

# New Age Frontiers

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## LETTERS AND REPORTS

Toronto, Canada

Vincent Walsh

It is with great excitement that I write this letter. For the spirit, love and joy we have felt on Children's Day is so wonderful that we have to tell you — like excited children — before our hearts burst. We celebrated Children's Day on Sunday. Today is Wednesday. Yet the whole house is still just as alive with the heart of Father.

Early in the week previous to Children's Day we began preparing both outwardly and inwardly. Since we regularly teach every Sunday afternoon we witnessed feverishly during the week with the result that it was our most successful week witnessing. We discussed plans for the coming weekend and read the Principle with new vigor, noting sections which had an impact upon us.

The excitement we felt was not limited to Children's Day but was felt long in advance. It was further intensified by the presence of two new Canadian members, Pete Golding and Alan Wilding, who had just returned from Washington. Linna finished a painting which she has called "The Cosmic Spring." Saturday was set aside for cleaning and last minute preparation which kept us busy late into the night. But every task we performed whether great or small brought us immeasurable love — so much that at times we became giddy with joy.

On Children's Day morning we ate breakfast together. We felt great thankfulness to Father for the food, the apartment, the five of us together, but most of all for our Master and the priceless fortune of knowing the truth. How privileged we are! At ten we held our regular Sunday morning service. After the service we went out and witnessed more intensely than ever before. In the afternoon we held our meeting. In the evening we sang together and in solo, including, I might add, a song by The Three Indemnities, Pete, Alan and me. Later some of us read those passages from the NAF and the Master Speaks Series which we had selected during the week, and Linna read Miss Kim's speech. Finally we all prayed together. The day thus ended, but a whole new experience had been felt and put into motion, for I am sure we all tasted a wonderful intense new love from Father.

\*

Amsterdam, Holland

Teddy Verheyen

On Monday and Wednesday we have meetings, while on Saturday night we have a family meeting and also practice teaching. Many people are prepared here, and interested to hear about the Principle. We are feeling very close to England, especially, as we

have not only June Darby with us, but also Eve Hardman, who came from England in the beginning of October. Her infectious laugh and sense of humor are a joy to all. Is it not wonderful to see the different reflections of Father's heart in His children? Since the last report we have a new brother, Aard van Franken. He spends the weekends with us and each evening; it is so good to see that he is happy again.

We have been concentrating on University students and progressive youth groups. They are all crying very deeply from their hearts, and have been so disappointed. Professor Kistemaker, the Director of The Physical and Atomic Research Institute, is interested in the Principle and wants to meet our Leader. Corrie van Gelder met a news reporter who asked many interested questions on our movement. And Teddy was heard over the radio saying revolutionary Principle ideas during a Christian discussion group. So the Principle has literally been in the news here.

Mr. Kroese, a colorful restaurant owner, has recognized the Leader's having the key for the final restoration of mankind. He has had many spiritual revelations and teaches that man's spirit can be restored by the repetition of mathematical formulas which he has found! "Big Frank" van der Stok has translated all 12 chapters of the Principle Study Guide and is beginning to translate the other materials. Gieta, little Frank and Eric Jan have been spending weekends with us and also coming to meetings and sometimes going out witnessing with us. Moes still comes every Wednesday and studies also with Mrs. van Kralingen. And Moes is also busy teaching people at Laren. We are not allowed to preach in the city until we are registered and our lawyer will complete this as soon as the American charters are translated into Dutch.

We began our Children's Day celebration on Friday evening when Aard van Franken, Hans Koningsbruggen, and the van der Stok family arrived. After we had a special dinner, we sang praises to our Father and thanked Him for this wonderful day.

On Saturday we prepared the Center and ourselves for the Children's Day ceremony and rejoiced as we felt Father's joy. Saturday evening we brought our gifts to Father and showed our deepest respect to Him. On Sunday morning Aard, Hans and Mr. and Mrs. Kralingen joined us in Laren where we rambled through the heath and the woods. It was a beautiful day. We returned then quickly to Amsterdam because we had to teach and witness that evening.

\*

Los Angeles and Berkeley, California

Here in Los Angeles we celebrated Children's Day with Berkeley Family at a campground in Moro Bay, a small town near San Luis Obispo. Accompanying us on this

trip were three students from UCLA and two from LACC. A requirement in order for them to join us on the trip was that each individual had to have heard at least seven chapters of the Principle. Prior to the celebration we made individual preparation as well as collective. During that week, an extra effort was put forth in witnessing, phone calling, lecturing, and surprisingly many students came to our TDS Process Positive night and later came to hear lectures.

Our preparation in Berkeley was mostly personal, setting conditions individually through fasting and prayer — conditions for the fulfillment of Father's providence, our Leader's mission, the mission of America, our Center's mission, and the unfoldment of the children whom Father has prepared here. On Tuesday, November 13, we began a three-day prayer condition to prepare spiritually for the upcoming weekend. Wednesday, Children's Day, we went to Holy Ground around 9:30 p. m. with seven members to sing and pray.

After the Los Angeles Family arrived at 9:30 Saturday morning in Moro Bay State Park, both Families joyously greeted and embraced as true brothers and sisters. While we unloaded the camper and set up the tent with much excitement, it seemed somewhat chaotic while everyone was working; but a small kingdom was actually being established through a unified effort. After breakfast, around 10, different groups divided for exploring the area and engaged in fellowship. Also, a committee left to explore the area for an appropriate ground for Sunday ceremony. The ground that was chosen was a grove consisting of four trees that formed the four positions with God's position facing the north. Jon led in prayer, followed by more songs, and then we all helped in clearing the land, working to restore the ground to Father. Then we synthesized and two personal testimonies were given by members representing the Berkeley and Los Angeles Families.

At 9 a. m. Sunday morning, we gathered together on the chosen ground, aligned ourselves with Father through a few moments of meditation, song, prayer, and another song. Then three short joyous prayers were prayed. The highlight of the service was when Jon read Miss Kim's message for Children's Day. It was not only invigorating to our spirit but also made us more aware of how we as Americans are responsible for our brothers and sisters across the seas as well as within this country.

Finally, Jon and Edwin spoke, giving a summary of the weekend, emphasizing "Full Scale Advance." Both spoke with a strong desire to see even greater give and take between the Centers with greater cooperation and stronger bonds of heart.

\*

Denver, Colorado

Judy Barnes

Just a little note from your Family in Denver sharing with you our Children's Day events. Everyone gathered at Naomi Beyer's house for a few words about Children's

Day and the Holy Ground by Galen Pumphrey. We all then left for the Holy Ground and prayed together there. It was so joyous to have the whole Family gathered there at once that we could really feel Father's presence. The crisp day with snow on the ground reminded me of when the Master blessed the ground. Galen says there were quite a few inches of snow on the ground and everyone followed the footsteps of our Master as he walked through the snow.

When we returned to Naomi's house, we had lunch and sang songs from the new song-book (while listening to the tapes at the same time). We shared this wonderful day with two new people this year. Next year I pray we can share it with at least twenty new people. Our love to all our Family across the world.

\*

Philadelphia, Pennsylvania

Barbara Mikesell

Miss Kim's Children's Day message arrived in the mail, and I eagerly read it over a couple of times as I thought about how the Family could most fittingly celebrate Children's Day in Philadelphia. Indeed, the year's activities are the harvest of the Parents: the children's response of beauty and gratitude. It is humbling and exciting to see how much has been accomplished over the year and around the earth. I looked back over our year in Philadelphia also, recalling that last year on Children's Day George and I were still in a tiny apartment desperately looking for one who could embrace the Father's heart through Principle and the Family. Now there are eight of us in the Center and in an annex, and spanning three campuses. Yet as Miss Kim says, the work done is very little in the face of the needs of this city — of the world. We have hardly begun.

As I pondered the message, I decided that we must celebrate the day in further reaching out. We spent the morning in cleaning and preparing the Center. In the mid-afternoon, those who were free went campus witnessing until supper when we shared our experiences over Korean food. After supper we had a worship service and read Miss Kim's message. Then two taught the Conclusion to our new sister while the rest of us tried our hand at art, poring over posters to be used for our campus crusade.

Let us rededicate ourselves in our response to the Father so that He might have an even greater base of our heartfelt activity to manifest His desires for the kingdom in our Centers and on this earth.

\*

Hammond, Indiana

Orah Schoon

There are several new people studying here and we usually get together on Monday evenings. There are also several college students interested from Carlinsville,

Illinois (Blackburn College). I plan on going down there one of these weekends soon with some books and to hopefully get things started. Some of these college students are just great — so very concerned about life and the future — and yet they have so many undisciplined hangups and temptations to mislead them. There is also a girl from Chicago that is studying — we used to work at the same bank about ten years ago. There are several people who have studied some or all of Principle. Some don't seem to grasp the real meaning of it all, but pushing and prodding seems to do no good. I've decided that the best thing to do is to keep their impression as favorable as possible but keep looking for devoted ones. Besides, devoted hearts don't happen overnight — though it may seem that way to observers.

I'm taking a course in Physical Geography at Illinois this semester. I also have medical clinics two nights a week for my job — besides some monthly committee meetings, etc. These all give me opportunity to witness and meet all kinds of people.

Children's Day was just beautiful! We celebrated on Sunday, November 24, and it seemed as though all of the world and creation joined us. We knew we were a small number, but our hearts and feelings of love and joy took over and we were able to embrace everything and everyone. We thank you, Father.

This was an opportunity to invite others to become Father's children. Those invited were those who had heard about Principle; some had studied, some knew Miss Kim from her past visits and others were very new. We all felt very close and talked about many things. Another thing that made the event so special was having our new sister with us from Chicago. Her name is Betsy Norton, and she is a student at Wilson Junior College. She is a real joy and a wonderful addition to the Family. My parents had the usual delicious array of food for us, but more than that we appreciated their love and concern for all of us as a Family. Love in Their Names to all of you from all of us.

\*

Belfast, Ireland

Marion Dougherty

Six people are studying with me, but none of them have responded totally, and I have been to an open discussion at Queen's University about "What is Science Leading us to?" Response from the students showed they are thinking very much about purpose, and meaning, and God — and that they consider their questions more seriously than their studies. I will return many times and pray something happens to speak there or bring some away to hear.

\*

Kansas City, Missouri

Pauline Phillips

On this Children's Day of 1968, when all brothers and sisters are gathering together to rejoice and celebrate, we are in awe wondering how we could be taking part in such a great event. This early morning I went to the top of the mountain to pray. Dee had to work, so I went alone. As I prayed for this giant sleeping city, the cold rain was coming down. All the people were still sleeping or maybe some were just going to sleep after giving their night to a city filled with so much evil. This is Midway, USA, the center of our great nation. My prayers were not only for this city, but reached out to the east, west, north, and south. I really felt one with the Family all over the world.

I returned to the Center to prepare for the evening, when we were all to gather for a Family get-together. There were six of us for dinner. We gave thanks to the Father through music and voice, and we ended the day with prayer, giving thanks to our True Parents and our Heavenly Father for making this day that had only been a dream come true at last. Though we walk through dark shadows we will fear no evil. Though mankind may turn against us we shall not walk alone. We of the Unified Family know all will become our true brothers and sisters, children of the True Parents. We thank you, Father.

\*

New York, New York

Therese Klein

One might call 200 Riverside Drive/2F an "economy" apartment these days. Every inch of space has been pressed into service since five of us now occupy this not-too-large Center. Carroll Ann Dobrotka joined Diane, Betsy and me on October 26, and Maria Pascher moved into the Center on November 23. Both come to us with great spirit, uniqueness of personality, and deep zeal for our Father's work. (Each has a distinctive sense of humor, too!) Carroll Ann comes from a Swedenborgian and Roman Catholic background. She is originally from Cleveland, Ohio, and more recently from New York City. Among other interests, Carroll Ann enjoys photography. She also has a green thumb and makes great curry.

Maria is a full-time student at the City College of New York. Her religious background is Roman Catholic. Maria grew up in Czechoslovakia and Germany and came to the U. S. in 1961. She adds a European flavor to both our coffee and our days. Both Maria and Carroll Ann are witnessing and preparing to teach Principle.

Last Saturday's cleaning, shopping, and other preparations for Children's Day culminated in an evening meeting of prayer, song, and a brief discussion of the significance of Children's Day. On Sunday, Wesley Samuel and Diana Falk were with us for prayer and singing and to hear Miss Kim's address. Later in the day we went witnessing and

in the evening Betsy finished teaching a friend whose positive response was a delight to all of us.

Several weekends ago, Betsy's parents, Mr. and Mrs. Allen O'Neill, came from Boston to spend a weekend with us. Betsy taught them the Divine Principle on Saturday evening and Sunday morning.

Our teaching schedule has been a full one this past month. Nine people have heard the entire Principle during this period. Many more have been invited (especially potential brothers, lest you think we like all this lack of polarity), with most of our witnessing taking place at Columbia University and at New York University's after-Mass coffee hours.

A highlight for us in recent weeks was a visit from Miss Kim and Neil Winterbottom. Although business brought Miss Kim to New York, it was a holiday for us to have them here. We were happy that several people who had been studying Principle could also be here to share in the rich give and take during one evening of their stay.

In closing let me say — how good it is to be with you in building the Kingdom. Let us quickly become what our Father and the whole world need for us to be — True Children of our True Parents. Love and prayers from all of us.

\*

London, England

The English Family greets you in the Name of our True Parents who have made Children's Day 1968 possible. Doris Walder, the leader of the English Centre, together with 15 members celebrated all the festivities of Children's Day together. We were sad that Marion Dougherty was not with us, but happy that she was in Ireland laying the foundation to bring the Irish people to Principle. She was with us in heart.

We phoned Marion in Ireland on Sunday morning and then journeyed to the Holy Ground where we planted a stone from Ireland joining the two countries eternally as loving brothers in Father's Name. Our celebration with our guests began at 4 p.m. There were thirty people who attended. The items on our program were Miss Kim's Children's Day message, a talk on Korea, prayer, songs, skits, and testimonies. Our hearts overflow as we join with our universal family in Father's Name.

\*

Essen, Germany

Peter Koch

To spread the word of God's new dispensation, the German Family carried out a 40-day movement in the city of Essen.



The city of Essen is an industrial town with a population of about 700,000 and is generally considered the heart of the Ruhr district. The people of Essen are predominantly Roman Catholic, however, at the same time Essen probably has more Communists than any other city in Germany. (It was in this city that the Communist Party, which had been outlawed some years ago, recently reestablished itself.) The Divine Principle Center in Essen is located in Essen-Bredeney, which is considered the best section of town. Although this is not a central location, the Center can easily be reached by bus or by streetcar. Since we have rented an entire house, there is plenty of room for inviting guests and lecturing.

In this city a 40-day movement was carried out from September 21 to October 30, 1968, by the following members: Peter Koch, Barbara Koch, Elisabeth Reiff, Gisela Grewenig, Klaus Wanner, Narayan Bihari, Suresh Patel, and Siegrun Kuhaupt. As reinforcements, Gertrud Guese and Hans Winkler of Frankfurt and Elisabeth Werner and Elke Klawiter of Hamburg had come to Essen for one week each in order to assist us in this great project. Furthermore, Mrs. Koch had come from Münster to take care of the household and thus free the others for active duty.

In order to prepare for the 40-day movement, another 40-day period had been set. During this time one member fasted for 40 days, one other member fasted for 40 single days in a row, and the members of the Essen Family shared in another 40 days of fasting. At the same time we prepared by planning, printing, scouting the city, designing posters and handbills, working out schedules, scrubbing the house, buying chairs, preparing lectures, etc.

The objectives of this 40-day movement have been manifold:

1. To make the symbol and our name widely known to the public,
2. To invite as many people as possible to the Center to hear the lecture,
3. To use this pilot project (the first real 40-day movement in Germany) to gain experience for future witnessing campaigns, and
4. To increase the sense of oneness with the Father within the German Family.

During the 40-day movement, 40 lectures were given on topics which were designed to be attractive to a wide range of people. The general topic of the lecture series was "New Answers to Old Questions." At over 400 places all over the town our posters have been put up. Copies of the posters, but only one-quarter size, with the dates of the lectures printed on the back were used as handbills. Using these handbills we went out to talk to people and invite them to the Center. This was done at colleges, churches, the opera house, a church rally of fundamentalists, adult schools, big companies, busy streetcorners, transfer stations of buses and streetcars and just plain on the street. During this project each member had to give at least two lectures, and each member was required to talk to people in the street. Especially Elisabeth Reiff was very successful in approaching people; she made many drivers stop their cars and roll down

their windows so Elisabeth could talk to them. Originally it had been planned to contact 7,000 people this way and invite them to the lectures. However, due to the surprisingly good reaction of the people, the goal was raised to 21,000. Of course, we would expect only a very small percentage of these people to come to the Center. At the beginning of the movement we had three weeks of heavy rain every evening, and later on during the Olympic Games people would not leave their TV sets. Even so, over the 40-day period we had an average of 3.4 guests per lecture. In this way we could make many new contacts.

We feel the most important part of this project will be the 40 days set for follow-up work. Only after that will we see what lasting results this 40-day movement has brought. However, even now it is obvious that the result was well worth the effort. We have made many good new contacts. The symbol and our Center are now much more widely known in the city. By suffering and striving together the members of the German Family have gained an increased sense of unity. Furthermore, the 40-day movement taught us many things which we can put to use in future projects.

This 40-day movement has been only the beginning of a new phase of God's working in this country. With the blessing of God, even though we are only a small band of His soldiers, we will march to victory. Monsay! Monsay! Monsay!

\*

Philadelphia, Pennsylvania

Arthur Ford

Dear Miss Kim,

So glad you liked the chapter about Mr. Moon. So many people who have the book have written and asked to know more about him. I thought it was probably the most important chapter in the book because it showed that all messages from the other side do not deal with Grandpa or Aunt Minnie. That serious and important things come through when the right people are there.

I am off to California for three weeks lectures. Back in late December. Thanks for telling me about your new family home. I would really enjoy visiting all of you when I am in D. C. Your group is so enthusiastic and sincere that it sort of rubs off on one. So many of my preacher friends are sincere, but, oh God, how deadly dull. Keep up the good work. I should like to see Mr. Moon if he comes over again.

My best wishes to all who may remember me there.

Most sincerely yours.

\*

Washington, D. C.

Hillie Smith

In November . . .

We emphasized campus witnessing to harness Student Power for Father. More and more we see the inroads our adversary has made and is making in the hearts and lives of American students. So many are lonely and fearful, or cynical and derisive. But those who have responded have done so with all the vigorous enthusiasm of youth. Bright-faced and serious, they ask aggressive questions: "If God is wholly good, where did the seed of Satan's evil act originate?" It has been a strengthening challenge to work with them.

We joyfully welcomed four new children to Father's growing Family. One day in October, Hugh Spurgin innocently walked down the steps of a public library in Washington and started up the block. Soon, he heard the running footsteps of Marlene Dudik behind him and quickened his pace. Marlene, however, overtook the fleeing Hugh and invited him to hear about a beautiful new philosophy. This month, he became our brother. Barbara Snell, a friend of Travis Jones' and a student at the University of Maryland, heard the Principle over a period of months. She finally received the Conclusion late in November and recognized its truth. Ed Trostle, an actor-hair stylist who is new in this area, kindly picked up a lone hitch-hiker recently — Regis Hanna. That night, he told his wife, Janet (who discourages picking up hitch-hikers), that he was going to hear a lecture on philosophy that he had heard about "from a guy he had just met in the parking lot." During the same week he brought his daughter, Sherry, to hear Chapter I, and by the end of the week he, Sherry, and Janet had heard all of the Principle. Mr. and Mrs. Trostle are our newest members. Visiting us is David Carter, a friend of Sylvia Rogndahl's from Oregon. He finished military service in Missouri and drove to Washington to learn about the Unified Family. That was some time ago. David is now our member and is studying more deeply.

We hosted brothers and sisters from several Centers and parted with Christel Werner. We felt so close to the Austrian Family through her. Neil Salonen's and Marshall Frothingham's parents visited us at Thanksgiving. Late last month Orah Schoon's parents came to see us. We hope more parents will come.

We celebrated Children's Day, 1968, by singing together, praying together, witnessing together and sharing with Miss Kim the message she wrote for all of us — words which brought Father's joy, inspiration and urgent desire. Instead of gathering the East Coast Family together, each local Center group celebrated in their own city. (The better to bring joy to New York and Philadelphia!) Yet, even though only the Washington Family gathered here, we had 55 guests for dinner, with some members absent!

We further developed projects for fund-raising and becoming better known in the community. Our plans and work become more and more stimulating as we grow. Most stimulating is hearing of your growth. We look for the day when, as we expand, north, south, east and west shall meet. We pray for the strong success of our world-wide work.

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## ARTICLES

Ignatius of Loyola and Divine Principle

Carl Rapkins

Others may have reached greater spiritual heights, yet those few who did very probably were better to begin with. From the standpoint of Principle, of all the saints, St. Ignatius, known as the Saint of Will Power, stands out in my mind as the most significant. The reason is this: He transformed himself from a roguish adventurer and soldier — and at one time a fugitive from justice — into one of the monumental religious figures of history. His spiritual nobility lies in the fact of the transformation, through sheer force of determination. He was not a saint by inclination but rather by desire; he was not born to saintliness as much as he was destined to it through patient perseverance and courage.

The story of this man and those of others have tremendous meaning as a witness to our message. Skeptics ridicule the old "utopian" idea of changing human nature through spiritual awakening and its concomitant strenuous disciplining of daily life. We, however, have only to point to the examples of those who, the record shows, have demonstrated that to a large degree it has been done. History testifies to this fact. Even without benefit of the full revelation of God that we now possess there were those who at least radically and positively altered their character through tenacious effort and a thoroughly God-centered life. It is true that cases of revolutionary changes even in the most accomplished Christians are exceptional, yet the point is that these alterations came about at all. If attainment is possible for one, then it's possible for all. There isn't any essential difference between people in this respect; it is only a difference in desire. We all are capable of resurrection. Earnest desire is the real factor. When all people, through the unprecedented suffering that will afflict all men in the days to come, experience a sufficiently intense longing for spiritual growth and, at the same time, see the fruits of our work, a Great Day will come again. Suffering by itself, of course, can lead to bitterness and resignation. People must be terribly disillusioned with the situation in which they find themselves, yet there must be an answer. There must necessarily at this point arise a life-giving new hope for mankind. The Principle will be this radiant beacon and there will be no question of its validity in anyone's mind. Amid the cataclysmic breakdown of the old order, the new order will arise. Out of self-interest and with the ever-increasing intervention of spirit world, people will finally embrace the truth and the process of awakening and cosmic restoration will begin on a world scale. Until then we must struggle to pull prepared individuals one by one out of the muck of this Satanic world.

For years the conservative wing of the Church has maintained that social conditions can improve only as men's hearts are renewed, yet the evidence for their weary claim has been slight in the eyes of reformers and revolutionaries. The liberal, leftish and radical clergy don't agree with their orthodox brethren. Doris Jane Hamblin writes on this subject in the October 4, 1968, issue of Life. Some of the statements of the clergy are revealing: "Our job is to be an irritant in the body of Christ," says Reverend Henry H.

Breul of St. Thomas Church in Washington. "Society is in agony, and it is not enough now for the clergyman to be a nice pious old patsy."

"We spent years trying to change society by 'changing men's hearts,'" says another clergyman. "Well, it's clear now that you change men's hearts when you change their institutions. We've got to change the attitudes of the banks and the real estate boards and the schools and the industries. A runaway son concerns me as much as ever, but I'm also concerned with providing a home for a poor boy or a black boy to run away from." To these men Christianity as represented by the Church has simply produced too little in the way of tangible results; therefore we must stress the uniqueness of our revelation and how it can rebuilt the inner man.

The process isn't easy. As Ignatius wept in utter despair at his failures to quickly change, he contemplated suicide many times. But instead he continued plodding and developing his Spiritual Exercises, until at last he was ready to begin his new life as a soldier in the service of God. As we likewise resolutely and patiently work day by day on our weaknesses of character, gradually and often painfully we shall tear down our old selves and build anew. Ignatius and, of course, our Leader have proved that it's just a matter of the right tools and will power.

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Toward Fuller Stature

Nora Martin

Everyone today is interested in the spiritual development of man. Concern is seen in both religious and secular circles.

The search is on! Youth are seeking freedom from authority; the poor from poverty; the oppressed from oppression. Freedom for what? Freedom to grow and expand. We see the scars from this battle for freedom all around us — in the riot-torn streets, in the drugged youth, in the veterans of war.

Everywhere people are crying for freedom to grow spiritually.

Knowing the principle of restoration, we long more than anyone for personal and universal freedom for growth. If our lives are to have meaning, we must be able to aid the spiritual freedom and growth of mankind. This requires us to be fully mature people.

According to the principle of creation, growth is the process of coming to resemble God, who is perfect and absolute. In His perfection, God encompasses every attribute, characteristic, emotion we see in man. To resemble Him we must take on the responsibility

of developing our personalities to meet the needs of humanity. This broadening and expansion of ourselves, however, must take place in correct perspective. What is this?

The natural growth process is upward and outward. Think of a plant. First, there is the vertical blade which pushes its way through the soil toward the sun; then when the stem is strong enough for a foundation, it begins reaching out horizontally. Man's growth is the same. First there must be the vertical growth toward one Father and upon that foundation the horizontal expansion can begin. Expanding prematurely is dangerous, for it is out of perspective, and the reversal hurts.

It is the purpose of the Principle to go to a world highly developed on a horizontal level without God as a Center and reverse the order.

Picture an hourglass. The bottom section is the Satanic world, and the top section the kingdom of heaven. Between them is a narrow channel which allows for slow passage. Think of the narrow channel as Divine Truth. Because this world has developed under false values, it has expanded prematurely and out of perspective. The reversal is difficult, for the channel is narrow to the kingdom of heaven. Man was not to be a parent until he reached full maturity, developing a relationship with God (vertical) first. Then he could have expanded horizontally as far as he pleased with God as center. Arthur Ford's new book Unknown, but Known gives this statement in the sitting with our Master:

Truth is a living, vibrant thing, because truth stems from God, and there is no conclusion; there is no goal except that ever-expanding goal of God. But in some strange way, the Divine economy demands that every so often some man takes upon himself a larger share of God and thus becomes the Voice of Truth. It has always been so and always will be so, and there will always be those who can be used. God has no voice save the voice that is given Him by people who have risen to the point where they can comprehend and then extend His ideas . . . .  
( pp. 120- 121.)

The work to which we are called today is the spiritual and physical work of reversing the world order. We bear the message of Divine Truth — marking our way through the narrow channel and into the Universal Canaan. Our physical work has value beyond its actual earning power, for we know its spiritual value. This adds a new dimension to religious commitment, and requires the development of our total selves.

For this kind of work Father needs a certain kind of people — versatile enough to be molded into many shapes, not too big to go through the narrow channel, not so small that they can never expand once through. Father needs people who can act when it takes

acting, think when it takes thinking, and feel when emotion is required. To resemble Father we must be experts in all areas.

When God promised man the three blessings, He said, "Be fruitful, and multiply, and fill the earth, and subdue it." He gave man responsibility for his own growth first. Upon successful fulfillment of his own maturity, man was to have the further responsibility of being a parent and having dominion over creation. The ability to take responsibility, then, is most important in man's spiritual growth and is based on individual growth — on the building of a vertical relationship with God. The vertical climb is that of developing one's own relationship with God to a point where He can trust us to take responsibility for horizontal expansion and relationships. Our Master says in one of his addresses:

You must become a real person to whom God can trust His secret. You must be like a safe, in which God can deposit His secret, then forget it. He knows He can trust you. He doesn't have to worry. (Leader's Address, May 1, 1967, p. 5.)

We were therefore also instructed by Jesus to be faithful over little things in order to merit being ruler over many. We must be willing to work behind the scenes before we can be trusted on the scene!

When we think of our Master's coming we ask ourselves whether we are ready to be trusted, to take responsibility. We wonder about our response to him.

I think of the story of Mary and Martha found in Luke 10:38-42:

Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

Mary and Martha are mentioned several times in Jesus' travels. Mary is apparently the same Mary who washed Jesus' feet with oil. They also appear to be the sisters of Lazarus, calling Jesus to raise their brother from the dead. In the Luke account we see Mary sitting at Jesus' feet while Martha complains about having to prepare the meal. It is Martha, however, who invited Jesus, prepared the meal, and who went out in search of him upon Lazarus' death.

These are two kinds of responses, representing universal types which I will call "the be-ers" and "the do-ers." Both women loved and admired Jesus. Their love was manifested in different ways. Mary symbolizes the vertical or spiritual aspect. She represented the simple, obedient faith of a spiritual child, receiving God's love, to "be with Him, to love and adore Him, to choose what Jesus called "the good portion." This was a frequent response of Jesus' followers and represents the vertical Father-child relationship.

Today, because we are called to establish the physical kingdom of heaven, Father is calling us to more than the vertical relationship of "being." We are called to "be" and to "do." The growth stage was that of developing a vertical relationship — becoming one with Father. Christianity, as the spiritual kingdom of heaven, emphasized the "being" or "Mary" response which was its "good portion," as Jesus told the sisters.

Today we are called to be not only the admiring, dependent, childlike lovers sitting at His feet; He is calling us to be Marthas as well — to be behind the scenes working in responsible tasks, to work in a horizontal capacity. Can we be depended upon? Are we able to show our love through action?

Maturity is to be able to love God as a child loves, and to love others as a parent loves; to encompass both vertical and horizontal relationships.

There are three types of obedience. One is just to obey whatever is told you. The next type is to obey while always eagerly seeking to know God, truth, and the Why of things. The third type of obedience is after knowing the Heart of Father. (Leader's Address, May 1, 1965, p. 4.)

To move from the Satanic world to the heavenly kingdom requires mature faith and action. One of the greatest enemies to the work of the kingdom is that we place limitations on ourselves by choosing only to "be" or to "do." Father needs people who can act when it takes acting, think when it takes thinking, and love when it takes loving.

Parental love encompasses the vertical and horizontal relationships and is able to "be" and "do." Father and all of creation have been waiting for mature sons, as said so beautifully by DeVern Fromke in Moving Unto Full Stature:

Indeed, "all creation is on tiptoe" waiting breathlessly for that hour when the Father can put on display His family of divinely begotten sons brought to full stature; what a revelation they will be to the vast universe. And when the Son shall have a full submissive Body for the glorious expression of His authority — what a revelation that shall be! And when the



Holy Spirit shall have a living temple of open windows through which to express the attributes of God — what an amazing revelation: that God has then come to fill the whole universe with the glory of Himself. Then we shall all with one jubilant voice announce:

That which is perfect is come!

No longer children,

Who see through a glass darkly,

For as fully matured sons,

We behold Christ face to face

And realize that our FULL STATURE

Is but the lovely reflection OF HIM!

(pp. 225-26.)

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#### ERROR

We notice that last month's New Age Frontiers carried an incorrect volume and number on the contents page. The November, 1968, issue should be Volume IV, Number 11, not Volume III, Number 1, as mistakenly indicated.

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## TESTIMONIES

Heidelore Fröhbeck

Vienna, Austria

(Heidelore is 21 years old and a clerk.)

During my school-time and for a short time afterwards I felt close to God and was willing to lead a Christian life. But nobody could tell me how to reach my goal. After some disappointments in the church I stopped looking for God there. Often I pondered about the thought of the Second Coming of the Lord and yet I couldn't imagine that He might come in our time.

In June of this year Elfi Schaltermandl and Brigitte Plöchl approached me in the street and started talking to me. Elfi asked me about my relationship to God. I was astonished about such a direct question but kept on talking with them for a long time. For several evenings I went to the Family in Graz to hear more about the Divine Principle.

One Sunday in June the Family took me for a short drive into the woods. Sitting in God's wonderful nature I was told that the Lord had come. While hearing this wonderful news I had a feeling as if a heavy rock was taken off my soul. I recognized at once that the Principle is the truth, but I wasn't able yet to go all the way without compromise. Finally on June 30 I came to the realization that there is but one way to go. Some days later I moved to the Center in Vienna. Every day I thank our Father for giving us True Parents and for the opportunity to spread His truth and to help and guide others on their way back to God, so that He at last might receive love and beauty from His creation.

\*

Hilde Pirkfellner

Vienna, Austria

(Hilde is 28 years old and a knitter.)

Before I came to know the Divine Principle I took little interest in religion, but believed in God.

One Friday in August Emmi Sterberl approached me in the street and started talking to me. My curiosity had been aroused and I accompanied Emmi home. But I didn't want to go with her to meet the Family so I made an appointment for the next Monday and said goodby to her. On Monday an inner voice troubled me and objected to my going to the Family. Nevertheless I went there. An unexplainable fear came over me. Emmi and Inge were very kind to me and helped me overcome my fear. Inge taught me the First and Second Chapters. It was very late when I was driven home by Paul. I couldn't sleep at all. I kept on thinking about everything I had heard that evening.

On Tuesday I could hardly work. I was very confused. Then I phoned Emmi to ask her for help. She was not at home. I wanted to call her again, but I needed two hours to decide to pick up the phone again. Emmi asked me to come to the Family that evening. When I arrived there Paul and Inge tried to help me to overcome my tensions. When I came home that evening I felt very relieved and was happy. On Wednesday I went to the Family again. I tried to learn the First Chapter, but I got very tired. Paul asked me to sleep there, but I couldn't do this because I had a sparrow at home which had to be fed. Paul drove me home. Next morning the sparrow was dead. I took this as a sign that my life had to be changed and I recognized that the Divine Principle was the truth. That same evening I accepted and moved into the Center. From now on my life belongs to God. I think Him in the Name of our True Parents for His wonderful guidance.

\*

Christine Schönenberger

Vienna, Austria

(Christine is 22 years old and a student.)

Our Father in heaven has called me. I am happy and grateful for it. At the age of 15 I wished to work for God as a missionary, and when I was 17 years old my relationship to God was deep and I loved Him more than anything else. But after graduating from high school and staying in England and France for a while I stopped thinking about religion. During my last two years of studying in Vienna I felt far away from God but deep in my heart was the strong desire to find my way back to Him.

Just at that moment Birgit Stuhlpfarrer approached me in the street, but I didn't respond then. Three months later I met her a second time. Within three days I read the Divine Principle with great interest. The more I read the greater the struggle became within my heart. I felt that this is the truth, and yet I didn't want to make a decision right then. My plans were to complete my studies in the States, for which I had a scholarship. I felt very strongly that my life had to be changed completely, and therefore I hesitated to follow the Principle. I felt God's calling, and the more I tried to ignore and fight it the stronger it got. The question whether the USA and myself were more important than God opened my eyes and the realization of my egoism struck me like lightning.

When I woke up the next morning there was no struggle in my heart anymore. God had heard my prayers, and He had shown me that the Divine Principle is the only way. I accepted. Joy and happiness filled my heart, and I felt very grateful. I wanted to embrace the whole world. My life was being changed completely, and it took on very deep meaning. Nothing could be more rewarding and fulfilling than to spend all my life for Him and to bring His truth to His lost and unhappy children.

I cut off all links with the past. My sense of values changed. By accepting our Leader and the Principle we are truly born again and can start a whole new life. I thank our heavenly Father deep in my heart for giving us the truth through His True Son, guiding us on our way back to Him. Father, I love you!

\*

Alec Herzer

London, England

Seen in the light of Principle the "mysterious workings of fate" are intricately woven into the web of reason. Certainly it was not by chance that I encountered Marion Dougherty. As secretary of a cultural society one of my duties was to collect money at the door. After several meetings we came together over coffee. The cautious approach to Principle adopted by Marion and other members of our Family was derived from thinking that I might bar their entry if I did not approve of their motive for attending the talks.

It is amusing to recall my reaction to the singing sessions that proceeded meetings at the Emperor's Gate: I used to walk around the block to save the embarrassment of joining in.

At no time in my life have I doubted the existence of God, and indeed from the age of about fourteen I have been conscious of His presence. As it was I felt intuitively that the Heart of the Father was exposed to the world through the Divine Principle. In retrospect I can say that it was not so much its logic which impressed me but rather the heart in which it was projected. Whenever I used to experience God I would feel a sadness that could not be explained by representatives of the Church.

In terms of action I have been brought to realize the necessity of relieving God's sorrow by losing oneself in others. In this way we can surely see God. Thank you, Father.

\*

Barbara Cottle

London, England

Three months ago, having heard Principle, I came to visit the English Family for a week. I wanted to ask questions about Principle and to see how to apply it in my life. The news that the Christ was on the earth, and that I could actually meet Him, had left me in a state of joyous oblivion and it was not until I came back for my week's visit that I began to understand the reality of the Principle.

As a little girl I had wanted to see God and used to long to hear His voice like the boy Samuel. Nothing ever happened. In my teens I hoped that the experience of becoming

a member of the Methodist Church would help me to become closer to God. Yet however strong my desire on Sunday to live a better life, somehow by Monday the high ideals would be forgotten.

As I became involved in the life of the Church I saw that for many church-goers the motive was not right. It was only when I left home for Training College in London that I saw that my own motive was wrong. I realized to my horror that I had treated my church as a social center and that my concept of God was vague and distant.

Feeling myself to be a poor Christian I gave up praying and Bible study. My things caused my fervant desire to serve God to fade in confusion and bewilderment. My discovery of the glaring inconsistencies in the way many Christians interpreted the Bible made me uncertain and unable to answer the questions my agnostic friends asked. Would God allow the destruction of the world?

Towards the end of my college course I chose to do a study of comparative religions. I began to see that other religions were not completely wrong, yet how could we all be right with so many different doctrines and beliefs?

At this time I met Patricia and Ian who witnessed to me in Downing Street. I felt the sort of inner peace from them that I had always searched for. The idea of a universal teaching made me curious enough to attend a lecture. It was not only the lecture, but the atmosphere at the Center which drew me to return to hear more. When I came for that one-week stay at the Center I very soon realized that an understanding could only come by being with the Family and living Principle for myself. God has now given me a true purpose, and I am forever thankful to Him for guiding me to His Divine Principle.

\*

Carol Bartholomew

London, England

I have a restless and seeking nature and have continually pursued the reality and purpose of life. Recognition of the schisms present in our basic pattern of life came to me from quite early. I have always been conscious of the conflict within the individual, and its disruptive projection into the family, society, national and international affairs. It was very difficult to bring together and adjust to the idealism of the spirit and the ugliness of reality.

In my own life I felt two distinct and separate influences working — good and evil. I was normal with the relative normality of the Satanic world. I looked around me and could not understand the world in which I lived. Thus I enjoyed neither my home nor my school life. Superficially I was an active extrovert, but deep within the real me lived protected within a world of imagination and illusion.

Because of my spiritual experiences I never doubted the reality of another dimension. My parents were very liberal in their religious beliefs. They too had discovered that religion was being preached but not practiced. Idealism and realism were mutually incompatible.

I searched for God and truth in the Anglican, Roman Catholic, spiritualist churches, and later in the Moral Rearmament Movement. I was unable to find a practical philosophy or religion with a combination of spiritual, intellectual, and scientific stimulation. In desperation I left my native land, Trinidad, and journeyed to England seeking that which persistently evaded me.

In November, 1967, a few months before hearing Principle I was ill for three months. The utter futility of my life then was impossible to bear and I felt an active desire for death. My illness was never diagnosed. My main experience was one of alienation from the securities and terrifying loneliness. I wondered, What was the purpose in living? Was there a God? Why did He allow mankind to inherit so much misery? I felt I must know or die. My intense thirst to find the reality of God, truth and love drove me to read many spiritual works. During this period Jesus came to me. In vision I saw him sitting in the Garden of Gethsemane and the light which shone from him to me was the truth which was soon to come.

On my first day back to work I met June Darby, who had started working in my agency on that day. She soon invited me to hear Principle. Doris Walder lectured me most of Principle. She was quick and dynamic and my the end of a week packed with lectures, the flu and long journeys to and from the Centre, I had heard the Conclusion. A new dimension of adventure and travel was opened to me. Words cannot express the excitement I felt at hearing ultimate truth and finding the Messiah. Even today, six months later, it seems unbelievable. I know that my whole life has been a logical preparation to attend my Lord.

\*

Katharine Bell

Toronto, Canada

All my life I've been dissatisfied and have been looking for something, but I was never really sure what. Even before entering high school I was asking: What makes people happy? Is there a purpose in life? Never could I find an answer which satisfied me. The accepted goals of our society lacked meaning for me. Therefore I had no competitive spirit or desire to succeed and drifted along taking the path of least resistance. Materialistic goals seemed to become an end in themselves rather than a means of attaining freedom and a chance to live in harmony with nature and oneself.

Well, what was life for? Those who stressed religious goals seemed to be happier than those who stressed materialistic goals, yet when they began to discuss these goals,

they were very vague and inconsistent. In university, however, one of my professors (we later became very good friends) gave me an example of what faith and dedication can mean in a person's life. Yet when I studied the basic concepts which he believed I found that I couldn't accept the answers which had satisfied him.

Upon graduating from university, I decided that it was time to leave home and strike out on my own. My parents had done more than enough for me, and now it was my turn. With this in mind I came to Toronto and started to work in a Catholic high school as their secretary. This job was only to be temporary, but somehow it has lasted for over a year now and has indirectly helped Father lead me to Principle.

Since I was working in an atmosphere where half of the staff were Sisters, the idea of God was constantly being brought to the surface of my mind. Not that anything was said, but nevertheless His presence was there. Again and again I kept being faced with the question of His existence and consequently the purpose of this world and my life. It was at this time that Linna and Marie met me. I had walked over to Queen's Park and was sitting on a bench reading a book (Chardin) when they came over and invited me to come and hear about a new religious philosophy which came from the Far East.

The philosophy was interesting, although at the time I thought it seemed oversimplified and some of the ideas a little fundamental. Although I had guessed from the beginning that they were forecasting the Second Coming of Christ, and thus man's return to God, I was nevertheless taken by surprise and found the impact of the Second Advent overpowering. Linna's and Marie's conviction as well as my earlier prayers to find Father and to be of service to Him wouldn't let me reject Principle without first investigating it thoroughly and proving it false.

Therefore I went down to Washington to visit for a week and to see what the people there were like. The spirit at Washington and their conviction and actions brought this truth more and more alive. Because of this experience I became convinced that through this group I was given a chance to really come to know Father and to put into practice all that I had been looking for. Today, after living with the Family for around three months I can really feel the spirit and truth of Principle, and the longing heart of Father who has led me and is constantly urging each and every member of His Family to grow and help others to grow. In loving gratitude, your sister.

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#### UNKNOWN, BUT KNOWN

As you may know, Arthur Ford has written a new book, Unknown, But Known, in which a chapter is devoted to his sitting with the Master. We are already receiving many inquiries from readers of Mr. Ford's book. (See letter on page 10) The publisher is Harper and Row.

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## MISS KIM'S WORDS TO US

Before dawn breaks, the night is deep and dark. Each of us has a different path. But one thing is sure: God is living and working. The law of justice is absolute. But until dawn really breaks, it is really dark, and we can't see anything.

If our way is easy, we'd better be careful. Jesus said the way to heaven was narrow. If we have a hard time, we are on the right path. A hard life deepens our personality and our love. If we are defeated by suffering, we are defeated. But if we overcome that suffering we gain everything. We have a much deeper life than others who do not suffer. Overcoming is the important thing. We must reach the goal; then every drop of suffering will turn to a jewel.

To overcome, we must be strong: We must eat good food, sleep enough, and exercise. If you are sad, go to a good movie. You cannot remain sad. You must overcome it. If you are defeated, all your suffering is fruitless. The goal is there — you have to reach it.

When I'm really desperate, lonely, dark, and surrounded by the Enemy, I don't cry. I become more alert. There is no room to cry: I am all alone to fight this Enemy. If we feel gloomy and nervous, our physical life is affected by this spiritual state. Make all your adversities add virtue, love, and merit to you.

Our spirit grows very fast when we are grateful and happy. But if we are sad, we come into a very small world. It is much easier to live if we are foolish. If you act smart, people will criticize you. If you are foolish, people are generous. Always look down toward poorer people and be generous.

I was reading my diary of the time I lived in Eugene. I met a student there. He was a handsome, bright boy. He had broken his back in a diving accident and his legs were paralyzed. So he lived in a wheelchair. I knew he was not useful to our movement because of his injury. I was looking for leadership, so I felt I couldn't devote my time to serve him. So I prayed: I will serve this one man as representing all unfortunate people like him. So I visited and taught him to give him hope and joy. He taught me a great lesson. So, find some unfortunate person and from time to time visit them when you are sad. My sadness goes when I see less fortunate people.

It is good to associate with people higher than yourself, but not all the time. We have to know how to associate with those above and below on their levels.

An Oriental friend who was studying in America once told me this: He was very lonely at school because, being Oriental, he did not have many friends. His loneliness was so deep it made him sick, so he used to close the door and laugh and laugh — artificially at first, until it came naturally.



If you don't laugh, something goes wrong. You must laugh. When you laugh, all your nerve cells become very activated. So laughter is one means of reaching the goal.

How can you laugh when you are low? Folk dancing is good for that. Or put something funny in your room, and go in and close the door and laugh.

So be serious, be cheerful, cry and laugh. Let's master these four things. It is a virtue in the Orient not to laugh or cry, to restrain all emotions. This is a negative view. I like the other view. If you don't know how to cry, you have no depth.

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Q: What is love?

A: How do you feel when other people love you? That is the meaning of love.

Q: How does it begin? Where does it start?

A: When are you most happy and pleased? Do the same thing for others.

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All great souls had these dark periods. Not just once or twice. Our Leader did many times. Whole nations and the church surrounded him to destroy him. He used to sit with his fists clenched, because he was so tense. Now he's relaxed. The church will come to him.

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