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LETTERS AND REPORTS

Uppsala, Sweden

Rev. Sten Nilsson

Dear Friends: The book Divine Principle came into my hands. It gave me some thrilling days of reading. Since the book is not my own, I am most eager to get my own copy for further study. I also went to get two extra copies for my friends.

Kindly send them to me with information about all costs. Or, let me know the cost first, and I shall send the money.

If you have other literature of that kind, I will be most pleased to be informed. God bless you!

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(NOTE: This is one of many such letters indicating that we are reaching out in new ways. Monsay!)

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London, England

Christopher Davies

June is busting out all over; this has been a busy month. We spent the World Day weekend camping at Lulworth Cove, Dorset, fairly near the Isle of Wight. Ian, who was on leave for three weeks from Germany, went down with an "advance party" on Thursday and set up the tents, and the rest traveled down on Friday and early Saturday morning.

On Saturday we had lectures and discussions on Cain and Abel, Abraham, and Jesus and their relevance today, and man's relationship with God. In between we swam, cooked, ate, and smiled at the sun. Saturday night we had a fire on the beach and sang songs. Some people came and listened and we witnessed to them. Since everyone was wearing blankets to stay warm, they must have thought they'd come to an Indian reservation.

Sunday we had a beautiful service in the creation as the mist faded to reveal the most glorious sun. Dennis spoke about man's relationship to creation, and Doris spoke of our Leader. Jan Parker and his Danish wife, Mohammed from Egypt and Alec from Mauritius were newcomers who brought the number of nations represented to nine.

On Monday June 30th we entertained the Right Honourable Duncan Sandys, who has been a Senior Minister in past conservative governments, and his French wife. We had an excellent dinner and then sang spirituals and New Age songs. Mr. Sandys said the evening was a great inspiration to him; we hope we can do the same for many others.

At the beginning of June Doris spoke to the Atlantean Society. This month we have hired a hall in the center of London, near the Houses of Parliament, where we hope to tell many people of the New Age. We have printed pamphlets based on the Washington "Where" pamphlets and are seeking to let many people know of this meeting. We have also sung in the streets and in the parks.

We have published the first issue of what we hope will be a regular magazine "The Unified Family Monthly," the first issue was for Family members, but it is intended that future issues will be for public distribution.

More and more does the difference between Satan's world and God's new kingdom become apparent. The more we realize the difference, the more we determine to do all we can to make His kingdom a world-wide reality. We must colonize the world for God!

Love to all families in the name of our True Parents.

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ARTICLES

A Sermon

Nanette Semha

"He who knows nothing, loves nothing. He who can do nothing understands nothing. He who understands nothing is worthless. But he who understands also loves, notices, sees . . . The more knowledge which is inherent in a thing, the greater the love . . . anyone who imagines that all fruits ripen at the same time as the strawberries knows nothing about grapes." —Paracelsus

What is love . . . What is worthy of love . . . What of the love of men and nations and of God?

Love is expressed when one meets Father in prayer. Love is expressed in meaningful work. Love is expressed in building the Father's kingdom, and in every kindness to another. And, most of all, you know love when you see in others great beauty of heart, when that heart expresses Father's heart.

In each beautiful heart you recognize a piece of Father showing through, and you know you also want to achieve those qualities. Looking at each individual, regardless of his faults, we are aware that there are qualities which would be beneficial for all of us to obtain. The lesson is simple: we can learn something from all.

In the past I have found that some of my friends have been books. Books that speak of great things that expand one's knowledge and move one's heart. I have loved authors for their inner vision and commitments to their beliefs. One does not even have to meet a person to love that person. Sometimes you love those farther away more than those close at hand. For love has no barriers.

I have loved many people who died long ago. These I have known from others and from their words and deeds, which still exist in this physical world. Yet love never dies.

There are those who say that God, the source of all love, is dead, and yet they love. I wondered how this could be, since man's love reflects God's love. How can a man love, if this love is centered on himself or another individual who may also be centered on himself or herself?

When one centers on himself, or another individual, completely without God who has created this love, there is no unity, only isolation. So with that incentive one spreads his love to encompass all men. A brotherhood of men based on a common goal will bring peace and comfort.

And, there are many disorders, frustrations, and much chaos in this world. This cannot come from love, but only from a lack of it.

But, where did our love go astray, in what glade or meadow, city or slum, work or play, day or night, place or time did we lose our love?

And more important, where can all find this love? Is it such an impossible dream to want all men to be brothers, to have the world become one Family? Is it insane to believe that all men have the capacity to love? We know that there are in this world people who have killed thousands, out of love of persecution, death, power or self.

How can we achieve the highest love? The love men die for; the love that will make men forfeit their comfort for the love of others. Where do we find these men of unconditional love? I believe that it has already begun on a small scale, but in proportion to the world, the percentage is small. Often, men begin to achieve this love through example. It has been said that today we have very few examples to look at. Very few ideals to guide us on the path of wise words, deep understanding, and great love, noble ways. There are few men to show us the paths which will lead to perfection of character and show us the efforts of this unconditional love.

We have been told, that in order to restore the world, we must love others before self. Other nations before our own nation. And, the world above individual nations. This world was created with a definite purpose which is yet to be fulfilled. But it was to be a universe of eternal good where all that is righteous and good would prevail.

Thus, love is love of the people of world, the world perhaps which knows little of love. We must have enough love to help change their attitudes and have enough concern to share our insight into what is beauty, and the knowledge of this good.

To love you must discipline yourself to listen to pure ideas that come from within and to look at the beautiful in all things. In the world there are men who have many things. Their minds are divided. Their hearts are divided. What of the man who will give his life for one purpose? Kierkegaard prays

"In prosperity may Thou grant perseverance to will one thing; amid distractions, collectedness to will one thing; in suffering, patience to will one thing."

Our enemies will attack us, yet we must persevere. When a man has penetrated his heart and finds a spark of beauty and truth, he builds castles with this. He drinks them as a man of great thirst, and the smallest drop may be of great value for it was so hard to find and too precious to lose. A man who will admit that all is not well with himself, is centering his mind not on one thing; he will contemplate quietly the essence and solution to his feeling. At this time a prayer of love to Father will not change Father, but it will change the one who offers it. Thus, a barrier to willing one thing is the purifying of our double-mindedness. And if it is possible for a man to will one thing, then he must will the good. If he wills the good for the sake of reward, he does not will one thing, but two.

Today, most people see the problem of love as that of being loved, rather than that of loving. Much time is spent in considering how to be successful, have prestige, money, power. But very few are willing to learn to love. Loneliness and separateness are unbearable prisons formed from lack of love. Unconditional love which a parent has for a child causes the parent to punish the child from love, so the child will grow in ethics. Erich Fromm says: "Love is the active concern for the life and the growth of that which we love." Thus, love is being consistent, always present to help and support not momentarily but constantly; a source of reliability of heart. God speaking to Jonah explains the essence of love as "to labor" for something and "to make something grow;" love and labour work together. Fromm says "one loves that for which one labors, and one labors for that which one loves." One must be able to be responsible or ready to respond. Respect is needed and implies the absence of exploitation. One must know others to respect others. Without love, outward work is of no value. Whoever is moved by love is never self-seeking. There are those who will die for love of God, men, country, and world. So, let us grow in love.

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Formation in New Haven

Sandy Singleton

Although each of us dreams of the time we can go out to the field to start a new Center of action for Father, there is a tendency to feel that this is an event far in the future. I must admit that that was pretty much my feeling when I strolled into the kitchen one April evening, and Miss Kim asked me when I would be ready for my vacation. I had gotten all the way up to the third floor before it struck me that I had just been asked to accompany John Harries to New Haven for three weeks to help him set up a Center.

My first feeling was that it was an awfully short time in which to accomplish anything. There would be finding a place to stay, and finding out about the town, and getting invited to meetings, and deciding which groups would be the most accepting of a new philosophy; by then, my time would be about up. Feelings of insecurity about my own ability to be effective or disciplined enough to lead others assailed me. When there are so many older members around who are willing to assume responsibility, it is easy to say, "Oh, it'll get done. My student can see this pattern of life in Philip, Vivien, Sylvia, George, Neil . . ."

Now I realized that we would have to set the pattern, and it seemed to be an overwhelming responsibility. I fasted and prayed to prepare myself for what I felt would be the greatest spiritual demand ever made upon me.

May 24 came, and John and I were ready to go; he to do his Alternate Service for two years in the New Haven area, and I to help him get the Center started. Mrs. Seder, a medium outside the Family, had told us that we would make many fine contacts, but we weren't taking any chances. I was excited at the prospect of starting the Center, I can't say that I was too optimistic at our chances of overwhelming success. Laden with suitcases and trunks, we struggled into John's ancient MG and started for 1907 to pick up one last item.

Halfway there, John turned on his lights, and behold! Clouds of thick white smoke began to pour out from under the dashboard! Horrified, we drove to 1907 with the lights out, planning to put in a new fuse and be on our way.

But that's not what happened. The poor MG was rendered totally inoperable.

However, we were considering all sorts of solutions, like renting a car, or taking the bus, when Marshall Frothingham strolled into the kitchen and said,

somewhat facetiously, "Shall I drive you?" In twelve minutes, we had thrown luggage, trunks, sleeping bags and a struggling Marshall into the car, roused Don Hamilton to accompany Marshall and were pulling away from 1907 toward the parkway with Oran Pope yelling, "Monsay! Monsay!"

I had the feeling, as I watched Don and Barbara Newman of New York drive out of the parking lot to rejoin Marshall in New York, that a child must have an instance of fear after the kindergarten door separating him from his Mommy has closed. I think I wanted to yell, "No! No! I want Hillie, George or Therese!" Instead, I think I said to John, "Well, here we are!" We got a map of the city, and started laying out our first strategem for the heavenly takeover, walked down to the Yale campus, to get a look at the people in the city. An art fair was going on, and we saw some extremely good prospects, and, satisfied that we might just succeed, went "home" to the Howe Street "Y."

Everything started happening on Sunday. After breakfast we found a realty company, and encountered Mrs. Rossner, of whom I will speak more later. Despite the fact that John did not have a job, had no property to speak of, no bank account and had only recently turned 21, she seemed to feel compelled to help him out. I think it had something to do with the fact that he kept smiling, and I kept praying, "Mo--ove her heart!" She found what she thought would be a nice place, and we walked (the first in a series of walks, from then on) over.

The apartment was a great prospect for more reasons than one. It was within walking distance of the campus, the downtown area, several churches, the Culinary Institute; it was in a fairly nice section of town; most of the people on the street were young (lots of singles, students, kids living in communal apartments and young marrieds); and the neighbors downstairs were about to move. The apartment had three rooms and a kitchen and bathroom. It was on the third floor, but we had to pay indemnity somehow. We decided to take it.

The lease for the (ahem), New Haven Center would not be effective for another week, so we went back to the "Y" and decided not to witness for that evening. However, we went down to the art festival, and everybody knows that—urge—which comes over one, when he sees a positive-looking person. We agreed that, if we had to, we would lecture at the "Y", and talked to ten people. The first girl was extremely negative. The second was not so negative. The third girl was lukewarm. The fourth was somewhat interested. Reactions got better and better, and as night (and a huge rainstorm) came, people were offering us candy bars and asking where we could talk. The rainstorm drove us under a huge tent, where we met Dan. He looked as though he were really interested,

but some other time. We offered him a cup of coffee, and the Introduction, if the rain stopped anytime soon. He accepted, and it stopped raining. So twenty-four hours after our arrival, we sat in a pizzeria, teaching Chapter One. He promised to see us the next day at the "Y," and we parted.

The next day, we started trying to contact some of the people we had been asked to visit by various members of the Washington Family. We weren't getting much response, and Dan was already half an hour late, so we began making plans to leave the city.

John was heading back to his room when he looked up and saw Dan coming— with Jim. So I taught Chapter One again, and John taught Chapter Two in the guest room of the YWCA.

We rented a car, loaded it, and headed for Hartford, where we thought we would find some people to teach. None of them showed up, or they weren't at home, or they had lost interest, so we went to stay at the New England Center for Non-Violent Action Peace Farm, in Volantown.

The Peace Farm is made up primarily of pacifists, who originally wanted to help people realize the senselessness of war. Their ideals have drifted somewhat to draft counseling, anti-war demonstrations, and other anti-Establishment activities. They live communally, and raise their own food on the farm.

We witnessed to several people there. There was Betty, who had come down right after John, and was a veteran of this Peace Farm. Betty had liked the Principle, and had begun to tell people about it. She worked very closely with us, and was attempting to contact friends of Therese's for us during our stay.

We left Betty and our Peace Farm friends, and started north to visit Glo Sheerin, who, we thought, lived just a short distance from Boston. She actually lived some distance away; so after a little longer drive than we expected, we were at her door. We had a good evening, talking Principle, and left early in the morning to find some of the people we had been unable to contact on the way up.

None of them were available, so we went back to the Peace Farm, which was having an unusually heavy weekend. Naturally, we witnessed to everybody available. One evening I was walking around outside, when I saw a fellow up on the roof of the shed, watching the sun go down. I decided to witness to

him, but since I could not figure out how to get him down, I decided to test out that old maxim about Mohammed and the mountain. I climbed up on the roof and witnessed (roof-to-roof witno?)

Sunday, the day the lease in New Haven was to come through, came, and we took Betty, who had decided that she would like to become a member, and returned to New Haven. She drove us back to Volantown for John's motorbike, which became our main means of transportation from then on.

The next few days we spent getting organized. That meant scrubbing down the house, locating furniture, and food, measuring things, having utilities turned on and numerous other things. Dan and Jim were coming faithfully by now, and we had our hands full teaching them. On June 3, they brought Lewis. That was the night we ran out of teachers. It was a grrr—eat feeling.

Now we started developing our great witno—methods, the most unique of which John came up with. He would stand at a bus stop calmly, until he sighted the bus. Then he would rush up to his witno—ee and say, "Hi! Want to hear about something great?" "Oh—Oh—" the person would say, as he scribbled the Center address down on whatever he had handy. As they'd hop on the bus with the words, "New philosophy—Eastern and Western thought—spiritual and physical" spinning through their heads, he would make them promise to call. One girl did call—and came. We also had a radio announcement over the college station. People got mistaken ideas as to what we were (A Karate school?), but within the week, if you asked anybody if they had heard about the Unified Family, they would say, "Oh, yes! Over the college radio! Yes! I heard of them!" Weeks later, Hillie witnessed to a fellow who had been in New Haven that week-end and had heard the radio station, and planned to check it out when he returned.

We put up a notice of the meetings at the Free School (equivalent to the Free University), and got almost immediate results. I put the notice up at 3:30, arrived at the Center at 5 and started on dinner. Before I finished, the doorbell rang. It was Frank, who was working with a New Age meditation group. Since the notice said, "Dawn of a New Age," he thought he had better find out about it. He later heard the entire Principle. We set our course up as a regular Free School course, and had a girl, Toos, bring by a friend for the meeting. That night there were five people present.

We spent the last four days witnessing, traveling back and forth (by motorcycle,) teaching, and praying. We spent our last morning atop West Rock,

where our Holy Ground is. It was just getting light, and we rode up the winding hills; the birds began to sing. The azalea bushes were in bloom, and their scent was everywhere. Thick fog covered the whole city, and the noise of the wind and the traffic sounded like breakers rolling in from the sea. Indeed, the city was a great sea of people, who had not as yet fully realized the will of Father. It was up to us, to bring to them the word that would clear that fog away.

One of the first questions I was asked upon returning was what did I think I should like to do if I got a chance to establish a Center again?

I should have like to have gone ahead of time to the city, and established a credit rating—a bank account, for a job.

I think that any person who goes out should carry three personal references from Family members, teachers, or others, that he can present to apartment owners, or when applying for a position.

Linda gave us one of the greatest going-away presents she could have possibly come up with—twelve stamped cards, in stamped envelopes addressed to the Center. That way, there were no excuses for not sitting down between lectures and scribbling off a few lines home.

Of course, anyone who is going to have to look for a job in another city should carry a resume with them. There just isn't time to compile one after leaving; so it's best to have it done beforehand.

The whole experience was profitable, it was beautiful; and I can hardly wait until my next vacation, so that I can work at building another spot of light somewhere for Father.

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A Sermon

Philip Burley

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

—I. Cor. 13

Why are you in the Unified Family? All of us have responded to the Principle for different reasons.

Some of us came because the conclusion moved us. Others came because the second chapter concerned us. But what motive causes us to endure? This is an important question. It is an eternal question for it affects the purity of our work and this in turn will determine the degree to which God is with us and, thus, the success of our work yesterday, today, and tomorrow.

Our motives for remaining in this work change as we grow in the Principle. Our motives are lifted from self to others and from others to God. In the final and purified motive-stage, it is the love for God that causes us to endure. This motive needs no changing for it is the fulfillment of spiritual maturity and the highest, purest possible motive.

All things may change but God's love does not. Love for self will give us limited energy to endure. Love for others is fulfilling and stimulating but is not continually yielding of energy. Only love for and from God is endless. Only by being filled with His love can we fully and rightfully love ourselves and others. If we can say to ourselves that under all circumstances we would still endure because we love Him, then we are already spiritually mature. We are no longer under the law, but under love, the fulfillment of the law.

In the moving words of Paul we can see that he tells us emphatically to love above all things. In his heart he considered love to be the summum bonum or the supreme good. He deliberately contrasts faith, hope, and love and without a moment's hesitation the decision falls: "The greatest of these is love."

When we first meet Paul on the road to Damascus, love is not his strong point. But the observing student can detect a beautiful tenderness growing and ripening all through his character as Paul grows older. The hand that wrote "The greatest of these is love" when we first meet it is stained with blood.

It was his love, for God, that drove him on and caused him to finish his work with "I have fought the good fight." Love for God caused him to endure.

What does our love for God have to do with our power to draw people? Why is it central to our success? Oftentimes when we introduce the Principle to people they put the question to us: "What is the difference between this teaching and that of Christianity?" The difference is easily discernable to those who study deeper. But oftentimes people can't see beyond the surface. We must remember that this person is comparing us to other groups in teaching and practice.

To the person who can't see the difference between us and other groups what can we offer? Nora's friend, Carol Rodeffer, doesn't like our teaching but does like us: "love" draws her. There are other groups and churches holding fellowship nights, moving into community action, and establishing "anti" programs. So herein does not lie our uniqueness.

Our uniqueness lies in our proximity to God and the degree of His presence in us. If people can't see this difference, they must feel it. In Paul's analysis of love, he begins by contrasting love with many other things that men in those days valued.

He contrasts it with eloquence. Such a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds.

Paul says, "If I speak with tongues of men and of angels and don't have love I am become as sounding brass or a tinkling cymbal." And we all know why. We've all felt the brazenness of words without emotion, the hollowness, the unpersuasiveness of eloquence behind which lies no love.

He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith. Then he contrasts it with sacrifice and martyrdom. Even if we give our bodies to be burned and don't have love, the sacrifice profits nothing.

We can take nothing greater to the world than the impress and reflection of the love of God upon our character. Love is the universal language.

Most of you met my sister Rita when she was here. She recently wrote to me: "I want so much for the Principle to be true because it brought me so much closer to God. It is a closeness I could always be proud of, as if it's another God far, far greater than the one I used to know. If the Divine Principle is not true then why are you so close to each other and to God? You feel and know and love Him far greater than any other religion."

As you can see, it was not any particular chapter that draws her and makes her long to be a part of us.. It is the greater experience of love that captures and holds her.

We are moving swiftly into a new level of work. The founding of the Freedom Leadership Foundation and the expansion of our work in the spiritual realm are due cause for us to check and insure that our Father is more and more at the heart of our efforts.

As we advance into the nation, our relationship with God must become stronger. For we will need more and more strength to win.

As we expand our work our constant self-exhortation must be "to be in the world but not of it." That is, we must work in the world but our motive for working must never become worldly.

"Our feet shall always tread earth firmly and yet our hearts shall reach to heaven."

We are a movement, we are ever advancing to our goal. We must never let ourselves become institutionalized. God is an ever progressive being. Institutionalization is stagnation. As long as we keep our hearts and minds centered upon Father, we shall progress.

Let us remember the history of the Church and its continuous failure to remain faithful to heaven. Large sums of money, beautiful buildings are not signs of progress. These must be means, not ends. With Father's heart at the center of our work we shall always feel impelled to bring more people to him, because of love we shall find others and thus we will continue to move until all are living in love with God.

Wherever we go we must take this greater love with us. Lest we sound like a sounding brass and tinkling cymbal.

Let us take in to our new spheres of labor, where we also mean to lay down our life, the power of love and our work must succeed.

Put a piece of iron in the presence of an electrified body and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets. Remain side by side with Him who loved us and you too will become a permanent magnet, a permanently attractive force. Like Him you will draw all men unto you, like Him you will be drawn to all men.

There's a true story about a man who went to see a dying boy and when he entered the room, he put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. The boy jumped up from his bed and called out to the people of the house "God loves me! God loves me!" It changed that boy. The sense that God loved him began creating a new heart in him.

Where love is, God is. And whoever dwells in love dwells in God. God is love. Therefore let us endure all things out of our love for God and draw people to Him by the power of His love in us. In this way whatever we do or wherever we go, we will prosper forever.

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