

New Age Frontiers

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LETTERS & REPORTS

London, England

Dennis and Doris Orme

Our major activity as usual was our witnessing campaign. During this month we tried to make contact with various groups, with members visiting Bible study groups in particular. Our summer speaking at Hyde Park Corner showed progress as we had been heckled only by Communists. Now we have moved up the ladder with many Christians heckling. This indeed is a good sign and means that the truth is beginning to penetrate. The summer means much greater opportunities for us. Chris Davies spoke to a group of sociology students at the North Western Polytechnic. With this activity, our main night — Friday — is usually our high spot with about thirty visitors.

In the middle of our activities we heard from Holland that Teddy had returned and that there was to be a conference the following weekend. So with little notice, Doris, I and Yong Oon flew to Amsterdam, and there we saw Father's gift to Europe — Naeran Verheyen. We were so pleased to see Pauline and Father's baby. After Yong Oon had met her sister and we saw Amsterdam by boat, we travelled with the Dutch Family to Essen. We all felt the Father's joy at such a magnificent centre. Paul and Chrystal, who with the German Family had worked so lovingly and hard, were an inspiration to us all, as Teddy guided us through Father's work. The conference lifted us all — thank you, Father and Mother, Returning to London we resolved to fight harder to break Satan's hold on this country. It was a good month for Europe to be united with so many Family Members.

Earlier in the month Inspector Boyce came to speak to the Family on police affairs. Inspector Boyce belongs to our local police station and spoke humorously about many aspects of police work. We were grateful for his visit. We are still looking for a house and our negotiations have not been successful so far. Perhaps we have not found the place where Father would have us begin.

So from a busy family in London we send our deepest love to Our True Parents and all the Family who have helped bring us together.
In Our True Parents Name.

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New York City

Nanette Semha

We were delighted to have at the New York Center lots of Family members from other centers visit us. This month began with the arrival of Carl Rapkins from Toronto. Carl inspired us with his clear approach to the Principle and his prayers of such strength and boldness. Very soon after, Margie Stahon and Joseph Sheftick from Los Angeles arrived. Margie baked us a fruit-filled cake from a recipe received from the spirit world.

In the middle of the month, I walked into the living room to find two dignified looking gentlemen, who I found out were Anthony Brooke and Walter Voilker. Anthony Brooke was here to inform us of another New Age group, the Emmisaries of Divine Light. This group also goes under another name on campus, the Ontological Society. We contacted the group and several are now hearing Principle at our Claremont Center. Mr. Voilker gave us copies of "Silver Birch" and Mr Brooke, "Revelation for a New Age", a book with a chapter on our Leader.

Travis Jones and Hugh Spurgin from Washington and Wayne Miller from Rochester are staying with us for the weekend. Travis is teaching us many of the songs from the Washington Center which will be included in the new songbook.

With great joy we report that we have two new members in the New York Family: Eleana Reynoso, who is from Peru and comes from a Catholic background, and David Rice, from Florida. David had planned to become a Southern Baptist minister. His testimony, which you will all someday be very interested to hear, is still unfolding.

We have also begun a new program of team teaching in all-day teach-ins. We have divided the members into small groups, which are in the process of perfecting teaching techniques. We advertise the teach-ins in the Village Voice and we pamphlet the campuses once a month; each team takes one Saturday a month and presents the entire Principle with a lunch break and coffee in the morning.

The New York Center went to Washington for four days in response to Allan Wood's 2:30 am phone call. We lobbied at Capitol Hill, and we all broadened our knowledge and perspective on the whole Vietnam situation. We felt tremendous vitality at really being at Father's front line; I know this gave us great incentive for the future. In Our Parents Name.

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Berkeley, California

Berkeley Family

We in Berkeley send our deepest thought and hope toward each and all, always to sense the unity of our Families across the U. S. We hope that we can, all of us, be moving as one body to bring America to her rightful position as a responsible leader in the world community.

In Berkeley we often "feel that this seething world is about to burst at any moment", but at the same time we realize that it is entirely possible to make Father's and our dream a reality.

During this month we were fortunate enough to establish a relationship with Mrs. Evelyn McCune, a Korean-born expert in philosophy, history, and politics. Her father was a Christian missionary and scientist in Korea for many years and was instrumental in establishing some of the first Western-oriented educational centers in Korea. Mrs. McCune is a very gracious woman and has much to share about all facets of Korean culture. She has done much research into the life of the Korean Communist Premier Kim Il Sung. We hope to be sharing the knowledge we gain with you.

During the past month we have felt the influence of destructive forces. Two non-members who had moved in failed to respond to the Principle, However, onward flows the establishment of God's kingdom.

On the weekend of May 29-31 we sponsored a spiritual workshop entitled "God and Man, a Spiritual Workshop of Restoration". The workshop was primarily intended to cultivate active give and take between Divine Principle students and Family members, and to deepen our understanding of the Principle of Creation through film, different types of music, personal experience, theatre, dramatic interpretation, the sunrise, volleyball, comedy, Holy Ground, the fall of man, and the teachings and lives of various spiritual leaders.

With such a wide variety of topics and experiences it would be difficult to recount the whole workshop. There was, however, one consistent and recurring theme. That theme was that all things are made possible through growth. In no other way can we come to reflect Father's image in each of us. Many things occur through growth; give and take increases and intensifies, subject and object become one, the purpose of creation is realized, understanding is developed, the visible and invisible worlds become one, all things come to have value, and finally, we become one with Father's Heart and Will. Many of these ideas were brought home to us during the workshop.

Logos Litho Printis developing gradually as we acquire more information about printing procedures, sales advertising, and most important — how to create an atmosphere of harmonious working relationships. Satan doesn't like the idea of a restored business world. Many things must be considered and analyzed before actual business activities begin. In Our True Parents Names.

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Washington, D. C.

Neil Winterbottom

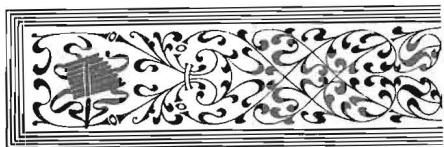
Our work this month has been rich with variety, and we have met many new people. The Witnessing Committee has continued to inspire our group with forays to shopping centers, laundromats, the canal, the zoo, restaurants, hospitals, the airport, plus door-to-door witnessing, street preaching and singing.

June 3 was the last day of the national 90-day Prayer Condition, followed on the 4th by the Day of All Things. The Washington Family began the holiday with a 5 am pledge service; that evening we had a special celebration dinner and service, spending the rest of the evening folk-dancing and in Principle pantomime. Although the 90-day condition has ended, we will continue to have three short 10 pm services a week here until Miss Kim's return.

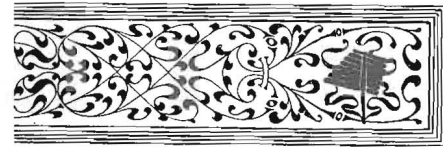
The vast student lobby effort on Capitol Hill following the Cambodia decision inspired about forty members from several centers to participate, as individuals, in a week-long lobby sponsored by the National Student Committee for Peace with Freedom. We were able to present our views to several senators and many aides. This was the first time that members in America have participated so directly in the policy-making process — everyone learned a lot from this new experience in the "corridors of power".

This month has also seen an influx of guests from other centers. Wayne Miller (Rochester) and Barry Cohen (College Park) will be staying the summer here. Jack Hart, from Indiana, has also come to work with us — he is an ex-Peace Corps volunteer who met Principle in Korea. Plus, my father is staying with the Family a whole month! Carol Ann Dobrotka has left to join the College Park, Maryland Center, and several more will probably be going out after Miss Kim's return.

Hillie Smith, who has been doggedly working on the new song book, is hoping that it will go to press by the time Miss Kim arrives. Thus, the hard work of building the foundations of Father's kingdom in America continues, centered on our True Parents. Our love and prayers to you all throughout the country. Perseverance and victory! In Our True Parents Name.



articles



Individuality — A Code for Life

Sandy Singleton
Washington Center

Man has several great deeds. He wants to be loved and accepted, revered and respected. Looked up to. Popular. He wants to appear wise among his peers. He wants to "fit in". No man wants to stand out as being "odd" or different, even when the need to stand apart is very great. The story of Shadrach, Meschach, and Abednego typifies the need men have — to conform.

Three men chose to live according to the law that they knew came from God — three men out of a nation of several hundred thousand, who thought it better to give in to the pagan demands of their captors than to risk death because of their beliefs. To those hundred thousands the attitude probably was, "Oh, well. So I believe in the living God, and I know it's wrong to worship idols. Yet, is it better for me to risk my life? Or should I just bow to this idol?"

The captors of the Isrealites were very accurate judges of human nature. They knew that men they hated held God's law in such high esteem that nothing would keep them from obeying His law — not even Nebuchadnezzar's decree.

So they were seized. But God loved them for keeping His laws. He sent protection to them, even in the mouth of the furnace. When Nebuchadnezzar saw, by their survival, that they were preserved, he perceived where the real blame lay, and murdered their oppressors.

The habit of standing out — of being an individual — of doing what is good, even when it is prosperous to do evil, and far more expedient, is difficult. Take Czechoslovakia, for instance, just prior to World War II. When stronger powers were fearing to speak out against Germany, this tiny nation launched a war it could not even hope to win. Other nations stood by like sheep and baa-ed Czechoslovakia. Only later, when their skies grew dark with bombs, their people lay buried beneath piles of rubble, and words of unbelievable hatred rang in their ears did the French, the English, and the Polish, and even the Soviets realize that they had chosen Barabbas. And Czechoslovakia, crushed now beneath a yoke of tyranny, became a latter-day nation of heroes.

Or take Saul. His conversion became for him such a compelling thing that, knowing the punishment that awaited the confessed Christian, he followed after Jesus, fulfilled the mission of spreading Christianity to the Gentiles, and died a martyr at the hands of the very men whose cloaks he had held as a younger boy while they stoned the first Christian martyr, Stephen.

Or take this case just a bit more than a year old. A cabinetmaker took pride in his work. He had learned it from a master craftsman, who taught him the value of quality production. He was hired by a company producing stereo cabinets, where he was happy for a time. Then his case came before a foreman. One of his workmen was not producing enough cabinets to meet the daily quota. The cabinetmaker was brought before him. "You are not making enough cabinets", he was told. "Sir, I cannot rush in making a piece that people will be proud to have in their homes", he replied. "Then you must make more cabinets like the other men here — they don't have to be sound — they have to be made fast." "Sir, my integrity as a representative of my craft will not allow me to do that." That man, last I heard, was drawing unemployment compensation.

Few people are willing to be lonely. I laugh when I hear people say, "I gave up everything to come into this Family". What have you given up? I'll tell you what I gave up: a hostile environment where I was lonely and mistrusted for one where I was comparatively free, surrounded by people and above suspicion. I still have my books, my clothes, my guitar, my record collection, everything that made me happy, except my Teddy Bear, and I can get him if I wish.

We are willing to experience Father as a group. But to be alone with Him! We pray in teams, witness in teams, teach in teams. But we are so afraid to have to form that circuit all alone. So we don't witness alone. If there is no one to teach Introduction when we are on for Chapter I, we panic. And our prayer is what takes place during the flight time of our plunge into the sack. For many God is still a God of fear and trembling. So we don't feel the power that He gives to one. Miss Kim was right. God does not guide us to do so strongly in a large gathering. He leads the group, and we follow. But what if you are the group? You alone? Why, then He can give all His love, His guidance, His attention to you. He becomes your prayer partner, your Witno captain, your teammate, your roommate. Even your husband or wife. Whatever, you have given up in His name, God comes to you in your hour of greatest need.

Where does the greatest seed for failure lie? It is within him who takes no stand, but tries to please everyone. So we have the story of the Japanese man who took two wives, one young, one middle-aged. He spent the first part of his week with one and the latter part with the other. He pleased them both, except for one small thing. Neither liked his mixed grey hairs. So his young wife, to make him look younger, would pick out his grey hairs. When he went to his older wife, she would pick out his black hairs. And do you know what happened to that poor man, who let his individuality become governed by popular whim? Who let his status as a man be governed by others, instead of establishing an identity? Why, he got his desserts. Inside six months he was picked as bald as a billiard ball, and so he remained.

People respond interestingly to groups. I used to go to symphonies every Wednesday night. And I'd watch people go into absolute raptures over a piece — and when it was over, they'd wait to see who'd clap. Sometimes there was a long wait, because no one wanted to appear to be a peasant clapping when no one else had liked the selection. If you've read the short story, Dry September, by Faulkner, you go through the agonies of a man who finds himself in the center of a mob, composed of his friends, bent on lynching a man whose guilt is only circumstantial. Though the protagonist is convinced of the man's innocence, he too kicked and accuses the captive man, because he feared his "friends'" wrath. The answer of many soldiers at the alleged My Lai Massacre trials to why they did not act in a humane way toward the Vietnamese women and children was an expression of fear as to what their superiors would do to them. This was an echo of the Nuremberg trials, at which the phrase, "I was only following orders" became such a pat answer to the interrogators' questions of why the atrocities had taken place that the phrase became an international phrase. In the Old Testament, God expressed less hatred for the real, dyed-in-the-wool evildoer than for the "lukewarm" person who responded neither yea nor nay. "I will spew them out of my mouth", He said, because role-playing, to stay in everyone's good graces only leaves a bad taste in everyone's mouth.

Often I have expressed an opinion to people and had them say, "O yes — it's exactly that way. I've always felt that, you know. Sure." Then I walk off and hear them say about the same opinion expressed by someone else, "That's stupid. You shouldn't even think that way." That person gets a reputation for being wishy-washy, and like Shultz's wishy-washy of all wishy-washies, Charlie Brown, winds up with no one's respect — not God's not man's, not even his own.

Behind the apathy and complacency of this generation skulk an intensely dissatisfied and perturbed people who are afraid to speak out, who have no leaders or heroes to speak for them. Can you begin to understand now why individuality,

the will to be assertive, is so important to us as a Family? We are those leaders this world so desperately needs! Yet where are we? At school, trying to appear "normal"; at work, trying to "fit in". At home, trying not to appear different. At meetings, trying to appear just like everyone else. God has called us out of the world — but not so that we can conform to the world. The world must conform to us.

One of the Biblical movies, Spartacus, includes a very tense scene. The Roman legions confront Spartacus' band of slaves and offer to free all of them, except Spartacus. They call out, "Spartacus, don't sacrifice your young men, your women and your children. Come down. Which of you is Spartacus?" From the center of the gathering comes a small voice saying, "I'm Spartacus!" and a shuffling of feet. But before this person can appear, another voice yells, "Hey, You're not Spartacus! I'm Spartacus!" And a third voice bellows, "You're both crazy! I'm Spartacus!" Within forty seconds every man, woman and child in the group lays claim to the name of Spartacus. The Romans have a simple way of solving the problem, of course. They simply crucify every man in the gathering and of course get Spartacus. But after nine years, I still remember that scene most vividly.

No one promises that individuality brings reward even in a lifetime. So we may lose our jobs; be deserted by our friends; lose our prestige — whatever it is that gets our feelings hurt; get our pride stamped on, even wind up in a fiery furnace with no angel to save us. So what? Is it better to wake up with the old sweat of fear on our faces?

Our country has been called a nation of sheep. It's a good analogy. The sheep is one of the dumbest animals in creation. In the slaughterhouse the sheep will walk on to its doom even though it sees other sheep dying. Wolves can divide it from its herd and devour it at leisure. A sheep walks into impossible places, from whence it must be rescued. And before the shearer they baa a bit, but that's about it from the sheep. But give it a good shepherd and the sheep grows healthy, fat and woolly.

The day God called you into this Family you ceased to be a sheep and became a shepherd. It was no longer possible for you to hide out in the flock. The flock looked to you for guidance. And if you chose to ignore them they self-destructed before your eyes. Satan picked them off one by one, demanding their blood and even their lives. They stumbled blindly into every evil, even though they saw, as the sheep sees, the result of their folly. They get themselves out on limbs, in bushes, on ledges, halfway down cliffs, and nobody can help them but you. God has given you your crook — in case you have trouble recognizing it, it looks like this — the Divine Principles; and you had better get out there and lead your flock back to the fold, and fast.

Get one thing straight first, though. Being an individual is not barking out orders and behaving like a tyrant. It is not judging other people whose faults you share. One of the most individualistic people I know is Miss Kim. Once this Family embarked upon what I shall call "the Corky affair". Yes, I see some smiles. Before this took place, Miss Kim knew what would happen. But did she throw cold water on our efforts? No, she waited. And when she saw that our program was folding about our ears, she gently gave advise. So to all those who whine about the way others speak, eat, look, part their hair or drive their cars, you are not being individuals, you are being pests.

Yet the individual cannot mince his words or bite his tongue when he sees a serious dilemma developing. So it is foolish for someone to grab the wheel when a driver is a little out of line on a straight empty road. But it is very wise if that driver is in the path of an oncoming truck.

The individual does not model himself after public opinion. I read a story once called Marcie. Marcie, a very plain girl, suddenly found out that the nicest boy in the class liked her. So she decided to make herself more attractive for him. She got her hair cut, began wearing hose, took taxis to school instead of riding her bicycle as she always did, began hanging out with other popular girls, and flirted with the other boys to appear more desirable. She lost the boy, because what had attracted him to her was her uniqueness. I went witnessing with an older member — older in years — who kept wondering, "Oh, is my dress all right? Maybe I shouldn't have worn makeup. Oh, I don't want to look old." At the meeting one girl said, "Well, So-and-so certainly gives your group stability." God hand-picked us. You are here at this moment because you are uniquely you. Had you been like someone else, He might have picked him instead, and you would have to come in later.

The individual must be willing to stand alone. The Spartacus tale is an exception, not the rule. So expect to get bruised a bit. But though you lose your life, never sacrifice your principles. Yes, there are times when a man must seal his lips and strike at a more opportune moment. But never deny — and never, never compromise!

So God has selected some as prophets, some as teachers, some as preachers, some as healers. But if your mission is just that of standing in a corner and smiling, play your role to the hilt. Smile as no one has ever smiled before. If it is all you can do, do it well.

"Above all things, to thine own self be true" says the proverb. We cannot love God and hate ourselves, for if He is in us and through us, He becomes one with us. We must love ourselves to be individuals. Because there are times when we will have only ourselves and God within us to stand against public opinion.

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BRIGHTLY BEAMS BERKELEY



Berkeley, California

Hello, dear Families:

Welcome to the Berkeley Unified Family! In the midst of the always constant change, motion, revolution, and color of Berkeley, we, the Father's Family, are striving together to establish a new direction for this city which often seems to have lost all sanity. First, our Center Director, Jeff Tallakson, will give a brief introduction to the Berkeley Family.

Center Life in the Berkeley Unified Family

Jeff Tallakson

Happily this article is written about the Family in Berkeley, for God has manifested His power clearly in it and its future. The startling diverse array of personalities resembles the diversity of Noah's ark (we pick animal counterparts for each other sometimes). Our many natures show us a more complete reflection of Father's personality. Although we are unique individuals and from many different backgrounds, it is as a unit of a single purpose that we go forth to conquer the blatant manifestations of Satan in Berkeley. Similarly, we know that all Father's centers the world over will be unified as we go forth to reverse Satan's effect on God's earth. Truly Father longs to see all of the earth's great peoples unified by His great truth, so that the cosmos will fulfill its single purpose.

Situated in a university town, we have gathered mostly students and few working people. Members attend a total of two high schools and six colleges. Thus we are very busy with our studies. Many of us also have jobs. Witnessing for Father's truth and teaching it to the many seekers occupies almost all our remaining time.

We have many activities that are designed to strengthen our inner quality of sensing Father's longing, and also in strengthening our impact on this town as we fight for its restoration. Each Wednesday evening we gather together with those we are teaching for a midweek hour of prayer. Led by a different member each time, a selection is read from Master Speaks, The New Age Frontiers, or other sources, and we sing and pray together. Some Sundays we have inspiring sermons from different members, or on others we gather at Holy Ground for singing, prayer and exercises. Our blessed land is located on Lake Merritt in the heart of the large city of Oakland. On occasion we also gather to go to the first land blessed in America, Twin Peaks in San Francisco, renamed Parents' Peaks. The purpose of these activities is to engulf each new child in constant spiritual activity, that his life might be a cleansing for him. By feeling Father's heart, he will go out and accomplish for mankind and God.

Saturdays are busy days for the Center. We start the morning with a Family breakfast at 9:00 am. Then each one begins to clean his corner of the Center, so that eventually the whole Center is cleaned. This is usually a joyous time of the week because we get to work together with our brothers and sisters in Father's house. There is a lot of singing. Then at 12:00 we all meet for the afternoon's witnessing, planning our means of attack. In the evenings Edwin leads us in a deeper study of the Principle. Presently we are using Mr. Eu's book for this. The emphasis of our study is to know the way, so that we can apply the truths to our life, and quickly overcome problems that arise in the course of our spiritual growth.

We need to be constantly involved in studying the Principle. Everyone in our house teaches from outlines they have prepared, and every evening, practically, different teams may be teaching new students. On Sunday evenings we have a practise teaching session for the new teachers, to better their teaching ability and to standardize teaching.

To attract more people to our family, we often have occasion to express ourselves in various social activities. Picniking in Father's beautiful creation is most preferred because of the many spots of nature near us. Sometimes we find time to attend a movie. Most stimulating are our fellowship nights we have at our Center. These consist usually of a talent show of poetry readings, ballet, song and instrumental performances, plays, and heartfelt sharing of our personal experiences in the Principle. Sometimes we also have painting parties or do folk dancing. A most successful evening was when we invited our physical parents home. They were brought closer to the Principle. The main purpose of these activities is to draw people closer to the Family and the Principle.

Just as we need to be vital spiritually, we also need physical exercise. Mark Whitman, a gymnast (and student of Tae Kwon Do) leads the eager stalwarts in early morning exercise. In the evenings our neighbors might see us racing around the block. On Sunday afternoons we often play volleyball, using this also as a way of witnessing and spiritual give and take with Principle students.

An important time of day for all of us is supper. This gives us a chance to talk with those we do not normally see during the day. Those living at the Annex travel from across the campus to eat at the main house. We often have Principle students as our guests and sometimes we invite someone who is influential in the community. At the Saturday meal we have a news report about world events and those events of spiritual significance.

We open each meal with a song to Father and silence. Always it is a time of joy, to be with our brothers and sisters after we have all worked hard. Usually Father's sense of humor is richly with us at this time.

Through our spiritual activities we have grown large. We have begun, therefore, to affect this town in which we live. The Freedom Leadership Foundation has been a force for good in the political and educational field. Logos Litho-Print is bringing the Principle to the business world. And we are preparing the Principle for presentation at the university. More and more people are finding out about us → religious leaders, political leaders, radio personalities, etc. Many people in Berkeley have a spiritual and humanitarian awareness; thus they know that changes are soon to come. We are showing them, by our example, how the New Age is to be brought in. We thank God daily for working here in Berkeley, and indeed, throughout the whole world. Korea will illuminate the whole world, not only the East.

*

Life in the Family is Like the Life of a Trapeze Artist Mark Whitman

We start out very low, quite remote from the dizzy heights. We painfully and meticulously practice the basic movements and timings; we learn them until they become second nature. We develop our muscles in preparation for higher altitudes of work. As time passes, we are expected to progress, to rise higher; no longer can we fall so often into the net of love and support constantly provided by our trapeze brothers and sisters; we must learn to sustain ourselves. Now is the time when we must learn to concentrate on each minute action, making sure it flows in accordance with the laws of timing and motion. We find that fear has no place up here; doubts and worries are distractions we cannot afford; distraction only means a crippling fall.

And then one marvelous day we open our eyes and realize where we are; we seem at Heaven's very ceiling, the bright lights are so very near. We find ourselves unreservedly throwing our hearts toward a little, narrow bar, swinging in space, our bodies obediently following. We flow in harmony, catching one another, racing through the tingling excitement of space. From the ground below people view our movements with disbelief, in fear that we might fall, but we have found home. We have become the pride of our Father, the living proof of His uplifting love. We swing by the chords of His heart, His living, moving, Principle of harmony. But our joy is not shortlived, for those who stare in fear from the floor below are of our Family too; we must raise them to the heights of Heaven.

The trapeze artist is a most amazing figure, moving in airy nothingness with only a small bar connected to Heaven's roof with thin ropes. But the trapeze artist of God is an even more remarkable figure; he moves in wider

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Spiritual Atmosphere in Berkeley

Pamela Stockwell

Berkeley is now in the midst of a thriving spiritual revolution. This religious "happening" is a colorful and often contradictory array of street preachers, Krishna dancers, hippie spiritualists and locked churches. Students in the University campus area are continually accosted by members of the more militant religious groups. In addition, a regular band of independent prophets witness the imminence of the Last Days on Telegraph Avenue.

In all this spiritual turmoil, the churches play a surprisingly negligible role. Only middle-aged Berkeleyites half-fill empty buildings on Sunday mornings. The increasing paralysis of traditional religious institutions in the area seems to be directly countered by a movement and search for spirituality. In one case, Christian seminary students are primarily concerned in experimenting with new and stimulating approaches to worship. They psychology of Christ has been taken to heart — LOVE THY NEIGHBOR also means to have a harmonious relationship between one's spirit and body. The idea of the Universal Christ Mind has replaced the traditional image of Jesus as the "God" of Christianity; it seems the expected Second Coming will be fulfilled through a universal awakening of the "Christ" within each man, and restoration accomplished by fulfilling the needs of humanity — minus the Messiah. To emphasize, there will be no center through which God will work. There is much discussion among radical Christians of a new theology for the future. Based on new insight of the inner world (such as the concepts of Carl Jung and Dr. Frankel), a sophisticated, practical, and loving ideology is sought.

The strong emphasis on drug usage has been a prominent factor in the spiritual revolution in Berkeley. Most popular for enhancing spiritual awakening are marijuana, hashish and LSD. Because one's senses are so open, psychic phenomena are very common, along with new levels of consciousness open for exploration. The "hippie" cult which populates a large section of Berkeley was originally a "family" with high ideals, seeking full realization of love, peace, and goodness. The desperate need to experience one's True Self was such that drugs became the god. Psychic phenomena became a parlor game of fear and drama, and what is left today is degenerating, despairing people searching endless roads for new life. Yet there are still some individuals who use drugs as a vehicle in a sincere search for self-realization and spiritual growth.

A foremost influence on the spiritual atmosphere in Berkeley is the flourishing interest in Eastern religions and philosophies. Most religions of the East are represented in Berkeley, and taken to heart with great enthusiasm and new spiritual awakening. A group of Hare Krishna dance and

chant from morning until night on the University campus and surrounding streets, supporting themselves on alms and selling incense. Transcendental meditation has become an enlightening and practical road for many people who are experimenting with Eastern religions. Joy is a most sought after fruit, and both meditation and chanting promise the student fulfillment with abundance to share. Significantly, religion is seen primarily as a relief from anxiety. The caption under a large poster of a smiling Meher Baba reads, "Don't worry! Be happy!" The literature of each group seeks to present "new teachings".

Berkeley is particularly blessed by conditions that make it fertile soil for the ideology of the ideal religious community, the Unified Family. Because of the University of California the city is disproportionately populated by young people. The Telegraph Avenue is a haven for young transients from around the country, characterising Berkeley as the most "rootless city in the state. The desire to "belong" is intimately linked with the so-called "identity crisis" and because of the rapid and often chaotic changes of today, it is increasingly difficult for a searching soul to identify itself. Yet the people of Berkeley are proud of their spiritual freedom and seek to express inner feelings with great enthusiasm and honesty, thus bridging the sense of alienation between themselves and the world.

The language of the religious community has become the language of the family, and there is an underlying recognition in all groups of everyone being brothers and sisters. There is a great desire to build a constructive positive community centered on the high ideals of love and truth and brotherhood. The Unified Family has found its home in Berkeley, and is powerfully striving to fulfill the Father's Heart, and His desire for unity is strongly manifested in this city of chaos.

*

Looking Ahead....

Edwin and Marie Ang

Hello, everyone! The early history of our Family in Berkeley and the Bay Area is clouded with some unpleasant memories. Many of the problems were a direct result of a slanted application of the Principle. At times it involved important leaders in our Family who had not been able to outgrow their individual or group ego. The nucleus of the presently growing Berkeley Family had to pull itself out of this spiritual doldrums. The remedy lies, painful as it may be, in excluding those elements which are disruptive to our Family. From the beginning we had to take extra precautions in keeping Satan outside the Family circle. Whenever he reared his ugly head in our midst, we had to quickly check-mate him. Thus our Family has been able to grow during the past year or so in a healthy and creative way. Disturbances have been successfully kept to a bare minimum. Prior to this, over 50% of our members fell away from the Family. But during the past one to one and a half years we have had only two persons leave the Center. When we reached the 21-member mark toward the end of 1969, we started taking in people who were not completely sure of the Principle, but wanted to be with us. This has seemed to work quite successfully.

We are grateful for Father's guidance which has been so generously given. If we center our conscience upon the Principle and Father, we truly have a reliable Counselor and Guide. Having learned from the past, we are now focusing our thoughts and energies toward the future. The call here in Berkeley is for a full-scale advance along four major lines of attack; through spiritual activities, through business, through education, and through political involvement. Spiritually, we have to deepen and broaden our understanding of the Principle so that we can more fully align ourselves with Father and speak with greater authority to others. Also, this will include having more give and take with people from other spiritual groups. With a growing financial foundation, we launched our first business enterprise. Logos Litho-Print is a logical outcome of this development. Our intention is to create a chain of varied small business enterprises. These will be geared to the development of the growing talents of members, rather than trying to reorient ourselves to business activities in which we have very little or no skill. In other words, we have to strive for business efficiency and excellence. In the field of education we have barely made any significant imprint. The task is to unify spiritual education with contemporary education, and thus to present a unifying college course on human history and contemporary problems. Lastly, our activities of our Berkeley FLF are already known to many of you. Much thought and action still needs to be directed toward how we can relate the Principle to local, state, national, and international politics.

The eventual goal is to supplement our educational activities with community action. In this way, we can create a new life-style and pattern on a micro-societal level. Such a principled life-style can then be a clear demonstration of its superiority over the existing system or the systems proposed by the New Left.

We of the Unified Family do have a Truth that is basically superior to competing existing "truths" and ideologies. Therefore we should theoretically be able to translate this superiority into spiritual activities, business, education, and politics. Truly we can create an ideal society under the Fatherhood of God and the brotherhood of man.

Although our efforts have so far been concentrated on Berkeley, our prayers and thoughts extend to our Family scattered throughout the world. We pray that we will soon be forty members strong so that we have the resources to reach outwardly and contribute concretely toward the building of a network of Family centers throughout the country. We are now making preliminary plans to help other centers in America. Since our goals for 1970 are, for the greater part, being realized according to our schedule, we look forward to sending out volunteer members in the near future. For this purpose we may set up an experimental pioneer center in a nearby city to train members, three at a time, for three consecutive months, before they are sent out for missionary work at other or new centers. As our Family grows we should also start to cooperate in building a financial foundation. The task is more easily said than done.

Nothing short of our sweat, blood and tears will make our Father's dream come true.

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The High School Mission Field

Mark Whitman and Leslie Elliott

Berkeley High School ranks among the most liberal high schools in the United States. The revolutionary atmosphere of Berkeley is present among high school students too; nevertheless, despite Berkeley High School's liberalness, there is an atmosphere of uncertainty springing from the students' new freedom. They are slowly discovering that more free rules and regulations on the outside, in order to work, need to come on the foundation of inner change. In other words, freedom means responsibility. Most of the high school students cannot accept this responsibility, and either slide into apathy, disinterest, or rebellion.

Despite these negative aspects, Berkeley High School's liberal atmosphere has allowed the creation of an on-campus club called SNAU (STUDENTS FOR NEW AGE UNIFICATION), wherein we of the Unified Family are teaching the Divine Principle in both direct and indirect ways. Our ultimate hope is that through media and talking, the word can spread that a spiritual revolution is happening, and we will show its aims, the means, and finally capture the misdirected energy of America's youth into building Father's Kingdom here on earth.

Although our work is young, we see great potential. Today's youth talk about peace and love and brotherhood — when they see that it is already happening they cannot help but want to join in the work. With Father's help we are beginning this new work, and the future is bright. Monsei! In our True Parents Name.

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Witnessing in Berkeley

Mike Leone

Berkeley is a unique place to witness to Father's truth and to the True Parents. People from all over the world visit Berkeley, looking for new ideas about life. Most people in this area are materially blessed, but the spirit is in great thirst for a deeper meaning in life. Many of those we meet are followers of Jesus, while others follow different spiritual masters (Paramahansa Yogananda, Buddha, Confucius, etc.). We reach people mostly by personal contact, and invite them to hear lectures given at one of our two houses. The University of California in Berkeley, which has over 25,000 students, is our main witnessing target.

Every Saturday afternoon after house-cleaning most of the Family goes witnessing. Street preaching has become a favorite method for reaching God's children. Since many preachers from other Christian groups also try to convert the "heathen", our group is not unusual. We draw a crowd first by singing our New-Age songs; then a few usually talk on some aspect of the Divine Principle or the New Age.

Lately we have been like a spiritual army, singing as we walk along Telegraph Avenue. Our singing is accompanied by various musical instruments, including a guitar, tamborines, maracas and anything else available. The music draws people around — who can't help but be drawn to Father's words set to music — and then we disperse to talk personally to the people gathered. In the future we plan to have a "street theater", performing skits depicting different aspects of the Principle, or different social and political problems and their solutions.

Since most of us are students and go to campus every day, we are able to witness one-to-one, to other students as we go to class, or take a study break, or even in our classes. We have also gone witnessing in dormitories and fraternity and sorority houses, with good results.

Indirectly, we witness through church groups (although many radical Christians have labelled us everything from fundamentalists to heretics), clubs and at work. We also teach a course at the free university. We've had as many as 35 people come to a meeting. We also have high school and college clubs where we might speak on application of the Principle or provide an evening of true fellowship and joyous entertainment. Other forms of witnessing include colorful silk-screened posters proclaiming "Good News — A New Revelation" and ads in the local underground press.

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TESTIMONIES

Berkeley, California

Jeff Tallakson

Having a Congregational Church background, while in high school some collegiate evangelists inspired me to pray to be more like Jesus, and I was reborn spiritually. For the first time I took God seriously, and this changed my purpose in life. I became interested in Christian service and applied to a small Bible-oriented college. I worked in various evangelical efforts, including migrant campus ministry and Campus Crusade for Christ.

After becoming a Christian, I began to meet and seek out Christians from all denominations. I worked for Jesuits and attended different church services. Because I could not say that one church had all truth, I never joined a church.

While in college, I found my Christian beliefs challenged and strengthened. Yet I was continually frustrated in my attempts to achieve my high Christian ideals. Though I had a relationship with the Holy Spirit, I often couldn't achieve my ideals; rather I did the very thing I did not want to do. At this time, Satan and the inner struggle between good and evil became realities to me. I felt that if I could just become involved in some form of Christian ministry, then I would become active physically and overcome my inner conflicts. I became interested in presenting Christianity to "hippies" and those involved in the new youth culture.

One fateful day I came across an ad in an underground newspaper which advertised "TRUTH". So I called the Berkeley number, expecting that on the other end there might be some "hip" or "relevant" Christian. Although he did not fit this description (or did he?), Edwin Ang answered the phone. I was not highly impressed with the principles about which he spoke that night. However, that period of my life became increasingly chaotic and troubled and something inside me urged me to investigate the message. Because I wanted to see Berkeley and because I was "ecumenical", I drove sixty miles and visited Edwin and Farley. As they did not even speak of Jesus, I was not very impressed. For some reason, however, I made the trip again several weeks later. This time I was very impressed, first, positively by the "FALL OF MAN", then negatively by the "MISSION OF JESUS". I was also able to meet the members of the Los Angeles Family. I felt at home in the apartment and sensed the deep spiritual

purpose which these people had. However, I did not return to Berkeley for quite a while. Edwin taught me the third lecture, and then, rather than teach me the conclusion, he sold me the book

I read the first and second chapters and then put off reading for several months. But even without knowing the conclusion, I began to apply the Principle to my life. Most important for me was that now that I knew the crime of Satan, Satan could not tempt me or cause me to separate myself from God. This allowed me to see how the inner conflict between good and evil could be eliminated. Every time I felt this spiritual victory I would think of Edwin and Farley, and realize that the Principle had power. It was a matter of several months, however, before all my problems with the Divine Principle could be resolved. Ernest Steward, who helped answer my Biblical questions, and Farley made sure I did not stay away too long. If Farley Jones did not show the love that he did, I could have easily been separated from the Family.

At the end of the summer, I came to Berkeley to say goodbye to Edwin, Farley, and Betsy O'Neill to leave for Biola College. However, three days later I was living in the Center. I know Father was greatly relieved to have me finally at home. I shall always be grateful to our Leader for his long struggle. LET'S BRING IN THE KINGDOM!

*

Los Angeles, California

Michael Roth

In the autumn of 1967 I left Los Angeles City College and moved to Berkeley. There I occupied the rear apartment of a church with an older friend, and got a job unloading trucks. Previously, my life had been without inner motivation or direction, but after making this move, a whole new world opened up to me, and I felt alive for the first time in many years. I met many people, walked and camped in the woods, and found meaning in the writings of Henry Thoreau, Ralph Waldo Emerson, and the Bible.

After several months of this life, I left the city entirely and went to live in an abandoned cabin on the banks of the Big River in the Mendocino Forest. I was several miles from my nearest neighbor. Here I spent time reading, writing, and hiking many miles through the woods. I began seeking into my mind for answers to the many questions I had concerning my life. I wanted to serve God, and one morning I came to the belief that the new Christ would not only return, but was already alive. After reading the Book of Revelation, I knew my purpose for life. I was so filled with joy!

But suddenly came new questions. Where was he? When would he come? How would I find him? Where would I look?

I decided I'd better start making my life more Christ-like. I went back to Los Angeles, determined to be a Christ-like example to my friends and co-workers. I worked at this for four months, but I didn't feel I was accomplishing anything of value. Although I did broaden my religious education by individually studying the Bible, practicing yoga and studying religions of the East, something in my heart was missing and I did not feel fulfilled.

Shortly after returning to Los Angeles, a psychic friend of mine told me that in my lifetime I would meet the new Messiah and work for him. I began to feel that I would have to wait a long time for this. Then I took to the road again and left the city. I worked picking apples and then left to go to Europe. People would be different there, I thought. I would communicate easily. I would find what I was looking for; but it was not easier, it was harder. Spain, Italy, Morocco, Greece, Istanbul, Israel — what did I see? Poverty, suffering, old women who earned in a month what I earned in a few hours; whole villages of men in Crete waiting in taverns and on sidewalks all winter long — waiting, hoping, just for a few days of mining work; men carrying pianos on their backs in Istanbul earning enough in a day for a loaf of bread and a jug of milk for their families; a bomb exploding in a Jerusalem marketplace, killing nine bystanders. Did I find meaningful relationships? No. Did I find a Purpose? No. The Messiah? No. God? I awoke one morning to the frightening realization that I had been ignoring God completely. Everywhere, everything, people, places, ideas. But I was lost. I returned to Los Angeles. Sitting in a park I met Charles Wright, Judith Culbertson and Margaret Stahon.

"New Age! Spiritual Rebirth! Truth, love, brotherhood for all people — come over tonite." I did. I heard a synopsis of the entire Principle in one 4½ hour sitting. The Messiah!!! I sat in his very house.

To be honest, by this time I was so confused that it took me a month or two to really believe the truth concerning our Leader. It was not easy to break down the barriers I had built around my heart. But I lived with the Family. The Family itself — the daily life and dedication of its members — was testimony enough that our Father's son, the true Messiah, is alive; Sun Myung Moon is fulfilling the goal of history and the will of his Father.

for all people, for eternity. And everyone, if we would only open our hearts and minds and eyes and ears and the many doors we've locked inside of ourselves — can serve him and share in this new way of life.

I have found my purpose! I am grateful to our True Parents. MONSAY!

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(continued from page 10)

So a new commandment I give to you: Love God. Love others. And be yourself. Only by being uniquely ourselves can we win a special place in the heart of God. For He will see your merits as individuals.

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(continued from page 14)

breeches of space, his face beaming in joy, his whole being swinging on his heart, joined to God's Heart by the ropes of His Love and Truth.

*

ANNOUNCEMENT!

Dear Family,

My name is Timoteo (honoring God). I was born, thanks to Our Beloved True Parents, on Sunday June 7 at 1330. I have large green eyes, dark hair and very large lungs and appetite. With love in Their Precious Name.

* * *

It is with great joy and gratitude to Our True Parents we announce the birth of Timoteo. Dawn is well and the birth was over in very few minutes with the minimum discomfort.

Our love to the American Family. In Our Parents Name.

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