

New Age Frontiers

Published by the Unified Family

Uf

Vol. II, No. 3

March 1966

IN THIS ISSUE

OUR GOALS	Young Oon Kim	2
DUALITY AND NON-DUALITY IN THE DIVINE PRINCIPLES, Part II	Gordon Weir	3
NEWS AND NOTES		15
POEM - This I Know	Martha Vertreace	11
PRAYER SCHEDULE - April 1966		15
REPORTS FROM CENTERS		
London, England	Sandi Pinkerton	5
Norman, Oklahoma	Buron Robinson	6
Paris, France.	Reiner Vincenz	8
Philadelphia, Pa.	George Fernsler	9
Tampa, Florida	Rebecca Boyd	10
Vienna, Austria	Paul Werner	10
TESTIMONIES		
Dawn Faroni	Rome, Italy	12
George Fernsler	Philadelphia, Pa.	12
Amelia Nathan	Rome, Italy	13
Johan van der Stok	Cleveland, Ohio	14

New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA-UWC
P. O. Box 7590
Ben Franklin Station
Washington, D. C. 20044

Price - 40¢ per copy
One year's subscription \$4.00

Printed in the United States of America

OUR GOALS

by Young Oon Kim

A man who is rather agnostic and anti-religious asked me, "What is the ultimate goal of the Divine Principle movement?" I outlined the goal of our movement as follows:

For those who have some kind of religion, it is to correct the erroneous teachings and false doctrines they hold, and to offer a complete exposition of truth to their partial understanding of it. The erroneous teachings lead man in a wrong direction of life and establish a wrong standard of values, thus making him judge things in the wrong way. The false doctrines assail him with fears and unnecessary guilt complexes, and damage his personality. Therefore, by teaching the Divine Principle, we want to liberate people from the tyranny of falsehood and blindness.

For non-religious people and the youth of this country, the Divine Principle movement is to show the purpose in life. Today countless people suffer from aimlessness, their lives like barks drifting on the ocean. Such drifting may lead them to catastrophe and destruction.

Those people who have no central purpose in their lives are easy prey to petty worries, fears, troubles and self-pity, all of which are indications of weakness which lead, just as surely as deliberately planned sins, to failure, unhappiness and loss.

A man should conceive of a legitimate purpose in his life and set out to accomplish it. He should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings and imaginings. This is the royal road to self-control and true concentration of thought.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment; who make all conditions serve them; and who think strongly, attempt fearlessly, and accomplish masterfully.

What do we show as the purpose in life?

The chief concern of human life is happiness. How to gain, how to keep, how to recover happiness is, in fact, for most men at all times, the secret motive of all they do and of all they are willing to endure.

However, happiness will not come to you when you pursue it only for yourself. Happiness comes to you when you make other people happy. Therefore, in order to make yourself happy, you have to serve others, forgetting yourself to some extent and concentrating on their happiness.

If the object whom you serve to make happy is many in number and greater in value rather than a single ordinary individual, your happiness will be greater and your life will be much more worthwhile. The community in which people make each other happy by serving the highest reality is called the Kingdom of Heaven.

The Divine Principle shows the legitimate purpose and the ultimate meaning in life that man ought to conceive, and the secret of finding happiness in engaging in worthwhile life.

This answer satisfied my agnostic and anti-religious friend. You may sometime come across people like him, to whom it would be unwise to present our message as a new revelation or a new religion. It is always good to appeal to the sense of judgment, value, responsibility, and the spirit of service.

DUALITY AND NON-DUALITY IN THE DIVINE PRINCIPLES

By Gordon Weir

PART II

In Part I we saw how man, viewing the physical world as his total environment or reality, perceived the universe as fundamentally dualistic in character: a world of subject-object, positive-negative, male-female, black-white, up-down, cause-effect, etc. Then we examined reality from the viewpoint of assuming energy to be the essence of the physical world. And we saw that by equating mass and energy, scientifically as $E=MC^2$, how, if we hypothetically presumed energy to be ultimate reality, we might consider reality to be non-dualistic: without attributes, incomprehensible, unutterable, not this, not that; without subject-object, cause-effect...even without purpose. We also mentioned the unsubstantiality of the physical universe from a non-dualistic view.

Let us move on, now, in the tradition of Eastern philosophy, to the essence of energy. Here it is presumed that thought is the essence of energy. In other words, thought makes energy...that there is no energy existent until thought expresses it. Thought does not require energy, but energy requires thought.

We have now moved back into a realm of duality. Thought is cause which, through its direction of energy, produces an effect which is reflected in the phenomenal universe. Thought decides to build a house, energy is produced, and an expression of thought builds it. Thought is the subject; the house built becomes object to thought and reflects thought.

Please remember, however, that science has not found a convertibility factor between thought and energy. At this stage of development in scientific knowledge, science might prefer to retain energy as ultimate reality, and suggest that thought is but another reflection of energy, like mass. If science was to universally conclude that thought was the essence of energy, they would expect that it could fully control energy, use energy as it so desired. One might then hear a scientist say, "If you had but the faith of a mustard seed, you could say to that mountain to move, and it would move." Scientists do not yet so proclaim.

Many of the "New Age Religions," however, powerfully proclaim the importance of thought essence, although they do not confine themselves to it as ultimate reality. As a rule, they teach a non-dualistic view of good and evil and sickness and health...names

for appearances of energy. That is to say, most of the "New Age Religions" teach evil is but the absence of good and sickness but the absence of health.

Practical Western man is wont to laugh at this suggestion. Says he, "So what difference does it make if, when I am sick, I am sick or if I am in the absence of health? Either way I feel just as bad." The "New Age Religions," nevertheless, say that it is not so. And they substantiate their claim.

The proof they offer is, perhaps, best known to the general public under such titles as "Positive Thinking" or "Right Thinking," or several other terms used by popular authors to convey this meaning. The book stores today are jam-packed with this literature. For those who practice the lessons of these books diligently, success varies from good to astounding.

The field of psychosomatic medicine fringes or encompasses some of these principles, depending upon the practitioners. Numbers of men in this field are progressively becoming more interested in what they ascribe to self-hypnosis, the curative powers of positive or right thinking consistently repeated over and over and over to himself by a patient.

The "New Age Religions" do not complain because the medical scientist calls this "Right-Thinking" process hypnosis. They are simply surprised that many of these scientists are apparently not aware of relativity. The religionists point to the obvious circumstance that they are dealing with the higher essence or reality, while the psychosomatic practitioners are dealing with the symptoms, appearances of reality. The "New Age Religions," naturally, say that it is closer to truth that those who perceive of sickness and evil are those who are hypnotized; that, by way of education, man can gradually come out of his trance, realize a greater view of his reality, which is health and good, and thereby discover a greater life. Mankind need not stay in the darkness or cold, for, in reality, these discomforts are only the lack of light and warmth.

"Man is what he thinks he is," and "Man becomes what he thinks about all day long" are reasonably acceptable statements. The question Western man asks in their regard is whether or not these statements are limited, at least to some degree. Most people would argue that if they broke their leg, no amount of right thinking, regardless of intensity, would suddenly heal the leg. They also would say that, should they commit some terrible crime, no amount of right thinking would suddenly undo the evil.

Not so, says the "New Age Religionist." Despite the fact that one may doubt it, E can always be equated with M. The former is the essence of the other. No matter what stage or state of mass (M) you may present -- mass with a broken leg or mass which has perpetrated a heinous crime -- it is still immediately convertible into energy. All you must do is to learn how to make the conversion, how to control the essence; then the manifest appearance of the essence will be made whole and clean. The trick is in the thought.

However, thought is difficult to hold even as a hypothetical stage of reality, for when a causal state is grasped, it asks its own question as to what is first cause. What causes thought? What controls thought?

In Part III, continuing with the Eastern progression, we shall view the considered essence of thought... that which is stated to be spirit. We shall again be viewing a non-dualistic realm of reality. We shall move around its area and circumference and then to its center or heart, the reference point of the Divine Principles.

REPORTS FROM CENTERS

London, England

January 21 and March 7, 1966

Sandi Pinkerton

The journey across America (I left Los Angeles on Dec. 24) left deep impressions in my heart and mind. Such a vast, beautiful country it is; filled with a variety of peoples, climate, land, and even diverse cultures. I felt overwhelmed by the greatness I saw in America and her people. How much God must be expecting of the country He has blessed so abundantly. I was able to stay at Centers along the route, meeting new brothers and sisters I had read and heard about for so long; and reuniting and sharing with those I had known already. I stayed in Oklahoma City, Dallas, New Orleans, Tampa, Washington, D. C., and New York. I felt continual joy at the realization that each of us can come into a home of those we've never met, yet instantly feel the strange, invisible linking bond that exists between members of our Family. "Home" was everywhere.

Washington, D. C. was the high point of my journey, as I arrived on the last day of the intensive training session held there. One could feel the many events that had taken place during the two-week session -- deeper understandings gained; inspiration and renewed dedication from the guidance and example set by Miss Kim and Mr. Pak; new life to be carried back to each Center. My heart began to quietly ache at the thought of not seeing my American Family for so long.

Still feeling that ache, I boarded the SS United States in New York for the five day ocean voyage. We docked in Southampton on Jan. 10 and were able to leave the ship after several hours' delay. Two Englishmen I'd met on board rented a car and drove me and an Australian girl to London before continuing to their homes in Northern England.

The day I arrived was the coldest day in a year, and each day since has been progressively colder. They are having to decrease power supplies all over England, and are shutting down some of the plants because of the cold. That same first day, the price of an important staple -- bread -- was increased, which caused great commotion; and today the cost of the vital underground transportation rose. The English are being given much to complain about and are grumbling considerably. I see nothing but revealing symbolism in these restrictions of the cold, the bread, and the means of conveyance.

It is easy to recognize that someone has already expended great effort in trying to plant the seed of the Divine Principle in this country. Miss Kim poured out her love and tears and worked with the English people for 80 days until the arrival of our Leader. The ground she plowed has since hardened, but only needs to be replowed now and seeded. How much I want those seeds to grow when they are finally planted.

I can't help but love England and the English people. It will take a whole new vocabulary to describe them. Superlatives and colorful phrases are appropriate for America; but here one needs simple, lucid, yet elegant words to describe and accurately portray this England

and its people. The deceiving facade the English put on -- cold, silent, emotionless, composed, dignified, and always self-assured. Inwardly is another matter. They are warm, even passionate, and contain such a sense of wit and deep humor. They are natural comedians, and sometimes I can hardly contain my laughter. But just begin to broach deeper subjects and another aspect of their national nature comes out -- their faces take on a stubborn look, and they begin making "absolute" statements. They admittedly don't have all answers, nor do they fully know what is true and right; but they challenge you to try and show them! They are quite easily shaken by truth, but are stubborn and reluctant to admit it.

People here have become overly cautious, and not without reason. In witnessing, I find I cannot be too excited or intense or they scurry away in fright. Those of other nationalities are much easier to approach.

As seems to be the pattern in these early stages in new places, my work is moving very slowly. One always feels puzzled, wondering if the dread inactivity is part of the indemnity to be paid, or if it is due to his lack of ability and growth. Perhaps both are true.

When we are in the midst of fellow humans who are working with us toward the same pure, good goal, we are easily caught up in the activities; the sorrows and the joys. Our thoughts seem naturally to center on our goal and on those around us who are also working for it. We are almost able to shut out the satanic, outer world and its ugliness. "Home," the heavenly world, is always waiting for us at the end of the day.

Now that I am alone, I find myself sometimes enveloped by the satanic world, seeing and knowing only its side for days or weeks; feeling the pains of the hungry, the despair of the poverty-stricken, the agony of the ill, the hopelessness of the lonely -- seeing cruelty, lust, selfishness, bitterness written on the faces in the underground, on buses, on the street. Life is still so painful for God. Even if half the world became the Kingdom, bringing joy, glory and comfort to Him, would His heart still not ache as the other half lay in darkness and misery, crying out to Him? The separation is truly taking place in these days, and the distinction between good and evil is sharp. When I find someone of goodness and purity, I am almost dazzled by the difference.

I am working as a secretary for McDonnell Aircraft Corporation, makers of the Phantom Jet; Mercury and Gemini spacecraft. I find it very interesting and somewhat exciting work. The office faces Berkeley Square, a park where I am able to witness on lunch hours. It is a good paying, dependable job and I am grateful Father helped me find it.

My thoughts and prayers go out constantly to my Family throughout the world. Our road, which follows the path cleared arduously and painfully by our Leader, sometimes seems long and hard; but what joy and comfort it will ultimately bring to Father and to the people of the entire world.

Norman, Oklahoma

March 7, 1966

Buron Robinson

Dear Family: For those of you who may wonder just where Norman is located, let me begin by telling you that it is about 20 miles south of Oklahoma City. The town consists of three distinct groups of people: those connected with the University of Oklahoma (the

West Campus), those connected with the state mental institution (commonly called the East Campus), and a third group known as "The Townspeople."

Situated in the midst of these three disparate groups is the Norman Center, affectionately called Beulahland (see Isaiah 62:4), after the owner and housemother, Beulah Bowling. In "The Pilgrims' Progress" the Land of Beulah was a place of heavenly joy where pilgrims tarried until they were summoned to enter the Celestial City; it was, in fact, Paradise before the resurrection. It is not surprising, therefore, that our Center symbolizes many different aspects of the restoration. For example, the house is constructed on four levels, but because my room is in the basement, we refer to this as the foundation level rather than the non-principled realm.

In addition to being a Divine Principle Center, Beulahland is also the home of 12 University of Oklahoma students, 8 Christians and 4 non-Christians. These 12 men come from several different states and represent four different nations. Here -- without being fully aware of it -- they are being resurrected!

Shortly after the middle of January, Pauline Phillips arrived in this "Paradise" carrying an olive branch in one hand and a sword in the other. Pauline pushed Beulahland to the front line, literally yanking us from our comfortable, lethargic state. As all of you know, when you stir up Satan all manner of things happen, and for about ten days we had grave doubts about our ability to withstand satanic attack. Now we are battle-scarred but eminently more worthy to be called soldiers in Father's army. We hold lectures every Wednesday evening in Beulah's sitting room where we present the Principle on a formal basis; informally, we teach at any time of the day or night to anyone who will listen. In a situation such as this, it is absolutely essential that we become one with the Word as soon as possible. Our every act is played at stage center, and no amount of lecturing can pierce the hearts of these young men if we do not live the Truth.

On February 6th Pauline observed her physical birthday by preparing dinner for the entire Family at the Oklahoma City Center. In the afternoon of that same day we returned to Norman where Holy Ground was dedicated in a beautiful park about two blocks directly east of the OU football stadium. Present at the dedication were Pauline, Beulah, Bud and Betty Jean Hicks, and myself.

Our third member in Norman who made dedication of this ground possible is an eighty-year-old lady named Maggie Kratz. Mrs. Kratz has had several strokes recently but was told by spirit world that her work on earth was not yet finished. Beulah began presenting the Principle to her; Mrs. Kratz fully accepted and even though she will probably go to spirit side soon, she will carry with her this most precious of all gifts. Pauline was able to visit Mrs. Kratz twice.

On Saturday, Feb. 19th, Pauline and I drove to Tulsa where we visited Oral Roberts' University which opened its doors to students for the first time last September. The buildings that are now complete and being used are exceedingly beautiful structures, very modern in design but with some of the feeling of grandeur of Greek architecture. We also made a tour of the new five-story public library located in Tulsa's Civic Center. Our guide for this tour was a friend of mine, a librarian, who took great pride in showing us the new library. We were particularly impressed by two lecture rooms, one with a seat-

ing capacity of 100 and another which would seat about 250 people. We envisaged the day when these rooms would be used as Divine Principle lecture rooms.

We left Tulsa after presenting the Principle to three people, all librarians. One is a former Episcopalian minister and is now the Business Librarian in the Tulsa Public Library. He writes a newsletter which is circulated to 300 of the leading businessmen in Tulsa. Please join us in our prayers for the beautiful city of Tulsa and for these three wonderful people.

Reluctantly we let Pauline leave us on Feb. 23rd to continue her tour. We were grateful for her presence, for the power, love, wisdom and dedication she brought to us. She helped us to increase the depth of our knowledge of the Principle, and she kept us enthralled with stories of the early days of the movement. Through her, we have learned to know many of you better.

We send our love and prayers to our wonderful Family throughout the world. In His name, Buron.

Paris, France

March 5, 1966

Reiner Vincenz

Dear Brothers and Sisters: This will be the second letter I have written to the American Family. Until now, if I needed to speak or write in English, I have had good help from the German Family; but now I am alone in Paris with my bad English.

Let me tell you how I came here to start a new Center in a new country for Father's new world. Last year, our Leader told the German Family that it would be good for the restoration of the whole world if we could find people who speak other languages, or find those from other countries of Europe who could take the Principle to their countries. Ursula Schuhmann had spoken and lectured Principle to some students from Spain, but none had responded positively. So she translated the book into Spanish with help from the Germans.

We also had a French girl in our group. She studied the Principle several times, and we thought she might translate the message into French and bring it here. But she drifted away, and we started looking for an outstanding person who could make a good French translation. My French was not complete enough for such an important work. Finally, we found a young man at the University of Frankfurt who translated the Principle. On the day that the last page was written and corrected, I left our German Family and came to Paris.

I have been here seven days. I had been here a few times before and knew of a youth hostel where I planned to stay until I could find a room; but it was closed this year. I phoned and visited all the other places for students and young people, but there was no place for me. I went through the streets and finally Father led me to a very small hotel. They gave me a room which I could afford. I was very happy.

At the Holy Ground I prayed to our Heavenly Father to help me find a place where I could start a new Center. The following day, the third after my arrival in Paris, the German Embassy gave me the address where I live now. Many thanks to our Father

for His help in starting here. There are two French students and one teacher from England now studying Principle.

This is the report of my beginning in France. I greet all of the Unified Family in the world with much love in the name of our True Parents.

Philadelphia, Pa.

February 23 & March 5, 1966

George Fernsler

Dearest Brothers and Sisters: I am at last sending you word from your befuddled missionary in Philadelphia.

From my notes I hear our Leader saying, "I'm sorry I cannot open a wide road, but a narrow, thorny one..." When it was clear that I would be alone in Philadelphia, I prayed and fasted for Philadelphia to prove to Satan that I could fight alone if need be. Shortly, Philadelphia was on the prayer list, and I felt power flowing to me. Some began studying. But I misdirected some of that energy, and experienced loss in December.

Some are now studying Principle here, including a student from India, a Hindu who attended mission schools and is studying civil engineering to return to his country.

How can we comprehend the grief of our Father's heart these 6000 years? He is ignored so casually.

I have witnessed at a nearby Presbyterian church with a dynamic young minister who has attracted many young people. I told one of them that Jesus was a man in the position of Adam. He spread rumors sparking considerable interest there. He is studying.

Also, I have witnessed at a Methodist church with a large young adult group, and at a Baptist church. I am still sometimes puzzled by metaphysical language at a few small spiritualist and new age groups, but have witnessed at some.

My attention has been drawn to Motive Magazine for Dec. 1965, the magazine of the Methodist Student Movement. It is well worth the effort to decipher the language.

In the lead article, Thomas Merton notes that Biblical prophecies are being fulfilled now, that now is the time of the end. Now, as in the time of Jesus, the world sees world census or numbering, the massing of great armies, the constant news of disasters and battles and 'wars and rumors of wars.' Indeed, "the true tidings, the Good News, the Great Joy, the Coming of the Promised One" is obscured. He says that the time of the end is the time of no room -- no room in the inn, no room for nature, no room for quiet, no room for thought, no room for man, no room for self, no room for belief, and no room for the desire to live. That which is to be judged claims absolute power. He says Christ has come (carefully not saying how he has come) into this world gone mad with power of bombs and space travel, because he must. Men, he says, confuse the Great Joy with stoic duties proposed by the beast as joys before the fiery end of the earth, and miss the whole point of the final beginning in Biblical eschatology. He quotes in conclusion the reaction to the cry of the time of the end by Lot in Sodom, "He seemed to them to be jesting!"

Also, in this issue is a poem by Ben Howard with a similar message, and Anna Hedge-
man suggests identifying chaos today as a sign for our time like the star that led the
wise men. In a poem by Sam Bradley, the god of this world seems to be brooding over
the possible end of his world now. Other articles, poems, reviews, art in this issue
seem to comment on the imitative salvation offered in our technological society as opposed
or contrasted with that of Christ.

There is a stirring. Some sense it, but we are participating in a new cosmic history!
With our Leader! Could we forget?

Tampa, Florida

February 16, 1966

Rebecca Boyd

Dear Family, I have most wonderful news to share with you! We have a new brother
in our Father's love. His name is Albert Meighen, he is a native of Tampa, but also
spent about ten years in California. But I'll leave his story for him to tell you.

Albert heard the conclusion to the Principle on New Year's Day (what a way to begin
the year!) and has been studying intensively during these 40 days. I feel as though all
the seeds which have been sown by many of our Family here for so many months, the little
seedlings which have sprouted from our Father's care, and been nourished as well by the
great reservoir of your prayers -- out of all these at last a strong plant has taken root
in this hard, dry soil.

Those of you who have had similar experience will know, and all of you, I'm sure,
will share my feeling that the Father has now a true foothold in this area, that we can re-
joice to know that the leaven in the Holy Ground is truly reaching out in a first stage of
the great process which will never end until all ground has been made holy. Our Father
is victorious!

In our long silence, we in Florida have not been idle! Ernie Stewart frequently comes
up from Miami, and we have been having most wonderful and productive times witnessing,
lecturing, and studying together. It's so stimulating to pool resources, experiences and
insights in working with new people -- both for us and, we hope, for them.

Thank you so much for your letters and especially for your prayers, which we can really
feel behind us. I know you all rejoice with us that our Father has found another of His
children. In His love, Becky.

Vienna, Austria

February 12, 1966

Paul Werner

I have waited to write this letter until I was very sure I could tell you good news.

Gerhard and Waltraut Wurm, with whom I have been working for a month, have not only
accepted the Divine Principle, but are already very strong in working for our beloved
Master. Just about every evening we lecture in their home. We have a big blackboard
on which Gerhard teaches very convincingly. He is a building engineer and also organist
in the City Calvinist Church. I have about 10 people studying from there. Waltraut, his
wife, is a teacher of religion, but stays home with their baby of two years. She makes
connections with friends also.

There are two sisters, Romana and Hilde Maierhofer who are just about accepting. Romana is also a teacher of religion and works in a home for girls. Hilde is a hat designer.

There are many other people who are hopefuls. There will be a chain reaction now, since they are all friends and one waits until the other makes a move. This year will be a great year for the restoration of Austria!

P. S. : Hildegard and Romana Maierhofer have accepted today (Feb. 13th)!

POEM

Washington, D. C.

THIS I KNOW

Martha Vertreace

His face is gentle -- his heart is strong.
 He has defeated Satan, as did his forerunner.
 I have not seen him,
 Yet this I know:
 No antichrist is this man,
 No false prophet is he to whom has been revealed
 The Divine Principle.
 He for whom we have been waiting
 Is here.
 We must work to make his work easier.
 We must study that we might understand.
 He has suffered to overcome Satan.
 Must he suffer to overcome man?
 Will man look so hard for him, and
 Wait so long for him,
 That they fail to see him? To believe him?
 Or even to listen to him?
 His heart is strong -- his courage is divine.
 He shall be victorious.
 Won't he?
 What do you really think?
 He cannot do it alone.
 Jesus couldn't.
 He can't.
 The Jews didn't help.
 They crucified.
 What shall man do today?
 The Divine Principle is here.
 Teachers of the Principle search for and
 Find students
 Who, in turn, search for others.
 Satan reassembles his armies.
 He struggles -- in vain.

Against him, Satan is powerless.
 His courage is divine -- his birth foretold.
 This I know.
 This I know.

TESTIMONIES

Dawn Faroni

Rome, Italy

Dear Family: I was born when our Leader came to Rome and made a speech. I sat tight in front of him, and suddenly I had a great feeling of uncomfortableness. It seemed as though all my life had been useless.

Eventually, I began attending the lectures, although I didn't listen very attentively at first, as I was going through a terrible state of depression. But I began feeling the power of God. This impressed me very much; up until then I had followed my father's atheistic teachings.

One day I felt our Leader's presence. He came near me, reached out with his hand and made a sign on my forehead -- the sign of the four positions of which I had never heard. I decided that Principle was not just another theory to better the human being, but that it was true.

I must thank Father for, with His help, I have found out the cause of my torments and of my contrasted character which had made my life miserable up until now.

I am trying to do my best to become worthy of belonging to the heavenly Family.

George Fernsler

Philadelphia, Pa.

Dear Family: What a super-whopper introduction I had to Principle!

A little background first, for surely there are others with similar experiences. As a child, a call came to me to declare again, but now to Christians, "Woe to you scribe and pharisees, you hypocrites!" and, "Repent for the kingdom of heaven is at hand!" I felt judged by the Sermon on the Mount, and made some efforts to pattern my life so. My mother joined the Society of Friends. Through these Quaker associations I met several individuals who still took seriously the radical nature of Jesus' teachings and kept alive my faith and hope.

At one point I received the shocking declaration, "You will be Christ." Not able to understand this, I tried to drive the idea and experience out of my mind. Soon I also rejected related experiences about a call. I entered a long period of increasing doubt and depression. Straying far from my early insights, I kept some outward forms of attention to them between short periods of spiritual renewal.

Last April (1965) I had been seeking intensely, but had become suddenly depressed and full of hopeless anger at the unconcern for suffering of minority groups and people of war-torn nations. Then 'something' urged me to discover why Diane Giffin was becoming even closer to God. Diane spoke of a religious group in Washington, D. C. On the way there, she explained the principles of creation and other wonderfully unifying teachings of Principle. Here, when I had all but given up hope, the possibility of brotherhood and justice appeared most gloriously. Here was something pure and vital enough to change the world!

I arrived in Washington on Parents' Day when the Leader was present. And I was overwhelmed -- in more ways than one! What a wonderful, supercharged spiritual atmosphere! What amazing unifications of Christian beliefs and experiences! Barbara Mikesell clarified Quaker ideas and experiences by Divine Principles. How intimately these people spoke with God as Father! So many thoughts about the tremendous brilliant light and power there -- Had I actually seen the light myself?

"Either the whole world is crazy or this is crazy," I thought. But it would not be the first time I thought the world crazy. Spirit said, "If you reject this, you will lose everything!" It challenged me, "Can you be among the first?" I thought, "Yes," not entirely realizing the implications. Then it urged me to say so, "for then your loyalty will keep you if nothing else will." So I said so, to our Leader himself!

I trembled, or "quaked," continuously for three solid weeks afterwards, being hit with thoughts of Divine Principle, the Leader, those around him at every turn. The see-saw struggle with fears, doubts, and proudly-held opinions continued for months. Satan kept me from returning to Washington through worries and apparent duties. I neither understood the source of my fear nor realized that the questions had been answered already for him who seeks.

To my own great surprise, I had at first accepted all without waiting to understand. The reasons were varied but not enough for the break in themselves. I suppose that the true reason was that Father called me to early salvation for some of his tasks and joy -- and I said, "Yes!"

Amelia Nathan

January 13, 1966

Rome, Italy

Dear Brothers and Sisters: I am a new sister and you do not know me, and I don't know you, but you already seem dearer to me than my own sisters.

I come from Italy, but have been living in London the last seven years. It would be too long to tell you all my life story, but I will explain the main points.

My mother is Australian and an atheist; my father was a Jew and professed the philosophy of Mazzini. From the age of 7 I felt I was born for a reason. I decided to become a hospital nurse. Since then my main interest in life has been medicine. In my family I was considered strange and abnormal, and at 18 I thought the only thing I could do was become a nun. People frightened me and I only seemed to get on with animals and small children.

My fate changed when a clever person wangled me into marriage because my family had money. From then on I literally struggled for life and was bedridden for years. I gave birth to a daughter and she was ill, too. I separated from my husband when my daughter was three and went on struggling between bed and bankruptcy.

In this state, I was shipped off to London where I began to live again and found a job with a medical magazine. I was relatively happy those years, though I still could not see what was wrong and I longed for something but did not know what.

I was summoned to Rome to what was supposed to be a family reunion. I found a beautiful house, but no more. Nothing of what I was seeking for -- warmth, understanding, love.

It was then I met Doris, and was interested in what she told me. I met our Leader when he came to Rome, but did not quite grasp the real meaning of it all. It was by chance that I offered to help Doris with the Italian translation. As I read the Principle, I began to get answers to all my doubts. Translating it entailed really learning, and for this I am thankful. I don't know if I would have seen or fully understood the meaning by just reading.

Today at last I have finished the translation, and so I can write to you, to my new Family, to all those whom I am learning to love. My daughter (Dawn Faroni) has also become part of the Family and has helped with the translation. . . Carmela, a maid I have who can neither read nor write, has helped with the stencilling of the copies and binding them together. I hope to read it to her so that she may become one of the Italian Family, too. I know it will be difficult to get the Divine Principle across to the Italian people, but I will do my best to please Father, though I am no good at talking.

I still feel unworthy of all this, and I do not yet feel the love for Father as strongly as I should. Could it be because I am too small? If so, I only hope I will grow up very quickly so as to be worthy of all the love I am receiving and cannot reciprocate. I pray that I may soon become a worthy daughter to my new Parents, and a loving sister to all my brothers and sisters.

Johan van der Stok

February 26, 1966

Cleveland, Ohio

Dear Friends: Soon I hope to begin this letter with "Dear Family." That would be fine! But till that time I have to work hard to get the Divine Principle in my mind, to make it part of myself. Sometimes I am thinking far ahead, to help other men with the problems I have now, and to overcome them. But that is still in the future, although perhaps sooner than I may think.

I was the silent man in the last meeting in Washington, D. C. I am that by nature, which I have to change, but also I had to fight and make my decision myself. I knew God brought me to the USA for this reason, to find the Principle, but I had to say "Yes" to it. That is again the 95%-5%. God told me in 1954 when I was 17 years old that I had to go to the USA where I would find something. This is what happened a short time ago.

I was born in Indonesia, in the capital Djakarta; I lived there my first 13 years and finished my first six school years. From that age I had to leave my parents for a better education in Holland. They followed me after a couple of years. After my education and military service, I stepped out into the world in 1960 and began to earn my own money. Again 13 years after I was in Holland, I arrived in New York and made America my home country, the third one in a row. My first year here was in St. Louis, Mo., the second in Kansas City, Mo., and my third year began in Cleveland where I found what I was looking for. I was not really looking because I knew God would show it to me, but I did not know where or what it would be.

My first Sunday in Cleveland I went to a church where I met Orah Schoon. When I was walking there, I asked myself, "Why are you going to this church when there are so many others." Now I know, and I am glad I went. If I look back, I am not the same person as before. The difference is in looking for a higher life in the church, and now finding it in the Divine Principles.

Since the beginning of this month I am a deacon in the church where I found Orah. My first thought was, why? I, who can hardly speak English? But my second thought was of Principle, to bring it to a greater group of people.

But first I have to work at it, to get a little of the same wisdom as you. I hope to see each of you soon.

PRAYER SCHEDULE

3/30-31-4/1	San Francisco
4/2-3-4	France
4/5-6-7	Denver, Colo.
4/8-9-10	Canada
4/11-12-13	Los Angeles, Calif.
4/14-15-16	Madison, Wis.
4/17-18-19	Miami, Fla.
4/20-21-22	Dallas, Tex.
4/23-24-25	Oklahoma City, Okla.
4/26-27-28	Portland, Ore.
4/29-30-5/1	Seattle, Wash.

NEWS AND NOTES

Barbara Mikesell and Diane Giffin have returned from their mission in Japan and will be staying at the Fellowship House in Washington for a short time before proceeding to their next mission field. Their report of their activities, observations and feelings about both Japanese and American activities will be in next month's issue of New Age Frontiers.

Mr. and Mrs. Bo Hi Pak are most happy to announce the birth of their fourth son and sixth child on January 28, 1966. Samuel weighed 6.6 lbs. at birth and looks like his father. He was named by our Leader while he was here last summer, and is the first child born of a blessed couple to receive an American name.

All items included in New Age Frontiers are the property of New Age Frontiers and its contributors and may not be reprinted without express permission of the editors.