

# New Age Frontiers

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## LETTERS AND REPORTS

New York, New York

Barbara Newman

Dear Family: Merrily does the New York Family greet you. Our witnessing and teaching are taking on a nature as extreme as the city itself. We are trying many different methods to introduce ourselves to the city in ways that won't have people putting up conditioned defenses. This is a city that is wary of everything and everyone, but at the same time, receptive to everything.

Our first idea was to go to an S.D.S. rally at the U.N. to sell Principle books in a manner suggesting the delightful possibilities of uniting body and spirit. We baked a huge batch of cookies, and Hal McKenzie from the New Haven Center inscribed two large cardboard posters with a unique Gothic scrawl, one bearing the legend, "For Thy Physik" and the other, "For Thy Soul." Wesley carried the first and Hal, the second. We jauntily sang our way up Fifth Avenue, chirping a composition that had been specially written for the occasion. It was to evoke a Renaissance street scene and was written in the style of a vendor's song of that time. The cookies were quite successful, and we sold one book.

Then the following week we invited all New York to come to a celebration of brotherhood in Central Park, where Holy Ground is located. We hoped that each person would bring the right direction of heart, and something inspiring to share with his brothers, and by the action make brotherhood under God a more tangible, intensified reality. Many people saw the signs, and the people who did come were caught up in an awareness of that infinite, invisible Spirit.

The Sanctus from Mozart's Coronation Mass is going through my head, as I look out the window here from our Center on Riverside Drive. We have the most splendid pink, violet, and gold sunsets here. All of Father's love and inspiration in New York comes out on a day like this. Autumn promises such richness, just simmers in brisk loving warmth. When the feeling is so strong, one feels like a tiger freed from his cage for a few golden moments . . . when time and space are floating together with such sublime reason. Oh, Father, Thy kingdom come, in Their Names.

\*

Las Vegas, Nevada

Jack Korthuis

Greetings from the Family in Las Vegas. It is our prayer that the Washington Family is doing great work for Father. We are preparing for the time when we can send a delegation to the Washington Center to learn from you.

Last weekend we sent three of our members to Los Angeles for another FLF seminar. In Las Vegas, Communist activity is really minimal so the need for FLF is not as profound here as it is in Berkeley, L.A., and Washington. Our idea is that we will witness and teach mainly, and only a few key members will be directly involved with FLF. We will keep the Family informed, however, as to the Communist activities and our FLF activities.

On Sunday afternoons at 3:30 we have our Family service meeting when we pray, sing, and center our thoughts on Principle or Principle-related subjects. About 5:00 we all go to Lions Park where the Holy Ground is located. We pray there, play kick-ball, and witness. A lot of young, long-haired people go there and they are very curious about us. We try to make them more curious, curious enough to come to our informal lecture on chapter one, but we lecture every night.

On Tuesday and Thursday from 5:30 to 7:00 we have concentrated study sessions on a certain topic in Principle like polarity or give and take or thesis, division, synthesis. Father really works in these sessions and we see so much more depth in Principle at these times. These times are very high times and bring the Family closer together. In Their Names.

\*

Phoenix, Arizona

Ray Barlow

Dear Family: Searching for those who will respond is a constant effort we must make for the Principle. The most effective and successful way to witness I've discovered is by direct approach, trying first to reach the person's feelings. Strive to create a feeling of trust and easiness with the person, then what we say about the Family will have much more meaning and value. By demonstrating our sincere concern for an individual, we are demonstrating our concern for humanity and the world.

Most of the kids in Phoenix are not yet searching for an answer or direction to their lives. Their philosophy is that of not caring about themselves or other people or the situation of the world; thus, it is hard for them to accept any-

thing that would require any effort on their parts. For the month of October there were 120 people witnessed to in Phoenix, and seven new people attended lectures.

I pray daily for the Family and for all **those who** are just hearing the Principle for the first time that more people **will come to know** the Father through our effort and dedicated action. **In Their Name:**

\*

Toronto, Canada

Alan Wilding

Marvi Ranniste's parents kindly allowed us to use their summer house for our Children's Day holiday weekend. We decided to spend Saturday and Sunday morning on retreat at the summer house, and return Sunday afternoon to the Center for the public lecture and Children's Day service. The activities for the weekend included sensitivity training; a reading of early newsletters by Carl Rapkins; a dawn prayer walk on Sunday morning; plus football and other outdoor sports.

Upon arriving we, full of childlike excitement, dashed through the house. Then we gathered in the large back room for the first sensitivity group session, directed and advised by Linna and Carl. We related to each other without talking about the past or future. Although we have lived together as a group for a long time, it was surprising to discover how shy we all felt at the idea of disclosing our inner feelings. After the first hour we all began to relax. The dialogue passed back and forth from person to person, each gaining new insight and realizing ourselves through the eyes of those closest to us. It was agreed by all that the group had been a success and had helped us to understand each other better.

At 5 a.m. Sunday morning the Family gathered for the weekly "Pledge" and afterward at 7 a.m. just as the sun chased the last wisps of night from the land, we all went on a prayer walk. We could not have asked Father for a more beautiful morning. We walked across fields and through the woodlands, climbed over fences until we arrived at a small cluster of trees slightly elevated above the lake and surrounding countryside. We all sat beside the trees on the remains of an old rail fence. As we prayed the sounds of the countryside echoed all around us and enhanced a deep harmonious feeling within us towards Father.

Carl Rapkins then read early newsletters addressed to foundation members from Miss Kim. These inspired each member and helped us to understand the difficulties of the early days of Principle.

The Family extended a warm welcome to Matt Smith who joined us for supper at the Center that evening. Afterwards the Children's Day service was presented by Carl Rapkins.

We are all most thankful to Father for allowing us the privilege of enjoying the Children's Day holiday with our brothers and sisters around the world. With love and prayers.

\*

Baltimore, Maryland

Hillie Smith

Dear Family: Here is your first report on activities of the relatively new Center in Baltimore City, Maryland. The congestion, air pollution, poverty, and crime in this city make me feel the need for an army of spiritual bulldozers! But among its citizens, there are those who have lived in and loved the city for a long time. Many are fully dedicated to caring for the poor and ~~deprived and~~ to reviving the religious spirit here. Among infrequent spots of beauty in Baltimore are several ethnic communities such as "Little Italy" ~~near the Chesapeake Bay and many parks like Druid Hill where the Baltimore Holy Ground nestles amidst trees and rolling hills.~~ Our Center is in a student-hippie—"local color" neighborhood where anything can happen.

Regis Hanna began the work here soon after he was graduated from Georgetown University last June. He first lived with the Ed Trostle family, who have recently migrated to Florida, and then moved to our present location in August. During that time, Kay Noe, an art student, became our sister. I joined Regis in mid-September and both of us entered Maryland University's graduate school of Social Work in Baltimore.

One night, soon after I arrived, I smelled smoke in my room. Unable to find any cause for this, we called the local fire department and asked them to send a man to check the apartment. Subsequently, to the tune of wailing sirens and blasting horns, two huge fire trucks and a police car arrived on the scene. Next, twelve fully costumed firemen came tromping up three flights of stairs, hatchets and all. Milling into our small abode, they spent the next hour reversing the thorough cleaning I had just done. They finally located a faulty cord in an old lamp and tromped out again. An amazing experience! —but so typical of "Family life."

After this welcome by Baltimore city officials we began to settle into a routine of work. We are trying hard to balance studying with Principle and FLF activity.

First in the school of social work itself, we are learning many aspects of human behavior, group dynamics, and social policy which are quite useful to our work in Principle and in FLF. We also have the opportunity to meet many individuals concerned with helping others, and to keep our fingers on the pulse of radical and conservative student activity.

Besides lecturing the Principle at the Center twice a week or more, we have recently completed our first course on "Principles of Unification" at Johns Hopkins Free University, regularly attended by twelve people. It now remains for us to work hard with these and several other new people to bring them into our Family activity. Sometimes it seems to me that Father sends people faster than we can witness to them—thus placing more responsibility on us to earn the gifts He freely gives. We have much potential fruit, but it must be cultivated.

In the FLF realm, Regis has been giving a course at Johns Hopkins Free University on Marxism and its fallacies. Although the attendance has been small, we have made one particularly good friend whose Jewish parents were persecuted and imprisoned by Communists in Czechoslovakia. Also we have an engagement to speak to a large church group this month on fallacies of Marxism. In a more indirect vein, we sponsored, as FLF, a film, coffee and discussion centering around problems of church integration. This was attended by 33 people, fifteen of whom signed up to come to a meeting to plan future social action through FLF. Another project bearing "potential" fruit.

So, as you can see, the harvest on all fronts is ready in Baltimore City. We have made so many positive and hopeful beginnings. Now we must gather in the fruit so that it can be fully used for kingdom building.

It is our constant hope and prayer that we will soon have many brothers and sisters to share Father's work in Baltimore City and in His great work of world-wide restoration. Our love and prayers are with you all.

\*

London, England

Dennis & Doris Orme

The month began with the European conference which brought the leaders of the European Families together for the first time. This conference certainly made a great impact on the English Family. Our African members were impressed especially after hearing the testimonies of various leaders; after the Sunday service, two African songs from Ghana and Nigeria were sung, as well as many European songs.

After the conference the London Family began a drive to gain more members. Following the example of Holland, members have been visiting a particular city, giving out 4,000 pamphlets and praying and witnessing. Carol Bartholomew, June Darby, Barbara Cottle, Alec Herzer and Chris Davies have all taken part. At the same time we are running a forty day campaign in our immediate neighborhood of Croydon and Streatham.

During the month the Family as a group sang at the Methodist Central Hall, Westminster. The Central Hall is the center of the Methodist Church in this country. Further enquiries have come from this activity. Next Sunday the Family singers are again scheduled to sing at another service in London.

Since our monthly magazine functions as part of our witnessing campaign, we have decided to save money by printing it ourselves. Consequently we have ordered an offset litho printing press which will enable us to greatly expand Father's work.

Peter Martin Burt moved into the Center, and we all welcome our new brother. Peter had wanted to move in before the European conference, but we did not have room at the time.

Christopher Davies lectured to an interested spiritual group in Chelsea. In our local campaigns we have sandwich boards which we use to advertise the Unified Family. Although they may catch the attention of passersby, they do not necessarily attract local interest as English people are conservative and staid. However everyone locally must now realize we are here in Streatham!

Doris and I visited Arnold Toynbee who is now eighty years old, he has had an attack of coronary thrombosis and regrets that he cannot be more active. We talked quietly for a few minutes with him. We left a copy of The Divine Principle with him. We both enjoyed meeting him, albeit briefly and pray that he will recover sufficiently to study The Divine Principle and serve as an advisor for The Federation for World Peace and Unification.

Here in London we are grateful for news of our Korean brothers and sisters, and, in fact, for news of Family members throughout the world. As always we send our love to our Father and Mother and all of you in God's Family. In the Name of our True Parents.

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Washington, D. C.

Cindy Efaw

Dearest Family: Koinonia has had several interesting programs this month. Dr. Valentine Ujhely spoke on musically induced body movements and dreams as treatment for the psychologically disturbed. He spoke to a group last year at Maryland University about the effects of LSD on the individual. His personality and knowledge make all sessions with him enjoyable and informative. Travis Jones held "Reader's Theater" for Koinonia one evening. He and other Family members gave a play that showed man and God's relationship throughout history and revealed the gaps in the relationship.

The "Reader's Theater" was also given in a Baptist Church. We are developing a new approach in churches which promises increased success. When inviting church-goers to attend lectures, rather than explaining that we have a new Eastern philosophy, we describe the meetings as Bible Study Groups. Use your imagination from there! Emphasize exploring the Scriptures to discover a "thread" which is the core of God's plan, and can illuminate the rest of the Bible as well as being extremely relevant to contemporary life and problems. What Bible student wouldn't be interested?

Nora Martin recently spoke at a Unitarian Church to two groups attending a family life seminar. She incorporated parts of chapter one into her speech, emphasizing the role and importance of the family in society. On two other occasions she taught chapter one to a group of Unitarian young people, and a diverse group including 15 college students, a priest, a psychologist, and a vagabond!

In October we had a speaking engagement with Wesley Theological Seminary (Methodist) at American University. Several members spoke to a class studying religious groups; we were invited because a number of students had met the Unified Family and were interested in our teaching. After the class, we spoke with a number of the students, all of whom were favorably impressed with the Principle. We realize that this kind of reception would not have been possible in the past. People are becoming more and more open, and it seems easier for them to respond in a genuinely positive way.

Our Free University courses in the Principle began this month for the Fall Semester. Also being taught by our members are a number of FLF-related courses. The Maryland Center manages Maryland University; the Washington Center is working on Georgetown, American and Catholic Universities. The turnout has been good; many came as a result of the course descriptions in the Free University Catalogue.



Philip Burley has resigned, for personal reasons, as President of HSA-UWC, and he and Vivien have gone to Boston to open a new Center. Farley Jones is the new President; he will be moving to Washington. A new sister, Virginia Brennan, has arrived from Kansas City, and will be with us in Washington. Part of the Washington Family participated in the New York Center's FLF Workshop. Miss Kim, Travis Jones, and Neil Salonen attended the workshop there the weekend of November 7th.

We have closed the 1907 S Street Center which served as an annex to the Upshur Street house, and have purchased a house much closer. It is located at 4224 16th Street, N. W., and is much more convenient for us all.

We in Washington send you our thoughts and prayers for both success and unity.

\*

Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it. A strength which becomes clearer and stronger through its experience of such obstacles is the only strength that can conquer them. Resistance is only a waste of strength.

—Albert Schweitzer

## ARTICLES

A Sermon

Cindy Efaw

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it. —Matthew 13:45

God's kingdom was to be a kingdom of joy. This is the essence of the message Jesus proclaimed in the early stage of his ministry. This kingdom was longed for by the Jewish people for many years. It meant such to each man that in a parable describing the kingdom, one man sold all he owned in order to buy that pearl of great value. The essence of God's kingdom was such that any sacrifice made for it was insignificant in comparison to the net gain. Men wouldn't mind leaving behind their old lives, for the new life they were to be given was so much more beautiful.

In Jesus' time, his followers recognized that the joy of the new overshadowed the comfort of the old. This was the feeling surging through the man who sold his goods to obtain that single pearl. This joyous feeling dominated him, making what he had given up unimportant. Therefore, the value of the pearl in this parable is the focal point, not the price that was paid for it.

Somewhere along the way, Christianity began to lose sight of this joy and began to focus on the price paid for that joy. Consequently, the joy decreased. The kingdom has become a kingdom of sorrow rather than one of joy. Of course Jesus foresaw that his followers would suffer as he had. Humanity's suffering would also continue. Do you ever picture the history of the Church as a long period of suffering? As sorrow, unhappiness, unfulfillment, martyrdom? Traditional Christianity claims the resurrection to be the key to victory, yet much of its attitude is influenced by the actual suffering of the crucifixion, not by the joy of the resurrection. "The way of the cross" has been the way of Christ's followers. There has been no other. God suffered, Jesus suffered, and their followers must suffer also, they must follow a like pattern. Many a Christian has been weighed down by the unbearable heaviness of his individual cross; many have fallen beneath its weight. Some have become disgusted and have thrown their crosses to the ground. Others have failed

to travel far in their spiritual growth because of the burden. It has been difficult to visualize life without such a cross, to imagine having it lifted from one's shoulders, because it has always been there.

This is how the cross has affected Christianity as a movement. This has been the effect on the lives of Christians for having carried such a burden. Now, if you feel I'm painting a rather one-sided picture, let me stress that I don't deny that sorrow and suffering can cause growth, that they can aid maturing. But a distinction lies between suffering with meaning and suffering without meaning. Much of our suffering has been of the meaningless variety. We think we ought to suffer because we know suffering can be of value. If we aren't suffering, we think something must be wrong, and we will seek an opportunity to do so. Or some of us believe we deserve to suffer. We don't realize that, nevertheless, some suffering may not hold any value. Perhaps Jesus' own words have influenced us. He said, "He who does not take up his cross and follow me, is not worthy of me." We have discovered one form of the bearing of a cross of meaninglessness. That one is self-denial. Self-denial has become equated with selflessness. It is defined as a restraint or limitation of one's own interests. However, we often deny ourselves to the point of stopping growth, rather than aiding it. Besides self-denial, there is humility. Humility is the absence of haughtiness and arrogance. But humility may also imply undue self-depreciation. Meekness originally meant gentleness, but it has come to connote submissiveness and a refusal to defend oneself.

We are carrying such crosses of suffering, if we believe in Jesus, and we, like him, have suffered because of it. Yet we, like him, are able to rid ourselves of this cross, through the process of resurrection, or the restoration of our relationship to the Father. Our cross is a victory for Satan, the focus of his accusation, the source of our shame and guilt, and he has put us upon it, for we have allowed him to. We must bring ourselves down from the crosses of meaningless suffering to nullify his claims upon us, to destroy the base for his accusation. We have a greater opportunity than did Jesus himself. We must not tolerate this cross any longer. But climbing down from it is difficult indeed. It is true that we are our own hardest judge. We feel we deserve to be upon a cross, and are therefore unwilling to step down. We agree with Satan's accusations, feel we rightly deserve to be punished, and stay pinned right there on that cross.

But, I ask, for how long must we be punished? Will we continue to pay forever? Where did we get the idea that self-denial is the fulfillment of our personalities in God's image? Why do we believe meekness means submissiveness to the point of allowing goodness to be slaughtered by evil? When we humbly depreciate ourselves to avoid arrogance and haughtiness, what do we really accomplish?

Christianity in the past has been so afraid of getting involved with evil, that as a result good has been less than aggressive. Evil has pounded away at society's foundation while good has too often meekly stood to the side and shivered in fear. This is a real tragedy. A folk-song called "The Crucifixion" expresses the agony of truth and good at evil's gains. Referring to Jesus, it goes:

So he stands on the sea and he shouts to the shore  
 But the louder that he screams, the longer he's ignored . . .  
 It's the burial of beauty, the victory of night.  
 Truth becomes a tragedy, limping from the light.  
 The heavens are horrified, they stagger from the sight . . .  
 With the speed of insanity, then he dies.

It's time good turns the tables on evil. If good is on the aggressive, it must strike out as forcefully and powerfully as does evil. To succeed we must necessarily be assertive and determined. Jesus was not the meek shepherd he is so often depicted as being. He said, "Think not that I came to bring peace, but a sword."

So I ask again, how long are we going to allow ourselves and the side of God to be punished? Can we not learn to ignore Satan's accusation? This is part of resurrection, part of getting off that cross of guilt and shame. Do we ever come right out and tell him just where he can get off? This is part of cutting off give and take with evil . . . I don't mean we should fail to recognize our faults in order to learn by them. And I don't encourage a lack of honesty with oneself. But I do want us to do better in the future regardless of what we've failed to accomplish in the past. Rebellion is not generally encouraged; but I openly invite you to rebel against evil.

Resurrection is the restoration of true life for each person. Our movement must possess this power of life to attract. As Christians we must offer a greater life power than the secular world does. There are many who accomplish great works, for they have hooked themselves into the power of life. Even we can't deny that so-called "evil" men have done much, though they have destroyed instead of built, because they used the power of life.

Death is separation from God. God is life in the most full expression of the word. He is love, He is truth, but these qualities are living, moving, acting forces. Yet many Christians have offered the sharing of a burden rather than sharing joyous new life. This is why it has developed a heaviness and has repulsed many. The demand for sacrifice only is not what fails to interest people. Anyone will sacrifice if he receives something of greater value in exchange. If the suffering is meaningful, they don't mind the sacrifice. Christianity, in order to attract others, must express the joyousness of new life; then the degree of sacrifice will no longer be important.

The hymn "Soldiers of Christ, Arise" expresses the fight we must begin:

"From strength to strength go on. Wrestle and fight  
and pray. Tread all the powers of darkness down  
and win the well-fought day."

We need not worry about making God too common, or religion less holy. For a God too holy to bring into our daily existence, a religion too far above us to be practical does not receive our respect and reverence. Father will be at our sides fighting in the lowliest circumstances.

So let us create His kingdom of love, of joy, free from guilt, shame, self-denial, false humility, and submissive meekness. God's kingdom is life-giving and joyous. When we can forget about why we don't deserve it, only then can we be in the position of the man who sold all he had to obtain the pearl of great value. We may have the pearl if only we can bring ourselves to accept it whole-heartedly and completely enjoy its beauty. Our lives will be so vital in the kingdom that our past will be insignificant in comparison, and we won't mind the suffering we occasionally do encounter.

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Everything deep is also simple and can be reproduced simply as long as its reference to the whole truth is maintained.

—Albert Schweitzer

## A Sermon

Therese Klein

"Blessed are the poor in spirit: for theirs is the kingdom of heaven . . . (Matthew 5:3)" These words to the crowds who gathered around Jesus are an often quoted part of what has come to be known as the sermon on the mount. According to Dr. Lamsa, they were to be the constitution for the kingdom of heaven. We know that the kingdom of heaven has yet to be built, that it is the work of this new age in a special way. The values of the kingdom then are as important to mankind as they were in the days that Jesus taught them.

There are many poor people in the world today . . . We can walk just a few blocks from here and see one kind of poverty—boarded-over store windows, drab apartment houses with dark narrow stairways, children playing in dirty streets. All speak of poverty, material poverty. Another kind of poverty often accompanies it . . . an intellectual and spiritual poverty, a lack of inner richness or resources. Still other people are poor in other ways—poor in health, in social skills, poor in friends. The truth is, we are all poor in one way or another . . . Does this mean that we are poor in spirit??? To be poor in spirit does not mean any of these . . . although any one of them might become the crisis in which God can reach a man. Evely says, when God wants to come into a man's life in new measure, He begins by making him poor . . . He makes him feel his insufficiency, his need for God whether man recognizes it or not. This I believe is what it means to be poor in spirit. To have an awareness of our need for God, for His forgiveness, and for His healing. Evely says, "We're poor when we're willing not to be at peace, but to be re-proved, tormented, and driven out of ourselves by the voice of God, and to set forth on our journey to Him." Abraham was such a poor man—God asked him to leave his homeland, his family, everything. Being poor is the essential condition for being accessible to God. It means to truly understand that we are—children of God, that we, like everything in creation, belong to Him. It means to be available to Him, to the world, to life . . .

What does it mean to be available to God? The late Father Vann spoke of a "sort of infinity" in man, a capacity to be filled with infinity. We recognize this capacity as man's destiny to become one with God . . . and this for His sake first of all, to give Him joy, to enable Him to see his image reflected in us. But to be filled with infinity, man must learn to walk as a child with God; he must be able to receive his life, to know, love and serve Him. And this is difficult, because of sin. Sin destroys the child and instead of docility, which leads to love and oneness, there is pride, which brings isolation from God . . .

and sometimes from His family. Because of our alienation from God, because of the slowness of our growth, and perhaps because humility can be a difficult lesson to learn, we often become impatient and seek to fill that capacity with people, things, knowledge, work, pleasure . . . in a willful way. These are important and desirable when used and enjoyed within the framework of God's plan. But if they simply serve us without regard for our true identity, they limit our capacity . . . In order to be available to the world, i.e. to all creation, we must begin by loving it, not by cutting ourselves off from it. We must learn to care and not to care . . . to care in the sense of loving and not to care in the sense of worrying or clinging too tightly to anything. We must learn to reverence everything and everyone in the world as belonging to God, as given us day by day for our own growth and for our joy. We must learn to see again with the wonder of a child, to look for the beauty in ordinary things . . . (a sunset, a phone call, a book) as well as the love Father gives us through others and the love He gives others through us. We must learn to see the beauty hidden by ugliness too. Our own particular gifts and talents of body, mind, and heart are also His gifts, without denying our part in developing them. We must be openhanded, generous with them. Everything in creation needs us, waits for us. It can only respond to God through us by giving us beauty and service . . . So we must become available by seeing again, by learning this reverence.

To be available to life . . . is to be able to let go of, or to break through, whatever limits our existence, i.e., whatever comes between us and God. "Over the years we've all grown a shell, the concretion of intellectual, moral, and emotional habits that admirably shuts us off from God. It clings to us on all sides just as we cling to it . . ." (Evelyn). To be available to life we must part with that shell; we must acknowledge the power of God's principle within us, stimulating us to grow and we must bring to the process that conscious creative effort without which all the power of His truth is damned up within us. If we are too secure at one level of growth or activity, in any area of our lives, that security enslaves us, immobilizes us, and we limit the power of life, of the Divine Principle, to move and enlarge our lives. We must learn to receive life from God, to respond to what life asks of us, rather than trying too anxiously to plan it. Each of us must learn to accept his life situation in all its uniqueness, recognizing in it a challenge, an invitation, an appeal which comes to meet us and demands our personal response. Our life situation then makes us as we respond to it.

How do we learn humility? How do we learn to be poor in spirit? Part of the process is individual, part of it is common to all of us. To discover

our need for God requires listening and searching in prayer, remembering both God's closeness as Father and His awesomeness as Creator, acknowledging and being willing to be shown over and over again our need for forgiveness. What we do about the individual aspect depends on what is limiting us in doing God's work. For some . . . to become less possessive of what we have, more generous in giving of things, of time, of service, remembering that these in a sense belong to God. For others, it may mean leaving the relative security of our usual activities, the way we've always done something, to try something new, to go out of ourselves even beyond our capacities as we think of them, if necessary to achieve the task at hand. It may mean to reassess and maybe reassigning our time. Some of us may have to learn to laugh at ourselves a bit more, recognizing that over seriousness is a lack of trust.

Sometimes we need to recapture the conviction we've all had at some time, that God wants our happiness even more than we want it, that directing our whole energy toward His work is the best possible investment. We must turn again to God in an effort to realize that we have often shut Him out of our lives, to ask Him to shatter our defenses and to enter in more fully. To give up our desire to feel or see the immediate fruits of our efforts, and to go on because we believe, because there is a task of world-wide dimensions to be done . . . But we must not stop at the level of the individual or of the family. For all its riches, America is among the poor today. The world is poor, with the kind of poverty, the void which we pray heralds God's coming into men's lives in new measure. It is for us to grow in that poverty of spirit, that understanding which prepares us to confront all the destructive poverty which characterizes our world and saddens the heart of God and man.

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The beginning of all spiritual life is fearless belief in truth and its open confession.  
—Albert Schweitzer



## The Confessions of St. Augustine

Carroll Ann Dobrotka

Why is Augustine who was born 1600 years ago read in this century by those who are trying to understand human problems? For one thing he was living in a period very much like the twentieth century. The decline of Roman civilization is often likened to the decline of Western civilization. The very same laws were operating. Thus, the loss of meaning in life produces the same two effects, whatever the period:

1. The effect on society: anarchy and revolution. People react with hostility and take revenge on a society which has not given them a goal in life. Augustine writes of this effect in The City of God.
2. The effect on the individual: carnal license. Alienated and frustrated, people try to make intensity of eroticism compensate for loss of purpose in life. Augustine deals with this problem in The Confessions.

Thus in these two books Augustine covers the sociology and the psychology of a culture in disintegration. Even before Kierkegaard was building his philosophy out of pain and suffering, Augustine was doing it with greater lucidity.

Augustine is also read by moderns because of his depth of psychological understanding. Not only does he understand the eternal processes but he also knows intimately from his own experience the responsibility of the inner man to overcome the external. Augustine was born into the Catholic Church of his mother, pulled away from it to experiment and indulge himself, eventually rediscovered God and was baptised into the Church.

Modern man with his apostasy from God and spirit has limited himself to a horizontal material plane. Due to increasing insecurities, wars, pressures of all kinds, this material plane has shrunk until man is completely imprisoned within the cage of self. Marxian philosophy tried to find a way out of this imprisonment by abandoning God, conscience, and responsibility in order to establish a City of Man determined by economic forces. And contemporary psychologists have explored the unconscious. Yet both these systems have failed to give man peace of spirit.

Augustine succeeds in this because he offers hope through faith in the absolute sovereignty of love. He does not have a system such as the system we find in St. Thomas Aquinas' Summa Theologica. What we find instead is the rational expression of faith and love which brings new perspective on all man's problems. One of the areas of fascination of Augustine over us is that he balances within himself the seeming disparate elements of thought and experience which we so often disassociate. We allow ourselves to become completely subjective, without any standard of truth; or entirely rational, understanding everything except our own experience. But in Augustine, experience and rational structure are kept in harmonious balance.

The Confessions was written 12 years after St. Augustine's conversion. Hence, it represents the studied non-emotional reflections upon his early life for the purpose of thanking God for His grace. The book is more a confession of praise than of sin. Augustine's commentary on the Psalms states: "Confession is understood in two senses, of our sins and of God's praise. The former but showeth the wound to the physician; the latter giveth thanks for health."

Augustine's book opens with the consciousness of the spiritual gap between God and man. "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee." The escape from the prison of self, fear, frustration began for St. Augustine by realizing that man is the only creature with the power of self-transcendence. Man could not repose in God until man sacrificed that which kept him from God and accepted that grace from above.

Let's look at Augustine's ideas on three important questions: reason; human freedom; and God and the world.

Reason. Today philosophies of life seem divided into two irreconcilable camps. On one side is scientific reason with its objectivity and faith in evidence gathered through experience, and its theory organized into a rational system. A philosophy from this outlook sees the world as a collection of processes whose structures can be measured and described rationally. On the other side is a powerful protest against saying, in this strict sense, that science marks the limit of our knowledge. One aspect of this protest is the various kinds of existentialism whose believers deny that there is any objective rational principle of truth. They find no meaning in life beyond what man creates. Within Christianity such extremes are avoided; but often the joining of faith and reason has been done with an uneasy sense of compromise.

Augustine takes a different stand. For him faith and reason are not to be kept apart. The important thing is that we who are searching are not only minds but beings with feelings and wills as well as mental processes. Only when the whole person turns toward the truth does it become available to him. This means that faith in the sense of personal trust and belief comes before understanding. "Unless we believe we shall never understand," are Augustine's words.

This emphasis upon faith does not mean that all questions are answered dogmatically before we reason about them. Rather, faith means that once we have turned ourselves completely towards this real truth, we are released to inquire into any question with all of our rational powers. Augustine believes that God is intelligible. God is the truth, and some degree of understanding of God can be ours. Thus rational analysis of any problem is always for Augustine a step in the pilgrimage of the mind toward God. Rich as are Augustine's probings and rationalizing, he conveys powerfully that God is infinite and our finite minds cannot wholly comprehend Him even if God Himself illuminates our understanding. "He whom thou comprehendest is not God."

Human Freedom. Augustine's attempt to understand the depth of sin in man and yet to affirm both man's responsibility and the possibility of his redemption, was born out of his own experience. The Confessions tell of his years spent trying to extricate himself from bondage to sensuality and pride, of his relationship to his mother, his friends, and his teachers, of his breakthrough out of intellectual darkness into the light of Neoplatonism, and finally his conversion to Christianity.

Augustine is one of the chief defenders of the doctrine that without God's help, men are unable to choose good instead of evil. St. Thomas Aquinas, despite his high estimate of human freedom, does not significantly qualify Augustine's conception of grace as the power which makes possible our right use of freedom. Augustine's view is that divine grace upholds and fulfills a right use of freedom. Right understanding of grace and freedom rests upon a true understanding of how God's spirit works. Grace is infused into human life with transforming power. Augustine's emphasis upon man's sinfulness may seem too pessimistic to many. But today we are facing the fact that a faith which does not recognize the evil of which man is capable cannot deal with our world of concentration camps, mass slaughter, and widespread hopelessness. In a time when taking drugs, theater like Waiting for Godot, Krapp's Last Tape, Death of a Salesman, contemporary junk sculpture and painting of giant ham-

burgers, brillo boxes, and Campbell soup cans express the disorder of our human soul, we are ready to accept Augustine's statements that we are involved in an evil from which moral effort alone will never extricate us.

God and the World. The dominant theme of Augustine's philosophy is that our human knowledge of truth involves our participation in God's being itself as that is reflected in His creation. Augustine sees no gap between God and His creatures. Created things are images of their Creator. Augustine felt that our minds have a direct knowledge of "being itself." Faith-reason leads us directly to ultimate reality.

In spite of his grim doctrine of the depth of sin in man, Augustine remains realistically hopeful because he believes in the reality of God's grace as the power which redeems and transforms life. Augustine's profound reflection of the nature of love in which he seeks a synthesis of Christian love and rightly directed human love, suggests the vision of a civilization in which Christian faith and cultural values support one another. In Augustine's interpretation, the mission of Christianity was to show how the love which God has revealed in Christ can become the guiding and ordering spirit for our common life. Now this task falls to the heirs of Christianity.

Those who seek reconciliation within the divided soul of man, or between divided Christian churches, or within our fight-torn society will continually return to St. Augustine's Confessions. He doesn't completely answer every question, yet he remains one of the most psychologically penetrating of all interpreters of what the Christian faith should have accomplished.

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A man is ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellow men, and when he devotes himself helpfully to all life that is in need of help.

—Albert Schweitzer

## The Church Patriarchs

Louise Berry

The winter of 406 was especially cold in western Germany, so cold that it froze the Rhine river solid enough to withstand the march of 15,000 Germanic warriors. Having crossed this frontier of the Roman Empire, the band followed a course of leisurely plunder which culminated in the sack of the city of Rome. Although the official end of the Roman Empire is dated at the first accession of a barbarian to the throne in 476, the invasion of 406 is the first definable event in the phasing out of antiquity. The intervening four centuries until the coronation of Charlemagne as the Holy Roman Emperor have been glossed over by most historians, who classify them as the "Dark Ages" and consider them wholly in terms of a gloomy interlude between classical civilization and the cultural flowering of the High Middle Ages. This judgment is only partially just. The outlook for Europe in the fifth century was indeed bleak: the demise of the "Eternal City" came as a shock, the Christian Church was rent by schisms, the barbarians were dirty, roughmannered, and often violent, and the economy was reduced to subsistence farming. Yet, since the Church and state emerged as strong forces in 800, the transition could not have been static. Something was happening to lay the foundation for the modern world. What?

Rome was not built in a day, nor did it fall that way, either. Ever since the beginning of the Empire, blond strangers from the North had been trying to push into opulent Rome. However, they were not able to dominate the Empire until political, economic, and social factors created a gap for them to fill. The Emperors became increasingly dominated by personal interest; the outlying areas, especially cities, became independent of central control. Famine, gold shortage, and depression weakened an economy which was ironically based on agriculture in an age before the invention of the plow, the horse collar, and the three-field crop rotation system. All of this necessitated administrative reform, but those reforms instituted by the Emperors instead weakened the Empire. The capital of the Empire was moved from Rome to the thriving commercial center of Constantinople in the East; this strengthened the capital but weakened the rest of the Empire. Consolidated taxation increased the already present social stratification and caused many common people to regard the barbarians as their liberators. Because of numerous defense problems along far-flung borders, Germanic tribesmen were needed to fight for Rome. Stilicho, one of Rome's finest generals, fought against invasions; he was himself a barbarian.

Most historians agree that the inner cause of many of the problems was decay, but few agree about its sources. One theory is that the leaders became degenerate because the vats in which they stored their wine contained

substances, most probably lead, which could lead to illness and chromosomal damage. Written from an anti-Christian bias, The Decline and Fall of the Roman Empire by nineteenth century historian Edward Gibbon accuses Christianity of undermining productive pagan beliefs and of causing people to value individual salvation more than social justice. Others, especially churchmen, have contended that non-Christian moral excesses were responsible for decadence.

Just as the Roman decline was gradual and complex, so was Germanic influence, such that at times it meshed with Roman tradition. This is not to deny the basic violent tone of their arrival. Most destructive were the nomadic Huns and Vandals. The oriental Huns were recognized by their contemporaries as being excessively savage. The Vandals were invited by the bishop of Alexandria to help crush the Arian heresy; instead they took over the whole of Northern Africa. Towards the end of the Dark Ages, Europe would again be ravaged; this time from the North by the Vikings and from the East by the Arabs. The most plentiful invaders during the Dark Ages were Germanic tribes of uncertain origin: the Visigoths, the Ostrogoths, the Lombards, the Burgundians, the Angles and Saxons, and the Franks. They were less flamboyantly violent than the Huns and Vandals, but they had murder built into their system. For example, a king persuaded a rival to murder the king's son; he then accused the rival in front of his own loyal forces, who then crushed the rival and all of his forces. In this manner the king emerged triumphant. Although none of the kingdoms gained longstanding power for several hundred years, they filled the void left by the Romans. Intermarriage became common, as did a barbarian king working alongside the vestiges of a Roman administrative system.

At the outset of this period, Christianity was faced with two very large tasks: the solidification of its structure and the expansion of its influence. Subjugation of heresy was a major step in creating a unified Church. Heresies most dangerous were those which took extreme positions concerning the inter-relationship of the Trinity, the nature of Christ, and the best way to approach God. In a time of general chaos, the Church could not afford to compromise any of its power; in order to establish a broad base of support within the population, it steered a middle course between emphasis upon the spiritual and material aspects of Christianity. The controversy between Arianism, tri-theism, and Athanasianism was resolved in the Nicene Creed; Gnosticism gradually died out. In the East, dispute arose as to whether Christ was man or God. The Nestorians regarded him as an ethical man; the Monophysites claimed that he had a single divine human nature . . . The Council of Chalcedon arrived at a compromise decision:

It was decided that Christ had dual natures which were harmoniously mixed into one person. From our perspective, these heresies may seem to have a great deal of truth; we must remember that a very humanized view of Jesus might have undermined the power of the Church in a time when the basic structures of society had disintegrated and early enthusiasm concerning the Second Coming was waning.

The great strength of Saint Augustine (354-430) was most fully focused into combating heresy. After spending a dissolute youth, he came to Christianity after having traveled through Stoicism, Manichaeism, and Neo-Platonism. Of these three, Manichaeism was the most extreme. Basically a dualistic system, it conceived of the world as being created by an evil force and anxiously awaited its destruction. It was founded by an Eastern prophet named Mani; it was little related to Christianity. After having become converted, Saint Augustine was a staunch defender of orthodox Christianity against the heresies of Donatism and Pelagianism. The Donatists believed that the taint of original sin was so pervasive that priests, because of their human nature, were unfit to administer sacraments; on the other hand, the Pelagians denied the existence of original sin. Both attitudes were detrimental to the functioning of the Christian Church, so Augustine explained that original sin was real but could be overcome by the grace of God.

Augustine was particularly influential in the early Church because his classical education equipped him with valuable tools of scholarly discipline and writing ability; these are particularly evident in his Confessions and the City of God. The Confessions is a masterpiece of spiritual writing; the City of God begins as an apology for Christian activity in the Roman Empire, it progresses as an explanation that the Christian Church represents the Holy City of God, and concludes as an argument that Divine Providence guides human history. Because of his place in the transitory phase between antiquity and the solidification of the Church, Saint Augustine has become known as a Church Father; he is joined in this distinction by Saint Jerome, who re-translated the Bible from the original Hebrew and Greek into Latin, and by Saint Ambrose, who set down an ethical code for Christianity largely based upon Stoicism in The Duties of the Clergy.

The next step in the strengthening of Christianity was the centralization of the hierarchy of the Church. Bishops were the main figures of ecclesiastical government; they controlled the affairs of the Church in the large old Roman population centers. The communities, or sees, of Alexandria, Rome, Antioch, and Constantinople became dominant because of their size

and also because the doctrine of the apostolic succession of the bishops insured that the older sees would have more dignity, since it was more likely that an apostle would have been active in their areas. Of these bishops, the bishop of Rome gradually came to predominate and to become known as the Pope (or father). The bishops of Rome generally wanted supremacy and worked to get it. The traditional predominance of the city of Rome in imperial affairs, the political vacuum in the city caused by the dissolution of the Empire, and the isolation of Rome from the other sees were all factors working in their favor, as well as the fact that centralization seemed to be the only means of survival. Leo I (Pope from 440-461) was the first strong Pope; he solidified his position by developing and spreading the Petrine Doctrine, which carried to its ultimate conclusion the theory of apostolic succession. Since Jesus wanted to build the Church on Peter, his "rock", then the bishop of Rome, having inherited the position of Peter, had to be superior. Gregory I, or Gregory the Great, (Pope from 590-604) further added power to the Papacy through his diverse capabilities. He had had a wealthy secular position; his talent as a businessman brought riches to the Church. He was foremost a man of practical skill; while he wrote much, he did so with the intent of simplifying and popularizing theology. Not surprisingly, he was a proponent of the primacy of the Pope above the bishops of the East; he ignored them, degraded them, and overturned their decisions. Since he had strong popular support, he was instrumental in weakening the authority figures in the East.

As the Church gained in influence and members, so also it grew in corrupt elements. In a search for purity, Saint Benedict withdrew from the clergy and became the founder of the strong Benedictine monastic order. Monasticism was not new; it originated in the East and had been tried briefly in the West, but its emphasis on individual asceticism and hermitic wanderings rendered it ineffectual as a viable spiritual and social force. Benedict rectified this situation by establishing a closely-knit community at Monte Cassino which was based upon strong spiritual dedication and cooperative work. The monastery was governed by the Benedictine Rule, a complex formulation of behavioral standards. Basically, the Benedictine's main concern was his personal salvation, his relationship with God, his performance of assigned manual tasks, and his obedience to the abbot of the monastery. Later, however, the monk took on an increasingly academic role. Cassiodorus later founded a monastery with the purpose of preserving and copying ancient manuscripts. The Church, and especially the monastery, became the sole repository of learning and culture; they produced writers of poetry, theology, and



mathematics and science. Most important to us are: Gregory, Bishop of Tours, who was the sole eyewitness recorder and interpreter of the barbarian kingdoms, and the Venerable Bede, who from an isolated outpost in Northern Ireland bore major responsibility for perpetuating and expanding upon classical knowledge.

The monks were students, scholars, and teachers; they also functioned as priests, doctors, innkeepers, and, finally, missionaries. Although the Benedictines were solely responsible to the abbot of their monastery, Pope Gregory (who had himself been a monk) took an unprecedented step in cooperation with the monks by asking some of them to convert the Anglo-Saxon tribes. So successful were they that Saint Boniface, one of their converts, was sent back to Europe to convert some of the numerous Northern German tribes.

The spread of Christianity paralleled the expansion of the barbarian kingdoms such that a collision course would seem inevitable; what actually happened was a fascinating accommodation of Church and state to each other. The result was that each enhanced the other. The Church humanized the fierceness of the barbarians; they, in turn, let it grow and even helped it to spread. The disintegration associated with the Dark Ages eventually gave way to a re-integration of spiritual and secular forces.

The beginnings of this cooperation were ominous. At the outset of the Dark Ages, the Church was on the defensive. But under the sound leadership of Pope Leo, the tide began to turn. The first confrontation was between Leo and Attila the Hun; Attila was planning to raid the Papal territories. During an audience, Leo begged him not to carry this through. Attila was unresponsive until the spirits of Saints Peter and Paul appeared on either side of Leo and warned Attila to leave the Church alone. Attila fled, relinquished his position as leader of the Huns, and died shortly thereafter. Later leaders began to cooperate. King Valentinian III upheld the Petrine Doctrine. Theodoric, the first humanitarian barbarian king, followed a policy of religious toleration and was on good terms with several Church leaders. The Papacy grew in secular power during the Merovingian dynasty in France. Clovis, the strong leader of the expanding Frankish tribe, was looking for ways to increase his influence. Previously, many of the barbarians had been converted to Arian Christianity, but Arianism was dying out. Confronted with a choice of Paganism or orthodox Christianity, Clovis chose orthodox Christianity. He moved in this direction through several steps: first, he married a Christian, then he underwent a conversion experience while he was

losing a battle. He won the battle after his experience, and was baptized shortly thereafter along with 30,000 of his soldiers. His "conversion" did not affect his behavior much, but the Church was protected both from and by him, and it gained a foothold in his kingdom.

Its protection was soon threatened, however. The Arabs, stirred by a desire to spread the teachings of Mohammed, had pushed into Europe, and the Merovingian leadership was declining after the death of Clovis. In 732, Charles Martel, a Frank, emerged triumphant; by defeating the Arabs at the Battle of Tours he proved himself to be a strong leader. Charles entered into a contractual relationship with his fighting men and thus instituted the beginnings of the feudal system; the Church contributed by selling land to Charles so that he could build up small fortified farming areas throughout the Frankish kingdom. At his death, his son, Pepin the Short, a Carolingian, had difficulty in being universally recognized as the legitimate ruler of the Franks. In 755 there occurred, upon the initiation of Pepin, an alliance with the Papacy which was later called the Donation of Pepin. Pope Stephen II recognized Pepin's royal claims. At this time, the Papacy was being threatened of attack by the Lombards; Pepin intervened and drove them away with his military forces. The Pope reciprocated by anointing Pepin as ruler "by grace of God"; this ceremony re-established the idea of sacred kingship. So, to citizens of the burgeoning Frankish empire and to members of the growing Church, the Papal coronation on Christmas Day, 800, of Pepin's son, Charlemagne, came as no great surprise.

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Similarly, not one of us knows what effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some little fraction of it, so that we may not lose courage. The way in which power works is a mystery.

— Albert Schweitzer

## Student Fast for Freedom

Neil Albert Salonen

In their unending struggle for world conquest, the communist ideologies have pragmatically adopted or discarded issues according to whatever seemed most likely to weaken or destroy the nation they were seeking to control. No nation has ever voluntarily adopted a communist form of government; therefore, communism's efforts are rarely openly in evidence. Rather, following the Maoist dictum of "external encirclement and internal demoralization," the communists in America have always sought to promote, and then to exploit, any non-constructive form of social dissent—hoping to further polarize our society, and to nullify our strength by undermining our unity.

Viewed in this context, their reasons for supporting America's peace movement are clear. Feeding on the legitimate desire of all peoples for peace, the recent protests of the American commitment to defending the right of self-determination for the people of South Vietnam and the freedom of all Southeast Asia have represented one of their most outrageous and cruel deceptions.

Because Vietnam is now America's most crucial national issue, we felt that FLF must take a clear and decisive stand, to be responsible to our created mission. Our campus program has been geared toward uniting the efforts of as many students as possible, to create a coordinated response to the radical activities of the violent revolutionists. In a meeting of all those student groups who were interested in supporting our policy of PEACE WITH FREEDOM, a broad coalition was formed with the Student Coordinating Committee for Peace with Freedom in Vietnam; the Washington, D. C., Young Republicans; and the Young Americans for Freedom. The coalition adopted the name STUDENT FAST FOR FREEDOM and formed a steering committee for all planning. Over 40 students in Washington alone joined in the three days of fasting to demonstrate their willingness to sacrifice for the freedom of all people. For all those Family members who participated, the Fast had an even deeper, more symbolic meaning.

Our purpose in launching this effort was to further open the issue of the Vietnam conflict to the American public, urging citizens to take a positive and constructive approach toward a very complex problem, rather than retreating behind a very simplistic, unrealistic solution. Lest anyone think that ALL those who joined the October 15 Moratorium were endorsing a policy of immediate, unconditional withdrawal of all U. S. troops, we

felt that speaking out on October 10-12 would stimulate all Americans to re-think their position on the real issues in the war. We believed that the so-called "silent majority" in this country would support our nation's policy to defend the freedom of the South Vietnamese people against communist aggression if they could understand what the alternatives would mean. Our voice would then add support to their determination.

The opening rally was held in Copley Lounge at Georgetown University on Thursday, October 10, at 8:00 p.m. The Fast Coordinators, Neil Salonen (FLF) and Charlie Stephens (SCC), opened the press conference with a statement of the goals of the Fast, a briefing to all the participants of the mechanics of the three days, and an appeal to all of America to join in supporting this demonstration of commitment to the revitalization of the American nation. The assembled group was then addressed by Mr. Neil Staebler, Democratic National Committeeman from Michigan, considered one of the senior statesmen of the Democratic Party; Dr. Walter Judd, former Congressman from Minnesota, with 30 years service as a medical missionary in China; His Excellency, Bui Diem, Ambassador to the United States from Vietnam; and Mr. Bernard Yoh, a veteran of a lifetime of guerrilla warfare against communist aggression in Southeast Asia.

On Friday, as a statement of their strong belief in maintaining the momentum of society while seeking to bring about change, the majority of the fasters and members demonstrating in support went to their jobs or attended classes. Those who could be free set up the demonstration headquarters at the Ellipse, behind the White House, while others hurried to get out followup press releases, have brochures printed, and get all media alerted to gain maximum news coverage.

Throughout the entire three days, the student fasters along with their supporters ran an open-air forum at the Ellipse, displaying posters stating their position, distributing literature, and exchanging ideas with all those who came by.

On Saturday night, to coincide with our final day of fasting, the Student Fast for Freedom asked all Americans to join with us for one day in a National Day of Fasting, to renew our American commitment to the willingness to sacrifice until all men can live as brothers, in peace, with freedom. By this time, all FLF chapters across the nation had telegraphed their support, and were joining in the National Day of Fasting. On Sunday morning, the participants held a worship service on the steps of the Capitol building, overlooking the Holy Ground and facing the entire city of Washington.

The demonstration ended with a candlelight procession of about 250 people from the Ellipse to the Lincoln Memorial—the victorious feeling of having spoken out to bolster a faltering nation, asking them to make their voices heard—and with the knowledge that through our literature many people who were innocently under misimpressions were now re-analyzing what America's position should be in defending the right to seek freedom both in Vietnam and around the globe.

After the closing prayer, the fasters ate their first meal of pork fat and pumpkin soup, the same fare given American POW's in North Vietnam, to symbolically share in their suffering. The Student Fast for Freedom taught us many things. Although we organized on short notice, we were covered by two local television stations each evening and our final rally was broadcast on nationwide NBC-television. Many of the fasters were interviewed on radio stations for broadcast during their news programs. In addition, the news of our fast was carried to all newspapers in the country through United Press International (UPI) and Associated Press (AP). Many congressmen sent messages of their support in the days following the fast. The impact of a relatively small number on an entire nation was demonstrated by the wire of thanks received from President Nixon:

I have noticed your three-day fast for freedom in Vietnam and I am grateful for your understanding and support of our patient efforts to achieve peace in Vietnam with freedom and justice, without which any peace could not be durable or enduring.

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Only a person who can find a value in every sort of activity and devote himself to each one with full consciousness of duty, has the inward right to take as his object some extraordinary activity instead of that which naturally falls to his lot. Only a person who feels his preference to be a matter of course, not something out of the ordinary, and who has not thought of heroism, but just recognizes a duty undertaken with sober enthusiasm, is capable of becoming a spiritual adventurer such as the world needs. There are no heroes of action: only heroes of renunciation and suffering. Of such there are plenty. But few of them are known, and even these not to the crowd, but to the few.

—Albert Schweitzer

## TESTIMONIES

Las Vegas, Nevada

Kirk Tuttle

For the past couple of years my life seemed to be getting emptier. The things that had given me joy and satisfaction in the past seemed to be losing their value. For this reason I became interested in Eastern religions since the teachings of Christianity had left me wanting the real meaning of the word of God. This exposure to new religions opened me, and new, more worthwhile values replaced some of my earlier values; but they too diminished in importance after a short time.

When I heard the Principle and started to feel just a small fraction of our Father's limitless love I began to realize what a privilege it is for me and all of us to have been shown the divine purpose for creation.

By centering my life on the Father and His Principle I am beginning to experience His love and the freeing openness that comes with it. To take part in the dispensation of God's word in this generation is a divine responsibility. Let us hurry to its completion. Father is with us.

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Berkeley, California

Linda Anthemien

I came to our Family one year ago. As I look back over these months, I am very grateful for the blessings that have been given me.

Betsy O'Neill who was a nurse at Herrick Memorial Hospital brought me home after work one afternoon, and taught me the first two chapters. I stayed at the Center that night. Although I didn't understand the full meaning, my prayer with Betsy that evening was that God would make me good soil. Betsy taught me the conclusion on my nineteenth birthday. She spoke with such love and joy that my heart believed it was true. Then I began to study the Divine Principle. Because of my close ties with Catholicism, the mission of Jesus was very difficult for me to understand. When Betsy returned to New York at the end of the summer, Edwin raised me to the point where I could move into the Center. From those three people last summer, Edwin, Farley, and Betsy, Father has certainly expanded his Berkeley Family. It is truly amazing—beyond our prayers and dreams—the lives Father gives us!

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New York, New York

Maria Pascher

To write a testimony is to tell part of one's life. Life is an endless beginning and yet a continuous flowing of what we have already begun, like the waters of the rivers running into the infinity of the ocean. Man's search for God has continued from one generation to the next . . . it has never ceased. My life was a constant quest for God. What is the Supreme Being, the Supreme Law? Ultimately it is God and love, and both are essentially the same. Yet, our world does not reflect it, neither does man. How I envied people with a simple faith! Several times I tried to remove God totally from my life, but without success. I eventually decided totally for God.

When I finally met the Divine Principle last year, I felt that it could not be anything else but the truth. However, knowing the truth and discovering it in one's personal life as well as in one's surroundings are two different things. The former involves great joy, happiness, and peace; the latter, tears, struggle, and doubts. But gradually the two will merge . . . when a person is discovering his true self as part of the whole, and when he willingly accepts his role in the immense family of man, as a true reflection of God who is both father and mother, anxiously waiting to caress us in His loving and bleeding arms.

The Divine Principle is not the end, but the beginning; the beginning toward great and boundless horizons, toward harmony, peace, love and happiness. May all men and nations soon welcome their rebirth and the coming of God's kingdom.

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## ANNOUNCEMENT

We have a mimeograph machine in very good condition for sale at \$150.00. Shipping costs will be paid by the buyer. Contact Neil Salonen at Headquarters.

## FIELD OPERATIONS

The month of October has been one of development and expansion for Centers throughout the nation. This is reflected in the monthly reports by comments such as, "Carl and I (Linna) have been teaching Principle to six of Matt's (Smith) friends out at his house every Saturday afternoon." "We've been devoting a great deal of effort to FLF this month." "People liked our leaflets."

The Divine Principle lecture series in becoming applicable to a broader audience has taken on new names and descriptions. The Free University course taught at Johns Hopkins University is called "Principles of Unification," Matt Smith's group is being treated as "Adult Education." In Washington, an unusual series of course names and descriptions appeared in the Washington Area Free University Catalogue. Courses entitled "The New Man," "The End of the World," "Dawn of a New Age," "In Search of Freedom," and "The 21st Century" stand out among the cooking and literature classes. These classes have brought many students as well as non-students and phone calls of inquiry to the Center.

We have begun communicating with great numbers of people in a number of Centers. Besides the 2000 leaflets John Harries and Hal McKenzie distributed and the 1100 Dee Sneed reports, the Berkeley Students for New Age Unification invited people to a bewitching Halloween lecture: "Halloween and the Psychic Senses." Berkeley reports two on-campus talks attracting 30 and 50 people. In Washington, we have had several opportunities to give the Principle to large groups. Two seminars were given at a Unitarian church, a skeleton outline of the Principle was given to a group of seminary students, and two youth groups (one Unitarian and the other an interdenominational college group) came to hear chapter one.

Koinonia is advertised in the weekly calendar or events of several newspapers and is bringing participants and phone calls of inquiry.

Nationwide, approximately 1,600 people were contacted personally, and an approximate 4,500 introduced through speeches and leaflets. About 250 people heard lectures, 25 heard all 12 chapters and 7 new members joined the Family.

Nora Martin