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IN THIS ISSUE

DUALITY AND NON-DUALITY IN THE DIVINE PRINCIPLES, Part I	Gordon Weir	2
NEWS AND NOTES		
Address List		16
Contributions, Subscriptions, Supply & Lit. Orders		16
Mailing Information		15
Parents' Day		17
Prayer Schedule		17
REPORT FROM JAPAN.		
.	Shinjiro Kimura	3
. Osami Kuboki	4
REPORTS FROM CENTERS		
Cleveland, Ohio Orah Schoon	12
Essen, Germany	Gerhard Kunkel	11
Madison, Wisconsin Marjorie Hill	14
New York, N. Y. Bill Smith	13

DUALITY AND NON-DUALITY
IN THE DIVINE PRINCIPLES

by Gordon Weir

PART I

The Divine Principles translation we use in the United States begins by describing the duality of God. The Christian scriptures, of course, well attest the essential duality of the creation of the Almighty, and the traditional Christian denominations do not find such a concept in relation to pursuit of ultimate reality especially difficult. We might say that Western man, in the main, easily views reality in terms of subject-object, positive-negative, male-female, God-man, good and evil, etc. He is comfortable in these dualistic concepts.

However, there are those who would balk at the early introduction of dualistic explanations. Therefore, this series of articles will be devoted to the presentation of the position of both dualism and non-dualism with respect to the Divine Principles.

Scientists, in particular, are often bristled by dualistic concepts. They do not see hot and cold, or light and darkness as essentially different. Rather, they see cold as the absence of heat, and darkness as the absence of light, to give two examples. The position from which they view these phenomena suggests to them that, in reality, there are, as in the first instance, only varying degrees of heat. . . that cold is only a term of convenience which refers to a temperature which reflects a lesser degree of heat than one in which the observer feels physically comfortable. By the same application, the scientist knows only relative degrees of light. He is not concerned with darkness; darkness is just a name for a condition where the amount of light is relatively so small that the observer invents this name to describe such a condition.

Perhaps the most popularly known scientific statement of relativity is Einstein's equation of relativity, $E=MC^2$. Here the particular concept of which we have been speaking can be stated that Energy-E and Mass-M are not two different things. Accordingly, the scientist now sees the essence of mass or material in terms of energy. He no longer sees the physical world in terms of a reality of mass. Instead, he only views energy manifest at greater or lesser speeds, or rates of vibration. . . or not manifest at all. Mass or any physical phenomenon is only a particular state of energy which an observer decides to call mass. Mass is not mass. Mass, in truth, is energy. Mass cannot exist without energy, but energy can exist without manifesting itself as mass.

It is at this juncture that we approach the starting point for the non-dualistic inquirer. He notes the essence of mass is energy. He then seeks to find whether energy is the ultimate essence, or whether, in fact, energy itself has an essence and that the word 'energy' is nothing more than a symbol for a particular stage of a yet higher essence.

But let us not proceed to a higher essence as yet. Let us, for the moment, accept energy as the ultimate reality. The immediate inclination, certainly, is to move on to a higher reality, but please do not do so yet. The highest reality for which science has found a convertibility factor is between energy and mass; so, in a way, energy stands as the highest reality of science. Energy, then, will serve as our hypothetical reality.

We want to stay with energy for now because it is an excellent example of a non-dual essence. To illustrate: energy is not good or evil, hot or cold, hard or soft, light or heavy; it cannot be defined as motion or non-motion. Energy appears in all these forms. Additionally,

there is no subject-object, male-female, cause or effect discernible in the essence of energy. Energy just is. It has being. It is man who gives phenomenal objects names and who then perceives that there is a difference between energy and mass, or between mass and other mass; actually, they are one and the same thing.

Again, mass is always just an appearance of energy. Energy does not have any attributes. Man assigns attributes to energy in his appraisal of the various ways in which energy appears to him as mass. But these attributes are man's method of conceptualizing energy; they are not the reality of the essence itself. The essence transcends mass.

As a consequence, if energy was ultimate reality, we would need to conclude that a description of it was impossible, unutterable, incomprehensible. We would find our best descriptions of energy in telling what it was not...not this, not that. Energy is soundless, intangible, formless, undecaying, tasteless, and odorless. Could we not say that he by whom energy is not known, knows it; and he by whom it is known, knows it not?

Here we will have arrived at a pseudo non-dualistic philosophy, which, when extended, would suggest to us that the physical world was, in the final analysis and final experience, not substantial. For, if energy, or the essence of reality is without cause, then it is also without effect. If it is without purpose, it is without reflection.

Next, we would necessarily assume, at such time or condition as we, at long last, realized our ultimate reality and finally became one with energy, that we would no longer perceive of material reflections; we would pass from the illusion of subject-object, male-female, cause-effect, etc., to a non-dual being as part of energy. Energy would be the one ocean or reality. We would be but drops in this ocean, non-differentiated parts of this ultimate reality.

To describe the physical world as not substantial and energy as non-dual may seem to some people to have taken us one step too far. None-the-less, if we faithfully hold at this time to energy as the hypothetical ultimate essence, we cannot conclude otherwise, either by reason or by experience.

The end perception requires that the physical universe become nothing more than an illusory superimposition upon reality. The physical world would be the realm of the finite, temporal, the world filled with obstacles, evil and tears. It would be the non-reality from which to find release into non-duality. Thus, we should be forced to view the physical world as a mirage. That is to say, we would see the world about us only at such a time or place or stage wherein we could not perceive the reality -- which, in this example, is energy, of course.

Non-dualism, admittedly, is difficult to contemplate. Perhaps it will become an easier view when, in the next following in this series of articles, we proceed from energy again to a dualistic realm of essence. Following the Eastern procedure, we shall examine thought as the essence of energy. But do not lose your hold on non-duality, because we shall return to it when we then proceed from thought to an essence still further beyond... and then to the view of the Divine Principles of all these essences.

REPORT FROM JAPAN

Our Beloved Brothers and Sisters, it is a great pleasure to have the opportunity to send some information about the movement in Japan. The Divine Principle movement is developing rapidly in university circles all over the country. We are striving to

switch the center of influence and power on the Japanese campuses from the materialist and communist movements (who have the most influential position at present) to our student movement.

We have the ambition to re-create the campus as a place where study has eternal worth, and where the personality is developed in line with the divine ideal. We work with complete confidence because we are fulfilling in reality the deepest desires of the students, for which we can have the blessing and the power of our Father.

To meet increasing need, the International Section of the University Student Division has been formed. We are working to fulfill the following specific purposes:

1. To initiate many levels of exchange -- from letters to people -- to build a dynamic unity among all the Centers of the world;
2. Church-wide foreign language studies;
3. Programs to prepare brothers and sisters for foreign mission work;
4. Working with foreign contacts in Japan.

At the same time, we (including Barbara Mikesell and Diane Giffin from America) have been trying to bring to the awareness of the Japanese that this movement is developing on a world-wide scale. With this in mind, we hope soon to receive from you more vivid knowledge and information about the activities in your locale. How wonderful it would be to deepen our mutual understanding and encouragement through the Shinjo (thoughts, love, and will) that unites us as true brothers and sisters. Together, let's fight! Let us advance! In the name of those who unite us in this glorious cosmic battle, our true Parents.

s/ Shinjiro Kimura
President, International Section
University Division

Greetings to our Family throughout the world!

How significant is the passing of each year! We are a part of an ever-changing world; and to those of us who know the actual direction, these changes take on an even deeper significance. As the promised New World comes closer to realization, our joyous anticipation increases; likewise, the urgency of preparing all mankind for the impending judgment.

Through the love and the message of our Master, we of the Family have been united in a boundless world. In an effort to strengthen the ties, we are initiating a report on the organization and activities of the Divine Principle Movement in Japan.

Here in the Japanese Family, there has been a change of activity and a more relaxed pace during the New Year's holiday. We've had time to clean the Centers and to gather for informal conversation. On New Year's Eve, we met just before midnight at the headquarters for singing and prayer. The head of the Japanese Church set for each one of us these goals for the coming year:

1. Reading of the Divine Principle book three times;
2. Conversion of seven persons;
3. A minimum contribution to the church.

The sense of unity between all of us is but the kernel of what is to come. And our prayer is that the Heart of the Father will quickly be made manifest throughout the entire universe.

s/ Osami Kuboki
President, Japan Unification Church

Introduction

Mr. Nishikawa began his mission to Japan in the spring of 1958. For the first year, the Japanese Unification Church consisted of one lonely man acquainted with sorrow and suffering. Thin, often close to starvation, poorly clad, exhausted but with no place to sleep, he sought desperately for one who could understand the message that he knew would one day turn this country and the entire world upside-down. Many times good people would hear and become excited by Principle, only to find out by chance that it originated in Korea; they were gone the next day. But slowly the Family took shape. Pamphlets were written; books were printed; individuals were sent out on missions; the spirit began pouring down, and the seeds of the Kingdom in Japan began to sprout.

At first the movement had a taxing fight to get the foundation laid. But by the time Bishoku Nishikawa came from Korea in 1963 to join her husband, Japan was ready to respond to the feminine element in the leadership. Things became more gentle and, largely from the vast resources of her ten years working directly under our Leader, a new depth in Principle was introduced. Today there are about 50 Centers and 240 persons who have given themselves completely in service to the church. Along with these are hundreds of dedicated students, housewives, businessmen, teachers, etc., who contribute freely of their time, effort, and materials.

For many reasons, this new year of 1966, the Japanese movement faces a new level of growth:

1. Bishoku Nishikawa has followed Mr. Nishikawa to the United States, leaving us on our own;
2. We are moving from the initial stage (Old Testament) to the second stage (New Testament), which involves a decrease in spiritual assistance and which demands greater effort on our part;
3. Now that the basic steps for the national foundation have been laid, we must turn our eyes outward to the world movement. Already five missionaries have been sent to the Americas; and from now on, more will be going out, especially to the Eastern countries;
4. The ball is beginning to roll here and many new people are joining the church. The close unity and fellowship of the initial pioneering movement is lost in the stream of new faces. In spite of this, dynamic organization and unity are even more important. To work on this new level, attracting new members and finding a place for them, we need deeper heart and better developed organization. In addition, we must broaden our own minds in order to appeal to professional men and governmental officials. For this, Mr. Nishikawa has stressed the importance of having a strong

headquarters. He transferred many of the strongest members from the district to headquarters. With such a center, the local churches can be united and revitalized. And from this center, Japan can be united with the world.

Organization

To establish Father's Kingdom, we need:

1. A vision and the means to reach it;
2. Unity in Father's heart and will;
3. Organization;
4. Finances.

The Unification Church has been organized with these needs in mind.

I. Headquarters.

A. General Affairs Bureau.

1. Accounting.
2. Office of General Affairs: runs daily activities of the headquarters; ministers to spiritual needs of the church; compiles reports and pamphlets; carries on correspondence; serves to unify the church on the international, national, interdepartmental, and individual levels.

B. Mission Department.

1. Daily lecture series on the Divine Principle. Two cycles are covered each week, with lectures running from 10 a. m. to 9 p. m.
2. Training program.
3. High School Division: activities include witnessing, leafletting, daily street meetings, and haihin kaishu (see below).
4. University Student Division.
5. Youth division: this includes young people having regular employment.
6. Adult Division: father's group, mother's group, business club.
7. International Committee: responsible for incoming and outgoing missionaries, and for increasing foreign language fluency and cultural awareness.
8. Art Committee.
9. Physical fitness program.

C. Cultural Department.

1. Weekly magazine: publishes the Sunday sermon, church news, and various articles.
2. Monthly newspaper.
3. Biannual student magazine, "Ten Chu" (Heaven and Earth).
4. Photography.

D. Economic Enterprises.

1. Lupont Restaurant.
2. Electric light factory.
3. Kimchi factory.
4. Haihin kaishu.
5. Prospective chemical factory.

E. Depth research in the Divine Principle: currently, a study is being made on the relationship of mind and matter, with attention being given to Marxian writings and others. A book will be published later.

II. National Organization.

A. District churches (11).

B. Prefectural churches (36).

Local Churches

Japan is divided, for organizational purposes, into 11 districts, with Tokyo Church serving as headquarters. Districts are subdivided into a national total of 36 prefectural churches. (This brings the total number of Unification Churches in Japan to 48.) The head of the district church is responsible also for the smaller churches in his area, and travels among them and holds meetings with the leaders. Leaders and members not tied to a school or job rotate frequently their positions and locale -- usually once a year or less as seems advisable. Members are trained under a certain leader, and then may assume leadership for a prefectural church. This position involves the responsibility for worship, a weekly sermon, street meetings, finances, and day-by-day reports to headquarters, in addition to witnessing and lecturing the Divine Principle. Leaders are chosen on the basis of experience in Principle rather than by age, so that a very young person may lead persons much older in physical years. Here, as elsewhere, emphasis is placed on following the direction of the leader. By virtue of their smaller membership and continual contact, the local churches are enabled to develop the familial unity so essential to growth and effective mission. This is an element more difficult to achieve in the large headquarters.

With so many and diverse churches, it is exceedingly important that contact be maintained with headquarters. For this, local leaders frequently return for meetings (transportation being inexpensive). Headquarters, in turn, sends members out to visit the local churches, as well as mailing the weekly and monthly publication.

Economic Enterprises

The Kingdom we are building is on a physical as well as spiritual plane. During his first years here, Mr. Nishikawa supported himself by haihin kaishu, the "heavenly job" of door-to-door collection of newspapers, magazines, bottles, and old clothing to be re-sold to junk dealers. The tradition is maintained for the dual purposes of finance and training. In haihin kaishu, we experience some of the blood, sweat, and tears of our Heavenly Father and, by a working fellowship, can strengthen the Family ties. It is also used as an opportunity to distribute leaflets and to witness. You can imagine the surprise of people when cheerful and neatly-dressed youth appear in an occupation usually conducted by bums on the street.

Local churches are financed mainly through haihin kaishu and the contributions of well-established members. In Tokyo, however, several businesses have been developed. Of these, the only one which reaps noticeable profit is Lupont, a small Western-style restaurant. Of the eleven-member staff, all are members of the Unification Church except the two head cooks. Lupont has many regular customers who understandably enjoy the warm, unpretentious atmosphere.

Two other businesses are still in the process of establishing a reputation. One is a factory which makes electric light fixtures. The members live together in a village outside of Tokyo. All the workers there at present have been with the factory for at least one year; long-term assignments are necessary because of the extensive technical training. Living as they do, isolated from other members and having no time for mission, a chief problem becomes that of maintaining a strong faith. This they do by sharing deeply together, by regular worship, and through occasional visits from other members.

The other is a kimchi-making business. The four members there work all hours to make, advertise, and deliver that food famous in the Unified family. The vision is of a business expanded to the point of exporting to the U. S. and elsewhere.

One other factory will break ground for its buildings in January. This will manufacture two chemicals invented by a Family member: a catalyst to intensify the burning of oil; and a substance for the renewal of old paper.

Training Programs

Our members all look back on training session as a highlight of their life in Principle. Generally, those who participate in the central training program have heard the lectures beforehand, either in a local program or at the Tokyo lecture hall. To date, a total of over 100,000 persons have heard the entire Divine Principle, and 5-6,000 have attended the 29 training sessions; few, though, can follow. Training sessions vary in length from 3 to 40 days, and may be on an introductory level or for study in depth and leadership training. Various types of sessions are held to accommodate quite a range of personal situations. The participants may all be university or high school students, all housewives or businessmen, or a mixture of these. There is a regular staff responsible for planning, lectures, and meals for the training programs. Other members fill in according to the need.

The schedule is characterized by intensive group activity. Trainees meet regularly in groups of eight to ten, to eat, to pray, and to discuss questions and difficulties; they are under the direction of a leader at all times. After the trainees bed down, the leaders gather for evaluation and planning. They watch the trainees carefully for qualities of leadership, for participation, and for any problems that might arise. Evaluation of oneself and others plays an important role, for in this they can face their problems squarely. Every trainee keeps a daily record of good and bad points and any strong impressions concerning the day, the program in general, himself and others. Toward the close of the session, a group leader writes constructive criticisms of each member of his group which he shares with the individuals in question.

In a recent leadership training session of two weeks' duration, the trainees practised lecturing. They are trained carefully for mission work, always with a high example and a clear direction.

Lectures are held several times daily. These are highly intellectual, using science, philosophy, history, as well as various religions to lead to logical proofs. During a training session, the entire Divine Principle is lectured two or three times. The sequence is rounded out with lectures on biology, evolution, the standard of worth, world affairs, the existence of God, prayer, etc. For this, Principle is taken immediately from the level of mere philosophy to the actualities of daily living. Whether eating, cleaning, or participating in sports, they strive for an awareness of their position in relation to the history of restoration and the present movement. Forceful prayer is a constant and highly emphasized part of training. Prayer may be led by a leader or trainee. And, at regular periods, the entire group prays aloud; the last session climaxed with two intensive hours of such prayer. This, of course, is difficult for any new member; particularly so for the former materialists and atheists. By grappling with the matter of prayer at the time of training, they can establish an excellent basis for future growth.

University Division

One of the most dynamic groups in the Japanese Family is the University Student Movement. As is fitting to our ages, we usually have some major project underway. Our most recent project was the consolidation of living quarters at the former headquarters on Nampeidai Street. There are several advantages to this move. Previously, the students had been scattered about the city in private rooms and Divine Principle student houses. Those living at the headquarters had virtually been lost in the divergent activity; further, there was no place that lent itself well to study. We, as youth and as students, have a unique potentiality in terms of spirit and mission. To utilize this potential, we need an invigorating sense of unity and coordinated activity. To this end, the consolidated living accommodations are most helpful. There are many campus movements seeking after ideals similar to those of Principle; we must create in actuality an atmosphere of joy and love such as surpasses all other groups.

We've quickly united around the problem of finances. The expense of the Nampeidai Center is beyond our ordinary resources. So, to meet the need, many students are going out regularly on haihin kaishu, while others have taken jobs in factories and department stores, and still others work as tutors and translators. And, with a little ingenuity, we are able to feed ourselves on a small budget. We satisfy ourselves with talk of the promised 'land of milk and honey'.

Even with the present emphasis on raising money, everyone tries to do street preaching at least once a day. Generally, this is done in a group. We start with prayer and song; then one person steps forward to preach while another holds the banner, and yet another prays in support of the speaker and in preparation to preach. The rest distribute leaflets and witness to interested bystanders.

Each autumn, all the Japanese universities hold festivals of up to a week in length, at which every club puts up a display. No club had the magnetic power of the Principle Study Group. Outdoors, we street preached and passed out leaflets advertising the display and a forthcoming meeting at which national leaders of the Unification Church and members from that university's club would make introductory speeches on the Principle. Youth and student members from all parts of Tokyo would join to assist wherever a festival was being held. At one university alone, over eleven hundred people received the explanation. Each visitor filled out a questionnaire concerning his personal beliefs, and his impression of the display. At the close of the festival, those persons were contacted who had shown interest in the training sessions scheduled as a follow-up. Many members went also to distant universities to assist at the festivals. The national student movement is concentrated on fourteen major campuses. Nearby schools are under the direction of the major ones, making a total of approximately 350 active members in 60 universities throughout Japan.

At present, about 50 students are living at Nampeidai; we foresee the number rising quickly to 100. The plan is to utilize Nampeidai as a Center for leadership training, from which many able leaders can be sent out to other parts of Japan and the world.

Forty-Day Pioneer Mission

One of the highlights of the church is the 'yonju nichu kaitakku dendo', the 40-day pioneer mission. The practice was begun in Japan in 1963 with 80 members; the next summer, the number had risen to 120; and this last summer, over 200 members went out on mission.

The participants are primarily students, although a few housewives and businessmen have joined. They are sent out individually or in pairs or small groups, either to pioneer new cities for Principle or to assist in previously established churches. These 40 days are a period of intensive witnessing, street preaching and leafletting, and haihin kaishu. Occasionally there are openings for such activities as formal speaking.

Many of the participants were only one week old; that is, they had understood the Divine Principle for the first time during the week-long training program that preceded. This method of pioneer mission is ideal for deepening our experience of the Father's heart and His enduring will. There are many touching stories that came out of the mission. For example, there were the two boys who missioned with all their strength from morning till night, making conditions and praying continuously for the restoration of their city. Day after day they found absolutely no response. At last, an intelligent younger man responded with excitement and understanding. For two full days they met together. Then suddenly, on the third day, he turned against them and, in wrath, told them to leave the city. It was then that they realized they were the only persons there who truly loved that city. There was one city where a high school boy greeted the pioneers on their first evening of street preaching with a tearful shout of joy. He had been convinced by the pioneers of the previous summer and, although alone since that time, he had missed not a single day of street preaching. There was one high school boy whose parents felt him too young for such activity, and drove three hours by taxi to pick him up. On the way back he pleaded with them with such reason and tears that they put him on the return train.

Of course, there are also physical needs to be met. This means money, most of which is gathered in the traditional haihin kaishu. It is common knowledge that Father never lets His children go more than four days without food. Even so, there are often difficulties, particularly at the outset. Many pioneers return thinner from diets of, for instance, bread crusts and sugar. If a town is a center for a certain fruit or vegetable, the diet of the pioneers may be just that... for 40 days. Even the utensils are unique: one eva-san (girl) gathered her dishes from the junk yard.

Finding a place to stay is even more of a problem. Two eva-san arrived in their town very late at night. Seeing only one house-light, they prayed and knocked, asking if they could sleep in the house. Through the closed door, the reply came that there was no room. They asked if they could sleep in the yard. The owner opened the door and was surprised to find two girls; their voices had been made gruff by street preaching and teaching. With that knowledge, he let them in. Many times, brothers and sisters take advantage of the Buddhist temples for lodging and, less commonly, the Christian churches. One adam-san found no lodging for three weeks, during which time he slept on a park bench. Another slept two weeks in a telephone booth. Two adam-san slept in an animal shed and said, "We continually thought of Jesus." There were two brothers who vowed not to sleep under a roof until they found a place they could use for a church. In the third week they were loaned the ideal room.

On the completion of this last pioneer mission, perhaps 500 of us gathered to share our experiences and to collect ourselves for the next step. At the end of the three-day meeting, we returned to home, university, or went to a new mission assignment. Broadened by the experiences and warmed by the deep rapport, we parted again... ready for an even bigger battle.

(Report compiled by Diane Giffin and Barbara Mikesell, exchange members of the Japan Unification Church.)

REPORTS FROM CENTERS

Essen, Germany

May 9, 1965

Gerhard Kunkel

(The following letter was sent to the minister of the church in Gerhard's home town.)

Dear Pastor L. :

I would like to write to you something about myself, and this is meant as a personal testimony.

When I was a very small boy and had just learned how to read, I decided to read the Bible from cover to cover. I don't remember why I never carried out this project. Maybe my father, who was a functionary of the political party then in power in Germany, had put the Bible out of my reach. Maybe it was just due to other circumstances. All I do recall is that in those days several times I have read in the scriptures. Later I was more interested in the military activities of the war. As a member of the Hitler Youth, I went to several camps and passed the entrance exam of a special school for the political elite. However, I never entered that school because it was getting close to the end of World War II and my family had to flee from Silesia to the Erzgebirge (Ore Mountains).

After the war we had to move on to our little town in West Germany. Here I went to Bible class, which was directed by your predecessor, Pastor K. Soon I found out that I knew considerably less about religion and the teachings of the church than my classmates did. Religious matters were not exactly new to me, but somewhat alien. Therefore, I asked myself many questions which the other boys did not have to struggle with, since they had had to learn the psalms and songs by heart in third and fourth grade. No matter how many of my questions had to remain unanswered, I still had to admit that a religion which existed for almost 2000 years had to have some significance for mankind.

Later on I went to Sunday services as any other average citizen did, but I could never gain blind faith. The morals preached in the church were a far cry from what I could observe in the reality of daily life. It was impossible to realize these morals with the attitude and the laws of mankind. But this did not bother me as much as the necessity of going through a lot of philosophical acrobatics, only to arrive at something which was not a valid conclusion at all. I gained the impression that, in several respects, sermons are representing the opinions of theologians and that I was not obligated by them. In view of the large number of divergent Christian teachings, the many other religions, and the behavior pattern of people in daily life, I almost gained the conviction that everyone was on his own when it came to coping with one's self and the world. I lived by the principle, "be just and fear no one." This attitude, however, did not bring contentment to my spiritual life at all.

After some experiences in life which taught me that the truth may well exist despite all man-made laws, I sensed an urge for more knowledge and wisdom. I did not spend my vacation at some resort, but had a desire to experience history at its source. Several times I traveled to Berlin, Paris, London, Luxembourg and Brussels, and I pondered about western culture of the 20th century.

I started studying English and reading philosophy. But the different philosophies only got me even more mixed up. In the Indian philosophy I found some fascinating thoughts. "The things of the world can be identical with their principle and at the same time different only if they are imaginary in essence." Gain of insight in the world should at the

same time be self-realization. The Indian philosophy teaches that man and the world are one in essence. This philosophy is mainly directed toward clarification and purification of one's own self. I thought in order to gain more insight into the principles of the matters of the universe I would have to know more about the natural sciences. I wanted to attend the university. Then I thought it was foolish to ponder these things.

I came to know Miss Elke Klawiter on Oct. 27, 1964. She was the first person with whom I could freely discuss these questions. She told me about a small private circle dealing with present-day problems, and invited me to attend one of their meetings. Here I was confronted with the book, "The Divine Principles." When I had read the first page, I instinctively knew this was what I had been searching for all the time. Later I learned to see the significance of the Bible and the mission of Jesus Christ in a different and much clearer light than they are presented by the various churches. I am very thankful to God for letting me recognize the signs of the time, and for the privilege of being one of the first persons on this continent to know about this new message.

However, at the same time, I know that it takes a great deal of humbleness to carry out the will of God. In this respect it is not knowledge which counts most, but understanding. For this, a maximum of humbleness is essential. Humbleness is the inner conviction that there is much to learn yet, and the certain knowledge that everyone we meet can do something for which we do not have any talent at all.

While in our days so many people call for culture, one doesn't quite know what is meant by this. What is culture? Culture is the knowledge a person has digested by himself, and here the quantity of the knowledge is not of foremost importance. The people have a great amount of knowledge. But knowledge without understanding cannot solve the problems of our age. The human being has to change his inner value and his attitude toward life. This, however, is only possible with a full understanding of this new message. Man must gain higher insights and this requires humbleness. Everyone must seriously and honestly test himself and his opinions, and he has to answer the question of whether he is really searching for truth or just clinging to something which he deems comfortable.

Cleveland, Ohio

February 1, 1966

Orah Schoon

Beloved Family: Almost a month has gone by since that wonderful training period in Washington, D. C. Experiences in such living and learning of our Father's Word never grow distant, but more real every day. It is truly hard to evaluate in words the values of such a time together.

Johan Van der Stok came with me from Cleveland and felt the wonderful spirit of love, learning and fellowship. Our Father has prepared and led him all his life. He has been in the U. S. for two years. He was born in Indonesia and moved to Holland when he was 13 years old. He has been using the Dutch translation along with the English (hurrah for Teddy!), and we study and witness together as often as possible.

Ken Pope is working very hard at his job at the post office. Over the Christmas holidays, he did nothing but work with a few hours of sleep sandwiched in. He spends a lot of time witnessing at work and at the YMCA.

I have been going to three different churches. One has recently started a young adult group which has great potential. Another is a Unitarian Church, whose minister is a very controversial figure in religious and political circles. As most Unitarians tend to be, the congregation, especially the young people, is very liberal, unsettled and searching.

The third church is an all-Negro one in the slum district. This area and its people were written up in a recent issue of Life Magazine. They desperately need help in this time of change. They must have new answers to both new and old problems. The minister there was so urgent that he asked me to be his assistant pastor, to teach classes of unwed mothers who live a cross the street, and to work with their young people. I hope to speak at their ladies' guild meeting soon.

Outside of the churches, there are several other individuals and groups I have been teaching directly or indirectly. So Cleveland has become a land of opportunity, and we pray for the strength, love and wisdom to meet and fulfill this dream for our Father.

I just finished reading a short but interesting pocketbook by Vardis Fisher called, "Jesus Came Again." It is one of a series of books called "The Testament of Man" which begins with Adam and Eve and continues with various turning points in man's history. It concerns a young man named Joshua who lived at the time of Jesus. It tells of his travels and search for the Messiah, and how many people followed him and thought he was the Christ. It tells of his encounter with John the Baptist, and of the extremely cruel and desperate times of that day. Most interesting was the last third of the book which takes the various terms used in the novel such as Essenes, Pharisees, Holy Spirit, baptism, the cross, etc., and gives the definitions and comments by many theologians, historians and other noted people. In the light of Divine Principle, this was very helpful and enlightening.

Love to you all, in His name.

New York, N. Y.

Bill Smith

I shall begin my report on the Training Conference in Washington during December and January with our visit to the Holy Ground in back of the White House. There were fifty trees, each representing a State, planted in two rows leading to the center of the Holy Ground, and on the very spot our Master had blessed was a large, beautifully decorated Christmas tree. The barren land was ready to bear fruit, for its maturity had come.

Volumes can be written about the Training Conference, but Col. Pak's opening statement is the best description of all. We were "assembling God's army for training and preparation in the battles to come." In the course of two weeks, we covered many facets of this battle: fatigue, apprehension, greed, pride, and many other sins which have previously defeated man. Col. Pak, Miss Kim, Jim and Mary Fleming, Gordon Ross and Philip Burley were our insights and answers to many of these battles.

At first our hearts were light and gay with all our brothers and sisters, and our security among ourselves. But as time wore on, we heard of the plans for the U.S. Headquarters and the problems involved; our talk changed. As the lectures progressed and the questions rolled out, our belts tightened.

When we departed, we felt like soldiers heading for the jungle to fight guerillas, the unseen enemy. Our hearts and minds felt the heavy load, the burden we must overcome for Father. Many times our enemy will not be visible. He lies in the background until our guard is slackened and an opening created. Mud, slosh, pitfalls, traps, and any other means we allow can be used against us. World War III was increased in our minds. How can light banter survive when God's will has yet to be accomplished?

The give and take, and the lectures were only part of the preparation. We obtained experienced knowledge of the war firsthand. Through this Conference, our hearts edged closer to our goal, knowing at depth and intellectually realizing the part we play in this war. This was what we came for!

Our elder brothers and sisters volunteered themselves to God, and we could not tell them the love that flows to them from our hearts. Each person there knew that it was time to join them, to learn from them, and to apply our new-found love and strength and knowledge into blood, sweat and tears with them.

Well, you can see the Training Conference was a success. May God's army grow quickly, and march on to new fruits quicker and faster through our renewed efforts!

Madison, Wisconsin

February 3, 1966

Marjorie Hill

Beloved Kindred: This sister has been wandering about for four weeks, getting to know some of you personally and learning more about our wonderful Family. In each Center I visited I tried to make a link between our Unified Family and others I knew in those areas. I hope, in due time, that fruit of value will develop from this cross-fertilization.

Every place I went was immensely stimulating, and it is so comfortable to be with our own true United Family. There is always such a warm, loving genuine welcome. A visitor feels that more is received than given, and such love makes you (makes me) want to be more loving and do more for everyone.

Shirley Robinson mentioned my visit to the Bay Area in her letter last month. Then I was in Los Angeles for a few days. What an experiment is going on there in real cooperative living! Several families and individuals living together and re-training the three little children in the Divine Principle way. Quite difficult for the permissive, child-centered American family pattern to reverse itself -- but how necessary it is to bring children up knowing their proper place. My own physical daughter in Salt Lake City, who has a spoiled three-year-old, was horrified when I described a bit of the regime I had observed in the Unified Family Center in Los Angeles. Yet, in time, she will see that these methods teaching discipline and responsibility and cooperation and concern for others before self will produce a finer adult than the usual indulgence of American parents, and that it reveals a truer love for the child.

In Phoenix I found a woman (perhaps two) who is starting to study Divine Principle by correspondence. I also met an ARE group headed by a wonderful medical couple. In conjunction with another young man, they have started an "Association for the Understanding of Man." The doctors had heard about Sun Myung Moon, and I had the opportunity to talk to them at some length about the Unification movement.

However, in connection with Phoenix, there was one thing which distressed me. The doctor had heard of Mr. Moon, he said, from "a young fellow who came through here some time ago. I was interested, but he didn't know much about it, and when he told me the conclusion, I dropped him like a hotcake." I knew it would be hard to undo harm like that. It is a lack of wisdom to go about proclaiming half-baked ideas, and making assertions which, in order to be convincing, must come from within the persons approached. We cannot bluntly tell people our secrets, but lead them to make the exciting discovery themselves. This takes much more skill, knowledge, and the wisdom to use the right approach for each person or group we meet. I am glad we are starting training sessions, so that all who teach will be more thoroughly grounded and will have learned tact and some wisdom. Sometimes we can speak directly, no doubt, but more often we must work with the patience and guile of a heavenly serpent.

While mentioning things that bothered me about us, I'll say that I'm glad to see Miss Kim's stress in last month's newsletter to "take care of yourselves for the greater and further mission yet to be fulfilled." She refers to fasting and other practices which weaken or damage our physical bodies. I'd like to underscore this, for I saw some members who, in their zeal for the Father, really seemed to be undercutting themselves. It does no good for our Father's cause to go without sleep so that one is groggy, red-eyed and unattractive looking. Nor to gulp a cup of coffee instead of sitting down to a decent meal -- using the excuse that "there is no time, I have to witness." What kind of a witness is one who is nervous, high-strung, under par? What are we doing to our spiritual bodies, which need vitality from our physical bodies? It is, as Miss Kim says, a misunderstanding of an important point -- our bodies "are part of the Father's and are His precious vessels for Him to work through." By taking care to rest and nourish ourselves according to our individual needs, which only we ourselves can determine, the time we do give to witnessing and teaching is effective, and we ourselves are more shining examples of what a true child of God should be like. So, "take care of yourselves for the greater and further mission yet to be fulfilled."

Now I am back in Madison I feel refreshed and inspired by the give and take between brothers and sisters and myself in California and St. Louis, and I have yen for more. But first I must do some work here. A study class in Divine Principle begins the 22nd of this month, to go until Easter. I hope to find a new sister among these women. Pat Koenecke will be helping me with the class, and we will both grow together in understanding the Principle more fully. In March I have been given my first opportunity to speak to a group of college-age young people. This is a fellowship group in a Methodist church here. I hope I can entice a few to want to explore this new teaching. Please pray for me; I do want to reach young people. Also, I'll be writing on a project or two, as well as trying to keep up with letters. Love to you all.

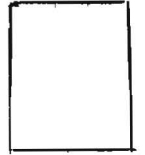
NEWS AND NOTES

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Thank you for your cooperation,

Department of Administration

Address List: The next issue of the quarterly Members' Address List will be published in March 1966. It has been suggested that the names and ages of children of members should also be listed so that they may communicate with one another, and so that our work with the Youth Program may be facilitated. If your children would like to be listed in the Members' Address List, please send the following information to U.S. Headquarters, Attention: Dept. of Publications:

Name and Nickname
 Age
 Address (include Zip Code)
 Telephone number (include Area Code)

Reminder: Parents' Day is Tuesday, March 22nd.

Prayer Schedule:

2/28-3/1-2	St. Louis, Mo.	3/18-19-20	Eugene, Ore.
3/3-4-5	Austria	3/21-22-23	Brazil
3/6-7-8	Boise, Idaho	3/24-25-26	New York, N.Y.
3/9-10-11	Italy	3/27-28-29	Jordan
3/12-13-14	Cleveland, Ohio	3/30-31-4/1	San Francisco, Calif.
3/15-16-17	Australia		

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