

# New Age Frontiers

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## LETTERS AND REPORTS

New Haven, Connecticut

Hal McKenzie

Dear Family: New Haven now has a sister! Her name is Ruth Baranson, she's nineteen years old, and works as a psychiatric nurse in Bridgeport. Recently she arranged for us to speak before the Newman Club at the University of Bridgeport. Our presentation was taped, and we hope to play parts of it over the school radio. She also thinks she can arrange for us to speak before the philosophy department of UB. She's a real joy and inspiration to John, Jim and me, as you can imagine, after months of monkish existence. That makes a base of four in New Haven, so things really ought to start moving.

The last few weeks have been a time of unprecedented activity and inspiration for us. First, Philip and Vivien dropped by on their way to their new mission in Boston, and we felt joy in singing and praying together again, and in knowing how closely interconnected the whole east coast is becoming. Then our Chinese brother, Joolon Ma, stayed the night on his way from Philadelphia to his old school in Vermont. It is a joy to know him, and an inspiration to hear him talk about his life under Communism and his escape. He really made us feel for those people still suffering under Communism, and made us realize how strongly we must work to free them, and prevent a similar tragedy here. I drove with him to the international training School in Brattleboro, Vermont, where he learned to speak English. We didn't get to meet his former supervisor, whom he came to see, but we did get to witness to some Peace Corps trainees, who were training to go to Korea! We talked to Mr. Batchelder, the director of the group, and said that we would send him some information about the Unified Family. If you would like to send them some information or messages, the address is "Mr. Donald Batchelder, Peace Corps/ Korea, International Training Center, Brattleboro, Vermont." They're leaving for Korea sometime in February.

Also, all kinds of new avenues and opportunities are opening up, both for Family and FLF. Jim and I got involved in an interfaith collegiate group, which arranges retreats and discussion groups, between the parishes in the various colleges in the New Haven area. We rather easily became the center of the group, so now we're scheduled to present the Principle before the group. Following an idea of Jim's, we and they are organizing a weekend interact between all of the various religious groups and sects around New Haven, in which each person presents his views on life, and then we discuss them. We'll probably be able to get some Zen Buddhists, some Bahai people, some dabblers in the occult from Yale, and some of the Maharishi's group to attend, as well as us and anybody else who wants to express their thing.

FLF is also beginning to have some effect, even though we still haven't any new FLF members. One breakthrough which we hope will become significant is that we were able to arrange for Dolph Droge, an expert on Vietnam, to come to Yale to speak in January through the invitation of the Yale Political Union. Also, I attended an Urban Encounter in New Haven, organized by a local Christian group, in which a group of about twenty white folks from the suburbs came to spend a weekend in the slum area of New Haven to try to understand the problems of poor people. There were a lot of high school students in the group, plus one Yale student, so in the follow-up meetings I hope to interest them in setting up FLF chapters.

To top it all off, we just installed our mimeograph machine! It's a second-hand Gestetner, prints beautifully, and in color very easily. We printed about seven hundred fliers the first time, and distributed them after church at Battel Chapel at Yale, where Rev. Sloane Coffin speaks.

Father has really showered us with exciting new things to work with, so we're really grateful, and encouraged that we're finally beginning to have some influence. Monsay! In our True Parents Name.

\*

Berkeley, California

Jeff Tallakson

Eight of our Berkeley Family including myself went to Los Angeles this last weekend to join with L.A. and Las Vegas Centers in a spiritual workshop, focusing on how to teach Principle better. Los Angeles has some new members who will be fine leaders. Father is also working in a great way in Las Vegas. In their Center are 12 people now.

Farley left a vacuum in leaving, and the Center here has also been in a state of flux because of our new annex and new leadership. However, Helen, Dan, and I are learning fast as we take up our responsibilities. Edwin, of course, helps us so much.

Our prayers are centered on Headquarters at this time. Farley has our full support as President; we are proud and confident. In Their Names.

\*

London, England

Dennis &amp; Doris Orme

The month opened with family members Patricia Hardman, Hazel Ifill, Carol Bartholomew and Dennis Perrin making condition in Brighton and Bristol. A teaching weekend held on the last weekend of the month enabled interested persons to visit the Center and hear a complete series of lectures.

On November 2, the Unified Family singers led by Doris sang at the Salvation Army home for derelicts and tramps near Waterloo Station. The following weekend, the Children's Day celebration was held at the main Center. Doris gave the sermon in the morning, then came lunch, followed by song, stories, and laughter. Each member contributed a song, painting, poem, or story; Carol sang us a Principle calypso called "Come Back Adam, Come Back Eve."

We made witnessing conditions locally and in Surrey where Ron and Elsie Bryan are teaching at their home on Monday evenings. New members include Robin Kihl who works in a bank and Les Chilman who works with computers. Both have moved into the Center. Akinola Ajibode from Lagos, Nigeria accepted and is the fourth Nigerian to accept here in London. We all pray that a Nigerian Family will start in Nigeria! Akinola works with computers also.

The last weekend was a teaching weekend for members to hear the complete series of Principle lectures. This is an experiment and its results are not yet clear. If the project is successful we hope to repeat it once a month.

The English are renowned for talking about the weather. This report would not be complete without mentioning the summer that has ended. According to the meteorological office, this has been the best summer on record since records began 200 years ago. October had maximum temperatures of 80 degrees F. and an average temperature five degrees above normal. So all of us in England say thank you, Father, for such a lovely summer. Outside, as I write, the first snow of the winter is falling, but, in our maritime climate it usually melts quickly.

During the month two members spent a week with Gestetner Duplicators learning to work the offset printing machine. We have a busy and varied December ahead and we all say thank you to our True Parents for enabling us to participate in this final restoration. In our True Parents' Name.

Washington, D. C.

Cindy Efaw

Dear Family: Greetings from Washington Center! The month's activities have included much witnessing for Center lectures, Free University lectures, and other meetings of interest we have held. For Children's Day we had a Family meeting to celebrate.

FLF's Project Light is being carried out as the Speaker's Bureau offers its assistance to schools, churches, and interested organizations. David Carpenter of the Southeast Asia Bureau, Vietnam Desk, of the State Department, spoke to us the evening of November 16 on the changes in the Vietnam situation since the Nixon administration began and outlined the official State Department policy in Vietnam. Dr. Hoang von Chi and Mr. David Martin also spoke.

We had the opportunity of visiting with Jacque Stock once again in mid-November when she arrived with Susan Christine, a new member from St. Louis. With Farley from Berkeley came Justin Fleischman, who was with us for a week. In early December, we were pleased to have Matt Smith with us. He spoke on the "Life Cycle of Communism" from the words of our Leader in San Francisco.

Koinonia featured a film on creativity entitled, "Why Man Creates" which spoke of man's needs, his goals, and his historic ability to achieve in the teeth of society's resistance to the new. On another evening Nora Martin spoke on sensitivity as it relates to mystical, religious, and drug experiences, used as vehicles for deeper communication.

The Free University program is going full speed ahead. Catholic University has recently concluded five people. From Georgetown University lectures, Phyllis Rice is our new sister.

Marilyn Cohen, a graduate student at Maryland University, spoke in her Theories of Personality class on the purpose of creation. She showed the abnormal personality is a result of an absence of give and take, explaining the meaning and need for give and take through man's fulfillment of his purpose of creation. It is amazing that a graduate class was interested enough to devote class time to a free discussion of God.

As the year nears its end, we look back in gratitude to the past, but with even more anticipation to the future, in which so many more accomplishments will take place. We send you our love and best wishes. May we work harder and use more wisdom, that the kingdom can reach all. In our True Parents Name.

## ARTICLES

God's Day Address  
January 1, 1970

Young Oon Kim

Behold, I create new heavens and a new earth,  
and the former things shall not be remembered  
or come into mind. But be glad and rejoice  
forever in that which I create. Is. 65:17-18

This is January 1st, 1970—the third God's Day since Master first announced it in 1968. It is appropriate to offer the first day of the year to God the Father, giving thanks for all the great and wonderful work He has done. Though people feel love and gratitude to their father and mother every day, they set aside one day each year specifically to express their appreciation. Thus we have Father's Day and Mother's Day. Also, we celebrate everyone's birthday. Why is it that God alone, does not receive recognition on a day set aside especially for Him? A day in which we remember His abundant love and grace and His majestic dispensation for mankind and creation.

God the Father is infinite, invisible spirit and created the first man to be His son and representative to the finite, visible world. Through man He wished to have direct dominion over the entire cosmos. God wanted to give man power, wealth, wisdom, might, honor, glory and blessing, as it is said in Rev., Chapter 5. In order for man to qualify for this task, he must fulfill three blessings, restoring the individual, family, and all creation to God through the base of four positions. Thus man was created to provide God's eternal foothold. Then God the Father can freely operate through this channel, according to His absolute law of justice and goodness. When this is accomplished, abundant grace from His infinite goodness will flow throughout the universe. Men on the earth will feel God's power and grace. Then the sovereignty of Evil will definitely decline.

God's Day is the most important Day that we celebrate. Therefore, Master set a condition for this Day before his holy marriage. Following his wedding, he announced in successive years, three special days of celebration: Parents' Day, Childrens' Day and Day of All Things. Though a condition had been set for God's Day, it could not be fully established until conditions for these three holy days were fulfilled. Those holy days could not be announced merely by choosing a date. In order to announce each one of them, the necessary conditions in terms of historical indemnity and cosmic restoration must be fulfilled. God's Day is no exception to this. To choose January 1 is only part of the external conditions to be fulfilled. Inner conditions had to be realized in order to bring true joy, happiness and sabbath to the heart of the Father. As God's purpose in creation was to feel this joy, happiness and sabbath through man and all things, His Day could be realized only when this was accomplished.

Theoretically, God is like the root of a tree. The perfected Adam and Eve are like the trunk, and those restored through them like the branches, the branches of the branches and the leaves. We can apply the Cain-Abel relationship to this idea. The root, God, is Abel to the trunk, or True Parents. The trunk is Abel to the first branches, who are Cain; the first branches, in turn, are Abel to the next branches and so on. It is necessary to maintain this order, not for the sake of power and position for the Abel side, but for the sake of Cain who must have a channel through which to receive the precious life-giving sap of the tree. Through the blessing of the True Parents we become part of this tree of life. This is a tremendously privileged position, spiritually higher than any of the past. However, Master has placed no one in this position in a permanent sense. The blessing he has given is only conditional. Even after receiving the blessing, we have to apply the Principle to our lives and become one with it. In doing this we must subjugate Satan within ourselves as well as without, thereby expanding the territory over which the Father reigns. Through our utmost dedication and sacrificial toil, we are required to expand this territory from the family, to the nation and finally to the whole world. In this way we become entitled to be true children of God, entering into His direct lineage. Then God will blot out our transgressions and will not remember our sins any more. Only as we actually accomplish do we become free of sin. Therefore it is a serious mistake to think that this conditional blessing is everything and that there is nothing left to do. Those who become arrogant or judgmental after receiving the blessing do not understand its meaning. No one position has been sealed. Master has placed a certain number of people tentatively in certain positions; if these people do not fulfill their blessing, he will replace them with people who can and will.

Nevertheless, Master himself has formed the four positions and is qualified to bless us. Throughout history, God has manifested Himself to multiple individuals in various degrees using different human instruments. For example, to many devout Catholics, God manifested Himself through Jesus' mother, Mary, in spite of the fact that she failed in her mission. To devout Christians, God manifested himself through Jesus, despite the incompleteness of his mission. God used Shakamuni and other Buddhist sages to reveal Himself to the Buddhists. God revealed to the Confucianists through Confucius. God used Mohammed for the Moslems. God manifested Himself to many of us through our own ancestors. God will continue to use diverse channels to manifest Himself to diverse individuals. However, at this time in history, our Master is the highest and most direct channel through which God is manifesting Himself because of his fulfillment of the base of four positions. It is the greatest privilege for us to be connected with the Master who will lead us closer to the Father than anyone else has been able to do.

Today is the New Year Day of 1970. I feel that there is multiple significance for this New Year's Day. It is the beginning of the second decade of the New era. This second decade will be a most significant period in terms of the Father's dispensation, affecting international relationships and the world situation in general. Today, we step into this universally important decade.

This God's Day is also meaningful in that Farley Jones has begun a new mission as the leader of the American movement. I am confident that he has the ideas and the vision which will enable him to lead the American Family to meet the challenge of fulfilling the American mission. His task will be so great that he will need your whole-hearted support and prayers to accomplish it—not only that of the Washington Center but also of the Family throughout America. When we are united in spirit, we can overcome geographical distance, which is not the least of the problems of this country. Father cannot work if we only talk, plan, evaluate and criticize. But He can act freely and mightily only if we act passionately with united spirit and full dedication. I pray that this New Year Day is the start of that passionate and dynamic move.

A new day, a new month, a new season, a new year, a new decade, a new era—signify to me a new spiritual stage. There is no concept of time in the spiritual realm. But only change in the spiritual state, which marks time or periods there. In the spirit world, morning, noon and evening reflect one's spiritual state, rather than a time of day. There, one's perception of various degrees of heat and light corresponds to his perception of God's love and truth.

When the warm, bright and exciting spring passes, the hot, abundant prospering summer comes. After this season, the cool, ripened and matured harvest season visits. After the fall season, cold, inactive, dormant winter comes, and all life sleeps and rests to become refreshed for the next cycle of life. There are such seasons in the spiritual realm which also reflect the spiritual state. According to the lunar system, spring theoretically starts on January 1. Therefore, in this way too, New Year Day is the beginning of a new spiritual cycle.

However, if there is no change in our spiritual state, what is the difference from yesterday?

Vanity of vanities—All is vanity! What does man gain by all the toil at which he toils under the sun? A generation goes and a generation comes, but the earth remains forever. The sun rises and the sun goes down and hastens to the place where it rises. The wind blows to the South and goes round to the North. Round and



round goes the wind. And on its circuit the wind returns. All streams run to the sea, but the sea is not full. To the place where the streams flow, there they flow again. All things are full of weariness. A man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing. What has been said is what will be. And what has been done is what will be done. And there is nothing new under the sun.

Eccles. Chapter 1:1-11

As I read these words of Ecclesiastes, I really laugh to find that such a nihilistic and depressed view of life is included in the Bible. Biblical scholars regard it as a mistake that this book is included. If we choose, we can view life in this way too. Today is the same as yesterday. Tomorrow will be the same as today, if we do not bring about spiritual change and progress within us and around us.

However, those who had a clearer understanding of God found positive and dynamic value in life. For instance, St. Paul said that without Christ he was dead yesterday—but with Christ he was raised today from the dead and could walk in the newness of life. For St. Paul, life was not merely the continuation of days. In Christ he had achieved a leap from death to resurrection. We can also make a leap from despair to hope and death to life on this new day.

To create this day a new spiritual state, we must make a new covenant with God,

Behold, the days are coming when I will make a new covenant with the House of Israel. Not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt—my covenant which they broke though I was their husband, says the Lord. But this is the covenant which I will make with the House of Israel after those days. I will put my law within them. I will write it up on their hearts. And I will be their God and they shall be my people. Jer. 31:31-33.

In this new covenant the word of God must no longer be printed letters on a page, but must be inscribed on our hearts. Then we can breathe it, act it, and fully live it. To make a new covenant with God and to make this day the beginning of a new cycle, we must have a new heart.

I will give them new hearts and put a new spirit within them. I will take the stony heart out of their flesh and give them a heart of flesh that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people and I will be their God. Ezek. 11:19-20

With a new heart and new spirit we become new persons. Our hearts will no longer be stony hearts, unable to see or feel anything. This is the lifeless state of total apathy. Let us have the heart of flesh and sense the beauty of His work and the warmth of His heart—perceive His powerful truth. This will make our whole being alive and will enable us to multiply life. Then we will be able to proclaim, "He is my God, and I am His child."

With this new heart and new spirit, this day cannot be the same as yesterday. With new hope and a new goal, this year cannot be the same as the past year. With new life and new resolution, this decade cannot be the same as the past one. With new passion and new resolve, let us begin.

Rev. 21:1-4 I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more. And I saw the holy city, New Jerusalem, coming down from God prepared as a bride adorned for her husband. Behold the tabernacle of God is with man. And He will dwell with them and they shall be His people.

Is. 42:10 Sing to the Lord a new song. And His praise from the ends of the earth.

Rev. 14:3 They sang a new song before the throne and before the four animals and the elders. And no man was able to learn that song except the 144,000 who were redeemed from the earth.

Psalms 96:1-3 O sing to the Lord a new song. Sing to the Lord all the earth. Sing to the Lord, bless His name. Tell of His salvation from day to day. Declare His glory among the nations, His marvellous works among all the people. For great is the Lord and greatly to be praised.

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## The City of God

Sandy Singleton

The City of God! This best-known writing of Saint Augustine has inspired men from Charlemagne onward to establish empires based on individual interpretations of it. Yet this scholar and philosopher has himself stated that the establishing of an earthly kingdom of God, in the form of a Christian renewal of the Roman Empire was not his intention at all. Augustine had been fascinated by the possibility of a universal struggle between the forces of good and evil since his youth, when he had studied Manichaeism. And it is this spiritual struggle that he presents within the twenty-two sections of The City of God.

Augustine began to write at a time when Rome was collapsing under the assaults of invaders from the north. Many of the invaders were Christians who adhered to the Arian heresy, a fact which did not escape notice by the pagans of Rome. To them Christianity loomed a threat, both without and within the empire.

Augustine took up his pen in 413 A.D. to quell rumors that Christianity was a threat to the Pax Romana. He was more than thirteen years completing this treatise. He devotes the first ten sections of the book to countering the charge that Christianity is a destructive force. Hurling back the charge that polytheism has done nothing for the Romans, he defines, explains and defends Christianity in the next twelve books, by constructing the origins of the city, its development and its end.

Augustine names his two cities Jerusalem, which means "vision of peace," and Babylon, which means "Confusion." Though they are intermingled physically at present, the inhabitants of each live quite different spiritual lives. Those of the City of God, or Jerusalem, are holy and social. They consider the common welfare in all actions. Above all, they are submissive to God and love peace. Those of Babylon are foul and selfish. When they rule, it is for self. They try to rival God and are troublemaking and thoroughly wicked.

Jerusalem was God's original ideal for man; but Babylon was created when man fell. No one could escape this kingdom of death until God's grace made it possible through Jesus. Therefore there are today people who live after the spirit and those who live after the flesh.

Peace is sought by both kingdoms. The earthly kingdom seeks an earthly peace, marked by civic obedience and rule. Those of the heavenly kingdom make use of this peace only because they must. They obey the laws of the earthly world, and to some extent they have harmony. But they cannot obey the religious laws of the earthly kingdom. Thus those of the heavenly city have had to endure the brunt of pagan anger, because they have been compelled to disagree with the evil of the earthly world.

Love is one determining factor for man's residence in either city. To inhabit the heavenly kingdom he must love God. To inhabit the earthly kingdom he must choose another ruler, who, Augustine sometimes hints, is the devil, or Satan.

Augustine relates the City of God to the Christian Church, but goes another step, and includes the angels, who are not generally thought of as Christian or pagan. He finds both good and bad people in the church, but points out that both cannot inhabit God's city. So the memberships of the angelic world and the church may overlap.

Most interesting is Augustine's discourse on the path one must take to God. He cites the starting point for following Christianity as the knowledge of the temporal dispensation for restoring the human race and fitting it to fulfill its destiny. After belief must come application—the discovery of a mode of life in accordance with the teaching which will purify the mind and make it capable of perceiving spiritual things. Even heresy (in defense of the Arians) Augustine saw as useful, in that heretics often influenced others to seek after truth. People, according to Augustine, are those associated by a common acknowledgment of right and community, "an assemblage of reasonable beings bound together by a common agreement as to the objects of their love."

Peace, or the tranquility of order, is common to all things. The fiercest beast cares for its young, and even the warmonger desires to kill off or subjugate his adversary through love or fear and rule over him in peace. And the trouble-maker only wants to make peace more favorable to him. But this is not the true peace—the peace of eternal life. Even evil tends to imitate truth. Even the devil cannot escape the judgment or the power of the Ordainer.

So the two kingdoms are intermingled, until the Resurrection. Then those of the City of God, which belongs to Christ, shall live eternally in peace and happiness, while those of the devil's earthly kingdom will drag out a miserable existence in eternal death.

Augustine's ideas are not new. They echo the Psalms, the parables of Jesus, and the earlier writings of Tychonius. But even 1600 years ago man was looking to a time when God's kingdom would spring forth full blown into the minds of men. It matters little that he did not intend that his "City" be considered a physical one; and we can understand why Charlemagne was unable to form it. But that ideal of a heavenly city persists; and it is possible, in our time.

\*

Each of us has waited for the day when mankind will live together in peace and harmony and love. And lo, that day is at hand. Man can begin to look into himself to correct what is wrong. Man can look into his brothers' eyes to offer love not fear or hate. And man can look at beauty in nature and not destroy it. Peace will be his companion and love will be his mate. God will be a true Father while we will be true children. And lo, we will make this ideal come to pass.

—Virginia Brennan

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A Spanish scholar of the twelfth century, Moses Mainonides, depicts seven steps in what he calls the ladder of charity and giving. The first and lowest degree is to give, but with reluctance. The second is to give cheerfully, but not in proportion to the distress of the sufferer. The third step is to give cheerfully and proportionately, but not until solicited. The fourth is to give cheerfully, proportionately and unsolicitedly, but yourself to put the gift in the poor man's hand, thus exciting in him the painful emotion of shame. The fifth is to know the object of your bounty, but to remain unknown to him. The sixth is to bestow charity in such a way that the benefactor may not know the recipient, nor the recipient his benefactor. The seventh and worthiest step is to anticipate charity by preventing poverty. This is the highest step and the summit of charity's golden ladder.

—Paul S. McElroy  
Quiet Thoughts

United Christian Empire (120 years, ca.800–920) Carroll Ann Dobrotka

The prophet Samuel anointed Saul as the first king of Israel during the United Kingdom. The United Kingdom lasted for 120 years before being divided into Israel and Judah. Similarly, Pope Leo III in 800 crowned Charlemagne king of the Holy Roman Empire. Charlemagne established a united Christian empire based upon the ideal of Augustinè's The City of God. During the 120 years of the united Christian empire, feudalism developed, then the empire was divided between the East and West Franks.

Before dealing with Charlemagne and the Carolingian empire it is well to look at the development of feudalism, that social and economic transformation which has conditioned all subsequent western European history. Feudalism developed under the Merovingian kings. This transformation was twofold: the concentration of land in the hands of a small number of owners, an official governing class, which became an hereditary aristocracy; and the suppression of the majority of the people into the position of dependent serfs. Neither of these developments is new: land ownership by a privileged few and serfdom both were developments within the later Roman Empire. The social pattern developing among the Germans when they entered the empire fitted easily into the existing Roman patterns.

The growth of a wealthy land-owning aristocracy which stood between the King and the people was promoted by three practices: commendation; the benefice; and immunity. These practices tended to replace the public relationship of citizen to state with a dependent economic relationship between private individuals. The man with no land and no money commended himself personally to the service of the landowner, count, or other official, thereby becoming his vassal. The lord provided food, clothing, shelter and the vassal was bound to serve him for life. The old German clan organization had broken down but the emerging state was unable to guarantee happiness and property. Thus a man's prestige and accomplishment came to depend upon the number of vassals he had.

The benefice may be described as the commendation of land. The small land owner, to escape the responsibilities of ownership, debt, and taxes, gave to some wealthy person title to his land on the condition that he be allowed to remain on it and live from its produce. The land remained in his hands for his lifetime or for some other specified period. After this period, complete ownership passed to the official. The land that the person received back for his own use after he had surrendered his title was a benefice. This practice on a large scale led to concentration of property in the

hands of a few owners. In addition, the holder of the benefice being only a tenant could be easily reduced to servile condition. In a society not too well organized there were many opportunities for lords to force less wealthy men to turn their lands over to them and receive them back as benefices. And this transferring of titles, using land without owning it and owning it without using it gave rise to endless disputes.

The custom of granting immunities also put more power into the hands of the large landowners. The royal lands were governed by private officials of the king. These lands were immune from public jurisdiction. When any of these lands were granted to bishops or to secular persons, they insisted that these lands pass directly into their own private jurisdiction. But immunity went further than this. The kings found it convenient to grant first to the clergy and then to the laymen, similar immunity for land already owned or subsequently acquired by them. Thus the owner of the immune lands collected taxes, exacted services, and possessed complete local independence.

Together, commendation, benefices, and immunities contributed to a situation in which power and prestige were slipping from the hands of the monarch into the hands of private individuals. This process of decentralization (when the monarchy had become little more than a name) is called feudalism. If this tendency in Merovingian Gaul had not been temporarily halted by the Carolingians, feudalism would have come to Europe much quicker than it actually did.

There were many struggles between the Merovingian crown and the aristocracy, lasting several centuries. Charles Martel (the Hammer) named so from his determined pounding of the Mohammedans in southern Gaul was the founder of the Carolingian state. Martel supported Boniface's work in converting the Germans beyond the Rhine and in organizing their Church. By using Church lands as benefices to pay men to fight on horseback, Martel built the strong army necessary not only to hold off the Mohammedans but also to crush the subversive local movements for independence within the Carolingian state. After Charles Martel's victory over the Mohammedans at Tours in 732 removed the danger, it gave him time to continue to crush the decentralizing forces on all sides. This meant fighting against the local nobility. Martel's son Pepin the Short continued his father's work and supported Boniface's reform of the whole Frankish Church.

After the death of Pepin the Short in 768, the kingdom was reunited in 771 under Charles the Great (Charlemagne) and it was to remain so united until his death in 814. Charlemagne's long reign marked an epoch in European history. After a long formative period, when Roman and German peoples, languages, and institutions were fusing, the papacy and monasticism were assuming definite form, Charlemagne seemed to mold all these into an organic whole. Charlemagne expanded his empire to the edges of the Slavic, Byzantine and Arab empires. He co-operated with the papacy leading to the re-establishment of a Roman empire in the west centered on him. By promoting the church reforms of Boniface, Charlemagne enabled a genuine intellectual revival to take place through the clergy. Thus, the permanent foundations for a united Roman-German-Christian Europe were laid during this time.

The culmination of Charlemagne's career was his coronation as "Emperor of the Romans" by Pope Leo III on December 25, 800. For the first time, a German had been crowned Roman emperor, and crowned by a pope. In reality there was no longer a Roman empire. However, the tradition of western Europe organized under Rome was still so strong, that when it was actually reunited by Charles, it seemed a return to the golden age. The coronation was a symbol of that fusion to come, of Roman, Christian, and German elements in western society. At least a new empire had been formed which was to last in various forms till Napoleon ended it in 1806. Also, this empire was set up under papal auspices. Not immediately, but eventually this helped the papacy advance towards leadership in Europe.

Charlemagne had a broad conception of his duties. His government was a theocracy, a government based upon divine precepts, under the direct inspiration of God. He was basing his state upon Augustine's The City of God. He was God's anointed agent for the realization of God's purpose, and coronation by God's priest gave him a holy character. In his edicts, he made no distinction between political and religious matters. There was no distinction in his mind. They were both the business of government.

He continued many of his predecessor's aims to improve and centralize the government. Charles devoted careful attention to the intellectual life of his empire. This resulted in a revival of interest in education and scholarship, literature and philosophy, called the Carolingian renaissance. This renaissance included a return to the classical purity of the Latin language and the writing of new works using its classical forms. To this classical influence was added the great influence of the Christian Latin Fathers whose works now began to be more fully appreciated.

The center of this revival was the palace school, attended by Charles, and by children of government officials. The scholars directing the school and forming



the intellectual circle around Charles were German, mainly clergy. The leader of the school and most important figure in the Carolingian renaissance was Alcuin. His textbooks on grammar, spelling, rhetoric, and dialectics were the standard of his time. Charlemagne also brought to his court scholars from other sections of his empire.

One of the most important reforms of the Carolingian revival was the return to good texts. Through the co-operation of the papacy, the Roman Missal, the standard liturgy for the Western Church, was adopted. Charlemagne also located an authoritative copy of St. Benedict's rule which became the only rule for all monasteries. Valuable reforms in handwriting were carried through at this time in the copying rooms at the monasteries. Large libraries were assembled in many monasteries, some of which became centers for copying and distributing important manuscripts. After the Carolingian period no important classical writers were lost, and it is mainly to manuscripts written in this period that classical scholars have to turn to for good texts.

Among new works produced by Carolingian scholars were commentaries on the Bible consisting of excerpts from the Church Fathers, explanations of the Biblical texts and collections of extracts from classical writers. Biography, was written; particularly noteworthy is Einhard's biography of Charlemagne. Also many annals, recordings of events by years, were written in the monasteries.

When not concerned with problems of education, Carolingian thought was mainly concerned with theological problems. Two of these problems were particularly popular: St. Augustine's doctrine of predestination, and whether the bread and wine consecrated during the ceremony of the Mass were transformed (transubstantiated) into the actual body and blood of Christ.

No sooner had western Europe seemingly laid a new foundation for steady development than that foundation crumbled, and Europe had to begin all over again. With Charlemagne's death in 814 began a period of almost two centuries of attacks from all sides by heathen Norsemen, heathen Magyars, and infidel Mohammedan pirates. Further, civil war within the empire led to the complete breakdown of such central government as Charlemagne had succeeded in organizing. All this postponed for centuries the cultural maturity of Europe. Yet on the other hand, Europe had at least acquired enough strength to assimilate the Norse and Magyar invaders, who added new land to Europe as well as a wider outlook. The ninth and tenth centuries economically and socially, were a continuation of the feudal developments begun with the Merovingians and only temporarily and superficially checked by the Carolingians. During the short period that Charlemagne was ruler, the loose collection of German people making up his empire could not possibly abandon their own long and fiercely cherished traditions. Europe had first to develop not as a unit but as a group of communities.

(Continued on page 20)

A Sermon

Farley Jones

The observation has been made that the history of man is the history of war. In light of the Principle we know that this, in a deep sense, is true. Man's history is a concrete expression of God's fight to bring goodness to earth. Opposing the Father's struggle Satan has used force and guile to prevent the realization of the divine plan. Expressions of this cosmic battle have been the individual wars between forces of relative goodness and evil.

From the beginning Satan claimed the victory. In dominating Adam, he achieved dominion over mankind, and darkness came to earth. In Cain's slaying of Abel, that darkness was perpetuated and expanded, and Satan's victories began to multiply.

Because God's battle was lost first on an individual level with Adam, then it must be won first on an individual level. As we know, God was able to accomplish this through Jacob, who thus became the Father of Faith. On this foundation, 430 years later, God expanded His victory to the tribal level through the successive work of Moses and Joshua. On that foundation, God later sent Jesus to expand His triumph to the national and international level. This dimension of victory still awaits fulfillment.

Today is the new dispensation from God. Now is the time to realize the national and international dimension.

However, God cannot simply start on the national and international level. Rather, He must start again at the beginning. He must start at the level of a single man and expand outward through him. Thus, this man must go through in his lifetime the missions of Jacob at the international level, Moses at the tribal level, finally reaching the mission of Christ at the universal level. The missions which have been accomplished vertically through history by several men must at this time be re-enacted horizontally by one man. In this way, God's work will quickly reach a new level of triumph.

The responsibility for such achievement rests not only with our Leader. Rather, each one who walks in his path progresses through these successive dimensions. First he is Jacob restoring himself and his family; then he is Moses restoring his tribe; and finally he is Christ, restoring his nation. Multiplying his life and his mission in others, each contributes toward the one symphonic movement of restoration. Each then becomes

a Messiah of God. In this way it is seen that the Lord of the Second Advent comes not to be lord over all men, but to make all men lords. When all men are true lords, then God's war will be won.

God's victory will not be won by force or violence, but rather through love and wisdom.

We know that Cain and Abel were separated as representatives of good and evil. Through such separation God wants to purify, strengthen and then extend the good, until that which was once evil is eliminated. In God's ultimate way of fighting war, however, evil is not conquered, but won over—to the truth—and thus united with good. In this way initial separation brings final unity in gratitude and love.

Examining Cain and Abel, we see that that outcome brought victory to Cain, but defeat to Abel. This means that individuals still remain separate. This is Satan's way. His pattern brings victory to his side, but suffering and defeat to the other. Thus, his victory brings only further separation and further conflict.

God's war brings unity. Looking at Jacob and Esau, we see Jacob, in accomplishing God's will, brought brotherhood and prosperity to Esau. Together they dwelled in peace because Jacob had followed the heavenly pattern.

This heavenly pattern is not to win conquest, but to win acceptance of the higher way of life. It is such acceptance that brings unity—for all people on the more heavenly level.

Because Satan dominated man from the beginning, it has been God's task to gain acceptance—for Himself and His way of life. God has not forced Himself on man, but humbly He has worked for acceptance. When He is accepted, man's goodness blossoms. As God's representative, Jacob won acceptance and brought blessing to himself and Esau. Jesus, as God's representative, was not accepted, and the world continues to suffer.

God's war and Satan's war are thus entirely different. Satan tries to triumph through force. God tries to unite through acceptance.

Today we are in the position of Abel. It is our privileged responsibility to win acceptance for the actual heavenly way of life and particularly God's new dispensation. In the position of Abel, we must triumph like

Jacob. As we do this, we will gradually expand God's victory from individual to family, tribe and nation. But there are years and battles ahead.

We will win those battles by winning acceptance. We will win acceptance through true humility, dedicated service, and genuine love. That is the only way. The very qualities that we seek to bring to the world are the ones that will enable God to triumph. In this way, Cain will ultimately accept Abel; God will then be united with man, and there will be one world of victory.

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Man, the more he gains freedom in the sense of emerging from the original oneness with man and nature and the more he becomes an "individual," has no choice but to unite himself with the world in the spontaneity of love and productive work or else to seek a kind of security by such ties with the world as destroy his freedom and the integrity of his individual self.

—Eric Fromm  
Escape from Freedom

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United Christian Empire  
(Continued from page 17)

These tribal confederations were just getting formed in the Carolingian empire and the East-Frankish kingdom continued to emphasize their common German character. The actual unity at about 920-950 was that of Christianity and the Church.

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## Becoming a True Person

Barry Cohen

True humility is shown by the seeker who recognizes God's presence in another human being. God speaks to us through our family, friends, and the world around us, yet rarely do we hear His call. The humble person is the individual who seeks earnestly to hear this still, small voice and then carefully follows its advice. Because the voice is still and small, patient, intent listening is required.

Once the seeker of love and truth develops this attitude of humility, he begins to feel a need for some form of prayer. In other words, by submerging his ego and putting himself in harmony with the universe, he begins to feel the heart of God. Knowing God is not enough; the seeker must actively communicate with God, and this is prayer. The energy that he receives from personal prayer allows him to continue his quest, more deeply refreshed each time he tunes in to the eternal source.

Having found this heart of God (through chanting, ritual, meditation, knowledge, or intuition) the seeker must go beyond himself and his own quest, and commune with fellow pilgrims—sharing with them what he's found within. If he stops before reaching this level of spiritual development, only selfhood will prevail.

Once the seeker has overcome rigorous spiritual obstacles, he finds it necessary to carry this knowledge into the physical world. He becomes aware of the law of subject-object, realizing that his body and his possessions are reflections of his spirit. And so he develops pride. Yet not the old pride—in self, but the new pride—in God and in God's handiwork.

He shows loving concern for his body, the temple of God, through posture, diet, clothing, and cleanliness. At the same time, his prayer life becomes more and more a part of everything he does (and thinks and says). Orderliness in his management of time, money, and things reflects his growing harmony of spirit.

Because of this pride in all creation, the seeker becomes more and more God-like. As his understanding of God matures, he desires to imitate God's beauty, through creation of his own. Thus he practices the law of give and take, based on love of God. He expresses the boundless wonder of God's heart, as a spiritual artist.

When the seeker learns of the Divine Principle, he desires to make himself one with it, and one with the Father's heart. And so he disciplines himself by making conditions for better understanding: reading Principle, outlining the text, and asking questions. But he realizes that self-fulfillment is no longer his goal—world restoration is what he seeks. And so, through witnessing and teaching (following the law of restitution) his theoretical knowledge of Principle develops.

Practical knowledge is gained through prayer and daily activities such as cooking, cleaning, working, studying, and fasting, thus serving Father by serving others, leading them on the path to the Father's heart.

In this way, each pilgrim becomes a true person, a child of the one True Parent, bringing joy to our Father.

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Suffering becomes glorious when it is undertaken voluntarily, vicariously, and on behalf of another. Why this should be we do not know, but we do know that it is possible for evil to be used as a power for good, not just utilized for a good end. The process by which we can transform evil into good is by means of vicarious suffering. If evil is going to be transmuted into good, then it must be done by someone doing something at his own expense which will benefit another and promote the sum total of goodness in the world. Sacrifice and vicarious suffering are processes through which evil may be converted into an instrument of goodness, but somebody must be willing to pay the price for such atonement.

—Paul S. McElroy  
Quiet Thoughts

## American Society and the Role of Youth

Hugh Spurgin

A spiritual sickness grips our nation. It is pervasive cynicism that infects every aspect of our lives. James Reston terms it the "new pessimism." It is a pessimism that is reflected in attacks upon America's policies, leaders, and institutions. For instance, recent criticisms of Congressman Powell, Senator Dodd, Major Alioto, Senator Thurmond, Justice Fortas, and Judge Haynesworth are to varying degrees attacks upon America's principles and institutions, indeed upon our total society. They, in part, reflect a lack of faith in the American way.

Cynicism is especially prevalent in Academia. It thrives within our universities as part of a trend toward "liberalism." The mere mention of words such as freedom, honor, and patriotism is sufficient cause for mocking. It has become intolerable to talk about love for country. Many such words have been destroyed in the name of "liberalism" (i.e. tolerance).

John Gardner recently stated, "A high level of morale is essential if a society is to succeed in the arduous task of renewal." A high level of morale is precisely what we as a people lack. We need a vision—something in which to believe, something for which to fight. For many, the American Dream has lost its relevance. It is an 18th century vision; and, unfortunately, because it is no longer revolutionary, today's youth have discarded it. It is the vision of another revolution, of Locke, Jefferson, and Paine. The Divine Principle says inherent within man is his desire for truth, goodness, and love. The Peace Corps, the Freedom rides, VISTA, the youth crusade for McCarthy, the Student Mobilization for Peace in Vietnam—all of these demonstrate this desire. Youth are seeking ideals, yet a paradox confronts them. They don't know where to find them. We have not as a nation lived the principles we espouse. The words of our founding fathers have lost their meaning.

A gap exists between what youth are taught as children and what they discover as reality. Having begun thinking and discovering for themselves, many youth have found that the world is not as they were taught. Truths are distorted. We are taught the good, but seldom the evil. Hardened by the sham of our society, students are easily radicalized. Each time they learn of new injustices (i.e. Vietnam, Bobby Seale, the Chicago police riot), their cynicism is reinforced. They become that much more open to exaggerations by those who wish to destroy our nation

and its leaders: the Marxists. For many young people Marxism-Leninism appears to offer an alternative to what they believe to be the evil inherent within America. It appeals to their idealism. It offers them hope. It demands their committment. It inspires them. Its rhetoric intrigues them.

A most amazing situation has arisen. Many view the choice between Communism and Democracy as a choice between two desirable but mutually exclusive goals: human freedom and social justice. The argument presented is that restrictions on freedom are the price paid for obtainment of equality and social justice for all men. Such a thesis is precisely what Marxists would have us believe: that social justice is a promise that can be fulfilled through a dictatorship of the proletariat, but not in a democracy.

To summarize, within our society there are unhealthy amounts of cynicism. Many ignore the virtue of the American way. Whatever its limitations, democracy is as Sir Winston Churchill once pointed out the finest form of government which has ever been invented: "Democracy is the worst form of government which has ever been invented with the exception of every other form."

That youth seek ideals—peace, justice, brotherhood, and understanding—is essential. Nevertheless, in their eagerness to clothe, feed, and educate the poor, many are blinded by Marxist rhetoric. Unable to perceive the deceit camouflaged beneath its sugar coating, they view it as the embodiment of humanism.

We are rapidly approaching the "end of the world." We're in the midst of a spiritual awakening: a breakthrough in human understanding of the inner meaning and purpose of life.

America needs a Revolution centered upon God. We of the Unified Family, of course, know that that revolution has begun. The hope for which youth search lies within the heart of the Father. It is a hope that is being transmitted through the Divine Principle. God's truth is the Ideal.

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ANNOUNCEMENTS

New Director of the American Movement



Farley Jones is the new director of the American movement. He was born in upstate New York into a Roman Catholic family. Farley majored in English at Princeton University and attended law school. Hillie Smith had urged him to hear Principle at the New York Center if he ever went to New York City. After leaving law school, Farley went to the New York Center. There, in June, 1967, he joined the movement. After a few months in the New York Center, Farley came to Washington, after which he went to Berkeley where he has been Center Director. On December 7,

Farley returned to Washington to begin his new mission. Farley, we of the American Family welcome you and pledge you our support.

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Holidays of 1970

- |         |                   |
|---------|-------------------|
| Jan. 1  | God's Day         |
| Feb. 11 | Leader's Birthday |
| Apr. 6  | Parents' Day      |
| June 4  | Day of All Things |
| Oct. 30 | Children's Day    |

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New Song Books

A new song book is in the making. It will follow the format of the one we are presently using but will contain many more songs. If you have a special request or, especially, if you have written a song which you would like to see in the book, please send same to Hillie Smith in care of New Age Frontiers at Washington Headquarters. (Be sure to send a copy of words and music unless it's a really well-known song.)

## TESTIMONIES

Each member of the University of Maryland Center at College Park has submitted his testimony as a way of greeting and sharing love with you, Family.

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College Park, Maryland

Barry Cohen

Although my family did not practice Judaism to any heartfelt degree, I was a strongly religion-oriented child, especially during the years of my Hebrew education, from age nine to thirteen. I often wrote poetry (and continued to do so until I came to Principle), usually centering on nature and God. Because I was frequently alone, reading was a favorite hobby of mine, and I explored all sorts of new ideas, including those of other religions. This searching became especially strong when I went to high school and college.

I met Marilyn at college, and we went to summer camp as counselors. I had much free time to be in the woods and think about God and nature. When we went back to school in the fall, I read many books on religions, particularly those of the East. Many nights I stayed up late writing poetry, and as an English major I often spoke in class of religious ideas and God.

In the fall of 1968, a year later, Marilyn and I had been married five months. I took a free university course and learned much about the spirit world. I was reading a book for this course at my part-time shoe-store job, when Travis and Gio came in. Travis was attracted to the book and told me of the Principle.

When I heard the purpose of creation in chapter one, I thought it was beautiful. In high school I had kept a journal, in which I had made up my own religion. It was just one sentence: "God is that which created the universe." Nothing else seemed necessary. I was bothered by the question "What is the meaning of life?" and could not find an answer until I met Travis.

**My** relationship with God had always been impersonal. I often talked to something (the creative source), which influenced my life by a sort of predestination, but there was no feeling between It and me.

**Marilyn** heard the first lecture the night I heard the conclusion. I was so **stunned** I told it to her. I think that God had prepared me for this so **carefully, helping me** to have such deep faith in Him, that doubt was not possible.

About four weeks later, while listening to the music of Fiddler on the Roof, I felt extremely sad. I was compelled to get on the floor on my hands and knees and cover my eyes. I cried more deeply than ever before, and was speechless. Quickly the feeling passed, and I called "Father" many times. This was the first time I had ever really prayed. I didn't understand what had happened, but Travis explained it to me. After the third time it happened, Marilyn and I joined the Family, and since then Principle has greatly deepened our love for each other and for Father. Only recently we've begun to realize the great responsibility we have to restore our Father's world.

May we all comfort His Heart and bring Him joy. Your loving brother, Barry D. Cohen.

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College Park, Maryland

Marilyn Cohen

Dear Family: How privileged I feel to be able to sit down and write how I became a part of you! In the last eight months, my ideas have changed radically, in a way I never thought possible.

It seems like such a long time ago, yet my thoughts are still vivid. To imagine God existed or that there was any sort of spiritual side to life was absurd. Intellectually I could accept with ease that life had no spiritual purpose or meaning—that it was more or less an accident. As far as an afterlife was concerned, it was only for those who couldn't face reality in the physical world. This was understandable in view of the weak Jewish materialistic background I had been brought up in. Where reason left off, feeling, however, took over—especially in the wee hours of the morning. Continually, I tried to feel what death would be like, to imagine the end of my existence. This disturbing thought began interfering with my daily activities. A school psychologist advised that I repress the thought since it was upsetting me and replace it with a more pleasant thought—a poor solution indeed!

After five months of marriage to Barry, he was working in a shoe-store and was met by Travis and Gio there. Sometime later I met them, and how wonderful they were! I knew they were different from any other friends I had known, but I couldn't detect the difference. Without admitting it, I watched Father work in these people, I listened with wonder to the purpose and meaning that life had. Spirit world began to unfold to me. I even dreamed that Principle was true. How comforted I was to learn and feel that the death of the physical body was not the end of existence!

How can I begin to tell you how I feel about this new world, as I daily watch Father reveal himself in the creation. What a great privilege and responsibility we have been given, and how blessed we are to have the opportunity to walk in the footsteps of our True Parents.

\*

College Park, Maryland

Jim Weeks

I came to the University of Maryland in September of 1968. Because of my background with the Jehovah's Witnesses, I had rejected completely any idea of a god with a personality. God for me was simply universal energy.

I considered myself a philosopher and when I heard about a new philosophy I was interested. I happened to be in the Student Union one evening when a meeting was to take place, so I dropped in. Chapter one appeared to me as a mish-mosh of numerology, scientology, etc. I didn't really learn anything because I didn't accept anything.

Chapter two was very humorous to me, because not having carried anything out of chapter one, I didn't really understand what was said. It was January or February before I came back for the third time and I don't really know why I did then. Then Travis Jones latched on to me. Through the winter and spring he put up with enormous hassles from me. Still Travis didn't give up on me and within a month I knew that Principle was truth. Finally, I joined, moved into the Maryland Center and am today joyfully reaching out for the greater light beyond.

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College Park, Maryland

Richard Hunter

Dear Family: Having gradually rejected the Christian establishment from my high school years on, I began to get interested in various forms of world religions and mystical practices. In my sophomore year at college, I became increasingly aware of some sort of spiritual environment around me. Working in the theater, I was brought into close contact with intensely displayed emotions on stage and partially withheld but intensely felt emotions behind the scenes. I was intrigued with what seemed the impossibility of an institution to cope with the individual, and deserting my studies, I lost myself completely in involvement with the theater. Finally dropping out of school in my junior year, I, with a close friend, joined the Navy Medical Corps. Although I managed grudgingly to fit into the system during training, I gradually became more and more antagonistic to the "establishment" and I became part of the "underground" culture. Throughout these years I studied various religions

and had come to the conclusion that there was an essence in each that was the same yet the adherents of each had systematized and ritualized them to the point where none could appeal to me. Yet I often spent long hours talking to Navy chaplains and would read the Bible or books of other religions. Only in the underground culture did I find any honesty, but knew it was really going in the wrong direction.

Finally one night after wandering for hours looking for someone, I collapsed on Diana Ceruti's living room floor and asked in desperation, "Is this really the dawning of the Age of Aquarius?" She said "yes" with such emphasis that I really started to get interested in this new philosophy she had just heard. The next day she took me to the D. C. Center where Maria Pascher taught me chapter one of the Principle. Because I was stationed about 300 miles away from Washington I heard the rest of the Principle only when I came up on weekends. I found that an old friend, John Fitzpatrick, had become a member several months before and he taught most of the rest on a camping trip. I heard the conclusion in the middle of a thunder storm at the D. C. Center. Several weeks later on July 19, 1969, after an intense emotional struggle and much prayer and study, I accepted the Principle. Several days later I became a member of the Unified Family. I soon got out of the service and after spending several weeks with my parents, moved into the University of Maryland Center. The four months since then really seem like my whole life. I was not living before. Growing closer to Father I know is the only way that one can really feel true joy. In learning and growing in the Family although difficult and painful at times, I have found true brothers and sisters. In the name of our True Parents.

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College Park, Maryland

Carolyn Libertini

One day I was walking through the Student Union at the University of Maryland and I saw a sign that said knowledge. I walked up and took a flyer. The boy behind the table talked about eastern and western philosophy, and I decided to go to the lecture.

There was no real reason why I came except that I was sort of lonely. About four months before I heard Principle, I had moved into an apartment and I was cut off from all of my friends, and so staying late at school solved the problem of having to keep myself occupied at night.

Since I thought I was an underground Catholic, I worked in a program called Search for a Community in Christ. Well, searching is what I was.

My concept of God was a god of joy and love. He lived for me in the inner city, and the only way to have contact with him was through trying to be a good Christian. This, however, presented many problems since the Catholic way and the Christian way are seemingly in opposition. Also, I didn't think that there was any good or bad in terms of moral doctrines. Everyone was supposed to do his own thing.

Well, when Barbara Snell told me that I was hearing a new revelation sent directly from God, I was outraged. My god didn't do such things. This bit about spirit world and Satan was incredible, but I was forced to come back. Eventually, with Barry, Travis and Hillie I got through the twelve chapters, and I was really zapped. They could have told me anything, almost, and I would have believed them.

The weekend after I heard the conclusion was the family training program and I was asked to go. I did, rather skeptically. By the end of the weekend, I felt courageous enough to sign the paper, and so I became a member. Then things started clicking. Principle was starting to sink in and finally I could do such things as pray to Father and not get uptight. Around this same time, Travis was trying to get all of us from the University of Maryland to interact so that with Barry and Marilyn we could have a Center on campus. Eventually Barry found an apartment and John, Barry, and Marilyn moved in. Still skeptical I soon moved in.

Right about now I've been a member of the Family for six months and for this time I am really grateful. I am grateful for this love that has been given to me.

\*

College Park, Maryland

John Fitzpatrick

Dear Family: It has been only a short time that I have been with you, but in this time, my life has expanded more than any other time that I can remember. It has been a time for overcoming obstacles, and for learning to respond honestly to the love around me.

I have been attending the University of Maryland for several years. It was during last year that I was really coming to experience the meaningless existence of man separated from God. I had left the Roman Catholic Church because I felt that there was nothing there to satisfy me. I was beginning to lead a life which expressed the ideal that there was nothing in the universe

which would satisfy me. Even though I was developing vague and impersonal ideas about the nature of the universe and of Father, I could not make it all real because of the disharmony and mistrust all around me in the world.

One evening a group I was in was discussing religion—particularly Jesus, and God. It was a small group and I did not know everyone, but I was sure of myself in that kind of discussion. There were certain things that I had come to believe from my own experience, and these I could expound. At one point I was defending the idea that if God had ever worked with or helped men, that He was still helping them. When the discussion was over, Travis Jones came over and asked me to attend a meeting of a group he was in—New Age Frontier. He was so warm and powerful, so positive, and filled with such a sense of urgency, that I began attending New Age Frontier regularly.

Today I am seeing how Father works with each of us in special, personal ways. I am coming to understand the nature of my responsibility. I pray that very soon each of us and all of mankind will be responding with the beauty we are capable of giving. In Their Names.

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The very hollowness of man's center, however, God meant for himself. Only when God is truly the center of man's life, can man escape the insecurity that tempts him to curve in on himself, or to lean on others as means to his own safety, and to be faithless toward God.

When God the eternal Spirit fills man's central hollowness, on the contrary, man accepts himself, finds true community, and lives in peace and power with God. Thus man's essential goodness is his potential goodness. His sin is holding God off. The more he knows God, the greater the sin.

—Nels F. S. Ferre  
Know Your Faith