may visit others. An exchange program is being set up between the West and the East. At the beginning of the trip, Lowell will meet John Pinkerton and Maggie Compton in Chicago. John and Maggie will travel with Lowell and at their arrival in St. Louis, Barbara Mike-sell of New York will join them for the rest of the trip. Finally, John and Maggie will return to the East with Lowell for residence and work in Washington, and Barbara will remain in California. Most of you will be meeting Lowell, Maggie, John, and Barbara very soon. They have much to share with you.

Here in Washington Center we have been striving to define our goals of spiritual work. With our time as divided as it is between witnessing, studying, teaching, various aspects of publications, having give and take with visiting brothers and sisters, selling, and jobs, we often lose track of our real mission. We must be constantly aware that our time is not our time, but the time of the Father. That our lives are His channels, His ways of working. If we are not focused



on His will, and if we are not bent on accomplishing it, His work will not get done. Each moment becomes a crucial one when viewed in this way. Our decision to study the Principle or write a letter, to pray or sleep a little longer, to look for new people or talk to each other, to stop someone or let him pass by--all of these are crucial decisions. There are many more which are much less clear-cut. We have become aware of the great laxity we allow ourselves. We are correcting it. We are developing the kind of concern for the Father that will allow us to tell each other when we are wasting time. We must have the insight to recognize our time-wasting and the courage to eliminate it wherever we find it--in ourselves and in others.

One of the goals here is to have everyone involved in all aspects of spiritual work. All who can should be teaching someone. All should be witnessing and bringing people. All should be involved in raising new people. We shouldn't in our hearts assign any new people to any one member. We should all take an active interest in their growth. We should involve ourselves with everyone who comes to our Centers, in a deep give and take. It isn't the number of words we say to them that is important, but our level of interest and concern for them. We must share new people with each other. We must keep each other informed of their background, their schedule of being taught, their difficulties, questions, and progress.

Another frequent topic here has been the word dynamic. Miss Kim has mentioned frequently that when the flame goes out, the candle is not lit; there is no fire. The Christian church has no fire because the flame of its active, dynamic witnessing has left it. We must be active, dynamic witnesses to the urgent validity of the Divine Principle. If we don't have this quality, the vitality of our movement will leave. We hold the future of the Family in our own hearts. Are we able to maintain our universal zeal in the face of personal setbacks? Or are we too self-absorbed to feel the needs of our nation and the world even more intensely when we ourselves are low? We are dynamic if our activity, whether it be speaking, moving, thinking, or teaching, is done with feeling. Maybe then what dynamic means is expressing our total spirit in whatever we are doing. It doesn't mean speaking loudly, except as doing so reflects our feeling. Really, it isn't even our feeling that must be most reflected. Our feeling must reflect God's feeling. To be dynamic in our work means to feel the Father's heart for each individual we meet. To know His longing, to know the child's estrangement from his Father, his people, and himself. To be filled with sympathy for his situation, and to act impersonally, as a divine interpreter. By impersonally, we do not mean coldly or not from the heart. Rather, we mean that we must transcend our personal reticence, our careful and self-protective silence or unruffledness. We must go out on a limb for God. Only then will the people we are teaching perceive the flame. We must not hold back our tears for them. We must be willing to plead with them, however undignified it is. We must be able to tell them frankly that they are lost. We must remind them of things we have noticed about them that will prove it, in humility and with candor. We must not let our



desire to be accepted by them overcome the urgency that our Father and the Divine Principle be accepted by them. Maybe this is something of what it is to be dynamic. No little part of it is willingness to be foolish for God--or at least, to look foolish.

If we only know how much depends on us! We would measure every step and word and spare nothing in perfecting our feeling and expression. No moment would be lost in our journey to the Father--a journey that can only be made in company of those we bring to Him.

\* \* \*

#### ILLUMINATION

Now in the quiet twilight,

Now in this still, silenced hour,

All Nature vibrates 'round me

And upward my thoughts aspire.

Here in the Omnipresence,

My dear Father do I see;

Here is Divine Truth made known

In the hush encircling me.

Thank you, my Father, for this:

My new awareness of Thee;

Thank you, Father, that I am

Your tear for humanity.

--Burton Robinson

MESSAGE FROM KOREA: Our Leader and his party have obtained passports and visas. Their trip has been postponed for three months, however, because of the expansion of the gun factory. It is probable that they will arrive in the fall.

Cables to Korea should be addressed: HSA, UWC  
Seoul, Korea

## ARTICLES

## The Battle

Becky Boyd

(See Matthew 6:19-33; Romans 6:12-23)

We are the battlegrounds on which both God and Satan seek a victory. Each battle is important in a war and each demands the utmost effort to win it. On the basis of the victories in individual battles, God can proceed on to win the war. In the largest sense, therefore, we have value according to our involvement in the cosmic war. Therefore, the kind of war that is fought will be determined by us--by the terrain of our spirits, and by the landscape we form by working together as a Family toward the cosmic victory. Our high and low points, the quality of our soil, and the nature of what has grown up, been cultivated, or built up from our resources--these things will determine the kind of battles we will have to fight. Where we have built great castles or have climbed great mountains spiritually, in the last battle, the cosmic judgment, those heights will be challenged by Satan--he will try to assert his ownership of them. And if we have lived in dark and lonely caves of our spirits, we will find ourselves struggling there.

Because we stand at the end of history, we carry within us all the victories and failures of all people who have gone before. God asks us to take the responsibility for this history upon our shoulders so that we may end the old line and begin a new one. We have to consummate the history of mankind within ourselves before we can proceed to consummation on higher levels. When we have brought an end to the old order in our microcosm, then God will ask us to move outward, bringing an end to the macrocosm.

Since we are the line between the past and the future, we can take responsibility for both. If we are ready in heart to do this, God will give us the responsibility. We are the seeds of the future borne by the tree of history.

If we want to change the history of man, then we must take our heritage and use it toward a new goal instead of simply re-investing it in the same way our ancestors have done. In other words, instead of repeating their mistakes over and over, we must resolve to learn our lesson. Though people have deplored war for centuries, they have repeated it throughout history. Though people have always said that it is wrong to hate, they have never really loved their enemies.

Instead of having our lives shaped by the momentum of the past and by the inertia of the present, we must assume the subject position even toward history, shaping history and our surroundings in a new way. The inheritance of good passed to us has been accumulated only slowly and painfully. We must take this inheritance and spend it to build a beautiful new future for all mankind.

Let us consider the nature of this inheritance. Through becoming children of God we were to become lords. We were to inherit the universe of goodness. However, because of the fall, we became agents of Satan rather than God; through man's cooperation with Satan on Satan's terms, man has been governing the world of evil. The qualities and motivations of Satan have been those in power: jealousy, pride, misused love, the desire to dominate, and fear. Not only in the outside world have these feelings ruled, but within ourselves as well.

We have to decide many times between capitulating to easy feelings of jealousy toward a talented or favored brother, or choosing our feeling of love toward him. We are Cain, again and again. Often we have had to choose between making ourselves happy and comfortable in the immediate sense, or thinking first of another person. To serve others or to serve ourselves. Often we are Ham, wavering between having faith and trust in our leaders or responding to things we do not understand by taking matters presumptuously into our own hands. Are we not often like the Israelites, standing just across the river from the Promised Land and doubting that God will really fulfill His promise to us?

The Messiah was rejected and killed by those who were agonizedly longing for him with the other half of their hearts. Through half of the people's heart, Satan won the victory over man's longing for God for 2000 years! All he needed was half a heart. When we stand in the position of Israel--as we will--we will have to take back Satan's victory.

It is we, standing with God, who are starting this war. We are the aggressors, the revolutionaries, the rebels. Satan has already won man; he is only defending his position. Evil is not something that invades us. It has already captured us; we are fighting on Satan's territory. On that very ground we have to fight--to revolt against Satan, revolt even against ourselves, revolt against even the things we have loved if they hold us back.

To win back the victory that Satan holds over the world and has won again and again in our own hearts, it means that our longing for God must be stronger than anything else. Our commitment to Satan has been complete; most people spend their lives trying to "get along," to cooperate, and even to make excuses for this world of evil. Now, to overcome this commitment to Satan, our commitment to God must be absolute. We must in every case love God more than anything else. More than food, more than people who love us, more than our old beliefs, more than position, more than our very lives. Each one of these things will be a battlefield for us.

We have to be free in order to love; therefore God has set for us the course of gaining our freedom from Satan. To us it seems hard to strive to love God more than everything; to us it means sometimes we will have to struggle to overcome greater love for other things. Because we are not free, it is a struggle. Therefore, we have to be willing to sacrifice in order to

love Him wholeheartedly. God doesn't demand our sacrifices; Satan makes them necessary. Satan has held us completely even though we still had some idea of God and longing for Him. Satan knows us, and we know him. We make a mistake when we assume that we naturally hate evil.

Somewhere I read that the name "Satan" means "eternal hatred." But has it been man who has hated Satan? No. We have cooperated. In fact, all the things we have loved have been in a world separated from God. They have been evil. We have never really understood what evil is. We had nothing else. Satan, knowing what we love, will threaten us and say: If you run away from me, I will keep your beautiful possessions, or your family, or your pleasures. Or I will take your health." We have to be able to say, "All right, take everything away from me, but my heart belongs to God, no matter what you do. Therefore, even in our suffering and sorrow, if our heart is with God, we will win the battle.

Through the dominion of Satan we lost our freedom to do good. To overcome our own hearts is not easy; we often have to force ourselves, according to our understanding of the truth. Naturally some people say, "I just don't like the way you do things; I just don't feel right about what you are doing." A strong part of our "natural" feelings does not like to take the hard way; often the way of freedom goes downhill, if freedom is the primary thing we seek.

Our Leader has said, "Loving God is giving yourself completely." That our 5% responsibility means our 100% effort is no exaggeration. Our love for God must grow more intense than our pride, our jealousy, our fear. Even stronger than our desire to stay alive. Unless we realize the ultimate nature of every decision we make, we will fail to give our 100% in heart. We must make sure where we stand. We are in a different position from other people. We are blessed to know our spiritual heritage, the course our ancestors have taken, and especially the nature of their mistakes. We have clues as to what we have to overcome.

Judgment is the repetition of the history of the providence of restoration in our individual growth. Through us God wants to horizontally consummate the vertical course of history. We must pass the judgment--win the individual battle and the cosmic war--both in the valleys and on the mountains of our spirits.

The terrain of our spirits is determined by what we love. To stand on the mountain with Jesus, we have to climb it first, by sharing his faithfulness and intense love for God. We have to climb that mountain if it is in our spirits--that is, if we love Jesus. To win in the valley where Cain slew Abel means that we must take back the victory which Satan won, by absolutely overcoming our jealousy for those whom God loves and restoring love for them. The crucial battles in history have often taken place in the dark forests, in the narrow mountain passes, on the slender bridges, rather than on the flatlands. So our



crucial battles will take place in our weak and sensitive areas, not the easy ones. Satan's major weapon, because it is God's--is love. So the things we love can be weaknesses or strengths, depending on who uses them. We meet both Satan and our heavenly Father in our hearts.

The ultimate truth is black-and-white truth. The highest truth will show us the Will of God so clearly that it will confront us in every act, in every thought, in every moment of life. According to the standard of the world apart from God, life is a vast gray zone; good and evil depend on the situation at hand and even on our mood. But the standard of God is absolute. Everything is judged against the ideal of God. It either fits or it doesn't. For us there are no gray zones, except in our understanding of His ideal.

Therefore, when we know the truth our course will be very difficult because the ultimate truth confronts our every thought. We can choose to align ourselves with it or not.

God has no ground to stand on but His steadfast love and determination and His truth. Satan, on the other hand, has had man for all of history. Representing the truth, responding to God's love, restoring ourselves as true children of God, we have to win our battles for God, standing on the edge of the world.

Through His children, God wanted to have eternal dominion over His creation. God wanted to make man lord even of time itself as the keeper of the future. People think that death is the end of life in the satanic world--they think life just stops. Even in the larger world, we live always with the threat that a bomb could destroy the future of man completely at any moment. We were to have been God's link with the future of ever-expanding goodness; instead we have been those through whom evil has been passed from generation to generation. Therefore, again, everything depends on us. We can, by winning our individual battles, win the whole future of humanity for God. No matter how difficult, how can we refuse to do this?

In his book, God's Psychiatry, Charles Allen tells about a legend which says that when Jesus returned to heaven he was asked by an angel: "What have you left behind to carry out the work?" Jesus answered: "A little band of men and women who love me." "But what if they fail when the trial comes," asked the angel; "Will all you have done be defeated?" "Yes," said Jesus, "if they fail, all I have done will be defeated." "Is there nothing more?" "No," said Jesus, "there is nothing more." "What then?" Jesus quietly replied, "They will not fail."

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## As He Died to Make Men Holy

Sylvia Rogndahl

To follow a path or a person is to conform to that path or person. We have been called to follow a new path and a new person. This means we will become new people on a new path--if we follow our call. Our old path may have been crooked, erratic, or downhill, but our new path must be straight, steady, and upward.

This brings us to something I notice each time we sing "The Battle Hymn of the Republic." Some of us sing: "As he died to make men holy, let us die to make men free," as it is written. Others of us sing, "As he died to make men holy, let us live to make men free."

Both are true. We must live to make men free in our dedication to the new path. But we must also die to make men free so that the purity of the path may be maintained. We must eliminate Satanic deviations completely. We must die.

In I Corinthians 13:9-10 it is written:

For we know in part, and we prophesy in part; 10 But when that which is perfect is come, that which is in part shall be done away.

And in Revelation 21:5:

And he that sitteth upon the throne said, "Behold, I make all things new. And he saith: Write: for these words are faithful and true.

Our Leader has brought a new order to the Cosmos. By the divine truth revealed at last, there is no old way which can stand intact. However proud we may have been of the old ways, it is time for us to abandon them gladly. For Americans, this may be particularly difficult--for several reasons.

America is rooted in rebellion. Persecuted people came here to escape the restrictions of the old culture... religious restrictions and also, it must be remembered, material restrictions. They came in anger and with vision. Eventually, the restrictions of colonialism became likewise burdensome to the budding nation. The material imposition of the British government angered the colonists and they rebelled. At that time, they became Americans.

The opportunity in America advertised itself to the world and little by little, others broke free of the European matrix and settled the new land. Who were these ancestral Americans? Certainly, they were individuals who differed from each other. Yet, they had certain qualities in common: Willingness to sacrifice immediate comfort for ultimately superior values; independence from cultural attachment; venturesome spirit eager for a new start; a certain

assertiveness which demanded freedom of expression, of religion, and of government. A restless dissatisfaction with the old way. These things brought the early settlers here.

The vast frontier of the nation continued to beckon the strong and the hopeful; and as danger increased, the strongest and most hopeful. The fibre of America was toughened again and again by the sacrificial endurance of the pioneers and frontiersmen. The frontier settled at one place just long enough for the cream to rise to the surface and push on again.

Through this process a national character was developed within the diversity of the population. Americans value self-reliance; equality among all; leadership by elected representatives of the present generation with no regard for aristocratic lineage or geneological merit; full participation by everyone in the decision-making process; competition between businesses as part of the evolution of the best product at the best price; marriage by choice, regardless of parental wish or class distinctions; a fierce individualism.

As America prospered these qualities found expression in more and more institutions and attitudes. They were seeded and ramified in each individual until we have difficulty in discerning their presence in our own specific personalities.

As material success blinded Americans to the spiritual realities, many of the originally healthy qualities were corrupted. As we lost the conception of a living, concerned God who is a Father to us, we lost the capacity to hold our children in the proper relationship. Not knowing the nature of obedience--loving obedience--to our Heavenly Father, we could not inspire it in our children. Thus, the conception of equality was corrupted, and children demanded equality with parents and often received it. In losing sight of the God who binds us all in one whole, our self-reliance was tainted. Originally it was a means of establishing a sound community in a difficult environment, threatened by Indians and hardships. Self-reliance has now become a form of self-aggrandizement. Formerly it was used to strengthen each one to care for not only himself, but for others as well. After many decades, it has become more a wall between men than a bridge. Such has been the case also with freedom of affection. From the bondage in which men and women were held Americans were freed. However, freedom to marry has become, in the darkness far from God, freedom to divorce, to desert, and to betray in adultery and premature love.

Now we are asked to conform to a new order. We stand in a position of great paradox and challenge. The paradox lies in this: Americans are being called upon to exhibit the very qualities which caused them to form the American way of life in disbanding it for a higher way of life.

Let me repeat that. Americans are being called upon to exhibit the very qualities which caused them to form the American way of life in disbanding it for a higher way of life.

In the very act of exercising these original qualities, many of the qualities which have grown from them will be discarded completely. The challenge of this can hardly be over-estimated.

As he died to make men holy, let us die to make men free.

Yes, we are Americans. But we must be a new race of Americans. We must perceive the divine order instead of universal equality. We must follow those who have gone before us. We must subject our wills to superior decision. We must learn to serve though it goes against our former ideas. We must abandon our individuality as the voyager abandons his ship at its destination. We are no longer individuals, but cosmic persons in a cosmic image. We must fit into the Divine plan, or abandon the Divine Principle. It is better that we denounce our Leader outright than that we stubbornly maintain our old individuality at the expense of his mission. We must return our affection to divine bondage, and release the sovereignty of our hearts to the One to whom we owe all love and devotion.

And what of the original, unperturbed qualities of America? Yes. We must be willing to sacrifice immediate comfort for ultimately superior values. Immediate physical comfort must be the object of our disinterest, and even more, we must be willing to undergo great spiritual discomfort in order to know ourselves and conquer the evil within us. We must be filled with a venturesome spirit eager for a new start for the whole world. We must long to venture into the territory of Satan and wrest it from him, to establish a new sovereignty. Yes, this assertiveness must be ours. We must be filled with urgency to establish freedom of expression, religion, and government for all men: we must free them to perceive and express their love for God, and free them to govern their spirits in accordance with His will. Yes, we must push through ever more dangerous frontiers, growing in courage as the task expands.

And what of conflict between our wills and the will of our superiors, of any one of our Abels? The commitment to our Leader is absolute. When we accept the Divine Principle, we accept blind obedience to those who understand more than we do... obedience to requests that seem even absurd. Abraham had this kind of obedience. We must have it too. We are arrogant if we think we know more than those who direct us. We complicate our Leader's work if we block any of his channels. The yoke is easy, and 95% of the time requests are completely understandable and rational in our eyes. But in the times when we cannot understand, we must trustfully follow. How can we demonstrate faith if we do only what we would do anyway? We are so fortunate to know this ultimate truth! Really, there is nothing that we should be unwilling to do to further it.

As he died to make men holy, let us die to make men free.



## TESTIMONIES

Los Angeles

Lisa Martinez

Dear Family, Even though I've met a small portion of the Family, I feel I know almost everyone. The response in our Family is a response I've never experienced with my physical parents. How happy my spiritual parents (Jon and Sandy Schuhart) must have been to find another child to raise! Now I can respond to them in the way I never could with my physical parents; but it's more than just a response. It's a response that is a reflection of them. For when they give, I want to give back, but even more so. (And after a lot of talking and no action, Father became angry with me and showed me to get out and prove my words!) Boy, did I move!!!

I've been told there are musicians in the Family. I was glad to hear this, for I have been playing classical piano for thirteen years and have taken theory, harmony, and singing. And I have been arranging the chords to the melodies Jon Schuhart has composed. I quit lessons and stopped practicing because other interests started forming and I never had a specific reason for playing the piano. Since I've come into the Family, I've been studying Principle. I haven't had the desire to sit and practice for four hours on the piano!

Right now I know that Father brought me here for a purpose--to speak of Love and Truth and of His dispensation for the restoration of the world. I'm going to try and practice Principle even more, so that I can bring people to acknowledge the Truth, and by doing so I too will grow!

\* \* \*

Kansas City

Gleness Sneed

Dear Family, I am a new child in the wonderful Family of Divine Principles. My name is Gleness Sneed. I am the wife of Dennis Sneed and the mother of four wonderful and beautiful children.

I was born here in Kansas City, Kansas, and have lived my whole twenty years of life here. I have six other physical sisters and brothers. We lost our mother when I was very young.

I always knew I was missing something in my life, but didn't know what. It has taken me four years and three months to find out that it was Father that was missing in our home. I am so thankful for finding Divine Principle through Harold and Dee Sneed.

I feel like a different person because it is so easy for me to show love for everyone now. I know I have a long way back up the road to God, but I'm ready and willing to take that trip back into God's arms.

I want to show love toward mankind and spread the wonderful word of God.  
I'm so happy and full of joy to be one of the new children of the Principles family,  
I close in our True Parents' Name, Gleness Sneed

\* \* \*

Kansas City

Richard Shoemaker

Dearest Family, My name is Richard Shoemaker. I am a new part of a great Family here in Kansas City; . I have lived here all of my life which is nineteen years. I have been in the Family for almost two months now and feel closer to God than I ever have before.

I have led a very mixed-up life . When I was very young my mother was killed, leaving my six brothers and sisters and me. I quit school in my freshman year of high school and for a few years I was running all of the time and never getting anywhere; I was always hunting for something, but I never knew what.

When I went to church when I was young, I always left the church confused and bewildered; it always left me hungry. I would go to people with questions that they never seemed able to answer.

In my early teens, after I left church, I always was thinking of material things. Since I have found Principle, I have found contentment. I'm never running very much anymore because I have found what I wanted. After two weeks of learning, I wanted to run out and tell the world, but I didn't know how; I tried, but I got very confused.

In my short time of being with the Family, I have experienced many different moods. I have had many ups and downs. My first two weeks, my eyes were opened to a whole new world, it was the same old world, just in a new light. I had something to look forward to each day instead of the same old thing.

My spiritual family gets together once or twice a week. We have very good discussions and I'm learning a lot each new week. And every week I feel just a little closer to God.

In Our

In Our True Parents' Name, Richard.

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How wonderful it would be to meet together, face to face! The next best thing is meeting through pictures. Next month we would like to issue a special Parents' Day Edition of the New Age Frontiers. Please send your prize NEGATIVES--not pictures, because we have no way of reproducing from positives. We will return them later. Let's all try to round up the best pictures and send them along immediately--at least, before April 25. Needless to say, the more reports the better!

## Miss Kim Shares with Us

Again we would like to share with all of you some of the comments we are so fortunate to hear from Miss Kim as she has been teaching in group conversation, and in questions and answer periods.

A number of interesting points were brought out in a discussion of the preface. The following comments were made as to why God did not reveal more or all to those in the Old Testament Age. Man's understanding grows as does his physical life. Even if there had been no Fall, there would have been a developmental or growth period. Because of the Fall, the kingdom of darkness reached even to the throne of God and He felt deserted and uncomfortable in this darkness. He knew man was filled with falsehood and would be unable to see truth. The situation could have been restored through Cain and Abel and Abel's son could have been the Messiah, establishing the Garden of Eden. However, even then the depth of truth that is given to us today would not have been given to them or likewise not have been given in Jesus' time. Our Leader knows much more than was revealed to Jesus, just as Jesus knew more than Adam. God can always reveal more if we can understand. This is why the rationalist, the positivist, and the scientist of today isn't satisfied with Old and New Testament religion. They do not fill the cup of understanding.

The New Testament was written in parables and symbols because it was more suitable to their depth of understanding and environment. Also, this type of explanation served as a protection. Often our Leader explains things in an offhand way or only partially, or may say "pray about it." It is an indirect method which some may understand directly, but others may take longer. God leaves a certain part for us to search out for ourselves. If he gave us all or too much, Satan's attack and the indemnity would be that much greater. Even Jesus didn't always understand what he was revealing except perhaps by his feelings. He did not reveal the cause of the Fall in the New Testament, and it sometimes seems as though he acted somewhat unwisely. It is important to understand that Jesus was in every aspect a man, and acted as such. If he had acted perfectly, his disciples would never have deserted him. As a human being he had a fantastic responsibility and did an outstanding job. It should be remembered also that the Gospel writers sorted out and wrote what they as individuals believed and what they wanted to get across to convert and teach the people. They put Him up on a pedestal, often making his life confusing and unrealistic.

Miss Kim gave new insight into the statement that God revealed to only "one" man. In Jesus' time God revealed many things concerning the time and the Messiah (though not necessarily to the rest of the world) and feelings and hopes were very high. Those who received these revelations were not people of high status or in leadership positions. The situation was the same in Korea.

There had to be one to put all of these partial revelations together. Jesus often quoted from Old Testament scripture. As the Dead Sea Scrolls reveal, Jesus was familiar with the Essene school and included much of their teachings in his. His parables weren't received through direct revelation, but were combinations of the Old Testament, the Essenes, his experience, careful study, and revelation. So much more our Leader diligently read, studied, and prayed over the Scriptures and other teachings. He listened to others who had received revelations. In this way he found how all things fit in and make a complete picture. Therefore it is not just one revelation, but that our Leader is the one who fitted all things together. In Korea many are constantly receiving revelation. However, they are always careful to report to our Leader because the revelations are not always quite correct. Still, he learns from what others receive. It is important for us to learn from what others receive. Once God reveals, it is for everyone and should be shared.

It is interesting to note that a man Miss Kim invited to lecture to us on Saturday mornings on existentialism brought out a point emphasized by Miss Kim in the preface. He noted that the twentieth century is completely different from any other age. Looking at past history, each period--Romanesque, Classical, Gothic, Romantic, etc.--seems to be part of a pendulum movement; each period seems to be one of reaction against an opposite. These tend to alternate in certain cycles. However, the twentieth century is a cutting away from all previous periods and not just from the period preceding it. This is another reason why we are living in a new age.

In discussing different roles of our Leader, such as Seeker, Servant, Son, Parent, Judge, it was asked why he was not considered as a healer and did not stress healing power. There seems to be so many spiritual phenomena happening every day, why not healing? A person who does healing is doing an inner and internal spiritual work with physical results only. Because of this, they will be weakened physically, their energy drained, and they must recover. We need to be strong and should use our energy for spiritual healing. If you are healed spiritually, the physical body will respond. Even if you are healed physically, when the spirit is weak, you only get sick again. Jesus did quite a bit of healing, but we have to remember he didn't live in such an advanced age as we. People often have gotten the wrong concept of his healing because of this. Today we are well supplied with all types of doctors, hospitals, and medicines, besides being able to be spiritually healed. It still is good to pray for the health and help of others, even though not doing the actual healing.

In discussing the three basic types of love, Miss Kim recently gave the example of the Oriental concept of filial piety: The virtue of children is obedience. When the children have become adults they must fulfill the responsibilities in their own lives, but always having the greatest respect for their parents and seeking their advice. When the parents have grown old, their children care for



them as they would for their own children--caring for the needs of the parents, not just paying formal respect. Our love for God and for our True Parents should follow this kind of pattern.

The feeling of the father and mother determines the atmosphere of a home. If they are loving and happy, the atmosphere of the home will also be one of love and happiness. The heavenly Father must also feel joy in order for there to be joy in the universe. The Father's desire for the power and joy of His creation's response to His love is not just a selfish feeling, therefore; until He feels joy, His creation cannot. There is no atmosphere of joy in God's universe. If God were angry all the time, everything on earth would die; nothing could grow. It would always be winter. It must be spring in the heart of the heavenly Father before the spring comes to His universe.

People are so sensitive to even a bad word from others, to even a change of expression. Think how much more sensitive God is than we are! To love God is to eliminate all blocks between ourselves and God, to do away with all feeling of distance between us, in order that He can manifest His energy and love. He is ever seeking to do this. The Direct Dominion of God is possible when the door to the Perfection Stage has been opened. Communication with God is not Direct Dominion in its full sense. Many people in the past may have experienced the Direct Dominion of God spiritually; the purpose of this dispensation is to bring the Direct Dominion of God fully on earth--to the physical body and the physical world as well.

In order to establish the Direct Dominion, our Leader had to establish himself as the Tree of Life, which Adam never fulfilled and which Jesus was unable to accomplish. God is the root of this tree, and the True Parents' descendants are the branches. The first 36 couples blessed represent these branches and signify the 12 gates. Other branches also shoot out from the trunk of the tree. With the blessing of the 72 couples, branches came forth from the original 12 branches; when the 128 couples were blessed, branches grew on the 72. In this manner, the Tree of Life will grow and expand. Through our Leader's blessing we become grafted to the branches of the tree, which is the source of our life. This relationship is the Direct Dominion.

Therefore, our progress may seem slow if we measure only by our numbers. Yet we can see the whole world is turning favorably toward God's new dispensation, even though people do not understand what is happening. A new vibration has been released on earth--it is spring weather from the heart of God. All people are responding broadly to this feeling. Our Leader wants to form a solid foundation through the grafting to the Tree of Life, to form a center for the cosmos. So the growth of the tree itself will not be rapid; we will not turn the whole world overnight. But still, the spring has come, and the world is responding to its invisible, irresistible force.