



new age frontiers

a publication of the unification church

Focus for the month:

The first and overriding purpose of our group is to find God's children. If dispersed from this focus, we will find ourselves to be weak and struggling. Consumed by a desire to sacrifice our own comforts and privacy to gether in God's loved ones, we inevitably become the vehicles of power and glory that we all desire. God is more than willing to share his love with us; our capacity depends on our ability to give love and show concern for those he is most worried about -- his foundering and aimlessly drifting children.

Throughout the years, many people have come to God in times of crisis and left Him when things look better. God's continual experience of man's infidelity, despite His every effort to fill his needs, has been God's greatest grief. Aware of this, Our Leader willingly battled every one of Satan's efforts. Never wavering, Our Leader defeated all attempts to drive him from the side of God. Together they have given birth to an entire movement dedicated to finding God's lost children. Our work will be done only when all God's children are home, for he will not be happy until then.

While our movement is changing, we should recall that our fundamental purpose is reaching others, no matter what programs or projects come and go. Every day our society and many of its people are being pushed further from God; therefore, the Divine Principle is badly needed -- now!

"I hear my people crying in field and mine and slum. No field or mart is silent, no city street is dumb. I hear my people falling, in darkness and despair, whom shall I send to shatter, the fetters which they bear?"

Not only is God depending on us, but all of America--past, present and future will know or not know God's blessing according to how we act today, tomorrow, and the next day.

This world restored is what we want, it is what God wants, it is what Our Leader wants. None of us can be happy until it is achieved. No matter what comforts we have, no matter how many "extras" we indulge ourselves in, no matter how many times we ease off, it is only in the thick of the battle, in the most fatiguing effort of the struggle that we find complete fulfillment. Experience teaches this. When we go with God, God goes with us. To be good, to be true, to be beautiful are the spiritual hungers gnawing at our insides. Only by putting our lives completely at His disposal and laying ourselves on the sacrificial altar of time, can we find peace. In this hour of greatest crisis in our country, let us aggressively respond to the call of God. Then our victory will be great!

This will be the last issue under the present editorship. Beginning with the next issue, Louise Berry of Washington Center will be the new editor of New Age Frontiers. The beautiful layout of the last issue goes to her credit as do so many things in the past months that she has done to make New Age Frontiers more representative of the quality that we like to see in our movement. We know New Age Frontiers will prosper under her experienced leadership. As I move out of this position, I would like to express my thanks to Patty MacWilliams who served as our typist during the first seven months of this year. Also, I would like to express to Sandy Singleton our thanks for her efforts in developing "News Notes" into what it is, and for helping with some excellent articles under some very short notice. I cannot forget the unsung heroes of the printing department who have put up with a lot and yet still produced much high quality work. Thank you David Flores, David Carter and Ken Pope. Lastly, I would like to thank the NAF representatives -- Debby Douglas, Felice Walton, Gary Vesper, Michael Roth, Brian Butler and Alan Wilding who have faithfully mailed in detailed center reports and articles of genuine interest to all. Thank you all for the current quality of NAF that you have helped to produce.

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New Age Frontiers is published monthly
by the Unification Church, an affiliate of
HSA - UWC

1611 Upshur St., N.W.

Washington, D.C. 20011

40¢ per copy

One year's subscription: \$4.00

Printed in the United States of America

New Age NEWS

Denver Center expanded into some new areas of activity during the month of October. In order to bring about a closer communication between the main center and members living in their homes, the Home Member's Study Group has been established. A newsletter outlining current events in the Center is printed and circulated weekly to those outside of the Center. Monday evening is meeting night at the Center for a discussion group aimed at broadening knowledge of Principle and its application to daily life. The first topic for study has been C. S. Lewis' The Screwtape Letters.

Other welcome changes include the arrival of Denver's version of "Kim Home Cleaning." Sandy Boschart and Bamf Baker are restoring the homes of Denver and finding a steady flow of at least single-visit jobs.

Gary Vesper reports that Denver has also completed their second workshop. "The weekend teaching and activities came to a close with a sharing circle. To begin, each person was provided with a small excerpt on the Heart of God from The Divine Principle to read aloud around the circle. Building upon this base of atmosphere, each person expressed his feelings about the personal meaning of the weekend experience. The climax came as we stood in our circle clasping hands and bowed our heads in thanks."

Clearly, Denver is developing a strong sense for the possibilities of the weekend workshop experience.

Denver Center lost and gained a member in the month of September. Founder of Denver Center, Judy Barnes, has moved to Los Angeles Center and Bob Heater of Los Angeles Center has moved to Denver, in response to Carl's request for some membership help of the male variety.

Two new members also arrived this month. Ward Wilber and Ken Fried both attended the weekend in the mountains that was held at the beginning of September and found this a turning point in their lives. Gary Vesper reports that Ward "found it quite difficult to leave. After being asked, he gladly agreed to stay." Welcome to both brothers!

A highlight of the month was two lectures that were given at University of Denver and Denver Center of the University of Colorado. Hand painted posters and personal invitations as well as pamphlets introducing the Family and the ideas of the Principle both served to attract an audience. Good things seem to come in six's in Denver. Six people came to the DU talk; however, ten people came to the lecture at UC Denver Center.

Decentralization is the latest theme in Berkeley. With the move to their new house (pictured in the last NAF) they are now occupying three major centers and two subsidiary residences. Beginning in October, each house acquired two directors and responsibility for its own meals, witnessing, and other activities. Each house holds a meeting once a week, for the first three weeks of each month. The fourth week, all of the houses meet together. Also, for Sunday Service and for Wednesday night prayer, the houses are all together. From what Felice Walton says, it sounds like the system is working to the satisfaction of all.

Berkeley Center is three members stronger with the coming of autumn; Betty Watts, an art/education major; Peter Chen, a student; and Carl Hagen, who was attracted to our group when he heard us praying at the Oakland Holy Ground. All three have joined.

A high point of September was a weekend of activities designed to give Family friends and students a taste of the joy of the Divine Principle. A program of music and individual testimonies was held on Saturday evening. Many of our Principle students attended this, then spent the night with us, as a prelude to an all-day trip to the beach the next day. A total of about 85 people came to the beach picnic, which included an open-air service, team sports, music, swimming, surfing and good food.

The Center for Integrated Education has changed into Students for Integrated Education. Susan Hughes and April Palmer are now teaching a course that counts for 4 credits on the UC Berkeley campus. Many of the professors who have been contacted concerning the class have been most enthusiastic, and have urged their own students to enroll in the course. The title of the course is "Contemporary Problems."

The "Little Angels" troupe of Korean children gave a performance in San Rafael on September 26, to the applause of a large contingent of Berkeley members. Afterwards, the "Little Angels" were guests and entertainers at a Family dinner at Euclid House.

Also this month, Berkeley's Koinonia sponsored Mrs. Patricia Fearey from the New Life spiritual community at Findhorn, Scotland. Mrs. Fearey spoke on the work of the community, a favorite of Anthony Brooke's, and showed slides

All members will be glad to know that the \$2,300 worth of typewriters stolen from Logos in the month of August will be mostly covered by insurance. Isn't that a relief to learn about!

Hugh and Nora Spurgin have been transferred from the Berkeley Center to Philadelphia to give a hand in starting a new center in that city. The Spurgins left behind them many contributions in the areas of public relations and workshops.

"Toronto Family had a six-hour interfaith prayer vigil this month, in front of the Parliament buildings in Toronto. We fasted for three days, leafletted to people throughout Toronto, visited churches and other organizations, in the hope of bringing them out to the vigil on October 24. However, because of the weather (rain, cold and windy), few people attended except us. We were interviewed by the CBC newsmen and the various newspapers. We had sent press releases to all major newspapers and television and radio stations in Toronto." So begins Karen Dyke in her October report from Toronto.

Apparently the Canadian Thanksgiving falls differently than the American one, for Karen reports that they spent Thanksgiving on Marvi Ranniste's father's farm, near Peterborough, Ontario. Weekend activities included singing, prayer, group discussions, horseback riding and a wonderful talent show that featured Bob Duffy, Al Wilding, Ed Alleyne, and Mr. Moorhouse (father of one of our members) as the Barbershop Quartet, singing the songs of the "Gay 90's." The weekend was one of great regeneration and joy to all.

Expansion of space seems to be a primary consideration in Toronto about now. On weekends especially, there is absolutely no room for movement in the dining room. Every chair is filled, and it is a wonderful feeling to have the house bursting with people after it was vacant for so many months. To accommodate their growing Family, Kathy Bell has rented an additional apartment in the same block as Sara and Lokesh Mazumdar.

As the month of September closes on Toronto, they have an additional "bag" laid out every night for their new member, Paul Nickson, a test engineer with General Electric. Also, from time to time, July Weber, a friend of the Family taught by Carl Rapkins in Buffalo visits the Center on weekends.

Bruce Cassino is presently directing the Young Christian Club at the high school he attends. Recently, he attended a weekend of Christian fellowship sponsored by the High School branch of the Varsity Christian League. Bruce found this useful stimulation to his imagination and has thought of

several new ways that we can reach young Christians. Is an article forthcoming, Bruce?

The memorable day of this month was the day that Toronto Family put on a program at Allen Gardens, a public park in Toronto frequently used by religious and political groups to present their opinions publicly. Kathy Bell, Sara Mazumdar and Allen Wilding all took to the "podium of the park"



to proclaim the Divine Principle. Group singing and a Family quartet singing special arrangements made a program that attracted a sizeable and receptive audience. Toronto reports that one older man was heard to remark that he was "glad to find young people interested in finding the truth."

Karen Dyck is the new NAF representative for Toronto Family. Karen returned from University of Manitoba with Vince Walsh in June. She has always been active politically, and contacts prior to Principle include the Jesus Movement and the Young Socialists. She has a Mennonite background. Karen joins the NAF staff while Allen Wilding is attending York University. Allen has done a fine job as Toronto's representative over the past nine months. Welcome to your new post, Karen.

Los Angeles Center is happy to announce that they have conducted two Level II training programs so far and have also ventured into the area of a Level III training program "to deepen our understanding and relationship with Father, with each other and to understand our roles in center life as well as in the world."

Christian Churches continue to be places where one is likely to find L.A. members hard at work making friends. Debby Douglas reports that "as bases build to a point of love and trust, those who are open and promising are told about the Family." As the saying goes, "Wise as serpents, innocent as doves."

Bruce Brown, our inside reporter in Seoul, is on medical leave to the Los Angeles Center. Bruce is recovering from a broken leg suffered when he was hit by a car in downtown Seoul.

Debby also has another bit of good news. Bud DeHaven, long-time church member, is giving his "Young Folk's Academy" to the Unification Church. We are supporting the growth of that business with prayers, people and progress." As might be expected, the whole Center is quite excited about this new development.

"Strawberries Beautique," the beauty salon that Marion Dougherty is working to develop as a Family business is prospering, as time and effort begin to bear fruit of the monetary kind. The Alhambra Center, a satellite center, started near the beauty shop and led by Marion, is also developing well.

Los Angeles Center is happy to announce that the Las Vegas Center has, at long last, been sold. They are eagerly searching to find a building in Los Angeles to which they can apply this money towards the purchase price. With the razing of one building several months ago, they are cramped for space.

Bill Peterson and Mark Erikson have worked several months on a slide show presentation "introducing the Unification Church to the general public." Debby Douglas reports that the effect of the presentation is deeply moving and promises to be of great help in the area of public relations in the Los Angeles area.

Los Angeles has also engaged a Korean Tai Kwon Do karate instructor for those interested. "For those taking the classes, it has provided great physical and spiritual coordination and enjoyment." Karate serves to be part of a regular program of Sunday recreation serving to unite all houses of the Los Angeles region.

New York Family is relieved this month. They have at last found a house. An apparently ideal quadrangle of four houses around a small courtyard, located in Greenwich Village, was bought out from under them as they were in the process of drawing up a lease, so they were ecstatic to find this other possibility. The new house is an English Tudor house in Riverdale, New York. The new address is: The Unification Church, 3000 Netherlands Ave., Riverdale, Bronx, New York.

Prior to this news, New York also had a very busy month. Charles Van Heck from Oakland, New Jersey, has joined the "New York Restorers," as has Ray Fortunato, formerly of the Rochester Family.

S.W.U. is also getting underway at City College of New York. Ray Fortunato, John Hessel, and Barbara Mikesell have been distributing pamphlets and getting people interested in the project. The response so far has been encouraging.

Scotty Payne is "up to his ears in dust" according to Brian Butler. Scotty is getting more work than he can handle and has taken on Bunny Howe as an assistant.

Jim Watson, who attends 'School of Visual Arts,' noticed a freshman class of 30 pupils without an instructor. He prayed, walked in, and took charge of the class. He discussed the Principle for one and a half hours. He remarked later that 50 percent of the group responded in a positive way.

Gil Roschunt and Brian Butler are heading up the musical end of the Columbia University Newman Club. They will be assisted by Family members and hope to quickly introduce Family songs.

Brooklyn Center opened its doors this month also. Michael Roth writes that "The new center is located a short walk from downtown Brooklyn. Also within walking distance is Manhattan Community College, St. Francis College, Brooklyn Polytechnic College, a campus of Long Island University and also Brooklyn Heights, a community of many artists, hippies, and a very large Hare Krishna commune."

Their first new members have moved in. Louise Lautz, a former resident of Chappaqua, New York, met Noonie Baker at work. Following her attendance at two Washington New Life Workshops, she has brought several people from a young people's Christian study and prayer group that she belonged to.

Michael closes with the note that "The entire Manhattan Center joined us one night to bless the Center with holy salt, ½ hour prayer vigils in each room, and some inspired singing and fellowship. We hope that many of Brooklyn's 3 ½ million people will soon be visiting the center, now that we are witnessing every night."

Washington Center has initiated a number of promising out-reach programs. Community Forum, a Family-sponsored program, is held every month in the hall of Grace Lutheran Church, our next-door neighbor. The Community Forum, run by Linda Marchant, brings significant local figures to speak to our neighborhood; it not only keeps us informed, it also allows us to be of service to the community. Thus far, our speakers have been: Harold "Night Life" Young, Narcotics Control Division of the District Government; Hugh Scott, Superintendent of District of Columbia Public Schools; Walter Fauntroy, Washington's first Congressional Representative; a local police detective; and Dr. Alan Trowbridge, past president of the Washington Chapter of the United Nations Association. The president of the Washington Teacher's Union is scheduled to come in December.

Outside speakers have also been incorporated into the Level III program. From Georgetown University two professors came to speak to us about Teilhard de Chardin and Paul Tillich. In addition, Monica Helwig, theology professor and author of What Are The Theologians Saying? spoke to the Family on contemporary trends in modern Catholic theology.

Another highly successful program is Inter-Act, led by Lynn Doerfler. Held monthly, it is directed mostly for professional people. For \$2.00, guests come to a good dinner (steak, lamb, or pulgogi) and participate in a discussion led by, thus far, a psychologist and a theologian. Our next program will be a "Skinner Dinner," featuring an anti-Skinnerian psychologist.

Professional people were also the focus of a one-day "Businessman's Workshop," compressing lectures, discussions, meals, and entertainment. Len Mather, psychology professor and friend of the Family, gave course credit to his students who attend workshops; many of them came for the one-day workshop.

The fall has also provided many opportunities for internal enrichment. Several times we have had retreats at Camp Kaufmann, where John Fitzpatrick was once a counselor. A Level II workshop, the first here since Philip Burley began Level III, was held at the O Street Center over a weekend. Participants had heard the Principle, but had not been integrated into the Family structure. Also we are grateful for the visits of Mr. Kuboki, Mr. Hirota, Mitsouko (Mr. Kuboki's assistant) and for the opportunity to participate with the New York Center in the three-day fast and vigil at the United Nations. (A special report will appear on this in a later issue.)

THE JEWS OF SILENCE
by Elie Wiesel

Reviewed by Jim Cowin, Washington Center

Elie Wiesel is a man who has been through the lowest depths of hell and survived. He was one of the few survivors of Auschwitz, the death camp where over four million Jews perished. Through his experience, he developed a deep understanding about human suffering. Having seen people survive under the most horrible conditions until at some crisis point they succumbed to their agony and lost their will to resist, he found the Russian Jews approaching such a crisis point in their day-to-day battle for survival against Communist tyranny. The Jews of Silence is the story of their last gasps for breath in the choking atmosphere of state-created anti-semitism. The book is very emotional as it has to be, in order to tell the full story.

Wiesel, an Israeli journalist living in New York, had heard about the plight of the Russian Jews, but he thought the reports were exaggerated. Desiring the truth, he visited the Jewish communities in Moscow, Kiev and Leningrad during the fall of 1965. He purposely chose the fall, the season of the High Holy Days, the holiest period of the Jewish religious calendar because he felt that during these days, which should be devoted to intense spiritual activity, he would discover if the Jews were denied freedom of religion, or if they had simply lost interest, as the Communists claimed.

Wiesel admits that he was in no way unprepared for what he found. The Communists were unrelentlessly striving to extinguish all traces of Judaism, religious or cultural. A new Jew who knew nothing more about Judaism than the word "Jew," but who thought of himself as a Jew, was a danger because he loved something else besides Marxism. A religious Jew was the greatest danger, for in his love of God he defied everything Marxist. Religious men would not hate as their Marxist leaders would have them hate, and they persisted in loving people and ideas long since decreed enemies of Marxism. Religious people had to be rendered useless, especially their minds.

What was the state of mind of the Russian Jews? Wiesel describes it as despair:

"Who were the first, the principal victims of the pogroms? They were. The first to be eliminated in the Communist purges of the thirties. And the first to be murdered by the invading Germans. . . And in Stalin's last years, who were the victims of his mad liquidation programs? They were."

Three generations of Jews had risked death to maintain their tradition. But the last generation, the generation of today, endures the greatest peril. Wiesel found that the Communists offered no respite in their campaign to annihilate the Jewish mentality. Since 1948, under Stalin, and especially since 1956 under Khrushchev, they had systematically deprived Jews of almost all cultural and religious identity. Jews, though listed as a nationality and entitled by law to their own cultural organs, had no Yiddish theater, only one limited-edition Yiddish magazine whose editor was handpicked by Stalin, and almost no Yiddish books. Jews who talked to foreign Jewish visitors had been imprisoned for Jewish "nationalism." There were no Yiddish schools and Hebrew was a "reactionary," illegal language. The Communists had decreased the amount of available synagogues from 450 in 1956 to 60 in 1965. Jews under 40 who attended synagogue faced loss of jobs if reported. Religious articles such as Bibles and Torahs had not been produced in the Soviet Union since 1917, and Jews who had tried to obtain them from a foreign Jew were arrested for "profiteering." The government had even prevented the baking of matzohs for Passover.

Jews, simply because their internal passport said "Jew," had been denied equal access to higher education. According to Wiesel, Stalin and Khrushchev had denied Jews the right to hold even minor political offices, declaring them "alien to the indigenous population." All the media portrayed Jews as unpatriotic swindlers and young Jews faced endless pressure to redeem themselves by abandoning Judaism.

One incident in Kiev, the capital of the Ukraine, illustrates the plight of Jews. The Jews had suffered anti-semitism in the Ukraine since the 17th century. In World War II, at Babi Yar, near Kiev, the Nazis murdered 150,000 Jews, while the Kievans turned over to them Jews who had escaped. In Kiev the Jews were more afraid than anywhere else in Russia. Even their own leaders betrayed them. The gabbai, the government-appointed custodian of the temple, forbade Wiesel to talk to members of the congregation. The gabbai's aides gave their version of the Jewish problem in response to Wiesel's questions:

"The Jews. . . live in absolute freedom in wealth and abundance. Why is there only one synagogue? The Jews are to blame; they have forgotten their religion. And no Jewish school? The youth are at fault; they are not interested in Judaism. And why was the baking of matzoh prohibited for the last couple of years? The ovens were to blame; they didn't conform to health standards. . . weddings? Of course, only they are civil ceremonies; the couples are at fault. Is there a rabbi? Naturally, but he is ill. He is much

too old. Will there even be anyone else to take his place?
No. The Jews are at fault."

An old Jew, as a heaven-sent response to the accusations of the rabbi's aides, secretly revealed the truth to Wiesel while the congregation was praying aloud. In the form of a prayer, he said that:

"Anyone who teaches his children the Torah takes a terrible risk. Anyone who talks to a guest from abroad is reprimanded. (They no longer imprison new offenders, but those incarcerated two years ago (1968) for the crime of "Jewish nationalism" are still in prison). Jews are haunted by a relentless insecurity, afraid to speak Yiddish in the street, afraid to approach the government or even their own people with religious requests. Anti-Semitism is common among the general populace. . . It is forbidden to complain. The Jewish spirit is deteriorating rapidly. . ."

The older generation, weighed down by government anti-semitism, worries about Jewish youth. Deprived of almost all knowledge of Judaism, and constantly exposed to condemnation, would the youth abandon a little-known tradition to ease the tension? The Jewish youth provides both the answer and the one cry of hope in the book. On the night of the festival of simchat Torah, when Jews celebrate God's gift of the Torah, Jewish youth from all parts of Moscow, about thirty thousand of them, gathered in front of the great synagogue to dance and sing Jewish songs, in defiance of police floodlights and informers. Inside the synagogue the worshippers asked for Israeli flags, hummed an Israeli national anthem, Hatikvah, in Wiesel's ear, and declared their love for the Jewish people. Wiesel asked one college coed who had been reading Jewish cheers if she were religious:

"Never had been. . . What did she know about the Jewish religion? That it was based on outdated values. And about the Jewish people? That it was made up of capitalists and swindlers. And the state of Israel? That it was aggressive, racist and imperialist. Where had she learned all this? From textbooks, government pamphlets and the press. I asked her why she insisted on remaining Jewish. What does it matter what they think of us. . . it's what we think that counts."

Another Jew, when asked in what way he was Jewish, replied:

"It's enough to fulfill one commandment or to celebrate one Jewish day a year. With us, being Jewish is not a matter of words but of simple endurance, not of definition, but of existence. . . ."

The Jews seemed to say, "The government does not possess our minds. For the rest of the year we will pretend to be theirs. But on this day we will show them they have failed."

The Jews had done their best. But was it enough? Wiesel sighs a despairing no. By denying them contact with outside Jews, the Russian government has caused the Russian Jews to doubt the sincerity of the outside world in their concern. Hence, the government reasons the Jews will eventually lose. One Jew privately told Wiesel, "There are no Jews in America or anywhere else, only here."

They demanded to know why outside Jews had not protested on their behalf. A Jewish professor exclaimed that they despaired most because, "We feel that we have been expelled by the Jewish people. . . that we are not worth the effort of protest." A religious Jew said, "The preservation of human life takes precedence over all six hundred thirteen commandments. Don't our cries reach you? Or do they reach you but not move you? If that is so, then we are truly lost, because you live in a world wholly guilty, and your hearts have become foul."

The cry of the Jews is in reality the cry of all mankind. Satan has isolated people from God and from each other to such a degree that no one knows who will respond to a cry for help. We in the Family have the truth and power to help the people oppressed by the Communists. But first we must hear their cry. This book is worth reading.

SPIRITUAL PARENTAGE

By Helen Ireland, Berkeley Center

Each of us in the Family has a spiritual parent, and it was because of his or her personal effort that we are here today. Little did we know the anxious prayers, the fasting, the worrying that went on behind the scenes while we blithely studied this new philosophy. I am sure none of us understood why they took such a special, intense interest in our lives, when no one ever did before, and why they served us with care and love. We were truly like little children, returning again and again for the fulfillment of that inner need, Father's love in our hearts. And they, in turn, were learning to become true parents, realizing with agony and joy the long path Father journeyed to find each of His lost ones.

How were each of us raised spiritually? Do each of us remember how we felt when we were first coming to study the Principle? I know many of us were like self-centered brats, truly believing the world revolved around ourselves. And our spiritual parents gave us this feeling. Why? Because, indeed, we were the most precious gift to them. They had paced the streets, witnessing to person after person, and only we followed through. They taught dozens of lectures, and only we continued to respond, not just to the Word, but to their love. Out of the thousands of persons who were called, we, only, responded. And just as a child of a God-centered marriage is a new creation, a new spiritual child is truly a wonder. This, then, is somewhat how we want our spiritual children to feel when they first start hearing lectures and studying the Principle.

Your role as a spiritual parent is to guide this tiny, newborn heavenly child to the point where he no longer needs you as a parent. In thinking about how to be a good spiritual parent, I often try to imagine what it would be like to have and to be parents if man had not fallen. Our parents would be the total reflection of God, and so, to us, their love and care of us would teach us of God's fatherly and motherly love. We would grow to know God through the quality of our parents' love.

So, in raising spiritual children, this is what we must remember. They have never known the love of true parents, nor have they known God in a deep and personal way. We must be that channel to God and the True Parents for our spiritual child; they cannot come to trust God as a Father and Mother, or to accept the new life our Parents bring to them, unless we first represent both God and our Parents to them. We are like midwives, delivering the children for our Parents and Father.

Bringing a person into the heavenly family, then, is comparable to preparing for the birth of a physical child. There are certain outer preparations, the mechanical things you do for all children. There's the inner preparation you as a parent go through to emotionally receive your child. After the birth, which can be painless or painful, there are stages of growth necessary for them to go through to become adults, and able to foster children themselves.

The most obvious of outer preparations is teaching them the Divine Principle and studying it with them. From the beginning you must have the desire for them to know and understand the Principle, to accept and serve our True Parents, and to come to know Father intimately. So in teaching and studying with them, you want to reach them on whatever level you can to bring their consciousness into an awareness, acceptance and desire for Father's love. Along with this you want to get them involved in the Family as soon as possible. If they are spiritual already, you can begin praying with them almost immediately -- even while hearing the lectures. If they are not yet spiritual, give them chances to serve in some way, increasing their give and take with the Family and the rich spiritual atmosphere, which will lead to a desire to be with the Family more, and an increased openness to spiritual things.

The inner preparation is much harder. Do you really want a spiritual child, someone dependent on you for a while, someone who will require sacrifices from you, even heartache and pain? Of course! And once you have a positive student, you don't even think of that question -- you just give and give, and your longing increases.

While teaching someone, you must keep a constant vigilance out for Satan's attacks. This means thinking about and praying for your child all the time, it seems. It means foreseeing their questions and problems and attacks from Satan, and paying indemnity for their easier growth. This is where we have got it made over Satan, because until our students grow to where they can ward off Satan, we can pay their indemnity for them, and Satan hasn't a chance. Remember that. Think of our own physical parents, who always wanted our lives to be better. And think of our True Parents, and all the indemnity they paid for us. The more we sacrifice for our children, the easier they can come in, and the easier their children will be able to come in.

Now comes their actual birth. If they have responded well all along, having "wondering" questions rather than "I can't buy that" questions, and if they realize from the beginning that the Divine Principle means change, then their birth will be painless. You can begin from the beginning, guiding their changes toward Father. After they understand the conclusion you can begin taking them out witnessing, encourage them to outline and ask them to spend weekends with the Family, come over often--and finally move in.

(Even though their birth may be painless, after they come in they may put you through many traumas.)

Then there are those who take a looonnggg time. Don't be discouraged. I remember an analogy Farley gave once about fast and slow comers. They're like small and large pots. The small pots may start to boil faster, but their contents will soon be all boiled away, whereas a large pot will take longer, but will boil a long, long time. Don't be discouraged.

One thing you have to evaluate is: are they a large pot, or a drain? Be realistic and don't spend all your time (Father's time) and worries on someone who takes and takes and never gives. Even in large pots you can see gradual growth, but in drains you won't see much change.

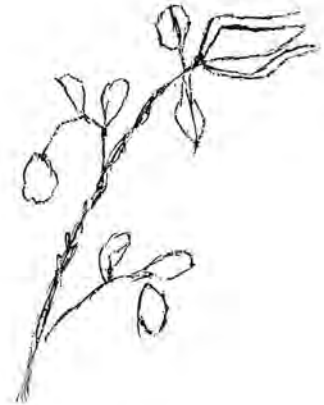
With people who take longer, you have to spend more time with them, becoming a friend to them, someone they can trust. Chances are they're afraid of losing their old life, so you have to gradually change their thinking to where they can see for themselves how much more they have to gain by joining the Family--and if they lose anything at all, it's because it's Satan's--and they don't really want it. Letting them read testimonies and talking with other members, they can begin to find common bases with the Family, and build up more of an attachment to the Family. If there is anything the Family is doing that they can contribute time and effort to, let them, whether it's research for an educational project, carpentry work, collating, typing--whatever--and if they have any special talents, use them to draw out the person. They have to realize that Father needs them; that they are special to Him.

Sometimes I'll work with someone I feel is a big pot for a long, long time, and then he doesn't work out. What do I do? My first reaction is heartache, especially if I know Father wanted them. I may cry for a day or so. Then, I don't sorrow anymore because I know Father can't stand it. My determination increases to find another one. I reassure Father, "Don't worry. Satan got one of your children--I'm going to get one of his"--and I work immediately to find another. It's very easy, after losing a spiritual child, to get really depressed, so it's very important to increase your spiritual activities. Then Father can work through you to bring another child quickly. It's good, too, to evaluate what you did with the person you lost, and understand what you can learn from the experience. Remember, any seeming victory for Satan is a victory for Father in the long-run.

You want your children, whether fast or slow comers, to grow. They begin when they initiate something, whether it's a desire to come over on their own, a prayer, bringing food for dinner, or whatever. This really warms your heart. Another step in their growth is when they begin to realize, on their own, certain concepts of the Divine Principle--like Cain-Abel, what the Fall really means, or the importance of our True Parents. When, when they apply these concepts, they've grown even more. Your role is to answer their questions about the application of the Principle, and other

questions they have, but not to spew forth knowledge upon their still young ears. You didn't understand what you do now all at once, and so they, too, have to grow and pay the indemnity as they go along, and not be told everything at once. It's like feeding a baby--you start with a formula, special baby food, and then gradually work up to more solid food, when their system can digest it. A good rule of thumb is to let them ask the question; then they're ready to know.

When a student moves in, whether on a trial basis or for good, you must help them in outer and inner ways. Even if his birth has been painless, after he comes in, he may put you through many traumas. It's harder to adjust to the outer things--the Center routine, breaking old habits, etc. Times can get very tense as one old habit after another is shown to be unheavenly. Be patient, and ready to talk about whatever is bothering him. Be sure to help him each step along the way--it takes at least three months in most people to adjust.



On inner things, I think it's easier in many ways because for the first time in his life he is in a totally God-centered atmosphere, with plenty of examples to follow. Your role is stimulating. First, you must set the example for his relationship with Father. Help him realize the importance of setting goals for himself and establishing a more disciplined, patterned life. Help him through highs and lows. Constantly reassure him that he must have patience in judging and acting since he doesn't always know which way Father wants him to go. He must learn the importance of becoming a good object and the importance of witnessing and teaching. Your chief aim is for him to become a parent himself as this is when he grows the most.

Other things are important in his growth, some of which I'll briefly mention. Try to be aware of his highs and lows, especially during the first three to six months. Make sure your children are developing relationships with all members of the Family, and not just with a few, and that they understand brother-sister relationships. Be sure to talk with them often, so you know how they're doing--silence is not a sign that nothing is wrong. If you have tried three times to teach them something, or get them to change in some way, then it may be time to get stern. They will not trust you or feel your love for them if you let them get away with everything--and if they know you love them, even harsh words will help them grow. Another important thing is to keep your own life balanced, at least

outwardly, so to your child you are a steady, stable influence to follow. Don't unload your problems or Center problems onto them. Chances are they can't advise you anyway, and you may burden them unnecessarily. After they start witnessing and teaching, and soon are bringing in children of their own, your role as a parent has almost ended. You don't want them to be dependent on you forever. But in one way you remain their parent. You must always have time to talk with them and know what they are thinking, what problems they're working through, what they're excited about. You will then always grow through your children, and they will always know they can turn to someone as a sounding board, an advisor, a helper.

This is meant only as a guideline. There are always exceptions, and there's always more to say. Every person will raise their children differently. Never feel you're too young to go out and find children. If you have the desire, Father will guide you. And you're growing closer to Father, and will continue to do so as long as you share His Heart, bringing children to Him.

Excerpted from

THE MYTH OF REASON AND
THE EXISTENCE OF GOD

By Vince Walsh, Canadian Family

I shall at this point posit the existence of a loving God, or more precisely, Loving Being. We must, therefore, determine if there is any way by which we can affirm this position, at least for ourselves, by attempting to communicate not only in our minds, but through our feelings as well, with Loving Being. And this involves an existential approach.

It seems to me that man, in order to survive, needs love and acceptance from another being as much as he needs food and water. If this is so, then it is not surprising that he would sacrifice a great deal to obtain this. Says Erich Fromm:

"Not that people think that love is not important. They are starved for it... (However) most people see the problem of love primarily as that of being loved, rather than that of loving, of one's capacity to love. Hence, the problem to them is how to be loved, how to be lovable. In pursuit of this aim they follow several paths. One, which is especially used by men, is to be successful, to be as powerful and rich as the social margin of one's position permits. Another, used especially by women, is to make one-self attractive, by cultivating one's body, dress, etc."*

To be accepted we must show our worth to the other person or group. We must reveal that we have the qualities which are desirable and acceptable to them. In this way we will be accepted, and hopefully loved. In Radical Monotheism and Western Culture Niebuhr states:

"Now men look for their worth to various beings, human and super human, who value them or from whom by effort they can extract some recognition of value. The old sense that the self is important because it is and exists as part of one enduring community is replaced by the feeling that it is justified in living only insofar as it can prove its worth. In times when supernatural beings are thought to regard the actions of men, value

* Fromm, Erich, The Art of Loving, New York, Bantam Books, 1963

dependence becomes a frantic effort to satisfy these gods that the believer is worthy of their attention. When there are no supernatural beings in one's world, then the proof of worth must be offered to other humans, to the prestige persons in one's environment. These become the centers of valuation."*

This desire not only affects the way we act, but even the way we think. Berger is correct in stating that the pressure to conform to what he calls the cognitive majority is extremely strong.** By this he means that we usually accept as being true that which the majority accepts as being true, and that we often find a rational justification for our position after we have accepted it, and not before.

What is important in this discussion is this: the theist has often been accused of using God or religion as a leaning post, and in many cases, I am sure, this is true. But equally the atheist may be accused of using his atheism for the same reason; that is, he is an atheist because he needs to be one. His atheism gives him his sense of value, a commodity he can display to show that he is worthy of acceptance. It may be that at the core, the atheist and theist become what they are more for emotional reasons than for rational--the rational buttering being very much used to assure acceptance of the belief, and thus the person, by others.

Is the intellectual free from this accusation? No, I don't think so. Intellectuals pride themselves on their use of reason and claim to use rational means alone to determine truth. If this is so, why is there such a persistent difference of opinion among them? It would seem that if reason alone was used, there would be a greater expression of unity. But this is not the case. Indeed, the greatest debates over differences of opinion occur among the intellectuals. It appears that they too make the rationally unjustified jump in deciding what position to stand for or against. What, then, determines the direction taken?

Could it not be the same drive which motivates all men, the desire to be accepted and loved? It may be that for the intellectual his emotions are extremely complex; but I feel if we trace them back in time and circumstance, we will discover this powerful desire exerting a controlling influence. On

* Neibuhr, H. R., Radical Monotheism and Western Culture, New York, 1960, Harper and Row

** Berger, Peter, A Rumor of Angels, Garden City, 1970 Anchor Books

the same note, Ignace Lepp says:

"When an atheist is interrogated on his motives, he almost always makes much of the absurd state of religious dogmas, of how impossible it is as a rational being to subscribe to them. As a matter of fact, most atheists pretend to be rationalists. They criticize religion from the point of view of history or of the natural sciences. Even the greats of anti-rationalist atheism, Nietzsche and Sartre, accept the theories of Feuerbach, Marx, and other 'scientific' critics of religion as true. But, in fact, there are few atheists, especially among educated men, who are so for rigorously rational motives. They do not generally find rationalist arguments convincing, for the reason that their motives for not believing are of an existential order. That is why we decided that only a psychological study can give an adequate account of the profound reality of contemporary atheism."*

As a case study, Lepp discusses the atheism of Karl Marx. Referring to criticisms which Marx makes against Christianity he writes:

"What is interesting in these and similar tirades is that Marx, the man of science, feels no obligation to verify or justify anything he says about religion. He would not have allowed himself to criticize the economic laws and principles of his time by basing his remarks solely on the superficial observation of a given factory owner in Manchester; he carefully studied the writings of Adam Smith, Ricardo, and the other approved theoreticians of capitalism. He did nothing of the sort on the matter of religion. What he called the 'social principles of Christianity' could obviously be found in the behavior of certain Christians and perhaps in some sermons, but he would have sought in vain for any confirmation of such principles in any theological writing or papal document. This fully confirms our conviction that Marx's atheism is completely unscientific. It relates to a complex emotional situation, and must be explained by depth psychology rather than by political economy."**

* Lepp, Ignace, Atheism in Our Time. Toronto, The Macmillan Company, 1963

** Ginot, Haim, Between Parent and Child, Avon Books, New York, 1965

It has been well established that the degree we have been loved in our early years of life very greatly affects our attitude toward life and our impression of the world.* Again, this affects our thinking. There is no way to avoid it, we can never hope to use reason only in coming to a conclusion on anything. To quote Niebuhr again.

"All our experiencing and experimenting, our thinking and communicating goes on within a complex interaction of irreducible 'I's' and 'You's!' Our efforts to think depersonalized, logical thoughts and to speak from common reason to common reason, about experience available to any sensing, thoughtful being are still the efforts of thinking selves who acknowledge the presence of other thinking selves. No matter how much we concentrate on common objects, this is the concentration of subjects who acknowledge the presence of other subjects, of thinkers rather than thoughts, experiencers rather than the experienced."**

And the direction we take, as I have said, is very much determined by how much we have been accepted in the past and how much we believe we will be accepted and loved in the future.

Does the atheist want God to exist at all?

On a deep level, I believe he does because his desire to be loved is never completely satisfied by the relationship he has with others. But on a level closer to the surface he doesn't. By taking the position he has, he has come closer to being accepted than before. And he is terrified of jeopardizing that position by having God enter the picture. To accept God would lower his worth in his own eyes and, therefore, he feels in the eyes of others as well. This dichotomy between his deeper and more surface feelings produces what Sartre calls the "anguish" of existence.

How does all this relate to the question of communicating with Loving Being? Christ told the parable about the man who needed bread and went to the chthon

* Otto, Rudolph, Mysticism East and West. Collier Books, New York, 1962

** Suzuki, D. T., Mysticism: Christian and Buddhist. The Macmillan Company, New York, 1957

neighbor in the middle of the night and knocked until the neighbor answered. I think there is a great truth here. As I said previously, if God is Loving Being, can we not say He appreciates being loved and loves those who call out to Him? But love is a two way response. Until a being responds to the love of another being, there can be no bond or loving communication between them. Many have said they have knocked and received no answer. A question arises, "When they were knocking did they really want an answer?" Could it have been that their longing to be loved compelled them to knock, but that their fear of being jeopardized turned them away. If, however, we sincerely knock, and knock, and knock again if we have to, will we get an answer? I affirm that we will. For support I call on the mystic.

One of the arguments for the existence of God is the argument from religious experience. This argument has been criticized heavily, mainly because the experiences which the individual has are not empirically verifiable. But if we are to attempt to communicate with the God of love on the basis of love, then the argument warrants further study.

The mystic is the most notable proponent of this argument. He claims that God is love, and that through developing and creating oneself, one can and does come to experience the reality and love of God. Let us examine the criticisms against the validity of the mystic's experience.

The observations of a scientist, philosopher, or psychologist are accepted as sound and their conclusions taken seriously. The observations of a witness to a crime are accepted as evidence if it is concluded that he is not deliberately lying. Yet the conclusions drawn from the experiences of the mystic are not generally accepted as being accurate and his experiences are considered hallucinatory.

I don't see how we can accept sensory experience on one level and deny it on another. We accept the table in front of us as being a veridical experience, because we see it, and yet we deny that the mystic's experience is a valid basis for affirming the existence of God.

The response to this challenge has been that there is a definite agreement among what empiricists observe and that this uniformity does not exist among the experiences of the mystics.

But this is an inaccurate view. In fact if there is anything which is obvious it is the consistency among mystics both within the same belief and outside it. Rudolph Otto, in the introduction to his book Mysticism East and West, states

"We maintain that in mysticism there are indeed strong primal impulses working in the human soul which as such are completely unaffected by differences of climate, of geographical position, or of race. These show in their similarity an inner relationship of types of human experience and spiritual life which is truly astonishing."

Suzuki argues that the superficial differences between the eastern Zen and Buddhist mystic and the Christian mystics as exemplified by Meister Eckhart are far less significant than their basic similarities. He states in the preface to his work Mysticism: Christian and Buddhist,

"Eckhart's thoughts come most closely to those of Zen and Shin. Zen and Shin superficially differ; one is known as Jiriki, the 'self-power' school, while the other is Tariki, the 'other-power' school. But there is something common both, which will be felt by the reader, Eckhart, Zen, and Shin thus can be grouped together as belonging to the great school of mysticism."

Finally, to quote John Holmes from his excellent essay on mysticism,

"Yet there is a verification, or at least a confirmation, of mystical experience which is not to be neglected or ignored. I refer to what I may call an identity of witness which makes mysticism to be something far more and better than the vagrant word of irresponsible individuals. . . all of them have been originals. Their words have spring from their own inmost beings, and therewith have had a distinction of character which is unique. Yet have they revealed the same truths, and dealt with the same order of experience. In many cases it could be possible to take the testimonies of one of the mystics and substitute them for those of another, and have the substitution remain undetected. . . This identity of thought and expression in men so different is particularly notable in the case of the more primitive mystics. These seers, or prophets -- Lao-tse, for instance -- have much of the color and tang of the societies which produced them. Each is as unique as palm and pine. But at bottom, in all that makes them mystics, and not merely philosophers and teachers, they are strangely alike."

Further on he says,

"If ancient mystics, like modern mystics, speak the same language, have the same experience, uncover the same depths of spiritual wisdom, it is not because they were in touch with one another and compared what they saw and heard as modern research workers compare experimental data. Characteristically, as we have stated, they were men who dwelt apart and sank deep within themselves, and were content with the witness of their own souls. Their identity springs from the fact that they drank from the same wellsprings of the spirit, unveiled the same light of truth, sought and found within them and above the same consciousness of God. They laid hold on the same oneness of reality, and were themselves made one.

It is thus that the mystics verify each other! More valid than any reproduction of phenomena within the laboratory is this coincidence of experience within the soul. Remote, solitary, silent, these mystics look on different skies and hold converse in different tongues. They know different cultures, and handle different elements of knowledge. What they see is denied to other men. It seems strange, fantastic. But the ages pass, the record holds, and lo, the single voice becomes a chorus of voices in strong and sweet accord. These mystics, for all their loneliness, were having a common experience and reporting a single truth. There is no variation, least of all any contradiction, in what at first hand they see and know. The witness of one confirms the witness of all the others. This is verification of the highest order. Than this great body of truth, I know of none more sure."

This essay has not been an attempt to draw an unrefutable proof for the existence of God. I would not want to if I could. What I have attempted to do is to expose the myth surrounding reason, the myth that man is capable of deciding the truth by rational means alone. I have not attempted to refute the validity of reason, not at all. I have attempted to show, rather, that man doesn't use it, at least, not in an unbiased way.

For God to become real He must be experienced, not proved. This, as I have stated, involves an active participation on our part. We, like the mystic, have to search and in so doing we will demonstrate our firm desire to find Him. When we do, He will, if He is at all the God of love, reveal Himself to us. What we must do, however, in knocking at the door, is not to fear that it may open.

SERMON by Gary Vesper
(Denver Center)

I surveyed the street scene carefully, seeking to absorb the essence of a life experience quite alien to me. The pitiful inadequacy of my intellectual awareness of the situation there mocked me - as the coldness of the atmosphere and the agonized pace of existence there began to sink to a deeper level and hurt.

Then, a motion, ever-so-slight and caught only for a moment in the corner of my eye, jarred me completely out of my concentration. What was it? Turning quickly, I scanned the empty sidewalks, the glaring doorways, and the rows of untended windows, gasping at shadows and whispers. There was no hint of life. I stopped my frantic search, but for some unconscious purpose, I turned around to look into the second-floor window of the boarded up store behind me. I saw him.

He was there, sitting back in the shadows of his yellowing, waterstained rag of a curtain, just out of notice. An old black man he was, tired but watchful. He was watching the same scene upon which I had come only a few minutes before, but from the desperate emptiness of his stare, I sensed that there was an all too dreadful familiarity in the things that he saw. How long had he gazed upon that same empty street, in that place and many others, that same dark horizon?

Our eyes met for just an instant, but it was long enough for me to feel a burning spark of recognition. It was just long enough to cause a tear to form as he slipped back out of sight and someone gently but insistently nudged me, "This is your brother."

"...Jesus saith unto Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?'

He saith unto him, 'Yea, Lord; thou knowest that I love thee.'

He saith unto him, 'Feed my lambs.'

He saith unto him again the second time, 'Simon, son of Jonas, lovest thou me?'

He saith unto him, 'Yea, Lord; thou knowest that I love thee.'

He saith unto him, 'Feed my sheep.'

He saith unto him the third time, 'Simon, son of Jonas, lovest thou me?'

Peter was grieved because he saith unto him the third time, 'Lovest thou me?' and he saith unto him, 'Lord, thou knowest all things; thou knowest that I love thee.'

The Fam



Berkeley Family
June, 1971



Kevin Winter
Washington Family

Family Album



Hyo Jin Bang
Mrs. Kim's son



Donna McLaughlin
Toronto Family



Members of Los Angeles Family
Top: Dan Stein, Bea Benson, Jose Mendez
Bottom: Bob Reynolds, Phil Foster, Don David

Jesus saith unto him, 'Feed my sheep.'"

King James Bible, John 21:15-17

My brother existed in that room with nothing substantial to sustain him. He had no hope anymore, no companion for love, and no understanding of how things could be so bad. I closed my eyes; there was no laughter there. But if you listened close enough, you could hear a father's sobbing over a sick and dying baby. His baby had lived for a time so near but had grown up just out of love's reach, had eagerly grasped for life but had been so cruelly stifled by a thousand blows of ignorance and rejection. For had not the old man ached and cried until the tears dried up, not knowing that there was one who longed so much to comfort him? All the dreams of dancing, singing days of family lay as shattered as the mirror pieces in the closet corner.

I opened my eyes as I heard a voice deep in my heart urging, "You must do something!" But what could I do? How could I weave my way through years of lies and empty promises, burdened by my own frailties? An even more important question came to mind; who was I to offer help - what did I have to offer? If I could only understand what to do.

Sing: "How Can We See?" by Linna Rapkins

How can we see? How can we hear? How can we understand, until we cry?
How can we reach the heights? How can we help our brother? Until we cry?
Until we cry, until we long to know - until despair is our to know?

Now we can see. Now we can hear. Now we can understand, God's light has dawned! Now we can reach the heights. Now we can help our brother. God's light has dawned! Father has cried, He's longed for us to know. He calls us home to dwell with Him.

Father is near. His son is here. Now we can understand, God's light has dawned!

The man stood quietly in the alleyway for a long while, looking up the back stairway at the locked door. Finally, he turned and walked away, plainly troubled, stumbling in the debris. The words didn't come; he found he had nothing he could say or do for this one man out of thousands. He walked on in silence a little further, then sat down on the curb, cradled his head in his knees, and wept.

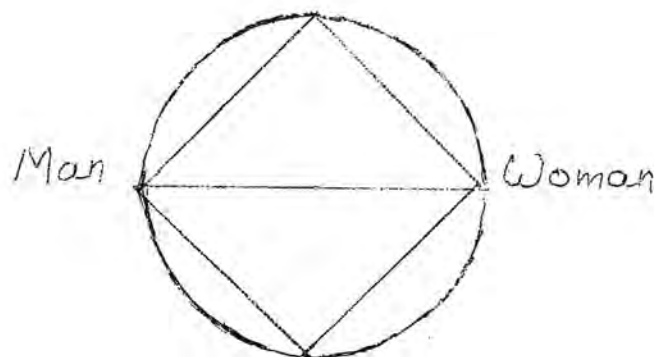
Sing: "What Can A Man Do?" by Linna Rapkins

JUNG II

By Stan Hoff, Washington Center

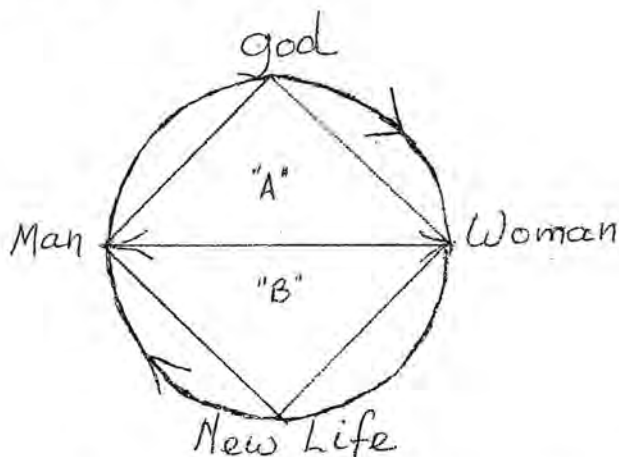
As discussed in the previous article (NAF July-August, 1971) entitled JUNG, Carl Gustav Jung found in his psychological studies that the image of God that man contains within his psyche is inextricably connected to the concepts of unity, totality and harmony. Jung found, furthermore, that this image of God and His essential qualities was often visually symbolized by the image of a square within a circle. This vision may also appear as four equidistant objects revolving about a common center. Jung found this symbol to be revealed with surprising frequency in both spiritual experiences and sacred, religious dreams. Also, "the concept of four elements in the unity of God. . . is much older than the Middle Ages. . . , nor is it a classical or an Egyptian heritage since it is found practically everywhere and in all ages. . . ."* Jung called this vision of the 'sacred four in the One' the "quaternity." Of it he said, ". . . the quaternity is an age old symbol always associated with the idea of a world creating deity. . . a life-producing sign in the depths of the unconscious -- the God within. . . ."** For examples of this vision of the quaternity, I would suggest the spiritual revelations of the prophet Ezekial (Ezekial: I, X). In Eastern religions the quaternity is the basis for the sacred mandalas used for contemplation and meditation exercises. In medieval alchemy too, the quaternity was of great importance. According to Jung, alchemists, for centuries misunderstood by outsiders to their discipline (due to use of secret symbolism), were actually spiritualists concerned with the transformation of the mundane life (symbolized by 'lead') into the sacred (spiritual 'gold'). The "magical" transforming agent through which they sought to bring this about was referred to as the philosophers' stone. The alchemist text Rosarium philosophorum instructs one to "Make a rigid circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle rigid and you will have the Philosophers' stone. . . ."*** The resultant figure is depicted below as figure 1.

Figure 1. Philosophers' Stone



Making use of the Divine Principle, we find the quaternity archetype given a new light. The essential depiction of the establishment of the "base of four positions" is seen to be of a quaternary nature and quite similar to the Rosarium philosophorum's description of the philosophers' stone. (See Figure 2)

Figure 2. Base of Four Positions



The meaning of "make the circle rigid" in the alchemist text becomes clear in light of the Principle as referring to the perfection of the give and take relationships and the strengthening of these bonds of love between the four positions. The further additions of God at the apex as the 'thesis' and 'new life' at the fourth corner as the 'synthesis' completes our knowledge of the significance of the four corners. The triangulation line is formed by the horizontal give and take of love between man and woman. Furthermore, this explanation given by the Divine Principle points toward the significance of three as expressed in the two triangular trinities formed by this horizontal relationship between man and woman.

The first triangle formed (designated "A") is the spiritual trinity formed by the union of God, man, and woman in perfect give and take relationship. This corresponds to the Holy Trinity as explained by Divine Principle and confirmed by Jung's study of the Trinity in early Christianity. According to Jung, the original position of the Holy Spirit, who was considered the bride of Christ, called Sophia and symbolized by the dove.* It is from the trinity archetype that the fourth position of the quaternity is produced according to both Divine Principle and Carl Jung. In Christian terms, that fourth position is held by the Christians themselves, as children reborn through Christ and the Holy Spirit. In terms of the New Age, the fourth position is held by the followers of the Lord of the Second Advent and his bride.

The second trinity formed within the Base of Four Positions (lower triangle "B" of Figure 2) is comprised of man, woman and child. This is

what Jung terms the 'archetypal family unit' and the earthly, physical manifestation of the trinity archetype. It is our unconscious image joining mother, father and child archetypes into a unity.

The Base of Four Positions formed by thesis-division-synthesis is the basis of another significant use of three since it is the origin of the "three stages of growth" concept. We have been applying the Base of Four Positions to the God-centered family, but we may also apply it to the individual and his spiritual growth. Jung is also extremely concerned about this and many of his conclusions on the evolution of the individual's psyche coincide with the Divine Principle. Jung sees the spirit arising from essential unity within the unconscious, undergoing a polarization process as the conscious rises into existence during infancy, and finally undergoing a process of 'individuation' in the latter stages of growth. The rising of consciousness out of the unconscious results in a polarization into masculine and feminine, spirit and body, self and 'shadow' of self, etc., within the psyche. The process of individuation is the growing toward a full realization of 'self' through a harmonization of these poles of psychic existence. The 'self' is symbolized in Christianity by Christ and in Buddhism by the Buddha. Thus, Christhood is the ultimate goal that ideally man strives toward in the latter stages of psychic growth according to Jung. This pattern he establishes closely resembles the three stages of growth process defined by the thesis-division-synthesis framework. According to the Divine Principle, we each have our origins, spiritually and physically, in the harmonized unity of God and Creation. From this thesis point we undergo a division within our self into various poles of masculinity and femininity, inner and outer, positive and negative. Finally we grow to perfection by harmonizing these polar attributes into a unity of self as a true reflection of God.

I have been attempting throughout this and the previous article to show a high degree of correspondence between the analytical psychology of Carl Jung and the Divine Principle. This is not to say, however, that there are not distinct points upon which Jung and the Principle disagree. Certainly Jung's conception of good and evil is not in direct concurrence with the Divine Principle. Nor does Jung consider anything akin to an indemnity principle. Jung used the story of Job in the Old Testament to point toward a view of God as a source of evil tidings as well as good. This view results from not applying a concept of suprapersonal (i.e., intergenerational) restitution for the Fall as discussed in the Divine Principle and a failing to understand that the hard times that befell Job were to test his faith and to use his success as a condition for the coming of the Messiah. This question of good and evil was the most difficult for Jung, both in his work and his spiritual life. It was a source of much

anguish and dissatisfaction with contemporary religious and philosophical schools of thought. He felt the need for revelation within the modern churches to deal with this question and revitalize Christianity and he expressed such feelings in his autobiography.

However, his own view of evil might have differed from the Divine Principle, his work in general, as I have attempted to show, parallels it closely. It is of significance that he recognized the present century's events as a fulfillment of Revelations and recognized the threat of communism as an instrument of evil spiritual forces. He also voiced expectations of the "Second Coming" and the "Marriage of the Lamb." In this manner, Jung held a significant role in heralding the New Age. In his autobiography Jung mentioned the presence of Elijah (as a symbol of himself) in a number of his dreams. Whether Jung understood the full significance of this is somewhat questionable, however, his work in general and his prophetic insight leads to the conclusion that Jung was indeed fulfilling the biblical prophet's role within the context of psychological study.

FOOTNOTES

Page 25

* Jung, C. G., Collected Works, Vol. II: Psychology & Religion: West and East.

** Ibid

*** Ibid

Page 26

* Jung, C. G., Collected Works, Vol. V, p. 396 and Vol. VIII, p. 156.

Charles Dickens - Spirit World and Now

By David Loew

Initially upon hearing the Divine Principle, the idea of Spirit World often strikes many people as awesome, magnificent and very new. However, through the history of English literature it becomes apparent that many writers were aware of the spiritual plane of an afterlife and often employed this knowledge in their works. One such writer was Charles Dickens. And one such work where he incorporates his knowledge of Spirit World is in his short and famous Christmas story, A Christmas Carol, otherwise known as that yuletide tale of the old grump Scrooge.

A Christmas Carol was written in 1843, the same period of history when Karl Marx wrote his Communist Manifesto. And it was Dickens' Scrooge who became Marx's bourgeois representative; as his capitalist he was greedy, pitiless and bound to be overthrown by the poor proletariat. Both Marx and Dickens were correct in describing the terrible Victorian Times, but both offered different courses for resolving their present dilemma of a lost industrial society. And Dickens' idea was presented by Spirit World. To Dickens, his character, Scrooge, represented the greedy capitalist who needed reform. And it was four spirits appearing to Scrooge in vision who helped to reform Scrooge's ways.

One of the spirits appearing to Scrooge was his deceased business partner, who in vision appeared with a chain of locks on. These locks represented his selfish deeds done while on the earth plane and were also a mirror of Scrooge's present karma. The first of a series of three spirits later to visit Scrooge revealed Scrooge's past life - with all its loneliness and isolation from the world. Poor old Scrooge grew cold in the shadows of the past that began to creep up on him.

And then the two other spirits to visit Scrooge showed him his present life as well as his possible future - unless he reform himself. And Dickens' protagonist does reform himself, generously helping the needy of that time. And all this change of heart brought about through the efforts of four spirits. Amazing!

Well, obviously the idea of Spirit World seemed apparent to Dickens, but what sort of message does this story contain for us now? If we substitute America for the character of Scrooge, the story lends us a new message... almost like a spirit speaking to us in a vision. First, the character of Scrooge (at the beginning) can be described as isolated from others. And just recently that most powerful industrial nation, America, has tended to withdraw



David Loew

from the world's problems and become isolationist in nature. The obvious message from the Spirit World here is that the industrial figurehead should become generous and genuinely concerned with other nations, like the reformed Scrooge. Or perhaps face the consequences of that dim prophet Marx. Both these possibilities linger over us today just as the prophesy of Isaiah hung over the Jews at the time of Jesus.

The idea of a spiritual world, indeed, is not just a most recent event. And its messages given to man in the past are still very much applicable to the world in which we live today.

SERMON BY SUSAN JACOBSON

Given at Berkeley Holy Ground

"Whoever listens to you listens to me; whoever rejects you rejects me. And whoever rejects me rejects the One who sent me."

In this passage Jesus explained how the chain of authority goes from God to the Messiah to his disciples. This rule can be applied to our situation. We receive the word of the Divine Principle from our Leader's disciples: Miss Kim, the blessed couples, our house directors. These people are responsible for interpreting the Principle to their followers day in and day out, applying it to new situations as they arise. If we reject them, we reject our True Parents, and if we reject our True Parents, we reject our Father, God.

We have great ambitions to influence our country's policy, to change people's lives and through them to literally change the world. Let's be realistic about this and ask, "How do we think we're going to do this?" We've often stressed our dedication as the force that will make the deepest impression on people, cut through all kinds of red tape and enable us to overcome various circumstances. The more experience I have of other groups, the more I realize that we will only stand out from the multitudes if we exhibit a combination of strong qualities: wisdom, dedication and unity, and excel in each one. If we rely on dedication alone, there will always be someone who has as much or even more than we do. Furthermore, I recently talked to a former "Weatherman" turned Christian. He was comparing the level of dedication of his radical friends to that of the Christians he knew, and said he knew people in S.D.S. and the Weathermen who were living in poverty and actually going hungry in order to serve the

cause of revolution. In Campus Crusade for Christ and Christian World Liberation Front, there are some who give up their jobs and security and trust in God's providence and whatever private donations they can solicit to sustain them while they give full time to Christian witness. Taking all this into consideration, then, I think that we should excel as a group in three main qualities, not just one: wisdom (based on the truth of the Principle), sacrificial dedication, and unity. I'd like to talk about unity today, because I feel that, in America at least, this is what will make us unique.

The unity we have within the Family is based on the understanding that the Principle gives us of subject-object relationships, as applied to leaders and followers. Unlike most people who are trying to change society for the better, we understand that we serve God by serving our leaders. In this, we are fortunate to have leaders whom we can recognize as being closer to God than we are. I sometimes grow impatient as I see that our activities are still mostly in the realm of ideas, and I long to begin a direct attack on the problems of poverty, racism and war. Yet, as I see others wear themselves out in frustration and wasted energy, I realize that it's worth taking the time to establish a principled pattern of give and take within our own group before tackling the problems of the outside world. If we don't learn to unite around our center directors and cooperate with our brothers and sisters, all the money in the world won't be able to compensate for this spiritual lack. I see this principle operating in the case of the Berkeley anti-poverty program, which was funded by government money, yet dissolved because the director and her staff were unable to work together. During the nine months that she held the position as director, Mrs. Eggleston said that she was forced to spend all her time dealing with personnel problems. This means that for nine months her energy and skill were being used to help the organization, not the poor people for whom the organization had been created. If we want the Family to be an effective instrument for service, something that Father can really use in his program of restoration, then we must be willing to take directions from our leaders: Edwin and Marie, Hugh and Nora, Jeff, Roger, and Helen. They are in a direct line of authority to Our Leader; to them he says, in effect, "Whoever listens to you listens to me; whoever rejects you rejects me. And whoever rejects me rejects the One who sent me."

All that I've said so far seems very logical. In actual practice, however, it won't always seem so logical. Some of the directions we receive may sometimes seem downright pointless. If in my heart I'm dedicated to God, why should it matter to anyone how I dress or wear my hair? If I can pay attention lying down in a comfortable sprawl, why should I have to sit up straight? Isn't it important to accept people for what they are? If our Leader is really one with God, He's going to be more concerned with what's in our hearts than with outward appearances, isn't he? Let's examine these objections in light of our goal.

Father does, of course, love each one of his children unconditionally. As we become one with his heart, we too grow in our capacity to give that kind of love and acceptance to people both in and out of the Family. However, there's a big difference between receiving someone's love in a passive way and deciding to multiply this love by uniting with the person to work for God. Ideally, we should all by now feel secure in the love of our brothers and sisters, and no longer conform out of a need to be accepted. We do conform, of course, but our conformity should be on a different basis, not based on insecurity or lack of trust. One necessity rules our lives, and that is to directly relate the details of our day-to-day living with the ideal that lies in the distant future. Most of us are not asked, like Hugh and Nora, to sell a house, quit a job and begin life anew in a distant city. As an average Family member at this time, I have both the burden and the privilege of doing pretty much what I would be doing anyway if I weren't in the Family. This is more difficult in a way because I'm being left alone to do whatever I want while at the same time I realize that I must be ready to go anywhere at any time, or give up something that may be dear to me. There is little in my past experience or present way of life to prepare me for making such a sacrifice. To provide a link between the ideal of the future and the comfortable, hum-drum routine of the present, our movement, like others, makes use of certain ritual or symbolic acts. These can be seen as representative, on a small scale, of the greater things we would be willing to do in the future, should the need arise. Getting up before five on Sunday morning makes me feel like a strong soldier breaking camp before dawn to start the day's march. Fasting, besides paying indemnity to Satan, prepares me to endure hunger and hardship. Changing my appearance helps me to conquer my vanity. We cannot grow spiritually merely by reading, talking or praying. We need to be given physical things to do, so that by the repetition of various acts our minds may become conditioned to think in new ways. This, I feel, is why the Church instituted the sacraments - as "outward and visible signs of an inner and spiritual grace." Our center directors will be asking us to make certain conditions in preparation for our Leader's visit. The hope is that we will be acquiring not only an outer set of habits but an inner attitude of respect as well. We should begin now to practice with our center directors

the kind of respectful obedience, or filial piety, we want to show our True Parents. We can serve them best by serving our local leaders, since whoever listens to them listens to our True Parents; whoever rejects them rejects our True Parents. And whoever rejects our True Parents rejects the One who sent them.

SERMON by Sandy Boshart
(Denver Center)

I was thinking the other day about the times that I have not felt joy in life with the Family, and about the reasons for it, and how to overcome this situation. This is what I would like to focus upon in my sermon.

First of all, I would like to specify two categories of sadness that a person can feel. A person can feel Father's heart and his frustration at the Family's lack of growth, but this is a good sadness and not the type that I am referring to. I am referring to the times when we feel a self-centered sorrow and lack of personal fulfillment. It is difficult to differentiate between the two types of feeling, because sometimes you might feel sadness because of the Family's lack of growth, but the feeling may be because you are lacking fulfillment because of this, rather than because God is not feeling joy. A test that I use to differentiate is whether the success of a brother or sister is sufficient to bring me out of my sadness.

Anyway, what is the source of this self-centered and evil type of sadness? I found that the source of this problem lies in how and where I have been finding joy. I realized that to a great extent, the degree of happiness that I have been experiencing in life is determined by how much I have been outwardly accomplishing for the movement and for God. I came to the conclusion that this is not the ideal source of happiness. Since there will always be times when I am unable to accomplish things for the movement, I decided that the only solution is to find a better and more solid foundation for finding joy.

The purpose of my life is to become a true individual -- a true man. It is not natural that we have a cause for which to work, and that cause will not bring us ultimate and eternal joy and fulfillment. True and permanent joy in life will only be found when we have developed our love for God, as individuals, and when we have developed our individual potentials of creativity and expression centered upon that love. Then we will find joy within ourselves, simply because we exist with God, regardless of whether or not we have a cause to work for. Is it important to feel this joy based on our individual creativity and expression, or is it maybe necessary to sacrifice this joy, so that we may work more outwardly? I feel that it is definitely necessary to experience this highest joy in our lives, because this is the experience that will allow us to grow outwardly as a movement. If we achieve this joy within ourselves, then we will be many more times effective in our witnessing and teaching. People are searching for a true love-motivated expression of themselves, and if they see people who have achieved this, then they will be attracted to us.

Now we have to realize that in seeking this individual creativity and expression, we have to travel a long, narrow path. It is a fact that when a person first comes into our movement, he first has to lay a foundation of humility before he can feel a God-centered pride in his individuality and potential. Learning humility is a life-long process, but especially at first, it is so vital that we throw ourselves completely into witnessing and studying and working in an outward way doing relatively uncreative things. This type of humble service is absolutely vital to lay a foundation for individual growth. If you are relatively new in the movement, you might wonder why it is so important that we do all of these comparatively routine and trite things. It is because, although we have all developed certain creative abilities and expressions of ourselves during our lives before the Principle, they have not been centered upon God. Before we can center them upon God, we have to give them up to a large degree, for a period of time, and substitute menial and humble service for Father instead, like witnessing. Then we can develop these abilities, again, only we will develop them with a God-centered pride, rather than the self-centered pride that we all have to struggle against.

The length of this period obviously varies greatly with the individual. For me, after eight months in the movement, I feel myself slowly sliding into a period where I need to develop more individual creativity and expression. This does not mean that I feel I should discontinue witnessing and studying the Principle and serving within the center, but that I should supplement these things with becoming a true person and add my creativity to these things. But I know that these past eight months have been absolutely vital. By doing little things consistently and dependably, we express to Father our desire to be humble, and He can take that as a condition to eradicate much of our false prides and desires.

However, after we have become emptied, so to speak, it is necessary to acquire something positive to fill the spaces that have been created. It is very difficult, actually, to do this, or at least it is for me, but I have no doubts that it will be an absolutely successful venture. It is a wonderful and beautiful opportunity that we have been given. But we need God's wisdom, patience, obedience, trust, and faith -- both in God and in our brothers and sisters--wisdom in order to stay on the path and not try to take shortcuts and get lost.

Our Leader says, "Be a somebody. Set your individual goal of perfection, your own standard of achievement. Decide what you best can do and what you need to achieve your goals -- physical, educational, financial needs. Then fulfill them. Prepare yourself to be really ready for a mission." This is the primary responsibility given to us -- to be true men and women -- to become ourselves in the most perfect form. So to new members, I would like to emphasize that you have to become a nobody before you can become a somebody. But to elder brothers and sisters, I have seen too many people in the Family who have remained in this position of being a nobody. I feel that there is a danger there. So I hope that we can really start finding our true selves and true potentials and start expressing ourselves both through objects of creations, and also through developing deep relationships with each other. We have a responsibility to do this; to Father, to ourselves, and to our movement. Let's become people that others can look at and see the true power of the Principle manifested.

LOGOS LITHO-PRINT: Berkeley Family's Business Grows Up

By Felice Walton

We of the American Family find that we are moving into the Growth Stage of our development. Within this overall progression, different aspects or extensions of the Family are likewise moving forward. The Berkeley Family's primary business, Logos Litho-Print, is now undergoing such a transition: On July 21, the printing and typesetting establishment was physically moved from a location totaling 1,000 sq. ft. to one totaling 7,575 sq. ft. . . from two small rooms to a building consisting of 21 various-sized rooms and a huge loft! The physical move was not an easy one, as the entire building required a great deal of restoration. For two weeks prior to the move, Logos employees and our three "Restoration" painters (Spencer Welch, David Wynn, and Randy Berndt) worked continuously at cleaning, painting, and repairing the shop-to-be.

Psychologically or spiritually, the transition has been even more profound. In the Formation Stage, the composition (typesetting) department was but a small section of the print shop -- an object whose function depended completely upon the function of its subject, the printing. Now, in the Growth Stage, the two departments have undergone a polarization, a physical separation (into different areas of the building), and a division of labor. Though still working together on many jobs, the two departments are functionally autonomous -- each can now grow individually, and fulfill separate (but equal) functions.

As Michael Richardson, the manager, puts it: "Logos has undergone a 'rebirth' -- reorganization and re-evaluation. We have a new building, different working situation, new and different problems. Instead of relating to the outside business world as a 'child,' we are now learning to deal on more of a mutual level of give and take. We can now deal with the business world from an 'equal' standing, with an equally mature business consciousness."

Roger Hellman, one of the two Logos pressmen, feels that: "Many people in the Family don't realize how fast we're expanding in a physical or practical way. It's actually phenomenal for a print shop to grow this far, this fast. We now have three presses, a complete and separate composition department, our own camera, etc. . . most print shops would only be getting their second press by this time. The people involved in Logos have made a sacrificial effort, have worked without wages and for long hours, to make this venture a success. A lot depends on this, as it's a down-to-earth means of restoring the business world, and society itself."

Our Family is now learning that witnessing and teaching alone will not affect society to that great an extent. We have to learn to work with the Establishment, to "infiltrate" its business, political, and social worlds. As Michael says, "We have to expand our own consciousness in order to really comprehend those of different segments of society." Shoshanna Baum, who is subject of the composition department of Logos, says that she can really sense the transition into a stage of division or polarization, as more and more responsibility is placed upon her shoulders. "Logos is a combination of a family atmosphere and a business atmosphere. The Family has to learn to apply Principle not only in spiritual matters, but also in business, politics, etc., so we can really influence people in all these areas of society -- so we can reach out into the Satanic world and restore different aspects of it."

Ron Pine, pressman and cameraman, feels that owning and operating a print shop is vitally important for the continued growth of our Family. Ron has a picture of Our Leader on the cameraroom wall, and a picture of Ben Franklin hanging above the three presses in the pressroom. Says Ron: "Ben Franklin (who was a truly great printer) once said that in order to build a nation, one must start with a printing business. Through the use of mass media, we can build -- or rebuild -- this society, this world. It's absolutely necessary to communicate on a large scale, to reach a great number of people at once. Printing is the foundation of this communication -- the most basic means of getting control of America, of influencing the people and the leaders of this country."



Not only are Logos facilities expanding, but so also is its staff. Thirteen Family members now work full-time for Logos (which sometimes means till one or two in the morning). Two other brothers work there part-time. Printing is truly a round-the-clock job for both Michael and Ron, who actually bed down in the shop every night. As the American Family's most long-range business venture, Logos Litho-Print is struggling to fulfill its role in the dispensation. Its frustrations and successes affect the entire Family. The expansion of our printing business is symbolic of our emergence into the Growth Stage...as we realize that we must move out into the world, not expect the world to suddenly walk up to our doorstep.

TWO A PENNY

Movie Review by Phil Gattis
Washington Center

"How to start? What to say?" Jamie Hopkins sings these words as he finally begins to search for God in the movie "Two A Penny."

Jamie (played by Cliff Richard), and blond, perky Carol Turner (Ann Holloway) are very much in love, but their relationship is spoiled by his Satanic pride. He insists he's not "two a penny," but one of a kind, and proves it by trying to deceive and swindle everyone he knows including his mother. His give and take with Carol is constantly being destroyed by his efforts to dominate and use her.

The turning point comes when they attend a Billy Graham revival. God, in a vague but appealing way, transforms Carol's life and begins to work on Jamie through her. Satan senses trouble and defends as best he can. Jamie scoffs at Carol's belief and continually tries to abuse her love for his own satisfaction.

Finally, she makes him realize that he can no longer believe in the horrible fantasy he has built of his life. In a tender scene, he takes his first hesitant step towards God, singing, "Show me the way, for I long to see if you are real, Lord, be real to me." The end is inconclusive as he's still worried about being "just another guy" or "two a penny." Yet, it's also joyful, for you know that his first step is in the right direction, and that he will eventually reach his goal.

Though relatively unknown on this side of the Atlantic, Cliff Richard already has five "Gold Discs" to his credit. It's easy to see how his fan clubs have spread to 23 countries. He plays Jamie with a bouncing, youthful vitality which almost belies the dark evil of his schemes. Commenting on his role, he says, "...those last moments as Jamie were very close to my own experience. A few years ago, I asked the same sort of questions myself, and the answers I got...well, ultimately, they changed my life."

Twenty-year-old dancer-model Ann Holloway is a well-established British actress. Her stage accomplishments include "My Fair Lady," and she is currently starring in England's "Father, Dear Father" TV series. She has a natural helplessness, which only emphasizes the strength of Spirit she receives from God.

"Two A Penny" goes beyond mere enjoyment or devotional inspiration, for it has an important message for us in the Family. The restoration of Jamie is a formidable task, yet it is accomplished through his own realization of the utter worthlessness of Satan's position and through Carol's strong faith. For this dual, inner-outer mission, Our Father brings together two individuals closely attuned to each other. In the same way, if we are alert for opportunities to witness and minister, He will bring to us those with whom we can be successful. He knows how to use us to accomplish His purpose.

REFLECTIONS ON SPIRITUAL PARENTHOOD

By Regis Hanna, Washington Center

Finding God's children is our primary purpose in life. Not everyone is good at each part of the process. Some are better at witnessing, some are better at "raising" people. Although some of us may witness for years, no one may come. However, by taking on responsibility to act as an older brother or sister to a member brought by someone else, we can have this same experience. Our Leader places so much emphasis on spiritual children because Adam and Eve had children while they were spiritually immature, and we should have children before we marry in order that we might be more mature when we do marry. Unhappy is the man who finds after years of married life that he has done no better job at raising his children than his parents did with him. Where is social progress if we do not do better?

We can divide the raising process into essentially three stages: gaining the person's trust; teaching them the difference between right and wrong according to the Principle; and being supportive as they take the conscience that you have helped them form and as they apply it to their life. Let's look a little more closely at each one.

The most rampant feeling in the world today is loneliness. People feel great separation from one another—they feel that nobody cares whether they live or die. Many psychologists interpret suicide as an attempt to say, "Help! Doesn't anybody care about me?" They base this on studies of the number of suicides that fail because the victims left open a possibility that they would be found or prevented from accomplishing their ends. People desperately need friends. Indeed, this need is so great that people will go to any lengths to secure closeness to another person. Homosexuality and other forms of perversion demonstrate man's desperate need for love and a feeling of being a part of another person. The most important part about finding God's children is in practicing being a friend to the person that you feel is a good prospect for the Divine Principle. Ask that person to dinner, talk with him about whatever he is interested in. You don't have to always turn the topic to the Divine Principle, as long as the person is talking about something constructive. If he wants you to go to the movies, maybe you should go once or so. Whatever you are able to do in a positive way to let that person know that you are concerned about him, you should do.

The next step involves making that person aware of why you do the things that you do. If someone likes you and feels that you are the kind of person they would like to be, then they will want to know what makes you "tick."

If you have a friend who is an excellent pianist, you may develop your understanding of music just so that you will have a base of rapport with that person. In the same way, because of the love and concern that you show a person, he will want to be like you. If you live the Divine Principle and you let him know that that is what you love best, then because he loves you, he will take an interest in that. Gradually, as he learns the Principle, either by attending a workshop or by having you teach him, and as you spend time with him explaining its application to various situations that arise in his life, he will begin to develop his conscience centered around the Principle. Once he begins to love the ideal as you do, then it's time for the third step.

In psychology, a child goes through a stage where he has to become autonomous from his mother. During the time of infancy, the child is totally dependent on the mother for love and for the fulfillment of his needs. Later, he develops an interest in exploring, yet he wants to know that his mother will be there if he needs her. In the same way, you should "abandon" your spiritual child periodically to other family members. Set him up to go out witnessing with some other family members. Don't be around for the first half hour or so after he arrives. This will force him to relate to other family members.

Now, once he begins relating, he will most likely find that he has the most in common with the other younger members. Then you must help him to seek out the older members and to develop relationships with them. You can do this either by asking them to talk with him or by suggesting to him that this is the way that he can grow the fastest. Once he gets to know other family members, he will be in a situation to begin to exercise the pattern of living that you have tried to exemplify. You may encourage this by letting him know what kinds of activities will promote his spiritual growth.

The road from here is not smooth. You must keep letting that person know from time to time that you care about him. Your supportive love, and his knowledge that you are going to continue loving him even when he makes mistakes is important. But just as important is his autonomy of spiritual life. The less you are around to pamper him, the more he will have to rely on his own spiritual wits. When he has problems, he will seek you out. When you see him having problems, you will just have to watch the situation to see if he is growing out of it or if the situation is too potentially damaging for you to allow him to grow out of it in his own way. Judgement and love are the key words in this latter. However, most growth takes place on an individual basis. Your job is to train your spiritual child as to how to grow, then it is up to him.

The most successful spiritual parent is one who is not too overbearing and doting, and yet who is always available when a helping hand is genuinely needed. He is not afraid to "crack down" on his student if he needs some strong judgement. On the other hand, he is tolerant and understanding of the first fumbling attempts at taking responsibility. During this time, when we are concentrating on our condition of "each one, reach one," it may be helpful to think in terms of how, if we can make just three good friends during this time, then we have come the first third of the way. That means about 900 good prospects for our movement. Let's be consciously creative in choosing three really good people and loving them. In this way, we can still reach our goal.

POEM

THE NEW AGE IS UPON US

Oh, people,
can't you hear
your spirit calling from within;

Shining like
clear water
and crying
to begin.

The New Age
is upon us;
and now it's
Time to love;

Feel the strong
vibrations
glowing from
above.

Just reach out
to your brother
and give him
all your heart;

For we must
love each other.
We all must
do our part.

Give love to
all creation,
Receive joy
from within;

And when we
work together,
the New Age
will begin.

Ken Fried (Denver Center)



Bob Heater and Ken Fried
Denver Family

Editor's apology: The rendering of Our Leader appearing on the inside back cover of the last issue was done by Frank Tester.