

New Age Frontiers

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LETTERS & REPORTS

Berkeley, Calif.

David Stadelhofer

We can see how Father has truly been working in Berkeley. New life is constantly being created in witnessing, teaching, and new children.

During this month, Roger Hellman has organized "witno" teams with team captains for each day of the week. These teams go out after dinner to different areas and invite people to the Center. On Saturdays, we have been going to various outlying cities such as Walnut Creek, about a half hour's drive from Berkeley. We have also been trying door-to-door witnessing, airport witnessing, and bicycle witnessing.

In teaching we have added Monday to our schedule. Mrs. Stadelhofer, who is an outside member of the family, has offered her house for us to teach in. Also on Saturday afternoons, we have been teaching the first lecture on the lawns of the campus. A few people have responded and have come to our Center to hear the rest of the lectures.

New life in terms of people was stimulating for our Center when many of our students came to the fellowship night which Mary O'Brien and Mark Whitman had organized. There were testimonies, prayers, and singing. Also present was Paul Bullen from the Paris Family. He was on his way back to Vancouver, Canada, to finish high school. He stopped in and shared many of his experiences in the Paris Family with us. We ended the night with square dancing. Greg Novalis spent a week in New York to attend the F.L.F. conference in Sommers, New York. He has brought back much information about the Family in the East. He also brought with him a tape of songs that Dan Fefferman and others from the New York Family had recorded. These songs are a true source of joy. We look forward to the day when our Family's music will be played on stage, screen, radio, and television.

An ongoing project we have had this summer is the slow development of a Speaker's Bureau. Often on Monday evenings, different members will give speeches on a wide variety of topics. The audience then gives constructive criticism on the content and presentation.

Greg Novalis and Helen Ireland have spearheaded intensive work on the outline for a Community Participant Education course which will be

offered at the University of California as part of its experimental college. This basic course is, we hope, the first of a series of courses with a view to solving the problem of irrelevance in college education. It will give incoming freshmen and sophomores an integrated view of all fields of specialization and offer a tool for understanding contemporary human problems on the individual, family, national, and international levels. This course will be a direct application of Principle to the problems of education, and will indirectly teach the Divine Principle.

We are all grateful for being part of Father's great work in this nation and the world. We join you all in experiencing the dawn of a new day. In our True Parent's Name.

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London, England

Dennis and Doris Orme

Dearest Family: It is always such a joy for us to tell you of our Beloved Father's work here in England. First of all, this month has been one of restoration of our main centre in Dorney, Windsor, and also one of really having a go on the weekends at Hyde Park Corner.

Many people seem to be more interested to listen, especially since we were inspired to use a large blackboard to illustrate the first chapter. Several new people have come to the centres this month and so far two people have accepted, Janet Clarke and Brendan Delaney. Janet is 20 and studying to be a teacher, and Brendan is 17.

John Price lectured to the Young Conservatives this month and Carol Bartholomew lectured to an older group of truth seekers in London. Klaus Werner from our German Family visited us for a month. It was a joy to see how our Father uses Klaus, and all members learned many things from him. Fernando Perez from Spain paid us a short visit also. We were all so pleased to meet him, and hear of the work in Spain. We made a quick visit to the French Family this month on business, and we spent one wonderful evening hearing all the testimonies of our French brothers and sisters. The love of our Father is so very strong there, and it was such a blessing for Dennis and me to be with them.

We are so happy to announce to all the Family that our Father has chosen three of our Family to be blessed in the great event on October 21 in our Homeland. Alec Herzer, June Darby and Dennis Perrin are their names. Monsai for the Father.

Every day shows us more of our Father's love and inspires us to do far more than in the past. Many blessings in our True Parent's Name.

New Haven, Conn.

Linda Anthenien

In August the New Haven Family sponsored a weekend of camping and learning for neighboring centers. The theme of the weekend was the Principle of growth as it works within the individual and within the family. Praying, inviting people to lectures, teaching the Principle, and raising newcomers were outlined as the four main activities that keep a Center active and vital. But of course growth never stops there. The energy generated within Centers must act as a principal spiritual resource for revitalizing our social institutions, the country, and, hopefully, the world. What a mission! To accomplish such a task and fulfill our purpose, we must learn the Principle of growth. As we say in the first lecture, "Things were not created in a mature state, but by passing through a given period, they grew to maturity." Now is the period for growth.

During the weekend, the Family "grew" visibly in several ways. First of all, the participating Centers grew closer together. An intense give and take between 40 brothers and sisters began on Friday night as Families from Philadelphia, New York, and Washington arrived. Snacks, singing and eventually sleep filled in the time slots between arriving cars until Saturday morning, when we drove as a caravan to the Wallingford camp. We spent the day outside on the grass, listening to talks on specific areas that need growth and development, such as individual prayer life and witnessing techniques.

That evening, after a hearty swim and a good dinner, we gathered for a creative workshop and general fellowship. Different groups produced brief programs for communicating the Principle through the arts. Family members who were part of the audience enjoyed a "radio" show, psychodrama, "principled games," poster exhibits, leaflet recitations, song and dance.

"Still growing," Sunday morning, we listened to talks about growth as a region, in the nation and the world. One purpose of the weekend was to develop a sense of region, so that Centers in our part of the country can work more closely with each other, pool resources, and in the future set spiritual conditions together as a region. Both intra- and inter-regional cooperation could help to strengthen the whole national structure of the Family.

To crown the weekend, members from all the regional Centers returned with us to support the New Haven Family for an hour of singing and witnessing on the downtown Green. With such inspiring give and take, we could not help but draw a large group of people for the four o'clock introductory session!

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Buffalo, N.Y.

Carl and Linna Rapkins

Dear Family: Hello from your new branch office in Buffalo. We have been here officially two months now. This is a good geographical location. We're 100 miles from Toronto and about 50 from Rochester. We hope we can tie these Centers together. Also, when work is resumed in Cleveland, there will be another Center within close reach.

Metropolitan Buffalo is a rather grimy industrial city of about one million, with a sharp conservative tone. This political atmosphere only helps to accentuate the contrast between the city and its cultural and educational center, the State University of New York at Buffalo. There is quite a bit of hostility among the many blue collar workers here toward the university. They regard the campus' 23,000 students as a bunch of "Commie-Jews." The school was shut down last spring because of student rioting, and no one knows what will happen this fall. The students like to regard the university as the "Berkeley of the East," and if militancy is the criterion, perhaps they are right.

Academically they're very sharp: freshmen usually come from the top five to ten percent of their class. And they're usually very left and very active politically. The school will double its enrollment in the next few years. When I think of future possibilities for our work here I almost drool. The campus is very open to anything new and stimulating. If only we can find people who can take advantage of the opportunities for the Unified Family here!

We need young and gutsy people who can relate to sophisticated students. If we can be more creative, imaginative, and articulate than the left-liberals and radicals, we can succeed on this campus in a very encouraging way; otherwise, we'll have to be content to plod along slowly pulling people out of Satan's hold one by one. Because most of the idealistic and capable young people in Buffalo are students, we are concentrating on them; therefore, we need to find other students with whom to reach them.

Last Sunday we had eight visitors. This has been our best turnout so far. It won't be hard to get students to come initially; the real problem is overcoming their intellectual conditioning against some of our message.

Well, this is more than we intended to write, so we'll close. Please keep us in your prayers. In the name of our True Parents.

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Washington, D.C.

Olivia Kerns

Dear Family: Our month started on a celebrative note as the Washington Family and surrounding area centers joined to say good-bye to Farley and Betsy, Hilly and George. Skits and songs and a three-tiered cake added to the night's festivities. Topping the excitement of an already busy week was the appearance of newspaper articles and television interviews centered on the Blessings in Korea and the Washington area couples.

Several times the Family gathered to watch the news for glimpses of our brothers and sisters in Vietnam. It was a really rewarding feeling to know that some of these broadcasts were nationwide. Shouts and gasps escaped from the audience as we recognized each figure on the screen.

The many members who visited over the summer and brought so much vitality to the Washington Family left us to return to school. Marlene Dudik and Peter Mullen moved to the newly formed Alexandria Center in Virginia. The void was soon filled by short visits from Jim McCann of the New York Family, and John Harries from New Haven. Mary Matke from Appleton, Wisconsin, and John Fitzpatrick from Hyattsville, Maryland have come to stay on a "permanent" basis.

A Labor Day picnic at the beach gave the men a chance to demonstrate their griddle-cake making abilities over an open fire, and left many fire-burned fingers as well as sunburned backs. It was a great day of fun, getting to know each other in different surroundings.

In September the Family began to hear the first news from Vietnam--cards and letters from our brothers and sisters so far away. As our 40-day condition of prayer, fasting and teaching came to a close, we began a 7-day condition for the WACL Conference. Our nightly prayer meetings included readings of timely letters from Japan, demonstrating the importance of the success of the Conference, and bringing us close in heart to this serious cause.

Work on the campuses has started anew, this year with a concentration at two Washington universities. Something else new--under the guidance of Barry Cohen, acting Center Director, plans began for a celebration of the 777 Blessings. Songs, prayer, and the lighting of 777 candles will all center on the theme of "unity." The month came to an end with a flood of new prospects for television and radio coverage of the Blessings, and two nights of singing for shoppers in downtown Washington.

May we all be together in heart as we work to bring about Father's ideal.

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articles



Mr. Eu Passes Away

Miss Young Oon Kim

Mr. Hyo Won Eu passed away at 2:20 p.m., July 24, 1970 at 56 years of age. He entered the hospital on October 28, 1969 and underwent an operation on his right hip. This operation was performed three times, and the third operation was successful. However, just before his third operation, his doctor discovered that Mr. Eu had liver cancer, which had probably developed three years before. In spite of desperate prayer of the whole congregation for him, Mr. Eu's health declined steadily after the third operation. Antibiotics had weakened his stomach so that Mr. Eu could not eat well. All of these conditions contributed to the decline of his health.

On July 21 at 1:00 a.m., Mr. Eu was taken from the hospital to a house near the church which belongs to a Family member. He lived three days there in a semi-conscious state, speaking only a few words to his family. He was told that he had cancer only after his arrival at our member's house. Yet, in that short period of time he was able to prepare himself, and spent much effort to say, "My heart will never be changed."

Mr. Eu's funeral took place on July 28 at 10:00 a.m. in the same house. The Association of our church sponsored his funeral, which was attended by Miss Kim and Mr. and Mrs. Kuboki. Delegates from all districts of Korea attended as well as 1,000 mourners dressed in white robes and caps made and used only for that day.

The funeral service was held at 9:00 and all then proceeded to the cemetery at 10:00. Mr. Jin Won Wang presided over the funeral ceremony. After all sang a hymn, Mrs. Eu burned incense and Young Whi Kim, director of the Administration Department, offered a prayer. Mr. Chin Tae Lee read Mr. Eu's personal history, and Mrs. Yong sang a favorite song of Mr. Eu. Mr. Yo Han Lee gave a short sermon. Mr. Young Whi Kim as representative of the Korean Congregation and Miss Kim as representative of the Western Family each presented a eulogy. Mr. Kwang Wul Yu read a poem which he composed for Mr. Eu. Won Pil Kim offered a prayer. Dr. Lee, author of Communism, a New Critique, as representative of the Korean Family and Mr. Ki as representative of the Japanese Family burned incense. Our Leader offered prayer at 10:00 a.m. from his quarters, as he does not attend funeral services.

The funeral service was impressive. At the front of the funeral procession a police escort guided the mourners to the cemetery. Mr. Eu's body was carried in a Family vehicle. Three sides were decorated with colorful flowers (red, yellow and white) and the back of the vehicle was covered with green leaves. Following this vehicle were Mr. Eu's close family and friends in several sedans. Eleven city buses which were hired for the occasion carried other members. All together there were 20 vehicles, arriving at 2:00 p.m. After a brief ceremony at the grave site, Mr. Eu's body was buried at 4:00 p.m. He is survived by three sons and his wife, Kil Ja Eu.

*

Mr. Young Whi Kim Designated President of H.S.A.

Miss Young Oon Kim

Mr. Young Whi Kim was designated by our Leader to succeed Mr. Hyo Won Eu. Mr. Kim is now 43 years old. He was born in North Korea and graduated from Seoul University in the field of electrical engineering.

From 1946 to 1948, Mr. Kim worked as a translator for the United States Information Office. From 1951 to 1952, he worked as a translator for the United Nations in Korea. In 1953 he served in the Korean Air Force. From 1955 to 1956 he was in the United States under the auspices of the ICA technical training program. From 1955 to 1956 he worked for an electric company in Korea. He joined H.S.A. in April of 1955 before he went to America. He served as Director of Administration of our Association from October 1960 to November 1965. Then in 1963 he became one of the Board members and from 1965 to 1959 he served as Director of Kyung Gi Province Region of H.S.A. Since June 1967, Mr. Kim has served as Director of the Administration Department and for two months in the summer of 1967 he visited the Japanese Family in Tokyo. Since January 1968 he has been Director of General Affairs of our Anti-Communist League. He received a 14-year course prize from the Leader in February 1968. He married Miss Tae Wha Chung in 1960 as one of the first three couples and now has two sons and three daughters.

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A Sermon

Marilyn Cohen
(Washington Center)

As Family members we realize the importance of growth, realizing our potential and what this will mean for our Father. Many things hold us back, particularly our resistance to change. We sometimes fear change within ourselves, and protect ourselves as if we were being attacked.

When someone physically threatens you, you almost automatically defend yourself; if somebody slaps you in the face, you'll put up your hands in defense or you'll probably slap back — it's somewhat instinctual to protect yourself in this way. Or if I come up to you and without notice clap my hands in front of your face, immediately you'll blink. It's a reflex action. This automatic process operates not only physically but spiritually as well. It's taken 10 or more years for most of us to perceive ourselves in the way we do. It is our nature to preserve our self-concept and to promote its stability and constancy. As long as nothing serves to change that perception of ourselves, there is no threat. But if we are forced to see ourselves in a new light, if we have to alter our self-concept, most of us will automatically put up walls and defend ourselves from having to change. You don't think about it rationally, it's just a process that takes place.

For instance, when my mother once suggested that I lose weight, the first thought I had was, look how much she smokes, she can't tell me to lose weight. A year and a half ago, I could not possibly have seen myself as part of this Family; something within me prevented me from considering this seriously. It was like something within me was saying, "watch out, they're trying to change you — leave me alone."

Most of us have this experience of feeling, "go away; I don't have to and don't want to change." Understanding how one's self-concept is formed, how it maintains its stability and how it becomes susceptible to change will aid us in being able to understand not only ourselves, but what new people are feeling and what their fears are, if they are reluctant to participate in family activities.

How do we become the selves we are? Our self-concept emerges as a product of feedback from other people important in our lives. The child appraises himself and develops his self-concept in terms of what the parents and others show to him by means of physical punishment and rewards, facial expressions, gestures and words. Once a six-year-old child was asked if he was a good boy. He thought for a minute and said, "My mother says I am, so I guess I am."

Each individual comes to accept as valid the judgments of other people concerning his worth. When he finds that other people consider him to be a given type of person and expect him to act in certain ways, he tends to accept the roles assigned to him, and acts as he is expected to. It is our nature to incorporate the expectations of others into our own self-concept. Much of what we do depends on what we are expected to, not actually what our true ability may be. This has been shown by numerous studies in the school setting. In one study, a class labeled "below average" was reassigned the following year to a new teacher. She was told that the class was "above average." Sure enough, since she expected the class to perform well, and indicated this to them, the class as a whole was greatly improved to meet her expectations.

In an even more striking study, a psychologist administered an IQ test to a particular class of students. He returned the scores to the teacher. The children who received high IQ's later proved to receive the highest grades, and showed the greatest ability. The interesting fact was that the psychologist randomly assigned fictitious scores to the children. Some low-achieving children were assigned IQ's of 140 to 150. Since the teacher expected these children to do much better and show superior performance, she gave them extra attention and praise and in this way communicated her expectation for them. They naturally responded to her. A boy was continually degraded by his parents and his teacher as being awkward and clumsy. He wanted to fulfill the expectation they had of him. I think he probably would have let them down if he had become graceful or had improved.

A person may act a certain way, only because you expect him to. We perpetuate many negative relationships merely because of this: if a person acts in a hostile way towards you, he expects you to act the same way in return. Most people continue this give and take. When a former enemy acts in a friendly way, there is a strong tendency for one to respond in a new way because there is an expectation of friendliness — you want to act similarly. We can initiate positive give and take: if we show love, the feeling will spread. It's a reciprocal relationship; as you act in a loving way, the other person is expected to act the same.

As we internalize expectancies, socially approved attitudes, ideals and values, our self-concept is molded. Once established, the self-concept tends to remain relatively stable; the individual resists efforts to modify it. Any thing which is an attempt to change our self-concept, or to modify our behavior, is perceived as a threat, and will be resisted. An individual generally selects to be with people who will not make him modify his behavior to any large extent.

When I first learned of the Family, I didn't want to have too much contact with the people because that was a bit too threatening. I was not about to see myself as a converted person by any means. Entertaining the people at our apart-

ment was just about my speed; it provided little threat. I told Barry that I wouldn't mind spending more time with the Family as long as we didn't get involved. Any mention in that direction was a tremendous threat to my existing self-concept and I avoided all such suggestions. Every person can tolerate a small degree of change and then be changed to a greater degree. Heavenly wisdom must be used to recognize the critical point, to be able to motivate a person to change by giving him enough of a challenge, but not too much of a threat.

In order to maintain the stability of one's self-concept, selectivity of contacts extends to ideas as well as to people. People protect their own beliefs and attitudes, by avoiding exposure to contrary points of view. Forced exposure to arguments that threaten his beliefs motivates the individual to develop supporting arguments and protective devices that make his beliefs still more resistant to new ideas. How can we break down this resistance? Between you and someone else, there is much more in common than different. By establishing a common base with that person and finding rapport with each other, by serving him through caring for him and his beliefs, you can expose him to new ideas, because he will care about you as a person and respect what you have to say. Plugging into God's energy and establishing this rapport produces a less threatening situation.

The self-concept does change, as every person sitting here has experienced. It is changed in essentially the same ways it is formed. As I have already said, the self-concept is largely a function of how the individual is treated by other people. Even though the already established self tends to resist change, it is still subject to change as we are influenced in new ways.

We know that even though a person may initially disagree with our beliefs, he may be drawn by the love and acceptance we show him. In the atmosphere here, if our response is positive, a person will begin to think of himself as a needed part of the Family — a person who can contribute much here. He may be able to see himself only in particular roles at first. Carolyn Libertini began her Family career as a guitar player for the Family — a relatively non-threatening role.

The ease with which one's self-concept shifts, in accordance with others' evaluations of him, depends on the degree of consistency of these evaluations. Our self-concept was formed by our parents' thinking of us consistently in certain ways. It will change in the same manner. When a person's environment suddenly undergoes drastic and persistent modification, the person's concept of himself is likely to change. When those about him uniformly behave toward him in new ways, he questions and then revises his

conception of himself. In his own eyes, he becomes a changed person. The environment here is truly a drastic change for most people. If our response is genuine and all of us react to a new person in ways he has never experienced before — showing him true concern — he will come to view himself differently. This is how we can help a new person to take on new values, to revise his self-concept to include the potential for becoming a true reflection of God, a true child. Father is expecting us to mature; therefore, we will reach this ideal, once we come to perceive His expectation for us.

*

TIME TO PRAY

I got up quite early one morning
And rushed right into the day;
I had so much to accomplish
I took no time out to pray.

The problems just tumbled about me,
And heavier came every task;
"Why doesn't God help me," I wondered,
He said, "Why, you didn't ask!"

I saw naught of joy or of beauty —
The day sped on, gray and bleak;
I asked, "Why won't the Lord show me?"
He said, "But you didn't seek!"

I tried to come into God's presence;
I used all my keys at the lock,
God gently, lovingly chided,
"My child, why didn't you knock?"

I woke up quite early this morning
And paused ere entering the day;
There was so much to accomplish
I HAD TO TAKE TIME TO PRAY!

— Anonymous

A Sermon

Olivia Kerns
(Washington Center)

Family, this is Phyllis Philodendron (a plant). I've had Phyllis for seven years. She started out as three leaves on a stalk about two inches high. I've watered her, put her in a light spot, changed the soil occasionally, and plucked off dead leaves. The result is what you see here.

This is a book I have read many times. I've gotten some interesting ideas from this book — some inspirations that have spurred me on to a broader outlook on life, a new view of my surroundings. So I have invested something of myself into this plant and this book. Some short amount of time and effort have gone into tending and reading. And the book and the plant have responded in kind. But the response has really been limited.

Family, sitting in your midst is Julie Lewis. She's my roommate and our spiritual sister. Unlike the plant and the book, Julie doesn't have to be watered, plucked, or picked up and read. Again, unlike the plant or the book, Julie's capabilities of response to any investment you or I may make in her are unlimited. So is the case for each of our brothers and sisters here, and so on — for all mankind.

We live together here as a family. We don't withdraw from others by chanting. We don't go off by ourselves to the mountains to meditate. Why not? Because we are all seeking to understand our Father's heart, and we can't learn much about Him in solitude. We can best understand Him by coming to know His children — mankind. So why don't we go where mankind really abounds? We could go to an airport and watch the milling crowds. How about a sports event? There would be thousands of people at a weekend football game. We could learn something about Father at these places.

Why then do we live as a Family? Because to grow spiritually toward Father's heart we have to do more than observe mankind. We can watch thousands and never have more than a superficial knowledge of them. To really grow we have to have give and take with others. The principle of give and take is one of our guides while in the indirect dominion. The deeper the relationships we develop with people, the closer we come to knowing Father's heart.

So we live as a family to enable us to foster give and take relationships. We work, eat, relax and pray together — coming to understand and love one another, so that we may experience the ultimate love, the love of God, and be capable of having unlimited give and take with Him.

According to Principle, since the spirit-man grows in conjunction with the physical body, only to the extent that man experiences love, beauty and joy on earth can he sense them in the spirit world. He continues life in the spirit world with whatever degree of feeling he developed on earth. This is why it is so important for everyone to develop his full capacity for love, both giving and receiving, which is best fostered in family life.

This is the ideal. How can we reach it? By understanding that give and take involves hard work and sometimes tears. When Father created man, and gave His love to man, He also opened up His heart to great suffering. Opening our hearts to others also makes us susceptible to being hurt. Is the fear of being hurt what makes us pause in our relationships with others, and makes us hold back some part of ourselves that others may be yearning to understand?

If we are to foster deep relationships with our brothers and sisters here, then there has to be realized the greatest degree of trust that has ever existed. The kind of openness that men have feared in the past because experience has shown them that an opening of heart often means a chance for attack.

Our duty is for each of us to work for the kind of relationships among ourselves that are so necessary for spiritual growth...and in these relationships display the kind of love that will be of this New Age — free and unrestrained, unlimited and unending, each giving of love and making us capable of giving twice that in the future.

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FOCUS ON DENVER

Introduction to the Denver Family

Judy Barnes and Neil Salonen

Dear Family: Greetings to each of you from Denver, Colorado! Our Center is not as yet very large, but Colorado is really an ideal place for our spiritual work. We are next to the majestic Rocky Mountains, and perhaps because of that and our beautiful climate, the spiritual atmosphere here is good.

We would like to tell you something of our work. We have just finished a 40-day fasting and witnessing movement in order that we may lay a new foundation to restore the people of this city. The summers are very beautiful, so we go "chondo" (witnessing) outdoors to parks and street corners to find Father's lost children. There are three large parks in Denver which are frequented by the young people, and so we go there during the weekends to try to reach them with the Principle.

Because Denver is nearly in the geographical center of the United States, we meet many young people traveling from one coast to the other. Most of those in transit are lost and really longing to be found. Many of these young people migrate to a street in the downtown area because they have nowhere else to go. We wish we could reach all of them, but often their hearts are clouded with the problems they left or are going to. Many take drugs and seem to become more and more distant from reality. It is really sad that we cannot reach them. We really pray for these young people. Someday we can bring them to their True Parents — we hope it can be soon.

Just this week we became involved in supporting the Jewish community here in Denver in their plea to the government of the Soviet Union to stop the oppression of the Jews in Russia. For the sake of the restoration, Father's work should not be oppressed anywhere on this globe. As our movement grows, we know Satan will try to stop our work, so we hope supporting the Jewish cause will be in some way a small condition to allow our movement freedom to work in the future.

Spiritual Training: We seek to provide strong training for those members living in the Center, to help create a pattern of spiritual leadership which can strengthen our movement as it expands. A typical weekly schedule of activities would be something like this:

Monday: Grocery shopping, laundry and errands, witnessing and study.
 Tuesday: Witnessing on streets, stores or universities.
 Wednesday: Teaching, study, late witnessing
 Thursday: Witnessing on streets, stores or universities; Family prayer meeting and Center discussion.
 Friday: Teaching, study, late witnessing.
 Saturday: Group teacher training; complete cleaning of Center. Afternoon park witnessing; evening witnessing.
 Sunday: Early morning Children's Pledge Service; 11 am Worship service; 12:30 Family lunch; Afternoon and evening witnessing.

By rotating responsibilities of leadership, each member can grow in usefulness to Father and prepare to begin a new Center in some other city. And so the Kingdom grows!

Conclusion: Now that we have purchased a new Center, we hope that we can prepare an ever-expanding base to welcome our Parents and take on more responsibility in their mission. With seven to nine good-sized sleeping rooms and several large rooms for meetings, we can now really have freedom to work and expand.

Our FLF activities are limited, and yet we add our prayers and support to the world-wide anti-Communist work. Neil Salonen gave a sermon relating the mission of our movement to the FLF concepts — the three-day fast for freedom in the Soviet Union was one example of our activity.

We close by pledging our continued love to all of our brothers and sisters all over the world, and work together as one, with the longing to be together as Father's Unified Family.

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History of the Denver Family

Patty Pumphrey

My dearest Family: I have been asked to give a brief history of the Family here in Denver. I will have to go back to 1963, for that is when it all began. Galen, my three children and I were living in Burlingame, a little town down the Bay from San Francisco. At this time the Principle group was spreading out in different directions to take the Principle to various places. Galen and I felt we too should at least try to establish a Center somewhere. Our decision to come to Denver came about in a rather unorthodox way. It is funny sometimes how people are led. We had one part-time job between the two of us. In that job we went very early each morning to clean up a place that was

part-bar and part-restaurant. Many inspirations often came to us at the wee hours of the morning while we were working. And one day we found a map someone had left behind of Denver and Colorado. Then and there we decided to come to Denver.

Once having made our decision it didn't take us long to be on our way. We left over the Thanksgiving holidays in order to have five days to make the trip. We loaded all our material possessions that we could get into one trailer. In a way, we felt like real pioneers, and I knew somewhat how they must have felt. Anyway, the same old car that took us to California from Oregon and had served as the "family" car while we were in San Francisco all together, pulled the trailer. We had no trouble on our trip. It was as we were driving through Salt Lake City that we heard over the radio that President Kennedy had been shot.

We arrived in Denver on Saturday afternoon. Complete strangers in town, we had to rely on Father's guidance 100 percent. We knew we had to find an apartment or house that afternoon. We established a base for our operations from a motel room, got the children settled, bought a paper, and began our search. We looked at two horrible houses, and I developed such a headache that I had to go back to the motel and go to bed. Galen did not give up. He returned very shortly to tell me he had found a house that was ideal, and it really was. It was all that we could have asked for. Exactly one year later the people from whom we were renting came to us and asked us if we would like to take over the house. They signed it over to us, just like that. I guess we never expected to have a house given to us!

For financial reasons, Galen would not quit his job in California right away. He went back to California as planned, and I was left alone in Denver for almost three months. We realized finally that the spirit world cannot act until you do. So I found a job and Galen came immediately from California. He looked for 40 days before he found a permanent position. His first work here was in a car wash for \$1 an hour, and he caught the worst cold of his life while he worked there. We were slow sometimes, but we were determined to establish a foundation here.

Once our physical life had more or less balanced out, we launched a full-scale campaign to find people to teach. We tried many things. We had a mailing permit, sent out many letters, visited churches, and talked to many people. One lady came, and she was our only "baby" for a long time. She was with us when our Leader came in 1965, but after he came she fell away. But on Children's Day of 1965 we received a telephone call from Jack Korthis. He had received a letter from Gordon Ross and wanted to know more about this strange revelation. That was when things took a turn for the better for us. We took Jack and Gladys through the Principle, and they accepted it. They began to teach people immediately. Among the people they taught

were Jack's mother, Ruth, and his aunt, Naomi Beyers, and from her came Judy Barnes (Naomi's daughter).

Sometimes things don't progress as quickly as we would like them to, but Father's will is done sooner or later. Last spring after the Blessings we held a conference with Miss Kim, and it was decided that Judy needed more young people with her here in Denver. As a result, Alice Van Dyke and Gene Bennett came to Denver from Washington, D.C. Together the three of them have their own story to tell. I will stop here and let them finish this report. Things really began to happen here when the young people took over. So I will close with this.

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Colorado's Geology

Alice Van Dyke and Obed Wells

Colorado is the highest state in the United States with an average altitude of 6,800 feet. Our eighth largest state is a panorama of beauty from its open plains to its majestic mountains, and is located two-thirds of the way between the Atlantic and Pacific coasts of the U.S.

The major source of income for the 2.2 million residents (1970 census) is the six million tourists who visit the state each year to camp in the summer and ski in the winter. Colorado is best known for the Rocky Mountains which cover the western half of the state. More than 1,100 peaks rise above 10,000 feet, with 52 peaks over 14,000 feet. This compares to the total continental United States, which has 71 peaks over 14,000. Colorado, indeed, has more mountains than all of Switzerland; for if all the Colorado Rockies could be flattened, the state would encompass an area over twice the size of the state of Texas. Because of its geological history, many wondrous sights are afforded any visitor or resident of Colorado. Some of these sights include the Royal Gorge (a 1,100 foot chasm created by the Arkansas River), the Garden of the Gods (a region of large sandstone outcrops which have been eroded by the wind into many weird and fantastic forms), and the Red Rocks Theatre (another sandstone outcrop eroded by the wind and forming an almost perfect accoustical outdoor amphitheatre).

The eastern half of Colorado is an extreme contrast to the ruggedness of the mountains, being nothing but a flat, treeless plain covered with prairie grass and sagebrush. This area is a result of many prehistoric seas which once covered eastern Colorado and its neighboring states of Wyoming, Nebraska, and Kansas.

Although water has always been scarce in this semi-arid land, Colorado is called the mother of rivers because so many have their sources on her soil. The state of Colorado is drained by four major rivers: the Colorado River which flows southwest to the Gulf of California, the Rio Grande which flows south and acts as the border between the United States and Mexico, and the Arkansas and Platte Rivers which both flow east to the Mississippi River and the Gulf of Mexico. Because the mountains cut off moisture to the eastern half of the state, the Arkansas and Platte Rivers are used extensively for irrigation. The Colorado River irrigates parts of the western half of the state.

Because of the altitude of the mountains and the dryness of the plains, agriculture is difficult. Sugar beets is the major crop in the eastern half of the state, while along the Arkansas River valley cantaloupe are raised. Northeastern Colorado has become a major breeding and grazing area for cattle, which are sold in the larger cities in the eastern U.S. A small area on the western edge of Colorado in the Colorado River valley produces a large quantity of peaches. Minerals such as gold, silver, coal, tungsten, and uranium are found in the mountains. Colorado produces 95 percent of the world's molybdenum supply. All these minerals add to the economy of the state. All of these wonders must be restored to Father.

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The Earliest Coloradens

Richard Parks

When white men pushed into Colorado in the middle of the nineteenth century, they found three principal Indian tribes occupying the state. The Utes claimed the mountain region, while the Arapahoe and Cheyenne occupied the eastern plains.

The Utes, who were the oldest inhabitants, claimed the whole mountain area, the western slope, and most of what is now Utah. They were short, stocky, and so dark skinned that others referred to them as the "black Indians."

The Arapahoes were copper skinned and taller than the Utes. Originally from the Great Lakes region where they practiced an agricultural way of life, they had been driven westward and had adopted a nomadic way of life, wandering over the high plains between the Arkansas and Platte Rivers.

The Cheyennes were the late-comers to Colorado. They had moved westward in about 1880 from their farmlands on the Cheyenne River of North Dakota. Quickly adapting to the horse and a roving life, they developed a warm friendship with the Arapahoes, which still exists. Unfortunately, however, much hostility existed between the Plains Indians and the mountain Utes. The conflicts continued even after white settlers came to Colorado.

None of the Colorado Indians lived in fixed towns, for they moved their villages from place to place depending on the availability of game and grass for their homes. They did not practice agriculture and their very existence depended upon the bison, commonly referred to as the buffalo. The buffalo provided food, shelter, and clothing and was honored in many ceremonies.

Women cooked, made the clothing, tended the children, and did most of the labor involved in moving camp. The men devoted themselves to hunting, war, and conducting the religious ceremonies. Hospitality and sharing were a natural part of life to the Indians; there was never feasting in one lodge and starving in another.

In the family circle there was love and kindness. Children were almost never physically punished lest it break their spirit. The Indian endured hunger, privation, and misfortune without complaining. Murder and suicide were rare and drunkenness appeared only when the white man introduced liquor.

Indian government was democratic. The will of the tribe was the controlling power. Rules and customs had the force of law. Tribes and bands were usually independent of each other, but occasionally joined forces for special

purposes. The chief of a tribe won his position by exceptional ability; he didn't inherit the position. The extent of his power depended largely on his force of character. A great chief was one who was wise, as well as brave, kind, and liberal.

A council of subchiefs or leading men usually decided policy matters. At council meetings each man was given the opportunity to speak fully and was paid respectful attention.

The Indian was deeply religious. He strove through prayer and deed to win favors of the many unseen spirits that peopled his universe. He looked upon the sun, moon, animals, trees, and rivers as persons, with intelligence and power. Strongly aware of mighty forces around him, he prayed often and earnestly to the gods and spirits for protection and guidance. The wise one above was the chief god of the Cheyennes. Another god lived under the ground, and four powerful spirits dwelt at the four corners of the universe. The Arapahoe and Utes had similar gods, beliefs, and practices.

Most of the Indians have gone from Colorado. The remnant of the Northern Arapahoe are farming on the Wind River of Wyoming. The Northern Cheyennes raise cattle in Montana. The Southern Cheyenne and Southern Arapahoe have some oil land in Oklahoma. The Utes were removed to reservations in eastern Utah and southwestern Colorado. Although the wild Indian is gone, he has left an indelible impression upon the state of Colorado.

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Ghost Towns

Judy Barnes

In the middle 1800's Colorado came alive because of man's desire for gold. It is still a wonder how prospectors managed to find their way over the rugged mountains, deep gorges, and narrow canyons of the forbidding country to where the pockets of gold lay. Mining towns sprang up in all corners of the Colorado mountains. Some of these famous towns are alive today, but most of them were quick to be born only to die a few years later when there was no more to be taken from the mines. So Colorado today is filled with ghost towns and exciting memories.

The two most famous of these towns are Central City and Leadville. When gold was discovered in Central City, news spread to all the world. First came every sort of American, then Germans, English, Chinese, Russians, Scots, and Canadians. Soon tent cities and camps blanketed the hills. Central City became the largest town in the Colorado Mountains. The hills around Central City have produced nearly a half-billion dollars in precious

metals. Living was hard, but interesting. It had with it an unruly element, but it was in Central City that Colorado's first culture was born. Great talent from all over the world came to Central City to perform in the stage plays and in the Central City Opera House. The Opera House was built by H.A.W. Tabor, an overnight millionaire, in 1878. The man was so eccentric and rich that when President U.S. Grant arrived in Central City at the Opera House, he entered from his carriage over a solid gold walkway. The performance that the President attended was a Shakespeare play. The Bard's picture in front of the Opera House was conveniently removed, however, and replaced with the likeness of the owner, H.A.W. Tabor.

Many tragic events occurred in Central City in the 1870's. Most of the business district was destroyed by fire in 1874. The surrounding farm area was almost destroyed by grasshoppers in 1874 and 1875. A diphtheria epidemic in 1879 killed hundreds of residents, mostly children.

Today most of the mines in Central City are no longer used, even though it was once known as the "richest square mile on earth." Although gold is no longer mined, plays and operas are still given and people still come from all over the country to see them.

In the town of Leadville, gold was the first ore to be mined, but the town is better remembered for its silver mines. The silver mining days in Leadville were the most ruthless in Colorado history. Miners killed one another over a mine, a home site, a gambling debt, or anything else. Life was very cheap to the silver-hungry miners. At night the miners all went to town to find places to sleep, but the town was quickly filled, and there was no sleeping room for many. Hundreds died of exposure and starvation. When the town and its people began to prosper and became more civilized, large opera houses, hotels, and expensive homes were built. One interesting place is the Leadville Ice Palace, built in 1895. It covered five acres, was 59 feet high, and was built of blocks of ice eight feet thick. Ore samples were frozen into the walls and ice statues filled the inside. The Ice Palace received world wide attention before it began to melt in the summer of the same year and was closed down.

Gold and silver mining is now almost non-existent, but other ores are now mined from the mountains of Colorado. Mining is still a profitable industry but the excitement of the past is gone forever.

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History of Denver

Gene Bennett and Annette Wells

Denver was founded on November 17, 1858 by Charles Nichols, when he began building cabins for a town which he later named Auraria. However, a conflict arose when General William Larimer, Jr., and his party claimed the same land. They called the area Denver City. Consequently, both parties had claims for the land. The land was actually "squatter" land — that is, land owned by the party who settled on it.

General Larimer's party included James W. Denver, then the governor of the Kansas Territory. Before leaving for the gold fields, this group had entreated Governor Denver to assign them some officials. Governor Denver had been told ballooning reports of gold in that territory, so he okayed their requests. The group in return named the new town Denver City.

Charles Nichols pleaded his case to the people but to no avail. Five days later, Denver City adopted their constitution and elected their town officer. As a concession to the Auraria men, however, Denver City made Charles Nichols and his six associates shareholders in the Denver City Company.

In 1859, the legislature granted a charter to the Nichols party and renounced the Denver City men. However, the Denver City men would not leave the land, since they had built cabins already.

Earlier, in 1858 gold seekers came to the area because news had broken out of a gold-find at Cherry Creek. Gold-seekers converged upon the area from all directions. The people set up another town across the creek from Denver City and again called it Auraria. In 1869, Auraria and Denver City merged and became known as Denver.

In 1861, the Colorado Territory was established, but the constitution was not written for the state until July 4, 1876, the centennary of the Declaration of Independence. Colorado became a state on August 1, 1876 and Denver, the principal city, was made the capital.

The South during the Civil War conceived a plan to take New Mexico and Colorado, thus allowing them to push into Kansas and cut off the North's gold supply from California and Colorado. However, the South lost in the battle for Colorado, and Denver became known as "the Gettysburg of the West."

Denver suffered a disastrous fire in 1868, and the following year, an obliterating flood. It also faced problems with its beautiful mountains to the West. They acted as a barrier to the Pacific. In 1865, Denver became desolate and isolated by the mountains because the existing railroads

could not cross the mountains. However, a few people stayed in Denver and in 1867 they created their own railroad — the Denver-Pacific Railroad. It was completed in 1870, joining with the Union Pacific in Cheyenne, Wyoming. With the advent of the railroad, the population grew from 5,000 in 1879 to 35,000 in 1880, and earned Denver the name of the "Queen City of the Plains."

In the 70's the rush changed from gold to silver. Denver was profitably affected by the mining in the mountains, and the agriculture and cattle industry on the plains to the east. During this time Denverites built narrow-gauge railroads through the mountains. These were both an engineering and scenic wonder to the world.

In the 80's some of the rich miners moved from the mountains to Denver and a society was built in downtown Denver. The Capitol building, with the dome inlaid in gold leaf, was erected between 1891 and 1908.

After some mining booms and busts, Denver held the first "Festival of Mountain and Plain" in October 1895. It was repeated annually until 1900, then it was repeated again in 1901, 1902, and 1912. For a time this festival rivaled the famous New Orleans "Mardi Gras."

Robert W. Speer, first elected as Denver's mayor in 1904, was most influential in making Denver a tourist city. When Speer took office Denver was still a dusty, barren, ugly, overgrown cowtown. He wanted to see it beautiful, sanitary, and safe. For sanitation he had 262 miles of sewers laid. Streets were graded and surfaced, and sidewalks were laid. Denver started to look tidy. For safety Speer had the railroads build viaducts over the streets. In beautifying the city he started with Cherry Creek, which had been a convenient place for garbage dumping. He enclosed it with retaining walls and a boulevard was built on both sides of it, now bearing his name. Many parks, fountains and statues, and the Denver Civic Center, owe their existence to Speer. His greatest and simplest contribution to Denver was the planting of many trees.

With her delightful climate and magnificent scenery Denver happily accepted her role as a tourist city and Capital of the Rocky Mountain Empire. Today she holds a population of 513,000 people with a metropolitan area of 1,230,000 people (1970 census). Denver is the 23rd largest city in the United States and holds over half of the people of Colorado.

A Spiritual History of Colorado

Bill Wyche

The spiritual development of Colorado and the West is as complex and varied as its rapid growth in the last hundred years. In this progress, the Christian church and its importance in this development was often overshadowed by the flamboyance, infamy, and notoriety of such secular personalities as H.A.W. Tabor and his wife, Baby Doe, the Reynolds Gang, Bat Masterson, Buffalo Bill, David H. Moffat, and the "unsinkable" Molly Brown. Yet Christianity was a meaningful civilizing force in the Territory which brought relative order to the chaotic and wild West long before government had a firm foothold.

The first Christian church in Colorado was "Our Lady of Guadalupe," built in Conejos in southern Colorado in 1858 by Spaniards and Mexicans from New Mexico. Although Catholic Christianity attempted to penetrate Colorado from the south as early as the 16th century with the conquistador Coronado, no permanent signs of their faith remained until the middle of the 19th century. By that time American Protestantism was closely following the gold rush and expanse of trade in Denver and Central City, farther to the north; there laying a foundation for the great diversity of faiths in Colorado that are evident today.

In 1860, Bishop J. P. Miede of Leavenworth, Kansas, arrived in Denver to establish a Catholic congregation. From humble beginnings, the Catholic church enjoyed great growth to the degree that, in 1887, the Diocese of Denver was formed with Father J. P. Machebeuf the first diocesan bishop. The Catholic church's contributions to the area added tremendously to the educational and charitable institutions of the area. The Immaculate Conception Cathedral, completed in 1921 in Denver, is a landmark in the style of Notre Dame.

Special mention should be made of the early Catholic pioneer and reformer, Mother Frances Xavier Cabrini, an Italian immigrant, who came to Colorado in 1889 under the approval of Pope Leo XIII. Here she worked among Italian immigrants in the region. She was the first American citizen to be canonized (1946). Her sainthood is especially interesting because of the short time elapsing between her death (1917) and her elevation. A memorial to her was built in the mountains outside of Denver.

Protestantism came with the gold rush in 1858. The early preachers held services wherever they could find places for meeting and congregation, in private homes, dance halls, saloons, gambling rooms, stores, warehouses, stables, or in the open air. Protestantism had a tremendous dynamism that matched the rugged lives of the gold prospectors, the speculators, the cowboys, and the men of fortune. Their determination was

exemplified by such individuals as Rev. George W. Fisher, a Methodist minister who gave spiritual comfort to many in Denver and Central City, and by "Father" John L. Dyer, a Methodist-Episcopal minister, who travelled a dauntless circuit through the mountains of Colorado on rough skis of his own creation. In this way spiritual awareness was kept very much alive even in the ruthlessness, recklessness, and wickedness that characterized Denver and Central City in the 1860's and 1870's.

Protestantism has left its imprint on the institutions of education in Colorado. The University of Denver was founded by the Methodists, Colorado College in Colorado Springs was originally a Congregationalist school, and the cornerstone of Colorado Women's College (now Temple Buell College) was laid by the Baptists. Many other hospitals, charities, and foundations owe their existence to the efforts of many Protestant churches that civilized this part of America.

This is the foundation upon which the Denver Family will be building. Since we see the marked decline in the Christian churches as a social as well as a spiritual force, our mission is made very clear. In Denver as well as the rest of America the same searching for Father is taking place as it did when the city was founded and the state was established. Despite the decline of church action mentioned above, one exception is noted with an Episcopal church, St. Andrews, which is now acting as a halfway house and refuge for itinerants, the homeless, and the mis-directed. Witnessing is mainly directed toward those areas where spiritual enlightenment is most immediately needed.

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A Testimony

Tom Wells 

Having been in the Principle for the last four months has added a totally new dimension and purpose to my life.

Being raised in the Methodist church, such questions as "What is my purpose? What is God? If Jesus was as great as he is taught to be, why is the world in such a mess?" were always suppressed and never answered. Thus, I had rejected the idea of a God by the time I attended junior high school. Observing the great hypocrisy within the churches, I had at the completion of high school been forced to reject all forms of religion. Religion had become to me a crutch by which people rationalized their problems, yet never attempted to find a solution.

When I received by B.A. in astronomy from the University of Kansas in 1968, I had formulated my own "Theory of the Structure and

Operation of the Universe," which explained everything except the void within myself, which I rationalized was due to a lack of understanding myself.

After being settled in Denver for 10 months and being completely entangled in the daily routine of "eat-sleep-go to work," I was approached concerning a small group which had weekly lectures and discussions on different subjects and philosophies. With nothing better to do I went to a meeting and was immediately "turned off" by the mention of God — yet the philosophy was logical and unique. Curiosity had me and I had to return to see what the philosophy would lead to, since it was so logical and was answering questions which I had always had.

What tremendous joy and relief it was to truly find a purpose and goal in life! I could never express in words the great feeling I have received from finding God and His true children; for the opportunity of finding and being able to live by the Principle, I will always be grateful.

In our True Parent's name.

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Rejoice! Tobiah Peter Fernsler joined the Family on September 16th. Congratulations — George, Diane, Philadelphia, and Father. Also, in Portland, Oregon Dara Kathryn Pearson was born on September 25th. Congratulations to her proud parents, Vernon and Maxine.

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