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LETTERS AND REPORTS

Toronto, Canada

Linna Miller

Dear Miss Kim and Family,

Marie is studying the new Chapter One (which we received last week in the first mail since the postal strike ended) to teach tomorrow night, so I will write. When you said on the phone that Vince Walsh had joined, I got so excited I forgot most of the things I called to say. [Vince heard the Principle from Linna and Marie in Toronto, then came to Washington to investigate, and became the first Canadian member while he was staying in Washington.]

We have been very busy lately. In fact, we can't work everyone in as often as we would like. We have people coming in the afternoon, early evening, and late evening, sometimes in two groups; so one of us will be teaching on the balcony and the other will be inside. Canadian Headquarters needs to find larger quarters!

We are overwhelmed with the response and preparation of these people, and we feel so strongly that Father is leading people to us. Just this morning someone called who heard about us from someone else and couldn't forget about it. One day a man 87 years old came who had picked up a discarded invitation in the park. At the present time we are teaching three people and reading with seven people. We have sold seven books. About fifty people have heard at least Chapter One, and thirteen have now heard the Conclusion [as of August 13]. And yet, we really could have contacted more than twice as many people as we did. We are impressed with the quality of the people we are studying with.

John Wolff became a member this Sunday and his application is enclosed. We met him the first week we were here, and forty days later he called us and became the twelfth person to hear the Conclusion. He wants very much to visit Washington. Kathy Bell heard the Conclusion last week and is very interested. She is going back to Washington with us for a week or two. Another girl, a student nurse, heard the Conclusion last week and was really struck by it. She wants to go back with us too.

Shirley, the housewife I mentioned, is still studying and trying to decide. She is just on the brink of accepting and yet she has so many doubts. She wants it to be true, but is afraid of the antichrist. She also has problems with her husband, who is violently opposed to it.

A Scottish couple, Carol and John, have heard it all. They are very interested and are thinking of visiting Washington in September during their vacation.

George, we may have mentioned before, also. He's from New York but is a Canadian citizen and is of Ukranian Orthodox background. I think he believes this is true, but he's only eighteen years old and wishes we had not found him for another few years. So I do not know how soon he will commit himself. He may visit Washington the last of August — maybe even the week before we return.

We are also reading with a fellow called Pete, who was brought up in the slums of London and has somehow pulled himself away from it and is searching for an answer to the ills of the world. He may visit Washington within a month or two.

As we said, the harvest is ready. On the other hand, there are rumors of student riots this fall. I heard yesterday that they are planning to set up a tent city in protest of student living conditions. They are also expecting the arrival of a Communist agitator who, according to what one person told us, was partly behind the Paris riots. I don't know why they are allowing him to come into the country. We should work as quickly as possible.

The car went on the blink again for awhile and Marie had to get a new battery. Also, there is a hepatitis epidemic among the hippies, so we have been told to avoid them like the plague. Other than that things are going relatively smoothly.

We are looking forward to seeing everyone of course, but actually we feel very close to you all, as if we are not even separated. We pray that a strong foundation will soon be laid, in that people will quickly turn and follow and grow.

In Father's love in Their Name, Linna and Marie.

*

Berkeley, California

Farley Jones

Dearest Family,

Oh Family joy is Father's and ours, for He has a new son. And we have a new brother. This is Roger Hellman, a sophomore at California Polytechnic Institute and a resident of Berkeley. Father had prepared him so fully; Roger's response from the beginning was a full, lively one.

We all, including Roger, are now working to continue Father's harvest. There is a great one to be made! Quite a few people are coming to the center. Father is in the lead, in all ways. Our love to His Family.

P. S. Since the above was written, a second brother has been born. He is Jeff Tallakson, a college sophomore of Christian background. Jeff has struggled with the Principle since last December, and has now accepted. Thanks be to our Father.

In Their Names, Farley.

*

Amsterdam, The Netherlands

June Darby

Dearest Miss Kim,

Amsterdam has been blessed with a beautiful new Center in a very lovely residential area since the last report. Teddy sold the boat de Optimist at the end of July, then visited London for a few days. On his return he found this flat after only three days of searching! This was a sheer miracle and gift from Father, as the housing situation here is so bad that some people have been waiting for months. Not only did Father give us a modern eight-room flat but He also gave us a small garden which again is a most treasured possession in Amsterdam.

Corrie van Gelder and Teddy moved here in August. Johan van der Stok went to London for a weekend and June Darby came back with him on August fourth to work in Amsterdam.

We just missed the Essen family who had spent the weekend here. Johan moved in the next day and this completed the foundation of our family in this Center.

We have another Corrie who lives out of the Center. We call her "little Corrie" to distinguish between the two! She plays the guitar and sings well, so adds much color and light to our meetings. She is a student nurse and we are hoping that she will be able to move in with us.

So much blood, sweat and tears have already been shed in Holland, and Satan has claimed so many souls. Therefore it is our earnest wish now to push forward hard and victoriously, to bring many children for Father in the short time that is left before our Leader comes to Europe, so that there might be a strong foundation when he comes.

Our first week here was spent mainly in organizing ourselves and reclaiming the Center in every way for Father so that our physical structure can be secure and well ordered.

Now we are concentrating on witnessing and preparing ourselves to cope with large numbers by learning to teach, and by emphasizing powerful prayer. We have a training session on Saturday afternoon and evenings and a prayer every morning from six to six-thirty. Our prayer session has to be early because everyone leaves for work at about seven a. m. Our meeting nights so far have been on Monday nights but now we are including Wednesday.

On our first Sunday here we visited the Van der Stoks at Laren. They are a lovely family. Mr. Van der Stok and Gieta are busy on the translation of the Study Guide into Dutch and we now have the first four chapters completed.

Gieta will be starting training as a nurse in Amsterdam next month, so she will be able to join the activities then. Frank and Eric Jan are busy laying out the garden for us as this is their profession, so they have been doing this on Sundays.

Five people have come to our first two meetings and three of them are continuing to study. Two are students and one is a Christian Dutch lady searching for greater fulfillment.

I am still on holiday this month, so I spend the mornings cleaning and studying and go out witnessing in the afternoon. Corrie van Gelder works over the week-ends so she comes out with me on her two free days. Teddy bought me a bicycle so now I ride for Father's work in true Dutch style, except when I veer automatically to the left side of the road after the English tradition!

Father is pointing in so many different ways toward the need to work amongst students. Therefore I plan to enroll as a part-time student at the University in order to make contacts more easily. Being a student in Amsterdam opens up a vast area of possibilities with many advantages attached. As soon as I am registered as a student the Student Association will find me work so I can begin work next month. I have also discovered that I can then attend a Language Laboratory, free of charge, to improve my Dutch quickly. My Dutch is improving slowly. We have many laughs over this, as written Afrikaans, which I learned in South Africa, is practically identical to Dutch, but the use of words and pronunciation varies.

I already love the Dutch people very much. They are such a courteous, sensitive and loving people (despite their stubbornness) that I long for all this to be directed completely to comforting and bringing joy to Father.

It is always inspiring to hear of the activities in Washington and we only wish that we too could come for week-ends. It's wonderful news about the first Canadian brother.

With deepest love from all your family in the Wooden Shoe Land, June.

London, England

Marion Dougherty

Dearest Brothers and Sisters,

Rain pours continuously, enriching the green but discouraging visitors. Reports hail this summer as the wettest and coldest season England has met in a long time. Perhaps, hopefully, her protests are coins of indemnity for our Lord's coming. In the meantime, Father's kingdom is also sprouting new greenery this month with the moving in of Barbara Cottle and Peter Dixon. They are both teachers, just graduated from University and will begin their first appointments in October. Right now they are digging in the garden and in Principle, realizing the growing power of God's Family of truth and love, and entering into the new world of witnessing. Three others, Nicholas Hillman, student of organ building, Clement Oguntoia, a Nigerian student of Sociology, and Teddy Ogle, from the British Army have recently heard the Conclusion and are experiencing the new joy of recognizing Father in their lives. Isn't it wonderful after hearing Principle, to be opened to God's dimension? To see how close He has always been? To hear His messages as never before? To experience His sharing with us of heart and thought? How blessed we are to gaze on the pictures He paints, to hear the songs He writes, His manner is so changing, and challenging and an adventure. Our new members have brought this very bright, renewed feeling with them.

Our visits to the airport have been frequent lately, as we have had the pleasure of seeing Dawn Faroni on her way to Washington; and Johan visited from Amsterdam. Johan brought a treasure of new pictures with him, illustrating the industrious Dutch family and the new Center which is now blessed with June Darby, who was sent from the English Family as an additional strengthener for Father's work. After much packing, June diminished her traveling pack to one suitcase and pocketbook, and although she needed help to carry the pocketbook, her conservation was a lesson to all of us. We miss her sparkle so very much here, but it brings us even closer to Holland's Family and our hearts go out to them for a rapidly growing Center.

The day after June and Johan left, we dove into the project of preparing for a garden party to take place a week later. In view of our Leader's coming and the fact that many who are studying the Principle live too far from the Center to come in very often, we felt it necessary to join all ends together for an afternoon of meeting, testimonies and song (some members were meeting for the first time.) Some contributions were made for the Leader's fund and after tea, Doris related parts of the Master's speeches from his trip to America. Christopher Davies talked briefly about our Center life and the meaning of the Unified Family under God. Then certain members gave their testimonies or offered songs and we closed in fervent prayer for unity of individuals and nations in this final fight over Satan.

Alexa and Wally Taylor are welcoming more and more interested spiritualists to their home in Surry every Tuesday evening. We now need two teachers to cover the lectures and they are looking for a larger home to establish a working Center. They are dedicated to bring the Spiritualist side of England into firm connection with our Leader through practical application of Principle, and their whole-hearted response and zeal to Father's call is felt deeply by all of us.

Doris will continue her lectures at the Acacia House (Spiritualist Center in London) next month and the rest of us are knee-deep in searching out student clubs and gathering new pamphlet material for University witnessing in the fall. We often find among students that the intellect is swelling to subjugate the heart, and the computer language of our age is hard to cut through at times. We were delighted over the questionnaire leaflet that Martin suggested to us and we are anxious to try it out on the campuses in October. We would also appreciate any other ideas you are using.

We feel the urge to send you our increased prayerful support to our Father in Korea, so that his foundation may more quickly be expanded.

Blessings and much love from the English Family in our Lord's name, The English Center.

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London, England: Report on Speaker's Corner

Neil Winterbottom

Witnessing in London has been, until now, done only on an individual and person-to-person basis. However, we recently decided that it was necessary both to reach larger numbers of people at one time, and to gain experience in addressing crowds. With this in mind, we went to Speaker's Corner, Hyde Park, on Sunday, July 21st. Speaker's Corner has a famous history as a meeting place for orators of all social, political and religious beliefs, and some of the speakers have been coming every week for twenty years or more. There is almost complete freedom of speech, restriction applying only to incitement to riot, racial incitement, treason, slander, and use of obscene language. Several policemen are always present to enforce this, but it is almost unknown for anyone to be arrested. Naturally, there are always several lunatics and eccentrics present.

We left the house after lunch, carrying a large wooden packing-case to stand on when speaking, and took the train to Hyde Park Corner. The sun was shining beautifully on our arrival, and we soon found a suitable place near the middle of the crowd. Doris climbed up onto the case, and twelve of us gathered round to sing "Jacob's Ladder," or "Sun Moon's Ladder," as Doris sings. The people were already very interested and by the time we had finished "Swing Low, Sweet Chariot" and "Jerusalem," we had a large audience. The atmosphere was very

heavy, and as Chris started speaking, we felt that it would not be easy to communicate. Many of the people come only to heckle, argue and quarrel. We were sharing the field with Black Power speakers, Lord Soper (a well-known churchman and orator), the World Occult-Divine Society ("See God in seven Days"), Communists, Irish Nationalists, the Catholic Truth Society, and heavy traffic all around, so we had to speak quite loudly. While one was witnessing, the rest of us prayed, spoke to individuals in the audience and distributed leaflets. The spirit became very strong, and the people were curiously subdued, saving their questions until the end of the speeches instead of constantly interrupting, as is usual. Our presentations of Principle varied from rational to apocalyptic, and this variety helped to keep everyone interested. Many of the audience were tourists, and were not staying long enough to hear more.

After two hours we left for the Holy Ground in Kensington Gardens and spent the next half hour enjoying the peaceful and beautiful atmosphere around the tree, talking and praying. As we walked back through the park, we heard angry shouting from the other end of Park Lane. When we arrived at our bus stop, the street and park were full of policemen mounted and on foot, ambulances, police cars and vans. We saw a small crowd marching through the park, and several young boys being bundled into police vans. We discovered later that there had been an anti-Vietnam demonstration nearby, and that fifteen policemen had been injured in the fighting which broke out. The demonstrators had stormed the Hilton Hotel causing £ 5,000 worth of damage, and many people had been hurt.

We arrived home tired and hungry. It had been a stimulating and educational day, and also a sad one, as our eyes were again opened to the terrible plight of humanity. Since then, several people who heard us at the park have come to a meeting at the house. We plan to go again soon.

Love in the name of our True Parents, Neil.

*

Washington, D. C.

Hillie Smith

Philadelphia, New York, St. Louis, London, Rome, Toronto, Denver, Sydney:
From these great cities we welcomed Father's representatives this month.

Early in August, Bob Oswald and Jacque Stock arrived from St. Louis. Jacque pitched in with the painting of our Leader's rooms and Bob joined the art department in silk screening. We benefited greatly from their advice concerning care and maintenance of Father's large house. Therese Klein arrived on Jacque and Bob's last night to meet them, and the following day, Dawn Faroni from Rome and Neil Winterbottom from London landed at Friendship Airport. By now, it

seems as though we have always known them, they have become such an integral part of Father's work at Headquarters. Diane Giffin arrived the day after Dawn and Neil to spend her month's "vacation" painting, cooking, cleaning, teaching and witnessing with us. With her came Carol Ann Dobrobnik, a New York Center Principle student who stayed for the weekend.

Never a dull moment! The very next day Alexa Altomare, recently returned from her mission in Sydney, Australia, came to spend two days. She is so small and quick, and made herself so busy it was hard to keep up with her! To think that one so tiny left this country two and a half years ago to take on a whole continent! The night of her arrival was marked by an event of great significance to our northern neighbor, Canada. Vincent Walsh became officially our first Canadian brother and is preparing himself for his responsibility to his country.

The next week was not to be outdone by the previous ones, and Diane Falk arrived from New York City to stay approximately two weeks. She was closely followed by George Fernsler and Jim Cowin from Philadelphia. A few days later, the rest of the Philadelphia contingent, Barbara Mikesell, Maria Varnavis and two new students, Joan Dorfman and Sandy Hoffman, came for the weekend. Saturday, August 24, after many of us had retired, Philip heard strange noises on the porch. Guess who! Linna Miller and Marie Leckrone made their triumphal return from Toronto, bringing with them Kathy Bell, a young secretary, who is now our sister and Canada's first daughter. Later, when Linna and Marie shared with us the internal and external experiences of their 70-day mission in Canada, we were so moved. Particularly, we felt the sense of urgency and responsibility which they had, carrying their mission alone. What a great blessing it is to have Kathy and Vince with us and with the Father as a result of their work! And Linna and Marie report that many others are seriously studying in Toronto even now.

August 25, Ellen Fischer (Philadelphia) arrived for a few days en route to Philadelphia after a visit with her parents, and from New York came Diane Leung, a student of Principle at our Center there. On August 27, Pat and Martha Pattengale drove in from St. Louis. How happy we were to greet them! The next night we gathered for a more-than-inspiring evening of singing, a report from Canada, and testimony. It was a night of deep sharing which reminded us still once again how blessed we are to have been found by the Principle.

Naomi Beyer, from Denver, Judy Barnes' mother, arrived August 29. We are grateful that she could come, as we are that so many others could come to share His work with us. Nothing can replace our actual meeting with you. This report can never really express the growth and love we have experienced in sharing face to face.

During the month of August we have seen physical completion of the Center drawing very near. The foundation is always the hardest part of any work, so we have shed much of our tears, sweat and blood in the basement, which will soon be ready to function as a brightly-lit, modern dining area.

Our services have had record attendance and our larger space is already crowded with people. Among those whom have met and taught recently are seven Quakers from a youth action group, three Seventh Day Adventists, a Jesuit priest, a Negro spiritualist minister and five of his congregation, a professor of philosophy, and many other interesting and responsive people. Church witnessing has been highly successful recently.

Late in August we received the glorious announcement that our Leader's passport has been granted and that re-application for his visa will be the last step in clearing his way to come. Recently, we have been struck again and again, often through Miss Kim's guidance, with the absolute necessity of being responsible to Father in every area, whether it be cooking, cleaning, building, witnessing or teaching. Only in this way will He find people whom He can freely use to accomplish His will.

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REMINDER: For those planning to take the test covering their knowledge of the Divine Principle, 193 test preparation questions are available from Headquarters for study.

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ARTICLES

A Sermon

Cindy Efaw

Have you ever stood in the hushed evening air, listening to the sounds of chirping crickets and gazing upon the stars in the clear, dark sky? Have you stopped to ponder the stars, and wonder where they are, just how alien that world in the distance is? How you would long to be there! And yet you still fear that very thought.

Although we have yet to reach the stars, still there are numerous experiences which can compare to this. Visiting a foreign land seems mysterious, but when you arrive you find the world is basically the same. Young people see marriage as an end to their searching but begin to wish, after the honeymoon, that they were single once again. Such joy and anticipation precede the birth of a child but when throughout their lives parents and children fail to establish a deep relationship, the initial excitement has been forgotten.

This is the course of events in the Satanic world. Initial planning is often more exciting than the fulfilled plan. We actually have a better time pondering the things we are to do than doing them in reality. Somehow, between the idea and the reality, something is lost. From our glorious ideal, the path to its reality is either blocked by insurmountable obstacles, or we arrive at an entirely different ideal, unaware of the path that took us there.

What we really seek to do, what all humanity really is aiming for, is to clear that tangled path once and for all so we might all run freely along it. This is perhaps one of the most universal themes which pervades literature, history, life. Man has always had hope left. The spark of something better to come has always been with him. The attainment of this goal of hope has been freedom, has been ultimate fulfillment, has been all truth and knowledge. Attaining it also would cause fear to vanish, for there would be no "unknown" further to fear.

But like any jungle, the path to fulfillment must be cleared slowly and painstakingly in the beginning. Our Leader first traveled this before-untraveled path and says that since he has gone this way first, therefore our way will be easier. He has arrived at the other side of the valley and we can see and hear him in the distance, yet still each of us must "walk that lonesome valley by himself."

We need not be advised that this is going to require effort, a lot of effort. Recalling the definition of easy as "causing or involving little difficulty or discomfort" most of us can verify the fact that living the Principle is not easy. Does the Principle cause or involve little difficulty or discomfort? Quite the contrary. From the point of view of growth difficulty is unavoidable and from indemnity's viewpoint comfort is unheard of. "Anything

that is worthwhile takes a lot of effort." It is generally conceded that this statement is indeed true. Most people have learned by experience that a result of great value is usually earned at the price of hard work and suffering. The restoration of our world will follow an identical pattern of suffering and effort. The reunion of creation to the Father is the most momentous task ever attempted — from any point of view. The price we must and shall pay for its accomplishment will embody unheard-of work, suffering and effort in every realm: physical, mental, spiritual, emotional. Of course our ideal is greatest, but our acceptance of the fact that realistically it will be a long hard path distinguishes us from both lofty but lazy idealists and cold, cynical, defeated realists. We are able through the Principle to draw together these opposite, at least seemingly opposite poles, and to create a world in which both the ideal and reality can exist when the ideal becomes real. They become one. Then reality will be the ideal, and the ideal will exist in reality.

In this same manner we grow toward the goals of individual, family, and universal maturity. Our ideal self does exist, if only in our thought. When the two selves become one, the ideal and reality have met and in so doing merge into one. This is the meaning of becoming truth incarnate. When we embody the true ideal of love we are both love and truth incarnate.

In searching for this ultimate sphere of the realm of God we must be careful. Not wanting to throw a damper on this beautiful picture, we nevertheless must constantly be aware of the other side; of falsity, of spiritual death, of temptation. While realistically creating such an ideal we go through this jungle suffering and working hard. Granted, it's not easy. But please don't unwittingly switch the order. Satan will gladly soothe as you pass through the transition to a reversal of the true order.

Principle clearly conveys that reversal is a principal weapon of this son of darkness. He has changed, reversed the true order of the universe into a false, opposite order of his own creation. He would delight in nothing more than reversing our path to the real and re-directing it back toward the ideal where we could again bask in the warmth of how things could be or will be some day. It is our responsibility to act. Remember, nothing ventured, nothing gained. In C. S. Lewis' Screwtape Letters, a senior devil explains to a junior devil that man has not clearly seen the means to this end of Father's ultimate joy. The tactics of Satan are clear as he describes the way they work. He says, speaking of man:

And the questions they do ask are, of course, unanswerable, for they do not know the future, and what the future will be depends very largely on just those choices which they now invoke the future to help them make. As a result, while their minds are buzzing in this vacuum, we have the better chance to slip in and bend them to the action we have decided on. And great work has already been done. Once they knew that some changes were for the better, and others for the worst, and others again indifferent. We have largely removed this knowledge. For the descriptive

adjective "unchanged" we have substituted the emotional adjective "stagnant". We have trained them to think of the Future as a promised land which favoured heroes attain — not as something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is.

It's clearly up to us to decide which choices we invoke the future to help us make. Satan can only influence us. He is waiting to deceive us, to blind us, to tempt us, to dominate us, to usurp our positions and to rule us, when we allow such opportunity to arise.

Although Cain-Abel positions are existing everywhere in reality, now they aren't all simply recognized. Satan reverses not only by means of Cain conquering Abel, but by perverting and twisting truth. Ponder the statement I made earlier. "Anything that is worthwhile takes a lot of effort." Imagine how little effort is required to reverse this entire statement to: "Anything that takes a lot of effort is worthwhile" — thereby completely distorting the meaning. How Satan must laugh at foolish men as they break their backs creating worthless things. They feel assured that because they spend a lot of effort they must therefore be creating something worthwhile. Is this not subtle? Pointed out in such a manner, it may appear to be obvious but how many of us really find ourselves reasoning in such a ridiculous way?

How numerous are the occasions that such statements as the following are heard: "We were witnessing all afternoon, and found not even one good person," This may be true, but it's not an occasion to feel proud of our suffering but accused because of our ineffectiveness.

Demonstrating foolish behavior, letting our misguided love overrule our wisdom, working inefficiently, harboring a martyr-complex because of our "suffering," do not make conditions, do not even always pay indemnity, but do weaken our communication with the Father, do waste time, and do create a feeling of futility caused by our accused feeling, knowing we didn't do our best.

I don't mean to imply that this always is the case, but a good portion of our efforts may be so clouded. We adopt a feeling that if we are giving our effort all of the time, we therefore are giving all of our effort, which is another reversed statement, twisted statement, and equally as untrue as the previous one. If the time and effort have been constructively directed is the important thing. Giving all our time is only a beginning. A base on which to begin. We go further by using the time to the greatest advantage. Giving all we have now will increase in the future as we cultivate our talents to more than our all. And, as we are well aware, our best may not exist yet in reality but only in our ideals. So, let us continue our journey toward this ideal, not always in a romantic or exciting way, for it will not come in such manner, but realistically — a better way actually — so when we reach that goal we can be sure that we will never turn away from it.

*

To Return to God (A Sermon)

Jon Schuhart

In studying the writings in the Old Testament we constantly are reminded of the necessity to repent of the sins and transgressions of the people who follow after evil, who trust and believe in false gods and the worship of Satan. To establish His dispensation, God must first find in His people a pure heart, a clear mind and a desire to return to Him.

Through the transgression of Adam, the world was subjected to the domination of Satan and God's primary purpose for His creation was lost. The establishment of a true family of man, a true brotherhood of man was never realized. Thus, it became necessary for another Adam (a Messiah) to re-establish God's true will and complete His purpose by restoring the True Family.

The primary purpose of God's dispensation with the Israelites was to produce the Messiah. This was to lead to the salvation and restoration of the people to God and the establishment of the kingdom on earth and a full union of love between God and His children, in a bride-and-bridegroom relationship.

In this complicated procedure of restoration, God is the only true guide. Since the truth was hidden at the time of the fall of Adam, God only knows the righteous way to freedom. Therefore, it was necessary for the Hebrews to follow obediently and faithfully the direction God gave them through the prophets, servants and angels of the Old Testament Age. By responding faithfully to God at that time, the Hebrews would have demonstrated their true desire to return to Him and in this way could have averted much of the hardship they had to endure.

For this reason we read throughout the Old and New Testament in the various writings of the religious men that God constantly is guiding His people away from evil by means of prophets, judges and saints who criticize, chastize, rebuke, promise and set up covenants. In every way they are urged to repent from doing evil and sinning, to change and become good, to follow and accept God that He might bless them by establishing Israel as the heavenly center of the kingdom of heaven on earth.

In the writings of Isaiah we find:

Keep justice and do righteousness, for soon my salvation will come, and my deliverance be revealed. Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil. (Chapter 56:1-2)

However, in all their many promises, the Israelites lost faith. Consequently, the Heart of God was denied joy and love and when the Messiah was at last to appear he was sadly and tragically rejected. How ironic! Two thousand years of suffering, grief, slaughter, war, misery—and to no avail because of the faint and selfish hearts of the very people God loved the most, and in whom He had the greatest hope.

Since the ideal of fulfillment was again thwarted by the crucifixion, this whole history of suffering and indemnity had to be redone. Only now the Israelites were no longer the center of this new dispensation, but the gentiles became the chosen people.

Thus, Christianity serves in the New Testament Age in the same capacity as the dispensation with the Israelites—to prepare the people for the coming of the Messiah.

Within Christianity we find the same theme of repentance and judgment that is so prevalent in the Old Testament. For instance, Paul, whose letters make up most of the writings of the New Testament, was very concerned with living a Christ-like life and rejecting anything that was ungodly. Here are just a few examples:

Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the Temple of God with idols?
(II Cor. 6:14-16)

and he goes on:

Therefore, come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty.
(II Cor. 6:17)

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit and make holiness perfect in the fear of God.
(II Cor. 7:1)

Let love be genuine; hate what is evil, hold fast what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer.
(Rom. 12:9-13)

Paul, a great instrument of God, was constantly rebuking his people for acting unwisely and with impure hearts. Paul, loving Jesus so much and through him loving God, wanted to convince the people of the right things to do. It hurt him terribly to hear the trouble the early Christians were having with each other and their failure to perfect their love for each other.

Because he loved Christ so intensely Paul felt responsible for the welfare and spiritual guidance and direction of his people. Paul wanted them all to see and recognize Christ. Paul wanted them to repent and change and be renewed in the love of Christ.

This message is a vital part of Christianity today. Most Christians are taught of the repentance essential for salvation in the teachings of Christianity. This is the same theme as the Old Testament. Christianity has the significant responsibility of preparing its people for the second coming of the Messiah. The major difference between Old and New Testaments is the image of the personality around which the teaching is centered and the interpretation of how its goal is to be accomplished.

In light of this, it is easy to see how the teachings of Paul were important in the establishing of Christianity. Along with the father-son relationship that Jesus taught, Paul taught that Christians are full of sin and needing salvation and redemption, struggling with Satan and evil as they await the return of the Messiah to be set free. Paul was converted through a religious experience and came to love Jesus spiritually without ever having seen him. Thus it was this indirect relationship that Paul had with God through Jesus that became the central theme in Christianity.

In studying the spiritual history of fallen man we come to realize that the judges, patriarchs and prophets of the Old Testament Age and the saints of the New Testament believed strongly in the truth of their message and works.

It takes a great deal of work to get someone to believe in something. Much sweat, blood and tears have to be sacrificed to accomplish this.

God tried very hard in the beginning to create belief in the hearts of the Israelites through the prophets and patriarchs and the miracles they performed, so that the Messiah might come to a people prepared for him.

Likewise, in the New Testament, God wanted the people to believe in the teachings and miracles of Jesus, so that when Christ returned he would return to a people prepared for him. Belief in God is important to the salvation and restoration of mankind. Without belief God cannot free the world from suffering and evil. Why?

In turning away from God, Adam lost the power to perceive of God and respond to His love. Then for all practical purposes Adam died spiritually. This insensitivity to the heart of God was transplanted into his children as his family grew and multiplied. If Adam lost the power to know God and he is the father of mankind, how can his children know anything better? The children receive from their parents. Losing the power to respond to God, Adam and his children found it difficult to believe in God and follow His will and guidance.

Thus, the first step in returning to God is to re-establish belief and faith in Him. In order to follow and trust God, you must first believe in Him. On the base of belief God could then establish a foundation upon which man could again be united with God.

In the Principle we see that through the suffering and experiences of the great patriarchs like Abraham, Isaac and Jacob, a foundation of faith was laid by which God could reveal Himself to a certain degree. Following them, prophets arose who brought the Word of God to the people and established laws and ethics. Through this type of communication the people received certain truths about God and came to believe in Him.

Since God represents perfect love, the people must also be perfect in order to unite with Him. Since the people were corrupted by their false relationships centering on Satan and need to be restored in order to experience true love with God, the theme of repentance and change is strongly evident in the direct dispensation of God's chosen people.

In order to love God, one must have a pure heart! In order to love God, one must have a clear mind! In order to love God, one must have a clear conscience and be righteous. To love God, one must reject the false world, the false standards and values. To love God one must change from evil to good.

Just as in the Old Testament Age when all conditions were finally met God could send His son to fulfill His dream and hope, so today in the Completed Testament Age, we are privileged to work for the very person whom God is using to fulfill the same great promise.

The New Testament Age is over, and the blessing of Christianity is given to those who follow the Lord of the Second Advent.

To live in a heavenly kingdom we must have a heavenly spirit-loving God and the things that are God's. The truth will set us free! Let us take this truth and establish our freedom! Let us work hard for our heavenly Father and comfort His anxious and bleeding heart by fulfilling His ideal, His hope, His dream!

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The Moment of Decision

Martha Vertreace

When confronted with choices in life, a person has two alternatives: either he can make the choice, or he can evade the responsibility in some way. After he has made the choice — between one thing and another — he has yet another choice facing him. He can live up to that which is expected of him, or he can take the easy way out, and run. Every day our life is filled with choices — some great, some small. If we can quickly and wisely come to some decision in terms of great things, smaller, less important issues will not seem to loom, so shadow-like, above us. Indeed, if we would learn to govern the small aspects of our life, then the greater parts would in themselves be cared for.

Before Principle, our lives were a succession of decisions. As children we decided what toy to play with, what candy to buy. Later, as we became teens, we decided on who were friends and acquaintances, on our future plans. As adults we decided upon a life-style — a mode of living based on who we were and what we stood for. As our professions entered our lives, decisions came with it. As doctors, our decisions meant life or death for some ailing patient. As lawyers, the losing or winning of a case depended on our decisions. Life was a battery of endless decisions, seemingly unrelated to the cosmos, seemingly unrelated to the history of mankind. Nothing seemed to be built on any other thing, and our lives seemed as but a dream.

When, however, we had to make the greatest decision of our lives — to accept or reject the Divine Principle — we were placed in a situation in which a simple "no" or "yes" had cosmic significance, and where the consequence of either answer were great. If "no," then we would wander aimlessly in search of love and of truth, looking so hard for them that we passed them by. What a miserable existence! If "yes," then we must dedicate our whole being to God and to His plan for all mankind. Here, our decision was one of absolutes: either overwhelming response in dedication or utter rejection. The Divine Principle left no room for luke warm "maybes."

So we decided, giving all we are to live up to that decision. Perhaps it came after we truly opened our hearts in tearful prayer to Him who led us to the Family. Perhaps we made the decision daily as we worked and studied and prayed and cried. But we decided.

Still a greater decision waits to be settled. What are we to do with the tremendous responsibility with which Father has entrusted us? What are we to do with the Divine Principle? The choice is simple: either we can bury it, as the foolish servant did with the one talent given him by his master, or we can sow it in the hearts of prepared men as a farmer sows seeds in fertile soil, and waters and

feeds these seeds. We can then watch as the young seedlings develop into beautiful, mature plants, some sprouting sooner than others, but all bearing within God's Divine spark of creativity. Will we hide from the Principle and the glorious path of suffering and toil for our Father along which it leads us, or will we surrender wholly to it becoming ever as small children? Our ancestors and even all of creation await anxiously to hear our decision, to see our response.

Of course, many times we have decided to do something, or set goals for ourselves which were entirely impossible, both from a physical or spiritual standpoint. Our goals, then, were so unrealistically high that we excused our failure to reach them by simply saying that we did all that was humanly possible, and that the goal was only a point of aspiration, but certainly unattainable. Toyohiko Kagawa, a Japanese mystic and social reformer, had some deep insight into this matter:

Happy is he who knows how to toil contentedly within the range of his possibilities. Where one daringly attempts what for him is impossible he runs the hazard of essaying to sail through the skies without wings. Adventure is all right. But adventure which exceeds ability leads to catastrophe. When a heavy burden must be borne, it is unreasonable for him who can carry only a hundred pounds to attempt a load twice that weight. There is no particular need for him to shoulder it alone. Why not call a friend to his aid and let the two of them tackle it? Let us do all that lies within the range of possibility.

The Unified Family is a most fortunate group in that our goal is most achievable — the restoration of the world. The world was created as one world, under the True Parents. All would have lived in love and harmony, and peace would have reigned in the hearts of men forever. For this purpose, mankind and all things were created. And for this purpose we now make the most important decision of our lives: to fulfill the goal which God has held for six thousand years, and about which mankind has only dreamed. Once we firmly and unwaveringly decided to do all things, then nothing short of complete fulfillment is possible. We must decide to fully dedicate ourselves to the establishment of the true world. Our goal is being reached through hard work and a firm dedication, springing from a decision made and supported.

Now is the time when our hearts must be guided toward the goal of restoration. Our goal is in full view. We must decide whether we will charge headlong and conquer the forces of Satan, or whether we will just pull up the rear and ride along. All things rest on our decision — either total commitment or nothing. There can be no gray zone of "maybes."

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Scholarly Support for Miracles

Carl Rapkins

In going through Time Magazine on two occasions, I noticed interesting articles dealing with the miraculous. Time's first story, dated February 23, 1968, was devoted to the recent findings of Meir Ben-Uri, described as "one of Israel's leading religious painters and synagogue designers, who made a long, scholarly study of the historical evidence." According to Time, geologists believe that about 4000 B.C. a flood struck present day Iraq. Also cuneiform tablets in the area tell of a man who survived by building a vessel. Ben-Uri reasoned that the ark was made of either bamboo or light-weight wood, both of which can be found in Iraq. In reconstructing the design he depended completely on God's instructions to Noah, that the ark have a door in its side, a skylight, and three decks. After thorough study Ben-Uri maintained that the ark had to be a "prismatic rhomboid." His version is a long bar with a cross section in the shape of a diamond. "Such a vessel could have been built while lying at an angle on one side. Animals could easily climb a gentle incline on a side and enter through a door. As the ark began to float, it would right itself; as a result, the door would tilt and become a skylight in the roof, and water could not enter the craft from its sides. The design, according to Ben-Uri, could easily accomodate three decks and provide a capacity of some 5, 500 tons, enough for at least a thousand pairs of animals."

The second article tells of Athens Observatory's Professor Anghelos Galanopoulos's suggestion that a volcanic eruption on the island of Thera in ancient times was responsible for certain miraculous Biblical events in Egypt. The following is quoted from the May 6, 1966 issue of Time:

As portions of Thera collapsed and sank, Galanopoulos suggests, the sea rushed in to fill the void, lowering the water on all eastern Mediterranean shores. As a result, a narrow bridge of land separating the Sea of Reeds from the Mediterranean temporarily widened — just as the Jews making the Exodus were about to flee across it. Shortly afterward, the waters that had surged toward Thera raced back in a huge wave that caught the pursuing Egyptian troops on the land bridge and swept them to their deaths."

There are some, the story indicates, who think that the ten plagues of Egypt were caused by Thera's explosion. Galanopoulos also states that the three days of darkness can be explained by the volcanic ash. This ash, according to the professor, was probably also thick enough to destroy crops, thus causing famine.

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We Are the Conscience that Judges the World

Barbara Mikesell

Machiavelli stated in his writings: "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things."

The first requirement for establishing a new order of things is a new ideology, a new direction and purpose. Our nation sees many needs in today's world and feels a responsibility toward bringing in a new order, but she is having difficulty finding a positive ideology that can unite, mobilize and give her people the strength to bring the world into creative change.

To establish the Kingdom of Heaven, our Leader has brought the Divine Principle. We have been called to manifest its ideals as a fulfilled reality. This ideology defines our goal and establishes the direction for the cosmic world change starting with the change in our hearts. As our consciences become aligned with God by His Principle we take our positions and arm ourselves for this most difficult and perilous task. As we do this, we become the conscience of the world that will never stop working until all is aligned. (Our success is not uncertain though—only the time element has been left unsealed.)

In this cosmic movement, let us never be deceived by the appearance of our front. Though we are small in number, our lives are most significant. We are the individuals upon whose shoulders God longs to rest completely the responsibility of our land, the world and the cosmos. Our front at this time? We are being tempered in the flame of our consciences as they are aligned to Principle. Our battles lie in and among the constant activity of seeking our brothers and sisters with the Father's heart and serving those who respond. There we must confront the crooked and twisted strands of steel in our individual lives, straighten them and hammer them into the bright two edged sword worthy to be wielded where Father sees fit. This struggle is not taking place before the eyes of the multitudes at this time, but quietly in our hearts, our desires and thoughts manifested in the words and actions of our daily lives.

Our Leader realizes our struggle, tiny as it may seem, against the scale of our goal:

Sometimes I feel sorry for you. Why? If you follow this way, you have to accept hard things. Your conscience will become a terribly harsh judge of your every act. You will be forced to do things you have so far evaded. So, in a way I feel sorry for you.

(LA, 5/1/67, p. 5)

Having a Family stimulates and hurries our growth, for where we don't heed our conscience the wider conscience of our Family is operating. As we quickly yield to Father's ways we become more and more effective as individuals and as soldiers for this greatest victory: to judge the world and establish the new by our lives as they expand in the context of our day to day existence.

And so it is that our Master, in great love and urgent painfilled longing, sets before us the first motto for the offensive of the next seven years:

Study the Principle and live it with the greatest honesty and sincerity. In this way your personality will be guaranteed by heaven. Then, with the heart of the Father, accept the responsibility for the spiritual life and growth of others, with constant activity multiply your life in new followers.

We are "not of this world." In Satan's world there is no absolute standard. It is a world that is constantly yielding to the pressures of the "values" of the times, which often are in the direction of Satan. This is the world of our birth and upbringing. As we align ourselves with Principle, we find ourselves in the realm of absolutes. Through us for the first time the world has an absolute standard and direction by which to judge its actions. In this way we serve as the conscience of the world. We cannot afford to yield even an inch, even in the tiniest word or action. The stakes are too high and our enemy is too nimble.

In thinking along these lines, I was struck by a speech of Robert Kennedy quoted by his brother at his funeral:

Few are willing to brave the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality for those who seek to change a world that yields most painfully to change

Since these are the days when father stands against son and mother against daughter, sister against brother and friend against friend, one part of self against the other, and nation against nation, this stand can be very painful. But these trials are only the beginning to strengthen us for our mission. We are the conscience that will establish a whole new world and history. Knowing our Father's heart, armed with the truth which our Father has given to us, standing on the victorious foundation which our elders have laid and guided by their wisdom, vision and direction and surrounded by the concern of our Family, we have the strength to do it! Let us advance in full scale!

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TESTIMONIES

Note from Frankfurt: Dear brothers and sisters! Here is Remi's testimony, which I just translated. He is Henri Blanchard's brother and has joined the Principle Family last month. Give my love to Miss Kim and to the whole Washington Family. In the name of our True Parents, Ingrid.

Paris, France

Remi Blanchard

Oh Father, I have found a sense for my life, for life itself. I failed as a child and as a teen-ager in two institutions to serve God totally. I left that ideal, and I only kept the wish to serve others. I first searched in Africa, then I started working in a hospital here in Francenursing the sick. This gave me a reason for living . . . but still not one hundred per cent. That's why I began to spend more and more time with friends, to fill the dead time, when I was not working. Finally, little by little, I stopped practicing religion as I could no longer find any warmth or inner life in it. But the spiritual world kept on preparing me as it has done during thousands of years through ancestors who have been guided by the spiritual world. So my family taught me the longing, the necessity to live only for the positive. All of a sudden, in the end of all that disorder which had been in "pleasant France" (I had been engaged in the Revolution), my brother Henri introduced me to Reiner and through him I discovered some passages of the Divine Principle (mostly the first two chapters). Reiner told me the news: Christ is here.

I did not understand it; I did not accept it. Satan is very strong. I returned quickly to my own ideas. But God gave me a second chance; Henri and Reiner visited me and then I understood that I had to take a step, the first one. Satan was very clever and he caused me a lot of problems, but once I had made that first step —the resolution to live a few days in the Frankfurt Family —I received great strength from Father. I lived alone for another week, but Reiner and Henri helped me from the distance and then came the journey to Frankfurt, which has been a great stage in growth for me: I discovered the Master's face, the love which reigns in that Family, the new world where all actions have meaning because they are done out of love for You.

Another step: I moved to Paris, lived with Henri and Reiner, and now am helping to start the Family in France. Father, what strength you have given me in return! Oh Father, you know my ardent wish of today, to grow in your love. Thank you for accepting me in your True Family. I would like so much for those I esteem to understand this reason for existence, this meaning of life, which I have found, but I cannot force it on them. God loves us.

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Berkeley, California

Roger Hellman

I am the first-found child of the Berkeley Center. I cannot thank Betsy, Farley, Edwin, and the whole Family enough. Only Father knows how happy and meaningful my life has become.

I am going to leave the Berkeley Center soon. I am going to school in San Luis Obispo, California, with another new sister. There we hope to establish a San Luis Obispo Center.

Please send the New Age Frontiers to us at our new home, so that we can keep in touch with our brothers and sisters all over the world.

Betsy, Farley, and Ed are doing a wonderful job. In the face of rejection, humiliation, and jeering they have relentlessly marched on. They have held the light of God's truth high to penetrate the darkness which enshrouds the world. I have thanked Father many times for what I can see with this new light. Father's love be with you.

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Washington, D. C.

Vivien Barron

I would like to share with you today something of what the Divine Principle has meant to my life. I have been living at the Washington Center for over nine months now, and as I look back over this time, it still seems unbelievable and awe-inspiring that we have been led together, at this great moment of history, to work and be a part of the most important event of all time. How did we ever deserve to be chosen? Surely not on any merit of our own. Therefore, the only way we can accept this great gift, is to willingly shoulder the immense responsibility that goes with it. All of mankind is yearning and waiting for this day — to become true sons of God — and we are His tools to make this a reality. So let us not rest one moment.

I was born in Paraguay, South America, of English parents. My family was part of a religious community that based their pattern of living on the early Christian Church. This community grew out of a deep search to return to the true and pure spirit of Jesus' teachings, both in word and action. The words of the Sermon on the Mount, with their emphasis on love, humility, simplicity and purity became the central basis on which this life of brotherhood was established.

As a child I felt that this was the way God wanted all men to live, and I wanted to devote my life to this cause. But as I grew older and reached college age, I grew more and more restless and experienced many doubts and struggles. I still wanted desperately to serve God wholeheartedly through the community, but there was something within me that resisted and rebelled.

In order to get an objective view of the situation and what decision I should make, I left for a while and went to college. Throughout these school years I struggled with the problem of what to do with my life. I just could not settle down to a comfortable existence with a good job and home of my own. There was too much need and suffering in the world, and I must do something about it, not just physically or horizontally, but centered on God.

After school, I worked for a year in Hartford, Connecticut, at a nursery school for underprivileged children. Then in June of last year I went on a mountain-climbing trip to New Hampshire with a group of other people, including my friend, Giovanna Mathis. She and I had grown up together and had gone to the same college, but had since taken jobs in different states, so had not seen each other for a while. Gio started telling me a little about the Divine Principle, which she had just finished hearing. I am sorry to say that I was not ready to listen at that point, as I was still struggling with the question of returning to the community. But one thing she said struck in my mind so that I could not forget it. "How can we have brotherhood on earth without a common Fatherhood?" Was this not the crux of so many of the world's problems? People are trying so desperately to bring about a better world through civil rights, Peace Corps, social action of every kind, but if it is not centered on leading man back to God, it can never succeed. If man's heart does not change, nothing in this world can change for the better either.

In November of that same year I received another letter from Gio, who was now living at the Washington Center. She invited me to come down for a week-end. This time I was eager to come. I had felt for the past months that I could not hang on to the past any more, but that I must look in entirely new ways for an answer to my search.

I heard the whole of the Divine Principle that week-end. I was immediately struck with the strong stand the Principle took against evil, and with the God-centered spirit that one felt so strongly the lectures. Although I did not grasp the full significance of the conclusion, I felt instinctively that the Principle was true. I kept thinking of the story in the New Testament when Jesus healed a possessed man and the Pharisees scoffingly said, "It is only by Beelzebub, the prince of demons, that this man casts out demons." Jesus' clear sharp answer to this was:

Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? . . . But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. (Matt. 12:24-28)

I was also deeply struck by the spirit of love and unity and wholehearted dedication of the Family. Such a spirit could come from no antichrist. Again Jesus' words came to my mind: "By their fruits you shall know them."

As I read the Divine Principle over, on my way home on the bus, I felt overwhelming affirmation and such joy and relief that I thought I would burst apart. I wanted to shout to everyone: "He has overcome Satan! He has fulfilled God's purpose for creation! The Lord is here!"

What could I do but follow? For this I had been waiting all my life! I thank Father from my inmost heart for His great mercy and patience. Let us respond now by running as fast as we can to reach the goal, and taking everyone with us. In deep thankfulness in the True Parents.

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MISS KIM'S WORDS

Answers to Questions on the Study Guide

In previous editions I said Jesus was the same as any other man. This is the simplest way of looking at it, and formerly our Leader didn't explain the deeper aspect. Apparently, however, the question was raised by devoted Christians: How could Jesus be the same as other men? So he added the explanation.

There were three sets of two brothers in Old Testament history in which the younger son fought for the birthright. First, Abel — by subjugating Cain in love — was to restore the birthright. Though he was slain by Cain instead, his offering was accepted. Jacob and Esau fought in their mother's womb, but after birth Jacob subjugated Esau with love and took back the heavenly birthright. The third story is in Genesis 38:27-30. Perez and Zerah were twins and though Zerah was almost born first—he actually stuck his hand out first—Zerah overcame him in the womb and was the firstborn in actuality. Thus, he took back the heavenly birthright, even in the womb. In this series of three incidents, the restoration of the birthright became more and more literal, until finally the younger brother actually became the elder. Through such lineage, Jesus was born with the heavenly birthright.

Another point is that there were four adulterous women in Jesus' lineage. They were Rahab, Tamar, Ruth, and Uriah's wife, who became King Solomon's mother. The action of these four women made restitution for Eve's fallen act. Thus, indemnity was paid for one to come as the Messiah in that lineage. On these conditions Jesus was free from original sin. But to fulfill his mission to be the father of mankind, he had to fulfill his blessed marriage. He died as the son of God, not as the father of mankind. To fulfill the blessing he had to subjugate Satan. Our Leader was born from a different lineage, but he has done very unusual things, paid indemnity for original sin, and subjugated Satan. Our Leader's subjugation of Satan opened the way for each one to subjugate Satan, which is our five percent to fulfill. So each one has to subjugate Satan for himself, by applying the Principle.

God's care is always there through angels. When Ham saw his father's nakedness, however, God didn't intervene. Nor did he intervene when Abraham failed to cut the birds. God didn't intervene when Moses struck the rock twice. Even today God doesn't intervene to interfere with man's responsibility. When it is necessary God always manifests—either through angels or spirits. But this is different from the Direct Dominion. The Direct Dominion is possible only through the blessing of our Leader. Through his blessing, we are restored to heavenly lineage. Then we enter the Direct Dominion.

On Teaching the Principle

We can't lead people higher than where we are. We cannot convince others more than we believe. You must really believe to live the Divine Principle, so you can move and touch others.

By maintaining a strong prayer life, you will deepen your relationship with God. You will have more dynamic depth to convince people. You will increase your inner power and authority and you will really taste the Divine Principle.

You must learn to lecture effectively, not just recite the words. Through strong prayer you must establish a strong relationship with the living God. You must experience the Principle. To do this, you must really teach and raise people. By raising them, you will face problems, and you will grow. To be mature means to know yourself and other people, and to know God.

If you establish a prayer habit, you will be able to talk the Divine Principle from the heart. Give your whole self to the person you are teaching. Develop the skill to give yourself away.

I want you to be likeable to everyone. I want you to be people of whom Father is proud. Women must be like women and men like men. You must be integrated physically, spiritually, and emotionally. Father is perfectly integrated, so we must be also.

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