

# New Age Frontiers

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## LETTERS AND REPORTS

Berkeley, California

Dan Fefferman

Dearest Family: Hello! Conditions here at the Berkeley Center are getting very crowded. In one sense this is very good, but we do need a new Center. We now have eleven people living here full-time, with several others spending occasional nights or weekends. Tonight, for instance, there will be at least fifteen people sleeping here. Since we have only two "legally habitable" bedrooms, we are living in rather close quarters.

Our newest addition to the Center is Kathy Dunkerton, a French major at U. C. Berkeley. Kathy is a P. E. minor and is leading us in nightly yoga exercises. The morning after the first session, Farley woke up with a stiff neck and could hardly walk, proving that even physical perfection is hard to reach!

Another new prospect is Mike Richardson, a brilliant young astrologer. Mike responded very well to the Principle, cutting off his hair and beard just one week after hearing the Conclusion. He should be moving in this week and is currently looking for a job.

I almost forgot Marie (Leckrone) Ang! She's only been here a month, but she is so much a part of the Center that we all feel like she's been here for years. Having Edwin and Marie around the Center really raises the spiritual atmosphere and gives us an even firmer foundation for expanding Father's Kingdom. Monsay!

Our Leader said when he was here that spirit world would really begin to cooperate with us now. We have certainly found this to be true in terms of people being drawn to us. We have been teaching an average of over forty people per week this month.

Also, we have started an on-campus club at the University. We call it Students For New Age Unification. Through this club we hope to infiltrate Cal, teach first chapter there, and draw new people to the Center.

We spent Parents' Day at the San Francisco Center. Mr. Choi spoke on the significance of Parents' Day. Then we had dinner — an atmosphere of love and truth prevailed. Last weekend Jon and Sandy Schuhart came up from Los Angeles. We had a party with a total of 24 people attending. Everyone did a song or a dance or told a joke or juggled, or whatever.

As you can see, a lot has been happening here. This evening we had a practice teaching session followed by constructive criticism. Oh, yes, look! Ernie

Stewart just walked in! It never stops! Love to all. In Their Names.

\*

Toronto, Canada

Kathy Bell

Dear Family: This last week or two has been really warm and springlike, and with the change in the weather there has been a change in us. The past two months have been full ones recovering from all the excitement and joy which we experienced in Washington in meeting our Leader as well as in the Blessings. After coming back from Washington we were busy rearranging the house so that we could welcome Carl Rapkins, who is now so much one of us. As well as welcoming Carl, we welcomed a new brother at the same time, Larry Boyle. Larry was studying for two years to be a priest and had only been out of the seminary a short time when we met him. Now he's a banker and hopes to go to university this fall.

With the addition of Carl and Larry we are now six living at the Centre (along with Linna, Vince, Pete, and Kathy), so we are looking for larger quarters — thus we have been combing the papers faithfully looking for houses to rent.

Last weekend we celebrated Parents' Day Saturday evening. During the day we prepared the house and ourselves and even managed to get a little witnessing done that afternoon. Then Linna made pulgogi and after dinner we sang and sang and Carl read a couple of excerpts from Miss Kim about the meaning of Parents' Day. As the evening progressed we could feel the atmosphere becoming higher and higher. It was really a marvelous day, and we all felt very close to our Parents and the Family.

This last week we seem to have gone through a spiritual low, although now we have come out of it, and are meeting all sorts of interesting people. We are able to witness in the parks now, so it is hard to keep us home (especially when we realized that Vince, Pete and Kathy were all met in Queen's Park!). There are numbers of university students in the park now as well. They are just finishing off their exams. Here the school year runs from September to the beginning of May with summer school starting in July. Thus there will be a period of a month and a half or even two months with little activity on the campuses.

Our thoughts and prayers are with all of you in America and the European Centres. All of us send our love. In Their Names.

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London, England

REPORT ON OUR LEADER'S VISIT TO LONDON, 1969

Thursday, March 20: Excitement filled the English Center on this great day when our Father and Mother were to visit us. The Italian and Dutch Families were present for this great event. At 3:30 p.m. we all left for the airport filled with great joy and energy. Under the guidance of Miss Kim and Doris we prepared ourselves in the airport passenger arrival hall to meet our True Parents. Our heavenly Father flowed in each smile and pounded within each expectant heart.

It was a wonderfully proud moment when our Father and Mother came through the entrance doors. Tears of joy came from many eyes. Our True Parents were home in our hearts. They greeted us with smiles and great love. Bouquets of flowers were presented to our Father and Mother. In the evening the Leader talked on the topic of man's purpose and why God created man. The atmosphere was one of great enthusiasm, and the positiveness, compassion, and love expressed in our Leader's talk made a great impact on the sixty or seventy visitors who were present.

Friday, March 21: In the morning the Families asked our Leader and his party questions on life in Korea and various aspects of the Principle. Father asked each of us about our life, work, and previous religion. After lunch the party visited the Tower of London, where we saw the Crown Jewels. Our Leader seemed to enjoy this very much. Afterwards we went to see "The Sound of Music." During the evening our Father talked about the Second Advent to an audience of about seventy people.

Saturday, March 22: On a morning visit to the Holy Ground much interest and amusement was shown in Peter Pan's statue — a particular favorite of Miss Kim's. At the Holy Tree our Leader prayed to our heavenly Father. We all felt how the language of the heart can make all people sense the oneness that God has destined to see fulfilled.

It was decided to visit the British Museum, where our Leader showed great interest in various exhibits from the remote past and those of recent civilizations. By the time we took leave of the Museum it was midday and arrangements had been made to have lunch at the Peking Duck in Soho. Occupying most of the restaurant, we thoroughly enjoyed some oriental food. In due time we headed home. The evening provided a further opportunity to hear Father speak in reply to many questions. The conflict between Communism and Democracy occupied much of the time. We were told of how the anti-communist theory came into being and of its effectiveness in defeating atheistic idealism. The purpose of salvation to a point where man would no longer be in need of restoration was discussed, as was the problem of reincarnation.



Sunday, March 23: At 10:15 a.m., we held a service in which we sang songs, prayed, and listened intently to Mr. Kuboki as he gave his testimony and spoke of activities in Japan. The service was one of great power from the heavenly Father. His presence was felt throughout the entire service. Our Leader presented flags of the Unification Church bearing his symbol to the English and Dutch Families.

After lunch our Leader and party went up the highest building in London, the Post Office Tower. In the evening we all sang songs for our True Parents and they sang also. It was very wonderful to share in this inspiring occasion and see how Father and Mother enjoy and express the depth of the heavenly Father's heart. Our Leader gave a farewell message in which he talked of our path ahead and how we must defeat Satan and restore the world to God.

Monday, March 24: Our Leader and Mother departed for Germany from London Airport. As many as could went to see him off. Others departed for Amsterdam, where they would meet the Leader. So ended a memorable and truly historic five days, days which have enriched our lives for eternity, for which we shall ever be grateful. Thank you, Father.

\*

Essen, Germany

Elke van der Stok

First of all, the members of the European Family are sending their congratulations to the blessed couples in America. May they truly be sons and daughters of our beloved Parents, and may they establish a new society and a new standard of living for all generations to come.

When we heard from Peter that our True Parents were coming, we could hardly wait to go to Essen. During the week before our Leader's arrival more and more people came from all parts of Germany (Frankfurt, Hamburg, Munich, Duisburg, Stuttgart) for the meeting in Essen. From France Reiner came with three French members. On Saturday, March 22, Paul and Christel arrived from Austria together with 31 members of the Austrian Family. Peter and Barbara's mother came from Münster together with their sister Christel. The meeting had been carefully prepared for weeks. Nevertheless, there is always some last-minute cleaning, decorating or buying. So the newly arrived people all joined hands in this. Still the ceremonial gowns for our True Parents as well as some wedding gowns had to be prepared. Day and night girls were busy in the sewing room where the atmosphere was rising higher and higher the closer the time came for our Leader to arrive. On Sunday a 21-hour prayer vigil was started in our Leader's room with three people continually praying, changing every hour.

Monday morning (March 24) all of us drove in a caravan of eleven buses and cars to Duesseldorf airport. More than sixty people were waiting in a semi-circle in front of the gangway where our Leader's party was to appear. Big banners in Korean and German were waving while we were waiting with two big flower bouquets. Just five more minutes and the plane would land. You can imagine our surprise: Here we all are standing waiting for the Leader, and who appears? Ursula Schuhmann, who had arrived just in time from Barcelona! A few minutes later our Master's party arrived, and at last our Leader, our Mother, Mr. Eu, Mr. Kuboki, Mrs. Choi, Miss Kim, and Neil Winterbottom were in our midst shaking hands with us, making their way through the big crowd. After returning to the Essen Center Father and Mother went to their rooms and had their first meal at the Center. We had rented a big hall in order to accommodate all the people. This is where for three days our Leader gave the most interesting and fascinating lectures. During the day the hall was used for the meetings, and for the night it was turned into a wall-to-wall bed for the girls.

On Wednesday the Leader went with all of us to the Holy Ground to pray. Many young trees had been planted just about a week before this day. We took this for a sign for a new beginning. Our Leader suggested a game of two rows of people trying to pull each other over a line to symbolize the struggle to the Kingdom of Heaven. After a good lunch everybody gathered on the floor in the meeting room of the Center and our Leader talked to us. In that situation Pauline Phillips arrived unexpectedly from America! What a great joy to see her after such a long time! Our Leader and Miss Kim interviewed the candidates, and the house was stirred up like a beehive.

On Thursday, March 27, our Leader's party went to tour the locomotive plant of the Krupp Works, which is one of the largest steel companies in Germany. After their return our True Parents went on interviewing the candidates for the Blessing. This was the time of the first seven engagements. In the afternoon, the national leaders came together to listen to the Leader and to give their reports. In the meantime the girls of the Vienna Family prepared the wedding cake, which consisted of eight separate cakes, one for each couple. Other members were decorating the hall for the wedding ceremony. Pictures had to be painted, decorations to be made, and a platform to be constructed.

On Friday, March 28, the Leader concentrated on teaching the couples to be blessed. At 6:00 p.m. the couples had the wine ceremony. Then our Parents and the eight couples, all dressed in beautiful white gowns, were driven to the hall in which the Blessing was to take place at 7:00. Beautiful music was greeting us. The couples were standing upstairs in front of the hall. Our Parents, dressed in white and golden gowns, marched 21 steps to the front on a long white aisle. Right and left more than seventy people were standing. Movie and ordinary cameras were purring and flashing. The wedding march was played as

our True Parents marched in, followed by two girls bearing the perfumed water. Then one by one the couples came marching in to receive the Blessing by our Father and Mother. After all eight couples were blessed they stood in the center and made their pledges to God. Our Leader offered a powerful prayer for the blessed couples. Then the rings were exchanged. Three powerful Monsays were shouted. Miss Kim offered prayer and Mr. Eu of Korea, Mr. Kuboki of Japan, and Neil Winterbottom of America gave congratulatory talks. After the reception each couple sang and chose one person out of the Family to sing. Then Miss Kim, Mrs. Choi, Mr. Eu, and Mr. Kuboki sang. Finally our Father and Mother started singing and dancing, so pretty soon everyone joined hands and were dancing to the rhythm of our Leader. It was a wonderful and most enjoyable experience. The whole world seemed to join in this harmony, beauty, and laughter. Early next morning over seventy members accompanied our Leader to the airport, and to the deepest regret of all of us the sad moment of farewell came. Teddy, Pauline, and Johan accompanied our Leader's party to Holland.

The couples blessed are as follows: Dennis Orme - Doris Walder, Teddy Verheyen - Pauline Phillips, Peter Koch - Gertrud Güse, Paul and Christel Werner, Reiner Vincenz - Barbara Koch, Johan van der Stok - Elke Klawiter, Martin Porter - Dawn Faroni, Gerhard Kunkel - Romana Maierhofer.

Now England and America, Holland and America, Holland and Germany, England and Italy, Germany and Austria have been united in international marriages. At the ceremony, twelve Principle Families were represented by their national leaders: Korea, Japan, America, England, Holland, France, Spain, Italy, Switzerland, Austria, Czechoslovakia, and Germany.

We are filled with joy when we realize what a great blessing our True Parents have given to Europe. We all feel our great responsibility, and we will work with all our hearts to fulfill the mission our Master has assigned to us.

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Washington, D. C.

Hillie Smith

Dear Family: Wherever you are, greetings to each one of you from Washington Family. I wish that we could see you and share with each one in person. Even though I know that in Father we are very near, no matter where we are on the globe, I find myself longing for a "Family reunion" from time to time. I guess the only way to solve this problem is to make everyone our Family as quickly as possible!

Usually I write to you about those who have visited the Washington Center, but this month I would like to tell you about some of our Family's "journeying-forth." Early in April Nora Martin and I attended the American Ortho-Psychiatry Association Conference on "Youth In Transition" in New York City. While there for five days we had the wonderful opportunity to visit our Family in the New York Center, witness on the streets of the huge, exciting metropolis, and visit the New York Holy Ground. The conference itself was a very exciting one and a rich ground for witnessing to people whose desire to reach and help others was already well-developed. American youth is vitally important to our movement, and we were fortunate enough to spend three days studying this faction of our society with experts in the field of mental health from all over the country. Betsy O'Neill, who is a psychiatric nurse, attended with Nora and me.

At one meeting, "Symposium: Youth Speaks Out," a small group of young people, selected because of their radicalism and charismatic quality, confronted a room full of mental health professionals, accusing them of hypocritically claiming to help the socially deprived while paid and enslaved by the Establishment which oppresses this same stratum of society. At this meeting, the large crowd of professionals of all ages were unable to contend with the pointed, intelligent, and emotional accusation of the young people. Even when they argued from an irrational point of view, the negative emotionalism of the youth gave them the advantage over the more moderate professionals. As I stood in the room I felt as though I were witnessing a small cross-section of American society — so many students are strongly negative toward members of an "establishment" which are fearful or closed, and yet neither faction has any positive solution. I was so moved that I spoke out to the group that we are, by definition, one human community — and that we must together look for a positive center to which we can relate. I left after giving them New York Center's address. Nora also reported many moving experiences talking with conference members and introducing old friends to the New York Center.

The Speech Association for the Eastern States sponsored a conference which Linda Marchant (American University student in rhetoric and public speaking) attended in New York. In a panel discussion on "Speech and Religion," a priest, rabbi and Protestant minister led a group of ten in discussing how to reach young people more effectively. The priest said: "I think the answer is in the chapel, not in the classroom." A silence followed which gave Linda the opportunity and inspiration to tell about the Principle. They were all impressed by her conviction.

Travis Jones recently went to Connecticut with John Harries to teach a group who live in community based on the theory of non-violent resistance. Members of the community (with whom John lived before joining the Family) heard the entire Principle in one weekend and many were quite positive.

Sandy Singleton and Nora Martin went to Pennsylvania the last weekend in April to indirectly witness to Nora's parents. (Nora comes from a Mennonite community.) Sandy and Travis attended with Carolyn Libertini, our new sister from the University of Maryland, a Catholic retreat for young people to "experience the community in Christ." Here they spent a most successful three days deeply sharing with high school students who had declared themselves "searchers." Several committed themselves to hear the Principle.

Neil Winterbottom has joined the Pintello family in Oregon to help them begin a fully active teaching Center in their home. Hugh Spurgin recently left for boot camp in North Carolina where he plans to share the Principle with the Army as effectively as possible.

The blood, sweat, and tears shed on (initially) six university campuses seems to be bearing fruit at Maryland University. There Travis Jones, Barbara Snell, Marilyn and Barry Cohen, Josephine Crisafulli, Carolyn Libertini, Chuck Parker, Jim Cianos, John Jones, and others have formed a strong Center of University of Maryland students. Philip gave a talk on ESP sponsored by our Family's Maryland campus club, which attracted forty students on short notice. The Maryland group is musical, so several of them, supplemented by other Family members, have sung at coffee houses and for other campus groups. This has attracted more positive attention.

A most exciting development is a dynamic, unusually bright group of area high school students who have been led to us through Steve Schatz, a young student who met our group on the Maryland campus. Pam Hall, an airline stewardess, just landed in our Family. We hear that through her our Family is continuing to become internationally known as she wings her way to South America and back.

There's more to write — much more — but I'll save some news for next month. So, until then, we all send love in Their Name.

New members this month:        Mr. and Mrs. Ronald Hozie (now Miami Center)  
    Jim Cianos, University of Maryland  
    Carolyn Libertini, University of Maryland  
    Charles Parker, University of Maryland  
    Steven Schatz  
    John Jehle, American University

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Karl Marx: The philosophers have interpreted the world in different ways —  
 the task is to transform it.

## ARTICLES

That Power Is Within You (A Sermon)

Nora Martin

The power which raised Jesus from the dead is within you. That power is within you! Does it make a difference in your life?

This is an age when everyone is talking about power — Black Power, Communist power, flower power. None of these powers, however, is large or strong enough to build the Kingdom of God. It is only the power of God's Spirit which can provide the inspiration and the energy to persevere in such a task. Jesus promised that we shall do greater things than he has done. That's quite a promise. I wonder if we really expect to do greater things than he.

Let's take a look at several Biblical passages which describe the power of God.

That same power which raised Christ from the dead dwells within you and shall also make your mortal bodies live. (Rom. 8:11)

For God is the energizer within you, so as to will and to work for His delight. (Phil. 2:13)

We pray that you be invigorated with complete power in accordance with His glorious strength, for the cheerful exercise of unlimited patience and perseverance, with thanksgivings to the Father who has qualified you for your share in the inheritance of the saints in the light. (Col. 1:11-12)

. . . that we may present every person complete in Christ. And for this I toil wrestling with the energy with which so powerfully He energizes me. (Col. 1:28-29)

We have access to this kind of power. If Christianity could live by faith in the power of God, why cannot we? We have no excuse to live powerless lives.

Every person has known moments when there seems to be no end to the energy flowing in him and through him. This is the Life Element, the power of God. In moments of inspiration there is a feeling of oneness with the universe — a feeling of being connected to eternal, limitless, universal energy — a feeling



of transcending time and space and even self. This is God's power!

This is also mental well-being and wholeness. There is a sensation of being able to conquer the world. There is no inhibition, no obstacle which appears too large to overcome. In fact, defeat cannot be accepted.

Can you recall a moment of inspiration, maybe at a meeting, when you wanted to run forward, grab the mike, and share that inspiration with everyone? This is the power of God. If one can live life so fully, then one can live in this kind of inspiration. When the opportunity comes we will grasp it and multiply it, rather than deliberating over it, checking it out, carefully pondering the implications and losing the inspiration.

Abraham Maslow speaks of this kind of experience in his book Toward A Psychology of Being, in which he describes "peak experiences," or what he calls "self-actualizing experiences." Maslow studied people from all walks of life during their most creative moments — from a housewife making a pot of soup to a religious man in a deep spiritual experience. All had similar feelings of transcending time and space — of egolessness in which self was completely forgotten — of deep involvement which allowed the pulse of the universe to be felt. It was a becoming unified with God and the universe.

When our lives are higher than ourselves we feel our greatest vitality. In moments like this there is no hate, there is no fear, there is no anxiety.

It is self-centeredness which limits us and destroys others. Only he who lives for a higher cause than himself is able to allow others to do so as well. If our relationship with other people is centered on ourselves and has as its sole purpose the meeting of our own selfish desires, then we begin to use people. There is nothing more stifling than to be used to fill another's selfish desires. This is totally different from the feeling of being used for a higher cause. In our case, the cause is that of building the Kingdom.

If we are only thinking of ourselves we can be no larger than ourselves and Satan has a field day! If, on the other hand, we choose to give ourselves to God, the smallness is lost in the infinite energy available to us from Him.

Our concept of God must be enlarged as well. J. B. Phillips speaks of this in his book Your God Is Too Small. If you think of God as a policeman or a grandfather, this is all He will be to you. According to Phillips, we put God in a box. He is as large as we make Him. The larger we are, the larger our goals, the larger we allow Him to be in our lives.



In talking about the power of God and our becoming instruments for His use, let's take a look at the characteristics of powerful people. First, they must be able to inspire others. This is our goal. After all, how did Father work with man in the restoration process? He inspired man through His love to take the initial step in faith; He never forced man. Similarly, one cannot inspire others unless one is himself inspired. People who gather a following are positive, inspired people.

Secondly, conviction is necessary to be a powerful person. When someone really believes in something, then he is willing to stick out his neck. Who can argue with what someone feels strongly about because of his own personal experience? To tell someone, "Here is a philosophy you should hear" or "Here is a philosophy I have experienced and found meaningful" may not sound so different on the surface, but the feeling in the words makes the difference. When people cannot speak from experience what they say is a lie — and others sense it.

Heart-to-heart communication of dynamic living is not caught onto by loud voices, flailing of arms, simulated emotion; it is caught onto by deep conviction, by the sparkle in one's eyes, by the presence of deep joy and peace even in the presence of adversity.

Fearlessness is the result of constant faith in the power of God, conviction of a cause greater than oneself, and inspiration to be a vital personality.

Jesus spoke with such authority that religious and political rulers felt threatened by him. His words have inspiration which changes lives of people 2000 years later. Paul was able to start churches in many places through letters and itinerant preaching. Martin Luther had the nerve to protest against the largest organization of his time — the Catholic Church. Gandhi spoke with such conviction that the masses followed him. Martin Luther King had a cause and won the hearts and support of millions. Billy Graham preaches with such spirit that people are drawn to the altar wherever he speaks, in a day when religion is seen as archaic by many. Oral Roberts is so sure of the power of God to heal that people listening to a radio are willing to touch the radio in order to connect with the power of God.

How is it that these people could be so dynamic? They personally believed they had something which could help others. If we really believe that knowing God's truth can alleviate the problems of the world, then we too will speak with this inspiration and conviction.

Jesus said we should do even greater things than he had done. Can you hold him to that promise? Are you willing to do even greater things? That same power which raised Jesus from the dead . . . is within you. If we strive to know this power, to live infinitely beyond ourselves, we are destined to be powerful.

and inspiring people. Are we willing to be powerful people?

. . . this precious treasure, this light and power within us is, as it were, in an old crockery bowl, that is, in our weak bodies. Everyone can see that the glorious power within must be from God and is not our own. (II Cor. 4:7)\*

I, personally, want to live with the constant awareness of the power of God. I present this as a challenge to you as well. We cannot afford to accept ourselves as small, powerless beings and expect to build the Kingdom of God.

\* Bible quotations taken from Berkeley Version of the New Testament.

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As we stand upon the seashore while the tide is coming in, one wave reaches up the beach far higher than any previous one, then recedes, and for some time none that follows comes up to its mark, but after a while the whole sea is there and beyond it. So now and then there comes a man who is head and shoulders above his fellow men, showing that nature has not lost her ideal, and after a while even the average man will surpass the highest wave of manhood yet given to the world. (Orison Swett Marden, "Wanted — A Man," in SUCCESS UNLIMITED.)

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On the whole, more people are cheated by believing nothing than by believing too much.

— P. T. Barnum

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Notes on Effective Witnessing (A Sermon)

Sandra Singleton

There inevitably arises in all our lives the night when we fall asleep wishing we had paid more attention to the Jehovah's Witnesses and Mormons who were constantly inviting us down to a Kingdom Hall or Fireside meeting. Or wishing we had listened to the method, not the attraction, of a carnival barker as he lured us into a dun-house. Clearly we have the desire to witness, but often we lack the motivation or the method that makes it possible to attract people.

After a detailed and critical analysis of my own and methods of others, I have compiled a great deal of data, which I hope the entire Family can relate to.

## I. The Desire to Communicate

From the very moment we realize that the Conclusion to the Principle is true, true, true! we have an overwhelming desire to rush out onto the streets and seize everyone we meet and say to them, "Wow!" That's the way we feel about the Principle from the moment we hear it. It is the most wonderful thing we have heard, and it is only natural that we desire that others hear it and begin living beautiful lives, centered on Father, by understanding Him and His plan for the creation. That is what witnessing is — a telling people of the wonderful plan that Father has had for so many years, and that man is only now beginning to understand. We want to communicate to people how Father has been suffering, why He has been suffering, and what each person can do to stop His suffering. However . . .

Man's mind has become highly technical. Many Americans feel that anything straightforward and simple is not worth bothering with. Only the most complicated structures, only the longest words and the most ambiguous terms are attractive to people today. Therefore, no matter how much we desire to run up to someone, embrace him, and with tears in our eyes and voices cry out, "Father's heart has been broken for 6000 years, because man followed after Satan! It's up to you, now, to help me heal His heart by abandoning Satan, and following God's path to perfection" — you restrain yourself. The first person would take you to terms on Biblical lineage as an accurate measure of time. The second would draw you into dialectic discourse on the actuality of a super-human or transcendent Supreme Being; the third would accuse you of being some kind of a religious fanatic. So we present the Principle as a philosophical study of Judeo-Christian theology as applied to Eastern thought, with some insights from a new philosophy, particularly in the area of eschatology. Now THERE is a mouthful to impress the most intellectual skeptic. He may even consider coming, then.

However, there has been, concurrent with the movement toward complication, a reactionary movement toward simplification. This movement goes on, not externally, but internally, within the hearts of almost every person we meet. Of course, they would not admit it, but just this spring, they have been feeling uncomfortable feelings of beauty awakening within them. They would never let on, and they have been attempting to subjugate these feelings, because their friends do not feel this way.

We want to awaken these feelings within the people to whom we talk and make them proud to have them. We want to say to them, Isn't that a beautiful flower! Have you ever seen anything like that! God must look a lot like that, or He must be just wonderful to have created such a world. Isn't it a shame, that, even now, we can't enjoy it fully! We must be positive. Why should we talk about negative things in relation to the Principle? We must think of our original feeling of knowing the Father, and think of how it has blossomed and grown within us. The Principle offers a path to experiencing true love, peace, and the ideals all men have had to deny in their hearts. Therefore, to speak of material denial, which is such a small part of our lives, is ridiculous. The Principle can give so much more than it takes. We should avoid negative things or aspects that sound prideful. If we say to people that we have the ultimate truth, and they discover one thing that they cannot reconcile immediately, they are likely to think that they will have to choke down many ideas that they cannot accept. Let them see Principle as an analysis of life, and see its beauty as it unfolds. They will love it so much more. Let's not talk about the humble lives we live, particularly if the person is not going to visit the Center until after he is concluded. This will only make the group appear "strange," and since materialism is such a trap to the average person, he may shy away.

Now I shall take my advice and give some positive suggestions. Be warm and flexible. You can't talk to a hippie about how this philosophy will straighten out his life. He doesn't necessarily see anything wrong with his life. Nor can you tell a staunch Christian that the church is all wrong today. He may be very defensive for his own institution. Many people are not interested in the idea of ecumenism, or they may even think it is a bad idea. Adapt your introduction of the philosophy to the individual to whom you are speaking. Don't be afraid to get to know him a bit. Get to understand his inner thoughts. Is he a very straight-looking person with a secret desire to become a hippie? Is she a grandmother who wants to start an ecumenical movement in her neighborhood? Dig around and probe that person. And be open, so that he can find out something about you. How many people came to our movement because of the personalities of the people they were witnessed to by, or who met them when they came?

DON'T -- I hate to be negative again, but this is a real problem -- don't develop a spiel. I had the experience of witnessing with Larry Boyle one night, and we cornered some poor soul behind the Student Center. He waited patiently while I went through my special "College-Witno, Bearded-But-Neat" spiel, and when I paused for breath, he said to Larry, "Okay, there's your cue!" Not only will your spiel sound like a spiel, but you will become bored of your own witnessing if you say the same things all the time to every person you meet. Spontaneity sounds genuine -- simply because it is. It comes out of the heart, and people can sense that.

Look at the person to whom you are witnessing. If it is appropriate, you might even reach out and touch him. Remember the wedding guest in the "Rime of the Ancient Mariner," who was first held by the skinny hand, and then by the gleam in the Mariner's eye, and finally by the tale that he told. We must communicate warmth and feeling in everything that we say.

Talk, don't preach, when you witness. This age needs prophets, not preachers.

No matter what you say, say it with conviction. This is a lesson I learned from Neil Salonen last year, when I told him that I had some trepidation about saying that form spirits were white, like linen. He told me to say these words as if they were the part of the Principle that I most strongly believed. He suggested that I say them strongly, even to myself when not teaching. So if you saw me muttering, "White, like linen," I hope you did not think I was a little deranged. Now when I teach, I sing out with the greatest conviction, "WHITE, LIKE LINEN!" And nobody dares dispute me.

The key to witnessing, however, is enthusiasm. If you communicate boredom, fatigue, or advanced tiredness with what you are saying, the average person in a world where everyone is bored with himself, his friends, all he knows and all he possesses, is not going to come to hear something that will bore him as much as it bores you. Vibrate a little bit. Don't sneak -- stride up to the next person you meet, and say, "I have something WONDERFUL to tell you! Wanna hear?" How can he say no? I have tried this on several people, and they will come along to the meeting, if only not to deflate my enthusiasm, or at least apologize profusely, and vow to come to the very next meeting.

So what are some of the things we want to communicate? Positivity. Warmth. Interest. Flexibility. Sharing. Spontaneity. And enthusiasm.

## II. Bars to Effective Communication

As well, however, as all this may sound, not all of us stride up to everyone we meet in the average witnessing situation, give that individual ALL-EMBRACING

LOVE, sweep him out the door and into a lecture room through our witnessing. Why not? There are many enemies to our ability to witness. The major one is fear. So let's take a good look at fear.

There are many types of fear. First there is Fear to Approach. This is more widespread than we may believe, and all of us experience it at some time in our witnessing. New members may feel a fear to approach anyone; older members may feel a fear to approach persons of certain social degrees, or persons who are different than they. The main thing that they fear is rejection by the people they desire to approach. So they say to themselves, "Oh, I'd like to talk to that person over there, but what if he doesn't want to be bothered? What if he tells me to leave him alone? What if he asks me some questions I can't answer?"

Fear tends to be one of Satan's prime weapons against us. By fearing, we don't witness; by not witnessing, we do not bring people out of the Satanic world. So we must — MUST — get rid of fear.

How?

Do not sit around waiting for a miracle, because that will not happen. God will give us 95 percent, but only after we have given 5 percent effort. That means that we must approach people, if we have to slip them notes on the bus just before we get off. All of us have had the experience of overcoming a fear to witness to someone, and having that person turn out to be the most responsive person that we met that whole day. One way of combating fear is to think. What would have happened if someone had been afraid to witness to ME? That thought should scare you so much that you will go out and witness to every person you meet!

Conquering fear takes a very, very, very great effort. Be willing to be embarrassed, but convince yourself beforehand, that you will not be. Remember that when Moses did not know what to say, God gave him Aaron to speak for him. And that God has promised, even in the New Testament, to put words into our mouths, and has told us that it is not necessary to think beforehand what we will say. If this was promised in the New Testament Age, how much more will we be helped, when we are working directly on the founding of Father's Kingdom? And if you have been faithful in your study of the Principle, you will realize that, even if you are witnessing to a minister, you know more about religion and Father than he does, because he does not know all of the Principle. He will wonder how you know so much, as the doctors in the Temple pondered over Jesus' great knowledge. And what if you are embarrassed, anyway? What are you, that Father's love did not make you? This kind of fear is



just a variation on that old bugaboo, pride, and is to be fought and fought and fought at all costs.

Then there is the fear that strikes higher echelons — the Fear to Try a New Approach. Many people go out, day after day, and witness to the same old people. They go to the same places, night after night, not because they pay off, but because they find there the types of people that they have trained themselves to respond to best. Or they go out with the same people, because those people will do all the witnessing for them, or will be quiet and let them witness all the time, or they have rehearsed a good give-and-take — "You be emotional and I'll be rational" — or they do the same things when they arrive. They sit down at a table and wait for someone to sit at the table next to them, surreptitiously hand that person a witness-pamphlet and talk for five minutes on the Principle. Then they quickly pay the bill and leave, or totally ignore that person for the duration of their stay. That may sound monotonous, but it is the way many of us witness constantly. Or — this I call The Detective Method: We walk into a place and clump together in the doorway, looking for that one person. We look around the room, rejecting each person in our minds — "Oh, he's studying. She's too involved in her conversation. Those two are probably dating and don't want to be bothered." By this time we have the undivided attention of everyone in the room. They are all convinced that we are either going to whip out machine guns and annihilate them all, or that we are detectives looking for a contact, or that we are to be watched — very carefully. And they do. As we sit down together, still peering around the room, they watch us. Or if we split up, they watch all of us — "What are they UP to?" — and don't venture near us, and don't feel comfortable, until we are gone.

When we see someone trying to cram a table in a car to set up a book display, or lugging a guitar off to a campus, or about to do something strange, we think, "Hmmm. Now, that's not going to work." And we may think this aloud to that person, who at least is interested enough in witnessing to try a new path. Let him find out for himself that it won't work. He will be far more willing to accept his as a poor idea than if he never tries it out just because YOU told him it wouldn't work. Besides, what if it DOES work?

How to cure this type of fear? Be openminded. Be willing to participate in new programs and give up your old one, even if only for a night. Don't think of yourself as too old, or too young, to participate in anything. It may be just your presence that convinces a person that your group must be so dynamic, if people of all ages can enjoy it so much. The next time you have the desire to go witnessing, think: Who do you usually call for on the intercom? Then think of someone that you have never been witnessing with, or whom you have never communicated much with in the Family. You may be surprised at how much you



an enjoy witnessing, simply by changing witno-buddies. Each person has a different presentation of the essence of the introduction to the Principle. You may pick up some new insight, some inspiration that you might have missed by hanging out with the same witno-partner. You will also find a new reason to relate to your brother or sister, whom you otherwise would not have gotten to know so well. That person may reveal to you some new method of witnessing which he had been withholding because he thought no one would like it. New people, so full of the Principle, are wonderful to witness with. They still have that first fire of love and can work miracles in witnessing.

If you are interested in witnessing to hippies, intellectuals and agnostics, rush out to a church and witness to a deacon. If you like younger people, go to a place where older people are and talk to them. If you do not think you are bright enough to talk to a college student, dash out to a campus and witness to a professor. Remember that every person you could conceivably meet on the street is longing urgently for an understanding of the living God. They may have age, youth, intelligence, religion, and money, but they don't have that. You do, and they want it. Therefore, you are most valuable to them, and they will listen to you, no matter how different or insignificant you may seem. You may also be attractive because you are different. Nobody wants to relate to the same kinds of people day after day after day. Variety is the spice of life. I am certain that our present methods of witnessing will become very vital and alive, if we liven them up. It is not the method, but the method of using the method and the attitude of the user that is the key to successful witnessing.

Above all, you must involve yourself thoroughly in the Principle to win sons and daughters for Father. If you do not understand what you are saying, you will feel fear. If you have never experienced Father's broken heart, you will be unable to communicate it to others. If you are bored, tired, or wish you were at home in your bag, everyone will know it, and you will find yourself saying, "Boy, there was nobody worth talking to in that place!" when it was really just your method of witnessing that was poor.

So, let's close with a moment of prayer:

Our loving Father: How much our hearts are filled with a desire to communicate to everyone that we meet Your loving, broken Heart! We know that so many people would understand You so well, because they have understood with their hearts what You are like, but have seen no sign of fulfillment, and are growing bitter with waiting.

As we go out to witness for You this afternoon, let us realize, Father, that we do not HAVE to witness, but that we are the first people in the history of

the world who are able to witness fully to Your love for every person we meet. Help us to carry with us the joy of Your life. Let us give to all people the warmth and love that they have never felt with any other people that they have spoken to. For none of us in this room are ordinary men. We are Your children, and we want to show to the world what a happy Family we have with You.

Help us to overcome Satanic pride and fear, and to realize that we have a significant part to play in conquering these feelings within ourselves. Let us love You perfectly, Father, for we know that "perfect love casts out fear."

Let our hearts be so full of You that we communicate You in our every word and action, even our every thought within and without this house. Let us pursue our old methods of witnessing with renewed vitality and feeling, and new methods with a quest for success. Let us do all things for You, forgetting ourselves, and we will find ourselves in You, and Your joy at our success in all things. We pray for these things, in the Name of our Lord. Amen.

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While we teach knowledge, we are losing that teaching which is the most important one for human development: the teaching which can only be given by the simple presence of a mature, loving person. In previous epochs of our own culture, or in China and India, the man most highly valued was the person with outstanding spiritual qualities. Even the teacher was not only, or even primarily, a source of information, but his function was to convey certain human attitudes. In contemporary capitalistic society — and the same holds true for Russian Communism — the men suggested for admiration and emulation are everything but bearers of significant spiritual qualities. Those are essentially in the public eye who give the average man a sense of vicarious satisfaction. Movie stars, radio entertainers, columnists, important business or government figures — these are the models for emulation. Their main qualification for this function is often that they have succeeded in making the news. Yet, the situation does not seem to be altogether hopeless. If one considers the fact that a man like Albert Schweitzer could become famous in the United States, if one visualizes the many possibilities to make our youth familiar with living and historical personalities who show what human beings can achieve as human beings, and not as entertainers (in the broad sense of the word), if one thinks of the great works of literature and art of all ages, there seems to be a chance of creating a vision of good human functioning, and hence of sensitivity to malfunctioning. If we should not succeed in keeping alive a vision of mature life, then indeed we are confronted with the probability that our whole cultural tradition will break down. This tradition is not primarily based on the transmission of certain kinds of knowledge but of certain kinds of human traits. If the coming generations will not see these traits anymore, a five-thousand-year-old culture will break down, even if its knowledge is transmitted and further developed. (Erich Fromm, The Art of Loving)

Worship of Our Father (A Sermon)

Barry Cohen

A: Son, your Uncle Sid is really sick. Doc says there's not much hope. He might die any day now.

B: What's it like when you die, Dad?

A: Well, it's like . . . it's . . . well . . . er. . . .

Today I'd like to talk about the inadequacy of words.

Let's look around us for a moment and stop and think: Why are we here now? What are we doing?

Are we here because we want to praise God? Because we earnestly seek to develop a deeper and more profound relationship with Him?

Keats said, "Beauty is truth, and truth, beauty." Praising our Father is worshipping the intricate, detailed work of His hands — seeing the Beauty He made in all things — from the drop of early morning rain on the underside of a small green leaf to the quiet, awesome glory of a sunset. Beauty is a fierce striped liger roaming free on the grassy plain, his taut muscles rippling as he bounds through the foliage. Beauty is a newborn day, filled with Father's hope and love.

And what of truth? Truth is knowing Father intellectually, extending our minds across the vast infinities of space to meet Him and take delight in His perfectly constructed laws: this is truth. Beauty, on the other hand, is the way in which we extend our hearts. Our love for Father deepens as we perceive that both of these words, beauty and truth, just describe approaches to Him, and are not ends in themselves. For Father is greater than either truth or beauty. These are just words that help us to talk about Him now, but as our understanding broadens, and as our love for Him grows, we'll pass beyond these words to new and more profound ones. Similarly, we'll pass beyond our present feelings to deeper, more profound ones, as we get to know Him better.

This is very true with people we've just met. Our first impressions are formed quickly, usually based on physical appearance:

A: (Gruff) Two packs of Kent — and hurry it up!

B: Right away. (To audience) Sheesh! What a grouch!

But as our friendship develops, we see their inner, as well as outer, nature. Finally, we come to like, and even love, them as individual human beings.

And so with God, it's the same thing. After all, what is God? He can be as large and wonderful as we make Him.

Travis likes to tell about the fellow who claims that God is a matzo ball. And for that person, He is. Yet how much love can you share with a matzo ball? It sounds to me like a tasty idea, but not a very rewarding one.

Sometimes I like to think of God as the Ultimate Reality, the eternal I AM. Truth and beauty are the methods by which this Reality reveals Itself to us. Yet It's so much more than an "It." That's one of the reasons for calling God "Father." This word, "Father," helps us to focus on His infinite Heart, the Source of a love so deep that words are just inadequate; they fail to describe Him accurately.

So, someday, the word "Father" will also be obsolete. And that's just what we have to admit. In the final analysis, you can't really talk about God. You have to feel Him.

Through truth and beauty we can perceive Father indirectly, while through love, we can directly experience His Presence. The Principle provides us with a key for cultivating our capacity to love. By recognizing our fellow men as direct reflections of God, by viewing all creation as the symbolic way in which He expresses Himself, and by building an active, vital prayer life, we help this capacity to blossom within us, thus bringing joy to God, to our neighbors, to creation, and to ourselves. And joy, the state of perpetual sharing of love through full give and take, is the purpose of creation.

Yet even the word "joy" is inadequate. How can you tell someone about a world without pain, where each moment is a miracle that swells your heart with so much love it will almost burst? Yet it doesn't burst — it just gets fuller and purer and closer to the Source of Love all the time.

To think that Father has given all this to us — all this and so much more. So much that it's just inexpressible.

A: It's just so wonderful, so beautiful.

B: (Demonic laugh) You think so, you puny man? Ha, ha, ha.

But wait a minute. That world outside is not the one I've been talking about. Everywhere out there we see hardship, pain, poverty, and death — spiritual death. What went wrong?

B: Wouldn't you like to know! (Demonic laugh)

A: We do know. (To audience) Don't we?

Certainly we know. And so does Father. Think of all the beauty God has never seen, all the joy He's never felt. Yet He knows the potential of the creation better than anyone. And that's why it hurts so much. For us, ignorance was bliss. Knowing our capabilities, there has only been unimaginable anguish for Father, as He sees our talents wasted and sees His creation mutilated. He watches horrified as we shatter His precious dream.

So let's do something about it. Today. Right now. But not with words. Father has heard so many words, so many empty promises. He's felt such frustration and sorrow. Even these words are inadequate to describe His broken Heart.

Action is what we need. Father wants all of us, each one who is close to His Heart and is desperately trying to get still closer — He wants each of us to renew our commitment to Him every day — not with words, but with deeds. For this is the stuff of which true dreams are made.

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Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him. By the spiritual act of love he is enabled to see the essential traits and features in the beloved person; and even more, he sees that which is potential in him, that which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of what he can be, of what he should become, he makes these potentialities come true. (Victor E. Frankl, Man's Search For Meaning.)

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## FAMILY DEPARTMENT

It is exciting and inspiring to write this first report for the Family Department. The monthly reports that have come in from far and near have been most stimulating, and we feel linked in an unshakable bond of one purpose to all of you. We shared each of your reports at dinner with the whole Family, and it gave us courage and enthusiasm to find new directions and techniques in witnessing. In this report I would like to share with you some of the statistics of April's activities, some of the new or very successful types of witnessing used, as well as some news of the newly-married people.

The number of people that were witnessed to during April was about 3,800. Of these, 250 people came to hear Chapter One and maybe more of the Principle. Out of the 250 that came, 44 heard all twelve chapters and there were nine new members. I was very interested, when listing the types of witnessing techniques used, that it came to a total of about twenty different methods. All Centers, of course, mentioned our usual ways of reaching people, such as personal contacts, on the street, at work, parks, stores, door-to-door, restaurants, and so forth. Los Angeles Center also used telephone inquiries and passed out literature and pamphlets. Church witnessing was done at Sunday morning services, prayer groups and young people's meetings. Susan Barnett, Ronnie and Robin Hozie (new members) write from Miami: "Our first attempt at beach witnessing was unusually successful. Ronnie and I approached a group of young people and asked them if they were interested in ESP. This led into a two-hour session with much deep discussion. One couple in the group had parents who were psychic and seemed quite interested in our message. Later Ronnie went over to visit their parents and had a session on Chapter One." The Miami Family also attended a Fruit-Picking Social for Young Adults and Edgar Cayce groups, among others.

A prominent part of every Center's time is now being spent on university and college campuses. We now have four campus clubs on four different campuses. They are: UNITE Club of Los Angeles City College, BREAK-AWAY (UCLA), STUDENTS FOR NEW AGE UNIFICATION (Berkeley), and NEW AGE FRONTIER (University of Maryland). The UNITE Club was very actively involved in campus and student activities, and made our name known in this way. I was particularly impressed by the coverage that UNITE Club received in the college paper. Susan Miller, President of UNITE Club, in her article, "Make Love, Not War," describes their involvement with student government. She concludes her article with the following paragraphs:

We must work together constructively in order to serve the highest advantages in physical, mental, social, and spiritual education for all people, regardless of race, religion, or



national origin. This is one of the reasons that the Unite Club at LACC has been established.

It is our desire to research principles or means through which we can further the unity of students and create a better environment in which we can live, learn and work together.

I invite you to join my brothers and sisters and me in the Unite Club on Monday evenings at 6 o'clock in FH 105.

The New Age Frontier Club is mostly a channel for teaching the Divine Principle on the Maryland University campus. Beside our regular Wednesday night classes, we have expanded to teaching on Tuesdays and Thursday afternoons also. Last month the club sponsored a speech on ESP and spiritual phenomena, which Philip gave. This was attended by over fifty people and provoked stimulating discussion and sharing of people's spiritual experiences, dreams, and questions. Further lectures and speakers on topics relevant to the Principle are planned, and at these meetings we invite people to hear our philosophy. Thus our name becomes widely known to students in connection with issues and problems central to their concern, and many students attend our lectures.

Several of us have been to weekend conferences and lectures too. Betsy O'Neill writes from New York: "Last week we attended an Arthur Ford lecture. After his speech the first question from the audience was, 'What can you tell us of Mr. Moon?' It made such a receptive base for us to pop up and invite them all."

With many new members coming, we feel a need for intensive teaching and training sessions. Farley writes from Berkeley that they have started practice teaching workshops on Saturday evenings for the whole Family. In next month's column we will include a report of a training session for new members held here in Washington, which was a great success, and which we hope to repeat monthly. In Washington several of us have attended various prayer breakfast groups in the city. We have also been invited to several coffee houses to sing and thus meet many of the youth of the city.

These are just a few examples of reaching out to people. Indeed, there is no place, no opportunity where we cannot find an opening to speak, if we are sensitive and listening to the hearts of men. I hope that these excerpts will give you inspiration and joy, as they did us. Nothing we do is wasted, if we do it for the Father. Even if the results are not immediately seen, the seeds are sown and we will reap in another place or time. Our thoughts and prayers go out to all, and we are continually thankful for your hard work and dedication. Each Center is a precious island to Father, and we feel linked to you in His one purpose and will for mankind.



For the newly-married couples, this last month has been one of moving, of settling in new Centers, and of getting adjusted to new responsibilities and demands.

At the beginning of April Carl Rapkins moved to Toronto to join his wife, Linna. They are heading the Toronto Center. Marie also left Headquarters to join her husband Edwin Ang in Berkeley. Marie is now in the process of acquiring the proper credentials to teach in California, while Edwin is working to complete his thesis soon. Wesley and Gladys Samuel are looking for an apartment closer to the New York Center, so they can be in closer touch. We do hope they are successful.

Diane moved from New York to join her husband, George Fernsler, in Philadelphia. Since the Center there was too small, they have been looking for a new one. Much to their delight, they have found a two-story house near the University of Pennsylvania, which seems to fit their needs exactly. They write: "The house has a basement and two stories, a huge living room for future large meetings, and three bathrooms for a future large family."

With three married couples in the Washington Center, we had some problems with finding enough space. Luckily, we have the house at 1907 "S" Street, N. W., which we still rent, and which has become "home" for George and Sylvia Norton and Ken and Orah Pope. They have fixed up their rooms in an attractive and homelike way. We are all so glad to have Orah back in Washington. Philip and Vivien Burley have a room on the second floor at our Upshur Street Center.

With so many outward changes and adjustments in our lives recently, we cannot lose sight for one moment of the greater work we are involved in. I pray that the love which has been poured out on us may flow out from us more strongly than ever, to embrace our fellow men. Only when love is continually given out can it be renewed within us. I ask that the capacity to give of ourselves may grow with each day and that our understanding of our task may be deepened as we come to know more and more deeply the heart of God.

We send you all our love and prayers and thank you for yours.

In the Name of the True Parents, Vivien and Philip Burley.

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## TESTIMONIES

Michael Leone

Berkeley, California

Praise Father for this wonderful honor of serving Him in this highest truth yet given to mankind!

Many months ago drugs, self-centeredness, non-communication with God led me into a very deep period of suffering. I was literally in hell. Questioning the existence of God, I began to pray, asking for signs. I was shown many — shooting stars, uplifting feelings, birds, dreams, prayers answered, etc. — but my suffering continued. I read a book dealing with the life of Jesus called The Greatest Story Ever Told. I thought how great it would have been to have lived in Jesus' time and served him directly.

Knowing now that God did exist, I prayed to be led to something deserving of my life's devotion. Walking along Telegraph Avenue in Berkeley one night, something told me to go onto the campus. I was approached by Farley Jones and invited to hear some lectures. Coming from a rather weak Catholic background, the Bible terms were even new. The lectures added conflicts to my already-twisted mind. Something down deep told me this philosophy and these people were something special. Having heard three of the four lectures, I prayed for and received (and I still receive) many signs of verification.

I moved into the Center December 30, 1968. Since then my life has undergone drastic changes, but both Father and I know this is just the beginning.

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Hugh Spurgin

Washington, D. C.

One night last fall while entering a public library I was approached by Marlene Dudik. She yelled to me, and I turned around and saw her running toward me. Ten minutes later I was listening to the Divine Principle, having been attracted by brief comments as to a "new" philosophy.

I've always been inquisitive. Often I've wondered, Is the Bible the Word of God? If it is, how does one explain apparent inconsistencies, historical inaccuracies, and fantasy? For instance, determining validity of the story of Adam and Eve seemed inconceivable. It could be symbolic — an explanation promulgated by a primitive mind, yet one was never certain.

Was Jesus of Nazareth the Messiah? A possible answer is that this could also be a hoax. Moreover, how could a man die to save mankind without saving him from evil? Injustice, suffering, poverty, sorrow, war, dissention to me were real; a Messiah from another age was not. A dilemma develops as to why a just God permits evil. God is or He isn't. If He is, He is just and because He is just He won't allow man to suffer. Thus, God is either nonexistent or unjust; in either case contact with Him is unnecessary. On the other hand, the cosmos is not to be explained as self-generating and self-perpetuating. Mind greater than man's created and maintains it.

I found it difficult to reconcile miraculous phenomena (as recorded in Scripture) with apparent absence of miracles recently. Could it be that ancient man had projected superstition as explanations of unknowns? Most importantly, I pondered the thought, Why did a universal leader appear then, but not now?

Answers are found in the Principle. At the time Marlene met me, I was (as the above questions indicate) agnostic. Long before that I had rejected Christian tenets. Science appeared to offer more believable explanations, though incomplete. I am most grateful to be alive at this most glorious time to participate in Father's work. May each of us as we seek our brothers and sisters reflect His heart.

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#### ANNOUNCING . . .

The new New Age Frontiers. In conjunction with the recently expanded activities of The Unified Press, our commercial printing venture, new equipment with much more flexible printing capabilities makes this new four-pages-folded format possible with each newsletter.

The Department of Publications has a number of new ideas in mind, with an eye toward capturing the essence of our movement, to inspire us for today, and to record history for tomorrow. We would be happy to have your ideas and suggestions as well.

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