

New Age Frontiers

Published by the Unified Family

Uf

Vol. II, No. 5

May 1966

IN THIS ISSUE

ARTICLES

Final Report on Japanese Trip	Diane Giffin	11
On Tradition, or What Is Left of It	Time Magazine	5
Prayer	Young Oon Kim	2
Vision of Man	Marjorie Hill	8

SPECIAL FEATURES

Challenge		25
It's Worth Repeating		14
News and Notes		26
Corrections		27
Prayer Schedule - June 1966		26
Reminder - World Day		26
On the Lighter Side		26
Parents' Day in Italy		24
Poem - Rejoice!	Rebecca Boyd	5
Special Messages	Bette Adams	14

REPORTS FROM CENTERS

Essen, Germany	Elke Klawiter	17
St. Louis, Missouri	Mary Weir	18
Tampa, Florida	Rebecca Boyd	19
Vienna, Austria	Paul Werner	20
Wiesbaden, Germany	Christel Werner	17

TESTIMONIES

Inge Eisner	Vienna, Austria	22
Marianne Kolup	Vienna, Austria	23
Bernard Maierhofer	Vienna, Austria	23
Hildegard Maierhofer	Vienna, Austria	23
Romana Maierhofer	Vienna, Austria	23
Martin Porter	Rome, Italy	24
Gerhard Wurm	Vienna, Austria	21
Waltraud Wurm	Vienna, Austria	22

PRAYER

Washington, D. C.

Young Oon Kim

Some people spend much time in prolonged contemplation or occult practices in order to develop their extrasensory perception. We want to stay away from this kind of method because we know the goal to be achieved, the direction to go, and a definite schedule to fulfill. Besides, we are busy people living in a busy world and have much responsibility which denies us the leisure enjoyed by ancient or medieval societies.

However, we need prayer as an important factor in the maintenance of personal and corporate spiritual life and in the development of character.

Some people may say, "God has fixed everything in perfect wisdom and in perfect love. Who am I that I should attempt to alter it? God knows everything. He knows our needs before we ask." This attitude ignores one of the most important facts of life -- that God waits for the cooperation of man. Hence Jesus taught us to ask and seek and knock. You must have a strong desire in order to ask, and a will to act before you can seek and make positive petition.

Let us remember the two parables Jesus gave concerning prayer. One was about a man who, on the arrival of a late and unexpected guest, obtained bread from a neighbor "because of his importunity" (Luke 11:5-13). The other parable was about a widow who obtained justice from a corrupt official by her persistence in begging his help (Luke 18:1-8). The sleeping neighbor and the unjust judge do not stand for God. It is not God who refuses to answer our prayers. There are hindrances to the granting of prayers and most of these reside in ourselves. Our impatience, our anxiety, our resentment, often our pride, always our lack of faith, and the sheer difference between our will and God's are all difficulties that must be overcome.

So Jesus bids us pray persistently, for there may be much resistance like this to overcome in ourselves. We should never be discouraged by the absence of results. We must never allow appearances to deceive us. God is omnipotent, but so gentle that He is often present and active without anyone knowing. Prayer works in the Unseen, into which if we could see we should discover that events are moving faster than we perceive. The results are slow to appear, but the time taken is not lost.

"Prayer is the soul's sincere desire, uttered or unexpressed." Therefore prayer should be as natural as a baby's first cry demanding its mother's attention. The most sincere cry of the heart, whether it is expressed spontaneously or in some formal way, is prayer. Prayer is not the repetition of formulae, nor a demand for things required, nor a frantic gesture towards heaven.

The disciples of Jesus, men who had been nurtured in the devotional wealth of the Hebrew scriptures, came to him with the request, "Lord, teach us to pray," because they had learned from the example of their master that prayer of the kind that he practised was

very different from what they knew. Prayer is an exercise of the mind, an act of thought, a discipline of the emotions, an intercourse of the spirit. It is so simple that anyone can begin it, but so infinite in its possibilities that no one can ever come to an end of it. The spiritual life is something like a garden of wild plants which, when cultivated, watered, weeded and fertilized, will produce beautiful flowers and fruit; but if left unattended will quickly revert to its wild state. Therefore, for your garden to be as you wish, continuous prayer, or care, is necessary.

We begin our prayer life with the rule of a quiet room and a closed door in which you will be undisturbed. In order to have the momentous experience of communication with the almighty God we must give it our total concentration. If we would turn to heaven we must turn away from earth. If we would find the spirit we must ignore the flesh. It is this being with God and with God alone that is the essence of prayer. This need not be entirely absent in public worship, but the fellowship of corporate prayer takes its quality from the private and preparatory devotions of those who participate in it. True prayer starts with the realization of God's being. When we are more aware of God than ourselves or of any other, then we have begun to pray. The first condition of successful prayer is this shutting out of our excitements and our anxieties.

We begin, then, with the thought of God -- because prayer is the thought-activity by which we admit God into our lives. Therefore we must try to form the best conception of God that we can, and the more we try the better we shall succeed.

Let us begin by thinking of God as a loving Father who has come to us with a longing heart. He has been searching for a long, long time, and has met with rejection and misunderstanding and all kinds of adversities; but all this time He has persistently continued to reach out to us because of His love for us. Sometimes you can even feel His grieving heart. With this recollection of His toil and love, fill your heart with grateful and humble thought. While in public prayer we verbally thank God for His various gifts, in this kind of private prayer simply try to bring your heart to this state of feeling -- of gratitude and humbleness. If you can achieve this feeling in the beginning, your prayer is then on the right track. After this you may specifically mention any number of things for which you feel thankful -- for people always like to be appreciated, and so does God.

To thank Him, I first remember His creation, His wonderful work. Then I thank Him for today's dispensation -- that of restoration -- and for those who are bringing blessing today to mankind, especially for the Channel through whom the blessing is brought. As a glad duty -- as my part -- I offer my prayer for the physical and spiritual well-being of those God is working through, in order that their mission may be completed as quickly as possible. I pray for all those who have toiled so hard to lay the foundations for the new dispensation.

Then I pray specifically for those whose mission is abroad, placing myself in their position, and ask for strength, power, wisdom and compassion for the people they cope with, that thus they may be led to triumph in their daily battle and to fill them with joy and happiness as they carry on their work. Then I pray for those in America, those

in responsible positions, and all those in all the Centers, and those to whom they reach out and teach. I pray that leaders and influential people may be inspired to come to our movement. I also pray for financial blessing to hasten the expansion of our movement. I pray for those I am teaching, that they may further understand the Principle. If I know of anyone with a special need, I pray for that.

Finally I come to pray for myself. I thank God for His call and restoration. I give thanks for each day's new opportunity to serve Him. I examine myself and pray for what I need at the time. I would pray for health or some material thing if there were a need, but there is never so much need on that level. The important needs are in the spiritual area. I pray for spiritual understanding, for a loving heart, for wisdom, for strength -- whatever seems most needed each day, that I ask for. I pray that in all these things my heart and will is with God each moment. In offering these prayers, I try to feel what He expects me to do and to be. I feel His eager expectation for me -- that I will be and do those things He wishes. I do not have to force a feeling of faith that I will be given what I ask, for I feel His readiness to pour out all that I need. Therefore I end my prayers with the feeling of confidence and joy. I suppose my final feeling is that which the ancient peoples expressed by their phrase, "Praise and thanks unto Thee!" and so on.

This kind of prayer I offer vocally, in a small voice, for to say things in words helps concentration. Prayers which are silent are interrupted by all kinds of thoughts coming into your mind from many sources, but when you are concentrating on forming the thought into audible words there is more power and focus.

Afterwards, I carry on with the day's activities in the same spiritual atmosphere which I gained in my prayers. There is no sharp break between my time of prayer and the mundane activities of the day. When my surroundings cast low vibrations, I draw walls around me inwardly and don't allow them to encroach into my sanctuary. Thus all through the day I feel God near and continue with the same joy and confidence. This I would call unuttered prayer, which remains all the time as an undercurrent to outer activities. At least, I try to maintain this. If I fail I try again. Whenever I have to speak in public or to an individual, I always pray at least a few minutes if circumstances allow. If not, unuttered prayer. If any occasion arises with a special demand, I pray spontaneously for that moment's need.

This is the way I pray, following the pattern above as my usual morning prayer, and in the evening the same though sometimes shorter. There is no need for anyone to follow this or any other pattern. Pray in the manner that suits you, but try to pray in words because that keeps your mind focused. To pray aloud helps also to be prepared in case you are suddenly asked to pray in a group. The main thing to remember is to ask for those things you need, to study to recognize your needs, whether of character or whatever, and to have a feeling of gratitude and rededication each time you finish your prayers.

REJOICE!

Tampa, Florida

Rebecca Boyd

In the twilight, lost and weary once we walked
 Where promised flowers never fully bloomed;
 Where hearts, found empty, closed their heavy doors --
 But ever was the nameless search resumed.

On shores of day we leave behind the night,
 Abandoned leave there ruins for forgotten dreams;
 No more we wander thirsty on the desert plain
 Nor seek to drink dark waters of the phantom streams.

For wide before us, open stand the gates to life!
 Now he has come who wields the priceless key,
 Around his feet all earth bears fruit of joy
 And in his love the day sets all men free!

ON TRADITION, OR WHAT IS LEFT OF IT

Excerpts from an editorial in Time Magazine, issue of April 22, 1966.

"The youth of America is their eldest tradition," observed Oscar Wilde. Although the U. S. is not as young as it used to be, it still views all kinds of tradition with more youthful irreverence than any other nation, past or present. In fact, there is widespread suspicion that tradition -- the sense of continuity that is part faith, part convention and part habit -- is disappearing altogether from the American scene.

In other and older countries, tradition is the visible testament to established order. Sometimes tradition is a means of reassurance in an uncertain world; "Do not introduce innovations," warns a Taoist maxim. Tradition ranges from philosophy to fashion, from faith to manners, from the highest regions of polity to the humdrum level of a city sidewalk. (Will the last woman who saw the last man tip the last hat please stand up?) At least on the surface of U. S. life today, it is difficult to find any institution or idea that people dare uphold primarily in the name of tradition -- not God, not country, and certainly not Yale, not the sanctity of motherhood or of private property, not even baseball, the automobile or psychoanalysis. As U. C. L. A. Sociologist Ralph Turner put it, only half in jest, "A tradition is something you did last year and would like to do again."

The evidence is everywhere the eye lights, the ear listens, the commentator prowls, or the station wagon travels. If there is anything left of the Puritan tradition, it is hard to detect. Perhaps its strongest remaining element is what sociologists call the "work ethic." Executives and businessmen seem to work harder than ever (and certainly harder

than the average union members), and so do students, whatever their other diversions. At the same time, thrift is no longer a virtue -- it is, in fact, nearly subversive -- pleasure is an unashamed good, leisure is the general goal and the subsidized life, from Government benefits to foundation grants, is eagerly welcomed. Such notions as waiting to marry until one can support a wife now seem incredibly quaint.

As to sexual morality, the traditional rules are giving way to "situation ethics" -- meaning that nothing is inherently right or wrong, but must be judged in context on the spur of the moment. This is particularly true among the young, and many adults simply go along with what they feel they cannot change. Dr. Ruth Adams, incoming president of Wellesley, proposed that the college issue birth control materials to the students. Chastity, however, is possibly not the most important tradition questioned by youth. Society expects the young to be rebellious, but the trouble today is that they don't even know what to rebel against. Says Author Paul Goodman, a middle-aged and professional rebel: "When the young today look back to the Bible, John Locke and Immanuel Kant, they cannot realize that all this was for real. They will have to make their own way. The loss of tradition is tragic because a generation cannot break away from a past into bold new creative patterns if it has no relationship to the past."

The situation is similar in the arts. If tradition means restraint, there is scarcely any restraint about what may be publicly expressed or represented. U. S. audiences seem to have become unshockable. Dramas of incest and homosexuality are commonplace. As for literature, even though the Supreme Court decision on Publisher Ralph Ginzburg and Eros suggests a reassertion of older standards, nearly every drugstore or bookshop is loaded with hard-core pornography, much of it solemnly reviewed by serious critics.

In other ways, art has gone beyond all limits. Americans have quickly run through abstract expressionism, action painting, pop, op, kinetic and minimal art. Architecture has broken out of the glass-and-steel box that long held sway, and which itself represented a rebellion against older forms. A new skyscraper may be built in the shape of an obelisk, a new air terminal constructed on the principle of an Arab's silken tent, a new garage like a Pueblo chief's dwelling. Among the most daring patrons of the new architecture are U. S. churches.

The New York Herald Tribune's Eugenia Sheppard points out that "vulgar" is no longer a nasty word. "For the last few years there hasn't been an all-out new and exciting fashion that hasn't been just a little vulgar," she says, and quotes an interior decorator to the effect that "there is nothing worse today than a room in good taste."

The tradition of the family continues to decline. While some see it as the individual's last refuge from Big Organization, it has lost much of its cohesiveness -- joint vacations for parents and even slightly older children have become a rarity. Paternal authority, long on the wane, is being undermined further. What the doctrines of Freud failed to do to father -- and Freud himself is now old hat among the young -- the knowledge explosion accomplished. After all, it is difficult to remain the fount of wisdom while the junior members of the family discourse expertly on the new physics. There is little force left in family rulings.

Society used to be one of the chief guardians of tradition, but what was once a fortress is now at best a series of scattered camps. Snobbery will always exist, but it is now on the defensive and increasingly hard to uphold against bright, moneyed or attractive outsiders. On all levels of society, privacy has become a lost Eden, pursued only by a few stubborn eccentrics. Everyone praises privacy, of course, but few really practice it.

Faced with this restless panorama, many are trying deliberately to rescue tradition. The result has been not only a wave of scholarly books re-examining and celebrating the American past, but also a passion for antiques and a new concern for the preservation of monuments and landmarks from the bulldozer. Many younger communities tend to adopt the social traditions of the older centers. Sometimes this leads to an attempt at creating instant age; at ceremonies marking the opening of its original library building, U. C. L. A. authorities issued a statement that it was hereby declared "traditional" never to step on the seal embedded in the middle of the main hallway. But such exercises in nostalgia or the manufacture of new traditions do not change the fact of rampant change, which evokes a turn-of-the-century observation from the Tascosa (Texas) Pioneer: "Truly this is a world which has no regard for the established order of things, but knocks them sky west and crooked, and lo, the upstart hath the land and its fatness."

Not all traditions are equally important. Changes in customs and manners are most visible and affect people most immediately. But the U. S. will undoubtedly survive the frug and the cutout dress as it did the disappearance of the napkin ring and the morning coat. Far more significant is the break with intellectual and moral tradition, the questioning not of a particular authority but of the concept of authority itself. A nation needs a sense of history as much as it needs a sense of the future; it needs tradition not as a soporific, but as a means of measuring itself. Anthropologist Loren Eiseley defines the problem: "It would be an awful bother to have to reorient oneself every morning. If you build a skyscraper so rigid that it cannot sway, it will crack and break under the tension. The same is true of social institutions; change must be allowed for. But for an institution to be an institution, it must perforce have some rigidity."

The U. S. has long managed to maintain a unique compromise between change and rigidity. Its earliest colonists came in flight from or defiance of an established order. Their earliest pride was that of the fresh start. "Under their hand, political principles, laws, and human institutions seem malleable, capable of being shaped and combined at will," wrote Alexis de Tocqueville in 1835. "A course almost without limits, a field without horizon, is revealed." Americans on the whole have tended to agree with Chester-
ton, who said: "Tradition means giving votes to the most obscure of all classes -- our ancestors. It is the democracy of the dead."

In shaping a democracy of the living, the U. S. Constitution itself was a conscious reaction against the tradition of monarchical government. The rejection of tradition was equally important in building the American economic system; the interchangeable part, basis of all mass production, was invented because a Yankee engineer named Eli Whitney refused to accede to the European notion that even a rifle was an individual creation that

could only be handcrafted by a skilled gunsmith. Later, in its relations with the rest of the world, the ever more powerful U. S. had to abandon both the Machiavellian tradition of old Europe and its own tradition of isolation; only a nation uninhibited by conventional thinking could have conceived the Marshall Plan.

The U. S. has always combined its readiness to innovate not only with a strain of political conservatism -- stronger at some times than at others -- but with an unshakable confidence in the American idea. American politics have changed profoundly. A whole world of florid political oratory, provincialism and paternalism has given way to a youthful, hard, professional approach. Some of the most drastic recent changes in American life could have torn or distorted the fabric of less firmly based societies. In the U. S. they were possible without major upheavals precisely because the underlying tradition of freedom under law and of responsible citizenship is so strong. Despite the disappearance of so many familiar landmarks, Sociologist David Riesman sees "incredible durability and tenacity" and suggests that tradition is strongest when it is least self-conscious or ideological: "If you're in it, you're not self-conscious."

Not all changes are breaks with tradition; some represent the discarding of a recent for a much older tradition. In religion, for example, some new trends have been startling and even disturbing. Yet such drives as the ecumenical movement and use of the liturgy in the vernacular are really intended to recover the forms of an older, deeper Christianity. From the churches to the laboratories, change itself has become the only constant.

In the classic context, tradition tends to embalm the moment in time when the culture feels it is at its peak. British sovereigns ride to their coronations in an 18th century coach with an escort of cavalrymen wearing plumed helmets, and the guards at the Vatican are still dressed in the costumes Michelangelo reputedly designed for them. It is impossible to imagine a guard of honor for a U. S. President dressed as Minutemen. For Americans believe profoundly that the best is yet to be; that whatever it is -- a building, a custom, an institution -- they can do it better next time.

If this sometimes heedless energy destroys monuments of the quiet past, the underlying impulse is the U. S.'s basic tradition: a feeling that no problem is insoluble, that no defeat is final, that there is no established order that cannot be questioned. In the words of Robert Frost, most traditional of the U. S. poets, "We have ideas yet that we haven't tried."

THE VISION OF MAN

Madison, Wisconsin

Marjorie Hill

To see what we are and where we are going is really very simple if you will just look straight at the facts -- at what there is, and not what you have fuzzily thought all this time. There are clues all around us, and everything falls into place once you see them.

The universe is not static - that is one fact. And everything, even densest appearing matter, is actually energy in motion - atoms and even smaller bits banging and bouncing around and off each other. We human beings are composed of this energy in flux, too.

The universe has an inside as well as an outside. The outside is what we see with our physical eyes, but the inside is the more important. This interior reality is the mental and it has priority over the exterior, for cause lies in the inner realm.

We are a significant part of the invisible inner reality of the universe and, as Teilhard de Chardin has told us, it is an exciting moment when the scales fall from your eyes and you really see what you are -- "not an isolated unit lost in the cosmic solitudes, and... that a universal will to live converges and is hominized" in you. Hominized is one of Teilhard's pet words and means, as I understand it, "made human" or "manifested in man" or "incarnated." "In such a vision," Teilhard goes on, "man is seen not as the static center of the world -- as he for long believed himself to be -- but as the axis and leading shoot of evolution, which is something much finer."

To people who are tied to the churches' teaching about the incarnation with Jesus Christ as the only "Son" of God, the Creator, the thought of a new sprout on the "leading shoot of evolution" has no connection with their religious creed. They remain blinded to the fact that Jesus himself taught of more and greater development for man, and that we are all "sons" like himself, and not to remain servants or slaves.

The point of all the present theological turmoil in the various churches is exactly here -- that some thinkers are realizing there must be a connection between the past and the present, an ongoing "incarnation," and that the Christ must be thought of in an entirely different framework. But they cannot agree on the framework yet.

What the Christ is, actually, is simply the tipmost sprout on this "leading shoot of evolution." All the rest of the growth follows his lead. New growth always begins at one place, with one new idea or form, which then spreads.

The pace of mental development has accelerated immensely in the past hundred years or so. Witness scientific and technological breakthroughs, with psychological and religious developments rapidly following. There is, in fact, as Gerald Heard pointed out nearly thirty years ago in his book, Pain, Sex and Time, a rapid change going on. The decisive force in all growth, he says, is not, as we lazily like to believe, a regularity and gradualness, but a "cataclysmic and mutational element." A leap, in other words, when something new enters the picture.

Human history has been moving steadily toward "pure mentation," says Heard, just as de Chardin later demonstrates. We have been moving "from understanding in order to control, to understanding why the self wishes to control, from power over environment to contemplation of the seen and the seer as one. This is a rapidly accelerating in-turning process /that makes/ it possible for us to accept only one conclusion. We are at the End of the Age."

Man has a vast store of unused energy, Heard stresses, and that is the "undifferentiated primal energy, for we know that his hormonal charge is higher than any animals', and we know that his sum of sensitiveness and his nervous tension is also the highest of all beasts. We know this through the fact of his capacity for pain and his enormous sexual capacity -- a capacity in itself, as sexual energy per se, quite unnecessary to a slow-breeding, carefully rearing animal.

"This store of energy, we also find, can have appropriate advanced mental channels of expression; when so used, lust ceases to trouble man, and when higher and more specifically psychological channels of expression are found, man ceases not only to be sexual, but to be capable of pain... The development of further psychological powers, such as extrasensory perception, leaves the individual free of all acute physical sensation."

This explanation of where the energy is for a new mutational leap to a higher mode of being ties in perfectly with the ancient story of man's original deviation from his true goal -- that of developing himself into a spiritual being, lord of earth, "hominized" and fully man, by prematurely and inappropriately using this primal sexual energy.

The view of Gerald Heard as to man's goal is the same as Teilhard's, and both have seen what the Divine Principle now teaches. In 1955, just a few weeks before he died, Teilhard reasserted his conviction once more:

"All over the earth at this moment, at the heart of the new spiritual atmosphere created by the appearance of the idea of evolution, there flow the currents of love of God and faith in the world, the one extremely sensitive to the other... In me, by pure chance (temperament, education, milieu...), the ratio of each has been favorable and their fusion has taken place spontaneously -- too weak yet to be propagated with explosive force, but still sufficient to make it clear that fusion is possible and that some day or other the chain reaction will come."

Fusion is possible -- this is the exciting reality which must be grasped. The forces which were then, in 1955, still too weak to have explosive force, have gathered power. By 1960 a man had emerged who fully understood the cosmic forces acting upon us, and what our response was to be -- and this individual made the response demanded of humanity. He was only one man, humanly limited, yet in him the cosmic forces could fully act. Ideologically, he has reinterpreted the Bible, giving us a concept and an attitude and a revelation which is more richly synthetic than former similar processes have been. Our idea of God as a living, working, concerned Father is enlarged.

In this way this man steps forward as the living "leading shoot" of evolution. Through his understanding, courage, faith and action that fusion which Teilhard confidently looked for can now take place. Some day, very soon, the chain reaction will come, because a breakthrough has been made by Sun Myung Moon. All that is needed is for others to follow.

This is what the simple facts are -- standing by themselves, needing no elaborate theology or labels: God is. God acts. Man responds. A fusion takes place. A new level is reached. This is the life process. And we are taking a new step upward right now.

FINAL REPORT ON OUR TRIP TO JAPAN

New York, N. Y.

Diane Giffin

Immersed once again in the language and culture of the land of my youth, I can hardly believe that just three short months ago I was walking arm-in-arm with my sisters along the streets of Tokyo after a day of witnessing and street preaching. How strange it seems to think of sitting always on the floor, eating three meals of rice per day, and cherishing an occasional raw egg. And yet it seems most natural, for in a real sense, Japan is my homeland. Yes, in Japan I was born. I remember the first day I was there, late at night climbing to the rooftop to pray, taking in the sights and sounds of my strange new home. The last night before my departure, I returned and looked out. I recalled the thoughts and heart of she who had stood there seven months before. . . and she was a stranger to me. I marveled at the blessing Father had given; for in Japan I was exposed to a set of standards unique to the East, by which I opened onto a whole new aspect of Principle.

How true is the statement from anthropology class: "One cannot judge another culture, separated from one's own by time or space, with the standards acquired in one's own culture." In the language of To Kill a Mockingbird: "You can't understand somebody until you've gotten into his shoes and walked around awhile." This is exactly what I was forced to do. I was plunged into the midst of a foreign culture; surrounded by foreign language, smells, tastes. . . all of which are quite upsidedown to that of the U. S. As if that weren't enough grounds for experience, I was among my own true Family, and being constantly stimulated by their loving spirit and by their understanding and wise application of Principle.

During the first night in Tokyo, we gathered with a dozen or so of the young leaders of the Japanese movement. We were made immediately to feel at home, so completely were we drawn into their circle of love. One of the first things I noticed was an underlying current that flowed between them, uniting them in a bond of love such as I'd never before witnessed. It was some time later that I learned the key: The key is in service, in doing innumerable tasks for one another with love. . . and doing them constantly until service becomes a way of life. At times it may be especially emphasized. For example, if one member feels animosity toward another, he puts himself in the Cain position to the other, washing his back at the public baths, polishing his shoes, and so on, until he can also love that person and serve him in his heart. At the same time, the other is inevitably drawn to the one who serves him.

Service is inextricably bound in the Japanese national character. Every turn of a person's life is charted to meet a multitude of obligations. There are some debts which can never fully be repaid. For example, from parents have come the gift of life, care and training; these are incalculable blessings and for them we are forever indebted. One makes payment on them by being a dutiful child and by caring for his parents in their old age; but primarily by caring for his own children at least as well as his parents did for him. There are unpayable debts to the emperor, he being the figurative center and father of the nation; he is credited with all good things. No sacrifice would be too great, even one's very life, in payment of the debt one owes to the emperor. There is another kind of debt, an accountable kind which is incurred by teachers, friends, or anyone who gives any personal assistance whatsoever; these must be repaid in the exact 'amount'. Since every little kindness incurs a debt, the charity that we of Christian heritage take for granted is quite absent. But the distinction between an act of kindness and one of duty depends entirely upon the relative positions of the individuals involved. All this is changing in the Unification Church where things are done from love more than from obligation; yet some positive aspect of that feeling is retained.

The relationship between leader and follower is implicit in this tradition. Always, the leader is revered; to him one must give absolute -- even blind -- obedience. "Haberu" is a word little known to the post-war generation, but one that has regained meaning in our Family. To 'attend' the leader (haberu) is to observe the leader, discerning his goals, his desires; go out in action; and return to place the accomplished goals before him. To our Family, the leader is the spokesman of God; to outsiders, he represents the entire movement. Therefore it is vital that members unite around him as the central figure. The import of obedience is shown by the principle of "banyugenriokku" (translation later) by which the leader and followers unite in a give and take of inspiration and response, direction and obedience. . . even if the directions be mistaken. On the base of their unity, God's power is manifest; in this, any error on the part of the leader can be rectified.

Traditional Japan is a land bound by duty, giving little regard for personal feelings. Pleasures, too, are curbed; they are luxuries to be indulged in moderately and to be forfeited when necessary. Among those things in the category of pleasure are food and sleep. Energy is considered purely a product of will, a thing independent of physical resources. Where Westerners count their sleeping hours upon waking and calculate the day's activities accordingly, the Japanese give it no thought. They are able, by some culturally acquired fortitude, to put forth great spiritual and physical energy without what most of us would consider the prerequisites to a good day's work. The concept is difficult for us to grasp. . . and harder yet to apply (I surely haven't mastered it). But knowing the power of the mind, then there is considerable proximity between what we think we need and what actually is a physical necessity.

Also included among those dispensable pleasures is sex. Having been raised in this country where we are constantly bombarded by sexual stimuli, it came as a shock to find that not all peoples give it such emphasis. It was a blessed release to find how infinitely more sensitive and profound human relationships can be when sex-consciousness is lacking. . . to see the freedom of fellowship among our brothers and sisters. . . to find the heights

of thought and artistic expression that can be reached when we are freed from this particular 'bondage to sin.' I envy the Japanese youth in this respect, seeing how fewer obstacles they thereby have to a fully committed life in Principle.

Most of the ancient traditions of pre-war Japan have been destroyed by their failure to provide the power to overcome the Western forces in World War II. The reason I mention them is that I have realized how much we are a product of history. Although the Japanese youth reject their heritage, and for the most part are not knowledgeable of it, the essence of that heritage is transmitted to them through generations of use.

In the place of the traditional way of life has been thrust materialism brought from the West. But Christianity, the spiritual aspect of the Western world, was left behind. I was saddened because the goal of so many of the students I talked with was limited to getting a secure job in a big company -- generally a job unrelated to the ability and interest of the individual. There is considerable discontent stemming from this. I went to an English language speech contest where nearly all the speeches were on re-finding a spirit, a standard in the midst of materialism. Many students have high respect for Christians and the Christian religion; they sense there a root, a depth that can be found nowhere else. But they seek in the churches and cannot find. The concepts of one onnipotent God, of being born in sin and needing a saviour to mediate us back to God are alien not only to their culture, but cannot accurately be expressed in the language. It has only been with the coming of the Divine Principle that these concepts have been made comprehensive to the Japanese people.

The abrupt severing of the traditional values and standards after World War II has left a vacuum in Japan. The old is gone and the new is no answer. The future context of Japanese society is a subject of valid concern. I realized that it is only through the Divine Principle that Japanese traditions have any personal relevance to me; I might earlier have comprehended them to some extent, but only now could I cherish them. The same applies to the Japanese youth; it is Principle that allows them to embrace their heritage and to form a tie by which their ancient traditions are relevant to the Twentieth Century.

I am moved by the beauty and truth of the Japanese way of life. In many ways I've been orientalized; and so, too, my understanding of Principle is largely within this context. But now, having come to America (this is no return; I come as a new person), I realize that much of what I love so much about Japan cannot be transplanted directly to America. I've seen how the movement in Japan has developed within the context of the Japanese way of life. And I know that to whatever country the movement goes, it will fuse with the characteristics of that particular country. This is a vital challenge: to make the Unified Family an American movement, to crystallize the best of the American tradition within the context of Divine Truth. Gambarimasho! Let's go to it!

IT'S WORTH REPEATING...

"Possessiveness is insulting!" -- Young Oon Kim

"There are many ways to distinguish another's spiritual state, but one sure indication is the amount of complaining he does." -- Bo Hi Pak

"The worst moment for an atheist is when he feels grateful and has no one to thank." -- Samuel McCrea Cavert in Pulpit Digest

"One of the tests of leadership is the ability to recognize a problem before it becomes an emergency." -- Arnold H. Glasow

SPECIAL MESSAGES

(The following messages were received by Bette Adams, Oakland Center on March 30th and April 14th.)

The distinguishing marks to identify the members of God's Unified Family should be:

1. Love of all. Be utterly humble (in a human manner; after the manner of men; according to the knowledge and wisdom of men).
2. Pray for all. This method of demonstrating love for all is at each one's disposal.
3. Go to all. We must mingle with all men (even those who know Him not). We should not expect them to come to us.
4. Teach all. People are won or lost by ideas, not by things. The only way to overcome bad ideas is to replace them with good ones. For us, this means God's Divine Principles.
5. A positive personal love of all is essential for each one of us. We must love even those who hate, because no one can learn to love without first experiencing it. (It is better to light one candle than to curse the darkness.)
6. Seek to go deep into life, into anything that concerns the welfare of mankind. The best way to know about life is to live; one must climb a hill if he is to know what's on the other side of it.
7. Rather than an institution or an organization, emphasis should be on individual responsibility and individual initiative for the common good of all, whether or not one is working on an individual basis or with a group or an organization. People, whether in a group or by themselves, are more affected by any thought

or principle if they feel it was directed to them as an individual; because people, being individual by human nature, will invariably oppose anything, even the truth, if they feel it takes away their rights as an individual.

8. Depend more on God, and less on the human techniques. Confine ourselves to the broad pursuit of major principles and rely on the resourcefulness God has placed in every individual to do the rest. Remember always that each person you meet is a separate and distinct part of God's Universal Spirit, and instill within the person a desire to discover his part. When you teach, you should also seek to learn from those you are teaching, that you may enlarge the image of God within yourself by utilizing each divine facet of God's Universal Personality that is in each and all of God's creation.
9. To love thy neighbor as thyself means doing for others as we would do for ourselves regardless of the time spent or inconvenience involved. Always remember the Father has time for each and every one of His children; to reflect His all-loving, timeless and untiring Spirit, we must keep forever in mind that "our time is His time."
10. Purpose makes the big difference. Our first motivation is to love God above all else, and to love each of His children because we see the image of God in each and all. To truly love God, we must love all parts that reflect Him.
11. Strive to live outside of your personal self, and inside and like the ever-expanding selfless Spirit of God.
12. Keep an open, understanding heart; remember all people want to be loved, not just tolerated. Emphasize the good of even the worst of people, and you will recognize the far-reaching words of our Leader: "To restore the world, let us go forth with the Father's heart, in the shoes of a servant, shedding tears for man, sweat for earth, and blood for Heaven."
13. Avoid being halfhearted in most things, and you will be wholehearted in all things. Endeavor always to express the wholehearted love of God and His divine courage in all you do.
14. Utilize your mistakes. You will naturally make mistakes, but utilize those mistakes as stepping stones to perfection. Always keep enough sense of humor to laugh at yourself. Your never-say-die spirit will give courage to everyone you meet.
15. Remember the divine purpose and underlying cause of each of the Unified Family members, the whole meaning of the Principles, and the mission of our Heavenly Parents is: That it is by God's grace you can be an instrument in bringing Him

to men, and men to Him. We must go forth ever in mind that unless God's world is restored to Him and His perfect image re-created in each and every person, we, whether blessed in marriage or not, can never hope to achieve perfection or be complete in our happiness; because even though we may establish the vertical and horizontal circuits to enable us to communicate directly with God, if He is still suffering because of the incompleteness of His world and still seeking His lost children, even His perfected reflective images can only reflect His incompleteness and suffering.

16. Remember above all things that we must look beyond and past physical appearance in each person we meet who is still groping in the darkness; and bear in mind, "There, but for the grace of God, go I." Do everything in our power to restore the image of God within him, remembering always that it was God's love and tender mercy that brought us to the threshold of His Kingdom; before we may enter in, we must instill within our being this divine virtue of His open understanding heart. The sin of lovelessness, in God's eyes, is the greatest sin of all, because He is perfect love, complete without excuse, and His love contains all.

Teaching

1. Know your pupil or group
 - a. Know your subject -- be prepared to expand on already existing beliefs. Acquaint yourself, previously if possible, with the basics of their theology, so that you will be prepared and able to illuminate their already existing opinions.
 - b. Remain with a neutral attitude, even when the one you are trying to teach becomes overly dogmatic or opinionated. Keep an open, neutral mind, willing to learn as well as teach. Never close your heart or mind to the fact that each child of God is significant and has a purpose in God's eyes. Seek to find that purpose and absorb it in your own theology.
 - c. Always respect the rights of each and all of us to express ourselves, even if the one expressing may seem to be out of context with your knowledge. Remember, only by free expression can we hope to gain the insight to build God's Principles around.
2. Know your subject matter thoroughly so that you can talk in a free, natural way, and not in a way that makes one feel he is being lectured. God never lectures, but His influence is felt.
3. Always remember that everyone in the world has the capacity to love; we must seek to fill this capacity with love for the Father and His other children.

REPORTS FROM CENTERS

Essen, Germany

March 14, 1966

Elke Klawiter

Dearest Family: We were so happy to receive your wonderful report from Japan. We always wanted to hear what you have done and how you are spreading the message. The idea of international exchange of members and of news and letters is very important.

As you probably know from the newsletter, there are three of us stationed at the Essen Center. Our Center has a good central location with one large meeting room and two bedrooms, one our Leader's. In this heavenly kingdom we have also been making plans to reach a greater number of people and to witness more effectively. Again and again we come to the conclusion that the personal approach is the most successful one. Therefore I stayed in a student dormitory for about three months in order to get to know German and foreign students personally. We found this to be a good way to establish a base and to introduce these people to the Principles.

In Essen we have also developed a program of language study in which we talk English together whenever we get a chance. Since it is still a terrible struggle to find just one person, we have undertaken some projects in the past: going to the Holy Ground every day to pray or eating just one meal per day. We have a strong determination and know that many fruits of our united struggle will come into the kingdom this year.

We have made special attempts to find foreign people who might translate the Divine Principle into their native language and take the message to their country. A young Swedish lady is now translating the Divine Principles into Swedish. We have also invited several leaders of youth groups. Two of them are very interested.

Occasionally we drive to Frankfurt for a Family meeting at which times we discuss new plans, ideas, financial matters and any other problems coming up in witnessing. Recently we have made trips to Hamburg and Amsterdam to strengthen members through the give and take of love and encouragement.

We are still in the Formation Stage here in Europe, but we have no other choice than to follow the course which our Leader has set in Korea, Japan and America.

We must go out with new force and with new energy just like the spring which no one can prevent from coming. Let each of us be like the spring so that we can create new life and beauty through His Words. With love in His name, from the Essen Family.

Wiesbaden, Germany

April 20, 1966

Christel Werner

My dear Family: Klaus and I just recently returned from Vienna where we visited Paul and the Austrian Family over the Easter holidays. How wonderful it was to meet all the new brothers and sisters. There is such love and warmth between them that we felt at home right away. We loved all of them so dearly from the moment they greeted us at the station when our train pulled in.

Under Paul's leadership they're all working so hard for the establishment of Father's Kingdom. Every night they met and took turns in lecturing. They are doing wonderfully, and are very good teachers already. They witness wherever possible, too.

We stayed with Waltraud and Gerhard Wurm. They have a cute little girl, Claudia, three years old and a real doll. Most members of the Austrian Family slept there too -- on the floor, of course -- while we were there. This gave us the opportunity to be together most of the time, and I could watch them grow. They love our Leader and our Mother so much, and are very anxious to meet them personally; and they love Paul for bringing this message to their country. When we visited Paul for Christmas he was still all alone. What a different situation it was this time! He was so happy that he had accomplished something for Father.

When the week was over and time came to part, it was very hard to say goodbye, but we knew we'll just be physically apart. What a joy it will be to see each other again, and I hope the Family will be growing until that time. Much love in the name of our True Parents.

St. Louis, Missouri

April 25, 1966

Mary Weir

"To give birth, to nourish,
To give birth without taking possession,
To act without appropriation,
To be chief among men without managing them --
This is the Mystic Virtue."

--The Wisdom of Lactse

The man who wrote that over 2,500 years ago, and who has influenced Oriental thought and life since then, has taken off his sandals to the one who visited the St. Louis Family on March 30th.

We had long anticipated Miss Kim's visit, for the last occasion was a very eventful overnight stay on March 4, 1965. We met Miss Kim at the airport, and before she had time to catch her breath, Bob and Vivian Oswald, Gordon and Mary Weir, and our new brother George Hereford assembled at the Center for Family dinner and talk. It was a wonder Miss Kim could finish her dinner, for we hung on every word and had many questions.

The next and following evenings, we had meetings for beginning, intermediate and advanced students; also doubters and slightly interested people. One morning meeting was held for the ladies' Bible study class. Two evenings there were 14 people, one evening 12, other evenings of 5, 3 and even 1. The final evening was Family.

We also visited the Holy Ground which Miss Kim last saw during a great snow storm. With a brisk wind blowing, warmed by her presence, we sat beside Father's tree singing and praying. She told us many stories which drew us closer to our brothers and sisters all over the world who are working to lay a foundation.

Since the meetings, one young man who had been studying called the Oswalds to arrange for more chapters and drove quite some distance to pick them up. The service manager and his wife who both work for Vivian Oswald's business came to see Miss Kim and are studying. One woman in the Bible class spoke about Principle to her prayer group in the Episcopal Church, and from it a woman is studying Chapter I.

There were so many comments from those who met her. Some people spoke of her personality, some of the truth they felt came from her. One woman spoke of how amazing it was that Miss Kim really knew the will of God.

For us, it was that Miss Kim is all the things people spoke of and more. Miss Kim brought the great light to the flickering candles and it could not be hidden under a basket. With such a light it was like glimpsing the great height of a mountain still to scale. We became even more aware of the even greater need for strong hearts and strong healthy bodies to carry on the work. And we saw a living example to show us what we must reach to be true men and women and true servants for Father. We truly realized that Father has not had a Sabbath since His children turned away from Him, and that His business must be our business 24 hours a day. We heard more than we could grasp, and felt more than we could contain.

Miss Kim left for Kansas City the following Wednesday. How we miss her! The flickering candles remain. The powerful beacon of light moves on with her Mystic Virtue.

We thank Father and our Master for this great spiritual leader of the United States who blessed our city by her presence, and who has blessed this country since she first set foot on Western shores to bring the Divine Principle.

아버지 고맙습니다

Father, thank you.

Tampa, Florida

May 1, 1966

Rebecca Boyd

Greetings from your Unified Family in Florida! This weekend Albert moved into the Tampa Center, which we more or less consider the northern end of the big Center whose southern end is Miami. Two or three times a month Ernie comes from Miami to spend the weekend working with us in Tampa, or Albert and I go down to Miami for the weekend. Through this give and take we are knitting the two ends of Florida together. One day I hope the net will be drawn tighter as we find more Family stretched between. When one's Center is 265 miles long -- with the Everglades in the middle -- one has to think positively about getting things under control!

Sunday, April 18th, Miss Kim arrived in Miami on the last leg of her itinerary trip. Of course, we had our usual mixup at the airport, but after combing the terminal we were all reunited in the baggage department and lost most of our pins and needles in the

process. (Those pins and needles had gotten us near the explosive point, since Ernie and I had been expecting Miss Kim for several months by that time, and poor Albert came into our Family during this period of momentary expectation. I wouldn't be surprised if he expected claps of thunder when her plane landed!)

Miss Kim stayed in Miami with Ernie through Thursday and met with people to whom Ernie had been teaching Principle. On Friday Miss Kim and Ernie drove up to Tampa where we also had several meetings with our Principle students, and much wonderful conversation with Miss Kim. On Monday she flew back to Washington, leaving us with enriched love for our Father, renewed wonder in His Family, and revitalized dedication and determination to fulfill His will.

To me, the strongest thread which was woven into all the lessons of the few days we spent with Miss Kim last week was something that none of us put into words. Yet it was -- and is -- keenly felt. It is the bittersweet quality of the love of God. Beneath the great, great joy is often the deep, deep sorrow. It is partly our inability to fully express our love for and of God. This kind of love one cannot express in words! Mere words will not bring Him or His Family joy, nor are they even sufficient, either big or deep enough. So living the Principle is writing a new language in order to express this boundless love -- and this new language is the language of actions! Living Principle is a life of action motivated by the love of God. It sounds so simple. Yet we have to bear the sorrow -- and sometimes the agony -- of the painful difficulty of expressing in this way. Until our actions bear abundant fruit, until we can make Him rejoice, we will continue to share this agony with Him who has borne it all alone for so long. It is a priceless privilege, and it is also true that in a sense we have no choice but to accept the privilege. He offers us to share His life. Once we have felt the heart of God, there is no turning back.

Our love and prayers go out to all our Family, in the True Parents.

(Note: On May 9th, while returning to Tampa from Miami, Becky and Albert were involved in an automobile accident. Both sustained injuries which, while painful, are not considered serious. After a couple of days in a Miami hospital for observation, they will return to Tampa.)

Vienna, Austria

Paul Werner

Beloved Family: Our Father's Family was started here in Austria about 11 months ago, and we are happy to let you know that we are now nine solid members standing behind our beloved Master. Lectures are going on steadily. We will soon multiply. With the help

of our Heavenly Father we will soon be a very strong nation and do the will of the one that reigns over all. Much love from all of us to all of you!



TESTIMONIES

Vienna, Austria

Gerhard Wurm

(Gerhard is a building engineer and father of one child, Claudia.)

In May, 1965, I came in touch with the Divine Principle for the first time through Paul Werner. For years I had been interested in religious and philosophic problems. Even while I was deeply involved in my occupation as building engineer, I was searching for answers to the fundamental questions of the existence of mankind. I am also organist of the Calvinist Church of Vienna and love classical music.

One evening I met Paul in a bibelour where I also play. Even the first meeting with him impressed me deeply. I wanted to hear more about the Divine Principle. From then on we met often for discussions.

I have been married three years and we have a little girl. My wife is a housewife and teacher of religion. Together we decided to find out whether or not the Divine Principles are the truth. Many hours of togetherness in Bible study and intensive searching brought us to the conviction that they are indeed the truth. The sense of the entire revelation became clear and obvious to me, and I'm thankful that I was confronted with Principle. Even

so, I had many doubts and twice decided to drop everything. But Paul was able to convince me of the truth and the urgency of spreading the good news through his love, conviction, devotion and good example. I thank him with all my heart.

Since then our Family in Vienna has grown, and we meet daily to lecture, talk about the Divine Principles, and grow together. We are thankful that we can be the first in Austria to know the real truth.

Vienna, Austria

Waltraud Wurm

(Waltraud is 24, a teacher of religion of Lutheran faith, a housewife, and the mother of two-year-old Claudia.)

One evening, my husband came home deeply impressed. He had met Paul Werner. "You must meet this man! He brings us an entirely new interpretation of the Bible, different from what we have known before." I was in the process of preparing myself for a test as teacher of Christian religion. Through the intervention of the Divine Principles, I fell into many doubts. My husband and I tried to disprove the Principles through the Bible. Our attempt failed.

Through intensive study of the Divine Principles and strong prayer, we recognized the truth of God within this revelation. We are very thankful that our Father has called us at such an early time to work in His new dispensation.

Vienna, Austria

Inge Eisner

(Inge is a teacher of religion of Protestant faith, 28 years old.)

Until a short while ago I was a searching and very desperate girl. I hoped to find the nearness of God through my occupation as a teacher of religion. I looked for the truth in the Bible, but the more I studied the more doubts I got, and I became increasingly mixed up. I was teaching Christianity to children, and had strong conflicts because I did not believe myself what I was teaching.

On February 20, 1966, I was confronted with the Divine Principles. Even though it was something entirely new, I was immediately convinced that this was what I had been searching for. On my 28th birthday, my new life began. Since I had gone through many depths, I was very closed up and introverted, and felt very alone. Paul Werner helped me through his love and sensitivity to become an open and free person. Now I am happy to be one of the first ones in Austria to recognize the truth of God. We ask our Father for power, love and blessing so that we can work on the erection of His heavenly kingdom.

Vienna, Austria

Hildegard Maierhofer

(Hildegard is 26, in a leading position in a factory making ladies' hats.)

One evening I went to the Wurms where I was told about the Divine Principles for the first time. I was very much surprised and shocked about the news that was revealed to me. Some of it complied with my understanding, and I knew it was the truth. The next few evenings, my sister also came to listen. From that time on, we sat together every free evening and studied the Principles, chapter by chapter. Our eyes were opened to the love, greatness, power and glory of God. From now on, it is my highest goal to fulfill the will of God and to help to erect His kingdom with all my power.

Vienna, Austria

Bernhard Maierhofer

(Bernhard is an electrical technician and is studying architecture.)

On a Sunday in the middle of February, I first heard about the Divine Principles. Paul Werner explained the mission of Jesus to me while sitting in a Vienna Coffeehouse. We had met after church. I did not believe him, but left the possibility of the truth of his teachings open. By accident, I went to visit Gerhard Wurm. Paul directed our conversation right away to the Divine Principles. On this evening everything was shown and told to me. I didn't have any difficulty in accepting the Principle. For the future, I ask God to give me strength and courage so that I can help in the restoration.

Vienna, Austria

Marianne Kolup

(Marianne is 18 years old, Protestant, and works in a bookstore.)

Paul Werner started to work in our bookstore in October, 1965. In January, 1966, he began to talk about the Divine Principles, and I started to read them. On the night of February 18th, I was told in a dream that our Leader started his mission in 1960. In another dream on February 26th, he again appeared to me smiling. I had never seen him smile before. I have accepted the Divine Principles.

Vienna, Austria

Romana Maierhofer

(Romana is a teacher of religion, 29 years old.)

The end of January, 1966, I heard about the Divine Principles from Gerhard and Waltraud Wurm. I was deeply impressed and could not get away from their words. The more I looked into the revelation, the more I understood the truth and the will of our Father. It was always my longing to really know my Father! Now I have found the way!

Rome, Italy

Martin Porter

(Martin is 24, a photographer and film producer.)

Dear Brothers and Sisters: For the greater part of my life I have been an Anglican; however, in the past six years or so I have not attended any church as none of them could answer my questions. Three weeks ago I came into Principle, and after a few lessons knew that in those pages there was a very special message. Since then I have read Principle many times and also taped it.

In these past three weeks I have been accompanying Doris Walder to almost every meeting, and have been very happy to be able to translate for her to Italian-speaking people. Through this, I have for the first time experienced the fire of God's love and the realization that I am never alone. I have been through many exciting experiences.

Even though I am still only on the lowest step of the stairway, I accept Principle in its entirety, and want to live it day by day and grow closer to our Beloved Father's heart.

PARENTS' DAY IN ITALY



Standing, left to right: John Guirniere, Marian Guirniere, Dawn Faroni, Doris Walder, Edward Sola Franco

Seated: Anna Roncaglia, Annetta, Charles Miller, Chrystal Zant, Barbara Burrowes, Mei Nathan, Martin Porter



Left to right: Martin Porter, Charles Miller, Dick Armstrong, John Guirnieri, Eduardo Sola Franco

CHALLENGE!

If each member of the Unified Family in the United States were to bring in four additional members each year for the next ten years, our membership would grow like this (starting with 100 members):

1966 - 400
1967 - 1,600
1968 - 6,400
1969 - 25,600
1970 - 102,400
1971 - 409,600
1972 - 1,638,400
1973 - 6,553,600
1974 - 26,214,400
1975 - 104,857,600
1976 - 419,430,400

United States Census figures as of 8 a. m., May 10, 1966, are 196,530,009 total population.

Projected U. S. Bureau of Census figures for the year 1975 indicate a total population of 225, 870, 000. Of this number, 63, 825, 000 will be under the age of 14.

ON THE LIGHTER SIDE...

"How much does the earth weigh?" asked a small boy in a second-grade class. The teacher, not knowing the answer, resorted to the best of educational techniques: "That's a very interesting question. Let's see who can find the answer by tomorrow."

That night she made a beeline for the local library, and after considerable effort she came up with the answer. The next day she asked the class if anyone had been able to find out how much the earth weighs. No one volunteered. The teacher, filled with pride, announced the results of her research.

The class pondered the answer briefly. Then the same small boy raised his hand and asked, "Is that with or without people?"

Astronaut Edward H. White II made a lady author very happy at a Houston reception. "M'am," he told her, "I was reading your book while we were in orbit -- and I just couldn't put it down!"

NEWS AND NOTES

REMINDER:

The Day of All Things (World Day) will be Sunday, June 19th.

PRAYER SCHEDULE - June 1966

6/1-2-3	Baltimore, Maryland
6/4-5-6	England
6/7-8-9	Albuquerque, New Mexico
6/10-11-12	Bozeman, Montana
6/13-14-15	Haiti
6/16-17-18	Korea
6/19-20-21	Washington, D. C.
6/22-23-24	Japan
6/25-26-27	Oakland, California
6/28-29-30	Germany

CORRECTIONS

The correct issue number of the April 1966 issue is Vol. II, No. 4.

The HSA - UWC address in Washington, D. C. is P. O. Box 7596.

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.

New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA - UWC
P. O. Box 7596
Ben Franklin Station
Washington, D. C. 20044

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

Printed in the United States of America