

New Age Frontiers

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LETTERS AND REPORTS

Berkeley, California

Farley Jones

This has been quite a summer for the Berkeley Center — five new members! Father has really brought a wonderful harvest. In addition to the two new brothers whom we have written of before, there are now three new sisters. They are Linda Anthenien and Mary Keeney, who are roommates in college sixty miles away, and Linda Sale, who will be entering her freshman year at the same school that Roger Hellman (a new brother) attends. We are sorry — and so are they — that all cannot now live at the Center together. But we will be in contact often.

Last June we set a goal of finding six new members — three boys and three girls. And by the end of the summer we have all but reached this goal. This is our Father. Who can think that our prayers are not heard?

Betsy O'Neill has returned (only physically?) to New York to finish school. She has been a wonderful worker for Father, and we will miss her. To replace her, Miss Kim has sent Helen Ireland. Every family needs both mother and father, and we are really thankful for Helen's coming. There are now four living at the Center: Helen, Edwin, Jeff and I.

Love to all.

San Luis Obispo, California

Roger Hellman

My coming to Cal Poly looked like the biggest barrier to my life in the Family. Instead, it has become my highest springboard.

Many college students here are truly prepared to hear the Divine Principle. So many, in fact, that I am having trouble finding enough hours in the day to teach them! But somehow it all works out.

I am already making trips to the Berkeley Center to introduce students to Edwin, Farley, Jeff Tallakson, and our chief cook and bottle washer, Helen Ireland, from New York. I have met many people that are so excited about the hope and fulfillment, the love and life that the Unified Family offers. So many people want to hear, and it is so urgent. I was only here four hours when I taught the first chapter. I stayed up all night long to teach another girl, Barbara, the first five chapters. She just wouldn't let me stop. We stayed up and watched the sun rise from behind a hill. As the sun was rising she cried — for mankind, and out of happiness that she could help. With Father's love.

Toronto, Canada

Linna Miller

On Friday the 13th we got the keys to our place and spent the night here, and on Saturday we started painting and cleaning and rented a Hertz truck to move Kathy's things. (Can you picture me driving a one-ton truck?) All week we've been painting, scraping, scrubbing, shopping, and getting things hooked up. Tuesday we started witnessing and Sunday we will have our first meeting in our new rug-and-cushions-furnished living room. We're very pleased with this place. It has three bedrooms and a large living room with a fireplace. It was rather dirty and dingy, but the vibrations are gradually going up and up as more and more dirt leaves and more prayers fill the rooms. We've been reminded of the words of Mrs. Zuesse here when she said at the Family meeting, "If you want something badly enough, watch out! You may get it!" Well, we wanted a big place in a central location for a small amount of money. We got it, all right. In fact, we're so much in a central location, we step on a hippie every time we go out the door and compete with the "swingin'" band next door when we sing. The apartment is on a busy highway and Yorkville (the Washington Square or Dupont Circle of Toronto) is about two blocks away. Many university students live in this area, and we are about a ten-minute walk from the University and the park.

One of our summer students, Pete Golding, is planning to visit Washington for two weeks the middle of October. I can't reach Carol and John so they may show up there one day and be very shocked to hear I'm back in Canada. John Wolff, the other member, has moved to the outskirts to be near his school, but he wants to visit on weekends and go witnessing.

Of course, we are anxiously awaiting news of our Leader's coming. Our prayers and thoughts are with you and the Washington Center. We all send our love, Kathy and Vince too.

*

Philadelphia, Pennsylvania

George Fernsler

This is to introduce you to our recent activities, events and especially to our new brothers and sisters in Philadelphia.

A new brother and a new sister are both from the yachting town of Marblehead, Massachusetts, and we have several new sisters from the Philadelphia College of Art. Ellen Fischer came first from Marblehead, having heard Principle all in one night while stopping over in Washington. She thought her purpose in returning to the Philadelphia area was to find an apartment near the Philadelphia College of Art. She became our first new sister in Philadelphia and moved into the Center, at first

for one week. That same week she went right out and street-preached in New York with the New York and Philadelphia Families. Also that week, on the University of Pennsylvania campus, Barbara met Jim Cowin, who is likewise from Marblehead. Ellen introduced us to her friends Maria Varnávis and Joan Dorfman from the art college. All three have since become our sisters.

Because of spiritual activity in her apartment, Maria called Barbara at midnight after hearing the Conclusion and asked her to come over. The next night she moved into the Center — at midnight. The third night we moved many of her things into the Center, at midnight, naturally. Shortly after this, Jim Cowin returned from the Coast Guard reserve unit training center, much moved by Principle experiences.

Maria seems to have been causing some sensation through Principle among the staff at the Sheraton Hotel where she now works as a waitress. Meanwhile, Ellen returned from Marblehead. Hardly back a week, she got up in a large spiritualist church and witnessed before the whole congregation! It is with this spirit, she will remind us, that we must introduce this most vital message to the world. Ellen and Joan, along with Sandy, who is a dorm proctor, now intend to establish an annex in their apartment near the college.

Most recently, Jim Cowin has become our new brother and is moving into the Center as of tonight — at midnight, of course. Jim, Joan and Sandy are from Jewish families. Ellen is from Catholic background and has studied some of Edgar Cayce's work. Maria is from Greek Orthodox and Presbyterian background.

We have begun regular lecture nights, and are planning for regular Family night services. We go to the Holy Ground on Sunday mornings and have breakfast together later. Julie Blom, a preschool teacher who is now studying with us, joins us at these times. Ellen and I set up a table for the Unified Family on Activities Night at the University of Pennsylvania and met many students, about seven of whom came to a lecture a few days later. Some of them are still studying with us.

With great joy, we have joined the Washington Family in some of their activities in the repair and renovation of the new Headquarters. In the name of our True Parents.

*

Los Angeles, California

We send you our love and prayers and hope for your continuing success for the building of the great new world.

Many people are responding to the Principle now and it seems the Center is always filled with people. There are lectures, witnessing activities, and art projects going on constantly. Los Angeles is bursting forth with many new children and more on the way. Wilma Miller, Susan Miller's mother, has joined the Family. She is a great asset to our Family here and our hearts welcome her with deep love. Jon Masamitsu, a Japanese-American boy, has also joined the Family. Jon is beginning his first semester at UCLA this year. He is presently staying at the Center for further study and development. We have other people who have just about completed the lectures and we feel some of these will also join, for they come to the Center almost every night to be with us. We now have fourteen people living at the Center. Ernie Stewart has arrived from Vietnam, and has now become part of our Los Angeles Family. We are so glad to have him with us.

This past month we have been involved in many activities. At the end of August we gathered some of the people we were working with, packed up and headed for the mountains to camp out and have a two-day study session out in the creation. The first day we paid indemnity, for we could not find our destination. Rusty, who took the position of Moses, instead of leading us out of the wilderness led us into it. There we wandered for our first afternoon. Finally, the next morning we arrived at our campsite atop the Tehachapi Mountains. The area around us was so beautiful and the view from atop the mountain was greatly inspiring.

We have started many new projects here in Los Angeles, one of which is a newspaper which we call the Co-Creator. The Co-Creator is mainly for people we are working with or who have finished the lecture series, to keep them interested in the philosophy and perhaps stimulate them into returning. Also, it gives them opportunity to contribute of their talent or ability and eventually draw them closer to our hearts. The response to the newspaper has been great, far more than we anticipated. So as we develop it more we will let you know how the results are in its ability to witness to the Unified Family.

Another project is our TDS Process Positive Night, which we are preparing to present in about two weeks. As you already know, "TDS" means "Thesis, Division, Synthesis." This will be an evening for night students at college. The TDS night will begin at 10:30 on Wednesday evenings. The evening will consist of many activities but the primary purpose is to stimulate them into finding out about what the Unified Family is. Rusty Fleisher and Linda Jarmin are working on organizing the evening so we will ask them to send in a report to the NAF to give you a more thorough explanation.

Last Monday Roger Hellman, a new member from Berkeley, arrived to spend a week with us followed Friday by the arrival of Ernie Stewart and Jeff Tallakson. Jeff is also a new member from Berkeley. Friday evening the rest of the Berkeley Family arrived — Edwin, Farley, Betsy, and another new member, Linda Anthenien. So Father's house here in Los Angeles was bursting with joy. We spent a most

stimulating weekend studying, witnessing, and in general fellowship; and for awhile I thought we would blow the roof off the house.

There is no greater joy that can come to one's heart than witnessing the birth of new children for Father. May our love grow and deepen that we may bring to Father all His children. We join our hearts with yours in fighting to build the new world.

We give you our love.

*

Washington, D. C.

Hillie Smith

Early in September, Linna Miller and Kathy Bell, our new Canadian sister, left for Toronto to establish a permanent Center there. A few days later, Diane Giffin and Naomi Beyer returned to their respective Centers in New York and Denver; and the next day Vince Walsh left Washington with Helen Ireland to stay in New York for a day or so before joining Linna and Kathy in Toronto. Linna writes that they have worked hard to resurrect a large old apartment in which to meet Father's children. Helen stayed in New York only a week or two before leaving for Berkeley to work with Farley Jones, Edwin Ang, and Betsy O'Neill before Betsy's return to New York for her last semester of graduate nursing school. On September 7, we welcomed Johan Van der Stok from Amsterdam and put him immediately to work building benches to seat the Family at mealtime. Many nights during midnight snacks Johan was still to be heard sawing and pounding away at his assignment.

In mid-September Dawn Faroni left us to return to Rome. We reluctantly said goodbye to one who found her way to the hearts of all the Family in Washington. Her visit, like Martin Porter's in June, brought us still closer to the Italian Family. On September 20 Betsy O'Neill arrived from Berkeley to share with us her experiences there before returning to the New York Center. She brought the glad tidings that there are three new sisters and two new brothers in Berkeley. Only one, Jeff Tallakson, is now in the Center as Linda Sale, Linda Anthenien, Mary Keeney, and Roger Hellman are students in nearby schools.

That's the sum of going and coming for September but there is much more to report! Glenda Moody has been traveling quite extensively in connection with her job at the D. C. Recreation Department. She returned from Mexico City just before the student revolt there and had much to say about the atmosphere of apprehension in the city prior to her departure. She has been meeting, also in connection with her job, significant figures in local and national politics. Many others in the Family here have been meeting people in more influential circles in connection with new jobs or new

developments within jobs. Conversely, we also seem to be coming in contact with members of the lowest socio-economic strata as at least six of us hold service-oriented jobs working directly with children and adults from the ghetto areas in Washington. In all of these developments we can see Father's efforts to broaden our experience and give us new opportunities to serve and witness.

We have kept up our church witnessing and many have come and studied the entire Principle with us. Out of the many who are presently studying, your new sisters in Washington are Nanette Semha, a student who has a Ford Grant to develop a new art form using laser beams, and Linda Marchant, a student of theater at American University. Their mothers are also studying. Three young men, two Howard University students and a student at Wesley Theological Seminary, are spending a great deal of time and energy here at the Center.

A very interesting couple, Mr. and Mrs. Marin Zuesse, the former owners of the new Washington Headquarters building, are studying the Principle. They have a Jewish background, but have been on a search for truth through all religions for many years.

This month the students returned to the universities, and we have begun campus witnessing with renewed vigor. We are especially interested in teaching at the Free Universities this year. We sang as a Family at Walter Reed Hospital and have been going on the wards, witnessing to the sick and wounded, often selling the Third Edition of the Principle. This has been a very meaningful experience to all who have participated.

The Unified Press rolls on, and several of us have received orders for cards or stationery from our families and coworkers. Elsewhere in the NAF you will find a notice concerning tapes of the songs included in the new songbook. I hope you will all be able to use these to learn the songs so that we can quickly become a Unified Family musically! We send thanks to Bob Oswald for his work on this project. Do you all have copies of the new songbook? If not, you can order them directly from Headquarters at \$1.00 a copy. For information about ordering the tapes, a full announcement appears in another section of this issue.

In writing this month's report, I feel a great sense of excitement and anticipation. First, of course, because we are praying for our Leader's imminent arrival; and second, because each month I have a greater sense of our growth as a movement and as a Family. As our movement has expanded, we have had to yield to the "necessary evil" of greater organization. Perhaps it is this very trend toward greater organization which gives me the feeling that, as we grow in numbers, our vision and scope also grow and our communication with each other is increased and deepened. All here in Washington send love, prayers and encouragement to each one of you in the Name of our True Parents.

*

Wiser Than Serpents

Susan Miller

Today, our Leader is fulfilling the mission that Jesus was to have fulfilled 2000 years ago. The Principle clearly reveals that it was up to Jesus and his followers whether or not the will of God would be fulfilled at that time. The responsibility to establish the kingdom of heaven was not carried by Jesus alone, but this responsibility was divided between Jesus and his followers. In the same way, our Leader depends upon us today to complete his mission of world restoration.

Our Leader has waged war against Satan, and every last person on earth and in the spirit world will eventually participate in the final battle. Whether the victory for God comes quickly or not depends upon us. We must realize the great responsibility that we have. Our Leader stressed this when he spoke to the New York Center in 1965:

Oh, if only you really knew, you could not continue sleeping all night, and eating good meals! If you know, you must prepare, must go, must work!

How can you think I can ever be responsible for the billions of people in Asia? How is it you don't feel the urgency of the 300,000 people who die every day and who are heading for hell because they do not know God? If you think of them as your own children, how can you not be doing anything? You must feel something and do something to help them. You must realize the urgency. Every day saved means 300,000 people saved from hell. (Leader's Address, May, 1, 1965, p. 3)

The most important thing that we must do at this time is witness to our Leader and testify to the truth that he has revealed. We must seek people who are willing to join us in battle at religious, social, political, and economic levels in all phases of life.

Although I have received numerous testimonies from the spirit world through the mouths of many people, I have come through a most difficult path. Until you made contact with the **Divine Principle**, there were many trials and tribulations behind the scene which some of you may recall. Therefore, to become leaders of this movement, you must go through many battles. The purpose of my trip to the United States is to find great leaders who can withstand the battles in order to bring the testimony to the whole world. Many people are quite satisfied when they have received such testimony and

study the Principle once or twice. But that is not all there is to it. No matter how difficult it is, you have to accept the Principle and work with it with firm determination until we reach our goal. I do not want people who merely become spectators of good and truth. I want people who stand on the side of good and fight for it. (Leader's Address, February 20, 1965.)

Many people have come to hear the lectures on the Divine Principle, but not many have realized the significance of the Conclusion deeply enough to wholeheartedly join our Family in its work of restoration. The reason for this is obvious. Satan will use anything and everything in his power to keep man from returning to God. He uses family, friends, love, business, pleasure, education, or other religions. Satan will offer any excuse for man to remain loyal to him.

What we have to offer is far more valuable than anything Satan can offer. Yet over and over again we have felt Father's sorrow as we have watched a person choose Satan over God. We have worked with many new people, we have poured out our energy, and we have paid indemnity. We have the power to subjugate Satan with the truth. We ask ourselves, "Why do these people fail to recognize the vital importance of this message? Is it we who have failed to make them understand?"

If we think about this for a while, the answer to these questions will come to us. Jesus asked his followers to be wise as serpents. Today, our Leader does not ask us to be wise as serpents; he asks us to be wiser! If we are to subjugate Satan, our wisdom must be greater than his. Wisdom comes from love. Satan loves man very much. Our love for mankind must be greater. If we truly love God then we do not love just our Leader and our brothers and sisters, but we love mankind -- we love the world. We must really love the nation and the people of America. Do we love our fellow Americans enough to try to understand them, their strong points and their weaknesses? If we do, then we can build upon their strong points and know where to expect Satan's attacks.

We, as Americans, must understand the great heritage of this country and the great mission for which God has prepared her. We also know that the United States must fulfill her mission as a part of God's dispensation today.

Our Leader has said that the Americans have not tasted hardship, pain and tearful experiences in their lives, and their environment is not hard enough to allow them to realize the hardships, pain, and grief of the heart of God. It is really hard for them to understand how important the Principle is.

I know that the late President Kennedy formed the Peace Corps.
This movement sounds good, but actually how many young

Americans can take up such a responsibility through actual service and sacrifice? Can they leave their comfortable houses and all their pleasures and go to the most needy country and serve the people? Can they leave their lovers behind? Can they leave their people and nation and go to the miserable ones to be their friends? This is the policy God has been using. In America, what movement can make such young people? There is none. I believe only the Unification young people can take up such a responsibility. We are training warriors who can save the whole world, and we are changing their ideas and personalities in order to send them out for this great task. We don't use force to train them, but they come voluntarily and accept this responsibility through truth. (Leader's Address, February 20, 1965)

What must we do to have Americans come voluntarily? So often we hear people say to us, "Well, I'm glad to see that somebody is doing something about the suffering in the world. Good luck!" Others say, "Maybe you can devote your life to this kind of thing, but I could never do this. I really don't see what all this has to do with me, anyway." They just don't see that this battle is their battle. They don't see what this has to do with them as individuals. They don't see how important they are and how much God needs them. If they did, if they realized this truth, then they would come voluntarily.

It is not enough that we just seek people with ears to hear and eyes to see. We must give them something to hear and something to see. Words alone will not suffice. We are representatives of God. People must see in us truth — God's truth — and feel from us love — God's love. They must sense within us the honor and the privilege that we feel to fight for God. Let them compare us with other people. If we truly serve humanity, if we truly give more love, then they will know that the Principle is the truth. We will not have to tell them. Then they will know that this battle is their battle. Then they will come voluntarily. They too will become wiser than serpents, and Satan will lose his power over man. May the victory for God come quickly.

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ARTICLES

A Sermon

Philip Burley

. . . At one time you were slaves to sin, but now you obey with all your heart the truths found in the teaching you received. You were set free from sin and became the slaves of righteousness. I use ordinary words because of the weakness of your natural selves. At one time you surrendered yourselves entirely as slaves to impurity and wickedness, for wicked purposes. When you were the slaves of sin, you were free from righteousness. Well, what good did you receive from doing the things that you are ashamed of now? The result of those things is death! But now you have been set free from sin and are the slaves of God; as a result your life is fully dedicated to him, and at the last you will have eternal life. (Rom. 6:17-22)

. . . "Who can resist God's will?" But who are you, my friend, to talk back to God? A clay pot does not ask the man who made it, "Why did you make me like this?" After all, the man who makes the pots has the right to use the clay as he wishes, and to make two pots from the same lump of clay, an expensive pot and a cheap one.

The central prayer of my life has been, "Father, no matter what happens in my life, no matter where I go, don't ever let me lose you. I can lose my friends, I can lose my possessions, I can even lose my physical family. But if I lose you, there is no reason for me to exist anymore."

Once one tastes the love of God it becomes the most valuable thing in his life. September 10 climaxed the end of my fifth year in the Unified Family. The deepest desire all my life, consciously and unconsciously, was to be good. Today I would say that it was His desire for my goodness that made me feel this way. This earnest desire to be good made me ultra-sensitive to sin. What may have been a small sin

to others, or not even a sin but merely a bad deed, weighed heavily upon my conscience. Because of my hypersensitivity I realize now that I was very narrow, but I was made extremely dependent upon God. Thus, my life was filled with "flash prayers" — small prayers whispered under my breath day after day because I felt so helpless without Him. Nightly I prayed feeling that it was a requirement I must fulfill. In this way the Father led me.

I felt definitely that I was destined for the ministry from a young child. Yet I found it difficult to accept such a challenge within the context of the church. However, just before Divine Principle I had planned that I would become a priest and return to Korea as a missionary. I was studying Catholic literature and had an appointment to talk to a priest and begin instructions.

Because of an unquenchable desire for an absolute standard, I immediately embraced the Divine Principle. At the time I was a literalist — at which I can laugh today. But my yearning had been so great that to find my prayers answered with this revelation overwhelmed me. It seemed all my life I had been bewildered by inner conflict. Because this sensation of bewilderment left me immediately after I heard the Conclusion and a peace I had never experienced before in my life came to me, I turned to my Divine Principle teacher and said, "I know when I can lay this burden down Christ has returned." I cried many tears of thanks and joy that hour.

As I said, I was a literalist. But to this day I do not regret what I did. I immediately sold all my valuables with the exception of my clothing, remembering Jesus' exhortation to his disciples to take little with them as they preached the Gospel. At the time I was taking guitar lessons and also relinquished them and sold the guitar. I threw myself into the work.

Initially God is so close to us. As we grow we have periods — some long periods — where it even seems He doesn't exist. I recall saying to Him during a high period, "Father, drag me through mud if necessary for this cause." These words often come back to me in a low period.

Usually our first concern after hearing the Principle is self — for we are spiritual babies struggling for growth. God allows us this period. But after a passage of time it begins to dawn on us that God hasn't called us merely to bathe in His love, but to share His responsibility of restoration.

In this interim period between dawn and noontime I underwent some severe struggles — at least what seemed to me to be severe. The Principle seems to make us knowledgeable beyond our years, but it takes much longer for us to become wise. I was impatient, selfish, and prideful. So impatient and proud was I that at one point I shouted to God, "If I am not qualified for this direct work, take me out of it." I thought when I had met rejection in giving the Principle I knew God's heart. I thought when I fasted and

prayed I had experienced most of His suffering. I thought when I was betrayed by those whom I taught that I had reached the limit of knowing God's sorrowful feeling. It is not these experiences alone that bring us into the Father's heart, but an accumulation of these experiences over a period of time — through endurance.

My experiences are as a grain of sand upon a beach compared to that which God has endured or our Leader and those older in Principle that I have gone through.

In these short five years I have experienced the gamut of thoughts and feelings. Many times I was very high and many times in the blackness of hell. At times I have thought I could go no further. Then I realized how selfish I was. At that point I am always reminded of the many people called by God who betrayed Him. With that thought in mind I begin to feel His heart so closely. Then no matter how low I am I say, "Father, because of your Son, I know your will. I know how you have been betrayed, how many people stabbed you in the heart, spat in your face. I cannot hurt you any more. I will never give up as long as I have your grace."

Then I think how much more responsible I am than those before me — for I know the truth they didn't. Then I find light in my spirit again to go on. I know now as I knew in my childhood, I am so helpless without Him.

I have discovered after many, many failures that if I take all things that happen to me in a positive way, I am led on. On the other hand, I regress if I am anything less than positive. Thus, every situation, every human relationship becomes a challenge — a situation, not a problem. I know now this is the heart of our Father. Who is more positive than God to have endured centuries of tribulation and overcome such unbelievable odds! This is the heart of our Leader. This is the heart of those who have gone before us.

Through these years I have come to understand God's personality and heart through spiritual experiences also. I have come to understand His will and what and who our Leader is. After I heard the Conclusion to the Principle, Jesus and our Leader appeared to me in a dream. In the dream they were absorbed into each other, indicating their oneness in mission. From then on the Master began to come to me in dreams. At times he appeared as a king on a throne. Another time he came as a wise and serious man, still later as a real father who embraced me. On one occasion he came as a little boy and then a young man. As time went on he appeared as an angry father who chastised me for not being more responsible, and another time as a judge in a black suit before whom I stood to be judged.

Miss Kim has taught me in so many ways that she is not even aware of. When she was in Europe Father sent her in a dream to chastise me and teach me to be responsible to the Father's will.

Today I have to realize and be only thankful for the great love of God for raising me through these experiences.

There is no other way we can know God's heart. We must experience highs and lows as He has. We must laugh with Him and cry with Him. We must be betrayed as He has been betrayed — and all through this be faithful to Him as He has been to us. We are called to indemnify what we and our ancestors did to Him; thus we must experience the path of struggle.

And, too, did we not endure Satan's attacks in the Satanic world? Did we not still remain faithful to evil? How much more we must endure for God in order to be free from Satan's accusation and to face the world as the leaders of tomorrow!

We never know what Father has in mind for us next. But these experiences no one can ever remove from us. They have been building blocks to reach this day. There is one thing I know for sure: There is much more building to be done. I can begin to understand why salvation cannot be bought with gold.

When I think of our Leader's coming I feel only gratefulness to him for bringing to me this divine truth which has liberated me. It has been this Principle which has sustained me. Today I understand Paul's great love for Jesus and his life-long effort to make the good news known to all people. I am beginning to understand his complete obedience in service to the one who gave him light. It is our greatest privilege to dedicate our complete life to this cause.

But you do not live as your human nature tells you to; you live as the Spirit tells you to — if, in fact, God's Spirit lives in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ lives in you, although your body is dead because of sin, yet the Spirit is life for you because you have been put right with God. If the Spirit of God, who raised Jesus from death, lives in you, then he who raised Christ from death will also give life to your mortal bodies by the presence of his Spirit in you. So then, my brothers, we have an obligation, but not to live as our human nature wants us to. For if you live according to your human nature, you are going to die, but if, by the Spirit, you kill your sinful actions, you will live. Those who are led by God's Spirit are God's sons.

For the Spirit that God has given you does not make you a slave and cause you to be afraid; instead, the Spirit makes you God's sons, and by the Spirit's power we cry to God, "Father! my Father!" God's Spirit joins himself to our spirits to declare that we are God's children. Since we are his children, we will possess the blessings he keeps for his people, and we will also possess with Christ what God has kept for him; for if we share Christ's suffering, we will also share his glory.

(Rom. 8:9-17)

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NEW LITERATURE

Communism: The Need For a New Critique	\$.20
Address List of Teaching Centers	.20

Please make checks payable to HSA-UWC and send orders to:

Department of Publications
The Unified Family (HSA-UWC)
1611 Upshur Street, N. W.
Washington, D. C. 20011

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SPECIAL RECORDINGS

Washington Family recently made a tape recording of the songs in our new songbook, including the new ones written by members of our Family, as well as new and unfamiliar hymns and other songs. The recording is available in two 600-foot, 5-inch reels, two-track, 3-3/4 ips, monaural tapes. The price postpaid in the United States is \$4.00 for the set.

Please make checks payable to Robert C. Oswald and send orders to him at:

Robert C. Oswald
11329 Mosley Lane
Creve Coeur, Missouri 63141

*

Step On It!

Sandra Singleton

Do you know the real difference between what we call a "good" day and what we think of as a "bad" day? Perhaps one morning you awakened early, just in time to witness a breathtakingly beautiful sunrise. When you knelt to pray, you felt that Father Himself was right beside you. You spent a leisurely breakfast with your Family, and took an invigoratingly brisk walk to work. Once there, everything went well. Your co-workers were friendly and cooperative, and you got wind of a rumor that you were being considered for a raise. That evening you discovered that you'd received a letter from an old friend you'd lost contact with. You spent a fruitful evening witnessing, or you finally got an ending for that sermon you've been trying to complete.

The next day, however, may have been one of your "bad" days. You awoke late, and had no time to put on your makeup. You discovered that your last pair of stockings had a terrible run, or that you'd spilled an unnoticed blotch on the front of your favorite outfit. Too rushed for breakfast, you dashed out just in time to see your last bus pull off. Work was a disaster. You botched everything you attempted, and your boss kept giving you disapproving looks. You dragged home, exhausted, and flopped into bed, snarling at anyone who came near you. Using as your feeble excuse, "I'm too tired!" you refused to witness. You didn't even work on the sermon you were to deliver in less than a week.

What makes the difference? We know that, many times, our problems can be traced to Satanic influence, but sometimes we use this as a crutch. When we willfully neglect ourselves, our responsibilities and our possessions, how can we not expect Satan to use them against us? Neglecting our duties is like providing the enemy with free ammunition to use against us. Neglect and inconvenience go hand in hand. What we do not wash today will be dirty tomorrow. This is a natural law.

All of us long to know our duty to God, but we must also know our duty to ourselves. In order that we may grow, there are certain things that we must provide ourselves: Divine love, Divine truth, a rich spiritual atmosphere, and the element of vitality. Paul spoke to the early Christians about Divine love in his letters to the Corinthians:

If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

(I Cor. 13:3)

God gives us His love for many purposes; one is that we may share it. Often we feel cold and distant toward outsiders. We have minimal give and take with

them, and our discourse with them is more lord-to-servant than brother-to-brother. Yet Jesus instructed his disciples that the one chief among them should be a servant to all. God is a million times more wonderful than the greatest of us, yet He showers His love even upon the least of us. We would be so miserable if He suddenly decided that He was too good to help us or love us! We need God's love; and we need to give God's love to all — brothers, sisters, Principled, non-Principled, high, low, wise, dull.

Perhaps we sense more than any other people the necessity of Divine truth. The Principle shows us 6,000 Biblical years of aimless searching in darkness. We can be the wisest people in the world, though all of us do not possess college degrees. We have the key to the highest knowledge in the world. But learning, with disuse, becomes quickly hazy. This is one reason why we need constantly to witness, to teach, to even read the Principle. One member states that every time she reads or hears the Principle she comes to a new understanding of some part of it. Every day Father shows us something new, and our knowledge grows more and more. Not studying lessens the amount Father may show us; questions and problems we could have solved long ago plague us much longer. It is like being kept back in a great school with an infinite number of levels when one does not study.

When our Leader was imprisoned by the Communists, he might have done what many in his situation did; he could have despaired, crept into a corner and cried, complained bitterly of his fate and totally neglected himself in utter hopelessness. But he didn't. As meager as his rations were, he groomed himself each day and prayed, it seemed to his fellow inmates, without ceasing. And so he survived, and even prospered.

How was he able to do this when so many others were dying? Because of his positive attitude. He fulfilled his internal and external needs. We cannot live the Principle without God, for the Principle is His heart presented to man. The Principle is like quicksilver, and prayer is like a cup to hold it in. It is very, very, very difficult to grasp the Principle without prayer. We beg people who are studying to pray, because they must feel Father's heart in order to experience the Principle. Our physical surroundings should be the best possible. Whether we live in the Center or at home, whether our belongings are lavish or few, we should try to keep our surroundings as neat as possible. We should think: Everything I own is God's. Suppose He wants to use something or to visit me before I can clean up. What would I do then? If we think this way often enough, we will want to be always neat in our surroundings, even if it means rising from our beds a few minutes early or going to bed a bit late.

Even though our Leader's water was rationed, he saw to his personal grooming. If we are not beautifully dressed, let us be at least neatly dressed. Our clothing

should be clean, pressed and should fit nicely. Our bodies should be clean and fresh — we are, after all, the temples of God. And our thoughts and expressions should be pure. No one who meets us on the street should ever wonder if we are a Family member or not. Among ourselves, we should abandon idle speech and banter. God does not desire that we go about with poker faces, but He demands our respect. If we had suffered with our Leader as he struggled to receive the Divine Principle, we might feel less often like joking. The atmosphere in the bedroom, bathroom and kitchen should be just as high as that in the lecture room and prayer rooms.

Finally, we must take care of our bodies. If the body is unhealthy, the spirit will not grow as well. This means that we must use our judgment. If we know that we need eight hours of sleep, but everyone else wants to talk till three in the morning, we must drag away at eleven. Particularly those outside of the Center should eat well. No one can afford to be ill; one day in bed is 24 hours Father can't use. The doctor's fee is small exchange for the larger expense one may have if he neglects what ails him, for the man-hours lost by others who must care for him, and for the preoccupation of his brothers and sisters. We cannot neglect our bodies. If we were preparing a place for God to live, we would not neglect even the tiniest crack in the wall. God wants to dwell in us forever. How can we, then, allow dirt to seep into the corners, or dust to settle, or major cracks to appear?

The next time we feel inclined to grumble and complain, or to chalk up our difficulties to indemnity, let us examine ourselves: have our difficulties come about as a result of our own neglect? If so, we have no real right to complain; we have set the base. Let us assume toward all tasks a sense of duty: "I shall do things, no matter how small, in such a way that no evil can invade." When the temptation to cut corners, to put off, to neglect comes, let us step on it. Neglect has no place in our Father's kingdom.

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TESTIMONIES

London, England

Nicholas Hillman

I am nineteen years old and of British nationality. I have always been an imaginative and single-minded person. Spiritually there always seemed to be a terrible conflict, and I found I could not express love in a way that I wanted to toward others. I thought ideal love was something which was only possible in the imagination.

In searching for truth, I wanted to find out about astrology, and on going to a lecture about it, I met Ian Alexanda, who introduced me to the Divine Principle. What I heard gave me a better understanding of myself and the books I had read and the right relationship of man and woman, but it was some time before I accepted that it was not just another philosophy. I felt it was the will of the Father for me to hear the Divine Principle, and it has shown me what a great joy and privilege it is to understand the nature of God, and how He works, and how each person can work with Him.

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London, England

Alexa Taylor

For a long time, I have been searching in every religion, metaphysical movement and occult school for this truth revealed to me in Divine Principle.

In 1958 I met my husband and we were married shortly after, as we could share in one hour what would take a hundred years to share with another person. We explored together Rosicrucianism, Unity, Christian Science, Parent Psychology, Science of Mind, New Thought, Ancient Wisdom from the East, Taoism, Buddhism, and Hinduism. Then Scientology attracted us. I became a foundation member in 1958, met the founder and was on the staff, but I was dissatisfied. We attended many spiritualist churches, seances, and had a group and healing sanctuary at home. We attended many retreats of Brother Mandus and the Unity of the Churches and Unity movements.

Then in November, 1967, I had a great illumination. In my meditation I became aware of the presence of many nature spirits. Ramano Maharushi appeared to me and explained the meaning of "be." He taught me about the unity of life and the oneness of creation. I have never been the same person again. From that time on, I severed myself from all churches and began meditating alone in the sanctuary of my home, longing for a company of the same mind and experiences.

Then one day, friends of ours sent me a book of spiritual explanations from the Findhorn Community, a spiritualist retreat in Scotland. I knew it was a strong

link with the people I'd experienced seeing in vision and then I was advised to read the revelation by Anthony Brooke. I ordered it and in a few days saw the picture of Mr. Moon in that book and read about him. We planned to visit Findhorn soon on our holiday. We visited a medium and friend of ours, Jean Cody, who told us that on our holiday we would receive a new teaching and that it should be received with open mind because it was wonderful.

At Findhorn we met Doris Walder and attended her lecture. We prayed about it, and asked for a sign to be given as to whether this was the ultimate truth. The answer came, "Ask her if she is the Bride of Christ." I asked Doris, and she did not hesitate in her reply. A peace permeated my whole being because I knew this was needed to complete my search.

In July Doris came to our home and we started a Center. It is expanding, and both of us are growing from strength to strength, centered in the Father's love. My work is in a mental hospital, and hearing the Principle has helped me more than knowledge from any books. We are praying for a larger house to accommodate many that are expected. We have found not only friends, but brothers and sisters centered in the Father's love.

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Los Angeles, California

Linda Jarmin

When a friend informed me that my cousin, Ray Barlow, had joined a religious organization, I was astounded. Not really believing what I had heard, but extremely curious, I decided to find out for myself. That is how I came to know of the Unified Family.

I was raised a Protestant, but as I got older, like so many others, I dropped away from the Church. When my father died I accused God of being very unjust and tried to forget that He existed. I replaced God with school and worshiped education as my god. But one day I suddenly realized that I was only half a person. What good was there in developing my mind if my heart was not developing as well? I had been in contact with the Unified Family about five months when this inner conflict began. So I threw myself even harder into my books, but I was not really learning anything, nor was I satisfied.

There was a powerful force drawing me closer and closer to the Family until I reached a point where I could not let it go no matter how earnestly I fought — and I really fought! At this time I decided to move into the Los Angeles Center. I was still apprehensive because even though I knew I was heading for a better life it was very difficult to discard my old way of life. It took five more months of constant

struggling before I began to understand the significance of the Principle. But no matter how hard one's struggle is against Satan, it is possible to defeat him with the powerful weapon of the Principle. No matter what may be in the future for me, I know within my heart that I will never regret my decision.

I have many deep feelings about this great new truth, but it is difficult to express them. That which was most instrumental in motivating me to join the Family was the love reflected in the people and the cohesiveness of the philosophy itself. As the saying goes, "Love will draw you, but only truth will make you stay." I saw "love lived," and its positive effects have had no end. To actually realize true love is such a privilege — a privilege that so few have been fortunate enough to experience. The scientific approach to religion entailed in the philosophy erased my skeptical attitude toward God, which conventional religion had failed to do.

So now doors are beginning to open, and it is remarkable how much will pass through them once you find the right key. I want to express deep thanks and appreciation at this time to my spiritual parents, Sandra and Jon Schuhart, who have given me this key to this new life. Through their steadfast love and guidance I am proud to say that I am a member of the Unified Family.

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Frankfurt, Germany

Friedhilde Bächle

I was born in Säckingen (Black Forest) in February, 1939, as a second daughter. My father had to go to the war in the same year, and as he did not return I do not remember him at all. My family were strict Catholics and my grandmother was always watchful that all religious requirements, like going to church, eating no meat on Friday, saying grace, etc., were kept. My grandparents, who had a small farm, took care of my mother, my sister, and me.

When I was a little girl, I loved books very much. I especially liked to read books about China, Japan and India. I got to know these people and their lives and I loved and understood them. My grandfather was also interested in people from all nations and from all the different classes of society; that is why we could never understand racial conflicts.

I went to a business school and then I worked in an office. But the work there bored me, and after some time I left and went to Switzerland to be a children's nurse in a hotel. I became ill there and spent some weeks in the hospital; shortly after that I had an accident which kept me in bed for another four months. So I had a lot of time to think, and the suffering of all the people in the hospital made

me very sad. Through a friend of mine, I learned about the different ways of life-reform — for instance, the nature cure, the vegetarian movement, noise abatement, air contamination, water contamination. And I heard more and more about the pioneers who were working for the well-being of mankind. I respected them very much. I read and studied a lot about all the burning problems in the world.

As the center of the life-reform movement is in Frankfurt, I wanted to live there so that I could learn more and probably work in that field too. So I went to live in Frankfurt and after only one week I met Elke Klawiter at a meeting for young people who were interested in or were members of the life-reform movement. This meeting was held near a lake in the northern part of Hessen. Elke gave me the address of Peter and Barbara. It was June 17, 1966. Two days later I called the Frankfurt Family and made an appointment. From then on I came regularly and some months later I moved in.

So the heavenly Father has prepared me and led me to the truth. He has infinitely enriched my life, so that my greatest wish is to make it possible for many people to share this abundance of happiness with me. In this way I want to show my gratefulness.

So I am going to start a new Center in Munich in September 1968. I have good relatives there and I soon hope to find people who want to work with me for Father. My mother has accepted the Divine Principle and as soon as a beginning is made in Munich she will come and help, mainly by doing the housework so that we shall have time for missionary work.

*

Frankfurt, Germany

Ingrid Schneider

I want to introduce myself as Friedhilde's "daughter." I come from a Protestant background, and the forefathers of my mother were Huguenots in France. I have enjoyed going to church on Sundays ever since I can remember. My relationship with God consisted mainly of believing and trusting in Him and yet asking "Why?" questions in prayers when I was especially unhappy about events in my own life or in the lives of people whom I knew.

I often used to shock others when I asked them about their concepts of the meaning of life, and I could not understand some of those I talked to, who had never thought about that question before. I wanted to know the purpose of my own life and that of life in general. This was so important for me that at times I could not stop thinking about it.

So finally in the summer of 1966, after much personal unhappiness, it seemed that I had found an answer for myself. I wanted to become "mature," and in my mind was a very clear picture of a "mature person." I had a definition of my own for maturity, which included aspects such as self-discipline, understanding for others, and a wide knowledge of everything there was to know and to learn in the world.

Looking back, I understand now that these months were an intense preparation for meeting the Principle. Other things happened during the same time, which I can remember very well now, but which I could not at all explain at the time. For example, I no longer got as excited or sad about situations or events in my life as I used to. I felt a sort of peace, happiness and optimism inside, which was not at all justified considering the outside circumstances. I wondered how dreams could have the attributes of reality, how the happiness which they gave could stay on for days or weeks. I accepted these things as facts, without being troubled by them, and without speaking about them to anyone.

There were other kinds of preparation, which I only want to mention briefly, though they are not less important to me. When I was still in school, I had many penpals in other countries. During my college years I traveled widely, and later on, being a schoolteacher, I used my holidays for the same purpose too. In 1963 I became a member of the Experiment in International Living, and I went abroad on some of their programs. My main interest was in the people of the other countries and when possible I stayed with families when I was abroad. As I studied languages this went very well together.

In my psychology course in college, I learned about what motivates actions. When I started thinking about that, I came to the conclusion that much personal unhappiness and a lot of the tragedy in the world was the result of people's dishonesty with themselves. They were cheating others and themselves by giving good and clean motives for their actions when in reality these motives were bad and dirty. So I decided to be honest with myself and I started asking questions like "Why am I really doing that?" more and more often.

In October, 1966, I attended a weekend adult education course, not too far from Frankfurt. When we arrived back in Frankfurt on Sunday afternoon, I suddenly felt a strong urge to ask Friedhilde, who sat across the aisle from me on the bus, if she would go and have a cup of coffee with me somewhere. Strangely enough, I had not talked one word with her during the whole weekend and did not even remember having seen her before. Thus, there was no logical reason to ask her at all, but the urge grew so strong that I finally gave in, and I am glad today that I did. I am grateful that our heavenly Father has guided me to the truth. I want to work hard and find more of His children, whom He has also prepared, so that many might know the purpose of life and the truth. I am happy that I have so many brothers and sisters all over the world, and I feel united with you all in our work for Father.

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NEWS FROM KOREA

About thirty leaders of the Protestant churches and professors of Methodist and Presbyterian seminaries gathered with our members September 9 and 10 at Christian Academy House, where Christian academic meetings are held, in Seoul. For the first time the orthodox Christian leaders opened their minds and tried to understand the essential teachings of newly rising groups. Particularly they studied four groups, beginning with our movement.

At this meeting our Leader gave opening remarks and Mr. Eu, President of the Holy Spirit Association in Korea, gave lectures on the Principle of Creation, the fall of man, the mission of Jesus, the consummation of history, and the Second Advent. Some of the Protestant leaders criticized our interpretation of the Bible, but others said they should study more before giving an overall criticism. Now, however, the barrier is broken between our group and the Protestant leaders, and the blind prejudice against us has been removed. For the first time they met our Leader face to face and shook hands with him.

The major newspapers of Korea publicized this meeting under headlines of: "Heresy and Not," "The First Dialogue Between Existing Churches and the Unification Church," "Opportunity for Reexamination by Clarifying the Essential Teachings of the Unification Church," "New Foundation to Break Prejudice Through Sincere Discussion on the Doctrine of the Unification Church," "Heretics and Orthodox Meet Together." Another newspaper said, "Once They Fought, Now They Meet."

At any rate, our movement in Korea has now entered a new phase, and we are now recognized by the Christian denominations.



OUR LEADER'S
OPENING
REMARKS

MR. EU'S LECTURES TO THE THEOLOGICAL LEADERS



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