

New Age Frontiers

Published by the Unified Family

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Vol. VI, No. 8

August, 1970

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New Age Frontiers is published monthly
by the Unified Family, an affiliate of
HSA-UWC

P. O. Box 7596, Ben Franklin Station
Washington, D. C. 20044

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America



LETTERS & REPORTS

New Haven, Connecticut

John Harries

A few blocks from the center of New Haven there is a street by the name of Dwight. Of the many large houses on it, one stands out. It has three floors, ten rooms (two baths) and it's made out of solid red brick. Even when the lights are out, it glows. For a month and a half, a different sort of Family, by the name of "Unified" has been living there. Six people are in this Family: Hillie Smith and Linda Anthenien (for the summer), Greg Hobel, Jim Gordeuk, Hal McKenzie, and John Harries.

They're up to something — always looking for people. They can be seen stopping people on the streets, grabbing them at meetings, persuading them at work, inviting them home and teaching groups of them about the truth of the New Age. Jim teaches a free school course on natural and organic foods. Hal teaches one on silk-screening. Greg plans to teach one on baking whole wheat bread (only the most spiritual recipe). John directs the local coffee house on Monday nights. The Family at 127 Dwight is becoming hard to avoid!

In an effort to find at least one strong new sister, the Family has launched a 40-day movement of prayer, fasting and witnessing. Every Sunday, everyone piles into a car and goes to West Rock Park to visit the Holy Ground. Sometimes the road to the top is closed and a hike up the side of the hill is necessary. From the top you can see the whole of New Haven, Long Island, and the Sound between them.

As a financial project, the Family was offered the job of painting a funeral home. Much to the delight of the local spirits, they spent a couple of nights working and singing until 3:00 in the morning. Their "good vibes" are being felt by the city and she is beginning to respond.

The New Haven Family sends greetings of love and courage to their brothers and sisters wherever they may be fighting to restore the world.

*

Phoenix, Arizona

Cindy Efaw

Dear Family: Hi! How are things in Washington? It seems I've been gone only a short while. Phoenix is quite a city. It spreads out for miles and miles and there are small mountains on all sides of the area. You don't see the usual variety of trees, but a kind of palm tree which looks like a bushy-topped pineapple sitting on a tall narrow trunk. The days have averaged over 100° since I arrived, but it's really less miserable than humid D.C. in the upper 80's.

The Center, a three-bedroom flat, is near downtown in a convenient location for meetings. Ray had been living here with Jim before I came. Jim has just graduated from Grand Canyon College and plans to teach either elementary or secondary art in the fall. He painted a sign saying "Unified Family" for the front of the house. He has an attractive, positive personality, and has brought many people here already. Ray is really dedicated and we are all determined to find new members soon. I have had many opportunities to teach already; in fact, I taught some four or five times in the last week — it's really a good experience!

We met last night to organize the activities of the Center. Until I came, because there were so few people, there was little organization or planning except for the meeting nights. We plan to have a prayer meeting, Sunday church-witno and a practice teaching-study session weekly (also a regular dinner hour for the first time. Last Sunday Jim remarked, "Wow, this is the first time I've had three hot meals a day at home for about a year!")

I applied to Phoenix College and have already been accepted, so to avoid paying any tuition, I will take six credit hours this semester, then a few more than six next semester, when my residency is established.

I've only been here a week, but I feel so many opportunities for growth in so many ways. You are right to send people to the field who have been in Washington for awhile. Ray was becoming discouraged working alone, but since Jim and I arrived, he has felt much more support and is again ready to conquer Phoenix.

My best wishes to the Family.

*

New York City

Elaine Graff

Greetings to everyone from the New York Family. The month of July has opened many new doors for the Family to enter. We have been working hard to find new and better witnessing places, and because of our efforts, we now witness not only on land, but also on water and even underground. We are truly out to get Satan no matter where he tries to hide.

During the summer months, New York offers a variety of activities from outdoor street films to all types of music concerts, and more. We have been taking advantage of these activities and have found them not only rewarding, but also fulfilling. Every Monday night Lincoln Center sponsors folk dancing which is open to the public. We have found that witnessing at these dances is very rewarding and also that many members of the New York Family have two left feet!

Singing is also an excellent way to attract people and to spread the basic concepts of the Principle, so this month we have been singing in the parks around the city, our neighborhood, the subways, and even occasionally on the Staten Island Ferry. A few members of our Family have also started a singing group and look forward to making a tape in the near future of songs written by Family members.

Some of the Family attended the Middle East Conference this month which was sponsored by the Youth Committee for Peace and Democracy in the Middle East. They found the conference to be very informative, and it has given us many ideas for our FLF work in the fall. We are also exploring the possibilities of the Free University Courses as an attempt to bring Principle to more college students. Church witnessing has also opened up the chance to teach Principle to various church youth groups in the fall, too.

New York has set a forty day fasting and witnessing condition to last for the rest of the summer. During this time at least one person will be fasting each day and everyone will witness to a minimum of three people each day. The condition is to help set a strong foundation in New York for all the work that will be started in the fall.

Our work this summer has already brought three new members into the Family, two of which have just moved into the center to participate in Family life at a deeper level (Carla Campbell and Dan Gurland).

We were very happy that Farley Jones, Keith Cooperwriter, and Sara and Lokesh Mazumdar could visit with us from the Washington Center for a few days this month. It was a great pleasure to have them with us and to learn of the intense work in Washington this summer.

We were also glad to have Dan Fefferman from Berkeley here with us this summer. Dan is helping to create a new and richer atmosphere in the Center and through him we can feel the distance between the East and West Coast centers shortening.

We are proud to announce that Dennis Cormier will be the new Center Director for the New York Family. We know that Dennis will be a great asset to New York and that the Center will reach newer and broader areas under his direction.

So, we continue shedding our sweat, blood, and tears for Father here in New York Cit. In Their Names.

*

London, England

Dennis and Doris Orme

This month has undoubtedly been restoration month. Paint brushes, scrapers, carpentry, plastering and the usual sweeping, scrubbing and cleaning have occupied our time as we restore the main centre. Such was the state of the building that it is only today, the 30th that we can finally commission one room for the Father. Nevertheless, it is a joy to see an old neglected building gradually come to life.

As a result, our witnessing has suffered, which is a pity, although the centres at Mitcham and Worcester Park have maintained full witnessing programmes. Our Hyde Park speaking continues but with mounting opposition. Nevertheless, it is a joy to see the Leader's flag fluttering from the pole on our stand.

Our first baby from Yorkshire has moved in, Leslie Snowden. Previously he worked as a decorator of shop windows, and now he manages a shop. Leslie is also our first Hyde Park baby. This month we have opened negotiations for a business premises and Leslie will be able to decorate the windows. Our printing machine is set up in the garage, which was an old horse stable.

Several persons have heard the conclusion, but have not accepted fully. So our report consists really of a great deal of preparation work which we hope will stand us in good stead in the future. We all rejoiced over the birth of Kookjin and the Family went to see the film Camelot as a special treat.

May we all feel closer to Our True Parents and build a great Family for Our Father. Monsei, Monsei, Monsei, from the British Family.
In Our True Parents Name.

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Washington, D.C.

Peter Mullen

Dear Family: It's so wonderful to write to you again. Each month we complete the base of four positions on so many new levels. I'm so thankful that we can share this deep Heart with one another — Father's Heart.

Washington Family life has been very exciting; it seemed like only a few days between the time our Mother Miss Kim returned and the time she left on July 25. She must go to Korea to help prepare for the Blessings. Because Farley is to go to Korea also, Barry Cohen has become Acting Director of the Washington Center.

Sara and Lokesh Mazumdar, with their spiritual child Patty Bingham, became our first travelling center, driving through the East Coast. They taught three people the entire Principle in a week and earned a sunburn from Father's warm love as well. Also, Pat and Glo Sheerin came from Boston to visit Glo's grandmother, bringing with them Pat's new spiritual child, Patty McDaniels. Patty stayed with us several days and learned many things.

Our spiritual work is growing much deeper, especially as we realize that we teach Principle all the time; whether on the bus, washing dishes, or drinking tea after dinner. We can never rest, because Principle is life.

We have found that we can draw large crowds at Dupont Circle by sitting in the grass and singing, as well as having three people speak on a specific aspect of the Principle.

On lecture nights we eat dinner quickly and rush out to the streets, schools and museums to put His children in the cars and bring them back for lectures. This has been very successful. Witnessing is very hard work, and it must be done with a powerful mind and a loving heart.

The weekend of August 1 was spent by the Washington Family on a mountain top in West Virginia with my brothers and sisters and the stars, trees, springs of water, and the rolling hills. We slept under the stars. Saturday Farley and Becky spoke on the true man and the true woman, and we broke up into smaller groups to share our thoughts and feelings. Later on, some hiked a mile to a swimming pool and others stayed to be with one another and sing to the mountains. That night we had a campfire and gave testimonies and sang new songs for God.

The most creative and revealing experience of the evening, and even of the whole weekend, was a one-act representation of the fall. Wayne Miller was Adam, Susan Hughes was Eve, Julie Lewis was Lucifer, Richard Woodard and Olivia Kerns were Michael and Gabriel. How real and tragic it became for us, to see Eve's perfect innocence and beauty, and then the fear and pain which consumed her after Lucifer had deceived her. God really cried that night to see us understanding so deeply. On Sunday we pledged ever more deeply to Father, beckoning the rising sun. Following our service, Barbara Mikesell led a discussion on "living the Principle." After the discussion we chose a partner to get to know more deeply and to pray for and come close to. This was an enlightening weekend, offering us a chance to know one another so much more deeply and to develop our prayer life.

While we were away, Mr. Kuboki arrived from Japan. His purpose here is to invite prominent Americans to attend the World Anti-Communist League conference in Japan in September. His arrival was a surprise to the members who remained in Washington.

Allen Wood and Barbara Mikesell have performed a remarkable feat: our close FLF ally and co-worker for a year, Charlie Stephens, was taught the Principle and is now quite favorable to Father. On the weekend of July 25, he and five members of the Family attended an FLF conference in Somers, New York.

Ten people will be going on a three-fold mission in Southeast Asia this fall. Twelve days in Vietnam, then to Japan for the WACL conference, then to Korea for our Leader's blessings. Tentatively, those going are Charlie Stephens, Barbara Mikesell, Allen Wood, Travis Jones, Dan Fefferman, Gary Jarmin, Becky Boyd, Neil Salonen, Hal McKenzie, and Neil Winterbottom. Last week, Rufus Philips, an expert on Vietnam, spoke to better inform the Washington Family about the situation there. We will learn tremendously and strengthen ourselves against Satan's horror, Communism, through this journey.

We have opened a new center in Alexandria, Virginia, with Sandy Singleton, George Edwards, David Carter, and later Anne (Hillie) Smith carrying on Father's powerful new work. Let us pray for them, and soon you will hear of their work.

We have two new children for God: Rolf and Cindy Lang. Each of Father's new children is so precious to us. This month Joy Schmidt moved into the Center.

I really pray that God's tears and pain may be felt, and that His children may be treated and loved as His own. The path is tears and sweat and blood. Hallelujah! For the Lord our God the Almighty reigns. Love, in Their Name.

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Never do today...

As the story goes, Satan called in three of his lieutenants for a strategy session. The concern was how to stop the restoration.

The first lieutenant suggested that the best method would be to convince people that there is no God. He suggested even using leading theologians and churchmen to preach that "God is dead". Satan knew that this movement would always be too small to make an impression. People somehow seem to sense that there is a God.

The second lieutenant suggested, "Let's convince them that God does not care for them." Exhibit A will be wars and natural disasters that claim so many lives each year; exhibit B will be the thousands who die untimely deaths from accidents and sickness; exhibit C will be the millions who are starving in the world. Satan thought there was merit in this suggestion, but realized that people would never be convinced. Too many men realize that God does care.

The third lieutenant suggested, "Yes, let's admit there is a God, and that He cares about each of His creatures, but let's keep whispering that there is no hurry — there is no hurry." There was a big smile on Satan's face for this suggestion he knew would be the most effective.

One of the worst faults of man is procrastination. Too often our attitude is, "Never do today what you can do tomorrow". Who will speak the loudest to you — the devil who says, "there is no hurry," or Christ who says, "come to me"?



articles



A Sermon

Steve Deddens
St. Louis Center

Many things have impressed me about Principle, but what has been most important to me is my deeper appreciation of Father, His Son and His world. I have many qualifications I could make on some statements. Time really doesn't permit me to go as deeply into some things as I would like to, but I hope they will ring true in your personal experience.

Until Principle I had always hit around truth. Now with the promise of knowing the way to proceed toward God, I am frightened and skeptical at times, and yet strong, determined and reassured. But I can say this about the Principle. Many questions that I had concerning angels and the spirit world have been answered. It is very prevalent in Catholic theological circles to consider angels as some mystical personifications of good and evil, yet why are they such significant figures in the Bible if they aren't real? Also the idea of the spiritual part of man has always intrigued me. But many now say we must die first to find out anything definite about the "soul!" of man. This has to be changed. We must know our whole self if we are to respond to Father as His Logos would have it — as a whole person. We must know, therefore, something more than traditional teaching has taught about the spiritual part of man.

I feel that Principle is absolutely true in its statement that we are in a Satanic world and that this is the reason for the chaos of the world. The concept of man's alienation is prevalent on all fronts of man's thought. Ever before him is the fact that the ideals that he has always hoped for mankind and for himself have never been made reality. Man is filled with the feeling of loneliness, unimportance, and worst of all, he is confronted with a black void as far as a tangible purpose in life.

It is as if men have been walking toward a dim light (Old Testament Times). Then on approaching closer, the light becomes brighter and New Testament times come into view. But as some people approach closer, they think to look back and stare into a deep, deep darkness that no light has been able to penetrate. To turn back to the original light they had seen is not easy because they have completely lost bearings. They panic and look in what seems to be every direction, but they don't see the light. Think of how all react when we are in an inky blackness with no light whatsoever. We may easily panic and become frantic, or we may close

our eyes and pretend that there is light but that we don't intend to look at. So we stop, sit down and just wait. (I'm referring to people who stop looking for light or truth because they can distract themselves with other pursuits.)

If the point of alienation seems overstressed, it is because we haven't as yet been able to face the aimlessness of life most people feel. Those who have faced it are at times tragic and at times heroic figures, but the theme of this alienation is most prevalent in modern art, philosophy and religion. People of a certain caliber are capable of a search for truth and meaning beyond the ordinary. Sometimes, however, they find nothing absolute and they feel spiritually impoverished. They find no black and white proofs for anything. They can't undeniably prove God. They either doubt or deny His existence. But as I have said, some people look a lifetime in sincere search to fill some void they can't explain in their life. The void gnaws at them when they deny God, but they would sooner deny Him than say He exists. This is an intellectual problem.

The void I have been talking about is the result of disillusionment. Imagine one of the stronger members of Principle being confronted with great doubts about the Father and the Son, even though he or she has shown great dedication in the past. If he or she decided to look elsewhere for God, this would be a most intense situation of alienation and would bring feelings of insecurity, loneliness and aimlessness. This may eventually serve to bring the person closer to God, but if he rejects God, imagine the hollow, empty, numbing feeling of internal silence that would pervade his mind.

The general public, however, is hiding under a facade and is reassured by it. But they can't hid for long. Clearly people are awakening to the fact of their eventual death — maybe it will come to send them into an even deeper reality than they now know. This may sound unreal to you, but men have literally lost their minds when confronted with no purpose and have made their own god. Friederich Neitzsche is one of them. He spent a good part of his life in the void of man without God. Many others explore this void today, but use other methods than the mind to escape alienation; for example, alchoholism.

The seeming impenetrable darkness that I claim is so widespread is only illuminable in faith. But people suspect faith. Why are there so many faiths? Doesn't it seem as if people are just plugging in a different substitute for the void in their life? People who have real faith and conviction and who have experienced God are no fabricating stories. However, people

don't want to be duped. If there is to be a better life and a better man as a result of belief, then why have men fought with each other each other over faith, especially Christian against Christian? How can they war with each other? How can believers be guilty of the same crimes non-believers are guilty of? Where and how is this man of faith better? The feeling of mistrust is that they will escape one level of darkness to go either into an unreal world of hiding one's eyes or that they may even be plunged into a new depth of darkness (especially if faith gives way to disbelief after a while).

So what I am saying is that man is screaming in need after something or Someone. He is not at home in this world and no one can tell him that the world is really all that wonderful. This compels me to say how urgently I have felt the need to tell others about God. And when I really began to know Him through the Divine Principle, I was invigorated. I know how much I need Him, but the thought that He, my Father, needs me makes God no longer out there, but rather very close to me.

The approach that lacks conviction is one that is intolerant and one where members are too tied up in being something other than God's children. Family members are and should be living proof of God, and I experience this because I have always felt a warmth not immediately given to others. There is to be no facade in Principle. There is to be only one direction to look in and that is toward the light of restoration. All men know that changes must occur and we must show them where their best chance for knowing happiness lies. It would be selfish and unlike God's children not to talk of Him when there is a situation conducive to telling.

So the way I view Principle is that it is not the only way for me to learn about God, but if I really want to know Him as someone affected by me then Principle is the best way to look.

*

Setting Conditions

Jack Korthuis
Las Vegas Center

Recently in the Las Vegas Center we have had some discussions about indemnity, setting conditions, restoration, and growth. The Korean word used to explain indemnity is "bankruptcy", or being in a desperate state of debt. Since we fell away from the Father's heritage, we owe it to Him to return to Him and restore everything — ourselves and the universe. Since we did not learn to fully and maturely relate with God, we cannot relate fully and maturely with each other, and we become indebted to our fellow man. Since we were born with original sin and now desire to leave this sinful condition, Satan claims his due.

There are basically two kinds of indemnity: voluntary and involuntary. If you find that you are paying much involuntary indemnity, you could wisely replace that for voluntary indemnity paid at your convenience. Involuntary indemnity is passive; voluntary payment is active and wise.

The following guidelines might help you in setting conditions of indemnity:

1. Set conditions you know you can keep.
2. Set conditions that will cause both spiritual and physical growth.
3. Set simple conditions first, then more complex ones as your capacity grows.
4. Don't set conditions that will render you helpless or inactive. (If you are anemic — Don't fast.)
5. It is good to specify what your condition is for; i. e. , some specific mission or person.
6. List your conditions in a notebook or calendar.
7. Think and pray about conditions you set. Set conditions that will pay indemnity, make restitution, and help your spirit grow all at once.

In Their Names.

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*the
Spirit
of
Baltimore*

Introduction to Baltimore Center

Regis Hanna

Greetings to our dear brothers and sisters. Your Baltimore family brings to you a hearty gust of salt air from this harbor town and a "Monsay" for all the work that you are doing.

Baltimore Center began a year ago when a man who had been studying the Divine Principle in Washington moved to Baltimore and invited Anne Smith and Nanette Simha to spend a weekend and to teach Principle to some of the people in the city. They eagerly came and rounded up six people to teach the entire Principle to in one weekend. However, because of job and school commitments, they could not stay on and continue working with these people.

When I graduated from college, I was given the opportunity to come to Baltimore and pick up where they had left off. Soon after I arrived, the man who had been our host moved to Pennsylvania and a nearby apartment became the first official Baltimore center. Working alone provided some opportunity to really build some spiritual muscle. In September, Anne Smith returned to enter graduate school and continue the work that she had started here in the spring.

We have felt that Baltimore is a little like a bell that divers recover from a sunken ship. To restore it, you have to chip and chip and chip to finally get down to the bare metal. But that bright brassy shine is well worth your labor. Aggressive witnessing and teaching prove to be formidable tools to knife through the spiritual encrustation of the city and to change its spiritual atmosphere.

When it snows here, the city sends out thousands of tons of rock salt to melt the cold snow on the streets. Would it not be wonderful if that salt would also melt the hearts and drive the enemy Satan far away from here? Sadly, men would not understand the sudden joy that they were feeling and we probably would begin again by doing this work the way we do it now. One thing we have learned in Baltimore is that the easy things don't last. Only when you pay a price for things in terms of blood, sweat and tears is it worthwhile and lasting. We are eager to pay that price so that many can come. This is the "Spirit of Baltimore".

*

There's a Home in Baltimore for Father

Anne Smith

Last June when Baltimore center first opened, Baltimore seemed deeply encrusted with evil. Satan's influence was apparent in the dirty streets, in the news stories of violence and corruption, and in the lonely faces of people in the city. Many months passed before we were able to find a center in which we could really begin to make a home for all the children of Baltimore. But as of June, 1970, things have really changed!

As spring approached, we moved into a perfect apartment on the top floor of a substantial apartment building on one of the main streets in the city. After scrubbing and painting the four large, comfortable rooms and the spacious hallway, we began a forty day movement of fasting, witnessing, and praying to bring new members to the Baltimore family. Regis Hanna had come alone in June, 1969, and I had joined him in September. Many people had heard the Principle, some of whom continued to study, but no one had come who was deeply and fully committed to becoming a true child of Father. At the end of the forty day movement Father answered our prayer in an unexpected way by sending Linda Marchant from Washington to work with us. To have a working trinity in the center added a great deal of power and joy to center life and witnessing activity. Soon we launched another forty day movement period in which one of us fasted every day, and for which we set a witnessing goal of talking to ten people each day. At this time we were also joining the whole U.S. Family in our national 90 day movement of fasting, witnessing and nightly, hourly prayer sessions. Needless to say, as all of us were students and all of us worked at least part time, our life was very intense and very active. Yet it was through this high activity that Father was about to create a home for Himself and for us in the Baltimore center. Our weekly schedule of cleaning the center, street preaching on Saturdays, cooking, practice teaching in the early morning, praying together, singing together, and witnessing together each day, drew us closer together and to Father and brought us vitality and joy.

Interpersonal relationships in such a small center teach us so much as we learn to share responsibility with each other and to take active responsibility for each other. Through some rough times we learned to respond more fully to each other as brothers and sisters. The give and take between us became magnetic, and some new students began to be more active — witnessing with us and practice teaching the Principle. In May, Lorenzo Gaztanaga, our Cuban brother, came to stay with us for a while, and in June he moved into the center. Also, Chris Reed, a young school teacher in the city whom we met as part of our Free University teaching program, spends much time

witnessing and praying with us. Recently we enjoyed a delicious curried chicken dinner which she prepared and brought to the center. A Family is beginning to grow.

Regis had come alone to Baltimore as center Director. When I joined him it was hard to create a pattern of family living with only two of us, although we daily struggled for this. Both of us, having come from the national headquarters in Washington, D.C., were so eager to create a spiritual and physical pattern which would reflect Father's ideal and stand Baltimore in good stead as a foundation for his work there. When Linda came and as others responded, Father really began to reveal Himself in working through Regis to lead the Center in both a fatherly and brotherly way, and taught the rest of us much about being responsive followers and helpmates to each other in all ways. As I think about it, I am struck with the beauty of the Family life that Father is creating through us. How can anyone resist such a Father who cares for us so personally and deeply through good times and bad times alike; who supports us, chastizes us, comforts us and loves us as we need it?

Somehow the streets don't seem as dirty now and the faces of people seem more receptive and hopeful. Every night it seems someone new comes for dinner. Father has made definite and permanent gains in Baltimore City and has taught us each in a special way to represent him more fully to bring the Principle to life here. As I come from school or work to climb the four flights of stairs to the center, I often realize that I am coming not to just any place — I'm coming to a very special dwelling where Father and His children work, play, eat, sing, suffer and rejoice together, and where we prepare daily to receive more brothers and sisters; I'm really coming home.

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Finding Our Family

Linda Lee Marchant

Witnessing in Baltimore is one of our most cherished activities. Regis, Anne and I all came from Washington, and the city has unfolded her heart to us through her peoples. As we witness in the many new, and growingly familiar places, patterns are forming and we feel we are beginning to sense the needs here. Our brother Lorenzo and sisters Chris and Adele also have led the Center into greater knowledge and understanding of Baltimore. This is a place of contradictions and is often referred to as "Little New York".

What is most readily apparent in the City is its generation gap of spiritual values. Baltimore was the center of religious tolerance in the American colonies — first as a haven for Catholics, and later as the first U.S. site of other religious groups, including the Swedenborgian Church. Today, most of the churches in the City are sparsely filled with older people. Notable exceptions are churches where the Catholic Folk Masses are held, and a few churches concentrating on social action. When we church witness, we remember the gratitude we owe the Christian foundation and make every effort to reach them. The Unitarian Church frequently lends us their Parish Hall on Sunday afternoons to teach in. Akin to the spirit of the past that clings to these churches are the many antique shops and historical museums that these people cherish, where we also witness. Most of the church groups are very invested in the commercial atmosphere that is so much a part of the City. As a natural harbor on the Chesapeake Bay, Baltimore has long been a trading port and materialism runs rampant. Each day we go out during lunch hour and witness to people returning home from work. What a challenge it is to draw them out of their weariness!

In reaction to this spirit many young people have turned to drugs and Eastern religions, as they have elsewhere in the world. Truly there thrives a much larger "hippie" community than I expected, including macrobiotic restaurants, "head shops" (shops that sell items appealing to people who have had a drug experience), bookshops, and communes, religious and otherwise. Many gather in Mt. Vernon Place Park only three blocks from the Center. Last week we were witnessing there and a young chap told us that many of his acquaintances had received that they should go to the Park on Friday nights and wait for a very important message that they would be told there. We can't say that the spirit world isn't doing its part! Most of the people who are responding to the Principle are somewhere between these two poles.

For the past year our greatest witnessing effort has been centered on the universities. Anne taught Chapter I to a large religion class at Oldfield's (an expensive girls' school) and the entire Principle is taught regularly at Johns Hopkins (world famous for its Medical School) through the Free University of Baltimore. There are over 15 colleges, universities, and professional schools in Baltimore. Some of the most responsive have been Hopkins, Towson State (where Lorenzo goes), Peabody Conservatory of Music, and University of Maryland Graduate Schools (where Anne and Regis attend).

We concentrate on campus libraries for individual witness because the students there seem more serious and disciplined. Also the Enoch Pratt Library and Baltimore Museum of Art have been very fruitful with high quality people. It was at the Pratt Library that we developed "elevator witness". You wait till several people get on the elevator, and witness to them after the door has shut, between floors.

Our most hazardous witness was in the middle of the student demonstrations against President Nixon's Cambodian decision. While Regis and I were up on the intercom, "You'd better hurry up with those flyers — the students are marching right past our door." Sure enough St. Paul Street was filled with "Strike" banners and raised fists. Satan was at the very gates. We quickly hurried to pass out calls for a spiritual revolution that can pluck out the root cause of war — ensuring peace forever. Some protesters stepped forward and helped us pass out our flyers. We had to be very careful not to get caught in the thick of the mass, for the mood was frustrated and angry. Father, often, as on that day, gives us the feeling of being His band of spiritual guerrillas attacking Satan's strongholds.

To develop spiritual muscle, Baltimore has a tradition of street preaching on Saturday in the heart of the downtown shopping district. Sometimes we sing, usually beginning with "If I Were Free to Speak My Mind." This becomes especially appropriate as the police cruise by. Usually we just find a gathering at a bus stop or corner, pop up and speak while our siblings witness to individuals in the crowd, then disappear only to reappear on another corner. In this way each person in the Center gets to street preach each week, at least once. Some people stop and listen, but mostly we feel such joy at proclaiming Father's love and providence in the heart of Satan's territory. Father's power fills us as these experiences encourage us to care enough to be very brave.

Because the colleges are closed for the summer or having intense summer sessions, we have been seeking new places for emphasis and have set a prayer condition to learn Father's desire for our witnessing, to let Him

stretch us to where we can find the proper message for each person's need. We are learning to love Baltimore very much as we seek our Family from its many byways and work for the day when this harbor city will match the Father's vision of it.

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A Testimony

Lorenzo Gaztanaga

All that I can really say is, I have found God and all the love, happiness, joy, work and life that comes with Him. Furthermore, I know that with Him there is also more to come.

He is so beautiful and all is so precious that how can I really express it in words?

I searched for a long time, always feeling that I had a mission. My success was always partial and for a while there just wasn't any. The main reasons for my failure were a huge gap within me and a rift in my own personality. And still I kept sweeping God under the rug. I knew that He was there but rarely publicly acknowledged Him, and worse, I hardly had any personal contact with Him or trust in Him.

Now Things have changed. Thanks to God and His people.

In the Name of Our True Parents.

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TESTIMONIES

St. Louis, Missouri

Steve Deddens

Dear brothers and sisters: I was a seminarian studying for the priesthood in St. Louis for the past six and a half years. I was happy at the thought of some day serving God and the people here as a priest. The only misgivings I had concerned my need for a more intense spiritual life, but I felt that this would take a great amount of effort and time; anyway, eventually I could look forward to being closer to Him.

When I heard Principle from Philip and Vivien Burley last summer, I hadn't expected at all what I heard. But I just could not disregard it. I didn't want to either because it showed remarkable effects in the people I have met in Principle. It explained so much and was such a natural way of fulfilling the promises of Christianity. No cataclysmic events or arriving on a cloud was to be anticipated, but rather, he, Christ, is now living in the light of God — all the time — compels me to follow.

It just seemed true to me. But realizing my limitations in age, intelligence, and experience, it took three months to build up enough courage to say I didn't care what most other people believe or what possible criticisms intelligent criticism could yield. This is the truth we have been waiting to hear and I must try to hold on to and share it.

For the opportunity to live more closely to God, mankind, and nature, and even myself, I thank the Family here, Philip and Vivien Burley, Miss Kim and my True Parents.

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St. Louis, Missouri

Winifred D. Senadenos

Dear Family: On how I came into Principle, there isn't much to tell. I came to work at Washington University's Bookstore and met Peter Mullen, who continually talked about something called the Divine Principle. He said, "You gotta come to our meetings. They're on Tuesday nights at 8:00." I thought he was inviting me to church, but I wanted to go anyway.

Well, I couldn't go because my parents wouldn't let me out of the house, so I proceeded to find a different place to live so I could go to these meetings. After a couple of weeks I moved away from home — and the only thought on my mind was now I could go Tuesday night. Come Tuesday night, I hopped on my roommate's bike and pedaled for three hours to get there.

I had heard chapter one from Peter one day at work, but I didn't understand what he said, so he gave it to me again. Actually, all the way through the twelve chapters my mind was preoccupied, so I didn't know much of what was being said. It wasn't until a couple of weeks after hearing conclusion and reading the book several times that I finally got the message. Acceptance came immediately.

Today, I'm very thankful for having been chosen to hear this message. I look back in my family tree and try to find out why I was chosen. I wish I knew. Why me out of five kids in the family? I know I don't have a full understanding of Principle yet — but I pray for the understanding as I study and outline it. Thank you to our True Parents and to Miss Kim for bringing it to the United States.

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Prayer by Winnie Senadenas

Dear Father,

We are here tonight, especially for you. We love you, Father, and we want you to feel joy from our gathering to worship you, as we feel joy from doing Your Will.

Father, we are so grateful that you have chosen us to hear the Principle, and for giving us the opportunity to work for you. We thank you for your Son and the message he has revealed to us. We thank you so much, Father, for your love for us, and for the many things you have given us. Although we cannot do as much for you, please accept the love we feel for you and the work we do, Father, so that we may truly be a reflection of you. Thank you, Father, for the members of our Family who are here tonight, and we pray for those who could not be with us, that your love may be with them.

In the Name of Our True Parents, Amen

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St. Louis, Missouri

Barbara Harrington

As my family is strongly Catholic, all of the six children went to a Catholic grade school and high school. Two of my brothers were educated in a Catholic seminary. My oldest brother was ordained, but later left the priesthood.

When I was in grade school I remember feeling much fear and guilt because I couldn't go to confession as I was told I had to do in order to save my soul. I lived with the fear of thinking I would go to hell forever if I should die. To be damned for all eternity.

I can remember listening very carefully to what I was told about Jesus. Especially when Jesus talked of love and its importance. He was the only hope I could see for myself.

But, as I said, most of the time I was fearful, although I did receive some very comforting feelings that I would be taken care of and that no harm would come to me. After high school, I went to a Jewish Hospital for nurses training. I think some of what I was taught caused me to question the authority of the Church. Many of my friends at this time were of different religions.

After training I was married and started working at St. Mary's Hospital. I was involved in teaching expectant mothers and fathers a very positive and joyful method of childbirth. This gave me great joy. When I was about twenty-seven I was spiritually and morally in turmoil and felt I was going in the wrong direction. I prayed often to the Blessed Mother Mary and one day I was given the courage or humility to receive the sacrament of penance. It dawned on me that perhaps the reason I hadn't gone to confession was that I was too proud. I didn't want to be proud in that manner.

After that experience I was determined to follow God's law and the Church's laws but I fell again. Then I became involved in the renewal after the Vatican Council. I blamed the old teaching of the Catholic Church and my response to it as part of my trouble. I was elated when changes occurred.

I read many books and went to numerous meetings concerning the renewal. However, my domestic life was unstable and I felt hypocritical in my outward signs of interest in God and His message. One evening in 1967, while alone in my room I felt very sad and cried out to God, asking, where are you? I tossed and turned and cried and finally a friend came in and asked me to pray. I told her I couldn't, but asked her to pray for me. I feel God sent her there to comfort me.

Later I felt I was starting in a new direction. Peace was present. I was able to appreciate life much more than ever before. However, in relationship to the Catholic Church I was still left cold. I felt they moved slowly and in too many different directions. I continued to attend Mass because I had heard a priest say that besides living the Christian life day by day we needed to be reminded and educated to the message of God. Also, my family would have been disturbed if I stopped going to Mass. In the meantime, my sister Kathy and I became friends. We hadn't known each other before because of circumstances.

Through a friend of Kathy's we went together to hear the Principle. Kathy called me and asked me to go with her. She said a particular way of life was taught at the lectures. After hearing Chapters one and two I was anxious to finish. However, I felt it was almost my duty to question. What helped me to go on with the study, I think, was the fact that the teaching seemed so precise and loving. I was pleased to hear that Satan would eventually be restored to God.

Meeting Miss Kim was very helpful and elating. When she stated that "You don't have to understand everything in Principle in order to accept it," this relieved my mind because that had been bothering me.

I want to thank everyone in the Family for doing their part in teaching me and setting an example of love to the Father. I'm praying for help to carry out my responsibility, and hope to speed along in growth.

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ANNOUNCEMENT

We are pleased to announce that on August 10, 1970, Wesley Samuel III was born. Congratulations — Father, Wesley, and Gladys.

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