

New Age Frontiers

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LETTERS AND REPORTS

Weyers Cave, Virginia

Esther Miller

I am busier than ever now, and I will tell you why. I am still spending about seven hours at the barn each day milking cows. My daughter-in-law became ill last July, and I have been taking care of her two children. I keep a Divine Principle blue book down at the barn and read a minute or two when I can, but keeping three milkers going doesn't give me much time. Linna gave me the "Joy Is Like the Rain" record, and I have the tape Marie and Linna made me and the two other tapes from Bob Oswald. I play the record and tapes while I do housework quite a lot. I'm worn out with the milking and all the work caring for a big family.

I want to talk to some around here and invite them to our home to talk and read together, but I haven't been able to get the house clean enough. I am getting the Principle soaked into me, as I read and read and think about it. I'm glad now I didn't try to tell anyone at first about it before I really knew much about it. Especially since I am here by myself with no other mature members with me, to back me up if I would get "stuck." I think Satan is trying to hinder me, and I am going to have to get more done, no matter how badly I feel.

I love to get the New Age Frontiers each month. You will probably think this is silly, but when I see it with the other mail I feel like clasping it to my heart, and I can hardly wait to read everything in it. I especially like anything from our Leader and Miss Kim. I have The Master Speaks Series and the Leader's Addresses. I think I have read them all and most of them many times. I am putting all my time in on Principle now so that I can begin witnessing.

Our Leader will soon be coming and I feel like I haven't accomplished much. I don't spend much time on cooking, but keeping clothes clean for Cheryl and Pammy takes time — also changing, feeding and caring for Jeffery takes time. Irene [Linna's sister] has one of my Study Guides of Divine Principle and has read some. Also I have talked to Reverend Fike. He had the old Study Course First Chapter. He and Mrs. Fike have been taking turns reading out loud after they had gone to bed. I gave them the new Study Guide of Divine Principle and the new Chapter One. I haven't heard how they are doing now. I hope they read it all and want more material. I ordered Arthur Ford's new book Unknown But Known. I got it yesterday and I have read the part about our Leader. I have his other book Nothing So Strange. They were good foundation books and really helped, but I haven't read any of them recently. I am sending to Becky for more materials.

(Mrs. Miller is the mother of Linna Miller, of our Toronto Family.)

Paris, France

Reiner Vincenz

Monsay! Monsay! Monsay! Our Heavenly Father has given us a Center. We want to thank everyone who prayed for this next step in the work in France. The new Center is situated in the western part of Paris, which is really a suburb, Boulogne.

The Center has four rooms. The atmosphere is really wonderful. Now we are working hard to prepare this little place for our True Parents' coming. Last Saturday Elisabeth and Suresh arrived from Essen to help us until next Thursday. We have been so very thankful for their help. Here in the Center are now living Henri, Remi, Therese, and myself. Let's go on to work hard for our Leader's coming.

With my love to all of you in the name of our True Parents.

*

Berkeley, California

Jeff Tallakson

We have begun 1969 with a new beginning in Berkeley with eight people living in the Center, devoting their time to Father. When you heard from us last in November, we were only four-strong — Edwin, Farley, Helen, and myself. Mark Whitman came to us from the Roman Family. He is a freshman at Berkeley High School, but it is hard for us to think of Mark as being only fourteen. Danny Fefferman heard all of Principle and became a member within seven days. Before Principle Danny was a hillbilly and hard-rock musician. Now he is a strong lecturer of the Principle. Roger Hellman joined the Family last summer and has grown very strong during his semester away at school, and now he has transferred to Berkeley to devote himself even more to Father's work. Mike Leone is our newest brother. He comes from a Catholic background. Mike is an enthusiastic witnesser, asking people, "Hey, do you want to know the quickest road to God?" Linda Anthenien has also transferred to Berkeley because of the Principle, and although she works closely with us, we are praying that she will be able to move into the Center and help Helen with us seven brothers.

The most important of our goals for 1969 is witnessing, because this is the basis upon which our purpose here in Berkeley rests. We must advance upon Satan's front line so we can be creative behind the lines. We are developing new ways of witnessing and finding new battlegrounds. We are even going to try singing. A year ago Edwin and Farley alone would never have tried it.

We have pledged to work for twenty-one new brothers and sisters in 1969. With our strong base we are reaching out in many directions, especially seeking to establish a student group on the Berkeley campus. When Helen and Danny go back to school this spring we will have at least four members in the University. We have entered the Berkeley Free University and we are especially happy with the response to our Free

University class near Stanford, sixty miles away. We hope to extend out in all directions by setting up classes in many surrounding experimental universities. To fulfill this plan we are all learning to teach Principle and lecture about its applications. We are developing a team of teachers who can be ready to go out and give talks. For instance, Edwin and I spoke to two high school sociology of the family classes, and this week we are going to give a talk at Foothill College, near Palo Alto.

Father so richly blessed us last year. This is His love. He fills our needs with it, and more is promised. We are advancing into 1969 to bring swiftly the realization of Father's ideal to Berkeley and the San Francisco Bay Area.

*

Munich, Germany

Friedhilde Bächle

Dear Miss Kim,

This time my report is late, but Ingrid, who is visiting in Munich, wanted us to send a present to you before sending the letter.

Enclosed you will find my Christmas message. A friend of mine helped me to duplicate it. With a short personal introduction, I sent this message to 48 people, some near and some far. I sat up many nights preparing this mail so that it would reach the people before the Christmas feast.

Meanwhile I received many answers to this Christmas message. Some people want to find out what it is that has caused me to become enthusiastic for the work of God.

In mid-December I held an Advent celebration for four girls. I had prepared a tape recording which formed the foundation for our discussion that evening about the arrival of the Lord. The tape and discussion were received in a very positive way. On Christmas Eve I had three other girls here. I held a lecture about the new Christmas and talked about the realization and coming of the True Family. This evening too was spent in a very good atmosphere. Before the gathering I had prayed and cried for nearly an hour. After this Father Dratzl called me. He wanted to surprise me on Christmas night and make me happy, so he sang a Christmas song to me on the telephone.

On December 11 I finally had my telephone installed. I am so glad for this, because now I can contact people much faster. Ingrid Schneider came on December 26 to stay a few days with me in Munich. It was a shame that we could meet only four girls during this time. Nearly everybody had gone home to their parents to stay with them from December 24 to January 6. Also in Munich everyone goes skiing, so many people stayed in the mountains during this time.

Tonight a young man, an artist, will come. He is from a very good, strong Christian family. Ingrid and I had planned to talk to him together, but last night Ingrid's mother called and told her that Ingrid's cousin had died suddenly, leaving four small children behind. Ingrid had to go home immediately, because her mother wanted her to take over the house and care for the children for a while. We prayed a long time together, asking the Father to let us grow rapidly, so that we can prepare more people before they have to die. We rededicated ourselves to the Father and thanked Him for His deep trust in us. In this way Ingrid left, comforted and strong, that evening.

It is most beautiful and precious to understand the Divine Principle ever deeper. I send you my greeting in deep thankfulness and love.

*

London, England

Carol Bartholomew

The last weeks have been exciting and full of change. Father's plans continue to be unexpected and better than anything we could plan ourselves.

Joseph Kuo, our new Chinese brother, arrived among us one cold evening in December. He is a theologian and had recently completed two years post-graduate study in Old Testament history. He spent three weeks with us hearing and studying Principle. We grew to love Joseph in those weeks and to see a new aspect of the Father in his gracious humility. On leaving for this native land of Formosa, Joseph's intention was to meet the Japanese Family and then travel on to Korea to meet our Leader while in transit. About meeting Mr. Moon Joseph happily told us that "the last shall be first."

Neil Winterbottom from the Washington Family spent a week with us over the Christmas holidays. It was good to see our brother again and to get first-hand news of Miss Kim, Philip, and the American Families. After only a few hours with us, Neil was taken with the Family to sing carols publicly and to hand out leaflets. We were very interested in hearing about the Washington Family.

On December 25, the Dutch Family, June, Teddy, and Johan, joined us. Two nights later the Irish Family, Marion and Norman, arrived. The following day the Italian Family, Martin, Dawn, and Barbara were also with us. What a joy it was to see our brothers and sisters from other countries. The Centre was filled with God's children. Another table had to be installed in the dining room to accommodate the numbers.

Over the past month our witnessing has been more in the context of the group than individually. As people's minds and energies were centered on Christmas we organized our witnessing around this. We sang carols, gave out leaflets and spoke to people in the local shopping areas. The program was varied with some of Christopher Davies'

folk-like compositions and Negro spirituals. The Oriental touch was added as Doris conducted the singing with her baton — a chopstick. On one occasion we sang in Piccadilly Circus, the center of night life. The crowds were very responsive to our singing and the power which came from spirit was tremendous as the spirit world sang with us. We also went door to door singing or selling books. This gave us a good opportunity to meet our neighbors.

One of our sister's, Pearl Ifill, has moved into the Surrey Centre. Thus the members there now number three. Preparations are being made for our Leader's coming. The pace generally has accelerated and judgment is very strong. Father feeds us very much spiritually to prepare our hearts for this great event. Family unity and oneness is essential at this time when Satan is so active. Each person reflects a different part of the Father, and He needs all parts to manifest His love and power. No individual can stand alone in God's Kingdom. All must come in families.

*

London, God's Day Report

Alec Herzer

To share in our thanks to the Father there were several members from other Centers. Neil Winterbottom was over from Washington and gave us news of Miss Kim and the activities there. Martin Porter, Dawn Faroni, Carlo and Barbara were here from Italy, and Marion Dougherty and Norman arrived from Belfast. Wally and Alexa Taylor and Pearl from our Surrey Centre were able to join us later. A few of our spiritual children were present to share in the celebration.

Doris said, "God is rejoicing very much at this moment, but because the world is not restored yet He does not feel entirely happy within Himself; but at this moment He feels joy with those who participate with Him." Later during the day God revealed the Doris His loneliness: "I am greater than you, so even though I am lonely I am never incomplete in myself. I can stand that because of my greatness, but you, though you are a part of me you cannot stand in your loneliness without me. You need me. In my greatness I can withstand all, yet I prefer not to. I am in agony, but I can still withstand. But you, in your loneliness if you experienced fully in my way, you could never withstand. I am always with you, but in my greatness, I had no one."

As well as reading a passage she wrote especially for the occasion, Marion read Miss Kim's God's Day message, which was tremendously inspiring to us all. As we sat around communicating in this way to God we felt how wonderfully jubilant our Leader and his children in other parts of the world must be feeling.

*

Belfast, Ireland

Leslie Francey

In October of this year a small party of missionaries (Marion, Doris, and Dennis) arrived here in Ireland to bring the good news of Divine Principle. Many came to listen and since it was felt that the ground was ready, Marion stayed on to help bring forth the first harvest in the land of her ancestors. Since then, God has been taking back.

Although the first two children of Ireland have shown all those headstrong qualities so typical of their race, through patience, forbearance, prodding, and chastisement from God, they are slowly beginning to realize that in Divine Principle the heart must rule the head.

Our members are slowly increasing as more people begin to see what a privilege it is to be on the earth at this time and of the golden opportunity which is now available. We know that by coming in later we have been spared much of the struggle and we would like to send forth our heartfelt thanks to all those brothers and sisters who have been laboring throughout the heat of the day, thereby making our task easier.

We have not yet established a permanent centre, but we are trying very hard to find a suitable building. In the meantime we meet together in Norman's flat, where we share fellowship and Marion explains the glorious teaching of our Leader. We have so much to learn, but the love is so great. As we seek to apply Divine Principle to our everyday lives, we become dimly aware of the vast potential that lies within our grasp, but we know that many bonds may have to be cut before it can be released. We hope and pray that many here may be released from those bonds of tradition and come to know the great love and truth now available.

Meanwhile, we in Ireland send love, greetings, and good wishes to our brethren throughout the world.

Los Angeles, California

Susan Miller

"Full-Scale Advance," 1969 — The Los Angeles Family welcomed the new year by embracing our newest brother, Richard St. Clair, who joined the Family on New Year's Day. We first met Richard, who is originally from Toronto, Canada, while witnessing on Hollywood Boulevard on Christmas Eve. His enthusiasm and determination to work for the Principle have brought great joy to the Father and have been a source of inspiration for us all.

Here in Los Angeles we celebrated God's Day on Saturday, January 4. Everyone arose very early and set out to spend the entire day searching for Father's children. In teams of twos and threes we combed the city, singing songs of His love and spreading His words of truth. The sun seemed to shine brighter than ever before, and everything seemed to shout out, "This is God's Day!"

At seven o'clock everyone gathered together for a Korean dinner. We were grateful that Zed Robinson, who brought with him a lovely friend, Mrs. Burke, Eva Shanks, Roberta Bullock, Carole Johnson, and Bruce and Opal Eno were able to join us on this special evening. After dinner, Jon read Miss Kim's God's Day message, and we then discussed plans and goals for the coming year. Miss Kim's reflection of her past ten years in the United States stirred within us a deep sense of appreciation for the dedication which has enabled us to have the privilege of celebrating this precious day.

On January 13 we began teaching the Principle at the University of California at Los Angeles through the Experimental College program. Jon Schuhart, Lisa Martinez, Rusty Fleisher, and Linda Jarmin spend four nights a week at UCLA witnessing, teaching, and experiencing many struggles in order to convey the heart of the Principle to students who demand intellectual answers to every kind of question you could imagine.

The TDS Process Positive has found us many friends at Los Angeles City College, so Rusty Fleisher, Judi Culbertson, and Susan Miller are now in the process of establishing a club on that campus. The name of the club? Unite! This is quite a contrast to the Black Students Union, the Mexican-American Students Association, and SDS, which are raising so much controversy. From the warm response the club has been receiving, Unite promises to be very successful for Father.

We were so happy to have David Flores with us for a week after spending a lonely year in Vietnam. His love for Father and dedication to our Leader have only been strengthened by his trials there. Thank you for sharing your testimony with us, David. Our love is with you. We have also been delighted with the warm response of Matt Smith and Frances Gay who have been studying with us for the past two months. Matt was introduced to the Principle by Linna Miller in Toronto.

Washington, D. C.

Hillie Smith

On God's Day, January 1, Washington Family, plus Philadelphia, Berkeley, and New York representatives, read together the early history of our American movement, which Miss Kim has been compiling. More moving than the words we read were the unwritten words which tell the story of those first days, weeks, months, and years in America.

On January 4 we celebrated Miss Kim's tenth anniversary in our country. This was a beautiful day. From all over the United States came telegrams, notes and flowers from you. All of these were shared with joy at dinner as we felt that our nation was truly gathered to offer thanks and love to Father.

This month we had many intra- and extra-Family guests. Mr. Edward Cornish, President of the World Future Society, talked informally about scientifically-oriented

predictions for the future and how man can and should use forethought in planning, really creating his future. He and his wife hope to return to one of our lectures. One of the dissenting priests in the controversy centered around Cardinal O'Boyle of Washington visited us to explain his viewpoint. He is presently studying the Principle. A group of Mennonites in a Voluntary Service Unit visited to ask questions about our life as a community. Several of them expressed an interest in hearing about our philosophy. Hugh Spurgin, Narayan Bihari, and Travis Jones have taken turns spending several days in New York to lend some brotherly assistance to our sisterly Center. I know the sisters there were glad to see them.

Jacque Stock recently came for a few days with news from St. Louis. Dale Smith, a statistician; Welson Jen, a programmer from Taiwan; Marilyn and Barry Cohen, Maryland University students; Joseph Anuszkiewicz, a Post Office distribution clerk; and Sherry Trostle, a high school student and daughter of Ed and Janet Trostle, who joined last month, are your new Washington brothers and sisters as of January 31. Several others have heard the Conclusion and are studying in earnest. Marilyn and Barry Cohen signed their membership applications after an evening of testimony given for ten new people late in January, and several more have heard the Principle since then.

We have continued our work on the university campuses in spite of exams and semester breaks. Teams on six universities are active each Wednesday night. So far, three new members have resulted from this effort. Witnessing on the street and in churches brought three of the six new members for January, and several people whom we met on our jobs are studying seriously.

The eyes of the nation were on the capital this month as Richard Nixon took office as President of the United States. Washington was also the scene of "counter-inaugural" demonstrations and we observed both lines of activity intently. In one instance, Family members attended both the "counter-inaugural ball" on Sunday night (in a tent on the Mall) and the Inaugural Ball at the Hilton Hotel on Monday night! Sandy Singleton, a reporter for the Washington Daily News, obtained tickets for herself and another person, so she and Philip went. Some of us attended workshops held by "peace demonstrators" and observed what seems to be the growing unrest and feeling of agitation among a vocal faction of America's youth.

We are emphasizing teacher training here and have been encouraged to study and re-study the Principle — to really take it into our hearts if we want to be able to teach it from our hearts. To practice public speaking, we have read articles of interest, each one taking his turn before the group to gain volume, good expression, and poise.

As many of you have heard very recently, our Master and his party are expected to arrive in California on February 5. We are preparing for him by expanding our efforts to bring children to meet him and lay a firm physical and spiritual foundation in which he can find joy and help for Father's work.

*

Stuttgart, Germany

Alberto Palpallatoc

Thank you for the wonderful thoughts and prayers from all of you.

I have been wanting to write you a long time ago, but due to my laziness my letter writing was delayed. I am not stationed in Stuttgart, which is halfway between Frankfurt and Munich. It is quite a bit larger in population than Baumholder, where Fred Binder and I were stationed.

I have been seeing Peter Koch and the Family as much as I can. From them I can get a lot of energy to keep me going another week. I am like a little battery go-cart going back and forth for recharge.

The world has changed now. It is not like it was before. The more I know Principle, the more I grow to the love of our Father. The people around me have changed. They all look like robots. The trees and flowers are beautiful. The birds - they are singing a special tune just for me and you.

Although I am a soldier of the United States of America, I can also be a true soldier of God by witnessing the Principle to others and finding our Father's lost children. I know how hard it is to take this responsibility, but who else will care but us? Who else will go the hard way for everyone, but us? Oh! my brothers and sisters throughout the world, bless you all in your everyday tasks. Much strength, many prayers and much love for all of you. May our love, our devotion, our faith, our strength form a glow and make a light - the light that will light this world.

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PROBLEMS IN THE OLD TESTAMENT REVELATION

By Young Oon Kim

Early in the third century, biblical scholars had already discovered that Moses was not the author of the five books attributed to him and that these books were not written by any single person in their present form. The application of scientific methods to all fields of study was accelerated following the Renaissance and the Protestant Reformation so that every book of the Old Testament was critically and scientifically examined. Seventeenth century scholars supported their denial of Moses' authorship by pointing out that the third person singular was used in referring to Moses (Num. 1:1, 2:1, Ex. 33:11) and that Moses' death was recorded (Deut. 34:10). Biblical criticism developed further in the 18th century and several documents were found of which the Old Testament and particularly the five books of Moses had been composed. Not only were these documents themselves brought to light, but their historical background, including when, where, and by whom they were written, was determined.

There are four or five separate documents which were compiled to make Moses' five books. The first of these is the Jahwistic Document (J code), so called because the word Jehovah is used rather than God. This document was recorded in Judah, the Southern Kingdom, about the time of King Jehoshaphat. He lived from 875 to 851 B. C., or 60 years after King Solomon and about 2500 years after the time of Adam and Eve.

The second document is the Elohist Document (E code), which is named for its use of the Hebrew word for God, Elohim (plural form). This document was written about 750-630 B. C. in Israel, the Northern Kingdom.

The third document, the Deuteronomy Document (D code) was started sometime between 722 and 622 B. C. and was finished in its present form at about 400 B. C.

The Holiness Document (H code) was recorded at the time of Ezekiel during the Babylonian exile.

The Priest Document (P code) was compiled during the time from 470 to 400 B. C. Its sources were collected in Babylon and compiled in Jerusalem after the return of the exiles. The story of Adam and Eve comes from the Priest Code. In composing the present books, compilers revised, supplemented, edited, and integrated the fragmentary documents and oral traditions passed down to them. After such a process most of Moses' books were canonized in Babylon, probably between 650 and 400 B. C. Genesis was drawn mainly from the J, E, and P codes. Therefore, Genesis is not the work of one person, nor was it written in the lifetimes of those whose stories it records, but several thousand years later, after the time of Solomon.

The following examples illustrate the interweaving of numerous sources in the books of Moses:

A. Repetition and paralleling of stories and laws:

1. There are two accounts of Sarah pretending to be Abraham's sister. (Gen. 12:10-20, 20:1-18)
2. Abraham received three times the promise that he would have a son. (Gen. 15:4, 17:16, 18:10)
3. There are two stories of Hagar's departure. (Gen. 16:4-14, 21:9-21)
4. The story of Jacob's name change appears twice. (Gen. 32:28, 35:10)
5. There are two reports of Jehovah God revealing His name to Moses. (Ex. 3:14-15, Gen. 6:2-3)
6. Twice Moses is reported to have hesitated to receive his mission. (Ex. 4:10-13, 16:12)
7. The story of Aaron's being sent as Moses' spokesman appears twice. (Ex. 4:14-16, 7:1-2)
8. The command to keep the feast of unleavened bread is given three times. (Ex. 23:15, 34:18; Lev. 23:6)
9. The injunction to observe the feast of harvest and the feast of weeks is three times repeated. (Ex. 23:16, 34:22; Lev. 23:15)
10. The command to observe the sabbath day is repeated six times. (Ex. 20:8-10, 23:12, 31:13-17, 34:21, 35:1-3; Lev. 23:3)

B. Contradiction of stories and laws:

1. Contradicting stories of creation. In Gen. 1-2:4a creation continued for seven days in the sequence of vegetable, animal, human beings. In Gen. 2:4b-25, however, the sequence of creation is human being, vegetable, animal, and the duration is one day.
2. We find two different accounts of the flood. In Gen. 7:12 the period of the flood is given as 40 days, but in Gen. 7:24, it is 150 days.

3. Contradicting instructions to Noah. In Gen. 6:19-20 Noah was commanded to bring creatures into the ark, one pair of every kind. In Gen. 7:2-3, he was commanded to bring 7 pairs of clean animals and one pair of unclean animals.
4. Contradicting accounts of Joseph's advice to Pharaoh. Joseph advised Pharaoh concerning his harvest in two different accounts. In Gen. 41:34 Joseph told Pharaoh to store one-fifth of his crops when he had a good harvest. But in Gen. 41:35, the next verse, Joseph advises him to store all his crops.
5. Moses' father-in-law's name. Two names are given for Moses' father-in-law. In Ex. 2:18 it is Reuel and in Ex. 3:1, 4:18, 18:1-12 it is Jethro.
6. Conflicting accounts of the ark of the covenant. Ex. 25:10-22 says that Moses received the building instructions for the ark at Mt. Sinai. But Ex. 37:1-9 says that Bezalel constructed the ark of the covenant. Deut. 10:1-5 states that after Moses himself made the ark, he put the tablets inside.
7. Location of Moses' tent of meeting. In Num. 2, the tent is centrally located, with encampments surrounding it. But in Ex. 33:7 the tent is located outside the camp.
8. Instructions to build an altar. Ex. 20:24 says that they can build the altar anywhere they choose, and Gen. 12:7, 22:9, 26:25, and 35:7 are in agreement. Deut. 12, however, conflicts, saying that only the altar at Jerusalem is legally recognized.

C. Conflict in chronology:

1. Age of Sarah. Gen. 12:11 says that Sarah looked so young she became the object of temptation to Pharaoh. But Gen. 17:17 says Sarah was ten years younger than Abraham's age of 75, making her 65.
2. Age of Isaac. According to Gen. 25:26, when Jacob was born his father Isaac was 60 years old. When he was 100 years old and near death, Isaac blessed Jacob. (Gen. 26:34 to 27:4). But Gen. 35:28 says Isaac died only after reaching the age of 180.
3. Sojourn in Egypt. Ex. 12:40 says that Israel's sojourn in Egypt lasted 430 years. A conflicting account, Exodus 7:7, states that Moses was 80 years old at the time of Exodus. Therefore, the period included in Ex. 1:6-8 plus the period of events recorded in Ex. 1:9-22, up to Moses' birth, is all together 250 years.

The traditional belief that the five books of Moses were written by one person is no longer acceptable, in view of all these conflicting accounts of stories and laws. It was to clarify such conflicts in the record that critical study of the Bible started. As the study developed, scholars discovered that the books were in fact compilations from many different source documents. They then studied these documents to determine when, where, and by whom they were written. These are the tasks of biblical criticism. By pointing out conflicting accounts in the Bible, I do not mean to imply that scripture is unreliable. God's revelation has been contained in fragmentary documents, though they have been preserved in a logically inconsistent way. In the light of the Divine Principle, we can sort out the thread of truth and discover a consistent history of God's dispensation. However, one thing is clear: the Bible is not a logical book of science. We don't seek scientific consistency in the Bible, but, rather, the will of God.

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ARTICLES

Loyalty

Beverly Bayne

Ever since I came into the Divine Principle I've wondered what single quality, above any other, is necessary to become a true child of the Father.

When I look around at you, I see Father reflected most beautifully. I see all of the goodness He intended for us — loving natures, kindness, compassion, understanding, courtesy, good manners, sweet hearts — all of the things to make you an example and inspiration for others.

Still — I've wondered if a single word, one single quality, stands out above all others to distinguish a true child of the Father from the mainstream of the Establishment. I believe that the single word, that one single quality that is most important for growth, is loyalty. And it is loyalty that I want to talk about this morning.

"Greater love hath no man than this, that a man lay down his life for his friends" — that's loyalty.

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands" — that's loyalty.

"A dog is that wonderful creature which licks the hand of the master which cannot feed him" — that's loyalty.

"Never before in the course of human history have so many owed so much to so few" — that's loyalty.

You know, Dr. Billy Graham has said many times, It's difficult to be a Christian. Difficult, he says, "to take your stand for Jesus Christ and admit before him Yes, I am a sinner, but from this day forward I commit my life to your care!" For some perhaps it is difficult to be a Christian. It is difficult to rid their hearts of Satan's hold and surrender their pleasurable pursuits to get to church or Sunday school every Sunday. Maybe they will even give an additional evening each week for the hour of prayer, or serve on the church board, or do some work of the church. But is this commitment? Does this in any way compare with the total commitment of a typical member of the Unified Family?

Most Christian churches — who today comprise less than 50 percent of our population — are made up of persons who attend church an average of twice a month — one hour, one single hour, of each week they give to the worship of Father! In a church one needs only to go before the congregation professing his faith in Jesus Christ and he becomes a full-fledged member. He can then say, I am a Presbyterian, or, I am a Methodist,

or, I am a Baptist. And it is sad, indeed, that most persons coming into a Christian church never fulfill the simple pledge they make upon joining.

In 1968 I believe it would be accurate to say that more than 1,000 persons heard either all or part of the Divine Principle right here in the Washington Center. Yet we still count our membership in multiples of ten, while in the Christian church membership is counted in multiples of hundreds, even thousands. And the reason is quite simple — something more is required of a member of the Unified Family.

When Dr. Graham said it was difficult to be a Christian he spoke the truth as he knew it. We know that man, with but very few exceptions, has never fully paid the 5 percent required by God. The sins of omission have been his greatest failure, omitting to recognize the heart of the Father, to truly return His love.

All of us have had our trials. Most of us either live or work in environments where Satan is omnipresent. Every day we must face his evil spell. Living and applying the Principle has been the most difficult task of our lives. To remain loyal, as it were, to the ideal that the Father has transmitted over these many years of struggle to our Leader, we must be loyal — no one can understand the heart of the Father and fail to do this.

Because I am in or around the Center less than three to five hours each week myself, I know little of the life you live here. I do know, however, what it is like to live in a community where Satan lurks behind every corner — where materialism, selfishness, covetousness, drugs, alcoholism, inhumanity and every other evil of Satan is commonplace. Any attempt to share the Principle is met with fierce opposition, either based on sectarian belief or indifference.

Every day I live with the nagging, haunting desires of the past — I remember my mother's admonitions that one can never be happy unless he prospers materially. I remember her words that it is just as easy to love someone who is materially wealthy as it is to love someone in poverty. In the Southern United States, most of us were descended from persons who had known prosperity prior to our Civil War. For more than fifty years following 1865, the Southern United States lived in poverty and privation matched only by the most extreme on the face of the earth. Perhaps this is why our parents instilled in us the desire to seek material things.

Although Abraham Lincoln represented to us the enemy and all that was evil, his life nevertheless was an example of the American ideal — Honest Abe the rail-splitter who became President and had material advantages, a poor boy, born in a log cabin, who married a wealthy lady and became President. Abraham Lincoln and Horatio Alger — rags to riches — only in America — this is what we were taught to believe.

The Christian churches seek members of status. They seek the stronger members of the business and professional communities. They seek persons who have achieved

recognition in the arts or sciences or the humanities, caring little whether they have grown towards God.

The Christian church, more often than not, will appoint its highest offices in the laity to persons of status. They seek to build professional, highly-paid choirs and choose pastors of extraordinary preaching talents. They purchase the finest organs made and pay massive salaries to effective Sunday school teachers. They attempt to attract organizations which are not church-related to their beautiful buildings — such as Boy or Girl Scout groups, Business and Professional Women's clubs, dance groups, theatrical groups, fashion organizations, professional bazaar merchants, community services and in the past few years rock-and-roll bands, up-beat musicians, coffee houses, smoke-ins and other activities they feel will draw attention to their churches.

In the Unified Family, we seek first the quality of loyalty — remaining steadfast in our love for the Father. We seek those who are equal to the task of meeting the greatest challenge ever set before man — the plan for ultimate and final restoration.

Some of us have responsibility for a physical family, our own children. With this encumbrance it is doubly difficult to come wholly into the work of the Father. Because we are already in the positions that were to have fulfilled the ideal we must work toward the ideal from a different perspective. We must use our intellect and be prudent in the degree of our commitment and rely more heavily on the Father for guidance than our unencumbered brothers and sisters.

As age overtakes us, fatigue comes sooner, the desire to teach and witness for the Principle is never fully assuaged. The serpent, having controlled us most of our lives, is all the more possessive of us. His attacks take the form of physical illness, premature exhaustion, and doubts about our true direction. Impatience and a sense of urgency are our greatest enemies.

From the very time of Satan's victory in the garden, the most difficult virtue for man is that of absolute loyalty and devotion to the task that is his. Satan has so weakened us that we rarely do as we will to do. The Apostle Paul spoke of this, as we all know so well.

If restoration is to come, we must be loyal. In the words of Lincoln, we must take "increased devotion to the task remaining before us." The Principle has taught us that the only failures have been those of man. Father awaits our action and the return of our love, and He stands ready to embrace us, like the Prodigal. There are no precedents for us to follow, except that of the Leader. We must emulate his course in our struggle to overcome Satan. At no time in human history has man been so challenged as he has by the Divine Principle. Therefore, this is not a sermon. Rather, let us join hands and rally to our Leader's cry of going forth in servants' shoes and with the heart of the Father shedding tears for man and sharing with him the joy of the Father's house.

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True Love

Regis Hanna

Yesterday, as I was walking, I looked up at the gray sky and watched a small patch of blue that was struggling valiantly to shine through the grimy clouds. A thought struck me, for someone who didn't know better, why couldn't that patch of blue sky appear to be a cloud floating in a sky of gray rather than the other way around! How would that person know that behind the clouds was a whole expanse of the same beautiful blue.

In the Satanic world, most people get so used to the mean, selfish side of people that at some time or another they come out with a statement, "Well, it's just human nature." They pass off a whole unhappy experience with the thought that the majority of people are like that anyway, so why worry. The sky is gray and you had just better face facts! For that tiny patch of blue poking through, you wish that rare, "true blue" person the best of luck in surviving.

Divine Principle has given us the deeper insight to see behind the clouds in each person's life into the blue potential of perfection hiding behind the outer core. Each person is not what he appears to be most of the time because he has behind him that infinite patch of blue that makes him special in God's sight.

People today are searching for True Love to fill their lonely hearts. They look to other people to give them this love and then they despair when the kind of love they find in each other doesn't satisfy. Returned love is only as good as the person giving that love. If that person's spirit is grimy and cloudy, then that love filtering through is weak and inconsistent. It does not satisfy either person. But when a person discovers that seed of perfection within himself, he touches the infinite within. On this foundation, he discovers the unending love of God. As he turns toward God to receive that love, he realizes that the clouds were not the real sky at all, but that the blue behind them was what he was searching for. The belief in the clouds as unchanging reality was a result of the inaccurate understanding of what lay behind them.

Many people today are coming to the realization that there is something divine in them. They feel the stirring of that seed of perfection in them and a reaching toward something. They look in each other's eyes to find love, but they know even before they look that they can't find it there. "Where does one find True Love?" they wonder. One finds True Love only when one realizes that one is a child of God.

A child is the highest expression of the parents' creative desire. Inwardly and outwardly, he reflects them most fully. When one realizes that he, himself, is a child of God, he knows then the path that he must follow to fulfill his destiny. He knows too that there are others with him, many others, who are destined to follow that path also. Each one of them is a child of God also, and each one in his goodness reflects God. Think of it! God, Himself, dwelling in the hearts of His children!

Mr. Kim, one of our Master's earliest disciples, visited this country a few years ago and when he came to Washington he gave a short but very striking speech. He said that he felt so deeply privileged to be in the same room with God's children, in a house where so much blood and tears had been shed for our Master and the restoration. He truly felt such a great sense of humility and conveyed this rather than glorifying himself by giving advice. By his example, he was saying that God's children are more precious to Him than anything else. God has been pouring forth His care and concern for many thousands of years so that one day they might share joy with Him. We in this house have the high privilege of living day to day with God's precious ones. What greater honor is there?

If Gene McCarthy came to dinner here, how much would you honor him and show him respect? Are not each one of God's children worth much more reverence?

If you found a diamond-studded brooch lying on the sidewalk, would you not wrap it carefully into a handkerchief and bring it quickly home, perhaps clutching it tightly in your hand so that you would not lose it? God's children are irreplaceable and priceless. When He loses one, no other can fill that place in His heart but the one He lost. When He finds that one, He closely clasps him to His heart and never wants to let him go.

If you saw a baby squirrel that had fallen from its mother's nest and was lying blind and helpless beside the road, would you not be unable to pass it by without taking it home and trying to nurse it and raise it? How helpless are God's children without Him? How quickly they respond to His love, for they can feel the rightness of it. Nothing else can fill them in that way. They are blind without His guidance and without His True Love they starve.

An orphan is someone who no longer experiences the joyful love and the sacrificial love of parents. "We have been like orphans, cut off from our True Father and Mother, God." Without this love, an orphan is a child who quickly becomes hostile and afraid; emotionally, he no longer has a pattern to find meaning in life, so he suffers. Especially in America, where there is such an accent on the material aspects of life, people are so afraid and confused. They are lost without their Heavenly Father. When they see us, they wonder why we are not this way. They have assumed that the grimy clouds of uncertainty are a way of life. In us they see the bright sparkle of clear sky beckoning to them.

In us we carry the key to open men's hearts to God — to reunite Father and His children. This is what all men and women are longing for, but they have lost the understanding of how to do it.

Philip recently suggested that when we witness we try suggesting to people that they have within themselves the potential to be perfect. Well, I decided to try it over Christmas. The reaction of this person to whom I spoke was very thoughtful. It was

clear that he really wanted this, but he could see no way to realize this potential. If man cannot realize this potential, what is the sense in dreaming about it? People feel a deep longing to improve — to become perfect. They feel sad when you tell them they have the potential because they know that it is true, man can become perfect. They really long even more to know how to make it come true. God longs for it to become a reality too. God has been longing for this for so long that He is filled with happiness when we turn to Him at last and decide to try.

Think of a girl at a dance who is just yearning with all her heart to dance with a certain boy. That boy dances first with one girl and then with another. Finally, he comes over and asks the girl sitting next to that girl to dance, and her hopes are dashed. At last, after he has danced with every other girl, he comes to her. She is so happy, she can hardly believe it. He feels her tremendous happiness and he reflects it. Her joy is multiplied to see that she is making the one she loves happy.

God is like this, just waiting for mankind to choose Him. He is the only perfect partner, He is the only one who can return our love and multiply our joy infinitely. He has been waiting to give us True Love and His heart has been broken again and again by those who He thought were going to choose Him and then chose someone else.

God wants to show each person how beautiful he is. He wants to share man's life and fulfill every one of man's highest yearnings for Beauty, Goodness, Truth, and Knowledge. He knows what will really please man, and He longs to give it to each of us.

In our hearts, we feel a leap of joy when we feel God's love. How much of a greater leap does God feel! Each moment He has been waiting, He has anticipated the joy and suffered in waiting. Only perfect man can, however, fully respond to the enveloping experience of God's love. God truly will not settle for anything but the best for His most precious children.

If God loves each one of us this much, then we should realize how special each person is to Him. He loves the differences that make each unique. If we really want to reflect His image, can we feel less toward His most valuable creation? The whole universe is equal to the value of one man in the sight of God! Each one is irreplaceable to Him!

We show God we love Him in many ways. We pray, we sing, we try to reflect His perfect image in all we do. Yet, when you really want to show someone you love him, you show him that you value most highly what he values most highly. We really show how we feel towards God by how we treat His children, the ones He has suffered so much for. The reverence we feel towards God means nothing to Him unless it is equal to that we show towards each of His children. Each has a bit of Him in them. We have the most exciting opportunity of treating each person as a Child of God. How much you love God and how much you are one with our Master shows in how much you love each brother and sister. Not only here, but out there — where they desperately need God's True Love. God is calling to you to love what He loves best. How much do you really love God?

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A Christmas Message

Friedhilde Bächle

(Following is a message sent on Christmas, 1968, by Friedhilde in Munich to 48 people. See her letter, p. 4.)

You may think that this is a peculiar Christmas letter; but to this I say that I am prepared to reveal my work for God in every circle — to my family, to all my friends, and to those I work with. I am not concerned at all if some people smile condescendingly and think, "Now she has really lost her mind." I have come to know the lives of many people and have seen their long search to find a satisfactory answer to questions such as, "What is the meaning of life?" Today I can affirm the absolute validity of the statement in the New Testament which says, "He who seeks will find, and who knocks, to him it will be opened."

When we hear the Christmas message: "Peace to men who are of good will," many will think with longing of such a kingdom, but they will remember at the same time what Jesus said: "The kingdom is within you." We forget that he meant that for the physical kingdom of God — the kingdom of love and peace — the inner kingdom has to come first. What a man thinks and loves will be expressed through words and actions. Out of this we can see that it is entirely possible to establish an earthly, outer kingdom of God, if only man is "of good will."

If God did things for man which man can do quite well himself, then it would be much too easy for man just to leave everything to God. Why send for a doctor? If God wants to heal a person, He can do this. Why pray for another person? If God wants to comfort him, He can do it alone. Why should we spread God's Word across oceans and send our best men and women into lives of danger and sacrifice? If God wants to evangelize the world, He indeed can do this — can't He?

God cannot do all this Himself, because He refuses to interfere in man's life and refuses to take all responsibility from him. Out of this we can see two things: first, the tremendous responsibility man holds, and, secondly, the challenge of the most fulfilling experience: co-creation with God.

Man can refuse to cooperate and God cannot force him, because God gave man free will and will never take this gift from him. In a certain sense, God is unable to make a saint out of a man. If we misuse the gift of free will and constantly say no to God, we can destroy ourselves with this gift. God indeed has ways through which He can influence us, but he will never force us. He cannot be untrue to His own nature and become a tyrant over us, subjugating our souls. He can, through prayer, through words, through the lives and deeds of other men, through the beauty of nature and art, or through the face of a small child, work mightily on us. But He will never exert force over us. This is why every advance is our growth. Every decision is our decision. Every choice between higher and lower is our choice. Only in this freedom can we grow and develop into true children of God.

But ours must be a constant effort to bring about true perfection. We must become wiser, more loving, more responsible, and also, more godly. Through this growth we will then come to a deeper understanding which will enable us to serve mankind better and to help in its growth. When I speak to young people at the high schools, at the Catholic academy, or just among friends, I hear from practically every one that they cannot pray. When our longing for God, our effort to come nearer to Him, remains at the level we achieved as children, we should not be surprised that we become estranged from God and that He seems no more than an abstract source of energy for the universe. The result of this attitude, which many take, is increased egoism, lack of love, impatience, and finally, loneliness.

We must dig out the true fountain of our joy today and re-establish man's connection to God, more closely and deeply. Then His will can become clear in our hearts. Most people today — even the Christians — are afraid of death. I am sure that the uncertainty that comes with this experience plays some part in this. But the recognition that man has done so little in this life that is of eternal value is even more disconcerting. Then come the insight that it is of no importance to leave a great property for the children to inherit. It becomes important to think of how many people I have made happy. How much have I helped others? How much have I suffered for them? But generally, by the time we start thinking like this, it is too late for such considerations.

It is sad to see the results of the 2000 years of Christendom. It has become very clear to me during the last two years what a great responsibility every one of us holds in this godless time. Why isn't God's work our work? Why isn't His will our will and His concern and pain ours? It is so simple to say, "We are but weak people," or "But what can one individual do?"

Oh, yes! We can do so much! At least we can re-establish our relationship with God. In this way many new possibilities will be opened to us. There were many men and women throughout history who performed mighty deeds. They trod a painful path. In spite of rejection and contempt they brought about blessing for all mankind. In this way we are historically indebted to them. We are responsible to our forefathers in this way. Was all their suffering and all their work in vain?

Animals worry about food, housing, and procreation. They have a definite, set pattern of response. Do we not have greater responsibility than they? We constantly pray, "Your will be done on earth as it is in heaven." Or "Your kingdom come." But it cannot come by itself. When I walk through the streets of the big city and see the advertisements, posters, or newspapers, I feel sick with horror. Sometimes I just cannot believe what perverse ideas are accepted without thinking by men. I know that we are going through the birth pangs of a new age. It will come to a final decision for the whole world. The wrong decision will lead to catastrophe, for which we as individuals will be held responsible.

I have met many people and groups who are working for the unification of nations and religions. All of them recognize that there is but one way: that of being an example. Among them I have made friends for life — people who have come out of Germany, other European states, from America, Africa, India, and Korea. I am so happy that my search has come to an end. Now I can say that my life belongs to the Father and to all mankind. My time, my money, all my talents I will use for the restoration of man.

What I would like to accomplish by writing this is to inspire you to start thinking about the true meaning of life. I hope you will earnestly start seeking for God and for harmony with Him. Then we will have "peace on earth for men of good will."

(Translated by Giovanna Mathis)

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TESTIMONIES

Amsterdam, Holland

Corry van Gelder

My name is Corry van Gelder, and I was born in Rotterdam in 1942. I came from a Christian family and as a child I loved to listen to Bible stories. When I was eight years old, at Easter, I understood what the redemptive significance of Jesus' crucifixion meant for me personally. When I was sixteen years old I felt very strongly that I should become a deaconess and dedicate my life fully to Jesus. This caused me great conflict, as while I wanted only to live for Jesus, the thought of not being allowed to enjoy life or to be married, and having to wear a long black dress, made me feel bound and cramped.

There were many of the church's teaching that I could never understand or accept. The resurrection was a problem for me as I could never understand what it meant and how all the dead could resurrect. The teaching on heaven and hell concerned me very much, for although I wanted very much to go to heaven and be with Jesus, it did not seem just that of hers who did not believe in Jesus would all go to hell. The end of the world and the Second Coming were also big questions for me. How and when? I also wondered whether there were any real Christians, as I knew none, and it seemed impossible to achieve this. Now all my questions are answered in the Principle, including the reason and reality of life, love and death.

Just before I found the Principle I was praying very deeply that God would give more purpose to my life. According to our church standards my life was full, as I was working for Jesus and was serving my fellows in my work as a social worker. Yet I was not completely satisfied.

I first heard the Principle when I was on holiday in Vienna, from Beate Paul, whom I had known for a few years. A long time before I decided to go to Vienna, I had a dream that I would go on a journey to a foreign land and that this would be a turning point in my life. When it came to the moment of my departure from Holland I suddenly felt completely depressed at the thought that I had given up my work and wanted to change all my plans and remain. Fortunately, something made me continue with my plans. I was amazed when I heard about the Principle, and also impressed by Beate's confidence in its truth. On my return to Holland I went to Amsterdam where I met Doris and Teddy. I was so happy when I heard the rest and realized that I had the greatest goal in the world to live for — that of restoring all mankind to the Heart of the Father, and also that there was now hope for everyone.

Now I want to work for the Father, so I can understand and love Him more and more. I am so grateful to our Leader for the Principle, and I hope that Father can use me and that I can help Him day and night, so that the one United World will quickly be established where He rules as King of kings and Lord of lords. Monsay!

(Translated by June Darby)

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Frankfurt, Germany

Inge Roth

I would like to introduce myself today. My name is Inge Roth and I was born in Frankfurt in 1939.

I often changed my jobs and in 1967 I returned to a firm where I had worked one time before. This was completely against my own principles, but as I see it now, this must have been the result of spiritual guidance. In this firm I met Friedhilde Bächle, who worked there as an accountant. The first weeks went by as usual when you start a new job someplace. I got to know my new colleagues and my new work. In this firm, the season is in the wintertime, and as I started in November, I found myself already in difficulties in December, when I had so much work to do that I did not know where to begin, or how to ever accomplish it. I was glad when Friedhilde helped me, though I was a little surprised; for her this just seemed to be natural. But this brought me closer to Friedhilde. With all the overtime we worked, we still found some minutes here and there to talk about different topics and subjects. We spoke about politics, theater and religion and after some time Friedhilde knew me better than I knew myself. I was especially interested in religion and I always have been. When I was sixteen years old, I had already studied a lot about Buddhism and Hinduism. But I did not want to talk about the church because at that time I had just decided to leave the church. I knew that Friedhilde worked in the religious field and I thought that she would belong to a sect. Therefore I did not really have too much confidence when she was telling me something about religious questions.

But as she helped me so much she had really impressed me in a way, and I liked to be with her. . . So bit by bit I read some chapters of the Divine Principle. At first I only read them because I did not want to hurt her feelings, but I was not especially interested. Yet after some time I started thinking about what I was reading. I realized, too, that everything she told me was not just empty talk but that her actions were according to it. This influenced my decision. I accepted the Divine Principle in July, 1968, and I moved into the Center in September.

In March I shall leave Frankfurt and go to Munich. I am looking forward to work together with Friedhilde and to help her down there with the work for our Heavenly Father and our True Parents.

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Frankfurt, Germany

Marie-Louise Wetekam

Today I would like to tell you how I found Divine Principle.

After I had finished my apprenticeship in an office, I decided to give one year of my life in service to others. This is done here in Germany as we find it in other parts of the

world too that young people volunteer to work and to serve in hospitals, homes for the aged, in nursery schools or in other social institutions for one year. During that year I met many young people who were asking deep questions and who were trying to find a sense for their life. That year was important for me and gained great influence over me.

I then started to work in the household of a family not too far from Frankfurt. I met a group of young people whose aim it was to reform different fields of life. One night I saw Peter Koch there. Two weeks later he gave a lecture on the topic "The Cosmic Age." He invited me to the Center that night in order to hear more about it. I really started going there and I heard the Divine Principle and accepted some months later.

Today I am very happy and thankful to my Heavenly Father that so many different people helped me to find the true sense of my life. By my service and by my work I want to lead others to the Truth.

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Belfast, Ireland

Norman Bridgham

Greetings, dear Family, from Norman in Ireland! Divine Principle has brought a fantastic change into my life. Having been brought up in a religious family background I was fortunate to believe from early childhood in the existence of God. Although I made many attempts to make contact through prayer, to satisfy my longing, the Satanic world seemed to find it very easy to sell me most of its wares.

Having tried most of the Satanic paths during the course of my searching for a Peace, a Calmness, a Joy, which I always believed existed, if only I could get properly tuned in with God. I really experienced only great frustration, which in turn upset my judgment in business and upset my health. This long period in the wilderness of frustration seemed endless; culminating in the breaking up of the old home and being forced into the solitude of a very small flat. (God certainly works in mysterious ways!)

I now feel certain that the Heavenly Father used this way to direct me to Divine Principle. Since my realization of the divine revelation, I have indeed been blessed by the dear Father in enabling me to visit our wonderful London Center. What a thrill! to experience the love and tranquility which abounds among the dear members, and the joy to experience the Father's love and tenderness while listening to Doris Walder. That is really something!

Although I feel very unworthy and inadequate, by prayer and witnessing I shall come to a closer consciousness of our Leader and be used as an instrument to help resurrect as many souls as possible.

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Weyers Cave, Virginia

Esther Miller

I have been a member of Unified Family several months, and I am reading Divine Principle over and over so that I can witness better.

For several years I had been longing and searching for truth and how our Father really wanted me to live and believe. I was led to read several books that prepared me to welcome hearing about the Divine Principle, when Linna came home and told me about it and gave lectures on several chapters. I wanted to know more, and I began reading the Principle.

I am not very young or very talented in leadership, but I want to do all I can to witness in this area, which is about 150 miles from Washington, D. C.

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REMINDER

The Parents' Birthday is February 22, 1969.

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MISS KIM'S TENTH ANNIVERSARY IN AMERICA

Saturday, January 4, was the tenth anniversary of Miss Kim's arrival in America. to start the Father's work in our land. Therefore we wanted to celebrate this day in giving our heartfelt thanks and recognition to Miss Kim for her unconditional love and dedication, her untiring service and hard work, and for her living example of the Truth.

It was wonderful to have all the New York Family with us, and also Farley Jones from Berkeley. We greeted Miss Kim at breakfast with the cheery song "Zippidy-doo-da!" She said, "You don't need to do anything else for me. I will always remember this day by this song. You must sing it every year on this day." The whole day was one of joyful expectation and preparation. All through the day telegrams of congratulations arrived from Centers near and far. Los Angeles and Philadelphia sent flowers which decorated our table at supper, and the meeting room later. We started dinner by Philip's offering a prayer of thanksgiving and reverence and then enjoyed some delicious pulgogi-style meatballs and other goodies.

After supper we gathered for the real celebration. We wanted to express our love, respect, and gratitude to Miss Kim in singing, and thus many had prepared special songs, either solo numbers or in small groups. In this way each could express in his unique way some aspect of what Miss Kim and the Principle mean to us.

For instance, Travis and Barbara, who are theatre lovers, acted out the song from the movie "Oliver!", "I'll do anything for you, dear, anything," with some humorous variations based on Principle. New York Family sang a German wandering song, with the added attraction of Maria Pascher, who sang a verse in German for us. Edgar Garay sang a Spanish song with a haunting melody, and Philip presented a version of "Oh, What a Beautiful Morning!" that he had made up in the shower. Carl sang the beautiful evening hymn, "All Through the Night." And many others presented numbers. We laughed and cried according to the mood of the song, but each came from the heart of the person who sang, and thus was a deep expression of love and sharing. It was also a special treat that Miss Kim sang three songs for us — two in Korean and one in English.

The highlights of the evening were a special poem that Sandy Singleton had written to Miss Kim especially for the occasion, and a song by Hillie Smith, also inspired for this day. (These are included in the NAF.) They express the spirit of our evening together and the essence of our love. I am sure that these words express what you also feel in recognition of this day.

After we presented our gift, Miss Kim talked to us for a while of her hopes, her struggles and her constant source of strength and life — love to the Father. These

words are also included in this section, so that you can share them. We closed the evening with prayers offered by Miss Kim and Farley.

Dear Family, with Miss Kim's love and examples as our pattern, we want to go forth and become true people in whom Father finds joy. Let us anchor our lives in the Power that Miss Kim's is rooted in — the loving heart of the Father.

— Vivien Barron, for the Washington Family

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CONGRATULATIONS

from BERKELEY:

Our dear Miss Kim: On the tenth anniversary of your mission, words cannot express fully our heartfelt gratitude for your unceasing work and prayer, your loving guidance, and the heavenly pattern you have transmitted to America from Korea. You are the pride of our land, for through you America's children have been reborn in their True Parents.

We shall always remember you as a dedicated bearer of Father's truth, and we shall match and return to you in the years ahead.

We shall work to multiply the energy you have generated in building a foundation for this country. As the first fruits, may we realize your hopes, faithfully bringing you, our True Parents, and our Heavenly Father the highest joy.

from ST. LOUIS:

Dear Miss Kim: The St. Louis Family loves you and wants you to know that we are grateful for the 10 years of faithful service you have given to the mission so near and dear to all our hearts. God bless you.

from LOS ANGELES:

To our most dear and beloved Miss Kim: Thank you so much for your many years of tears and sorrow. May we turn them to joy and happiness on this heavenly occasion. We give you our gratitude and love and wish you well.

We give you one rose for every year. For every year a thousand tears. For every tear a thousand hearts to follow you to Father.

from DESERT HOT SPRINGS:

Dear Miss Kim: Congratulations on your tenth anniversary of being in America. We are so glad you came. We love you. God bless you in your restoration work. Love in Their Names, Bruce and Opal Eno.

from HAMMOND-CHICAGO:

We honor you this special day. Thank you, Father, for sending [Miss Kim] to tell us that we too can be born again.

from PHILADELPHIA:

Deepest gratitude and renewed determination. Love.

from DENVER:

On your tenth anniversary here in the United States we in the Denver Family send our heartfelt thanks for all of your patience and suffering in order that we could hear the greatest message of all.

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Washington Family

TO MISS KIM

I call you nightingale, for the song
 You sang in this my country was like sweet music.
 Tender and joyful it was; the churches could not stop it.
 Courageous and daring; it defied threats;
 And no law could be made to cease its throbbing above the hilltops.
 For it was from the Heart of God, that song,
 And spoke of His love, and His desire,
 And His great new work.

Why did you choose our shores, O nightingale?
 A thousand other lands would love you more than we
 Could, even though we pooled our hearts;
 Ten thousand other feet would pound off to do your bidding;
 We go so reluctantly;
 A million other eyes would shed your tears;
 We have rent your heart a million times.
 Yet you are chief within our thoughts when we say "Love."
 It is your hand we know when we say, "Example."
 We think of you, pray for you when we are lonely,
 And it is your voice, singing that sweet song, that says, "Comfort."
 So how do we repay you for that song?



Tenth Anniversary of Arrival in America
 January 4, 1959 — January 4, 1969

Do we say, "Thank you"? It is not enough.
 Do we say, "We love you"? It will not suffice.
 Do we shed tears?
 You have shed enough already.

We learned a lesson from your manuscript.
 You cloaked a thousand feelings with
 "So-and-so came and went."
 You didn't mention the hope, the frustration,
 The joy, the pain, the love
 That went into raising, and
 tending, and
 caring for.

So we shall say, "Miss Kim came to us ten years
 ago today,
 And taught us
 Many Things
 About the Second Advent, and the New
 Dispensation from the Father,"
 And know that you can read between the lines
 To where our hearts are.

MISS KIM'S WORDS ON HER TENTH ANNIVERSARY

(After presentation from the American Family:)

I wish I had prepared some speech, but I already gave my prepared speech on God's Day. Well — I am very thankful to you and appreciate what you have done tonight. If this were just a performance of this night, I would not be happy, but since this is your genuine expression of your love to Father and me, everything you did made me happy; and in my heart, sitting on this chair, I asked Father to accept everything because it is He who should receive all thanks. I was a weak, fragile, empty vessel, and whatever is done is His work.

Therese asked me some time ago, "Does it seem like just yesterday, or a long time ago?" In terms of vividness — recollection in feeling, it seems like yesterday. The anxiety — I can feel it! Things happened day and night, hour after hour. From time to time I received telephone calls during the night. At 2:00 in the morning someone called: "I believe this Principle!" At 5:00 a. m. Bill called regarding his marriage. "Should we separate, divorce?" At 2:00 p. m. he would come to the Center: "You are going to kill me!" He was possessed by a spirit.

This is an extreme case. As someone pointed out, many people came and left. With each one I really poured myself out. Each one was a representative of America. What I do for him may be indemnity for the rest of our work. This I learned from our Leader. Not because everybody is a child of God or because of human rights — beyond that: Each one is a representative of the whole country; I always treated each one that way.

When I was young I envied one of my Christian friends who used to invite ministers to her home. I wished my family were Christian and I could invite all the saints of the church, ministers and deaconesses, and treat them to good food. I wished I could! I am so grateful that we now have such a fine family, that we can invite anybody and everybody — with good food and a loving atmosphere. Father answered my unspoken prayer.

Our Leader never, never sleeps in an unknown house. He may visit, but always he comes back and sleeps in his room. He doesn't accept invitations too easily. But when I came to the group, I prepared his bedding and invited him, "Could you come to my house?" He brought three or four women — old ladies who had followed him from the beginning. He came and ate the dinner I cooked. He slept in my bedroom in the bed I had prepared for him. I slept in my mother's room.

That was the first and last time he ever accepted an invitation to sleep — not just eat in someone's home. My house was the only house. On that occasion I also expressed:

"I envied my friend's freedom to invite. Now, you are here." That's all I said, but he understood.

Now I often feel that joy. Now we can invite the President or Vice President. (To Therese:) Can we not invite even the Pope? (Laughter) Particularly since we obtained this house, we feel such freedom. I don't know — in the future you may have your own families. But you shall cherish fond memories of this time for years to come.

Looking at each of your faces — all different. Like different kinds of flowers; different kinds of animals in the zoo. All different talents and personalities. Some serious, some cheerful. Some with beautiful voices, some with hoarse voices. This makes a good chorus, a good choir.

So, how I overcame all the difficulties is really a miracle. Therefore, I am afraid to be born again and go through all this again. I might not overcome as well as I did. I am not confident I could go through this once again. Therefore, I'm happy that reincarnation is not true.

Whenever I send members to new mission fields, I foresee all the difficulty, depression, loneliness, and discouragement. Whenever I receive their letters, I feel as if I am there with them. Therefore, I would never do it again. But, thinking back, I have felt and sensed and experienced God's love so much, and His power so much. And if this life is going to be just once — and it will be just once — I am grateful that I have chosen this course of life — or that God has chosen me; to have something to look back on. If I had just a cheap, happy life, I would have nothing to look back on. From this point of view, I am determined to go through another decade with even stronger determination, because I would like to have more to look back on. Is that selfish?

After the first decade it is not too large, but the foundation is now laid through the effort of dedicated members of our group. I scold each one of you so often, so freely. But in this world I am most proud of you, and I know these are most precious people I have in the world. Our goal is the Heavenly Father — to become like Him. Therefore, you shall be more scolded. Our Leader will scold you even more.

I see my faults in you. Whenever I scold someone, I return to my room, and say, "Father, I have no ill feeling toward that person, because I find the same thing in me." I suppose that's why I am easily forgiven by Father. Whether I see strong points or weakness, I learn a lesson. But to make myself humble, to make yourselves humble, I rather stress weakness. Always I restrain bragging and boasting, not because I am negative, but because I like to express the minimum. This is different from Americans. They speak of the positive so much, and very little of the negative. I do the other way because I cherish the positive side so much.

Marking this day we will start a new decade — a second decade. I don't know how many members we have. We have not many members. But I am not discouraged. We will expand and grow: expand outwardly and grow inwardly as quickly as possible, so that strong foundation will be laid in America; to change America and the Western world. To change the outside world will never be fulfilled if we fail to change the inside world. Therefore, we have to be 100 percent honest and sincere. Without changing inside, we cannot change outside.

I asked someone from India some time ago how large Gandhi's voice was. He had a small voice. Such a small, thin man. He always had to use a loudspeaker. His method was nonviolence, non-resistance. His influence was so great, not only in India, but in the whole world. He was a religious man, but we are more religious than he. If Gandhi could have done that much, with Father's help — no, as His instruments — can we not do even greater work than Gandhi?

I am sure you all have good ideas, plans, and resolutions for the new year and new decade. I am very happy to have prepared the Leader's life story — 2000 copies. It will last several years.

As I have been doing in these few years, I will be behind you, and it is you who will fight in the front line. Often I see in each of you the unusual quality you have. Because of that, Father has chosen each one of you for this foundation work. This pioneering work. Let the masses of people pursue their own interest. In that kind of life they will find only emptiness, despair, and frustration. But to lead any worthwhile life, sacrifice is absolutely necessary.

I spoke to some of you the other day. Sometimes I compare my sister and myself. We led two entirely different lives. She is a happy person. She married very young, at 19, and had children. She is still living happily with her husband. Her children were blessed by the Leader.

Here I have rejected all opportunity for ordinary happy life and have chosen this way. Some people think I am lonely, but they don't know how happy I am. They only think of me in a narrow sense — because I don't have family life. But if I had such a small family, I would never be satisfied. I would suffer so much, because I am not born for that kind of small cage. I am not born to that kind of life. If I feel any loneliness — that I have to pay for this greater joy, greater family. So it's only fair for me to pay that much price. So, if you have to sacrifice, certainly it is a privilege. God has greater things as reward for that sacrifice. You know God. You are closely related to Him. Any price you pay will not be wasted.

Then, if we are desiring and hoping and striving for the greater welfare — in a most true sense — of the country and the world, someone has to pay the price. I read Gandhi's life. He and his wife were separated for many years. Nehru was in prison

for a long time. He lost his wife. He was a lonely man, perhaps. But how much he has done for India! No one else can do that. He had to pay the price.

If you want everything that worldly people want, plus God's blessing, plus the welfare of this country — that will never work out. As long as God exists, with His law of justice, and as long as you are recognized by Him, however small price you pay, it will not be wasted. It will be rewarded 100 times more. So we are no longer alone. We have this many in our family. We understand each other, each other's problems. We know our goals. If someone feels weak and frustrated, others can help to raise him up again.

Even with a lesser ideal, or a less noble motive and purpose, many sacrifice their life. Salvation Army people, Catholic priests and nuns — many people devote their lives for a lesser ideal, a less noble cause. And they think of nothing else — only devote themselves.

I need not preach to you. You have seen, you have experienced, and you have felt the most precious thing in life. I am always proud of the American cooperativeness. Americans are noted for their individualism — individuality. Yet, Americans always seem to be the most cooperative. This is a beautiful thing. Always remember this cooperativeness, this unity, this love, from which we get strength and comfort. God also is very pleased with this unity, and He can work with us.

If we are separate, our talent is limited. Our power is limited. But being part of a group, we can do such great work. When we bought the Masonic house — a larger house than this one, but cheaper — we were two waitresses, one hospital orderly, and one mailman. Now we have ten, twenty times more than four people.

When the whole prospers, we all prosper. "He will increase, I will decrease." No, that is not our philosophy. When each one prospers, we all prosper.

I am very thankful for your love and dedication. I have reserved talking about you in a bragging way to our Leader so that he can discover for himself and be happy. I have written in a very moderate way. I sent a long letter on Children's Day. Usually after the ceremony our Leader gives some remarks. This time he dispensed with remarks and just gave my letter to be read. He said, "She is doing such substantial and responsible work." Without flowery words, I just state facts. Not one word of exaggeration. As it was, I reported. I gave a minimum report about you in order that he may find out for himself and have joy. Thank you very much.

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