

New Age Frontiers

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LETTERS AND REPORTS

Rochester, New York

Wayne Miller & Joe Stein

Dear Family: Joe and I both are **tremendously** grateful for being able to spend a week with so many of our **brothers and sisters**. We learned a great deal in one week. We realize **more than ever before** what a tremendous privilege and responsibility it is to be coming to **Rochester** to do Father's work. We also see how difficult it may be. **We will work hard, that we** may bring comfort and joy to Father's heart and to the hearts of all our brothers and sisters.

Thank you for your advice and understanding. We send our love, in the name of our True Parents.

*

London, England

Dennis and Doris Orme

Our forty day condition of reading one chapter a day of the Divine Principle, witnessing to three people or more a day with heart and praying for one hour continued through December.

Carol singing became the major feature of December. We decided to raise as much money as possible to send to Korea for God's Day. We sang at Trafalgar Square, Leicester Square (both in London) and locally in Streatham (south London). However our campaign was hampered by the flu epidemic, six of us being down with flu.

We experienced teething troubles with our printing, but already this has given us greater flexibility in **what we** can do. Several of our members went home to keep good relations **with their relatives and** make condition by cleaning their homes etc., for them to come to **Principle** later.

As we prepare for the new year we have decided to **alter our schedule** at the Center to have teaching on any night, and **have only one fixed meeting** on Friday. We feel that at our present stage of **growth the utmost** emphasis should be on individual teaching. We are all set for **1970 and God's Day**. Happy New Year to Father and Mother and **all the Family**. In our True Parents name.

*

London, England

Dennis and Doris Orme

The year began with God's Day and prayer at the Holy Ground. We celebrated the following weekend decorating the Center, whilst members contributed paintings, song and poetry. Billy Mitchell wrote a song called "A Wheel Turning Fire" which became a "hit" with the Family immediately; we hope to put it on tape for you. Doris spoke on the meaning of God's Day and read excerpts from sayings of our Leader and Miss Kim. Special oriental foods were cooked including kimchi and suki-yaki which together with Korean music and the Family songs gave us a physical as well as spiritual atmosphere.

Martin Burt and Ian Alexander spoke to youth groups locally attracting such interest at the same time as gathering experience. Ian, on leave from the Army for three weeks, was able to celebrate God's Day with us.

On the 16th January we began our first condition for 1970 with each member witnessing with heart to ten people each day.

Wilfred Manga, an electronics engineer from Cambia (West Africa) accepted. As a result we now have an intercom from the printing office to the Center.

A three day condition was made to Norwich—an experiment in developing techniques in contacting students at a university. Three members are taking part.

Judgment remains strong here in London and by the time this report reaches you June Darby will be on her way to Jordan; she will be the missionary in Amman. Much love in our True Parents name.

*

Los Angeles, California

Blandina Watson

Dear Family: My name is Blandina. I am originally from British Honduras but have been here in the U.S.A. for approximately 10 years. I became a member of the Family on October 28, 1969 and am grateful to be able to work for Father at this time of the final dispensation.

This month of January began on God's Day with renewed vigor and determination. On this day we reviewed our past activities, evaluating our accomplishments and failures and began planning to develop other activities into goals for this year 1970. Both individual goals and Family goals were set at this time. On the individual level, we are studying to achieve more for Father by finding and working with new members. To develop their ability in lecturing the entire Principle within a short time is another individual goal as well as having them take the test and working to increase their leadership qualities. In this way the Family may be recognized for its high quality of leadership and its character, thus attracting people who desire to help in setting up the kingdom.

The Family goal is EXPANSION on all levels into the community to gain many individuals. Collectively we are united in this fight together, striving for the ultimate victory.

The first two weeks of this month we directed our efforts toward many specific areas of the community. We decided to work actively in about four or five different groups according to the areas in which we felt we could work most effectively. These areas are the churches, working with young people on drugs, social problems, pollution and conservatism, F.L.F., and free universities. Each group or team consists of three or more persons. Individuals in the groups work together in researching and promoting these areas to find out how we can best reach people through these avenues. While gaining knowledge in these areas we witness and invite the persons we meet over to take part in the Family activities and lectures.

Through our increasing activity we now have a need for the establishment of departments in the Family; they are to include a Public Image Department, Education Department, Department of the Secretary, Department of Field Operations and the Family Department. Through these departments, each member of the Family will be able to work at his full potential, in one or more departments, in an organized and effective way. In this way we can maintain a harmoniously run Center and also produce materials needed to reach and educate the people we witness to and with whom we work on different projects. Expanding the Principle to meet different problems requires strong organization and qualified leadership as well as dedicated followers who can endure long hours of ceaseless work.

A strategy meeting will come under the Department of Field Operations. Through this meeting every member of the Family can report on and

correlate with the different projects. Members can relate new ideas to the Family and receive inspiration and vitality to take back to this project. Together then, we hope to achieve a Family goal of EXPANSION to bring many lost children home to our heavenly Father in the name of our True Parents.

The Los Angeles Family sends to all our brothers and sisters our love and unite with you in building the kingdom. We pray that our Father's will may truly be our own and that we may be with Him in love. In Their Name.

*

Rome, Italy

Martin and Dawn Porter

Dear Family: We have now moved to a new house where we will remain for another year or so. It is very attractive and much larger so now Carlo and Lucian are living with us. Lucian studies at one university and Carlo at the other, so they are able to meet many people. Almost every night we teach at home or in the student's rooms in the university hostel or both. As people see us there so much they become more and more curious. We have many studying.

Italy is in a state of shock this week as some anarchists or communist exploded bombs on the altar of Peace, Rome and in a bank in Milan. Due to these 14 died and 90 were wounded. The police have by now caught the offenders. Even though this is a sad event I feel it will awaken many to the reality of what communism is doing and "people of good will" will join together to fight actively for what is right.

Barbara is very busy in Milan. When we were with her a few weeks ago she had 14 members to meet us. Soon I hope they will form a Center as they are beginning to see a need of one.

Well, so much for activities here. We all pray that the movement is progressing well and that America really realizes Father's plan. With love in our True Parents name. Martin and Dawn.

*

Toronto, Canada

Carl Rapkins

Greetings from the land of the **Maple Leaf**. This month we were deeply privileged to have our beloved **Miss Kim** here for two great weeks. We are still floating on a heady cloud of inspiration and gratitude! She gave us many valuable suggestions, and especially encouraged some of us to get our degrees—something which many members tend to put off.

Of course, we wanted to show her around, as she hasn't been here for some time; and the city, I am told, has changed. One of the more interesting places on her "tour" was the "Stepping Stone," an evangelical Christian coffee house catering to the "flower children." I'll try to describe it in some detail as I hope some day the Family can experiment with ideas like this: here sat, in varying degrees of boredom, about 30-40 young people sipping free coffee and munching on free light refreshments while a Bible-belt preacher furthered their alienation from orthodoxy. I felt pity for him, yet admiration for his guts. He was a gray-haired old gentleman, very "country," very ungrammatical. But that didn't stop him a bit. He "gave it to 'em right from the shoulder," as he got it. Most of the young kids listened to him quietly but painfully. On the tables lay tracts with the same emotional tone as the perspiring evangelist; on the walls Biblical verses.

Shifting back to present reality from our dreams of coffee house empires, on Christmas Eve the Family went "New Age Caroling." We sang mostly folk-type numbers—with a meaningful message, of course—as well as a few with more of a spiritual content: "Get Your Lamps all Ready," "Gather 'Round Give Ear Everybody," "Before You Leave Won't You Sit Here Awhile," etc. Led by Bob Duffy on the guitar, the Family regaled much of the block! Many of the younger ones invited us in and thanked us profusely. Everywhere we left a handbill especially designed by our British brothers and sisters for Christmas. Although no one came to our meetings from this venture, much good will resulted.

We even picked up an enthusiastic extra voice in the course of the evening—a mongrel named Stanley. Everywhere we went Stanley loudly announced our arrival. At one point disaster overtook us, as Stanley, fiercely determined to explore every house in the neighborhood, shot past a horrified house-holder. Furiously barking, he tore around the victim's abode. I had visions of Stanley chewing up the family cat—or worse yet, the family! We finally coaxed him out.

The next adventure was less fun but an equal novelty. Over the holidays we went bar witnessing; however, we will have to test it further before drawing conclusions. The idea is to find lonely but seeking individuals. Another method that some here use is shopping center witnessing. There are several shop areas here inside buildings, thus affording the opportunity to talk to people more effectively and comfortably during the winter. It's really awkward trying to trap someone on the street during sub-freezing weather! However, within the shopping section, one must be extremely cautious; the merchants and the security guards naturally don't encourage "harassment" of their customers. Some of us witness with one eye on the person in front of us and the other on irate shop-owners. In spite of these difficulties, we still manage to "lure" a few seekers to our lectures.

These meetings usually are attended by one to six new people. Several of those who have returned are studying various chapters at present; others are "post-graduates," exploring the Principle more deeply.

So that the Family may locate other "truth-explorers," Alan Wilding ran a classified ad under "personals" stating that he was looking for a prayer group. Several people came. MONSAY!

*

Baltimore City, Maryland

Hillie Smith

Dearest Family: We've moved to a great new Center with three large bedrooms and ample living space which fills the top floor of a substantial building on one of Baltimore's main streets. We're grateful to have found such a good place in such a central location. Visitors and letters should come to: 920 St. Paul Street, Top Floor, Baltimore, Maryland 21202, phone (301)539-0376.

Recently, during semester break, we took advantage of time off from studies to launch a greater witnessing offensive. One of the most restorative experiences has been weekly Saturday street witnessing, singing and speaking. It's given us a lot of energy and although no one has come directly from the street witnessing (mostly at shopping centers) we've had more people coming to the regular bi-weekly lectures as a result of other witnessing. We were especially gratified to have Farley Jones street witness with us last Saturday. It was good to hear another voice calling for Father, "People of Baltimore! . . ."

We concluded in November, our first Johns Hopkins Free University course, "Principles of Unification." Five students have continued to study and we begin our second semester February 11. Ten people have "registered" for the course through the Free University and we are witnessing independently to find students. You'll receive a report on this as the course develops.

March 8 I'm scheduled to give Chapter I at a private high school for girls to approximately 112 students in connection with their religion class. We hope this experience will open the door to our speaking at more schools and churches.

We are trying to develop a Saturday evening prayer meeting open to either Principle students or people visiting us for the first time. Three Catholic sisters came recently and two young seminarians visited February 7 to sing and pray with us. We spent a meaningful evening with them—all of us giving a short "testimony" to express our reasons for following God. They have agreed to hear Principle, so we hope to use the Saturday prayer session as another form of witnessing.

Kay Noe has brought several of her friends and has been teaching people at the Maryland Institute of Art. Another student, Bob Sharper, heard Principle here and then returned to College Park where he attends the University of Maryland. He has been working with the College Park Family, and when he is in Baltimore he is a great help and joy to us.

For FLF Regis spoke to a group of 50 young people at a large Episcopal church. One capable high school senior then attended a special three-week "crash course" in fallacies of Marxism and is helping to teach our Free University course, "Communism: A New Critique." Regis plans to present one theory lecture and then its historical application in the next lecture. The alternative to Marx's theory of unification, lecture VII, will be Chapter I of the Principle—God's theory of unification. We have felt increasingly comfortable about integrating our FLF and Principle work. The boy who is helping with the course is hearing Principle; also, another (Johns Hopkins U.) student whom we met through our FLF-sponsored film, "A Time for Burning" is registered for the Principle Free U. course.

It's a great opportunity to be in the field for one who has known Principle life only at headquarters. Here we are forced to be independently resourceful while recognizing Father, more clearly than ever, as the

original, everlasting, infinite resource. From this new perspective I can appreciate on many levels, my training in Washington and the pattern created there which we are attempting to recreate all over this nation. As members in a small Center, we find ourselves always thinking and praying about other small Centers, such as Denver, Lawrence, Boston, Phoenix, Appleton, etc. And yet, we feel and return the strong love and encouragement generated by the heart of our American movement in Washington. I am so grateful that He has led me to this new territory to learn and grow. Often in spite of ourselves Father lifts us up and sets us on the path we need to follow (and which He needs us to follow). From Baltimore City comes our deepest gratitude to each of you for the daily hard work, hard-earned love and strong dedication which inspires us here to follow your example and try to set a good example in turn. We are one in this work, and if we do our best, Father will win before long. Our love in Him.

*

Berkeley, California

Helen Ireland

Dear Family: The university town of Berkeley has seen its quietest season in over a year. There was no violence on the campus, and even with moratorium activities, the atmosphere remained peaceful and contemplative—or maybe apathetic, as if to say, "What can we do? We've tried peace demonstrations, and violent confrontations. Where do we go from here?" A spiritual revolution, that's where! The radical Christians have had a few stirring rallies at U.C., and other political groups are taking on spiritual overtones. With our increased FLF work and spiritual work, we can lay the foundation for a true revolution. It's interesting that the Berkeley campus is now exactly between our two Centers, caught in a "crossfire" of prayer and attack.

Our Center has experienced a slight growth in the past month. Three Irish have joined our Family—Mary O'Brien, Cathy Geraghty, and Terry McGuire—and one Jew, Sue (Soshana) Baum. Berkeley is no longer all guys, as a year ago, there are now many feminine objects! Gordon Ross, an old-time member, has also joined our Center activities, while he finishes his PhD at U.C.

One of our goals for 1970 was to build a financial foundation, and so we've begun by starting a small print shop called Logos Litho-Print. We all now have the mission of becoming good salesmen. We'll keep the rest of you informed of our progress.

Linda Anthenien and Jeff Tallakson recently represented the Unified Family at a seminar on communities given by the Newman Center at U.C. We were the only non-Catholic group there, and we stood out for being an active co-ed religious community that has been successful. How can anyone have community without being one family, without having one Center that joins us all together with love? We need True Parents!

Kay Hughes and Mark Whitman, our high school students, have started actively teaching their friends, and with the help of Leslie Elliott, a recent high school graduate, they are starting a club on the high school level. So many of the high schoolers have the nonchalant, drop-out-of-society attitude, which leaves them easy prey for any strong leftist group. Kay, Mark, and Leslie will welcome any suggestions from other members working with high school students.

Another addition to our activities is an extra lecture every week—now we have four weekly. Our goal is to give first lecture every night by the end of 1970.

Dear Family, we join with all of you in restoring our land to Father, in bringing His children home to His heart. Love, in Their Name.

*

Washington, D. C.

Cindy Efaw

Dear Family: We celebrated our Parents' Birthday by having Family breakfast together although it was a week day. We had a short service offering a song to our Parents, then one to Father, and concluding with prayer.

Our special lecture series, "Sun Myung Moon—A Contemporary Prophet?" has been successful and is bringing many. The introductory lecture is included in this issue of NAF. Washington Center just completed a 40-day movement to find new members in 1970. For the forty days a chain of

fasting was formed, with at least one person fasting every day during the entire period. Through prayer in teams of two as prayer partners for our goal we have greatly deepened our love and dedication to Father's work.

Our Free Universities have reorganized with assignment of new campuses to members. We have a strong team of five or more on each, determined to try new ideas and methods to teach the ever-changing student population. Also new written-material is being developed for use on the campus and elsewhere. We started with a bang this semester and the response is echoing us. We are happy to announce that we have three new members, Paullette Fry, Julie Lewis, and Mary Ellen Holmes.

The Membership and Chapter Affairs Committee of FLF conducted a seminar for high school students, "Basic Orientation I: Leadership in an America of Crisis," to acquaint students with FLF organization and philosophy. Through the seminar a number of good contacts were made.

Koinonia held a "party" one Saturday evening attended by Family members and members of another group interested in our teaching. As hostess, Nora gave Chapter I to them in an informal setting, using many illustrations and examples. They were impressed and expressed the desire to return to have an additional session.

We saw Miss Kim off on her trip across the United States stopping at several Centers: St. Louis, Kansas City, Denver, Las Vegas, Los Angeles, Oakland, San Francisco. Then March 1 she will fly to Tokyo; March 5 to Seoul. We wish her a safe journey and growth and joy. Dear Family, we join with you in offering ourselves joyfully to Father to do our part in bringing in the Kingdom. Love in Their Name.

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To the child whose consciousness has not been spoiled by clumsy interference, the world reveals its true nature, its intangible life. For this reason he can lavish his love on a doll of rags or the crudest toy. To his intuitive perception, the outwardly imperfect will most readily release its inner beauty; the living soul bestowed on it by the love and understanding of the person who gave or made it.

—Franz E. Winkler, M. D.
Man, the Bridge between
Two Worlds

ARTICLES

Sun Myung Moon—A Contemporary Prophet?

Farley Jones

In the nineteenth century, the Darwinian theory of evolution exploded into man's consciousness with shattering impact. No longer was man created spontaneously from dust. No longer was the world created in six days. Rather, both the universe and man evolved over virtually inconceivable periods of time.

Of course, in the twentieth century, Darwin's theory has come to be accepted as basically true. Not only has its basic validity been accepted, but also it has served as the foundation for the development of other evolutionary theories. Particularly, the Darwinian concept of the physical evolution of man has led several thinkers into an understanding of the spiritual evolution of man. The basic idea is that just as man has evolved in terms of his physical attitudes, so has he evolved in terms of his spiritual nature. As he continues to evolve physically—youth of this generation are significantly healthier and larger than their parents—so he will continue to evolve spiritually.

I am sure many of you have heard of the Jesuit scientist Pierre Teilhard de Chardin. He is one of the men who from the perspective of the twentieth century has looked backward through the ages and has understood that man has also evolved not only physically but also spiritually as a thinking and feeling being. Chardin feels that there is one process of evolution and that one process is inexorably leading the universe to God. Man's development from his origin in the sea to his current level of accomplishment represents for Chardin a continuous process of man's approximation to God. Consistent with this vision he foresees a distant day when man will reach what he calls "The Omega Point" which is the fulfillment of his destiny. At this point man unites with God, each individual is Christ-like and the world becomes divine. For Chardin, this is not a hopeful vision, but rather an inevitable certainty established by the laws of evolution. It is, however, a long-range project.

He is not alone in his prediction. The French scientist Le Comte du Nouy has traced a similar pattern of evolution in his book "Human Destiny." He concludes his book by asking all men to remember that "the destiny of man is incomparable" but that we must collaborate in the transcendent task.¹

Both scientists, Chardin and du Nouy, view evolution as progressing from matter to spirit. Of course, in the light of modern science, we come to understand that we are living in an essentially non-material universe in which matter completely disappears under the scrutiny of scientific analysis. Some scientists have been quite frank about this. When once questioned about nuclear research he was engaged upon, Albert Einstein replied, "I am engaged upon spiritual work—seeing where matter ends and spirit begins." Nevertheless we continue to draw distinction between what we think of as matter and spirit. In man they meet; thus man serves as the link between God who is spirit and the universe, which is material. In the ages past, material needs and inclinations have dominated man's existence. In the years to come, both Chardin and du Nouy foresee the increasing embodiment of spiritual values and the increasing predominance of man's spiritual nature. In this way the spirit of God will gradually unite with man, and through man with the universe. In this way the world will become divine.

As a digression, it is interesting to correlate these scientifically based views of man's destiny with prophecies in the Bible. Such prophecies as "a new heaven and a new earth" and "Behold! the dwelling of God is with man" take on wonderful new dimensions when viewed from Chardin's or du Nouy's perspective.

However, it is not my purpose tonight to try to justify the idea of the spiritual evolution of man. And anyway I don't accept 100% Chardin's or du Nouy's view. I simply present it as a possible framework in which to view the events of our time.

From many and varied sources, ranging from eminent politicians to far out astrologers, to spiritual leaders, we hear the statement that man has entered a "New Age," or a new era in his development. The common theme is that our time in history is one of accelerating movement toward a richer experience of life and a higher world order for all men. The beginning of the new brings the end of the old. "The era of Christendom is over" says Dr. Eugene Carson Blake, general secretary of the World Council of Churches. "We are leaving the age of religion and politics," says the late Indian Prime Minister Nehru, "and we are entering the age of science and spirituality."

Well, certainly we are in the age of science, and the developments of American society indicate that we are moving into an age of spirituality.

There has been a massive upsurge in the past few years of groups seeking the spiritual life. Maharishi, Meher Baba, the drug culture with its emphasis on spirituality, Scientology, the Unified Family, Sokhagahi Buddhism and spiritually oriented communes are all increasingly pervasive phenomena of the past few years. And they show no sign of fading away.

"We are now in the Age of Aquarius!" proclaim the astrologers. They indicate the end of the Piscean Age came about 1960. Also, observant astrologers state that on January 4, 1970, the planet Venus moved under the influence of Saggitarius, the sign of idealism and spiritual values. The result, they say, will be a radical change in human society.

The idea of a New Age of Man is not limited to religionists and astrologers. President Nixon says:

A survey of history might discourage those who seek to establish peace. But we have entered a new age, different not only in degree, but in kind from any that has gone before. For the first time ever, we have become a single world community . . . For the first time ever technological advance has brought within reach what once was only a poignant dream for hundreds of millions—freedom from hunger and freedom from want. For the first time ever man has stepped beyond his planet—and revealed us to ourselves as "riders on the earth together" . . . In this new age of historic firsts, even the goal of a just and lasting peace is a goal we can dare to strive for.

Related to this idea of unity in a new age, but speaking from a quite different perspective, Marshall McLuhan states that we have left the age of cultural communication through print and are living in an "electronic age" in which "a totally new environment has been created." This, he says, is changing man's consciousness, social structure and culture and is now hurtling him toward one "global village."

Professor Willis W. Harman of Stanford University has recently hailed the advent of the science of transpersonal psychology. He feels the discovery of this science which deals with the interpretation of the commonality of man's subjective experience and especially with his experience of the "transcendental," may be a pivotal stepping stone in man's understanding of existence. The new science will incorporate the most penetrating insights of psychology, the humanities and religion. Harman feels the

consequences of the discovery of the science "may be even more far-reaching than those which emerged from the Copernican, Darwinian and Freudian revolutions."²

Famed clairvoyant Edgar Cayce stated many times that we were in the New Age and, about 1940, proclaimed, "That as has been promised through the prophets and the sages of old . . . has been and is being fulfilled in this day and generation; and that seen there will again appear in the earth—that one through whom many will be called to meet those who are preparing the way for His day in the earth."³

The January 9, 1970 issue of "Life," surveying the trends of American society, proclaims "Never before in history has a single society taken up such a wide range of religious and near religious systems at once." And the cover of "Time," December 26, 1969, leadingly reads "Is God coming back to life?"

On all levels—religious, astrological, political, sociological, psychological and spiritual—those who are aware realize that something new and something great is happening. Well, what is it?

In the vast sketches of history, I would like to suggest that there are certain periods when God works most aggressively to accelerate the spiritual progress of man, thereby bringing him closer to the ideal world and oneness with Him. That is to say, it is at periodic intervals that God is able to exert His influence most powerfully upon man. The Bible provides a record of this process. For instance, in the course of evolution, at some point thought was born and man came into existence. At this point, then, God did something special. With intensified creative energy, He pushed the evolutionary process to a new threshold. The creation of man represents a pivotal point of departure in the ascending evolutionary process.

However, man fell. The flood struck. The tower of Babel was built. And out of a spectrum of confusion God chose a man to set it right. This man was Abraham who was chosen 2000 years after Adam. This man spoke of one God, not many, and thereafter the Bible is a record of him and his descendants. Thus, after a specific interval, God initiated a new work with Abraham. Again, 2000 years after Abraham, God chose another man, Jesus, and with him began another new work. Thus in this history, we see that God works in new, intensified ways, at definite intervals.

Also, we note a progressive movement upward in this pattern. For instance, the time of Genesis was both confused and primitive. Man approached God through sacrifices and vegetable offerings. After some spiritual advancement, God gave the Ten Commandments through Moses. Still, at this time man approached God through fear and obedience to the law. When Jesus came, he brought a revelation elevating man to a point much closer to God. This was the revelation of love. Thus the movement from primitive sacrifices to law to love represents a movement upward through history.

If we tie together the three themes I have mentioned—the ideas of progressive spiritual evolution, the coming of a New Age, and God's working at certain intervals—the conclusion is apparent: we are privileged enough to be living in one of those times when God works most aggressively to lift man to a new threshold of being. Indeed, this is 2000 years after Jesus.

Obviously, however, this cannot be just another threshold. It must be a pivotal one, because never before in history has man had the capacity to eliminate himself. And this he will inevitably do unless a real pivot is made. Thus I would like to suggest this is the crucial threshold in man's progress.

This leads me to the topic of tonight's talk: "Sun Myung Moon—a contemporary prophet?" First of all, who is Sun Myung Moon? He is a contemporary South Korean about 50 years old, of Christian heritage. As a young man he felt a special mission and in his teen age years started searching for answers to the timeless questions of existence. Questions such as: What is the nature of God and man? What is the purpose of life? Why is there such suffering and evil? Will the world continue like this? were explored by Mr. Moon in deep thought, study and prayer for many years. In 1954 Mr. Moon began teaching The Divine Principle. Because of the depth, the comprehensiveness and most importantly the dynamic power to transform lives in a most wonderful way, many people have come to believe Mr. Moon's teachings are indeed a new revelation from God. He himself has indicated this on many occasions.

What then are his teachings? As I indicated, they are very comprehensive and impossible to distill into a brief talk. Nevertheless, there are several themes I can try to present.

Mr. Moon emphasizes that the ideal world, the Kingdom of God on earth, was intended by God to exist from the beginning. This was to be a physical and spiritual kingdom of God centering around perfected man and perfected woman, through the individual perfection of man and woman, and

their consequent unified perfection in marriage, a divine family unit was to be established as the dwelling place of God. On the foundation and pattern of that first God-centered family unit, the heavenly society was to expand in eternal goodness. However, man separated himself from God and shattered the original ideal. God has never been able to dwell with man. Because of the separation between man and God we have never known the original true world; rather, the entire cosmos is a complete reversal of God's plan.

Mr. Moon teaches, however, that the original ideal has never been forsaken. From the point of initial separation of God and man, God has undertaken a project of restoring man back to the ideal, or oneness with Him. This work has continued until the present day. All human advances—scientific, political, economic, sociological, spiritual—reflect to one degree or another this restorative effort. History, then, is a restorative process directed by God toward the ideal world of goodness.

Although God has worked on all levels—political, technological, educational, etc.—Mr. Moon teaches that he has used religion as His major instrument of restoring man. Thus, all religions in human society have arisen out of the providence of restoration. Particularly, God has carried on His providence through the Mosaic Law in the Old Testament Age and through Jesus and his Gospel in the New Testament Age. Since 1960 God has been working in a new dispensation, and thus the Completed Testament Age has begun. Just as God has worked on all levels in the past, so He is working today. But just as religion has been His central instrument in the past, so the Completed Testament is that today. Mr. Moon likens God's work through the centuries to the growth of a tree. The Old Testament Age is like the root, the New Testament Age like the trunk and branches, and finally the Completed Testament Age like the fruit. Our New Age, then, is the culminating fruit of the tree, coming upon the foundation of the Old and New Testament stages. This age, Mr. Moon stresses, will see the accomplishment of the Kingdom of God.

The question is, however, "How?" Will it happen automatically? Will it simply "come to pass?" No, man has a defined, concrete and necessary part to play, and if each person does not play his part, God's goal will be frustrated. God can not accomplish without man. Just as the body cannot walk unless the legs agree, so God cannot act unless we agree. Therefore, the fulfillment of the Kingdom of God depends on our cooperation with God.

How, specifically, do we cooperate? What are the mechanics of the creation of the Kingdom? As I indicated before, the ideal world was originally intended to center around perfected man and woman and the consequent God-centered family unit. This was God's ideal because it is in such a family that the three basic types of love can be most deeply learned and fully expressed. First, as a child, one's love is a passive, receptive kind of love; it is a time when one's experience of love is in taking or receiving. As the child matures, he enters into mutual relationships of love. He has a give and take of love with his brothers and sisters and his friends. In married life, mutual love is experienced most fully and intimately between husband and wife. Finally, the married couple become parents, and then their experience of love is in giving. They give love to their children on an unconditional and sacrificial basis.

Mr. Moon emphasizes that God wanted to dwell with man from the beginning. God is able to dwell where there is love. That is, the expression of human love is the expression of God's love. To the degree that man expresses love, God is able to express Himself. The God-centered family unit in which the three types of love are experienced is thus the ideal situation in which God can most fully dwell. This family unit was thus intended to be the essential place where man could experience God, and where God could dwell with man. Therefore it was the purpose of the first man and woman to perfect themselves and establish this divine family unit as the foundation of a divine human society in which God would be an ever-present felt reality. In this way, the purpose of God's creative effort would have been fulfilled.

Mr. Moon teaches that God has not forsaken this original ideal of perfected man and woman. Rather he has worked through history to restore the positions of Adam and Eve. Two thousand years ago He called Jesus to this mission as the second Adam. Through his marriage in perfection, Jesus wanted to fulfill God's ideal and become the true Father of mankind. Because of his tragic death on the cross, Jesus was prevented from accomplishing this. Thus, the fulfillment of God's ideal awaits the Second Coming of the Lord. Mr. Moon teaches that this is the time of the Second Coming.

The Lord of the Second Advent comes as the third Adam to fulfill the original ideal of God's creation. Through marriage in perfection with his bride, he is to establish a Trinity with God and create the true God-centered family unit. Then God the Father will rest in that first family. As this pattern expands outward from family to clan, tribe, nation and world each man

and woman will form trinities with God. Thus the movement of give and take of love utterly centered on God will encompass the entire cosmos and God will dwell fully with man. He will then see the purpose of His creation fulfilled, and the restoration accomplished. This gives the first family cosmic significance.

There is one more theme of Mr. Moon's teaching that I would like to touch upon. He stresses that it was the heavenly Father's desire to live in the utmost joy with man through the perpetual give and take of love. God is love. He wanted to create an object to whom He could express His love, and from whom He could receive a stimulating response. Through this free and dynamic give and take of love, man and God would dwell together in joy. However, man separated himself from this ideal and turned away from God. Thus God has never seen His hope realized. The entire cosmos is a complete reversal of His plan. Looking at the world, God sees his wounded and broken creation deeply suffering under its separation from Him. As a result, God Himself feels great sorrow and pain. The suffering of the children brings the suffering of the Father. God's children are lost, and the Father searches for them with a grieving heart. Throughout the thousands of years of history, God has shed countless tears for man and has worked to lead His children from darkness to light. But He is limited by man's response.

Mr. Moon thus emphasizes the deep suffering of the Father and in his own prayers tears often run down his cheeks as he communes with God. His tears are God's tears.

God, man and all creation have been suffering—as a result of man's alienation from God. To end this universal suffering man and all things must reunite with God and establish His kingdom of joy and love. Our age is the New Age. Through the Completed Testament, it is now possible to restore the Kingdom on earth. The gate of heaven is open at last, and God is calling all men to enter.

Footnotes.

1 du Nuoy, Lecompte, Human Destiny (David McKay Company, Inc., N.Y.) p.273

2 Harman, Willis, "The New Copernican Revolution" in Stanford Today, Series II, No. 1, February 1969.

3 Carter, Mary Ellen, Edgar Cayce on Prophecy (Paperback Library, Inc. N.Y.) p.27-28.

Koinonia—A New Phase

Nora Martin

Koinonia, which means fellowship in Greek, came into being about four months ago as a vehicle for the family to work on an expanded level with many types of people. With its intriguing name (Miss Kim's suggestion), Koinonia has gone through its beginning stages and is developing its own character. I would therefore like to introduce it as a new phase of Family activity.

Koinonia is described in a brochure as "an opportunity for young adults to interact in dialogue in an informal atmosphere. Its appeal is to the serious individual who is interested in participating with others in a search for deeper understanding. The weekly programs focus on themes of a religious or philosophical nature, paying special attention to communication through the arts."

In the development of a fellowship, we saw the need to create first an internal identity for Koinonia. This meant having clear goals and purposes, a central core of direction and spirit. The external identity of Koinonia would evolve around this center and would take shape with more flexibility. Therefore, while the setting may change depending on the program, the goals remain the same.

Purposes and Goals of Koinonia

The first step we took was to document the purposes of Koinonia. We printed a single brochure. Using this brochure as a reference point, we began to develop programs with the following purposes in mind:

1) A Witno-venture. Finding meaningful meetings to attend in order to meet sincere people is difficult in this city. Why should we not have our own meeting? Once people have come to the Family, a great deal of curiosity is generated. They are often interested in us and more likely to come back to find out more. They are less suspicious of the Divine Principle if they have had an opportunity to meet us first.

2) A forum for the expansion of Family application of Principle. Many talented Family members have written songs, poetry, speeches, and dramas. By having our own forum we can freely announce lectures, describe the Family, and use Family speakers, songs, and dramas without restriction. We are using this opportunity to develop Principle or FLF ideas in new communication media.

3) A warming-up atmosphere for Principle students. In the busy atmosphere of Center life it is often difficult for some new students to be given the warmth and nurturing necessary to their growth. For these students who need to see an application of the Principle more slowly, Koinonia is an answer. We also have many students who are hearing the Principle come to Koinonia, as well.

4) An introduction to the Family for parents, friends, and neighbors. Threatened, questioning, suspicious parents of Family members, as well as neighbors and friends usually discover that the Unified Family is in fact a group of people who are interesting, serious, and able to put other people at ease. They may be much relieved by their discovery. We are often able to invite friends from work on this basis.

5) Fellowship for members living outside the Center. Koinonia also provides an opportunity for extra give and take with the Family members in the Center.

6) Learning experience for members. Something good happens to us in the process of relating to new people on another level. The speakers we invite provide an educational experience, the speeches we prepare force us to do research in other areas, and we learn something about group dynamics in handling the programs.

The People who Come

The growth of Koinonia began slowly, but progressed steadily. We now print monthly programs to be mailed out, posted on bulletin boards around the city, or handed out on an individual basis. A weekly announcement appears every Friday in the Washington Post Calendar of Events. Koinonia is becoming an event to which some people come "because a friend told me about this." The Post announcement brings several new people each week. Our biggest turnout was 28 non-Family members to hear Dr. Nikolai Khokhlov, a Russian psychologist (former MVD Secret Service member and author of In the Name of Conscience) speak on the religious nature of man in spite of the influence of his environment. He was engaged through FLF.

Although Koinonia was created to appeal to the 25-35 age group of people whom we will not find on campus, we find people of all ages present. Eight months old Heather, the daughter of a University of Maryland professor and his wife stole the show one evening, as did our neighbors, a retired dentist and his wife; he brought his guitar to play for a poetry reading and music evening. Koinonia is one of the

few places where teenagers and parents show up together, and both enjoy it! One evening a man brought the encounter group of which he is a member. I was quite surprised one evening to discover the presence of a psychiatrist with whom I work. (Needless to say, he was just as surprised!)

We have reached the stage where there are a number of regulars. Attendance averages about 10-12 non-Family members. Family members feel free to come or do other things on Koinonia evenings since we now need only a minimum of Family members to keep it going.

The Setting

Koinonia is held in our recently acquired house where there is a large living room. For seating, we use the sofas and folding chairs in addition to large floor cushions so that everyone feels comfortable. Sandy Singleton has become a popular feature, getting things going with her guitar music, and soon everyone is singing folk songs. After the main feature, we have coffee and cookies and talk with the visitors. We are always sure to have witno-material around.

The Purpose

Planning programs has been quite an adventure. Besides discovering native talent in the Family, I found that we have many friends who enjoy the Family and are happy to come and speak. Some of our programs have included speakers like Dr. Lamsa, Bible scholar and Dr. Ujhely, neuropsychiatrist. Besides lectures and discussions we have shown a film "Why Man Creates," featured an evening of poetry reading and music, held Reader's Theater, and Therese (as an ex-Franciscan sister) gave her testimony incorporating most of "the Mission of Jesus" in it. Carroll Ann Dobrotka gave a slide show and talk on Rembrandt's Biblical subjects.

In conclusion we have been keeping all activities of high quality, focusing on spiritual value rather than entertainment. One Family member comments, "Because we are accustomed to sharing so deeply with each other, others seem to feel more free about doing so as well." We do feel that Koinonia programs set the atmosphere for people to hear of Principle in a more receptive mood. Above all we want to share Father's love and truth with many people. We pray that for many mature, sincere people, this sharing may begin in Koinonia.

To Go Forward, Centered upon God

Gary Jarmin

Upon coming into the Family as new members, we very often tend to act as little children trying to imitate our parents. We will get dressed up in our fathers' old suit and tie or our mothers' old hat and shoes. Then very awkwardly we try to put ourselves in their position and end up stumbling in our mothers' old high heeled shoes or tripping over the long tails of our fathers' coat. We have a great vision and promise of what will be ours, of what a heavenly world will be created by our living the truth God has given to us. But too often we are like little children wanting to wear the heavenly garb that Father has given to us without first growing into it. We want the responsibility right away of being put into this position, but we can only be given this responsibility by exhibiting the qualities it takes to fulfill this responsibility. What does it take to fulfill responsibility? SACRIFICE! To be in a responsible position is to be in a sacrificial position to our Father. The truly mature person is one who recognizes and manifests this responsibility.

This anxiousness we have to hold that position is good, but when it becomes the dominant force in our growth, then the practical living of the Principle to achieve that goal begins to take a secondary position. Soon we find ourselves, as little children, awkwardly trying to accomplish our tasks for Father. Why is this? This happens because our anxiousness was centered upon ourselves and did not truly include God. Without centering our desire upon God first, we can never really fulfill the promise of God. Every task we work on in the Principle, no matter how large or how small, must always be centered upon God. This is the most important part of living in the Principle. When you feel the anxiousness in God's heart, then your life in Principle takes on a much more brilliant dimension than before.

Upon realizing the desire and anxiousness of God and making it our desire, we are faced with a great responsibility and that is the responsibility of HEART. The heart, being the true center of God, man, and the purpose of creation, has the greatest responsibility of all.

Today being God's Day represents the day of fulfillment. The fulfillment of God's purpose in creating the cosmos. The fulfillment of the heart of God. Our responsibility is to fulfill the heart of our heavenly Father. Returning to God the love He has given us is the ultimate responsibility of each person. What is the major key in fulfilling this love?

It is SACRIFICE! Sacrifice, is not, as many of us have thought, a noble deed or unique glorified act accomplished by ourselves in the Family. Sacrifice is rather the expected thing. Sacrifice is the result of love and the most important part of love.

For example, when you feel true love for someone, you don't feel obligated to give of yourself, because that giving is the natural part of your love. You don't have to reason in your mind—"Should I give?" You reason in your heart and the decision is automatic—you give automatically. In our relationships with people in the Principle, this same circumstance can also be used to show how strong our hearts are centered upon Father. When our leaders ask us to follow, when a brother or sister needs love or when witnessing needs to be done, if our response in doing these is anything less than automatic, then we must strongly question "how truly strong is our love for Father?" In this way it is most apparent how close we stand to realizing our relationship with Father and how much we have accomplished for Him.

Especially in working with new people, constant alignment with Father's heart is very important. When a new person is out of our sight, is he or she not also sometimes out of our minds or hearts as well? Does true love weaken when it is separated from its object? Has Father's love weakened for man, even though we have been separated because of the fall? On the contrary, true love only becomes stronger and yearns even more when it is separated. Should our hearts weaken when that person is not with us? That person whom God is longing for? It is only the true sacrificial love of our Father that will win out in the end, and this character of love we must strive to exhibit.

As objects to God, it is then our responsible part to return His love. Our sacrifice is the returning action to God. Even though we give out when we sacrifice, we are in reality only returning that which God has given to us. God has already given us everything. Our returning sacrifice to God then is not a glorious, noble, extraordinary deed; our sacrifice is rather the expected essence, the natural essence of love. The more automatically we respond to God with this kind of love then the more automatically will God's Day become a reality.

As we go forth then this 1970, let us go forth with the burning desire to give our entire being, love, and life to Father. As we grow into those shoes that our Father has given us let us keep in mind the necessity to align ourselves with Father 100%. When we think growth, think not of our own personal growth but rather of the growth of Father's kingdom.

For as we witness, lecture and sacrifice to make it grow, so will we as well. And when we think of our need, let us work to fulfill God's need, for unless the need in our heart is God's need, we will never be able to fulfill the true purpose of God's Day.

Let us then go forward this 1970 and forever with God's need as our need . . .

His desire - our desire
His hope - our hope
His tears - our tears

. . . . for only then will we become the true sons and daughters of God. The victorious sons and daughters of God!

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Religion will never come to life in intellectual Bible research, in self-righteous virtue, or humanitarianism. It will come to life only when that part of the human soul which alone is capable of intuitive perception is released from its deathlike sleep. No one but "the Sleeping Beauty," the eternal child in man, long since paralyzed by the poisonous sting of materialism and egotism, could see and hear the world of the spirit; but she can be awakened from her sleep only when man's intellect turns into wisdom. For the good prince of the fairy tale is man's mind grown wise through trials and suffering, while the princess represents that part of the human soul which was never truly expelled from the Garden of Eden. And the roses which grow amidst the thicket of thorns around the bewitched castle, the flowers which lead the prince to the enchanted princess, are the myths, legends, and fairy tales whose messages ought to be heard again by modern man.

—Franz E. Winkler, M. D.
Man, the Bridge between
Two Worlds

Suffering: Blessing or Burden?

Carl Rapkins

What is the meaning of suffering? First, let's look at some of the positive possibilities: many great religious men and women have promised spiritual benefits through adversity. Martin Luther has said: "The more Christian a man is, the more evils, sufferings, and death he must endure." Jesus put it just as forcefully: "He that taketh not his cross, and followeth after me, is not worthy of me." Arnold Toynbee tells us that "Adversity in the things of this world opens the door for spiritual salvation." According to C.S. Lewis, pain is God's megaphone to rouse a deaf world. St. Therese of Avila echoes him: "We always find that those who walked closest to Christ our Lord were those who had to bear the greatest trials."

These five very eminent authorities share our view on the merits of indemnity for personal growth. What further evidence can we marshal? In answer to this, we have been told by Miss Kim that through surmounting obstacles we achieve depth and strength of character. Just as Cortez took Peru mainly because of the weakened moral fibre and will to resist on the part of the natives—a condition brought about by years of a too elaborate welfare state—so we also will fall before the enemy's onslaught if we permit laxity to undermine us. To be vigilant is to survive.

In addition to the above, there is this: affliction puts our faith to the test. We have been told, on good authority, that Father watches us most closely when our morale is dragging on the ground; thus, we can prove ourselves to Him by successfully enduring trials.

Because Father loves us so deeply He will settle for nothing short of perfection. C.S. Lewis explains it this way:

....Over a sketch made idly to amuse a child, an artist may not take much trouble; he may be content to let it go even though it is not exactly as he meant it to be. But over the great picture of his life . . . he will take endless trouble . . . One can imagine a sentient picture, after being rubbed and scraped and re-commenced for the tenth time, wishing that it were only a thumb-nail sketch whose making was over in a minute. In the same way, it is natural for us to wish that God had designed for us a less glorious and less arduous destiny; but then we are wishing not for more love but for less. (Problem of Pain, pp. 42-43).

He goes on to say that only after we are free of what impedes God's love can we truly be happy. Lewis is right, of course. How can we realize our potential for joy without allowing God's love to flow to us unobstructed? If tasting the love of God is the most sublime ecstasy, then let's quickly become acceptable objects, no matter what difficulties this poses!

But let's realize that to make use of tribulation in order that we may reshape ourselves and transform our spirits into true objects for Father's love much will hang on the attitude taken. Sadi wrote: "I wept because I had no shoes, then I met a man who had no feet." Self-pity can turn to bitterness and bitterness to despair and hatred; thus poisoning our whole being. Therefore, mere misery itself will never turn anyone to the right path, they must first have hope for self-improvement!

What we derive from our woe depends also on whether it's voluntary or not. Is it really a gift of ourselves? Or is it instead something we've created through careless, silly and irresponsible acts?

Closely related to all this because it points to another case in which trouble may not lead us in a higher direction is the seeking within a non-religious framework for an answer to our problems. The psychiatrist may help social adjustment; but he gives no food for the soul.

In closing, we must have a balanced approach to the whole question to suffering.

An exclusive pursuit of life's comforts stunts one's spiritual progress; an intense preoccupation with self-mortification slows down one's work. It also impairs bodily and mental health; therefore, let us gratefully accept our burdens, yet realize the importance of a proper attitude.

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But man can also make full use of his unique position and balance the reality of the outer world with the truth of the inner. He can train his intellect and his senses until they reflect the laws of nature; he can train his intuition until it reflects the laws of divine purpose. Then and only then a third reality will be born in his soul: the reality of love, understanding, and compassion.

—Franz E. Winkler, M. D.
Man, the Bridge between
Two Worlds

A Sermon

Marilyn Cohen

Did you ever hear a parent say "What this child needs is a large dose of discipline!" or "Sure we discipline our children—for instance, they are not allowed to keep their rooms messy and they know it—or else!" or "Discipline? That's something a child needs whenever he's bad."

You would think most parents look upon discipline as some sort of awful medicine that everyone has to take—what a negative attitude!

When a child plays with his own toys, when he shares, when he loves, all of these are signs of successful discipline. Discipline is a most positive concept. It is the secret ingredient in the development of every individual into a mature adult. Without discipline you cannot show love nor can you reach maturity. The purpose of discipline in the growth process is to bring you to the point where you can completely control your own behavior.

Then you can fulfill your needs, and more concretely, direct yourself to do what deep down inside you know is right, and channel all of your energy into constructive thought and action. This is true inner discipline.

As we grow closer to Father, we want to become more one with His heart and want to act out of His motivation in any situation. To show true love (act with Father's understanding and motivation) in all situations and act according to Father's will, we must have this inner discipline. As an adult, it is love for God which motivates us to have strong inner discipline to do His will. Is this your motivation for acting?

How do we achieve this discipline in our children? Parents achieve this through love for their children—discipline is a part of love. Acting out of love is doing everything for a child according to his needs. When we teach we are in the position of spiritual parents to our students. Therefore understanding how to meet the needs of a physical child helps us to understand how to meet the needs of a spiritual child. For example, when a 1½ year old reaches for matches, he is growing and needs to explore, feel, and reach for anything. This is no time for scolding. Simply replace the matches with a more favorable object. This is love! Help him grow. Praise him. This is discipline! When he is 3 however, he can now control himself and will feel good about being able to observe limits and follow directions. Now when he reaches for the matches it should be made clear to him this is wrong—and he'll feel good about being able to control himself. This is the time then, to fulfill his need for self-control.

This is no less applicable to spiritual children—a person who has finally developed courage to reach for the first time should be praised! This is no time for hard criticism. Later, however, he will need to observe limits—this will be the time for criticism. Again, the general principle is to respond to a person according to the need of the stage of growth he's in.

As we grow, we will first develop an outward sense of discipline—the child controls himself because mommy says so. As this discipline is internalized, we then function on our motivation alone, apart from parents or others—we have developed a conscience.

So we learn Father's love by the pattern our parents set for us. Could every parent fulfill his child's needs, family and society would come under a natural order of discipline wherein mature self-disciplined adults would live together harmoniously.

This will not come about until each of us allow harmony to take place within ourselves—or until our spirit directs our physical actions.

How often does your spirit rule? Figure it this way—what percentage of times have you witnessed even though you didn't feel like it? How many minutes did you over-sleep when you knew you had to get up? How many times have you felt negative and given in to those feelings?

Becky Boyd expressed this idea. When she feels negative or hesitant to do something which she knows is a good thing, she questions where this resistance is coming from. From God? As soon as she feels this way she does the very thing she is reluctant to do. Nothing will rule her but her own spirit!

When you feel like this—get good and mad and think—I can and I will control myself and then . . . DO IT! Be that true son or daughter Father is waiting for you to become.

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We must not believe that modern man has lost the gift of intuition. It is rather that his interest has become so exclusively focused on the outer world, his mental activities so completely occupied with analytical thinking, that he has lost the full indispensable principles of his psychè, which must be rebuilt by an acceptance of a world of intangible truth.

—Franz E. Winkler, M. D.
Man, the Bridge between
Two Worlds

Papal Exile & Renaissance 1320-1530

Carroll Ann Dobrotka

The Israelites were doing many things against God's will and failed to respond to the prophets who were sent to awaken them to God's will. Hence, Israel was invaded and the people were taken to Babylon, as captives for a period of 70 years. Similarly, the papacy and the clergy continued their corruption of Christianity. The Church ignored the example of the dedicated monks. The defeat of the Crusades did not influence the Church to redirect itself. Thus the Church was exiled to Avignon where it remained for 70 years under the French monarchy. This was a period of great humiliation for the Church. The struggles within the Church for power and the great materialism of the Church caused the people to lose trust in the papacy.

At the end of the Babylonian exile Cyrus of Persia conquered Babylonia and allowed the Israelites to return to Palestine. At the end of the exile at Avignon, the papacy was revived in Rome.

The next stage of history received its name Renaissance i.e. rebirth because of the idea that its outstanding feature was the rediscovery of classical literature and art. The period is more correctly seen as a continuation of the preceding period which went through a gradual transformation under a large variety of influences. Among these the rediscovery of ancient literature and art played an important but not the only role.

The general trend of the period was a rapidly spreading secularization. As yet there was no conscious revolt against the other-worldly teaching of the Church. However, as we have seen, the towns had been becoming more important as was the working of the soil and the resultant economy. Hence the world, in the Christian sense, had begun to occupy a much larger place in the thought and actions of men than had been the case in the Middle Ages. It is possible to view the Renaissance as essentially an urban movement moving outward from the towns in roughly nine different expansions.

Commerce and Industry

The towns began to form about 1000, but a sharp intensification of town activity began about 1300. In Italy the Italian communes developed rapidly because of the large and busy towns which flourished in the Roman Empire. After the Germanic invasions, these towns shrunk but were able to revive quickly. A second reason for Italian town pre-eminence was due to Italy's position in the center of the Mediterranean basin, one of the most civilized areas of Europe. To the north and west of Italy lay Spain, France, England, and Germany; to

the east lay the Byzantine world, highly civilized though declining, and a group of Arab kingdoms held loosely by their bond of Moslem faith. The Arabs had taken over much of the culture of the Byzantines and dwelt at about the same level of civilization. The fabulous riches of the near east appealed to all of Christendom but particularly to the Italians because of their close contact with the Byzantine influence. As well, the south of Italy and Sicily served for generations as a battleground thus giving the Italians intimate acquaintance with eastern politics and arts.

Then the Italian merchants became the natural middlemen between east and west. Merchant adventurers from the coastal cities of Amalfi, Pisa, Genoa, and Venice shipped out to Alexandria, Acre, and Constantinople to bring back silk, jewels, gold, carved ivory, spices, and slaves. These goods were then sold in the growing towns in Europe.

This multiplied international trade produced changes in many directions. The physical appearance of Europe altered as the old Roman roads were revived and new roads and bridges erected for the traders. Trade also resulted in new economic and legal customs. And a rudimentary system of international law arose. The merchants also learned about business practices. Yet the most important single result of the increased east-west trade was its powerful stimulation on the industrial arts. If the west desired the goods of the east, it would have to give the east goods of an equal value, other than raw materials. Thus, the original merchant guilds were supplemented by the craft guilds of the woolen and linen weavers, the armorers, the leather workers, the furriers and other craft guilds. The guilds by monopolizing the business, dominated the towns.

Revival of Learning or Humanism

With the townsmen's new experiences of trade and industry and marketing came new push to bring their inherited ideas into conformity with the reality about them. We have seen that medieval Europe lived under the shelter of the religion and the Church. The essence of the Church teaching was that man and creation were subject to original sin and were to be scorned by the true Christian. Hence the soul was the only thing of value and would be unhappy until it reunited with God. Thus man was instructed to reject this world, that his best hope of being saved lay in being other-worldly.

As the towns and trade began arising with the resulting new wealth, the townsmen began to doubt this purely idealist Church doctrine. They enjoyed being alive, enjoyed the earth and their increased material prosperity. At first there was no immediate clash with the Church over the new tendencies.

Long before this break threatened the Church had begun an educational movement which greatly strengthened its foundations. In the eleventh and twelfth centuries the clergy rapidly increased the monastery and cathedral schools, originally for the training of priests. Simultaneously, it worked out a curriculum of the Seven Liberal Arts. The whole curriculum revolved mainly about Latin, for use by the clergyman-to-be. In the early thirteenth century this theologically inspired educational movement flowered in a new institution, the university. In a few generations, universities sprang into being in all the leading countries of Europe.

The universities brought about a genuine and remarkable intellectual awakening. They could do this because they possessed most of the works of Aristotle. His treatise on logic appealed to them. They used this to give the authority of reason to the teaching of Christianity originally received by faith alone. The apex of the Scholastic thinkers was Aquinas who brought faith and reason together. After Aquinas the philosophers tended to fall back on the dialectical exercises, the proving-ground of Aristotelian logic rather than move on to this-world problems. Thus the universities lost touch with the intelligentsia of the towns who were struggling with this-world problems. The townsmen wanted intellectual sanctions for their worldly ways. Not finding them in the scholastics who were spinning dialectical webs, they took them from the only other available source, the ancients.

Thus begins the revival of learning or humanism. Generally speaking, this took place outside of and even in conflict with the universities. It was a key-product of town-life and essentially originated and climaxed in the great Italian towns particularly in Florence.

The first champion of humanism was Petrarch (1304-1374). Abandoning law for poetry, Petrarch became the most famous poet of his time. Yet not as poet but for his pioneering effort on behalf of classical literature is he remembered. During the long Middle Ages, Greek had become an unknown language and thus classical literature was limited in Petrarch's time to the literature of Rome. These works showed an urban society struggling with the problems of being human. These Romans of 1000

years later were struggling with some of the same problems. It was not so much that Petrarch recovered the ancient books as he opened his mind to their message and in this way was able to arouse his countrymen.

In addition Petrarch improved the manuscripts of Virgil, Homer, Livy, Cicero and other Latin writers. He also established libraries where these manuscripts could be accessible to the scholars. Although the west was no longer acquainted with the Greek language, Petrarch was aware of the wisdom of Greek literature. Within a generation after his death, a number of scholars came to Italy as teachers. In the first half of the fifteenth century these few were followed by many due to the gradual conquest of the Byzantine empire by the Ottoman Turks. In 1453 when Constantinople fell, greater numbers of scholars went to Italy taking with them their books and art treasures. In this way the Greek literature, much richer than that of Rome, was made available to the scholars. And steadily growing groups of humanists could be found studying these treasures in the great cities of Italy.

By the middle of the fifteenth century the idea of a new intellectual culture based on antiquity had penetrated to all levels of educated Renaissance world. Laymen and clergy alike shared in the new enthusiasm. By gradual stages then the other-worldliness of the Middle Ages gave way to the worldliness of the Renaissance, and a happy affirmation of this life became the characteristic attitude of the educated.

The one disturbing factor in the humanistic literature is that the continued concern of the humanists with the pagan world tended to estrange them from Christianity. Petrarch was too close to the Middle Ages to lose his awe in Christianity. But after 100 years of the Latin and Greek writers, Christianity did not loom so powerfully. And many humanists became religious skeptics.

The Rise of National Literature

An important feature of the Renaissance was that townsmen began to favor their own native languages over Latin. Yet it must be remembered that this phenomenon is much older than the Renaissance, having begun back in the Middle Ages. The emergence of the European vernaculars in the medieval period is because the knight and nobles used the vernacular to express the ideals of their codes of Chivalry. The

French and the German nobles, particularly, produced epic poems and lyric verse. These vernacular tongues became more definitely and solidly established under the influence of the townsmen in the Renaissance.

In France the great chronicler Froissart and the poet Villon appeared. In England Chaucer started the stream of English literature with Canterbury Tales. Dante was the first in Italy to use his native language in his mighty Divine Comedy, which owes more to the Middle Ages than to the Renaissance. Then came Petrarch humanist and modernman. More committed to the Renaissance was Boccaccio, author of the gay tales, The Decameron. After these writers, concern with ancient texts made the Latin language most used.

The Fine Arts

The fine arts moved more steadily forward in the Renaissance than the literature and show more about the achievement of the age. Architecture, sculpture, and painting reached an impressive level in the Middle Ages. Architecture in the form of the Gothic cathedral was the art of the period. Sculpture and painting held a lesser position, yet there was a great unity among these arts because they were all used in the service of religion.

During the fourteenth century, the more secular spirit pushed the fine arts towards the Renaissance phase. The city of Florence was Italy's leading creative center and best shows the Renaissance development of the fine arts. With the scholars from Petrarch's time on extolling antiquity the artists began absorbing the influence. This influence wasn't felt till about 1400. The architect Brunelleschi went from Florence to Rome to study the temple remains. On returning to Florence, he deliberately abandoned the Gothic style with its massive piers, its flying buttresses, and its soaring stone vaults for the basic post and lintel, characteristic of the ancient temple. The column crowned by a capital found its way into all the buildings—churches, town halls, palaces—needed by the towns.

From Florence this architecture spread all over Italy and ripened into the fullness of the High Renaissance structures. In Michaelangelo's Medici Chapel all the classical elements introduced by Brunelleschi are present with the addition of great precision of detail and harmony of proportions. During the course of the Renaissance, the town took on something of a pseudo-classical appearance. The other European countries followed the Italian example, often a generation or more later and with certain modifications imposed by national character. Thus there were French, German, Spanish Renaissances which reveal the sweeping

conquest of Europe by the classical revolution began by Brunelleschi. This style has retained its popularity into our own day.

In the realm of sculpture we encounter a similar situation. Donatello the Florentine, friend of Brunelleschi, fell in love with antiquity. Yet he regarded nature as a more vital source of inspiration. Thus he imitated a school of sculpture which in spite of its absorption of classical elements, owes its wonderful freshness to its closeness to nature. His sculptures of children and choir boys are wonderfully expressive. Donatello thus was the first of a long line of Florentine sculptors who dipped into life itself for inspiration. Luca della Robbia, Verocchio, and Michelangelo follow in this vivid tradition.

Yet important as architecture and sculpture were, they did not reach the significance of painting. Each town had its own succession of painters who constituted a "school" with its own distinct manner of expression. The richness of Italian painting is due to these schools. The Florentine school began back in the Middle Ages at the time of Dante with Giotto. He produced a powerful cycle of painting on the life of Christ. The first painter to depart from this religious tradition was Masaccio, contemporary of Donatello, who turned to life for inspiration and produced a single fresco series which pulsates with life. Fra Filippo Lippi and Fra Angelico are also notable for humanity in their art. The culmination of this school was reached in three very individual artists. Botticelli joined his own strong mysticism to the spirited naturalism of the school to produce very tender works. The two others were Leonardo da Vinci and Michelangelo. Each practiced many arts in addition to painting; they were universal geniuses. By preference Michelangelo was a sculptor not a painter. His titanic statues convey most powerfully his message. His Sistine Chapel frescoes are powerful because of their sculptural qualities. He also wrote a great deal of poetry. Leonardo excelled in painting, among which are the "Last Supper" at Milan and the portrait "Mona Lisa." Besides painting he was drawn to science about which he devoted much speculation in his notebooks. From reading these we see that he possessed intuitive and reasoning powers of a very high degree. He made many predictions about the development of the airplane and the submarine. Such a quick survey can only touch on the barest minimum of ideas.

Invention and Science

The Middle Ages did not distinguish themselves in either of these areas. They can only flourish in a liberal society, one open to experimentation. The coming of the Renaissance opened the way.

Gunpowder appeared in the fourteenth century. This did not greatly affect warfare until well into the fifteenth century when muskets and artillery had also been invented. As soon as these new weapons came into action they contributed to the decline of feudalism and rise of the monarchy. The feudal lord owed his ascendancy to his moated castle and to his armor, lance, and horse none of which was proof against a musket.

A more significant invention was that of printing which was not a single invention but a long interlocking series of them. The printing of the Guttenberg Bible in 1454 marks the first appearance of a book printed on linen paper from movable type dropped from the press. Guttenberg may not have invented movable type, but he deserves the honor of having been the first to combine the inventions of many predecessors into the practical art of printing. Within a few decades printing had spread from the Rhine to all the countries of Europe. Books, once a rarity, were available to everyone.

Science moved just as slowly as did invention during the Renaissance. Humanist culture was so exclusively directed toward literary and esthetic interests that science suffered neglect yet was not totally overlooked. The ancient Greeks had accumulated a vast body of knowledge in many fields. The Renaissance merchants added to the knowledge of geography. Then came the Spanish and Portuguese explorations drastically expanding man's knowledge and calling for new maps; and thus began the science of cartography. Mathematics being the most abstract of man's inventions did not advance till later.

Astronomy was one of the sciences most fully explored by the Greeks. Ptolemy developed the doctrine that the earth was the stationary center of the universe and that the sun, moon, planets, and stars revolved around it. He worked out an elaborate system of celestial mechanics to support his hypothesis. His teachings were so firmly rooted in educated belief that it was not till the close of the Renaissance that they were challenged. Copernicus, based upon reading of some of the earlier astronomers and his own observation, propounded a revised astronomy. First he said that the sun; not the earth, was the center of the planetary system; and second, that instead of being stationary, the earth not only

revolved around the sun in the course of a year but once every 24 hours revolved also about its own axis. Because the Ptolemaic system was endorsed not only by scholars but also by the Church, Copernicus, fearing heresy trial, didn't announce his theory till the end of his life. We see that scientific investigation did not yet enjoy favor and that a main obstacle to its advance was the too great authority enjoyed by the ancients.

The Rise of Individualist Ethics

It is difficult for modern man to realize to what extent the Middle Ages were a period of classes and class discipline. As a cleric, a knight, a merchant, a craftsman, or a peasant, you lived out your life in strict submission to the established customs of your group. With the coming of the Renaissance, these barriers of custom began giving way, and individuals abandoned their group allegiance in the hope of a greater measure of personal freedom. From the point of view of social conduct, the Renaissance is an age of emerging individualism, the essence of which is freedom. This cry of freedom was sounded through all succeeding centuries. The medieval class regime taught men to find their happiness in service to the group to which they belonged. The Renaissance, on the contrary, with its individualistic trend tended to ignore and sacrifice the group in favor of its most energetic and highly endowed individual members. Thus it sanctioned an ethical system which exalted the gifted and successful individuals without looking too closely at their methods. At any rate we must admit that the Renaissance ushered in at least for an upper social level, a new moral code based upon rejection of traditional views and upon strong individual assertiveness.

The Rise of Capitalism

In the medieval town, the expanding economic life centered around the guild which enjoyed a monopoly for its product within the town. As soon as an export trade developed the guild became ineffective. The merchant-adventurer became much wealthier than the stay-at-home craftsman. The merchant company began forming from several merchants who pooled their contributions in ships, capital and, in proportion, shared the profits of their joint venture.

As the merchant companies took advantage of every opportunity of profit, they of necessity engaged in financial operations. Thus the early trading companies did the business of banks. The Medici bank got started as a family bank which had accumulated its huge capital under

the leadership of several generations of eminent merchants. By the second half of the fifteenth century the Medici bank operated a branch in every important center of Europe. On the strength of its money power the family was able gradually to insinuate itself into the government of Florence resulting in the ruler of the bank finally becoming ruler of the city.

The decline of the guilds signified an economic revolution which was bound to end by crowding the socialistic guilds entirely from the scene and by establishing a competitive capitalist order of society. This development harmonizes with all the forces developing in the Renaissance: with the enlargement of the world and its markets; with the new individualistic ethics urging each man to make the most of his talents; and with the replacement of the town as the economic-political unit of society with that of the nation ruled by an autocratic ruler.

The Voyages of Discovery and European Colonization

In the Middle Ages during the first period of town expansion, the traders became thoroughly familiar with the whole Mediterranean basin. Because of their light ships and their fear, they did not venture beyond the straits of Gibraltar. The exploration of the Atlantic was begun by Portugal.

In the first half of the fifteenth century Prince Henry began exploring the nearby coast of Africa. He as a strong Christian was motivated to convert the Mohammedans, in addition, he wished to sail around Africa to India to trade for her spices and other riches. At the time of Henry's death, his sailors had reached the equator. Later Diaz sailed round the Cape of Good Hope at Africa's southern tip. And in 1498 Vasco da Gama sailed across the Indian Ocean to India. Columbus discovered America and Magellan sailed around the tip of South America into the Pacific as far as the Philippine Islands.

These discoveries originated largely because of man's commercial instincts, but that is not the whole picture. Both the Portuguese and Spaniards tried to Christianize the new regions and to settle them with colonists from the homeland. It became apparent that this Europeanization would be successful only in the sparsely inhabited areas of North and South America. The populous areas of Asia with their own long-established civilization resisted Christianization and colonization. Thus Asia remained an area of commercial exploitation; the Americas gradually became Europeanized.

The Autocratic Monarchy

During the Middle Ages the rising towns had challenged the feudal system. The towns and the monarch had a common enemy in the feudal nobility and were natural political allies.

The kings profited from the rising towns. Unable to borrow money from the feudal nobles, the kings applied to the wealthy townsmen. These influential townsmen gradually gained recognition as a legitimate voice in the king's parliaments, the third estate after the clergy and nobles. It was at the dividing line between the Middle Ages and the Renaissance that this advance in political status was gained by the towns in France, Spain, and England.

To the bonds of financial and constitutional order between the townsmen and the king the rise of nationalism added a powerful emotional element. Nationalism became an active political element only in the Renaissance. Nationalism may be defined as a feeling based upon community of language, religion and customs.

The plan then of every active ruler during the Renaissance was to strengthen in every way the monarchy centered about his person. This produced autocratic monarchies, kings heading centralized organizations which enabled them to exercise power undreamed of by their medieval predecessors.

These nine areas in which we have talked of the Renaissance are paths by which western man ventured into new areas. Seen from the viewpoint that he was carrying civilization forward, his many activities became unified. The Renaissance may signify a breaking away from childhood with its many limits. The man of the Middle Ages was timid cautioned by the Church not to bother about this life of misery but to keep his eyes on the vision of the life to come. There was something repressed and passive about the Middle Ages. The Renaissance signified the growth of the child into youth with all youth's characteristics: valuation of the individual, the glorying in this earthly life, reawakening of the ideal of freedom, new awareness of the beauty of nature. Since man must be restored in totality, this was a vital step in God's providence and it paved the way for man's coming true maturity.

ANNOUNCEMENTS

Joyful News from London

DAUGHTER 1857 GMT 10TH FEBRUARY YONG OON ORME
ALL WELL MUCH LOVE IN OUR TRUE PARENTS NAME
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We join our Family and our True Parents in rejoicing at this news of the birth of the first baby of a blessed couple in the Western World.

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Thanks to the Las Vegas, Los Angeles, Berkeley, and College Park Centers for suggestions for the new song book. Keep them coming!

We hope the book will be available early this spring, so let's make March 31 the deadline for suggestions.

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