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AMERICAN HERITAGE

by

George Fernsler

"Here we find a vast stock of proper materials for the art and ingenuity of man to work upon: treasures of immense worth; concealed from the poor ignorant aboriginal natives! The curious have observed that the progress of human literature (like the sun) is from the east to the west; thus has it traveled through Asia and Europe, and now is arrived at the eastern shore of America.

"As the celestial light of the Gospel has been directed here by the finger of God, it will doubtless finally drive the long, long night of heathenish darkness from America. So arts and sciences will change the face of nature in their tour from hence over the Appalachian Mountains to the western ocean; and as they march through the vast desert, the residence of wild beasts will be broken up, and the obscene howl cease forever; instead of which the stones and trees will dance together in the music of Orpheus. . . the rocks will disclose their hidden gems. . . and the inestimable treasures of gold and silver be broken up. Huge mountains of iron ore are already discovered; and vast stores are reserved for future generations.

"This metal, more useful than gold and silver, will employ millions of hands, not only to form the martial sword and peaceful share alternately, but an infinity of utensils improved in the exercise of art and handicraft among men. Nature through all her works has stamped authority on this law, namely, 'That all fit matter shall be improved to its best purpose.' Shall not, then, those vast quarries that teem with mechanic stone. . . those for structure be piled into great cities. . . and those for sculpture into statues to perpetuate the honor of renowned heroes; even those who shall now save their country? O, ye unborn inhabitants of America! Should this page escape its destined conflagration at the year's end, and these alphabetical letters remain legible. . . when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in Anno Domini 1758, we dreamed of your times."

A little more than 200 years ago America's future was heralded in this prophecy from the almanac of Nathaniel Dedham of Massachusetts. Such a clear vision of what America was to become could only be seen by divine inspiration. Divine guidance blazes behind

the history of America! How blessed it is to be living in this day of its fulfillment, in this day of the fulfillment of America's role in world restoration.

Let us explore together how America's formation, her growth, and her development may be viewed in the light of Divine Principles.

Cain-Abel

Cain-Abel grew in America from two small seeds of colonies in Jamestown and Plymouth to a national scale until the Civil War. First in the Cain position came Raleigh's lost colony, then Jamestown in Virginia. The settlers of Jamestown were primarily seeking gold, fur trade and adventure. Their government at first was set up according to the direction of the English trading company which sponsored them.

The Pilgrims in the Abel position came to Plymouth some 13 years later to uphold their religious ideals free from the restrictions of England, and to maintain the culture of liberal Holland. The Puritans reached Massachusetts in far larger numbers. Later colonies gravitated either to the Massachusetts or the Virginia philosophy and way of life.

Spiritual Preparation

Our Unique spiritual heritage begins with the arrival of the Pilgrims in 1620. They were to set the pattern of the American spirit. They were especially devout with congregational worship. They formed their own government by compact. Thus, with great indemnity, they set a powerful example of devotion, democracy, mutual aid and perseverance in adversity for countless generations. The Pilgrims' lives, principles and ideals left a deep impression on the Puritans in the pioneer environment. Consequently, the Puritans became Congregational and adopted with zeal the annual Pilgrim Thanksgiving to God. The Puritan theocratic ideals were merged with the Pilgrim ideals in forming the New England conscience or sensitivity to God's will, and thus in forming the national conscience.

Religious freedom was first established in the colonies by the Baltimores -- despite their Catholicism. Roger Williams founded Providence, "in remembrance of God's providence to him in his distress," with principles of religious freedom and independence.

William Penn launched "The Holy Experiment" in founding Philadelphia to determine if a Christian city and state could be established in brotherhood and understanding. It was characterized by religious diversity and freedom.

World in Miniature

In forming America many different nationalities were brought together as a unified world in miniature, being materially almost ideal. The town of New York was cosmopolitan from the Dutch days, with many nationalities living there for a time. As America was blessed with diversity, they settled permanently amidst topography and climate similar to the "old country." English and Irish in New England, Scottish in Western Pennsylvania, Germans in Eastern Pennsylvania, Norwegians in North Dakota, etc.

Position of Indians

We might speculate that the Indians were in Lucifer's position with regard to the colonists and pioneers. They sometimes mercilessly attacked out of jealousy, but they also gave the colonists food and instructions for survival in the wilderness and on the plains. William Penn, like Jacob, made careful attempts to have the Indians submit in love and friendship. But Andrew Jackson as President began policies of disregarding treaties with the Indians, of forcing them to narrow reservations in desert and semi-desert land with resultant terrible starvation and disease.

American pioneers felt the need to develop their own culture and traditions apart from the Indians; thus they kept their relationship with God pure, as the Israelites were to do in Canaan.

American Qualities in Relation to Divine Plan

A restlessness and westward urge appeared early among the Americans. This pioneer spirit was visionary. It led to the establishment of democratic practice, respect for the individual, self-reliance, neighborliness even to mutual house raising, and a practical, direct nature characteristic of the American. These qualities are basically valuable in the New Age, but they have some negative aspects. Streaks of stubborn independence in our American character lead to difficulties in uniting behind a leader. Thus, the subject-object relationship and God's action through it is limited.

During colonial and Revolutionary times, Benjamin Franklin exemplified America's greatness. America might feel blessed through him in many ways: statesman and diplomat who won French support for American independence; educator -- he founded the University of Pennsylvania; the philosopher who wrote Poor Richard's Almanac; scientist; publisher of the first American daily newspaper and first magazine; a self-educated man.

Free and Strong

America's evident strength and freedom began with and is due in large part to her Constitution. The framers surely had the divine guidance which Benjamin Franklin sought for it. A single precedent was found in the excellent Constitution of Massachusetts. The United States Constitution incorporated broad principles: balance of power between three branches of government, balance between federal and national forces. Yet it was flexible enough to allow for rapid growth and radically changing times. The framers, of themselves, could not have foreseen the extraordinary national and world developments that would create a totally new economic order and cause all older state and national constitutions, except that of Massachusetts, to be replaced or abrogated.

Three Stages of Growth

America has grown in three stages. From colonial times to Washington's election as President of the United States, the nation was forming. Washington, like Moses, was "First in war, first in peace, first in the hearts of his countrymen." Like Moses, he was sometimes frustrated by lack of cooperation during the Revolutionary War until nationhood was achieved in 1797, just 21 years after Independence. There were twelve plus one colonies as there were twelve plus one tribes. Possibly Massachusetts corresponds to the Levites.

From the time of Washington's presidency until the Civil War, the nation was rapidly expanding and growing. We acquired gigantic territories from France, Spain, Britain, Mexico and Russia. Texas, after a valiantly fought war of secession from Mexico, joined the United States.

With the conclusion of the Civil War, America entered a very different period, one of development and of perfecting the physical prototype of the Kingdom of Heaven. Revolutionary inventions and innovations brought the telephone, radio, phonograph, electric light and the automobile, along with rapid expansion of the railroad and steel industries.

Evils and Prophets

Some evils existed in America, the most notable being the failure to live up to the American or even English ideals of freedom and ultimate equality in maintaining the system of slavery. Washington and Jefferson thought the slavery system had to pass, but they kept slaves nevertheless. Jefferson called the slave trade "a cruel war against human nature" in his draft of the Declaration of Independence. Since he knew liberty to be from God, he expressed a fear of divine judgment on the nation if the slavery system was not soon eliminated.

Both North and South participated in this system, with some New England merchants buying and kidnapping men from Africa for slavery in the South and destruction of the natural family relationships of the slaves.

In Revolutionary and post-Revolutionary times, prophets such as John Woolman aroused the American conscience. Outright slavery was eliminated in the North, and progress was made in its elimination in North Carolina and elsewhere in the South.

However, the American conscience soon fell back to its old state and worse. More militant prophets, notably William Lloyd Garrison of New England, spoke again. Yet pro-slavery sympathizers precipitated small outbreaks of violence from New England to the South. The antislavery town of Lawrence, Kansas, was pillaged and ravaged while the Federal government winked. John Brown led a counter-attack, and his martyrdom became a rallying call of the Civil War.

Judgment and Indemnity (Cain-Abel War)

The South, in the Cain position, seceded over the imposition of tariffs designed to strengthen American industries. They initiated the war with an attack on Fort Sumter in South Carolina. Divine judgment came to the nation, for she had defied the prophets. Our Heavenly Father sent, for the hour, Abraham Lincoln to unite the nation and to recall its foundations and source of liberty.

In 1863, Lincoln declared a day of national humiliation, fasting and prayer. But despite unprecedented suffering (indemnity) in the Civil War, the nation was not cleansed thoroughly of her sins. Lincoln was shot; his work cut short. Even the South mourned his death.

Andrew Johnson lacked no courage in carrying out Lincoln's program as he interpreted it, but Northern opportunists won control of Congress and nearly had him impeached. It was a sad rebellion against God-centered harmony through the nation's president. Slavery was reintroduced in a thinly disguised form for which we now suffer. Lingering vestiges are only now being eliminated in finality.

Recent International Responsibility and Leadership

In 1913, President Woodrow Wilson sought to lead the nation in peace, but when events called the nation to fight he led it ably in war. However, his early visionary efforts at world understanding and unity through American leadership were defeated by America's turn -- again -- from idealism and devotion to God to self-seeking and pleasure after World War I.

The Depression should have taught Americans the failure of this self-seeking. Another great president, Franklin Delano Roosevelt, led the nation through this period and a second world war. Because of America's failure to accept the international responsibility outlined by Wilson, German militarism had risen unchecked in a form far worse than the first, now seeking the outward obedience of men for the sake of that obedience, not merely for their lands and property.

The nation united at last through the efforts of Roosevelt and as the result of ten years of national suffering. The victory of our Heavenly Father was won over Fascism.

Again America hesitated dangerously, but this time did not completely shun the responsibility thrust upon her. Through American leadership the United Nations was established and Communist aggression was halted in Europe, in the Middle East and in Korea with great loss of life.

America's History and Mission

America has been divinely guided throughout her history. She has often fallen far short of her ideals; yet because of her acceptance of world leadership Americans in the past 50-odd years have fought and died all over the world to help preserve the freedom and ideals of all men, to serve the world in a material way. They have persevered, suffered, fought, built, pioneered, worshipped. In 360 years they have erected a great nation of great mission. They have left vast testimony to their devotion to our heavenly Father.

The day of fulfillment is here -- the coming of the true kingdom of God. May our words and deeds do justice to our rich heritage in helping to build a new world under God.

* * * * *

WORDS OF SUN MYUNG MOON

Recorded by Marjorie Hill

In April, 1965, a seeker asked, "How can I know the time and the hour and the man?"

Mr. Moon replied, "By knowing the truth. Christ's coming will affect the individual, family, nation, world. To join in his work at the end is not much to your credit. If you find him early when the world keeps saying no, no, no, you are really among the blest. If you find him when your family says no, you are really blest. It is better to follow early or you will regret later not having done so."

"There are two types of people -- those who have a big empty basket and ask, 'Give me some of your blessings.' These are the recipients.

"But in the Divine Principle we don't want only receivers. The most blest is the one who gives. Don't you want to be the kind of person who gives out?

"When you belong to the very central nucleus of the Principle, God gives you the blessing through which all nations will be blessed. Do not just idly wait with a small basket. Go! Earn the blessing. Give out. Be close to God, so through you God can give out His blessing.

"The motto of the Divine Principle is blood for heaven, sweat for the earth, tears for mankind. When you are discouraged, feel your pulse. If your heart is still pumping you are still alive and cannot say, 'I give up.' When you teach and the person turns away, feel your hand. If your bones are still in place you have not done enough for God. To win a spiritual child, you must be ready to give three times more effort than a physical mother gives to her child to bring it up. Re-creating is more difficult than creating."

* * * * *

THE "GOD-IS-DEAD" CONTROVERSY

by Will Oursler

(The following article appeared in the May 8, 1966, issue of Parade, and is presented here to clarify the viewpoints of those theologians who are currently espousing this theory.)

"Anyone who things the 'God-Is-Dead' theologians are killing religion in America is 100 per cent wrong. The exact opposite is happening. Religious concern has never been greater than it is today."

The man making this surprising statement was one of the leading spokesmen of the radical new "God-Is-Dead" theologians, Baptist Dr. Harvey Cox of Harvard Divinity School. I was trying to find out from him and other "Death-of-God" preachers what they are saying and why. Dr. Cox had just returned from a University of California religious seminar attended by an overflow throng of college students.

"It is the same at student conferences all over the country," Dr. Cox asserted. "These young people are serious. They no longer come to scoff. They ask deep, probing questions. They want answers -- real answers -- by which they can live."

Nothing in recent years has been quite so religiously jolting -- or bewildering -- to America's churchgoing millions as the current theology that says, "God is dead."

Students have held "funeral services" for God. A requiem mass for God was sung at a Methodist college in North Carolina. Some of the radical theologians suggest that we stop talking about God at all, one way or the other.

The Anglican Bishop of Woolwich, John A. Robinson, urged in his controversial book, Honest to God, that we virtually outlaw the use of the word God "for at least a generation."

Confusion and Obscurity

Contradictory and often seemingly deliberately obscure theological explanations by leaders of the movement have tended to compound the public confusion. And confusion has been magnified by the fact that the new theology has drawn into its fold a fringe of beatniks, full-fledged atheists and exhibitionists.

After weeks of delving into the "God-Is-Dead" world and the ponderous writings of its leaders, this writer is able to report their concepts in broad outline.

The findings begin with the acknowledgement that the "God-Is-Dead" preachers are sparking a tremendous new wave of interest in religion -- and in God. Almost any night, 20 or 30 conferences, symposiums or seminars are being held in various universities across America -- not about politics or war but about faith and God.

At Northwestern University in Evanston, Ill., nearly 500 people crowd into an auditorium to hear one of the "God-Is-Dead" spokesmen. Many more are turned away.

The audience is a cross section of students, theologians, professors, seminarians -- all serious, deeply in earnest, involved. What the speakers says sounds wild and unreal. "Sometimes I feel like a man who stutters and can't speak," he says, "in a room where a foreign and untranslatable language is being spoken..."

Later, students gather around him to probe his obscurities. What does he mean by God being immanent in the world? What about the rest of the universe? Will God ever be alive again?

The speaker explains that that which was God will be God again ultimately, "but in wholly different form..."

At the University of Florida, 600 students jam into a church-operated campus coffeehouse that holds 300 to hear a highly articulate spokesman on the other side, Dr. John Maguire of Wesleyan University, Middletown, Conn. Here also hundreds are turned away.

He sits on a high stool and they press in around him. "God does not have to come back to life; He never died," he tells them.

In the crowded coffeehouse, Dr. Maguire talks about the realities of God in our lives. The students ask hard questions. "When they say God is dead -- is it because they mean religion is a phony?"

"Isn't religion what we make it?" he counters. "Isn't it becoming more meaningful in action all the time?"

A girl's voice: "But do we turn to religious social action because we believe in God -- or because we don't?"

"We could debate that one all night. To me it's because we believe in His social universe. . ."

"But isn't it only important in how we live our lives?"

For hours the questions and answers and discussion go on.

At Emory University in Atlanta, Ga., a center of "God-Is-Dead" discussion, 500 persons gather to probe their doubts. At the University of Iowa 1700 pile in for an all-day debate on whether God lives or dies -- several hundred more than attended a similar discussion on Vietnam.

Protestants, Jews, Catholics

In addition to campus meetings, hundreds of sermons are being preached and discussion panels held not only by Protestant church groups but also by Jews and Roman Catholics.

Bookstores as widely separated as Cambridge, New Haven and Chicago report that religious books are selling as never before -- "like Ian Fleming spy stories," says one report. Dr. Cox's The Secular City has already gone over 100,000 copies.

What do the leaders of this movement really mean when they say, "God is dead?"

Few of them assert the simple atheist position that there is no God at all. What most are saying is that the God we have believed in up to now is dead, and that wholly new concepts of His nature, His relationship to us and our relationship to Him are even now in the process of emerging.

But among top leaders of the movement, who number fewer than half a dozen, among the various philosophers and theologians from whom they draw or among their thousands of followers, there is no unanimity.

They do share an apparent disbelief in the idea that God is prepared normally to interfere in the laws of His universe or to answer individual prayers of petition. They share also a belief that religion to be meaningful must be relevant to the social problems of the times and in the world beyond the walls of the church.

Perhaps most publicized of the top leaders -- and in many minds most confusing -- is youthful Dr. Thomas Altizer, an Episcopal layman who is associate professor of religion at Emory University. Dr. Altizer believes that in the death of Christ on the Cross, God Himself died. There was no Resurrection. This is what he tells audiences and his students -- and what he told this writer.

"When God came into the world in the form of Christ," says Dr. Altizer, "He was no longer transcendent. When Christ died, God died. This was the Self-negation of God. The idea of Resurrection is a great mistake of Christian theology. God is immanent in this world now, but He is emerging as we emerge out of our darkness."

Last fall, reports of Dr. Altizer's teachings nearly wrecked the university's \$25 million fund drive. Alumni began deluging the university with telephone calls and letters of protest. One group ran an advertisement in the Atlanta Constitution, urging alumni not to donate to the fund campaign.

Disturbed university officials hastily announced in a public statement that God was not dead at Emory -- but neither was academic freedom. They added that Altizer teaches such ideas only in graduate seminars.

The two other best-publicized leaders of the school are Dr. William Hamilton, Baptist minister who teaches at Colgate-Rochester Divinity School, and Paul Van Buren, Episcopal priest who teaches at Temple University, Philadelphia.

Dr. Hamilton, according to his quoted statements, believes that if God ever did exist He now makes a mystery of Himself and no longer speaks to man. Van Buren, in an interview with this writer, put his emphasis on the empirical method -- everything (including God) must be proven and provable to the human mind and senses in this world.

"This is the world I live in; I do not concern myself about other worlds that may or may not exist," he told me.

The German philosopher Nietzsche -- greatly admired by Adolf Hitler -- gets the credit for being the first modern thinker to cry out, "We have killed God. . ."

Ironically, the guiding star of the radical preachers, the German philosopher Dietrich Bonhoeffer, was himself put to death in one of Hitler's torture camps.

Not an atheist, Bonhoeffer nevertheless believed firmly in the "holy worldliness" approach to religion. Harvey Cox quotes a letter Bonhoeffer wrote shortly before his death:

"Man is challenged to participate in the sufferings of God at the hands of a godless world. He must plunge into a godless world without attempting to gloss over its ungodliness with a veneer of religion. . . . It is not some religious act which makes a Christian what he is, but participating in the sufferings of God in the life of the world. . . ."

Reaction of most clergymen and congregations to the "No-God" ministers varies greatly. Most individual church-goers feel the movement desecrates real religion. Runs a typical comment, "To me they're nothing but atheists. Why don't they admit it?"

Many of the clergy echo this anger and disgust. Methodist Bishop Gerald Kennedy of Los Angeles cried out angrily, "Let them write for Pravda. . . . If these theologians mean what they say they ought to be ashamed to take money from Christian institutions. . . ."

And Billy Graham has said: "I know God is alive. I talked to Him this morning."

On the other hand, the distinguished liberal theologian Dr. Roger Shinn told Parade: "Mankind has always been in a process of destroying old gods, by which we mean his old ideas of God. The old God of vengeance turns into the new God of love. But it is not God who is changing -- only our own concepts and broadening cosmic horizons."

Conceding that some "Death-of-God" writers display brashness and adolescent bravura, he adds: "People often take belief in God for granted. I suspect that God, who never wants to be taken for granted, rather likes the theologians who are declaring His death. At the same time, I suspect that God smiles at their pretentiousness. . . ."

Obsessed by God

Dr. Robert McCracken of New York's Riverside Church told his parishioners not to dismiss "contemptuously" what these "No-God" people are saying. "It is the heretics," he asserted, "who have forced the church to clear its mind. . . . They

deny the existence of God but nothing is plainer... than that they are obsessed by Him as we are not."

Meanwhile, the United Presbyterian Church in the U. S. has developed a program that provides an extraordinary answer to the "No-God" theologians -- a series of 20-second "God-Is-Living" TV commercials. The episodes are all simple and moving. One shows a bottle drifting on the water. A hand draws out a paper, reveals the message: "Keep in circulation the rumor that God is alive."

Another shows a child of two caring for her doll while the unseen narrator comments: "Babies need a lot of care. Mommy is busy all day, feeding, reading, walking, fixing hurt places -- and loving. God is like that."

A third shows a child looking for an elusive butterfly. The message: "Elusive or not, it is there to find -- just as is God's love."

The National Council expects the "Alive" series soon to be reaching TV audiences numbering into the millions.

Meanwhile, a swelling army of students in ever increasing thousands swarm into the "God-Is-Dead" conferences and seminars, as the most unusual religious revival in history blossoms on the American scene.

Declares the Rev. Richard Gilbert, who directs radio and TV programs for the Presbyterian church: "My bet is on God. The others will find they have not buried Him at all but are only helping to make Him more alive and real to the world than ever before."

* * * * *

BOOK REVIEW - Our Goal

by Marjorie Hill

The Future of Man by Pierre Teilhard de Chardin (Harper & Row, 1964)

In the words of the Bible, our goal is to establish the Kingdom of God on earth, as Jesus taught us to pray. The time is finally ripe for this to come into being as a reality, not just a dream. The dream, the hope, is what has kept mankind moving forward these twenty centuries since Jesus sketched the outlines of this Kingdom for a disbelieving generation. Now we of another generation at a similar crucial point on the upward spiral of human development must actualize the dream; we must make it outwardly visible; we must make it a reality.

There are many people outside the Family of the Divine Principle who have caught this vision and have seen that now is the moment for action on a world-wide scale. One of these is Pierre Teilhard de Chardin, scientist and priest, who thought of himself as a pilgrim of the future. His thought (heretical to his church) is influencing more and more people. Because it is so akin to the thinking of Sun Myung Moon -- in many aspects, not all -- I think we should know de Chardin. He confirms our goal in many an inspired page of intense and beautiful writing. I would like to share with you his thought on human progress, taken from his book The Future of Man (Chapter 4, "Some Reflections on Progress").

Since, as he believes, a vast field of action is open to man with almost limitless possibilities, we must choose our direction of advance carefully. Not all ways are good for us. Life tends toward unification, and those who espouse extreme individualism by pushing aside others -- individually, nationally or racially -- are going in the wrong direction.

Our dream can only be realized if it is expressed through cohesion and unification. This must be freely done, not by coercion, for that way will not further the growth of consciousness, but hinder it. It will materialize rather than spiritualize us.

"Therefore," he says, "it is inwardly that we must come together, and in entire freedom."

He asks, then, how this can be done. There must be some bond to create unanimity and create a "soul of the Earth." A common body of knowledge can be helpful as well as a common action -- but these are not enough in themselves to draw us together. "It is a heart-to-heart" that is needed, "the meeting, centre to centre, of human units, such as can only be realized in a universal, mutual love." And such a mutual human love can only be possible when all of us know ourselves to be "centred upon a single 'super-centre' common to all, to which they can only attain, each at the extreme of himself, through their unity."

"'Love one another, recognizing in the heart of each of you the same God who is being born.' Those words, spoken two thousand years ago, now begin to reveal themselves as the essential structural law of what we call progress and evolution. They enter the scientific field of cosmic energy and its necessary laws."

Teilhard de Chardin thinks that the diverse forms of religious faith which divide humanity must give way to one expressing what they all have in common. He warns against the "religion" of the "servants of earth" (Cain) which puts the material order first. The conflict between the "servants of heaven" and the "servants of earth," Abel and Cain, has always gone on, but now the latter have frantically bestirred

themselves to gain full control through using science and technology. This struggle is rending the world -- faith in God or faith in the World, which shall it be?

But, rather than one or the other being destroyed, since both are potent forms of energy, de Chardin feels that they must merge, they "must certainly be capable of effectively uniting in such a way as to produce a resulting upward movement." If the believer in "this world" can be brought to see that there is a process going on in the universe, a "continual heightening of consciousness," then he will "find himself compelled to allow increasing room, in his vision of the future, for the values of personalisation and transcendency."

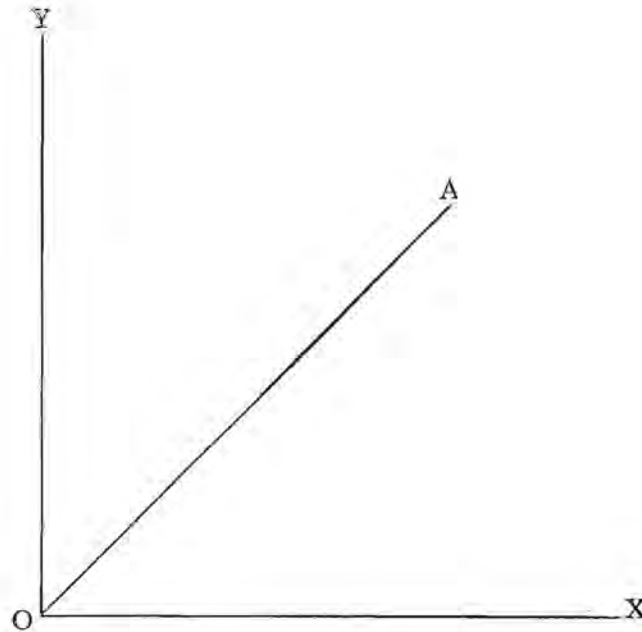
On the other hand, the believer in Heaven, must come to see that this earth must be hallowed, that the "incarnation" means the increasing spiritualization of matter. Both points of view can then work together toward opening up the earth toward God, so that God may take root increasingly here. "A personal transcendent God and an evolving universe no longer forming two hostile centers of attraction, but joining to raise the human mass on a single tide."

A super-spiritualised mankind must "be born and grow in conformity with the entire system of what we call 'evolution.'" It is through this process that God has created us and is still shaping us, and he will not interfere with this process. He has withdrawn during this process; but "God awaits us when the evolutionary process is complete." His love will crown us then, for it has been all along the magnetic force which has ceaselessly sought to draw us together and upwards from the beginning of time on earth. Love equals life; life is love. This life we must "embrace in a spirit of togetherness and personalising unification with all things."

This wonderful summary is exactly what we are teaching and striving to put into practice in the Divine Principle movement.

He says we must sound a "call-to-arms" and draw together all those "who believe that the principal business of present-day Mankind is to achieve a breakthrough straight ahead by forcing its way over the threshold of some higher level of consciousness." Whether Christian or non-Christian, all who believe in a New World can form a common front and advance. The great event awaited is "the manifestation of a unified impulse of worship in which will be joined and mutually exalted both a passionate desire to conquer the World and a passionate longing to be united with God."

This is, Teilhard says in closing his chapter, the vital act, and it is a new attitude "corresponding to a new age in the history of Earth." How perfectly he has expressed the spirit of our movement which embraces both heaven and earth.



A diagram adapted from Teilhard de Chardin illustrating the conflict between the two kinds of Faith in the heart of modern Man.

He sees the line of advance for humanity not going either solely upward, to heaven, or solely horizontally, purely human. He sees a give and take, a combining and fortifying of both ways in the line A-O, the Alpha and Omega. Along this line "the Christ" works, Christ being seen no longer as only a saviour of individual souls but as the "ultimate Mover of anthropogenesis*."

The line O-Y: religious faith, aspiring to a personal, other-worldly salvation. Heaven-directed, earth rejecting.

The line O-X: this-world faith, based on the ultra-human and material.

* * * * *

*To save you from going to your dictionary: Anthropogenesis means, "the genesis or development of the human race."

LEARNING CHRIST

Teach me, my Lord, to be sweet and gentle
In all the events of life --
 in disappointments,
 in the thoughtlessness of others,
 in the insincerity of those I trusted,
 in the unfaithfulness of those
 on whom I relied.

Let me put myself aside to think
Of the happiness of others,
 to hide my little pains
 and heartaches,
 so that I may be the only one
 to suffer from them.

Teach me to profit by the suffering
That comes across my path;
 let me so use it that it mellow me,
 not harden nor embitter me;
 that it may make me patient,
 not irritable;
 that it may make me broad
 in my forgiveness,
 not narrow, haughty and overbearing.

May no one be less good for having come
Within my influence;
 no one less pure, less true,
 less kind, less noble
 for having been a fellow-traveler
 in our journey toward eternal life.

As I go my rounds from one
Distraction to another,
 let me whisper from time to time
 a word of love to Thee;
 may my life be lived in the
 supernatural,
 full of power for good,
 and strong in its purpose of sanctity.

Oklahoma City, Okla.

Glenda Moody

Dearest Brothers and Sisters:

This poem was given to me in a very disappointing moment. As you may know, I am going to a Nazarene College. I was asked to leave because of my religion. One of my teachers, who was on my side and thought the school was treating me very unjustly, gave me this poem. I would like to share it with you all. Maybe it can help you in a time of despair or discouragement.

I have much to thank Father for. He has given me a new life and a new goal to work for. I love Him greatly and I want to be in the center of His will. I want to be a true worker for Him. He gave me my life; now maybe I can give Him a part of mine to spread His true word across the world.

(P. S. from Betty Jean Hicks: Glenda is a 19-year-old student. Her home is in Salem, Oregon. She came into Principle about ten months ago.)

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USS Coral Sea

Jim Adams

If I know best and tell you what to do,
I must guard against any pride entering
in when you do.

If I know best and tell you what to do,
I must guard against any pride entering in
when you do it;

If I do start filling up with pride,
I always have a conflict with that pride.

When YOU know best and tell ME what to do --
To tear down all my pride,
I must follow the best advice.

* * * * *

REPORTS FROM CENTERS

Paris, France

June 6, 1966

Reiner Vincenz

Dear Miss Kim and Brothers and Sisters:

May I say to our heavenly Father so many thanks for help. I received via Frankfurt \$150 for the work in France. All my thanks to you and the whole American Family.

Since the start of the Principle work here in Paris, Father leads me every day and I am so thankful for all the contacts. In France it is very easy to come in contact, but the French do not think very deep in their hearts. Each time I start to speak from Father, they will not hear it. I found a wonderful young man from Jamaica. He understands the Principle and is at present in Frankfurt preparing for his return to England to help Sandi Pinkerton. It is so wonderful to teach the Principle every day to different people. I hope and pray that the French will understand very quickly.

Paris is very international, so I have people who speak in many different languages; mostly French, English and German. So, if our beloved Leader will return, I hope that he can see many children. All my love to every one of you, in the name of our True Parents.

New York City, N. Y.

June 31, 1966

Barbara Mikesell

Our prayers and thanksgiving to out to our Parents in whose name we daily live and grow. Greetings to all our Family in America and all the world.

This great Rome of the third Israel isn't the Kingdom yet, but we're working on it! Increasingly every day we go with longing hearts, seeking out those who would give themselves to Father.

The greatest news is the fruit itself: we have two new brothers! Bob Bailey is an artist, presently doing free-lance photography for an anti-poverty program in Newark, New Jersey, where he lives. He, in turn, introduced his friend, Bob Larkin, who graduated in social psychology and has done teaching and youth work though he's mainly been involved in sales work. Bob Larkin moved into the Center with us a couple of weeks ago.

This makes for close quarters in the Heavenly Kingdom in NYC; but we manage, with special thanks to Mrs. Hurd. Counting George Fernsler who has joined us

for the summer, we are six-and-sometimes-seven occupying our three-room apartment. It's a good set-up for stimulation of growth on personal and group levels, and for the joy of all.

Although we all have jobs, daily mission is the axis of our lives. One good thing about New York is the volume of public activities. What with these and teaching and studying, our evenings are filled. Often it is midnight before we once again gather as a Family.

We have long thought of utilizing folk singing to reach youth. Philip Burley, Diane Giffin and I worked up a repertoire by practicing every afternoon for several weeks. Although we developed some ability and confidence, we concluded that this is not yet the time for such an approach. The primary reason is that, in order to accomplish the mission, we must sooner or later confront persons with the Truth. While singing would attract people, that in itself cannot convince them. Also, our individual purpose is to grow toward an ever-greater understanding of our Father's heart. Here again, the actual confrontation of another with Truth is the vital key. So we came to feel that the time spent each day for rehearsal has far greater worth spent in contacting and teaching of Divine Principle. The singing finds its place in informal times before or after the lectures. And how we enjoy it then, as we share with Family and Family-to-be for the joy of our Father!

What does a huge metropolis do to the human heart? For one thing, people are no longer spontaneous. God is spontaneous. Life is. A child is. Where does this leave the bulk of New Yorkers? Is the heart as unable to touch as to be touched?

Father, you have assigned us to this city, to love it above all else -- even our very selves. My Father, what does this mean? How do I love a city? How much of this love is seeking after and loving one individual with all my heart...with your heart? I pray that we can love it enough.

Through Him who unites us as one Family, love to each of you from New York.

Rome, Italy

June 24, 1966

Doris Walder

Dearest Brothers and Sisters:

Today was such a momentous day, I feel I must share its beauty with all of you. Let me go back first and tell you about our Day of All Things celebration.

On Friday night at midnight, seven of us began a prayer vigil on a high mountain overlooking Rome. We experienced tremendous love and power from Father.

The next day we spent in witnessing and teaching, and preparing for Sunday's celebration.

We began our ceremony at 6:00 a. m. , gathering for prayer where Barbara and I live; then we went to the two Holy Grounds. After breakfast, we packed food for a picnic and went again to the mountain where we had prayed Friday evening. We sang and prayed and ate delicious food. Later, we met again at our place and prayed and sang until midnight. The great joy and love and deep feeling of unity was so very wonderful.

Today, Giovanni Berri, Martin Porter and I visited both Holy Grounds in the morning. After lunch we proceeded to the mountain again. As we walked up the steep trail, Jesus joined us, and the words of a song I used to sing came to my mind: "I walked today where Jesus walked in days of long ago. "

When we reached the top, Giovanni began to pray and I followed. Towards the end of the prayer, I visualized Jesus to the right of me, and the most beautiful words came through the spirit.

Below us, huddled together under a big sprawling tree, were a multitude of sheep. He said, "Look at those sheep, how closely they stand together, and you will learn a great lesson. Do you remember how many times I spoke of sheep? There is a reason. Nature is true and man is false. Thus, you can learn far more from nature than from the majority of men. Those in Principle must be like sheep. Consider the reason for their standing close to one another. They feel the warmth of one another and this comforts them: they feel secure from danger. They feel as if they are still protected as they were in their mother's womb. You, too, must draw close to one another to be warmed by each other's love; be secure in this love and protected from Satan's attacks. Divided you cannot stand, but united you can weather any storm. You truly are the sheep, and the great Shepherd has led you into pastures that will never cease from feeding you. So huddle together my brothers and sisters, and feel the tender arms of God surrounding and protecting you from all harm. "

Later again he spoke: "While I was on earth, I often taught that I was the vine and my disciples the branches. I referred to myself as a tree. I came to make all men trees of life, perfect men. Isn't it ironic that my life should end on a dead tree? Wasn't this truly restitution in the fullest?"

Yes, today was a day to remember, and a day to share with all who love and serve the Master.

Our prayers are always with all of you. May we grow closer and closer to each other's hearts, so that all the people of the world may experience our Father's perfect love through our example of love and devotion to Him and to one another; for truly we are our brother's keeper. Molto amcre.

* * * * *

TESTIMONIES

Rome, Italy

Eduardo Sola Franco

(Eduardo is an artist, sculptor, writer, film director and musician from Ecuador, currently Cultural Attaché at the Ecuadorean Embassy in Rome.)

Dear Brothers and Sisters:

There is no doubt that in the new atomic age which humanity has entered since 1940, man, in his thinking, social structure and way of life, has not kept pace with the gigantic progress (which is controlled and directed, in most cases for negative and destructive purposes, by a handful of scientific men).

In most countries, man continues to live in a primitive and underdeveloped way. In a few prosperous countries, if he lives in comfort and material richness, his way of thinking and spiritual life is anachronistic to his position on the threshold of a new era, of which he doesn't even acknowledge the real meaning and values.

In this so dangerous and important moment of history, the world has no real leaders, no great figures to give example to the common people, to show them the path to follow. When everything could be open to everyone, all frontiers close in an upsurge of nationalism, prejudices, hates, distrust of races and ideologies. Man, having the whole world to explore, counts the pennies in his pockets to enter a movie house to see another silly thriller.

The social structure is cracking all over the world, but nothing really changes. People take old positions to persist in the same errors. The lonely crowd of the 20th century is kept in mental and physical prisons by the political systems, and by the monthly payments on articles he believes indispensable to his happiness. Man is easily led to believe all kinds of commercials, from soaps to doctrines, directed to the mental laziness which has drawn him further and further away from demanding and philosophical ways of thinking and acting; thus, his spiritual self is left dormant.

Most religious leaders facing this crisis do as the ostrich does. They make small efforts and repeat words that have long lost their old sense of mystery in the light

of scientific discoveries. They don't dare to take drastic new ways for fear of losing their power of old -- the power of fear. Intimidation through everlasting hells. They pretend to make concessions in superficial ways, but they continue in their routine way, not wanting to meet face to face the despair, anguish and fear that is deep inside all men before the Pandora of their own inventions, chaining them, destroying them.

The Divine Principle has revealed in the most direct, simple and total way what were considered too confused divine riddles for the miserable mortal to comprehend. The Bible, forbidden reading for centuries is laid open and explained; its words are seeds that finally can grow and nurture the heart of man, teaching him how to live and help others to live in peace and harmony with all created things. No other religious philosophy, even though it is an ensemble of all of them, has said in such a clear way why man was created, man's relationship to God, what is expected of man, how to obtain salvation from all evils he is to face. No other message gives us the hope to live in a better world, not only through our doing but also with the help of the spirit world which becomes almost tangible and visible through meditation and prayer, and the certitude of God's presence in everything in the universe.

While the Divine Principle gives man his freedom and growth, other religions maintain him in servitude, as a miserable sinner incapable of finding solutions no matter how hard he struggles. Churches and governments have subjugated the people through fear and intolerant rules, through pomp and prejudice. The Divine Principle gives man the possibility of returning God's immense love to his creatures on the base of a give and take relationship. Other religions have complicated and hidden this most simple truth with such an abundance of rules and punishments that man, after centuries of subjugation, acclaims jubilantly through his disorder and excesses that "God is dead. . ."

The Divine Principle, if practiced and understood in everyday life, gives us the possibility (as with the commandments of Moses and the words of Jesus) to destroy all barriers and differences that lead to injustice, to demolish hate between races and social classes. It leads to the possibility of a total understanding and trust among all peoples, living in the love of God, progressing through scientific discoveries, works of art, and freedom of thought, to the new age, the cosmic morning, the abolition of all evil, the joy of living in a world of order dedicated to positive beauty. Above all, it gives us the understanding of our spiritual self and the spiritual world that surrounds us, the growth of mental faculties which, until today, have been left aside because of ignorance of what we really are.

Since Cain killed Abel, man has been ruled by satanic passions, always with negative results for him and his descendants. Very few men in the course of

history have helped, with their sacrifice and love, the real progress of this world. Their positive results have lasted until today, yet most people do not follow their example. Each of these great men acted through love of God and his fellow men, and respect for the world around him. Yet this love, the motor of life, is often misinterpreted and destroyed. Love is the basis of all progress. Understanding it, one can receive energy from the spiritual forces and so establish the Kingdom of God on earth, the golden age, the cosmic morning prophesied and announced by so many people in different latitudes.

Is it possible to arrive at that splendid age without going through another cataclysmic ordeal? It is to be wished. Evil forces have ruled the world, blinded man, confused his spirit and misguided his heart. A frightened animal can kill; man has been frightened for centuries by the forces of darkness, and so has been left in darkness to struggle with the evil forces. Every one of God's creatures must be saved, restored, purified, guided and loved. It is not as easy to do as it is to say, especially in the violent, ugly world of today. But it can be done.

How did I arrive at the Divine Principle? Why did I accept it? For many years, as a son of this century I have felt more and more in anguish subconsciously, bored consciously of the way the world seems to approach an end. I have lived traveling from country to country, meeting people everywhere, being somehow successful in my art -- a life more agreeable than most, sometimes. The change of moral values, artistic values, and worst of all, the spiritual form of life; the cheapness in every form of art, the deterioration of everything that once had meaning -- family, home, dignity, art -- so many things, including the changing into hardness, greed for power and corruption in manners of most women in so-called "civilized" society; all this and more made me feel, "I don't care if I die, and the sooner the better. . ." That was my first thought in the morning. Going to church was a routine exercise, but I felt nearer to God in nature and in front of favorite paintings.

I felt a great change had to come somehow, not only for me but for everyone. The world cannot go on in this negative way. All this was not created for just this miserable system in which nobody gives his share, no one really understands what it is all about, and dies without ever having accomplished himself.

At a party, I talked to a young American teacher who had come to Rome to teach a new philosophy.

It was the fight with the angel I had hoped for. The fight with so many things, including myself. It is a fight with the old world, with discarded things that sometimes we want to restore for some absurd fear or a lazy reason. I am not at peace. . . thank God for that, for this is the necessary struggle to grow in mind and spirit, to be alive again in God.

The divine truth is like a seed that is growing, and it grows in such complex and marvelous ways. Like a rose, its petals open; someday I will arrive, perhaps, at its very heart. I do not pretend to know, feel, understand totally; but it is there and it changes my vision of the world.

I hope I can be capable of giving in some way for all I have received, for now I feel excited and have hope in being alive. I can live in the light after many years in a long and tedious labyrinth.

All these revelations have been given to me because of the love and suffering for all of us of Sun Myung Moon. His name is in my prayers.

Rome, Italy

Anna Roncaglia

(Anna is a sociology teacher from England who is part Italian and part English.)

Dear Brothers and Sisters:

I believe the Divine Principle to be a way towards God for me and for anyone who will listen. I sincerely believe the Principle of an infallible God-centered marriage which can last forever and reflect the glory of God.

The Roman Catholic Church, of which I was a member, had failed me. It no longer held anything for me. I was bored with its services and doctrines. I dreamed of priests and nuns, and of a bishop with a hood over his eyes -- a blind bishop. All these figures swayed and crumbled.

The Divine Principle instead holds my mind and heart and my imagination. Through it I have become more sensitive to spiritual things, and I feel I am held in the hands of my destiny and my God.

Rome, Italy

John Guarnieri

(John is an opera singer (tenor) from New York, a former Protestant.)

Dear Brothers and Sisters:

Before I was exposed to the Divine Principle, I had always believed in God and Jesus Christ, to the point of having actually entered college as a pre-theological student. However, I soon abandoned a career in the church, not so much for lack of faith as for my inability to find answers to certain questions which seemed to me to be the heart of all Christian thinking.

My life took another direction; I have, since that time, married, fathered children and, until three months ago, carried these unanswered questions in my heart.

By God's providence, my wife and I met Doris Walder in January. After a week of almost constant lecturing and love, we both accepted with our hearts the most wonderful revelation known to us as the Divine Principle, and the incredible news that it was in our power to share in that most glorious first resurrection.

Since that acceptance, I have seen time and again, in many ways, the working of God's truth; and I know, brothers and sisters, that it is so.

Rome, Italy

Marion Guarnieri

(An artist and housewife, Marion is from New Jersey.)

Dear Brothers and Sisters:

I'm very deeply joyful that my husband and I have been blessed with this truth, and to learn now along with you that this world's present pattern and cycle was not the almighty plan. As Paul said, "I do not do what I want, but do the very thing that I hate. . ." This so often has been my own confusion. To perceive at last an end to that frustrated state fills my spirit with hope and eternal gratitude.

Completeness of love in spirit and body has been at the center of my thoughts always, and because of that our coming into Principle was no accident.

The mysteries surrounding our Father have kept me from Him; He was incomprehensible to me, and therefore not reachable in love through prayer. I have never doubted that the Bible truly held life's meaning, and man's meaning, and the true meaning of love -- but the veil in front of my eyes was too thick for me to see anything on my own.

For a long time, I was drawn to the church for answers; but in recent years I became increasingly unwilling to be bound by any one doctrine. No one faith held the answers to the Bible; in fact, many seemed to feel that the mysteries surrounding the Creator and creation were necessary. I was also becoming innately aware of a spirit world containing varying stages, which drew me more toward Eastern philosophy. Finally here in Rome my husband and I began exploring together the contents of the Bible through classes at an Episcopal Church. We attended regularly, but became more troubled and confused after each session.

Then disaster in our lives caused further turmoil. All our money was stolen from us, and in moving from one apartment to another we discovered that the storage

company which had our bed (all we owned at the time) blew up the day before we went to get it. A few weeks after we moved into the apartment, my little two-year-old pulled a pot of boiling water down on her from the stove, causing 2nd and 3rd degree burns and, for a few days, threatening her life. In that hour we were left bare and naked, crying out to God for strength.

It was at this time that Doris Walder came into our lives, bringing with her divine truth and a very strong feeling of love. We listened and accepted at once. Through this word, all our troubles diminished and life took on a new and more important meaning.

A day or so later, I began to be filled with love for everything and everyone; although the overall feeling was melancholy, inwardly, for the first time, I really felt a part of God's creation. During the next two weeks, I had two dreams; one in which we were all at a big convention with our brothers and sisters from all over the world. We were gathered for a great and happy event. Again I felt overwhelming love coming from our Leader to me, and going from me to all my brothers and sisters.

Now, four months later, finds us deep in the battle of growth. We have much to overcome, and a tremendous job to do here in Italy; but in this hour we are most grateful to follow in the footsteps of he who has gone before.

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IT'S WORTH REPEATING . . .

Justice will be achieved only when those who are not injured feel as indignant as those who are. --

Solon, Athenian statesman & author
(638-558 B.C.)

Sarcasm is brutality by intellect. --

Anonymous

If thou desire to see thy child virtuous, let him not see his father's vices. Examples direct more than precepts; such as thy behavior is before thy children's faces, will their behavior be behind your back. --

Francis Quarles (1635)

How long, how complicated and arduous it is to develop a new soul in the face of old reality. --

Gilles Marcotte, The Burden of God (1966)

To ignore evil is wrong; to check evil is love. --

Young Oon Kim

The reason flowers and trees do better is because, unlike people, they don't quarrel over God's laws. --

Anonymous

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NEWS AND NOTES

The last several issues of New Age Frontiers have featured articles concerned with the heritage and traditions of the United States in an attempt to recall to our minds the forces and events which shape current American thinking, and to remind us of the roots from which we spring, the restitution we must pay, the obligations which it is ours to fulfill, and the benefits we gain by the mere fact of being Americans. It is by no means our intention to exalt this country over all others, but merely to point out the areas in which we can take justifiable pride or must feel national shame. It is also hoped that those in other countries will come to know us better.

Each country has its own history, its own traditions, culture and personality which are factors in shaping the character of its people. We would like to invite those living in other countries, either nationals or missionaries, to submit articles which will help all of us to better understand the world in which we live and the people we hope to welcome into our Family in the future.

Send all contributions to the New Age Frontiers Editor, HSA-UWC, U. S. Headquarters, P. O. Box 7596, Ben Franklin Station, Washington, D. C. 20044.

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Bill Cheryk, a member for two years and our youngest official member, had a big weekend beginning June 10th. He graduated from high school, was accepted for pre-med training at John Hopkins University in Baltimore, and won his black belt in karate. Congratulations from the Family on all counts!

* * * * *

Mr. In Soo Han, one of the staunch members of the Family in Korea, received a singular honor in May. In celebration of the winning of the revolution on May 16th, the Korean Government picks two patriots each year who, in their judgment, have had the greatest social impact on the Korean people. This year, one of the two patriots chosen was Mr. Han (the other was a writer).

Mr. Han has been working for several years in agriculture to improve the Korean ability to increase crop yields, and to improve the material and spiritual aspects of rural life. He stimulated concern and interest in rural problems through lectures to high school and college students.

Mr. Han was honored at a banquet given by President Park, and has been invited by many colleges to speak to their student bodies. Many distinguished visitors have called at his institute to learn of his activities.

To the tribute he has already received from his Korean countrymen, may we add the love and warm regard of his American Family.

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PRAYER SCHEDULE

- 8/1-2 New York, N. Y.
- 8/3-4-5 France
- 8/6-7-8 Denver, Colorado
- 8/9-10-11 Los Angeles, Calif.
- 8/12-13-14 Madison, Wisconsin
- 8/15-16-17 Miami, Florida
- 8/18-19-20 New Orleans, La.
- 8/21-22-23 Dallas, Texas
- 8/24-25-26 Norman, Oklahoma
- 8/27-28-29 Oklahoma City, Okla.
- 8/30-31-9/1 Spain

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