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# New Age Frontiers

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## LETTERS AND REPORTS

Los Angeles, California

Jon Schuhart

To our dearest Family: Los Angeles greets you with love and good wishes for continued success in working for our True Parents to establish the heavenly ideal. We thank you for your prayers and spiritual support. We appreciate also the letters we have received from our Family throughout the world. Because it has been sometime since we have submitted anything to be published in NAF, I would like to take this opportunity to share with our Family the latest happenings on the West Coast.

WHAT HAPPENED?

Los Angeles was the scene of a recent West Coast 2-day conference on the Principle. Berkeley, Las Vegas, and Phoenix, Arizona converged in Los Angeles on the weekend of December 13th and 14th to take part in the conference resulting in a conglomeration of happy Principle-ites all mixed together in one big pot and, oddly enough, a fine stew was made. Family began appearing as early as a day in advance of the conference and continued far into the night.

Arrangements for sleeping and bathing were spontaneously provided amid the clamor of joyous introductions and heartfelt greetings. Several of the Family managed somehow to hit the sack only minutes before the clangor of the morning breakfast bell resounded throughout the creation.

The fervor of excitement grew steadily as the minutes and hours of constant give and take continued. Throughout the course of the seminar, the high atmosphere of love centered on our True Parents served as a good base for a strong bond of Family unity to form. This complemented so well the conditions needed for deepening Principle understanding.

THE GATHERING OF FAMILY

Gordon Ross, Mark Whitman and Gay Frizzell, acting somewhat as vanguard, arrived in advance from Berkeley and were followed by Gordon Sawyer, Mike Leone, David Stadelhofer and Pamela Stockwell who came later! Jeff Tallakson flew from that famous city in the early morning. Thus came Berkeley.

Meanwhile, Ray Barlow had already arrived, traveling by bus from Phoenix. Las Vegas, however, due to the strangeness of its character, pulled up in front of the Center just as we rang the breakfast bell on the morning of the seminar. They were met with a vociferous reception. Perhaps they sensed intuitively the hour in which we gathered to eat, perhaps they were guided by

hungry spirits, perhaps it was accidental, we'll never know. But the timing was perfect. The Family journeying from the gambling showcase capital of the world consisted of the following: Jack and Gladys Korthuis, Helen Danby, Vern and Adrian Coffman, Bruce and Gary Brown and Bonnie Hilton. With the arrival of Las Vegas the charged atmosphere of the Center became super-charged as the conference began.

#### CONCERNING THE CONFERENCE

It is necessary to understand the motivating factors that inspired its origination. Therefore, I would like to take the time to answer some vital questions.

##### 1. WHY IS THE CONFERENCE NECESSARY?

The conference was planned and organized to fulfill the need for Family-Center interaction through give and take of Principle on an intellectual, spiritual, and practical level. This spurs the generation of vitality, and the strengthening of purpose on a Family level results. Because of this, young members are encouraged and inspired while older members deepen in resolve.

##### 2. WHAT CAN BE GAINED FROM IT?

Through dynamic Family action (talking, teaching, praying, singing, playing, eating, sleeping) a stronger feeling of unification in a closer relationship of Family atmosphere can be established. Experiencing the "realness" of Family members from distant cities helps in broadening the vision of Principle in an expansive, yet comprehensive, involving way. Thus Principle theory and idealism can be seen in substantial form through the actual image of the Family itself.

##### 3. WHAT IS THE WAY IN WHICH THE BROADENING OF VISION OCCURS?

Through the medium of sharing experience in the Principle, specifically, teaching programs, witnessing methods and, in general, interpretations of Family living patterns, individuals can gain realizations which will enable them to develop greater abilities, recognize inner-self potentials that can help them to multiply energy, and increase power, to present Principle effectively. This brings joy and satisfaction to the individual as he accomplishes for God, and it aids him in the process of learning and growing. As he accomplishes in the Principle, he becomes more qualified to help others. Thus other individuals, in the Family itself and outside the Family, will turn to him for help. In this way, a close bond of love and friendship grows.

4. WHAT THEN IS THE VALUE OF THE CONFERENCE?

Recognition of this ideal and its relativity to the existing world is also an important factor to develop in the process of Principle growth. This must take place in the intellectual planes of our minds and harmonize with our hearts in order to insure success. In this way we can quickly, concretely, establish on earth the ideal our heavenly Father has for us. This is the main reason we need collective give and take occasionally. The impressions of Family atmosphere generated through group interaction are vital for growth and understanding. Thus the conference served as a base through which deepening the Principle in all levels could take place.

5. WHAT DOES IT MEAN TO US?

The hope of God is an emotion we all experience and must be fulfilled in the things we do and say. The sooner we can understand the Principle the sooner we can implement it. This means that the restoration of man and the establishment of heaven on earth will be sooner accomplished. This also means that the suffering of God and man will be more quickly ended.

6. THEN, WAS IT SUCCESSFUL?

Yes! To this degree it can be seen as a success and time well spent. Now, I would like to relate to you the basic program of the conference itself. In addition, I would also like to relate as best I can the feeling of heart that we exchanged in the course of the conference.

IT STARTED AT 9:15 A.M.

We began the conference with songs led by Jack Korthuis and an introduction to the conference by Jon Schuhart. This was rapidly followed with Center Reports given by Gay Frizzell representing Berkeley, Adrian Coffman for Las Vegas and Joe Sheftick from Los Angeles. Each Center also presented their versions of Introduction to the Principle. Here Ray Barlow of Phoenix, Blandina Watson of Los Angeles, Jeff Tallakson and Gordon Ross from Berkeley spoke with stimulating effects.

WHAT THEN?

Following the presentation of the introductions came discourse on God and the Principle, and so it went until far into the afternoon with a break for lunch. The mental and spiritual pressure climaxed around 4:00 and was relieved by physical activity of volleyball. Can you imagine 20 people on each team battling each other in a game of volleyball? I can't! But it happened just the same! Refreshments were served and heartily consumed by 40 or more gaping, hungry

mouths after which the discourse on the Divine Principle continued with new zest and vitality. Almost without notice the hours passed away, as the conference on the Divine Principle continued until lo! it was time for dinner, and rather late at that! (7:30 p.m.) But food is something each Principle-ite understands very well and here the principle of give and take was put to good practice. It wasn't too long before that upstart, man, totally subjugated this precious creation of dinner and the Family of Man then gathered for jovial, lighthearted give and take.

#### UNIQUE ENTERTAINMENT

At this time many individuals stepped forward to entertain and what wonderful and unique gifts each person had to offer. Gordon Ross, in the pattern of Russian folk singers sang spontaneously of the creation of Adam, his downfall and the sorrow of God and the hopes of restoration based on the Principle. Gordon Sawyer, a deep, young man from Berkeley, conducted a whole symphony to the delight and satisfaction of everyone present. Las Vegas entertained the Family by presenting a pantomime skit. This was very creative and a joy to watch. Jack Korthuis playing a dual role ("That Tree") and ("Lucifer") teamed with Adrian (Eve) and Vern (Adam) Coffman and presented their version of the temptation in the garden. We immediately began fasting and praying for Las Vegas. (Particularly Jack, Adrian and Vern.) So many good things were shared with one another. Los Angeles gave a full 3 act play complete with singing about "The Demise of the Dark Lord" who was conquered by Prince Divine-able brandishing a two-edged sword given to him by spirit through revelation, thereby freeing Perfect-Eve and Fallen-Man.

#### CLOSENESS TO GOD AND FAMILY

And so, great amusement and joy were felt by the Family together as the evening wore on. Later, meaningful testimonies were given and the atmosphere became serious and spiritual. How very inspiring to receive first hand from the lips of our brothers and sisters the way that God, our heavenly Father has worked, so hard, so patiently, so steadfastly, to save them from destructive living by bringing them to Principle. We have all suffered so much in our life. What a joy to find our true home with our heavenly Parents, and to live in a Family such as ours. So it was that the day ended in prayer (as it began) and rest came upon the Unified Family after a long day of strenuous, spiritual and physical activity.

### THE NEXT DAY

Do we ever get enough sleep? The morning bell for breakfast jarred many out of deep, warm slumber and sent them scrambling to present themselves in time to go with the group to the Holy Ground. Thus the second day of the seminar began. We had breakfast after our trip to the mountain where our Holy Ground is established. We followed this with song and prayer. Jack Korthuis led us in all of our singing. He is quite dynamic and enthusiastic.

Jon Schuhart gave a talk on the "Life of Jesus" based on the recent lecture of our Leader when he was here in the early part of the year (1969).

There followed discussion and lunch and Center Reports with more discussion and a presentation of ideas from each Center. Here Jeff Tallakson spoke from Berkeley, Jack and Gladys Korthuis and Jon and Sandy Schuhart spoke on Las Vegas and Los Angeles.

### THE ENDING

Now the time was drawing nite for departures as the conference came to a close. With sad but joyful hearts we said goodbyes, each returning to his city with increased determination to work hard and endure the struggle to successfully establish the ideal on earth.

I must take time to thank the many individuals who worked so hard to plan, organize and carry out the responsibilities involved in conducting a meeting of this size. I recommend highly for aptness Sandra Schuhart, who planned and prepared the meals and Sue Miller, the chief organizer of this affair and thank them for their generous effort without which there would be no conference.

We share with our brothers and sisters the hopes and dreams of our heavenly Father for the quick restoration of man from the bonds of Satan.

Our prayers and support go with the Family throughout the world. We pray constantly with deep thanks to Father for showing us the depth of His love by bringing to us Miss Kim and providing us with high quality leadership such as that which is visible in the person of Farley Jones, our new President. May Father bless our movement with abundant strength and determination. Monsay!

\*

Lawrence, Massachusetts

Patrick and Glo Sheerin

Dear Family: Patrick and I gave a Principle lecture to Terry and Peg, our neighbors upstairs and to Jane, a friend of theirs. They are in the process of reading the book. They seem very interested and are very anxious to learn. We also spoke to an older couple about Principle. They came over one night, but we didn't have much time to go into the lecture. They will come over again after January 1. They are very much interested in the spirit world.

We called Phil and Vivien in Boston last Friday. We are going to visit them this coming weekend of January 3 and 4. We are anxious to see them again.

I think Patrick and I have made positive plans to move to Boston in June. We want to try to get an apartment in the Back Bay, and that is where Philip and Vivien live! Patrick and I want to start the new year by beginning to really work.

We pray that the New Year will be even better than 1969 and will bring our Father much happiness and joy as more children hear the Principle.

With love in the name of our beloved True Parents.

\*

Berkeley, California

Jeff Tallakson

Dear Family: We have rented another Center. It is an old (circa 1880) fifteen room house located just a block from the University of California. Our members who attend the University live at this annex, and will focus their work toward university students. We have begun, through our campus club, (Students for New Age Unification) to give lectures which develop different aspects of the Principle. These have been very popular.

Last month we saw Farley Jones leave for Washington, D. C., to take the leadership of the American movement. For Washington, it was like welcoming home a brother they had sent off pioneering two years previously; but for our mixed emotions, it meant saying good-bye to the co-founder of the Center. Justin Fleischman accompanied Farley to Washington, and then went to New York City and Boston, bringing back with

him much news about our brothers and sisters and their work.

Much of our energy was put into Freedom Leadership Foundation this quarter. FLF has increased our activity and has added to our spiritual work because of new contacts we have made with the community, and because it showed us further applications of the Divine Principle.

Because there are only three members who are not students, (two of these are school teachers) things quieted down here just before finals, but we began the Christmas holidays with a person-to-person inviting marathon, in which we reached a couple of thousand people, mostly Christmas shoppers. We found supermarkets to be good places to look for God's children.

In mid-December we sent a delegation of eight to the West Coast Conference on Principle, held at Los Angeles and visited also by Las Vegas Family. We shared how we teach Principle. We also shared plays, songs, testimonies, and volleyball. We ended the conference with a projection of the three Centers' goals. Our unity enabled Father to bless us with great inspiration.

We ended the Christmas holidays with a picnic at the beach. Many of us had felt we had been away from Father's unspoiled creation for too long a time. About ten Principle students came with us. We casted candles in the sand, played frisbee and football, square danced in the sand, leap-frogged, ate an enormous lunch, sang songs, and ended the day standing at the surf, shouting "Monsay" to Korea as sun was setting.

Lastly, I wanted to report that we have acquired an off-set printing press, which we use for both FLF and Unified Family materials; hopefully, we will soon make money printing for others too. For our Family I give you our thoughts and prayers.

(The following is from Jeff's letter to Farley on Family Goals for 1970)

These are our goals. Each person submitted his ideas to Helen, who synthesized them and brought them up at a special meeting. We discussed each one and decided, by agreement, which goals should be included formally in our resolutions. Thus, we have decided on the direction to take towards the fulfillment of Father's Kingdom.

Last year our emphasis with eight members in the Center, was on witnessing and reaching people for the purpose of teaching them standard lectures. This developed our lecturing, our understanding of the Principle, and brought new children into Father's Center.

We went further in 1969 than we anticipated in many areas. Although we fell short of gaining 21 active new members, from eight, we did expand to 21. Our expansion will be facilitated since we have two houses now, rather than the one we had prayed for last January. Two things we did not anticipate. First was FLF, which had the effect of awakening in us a deeper dedication and has prepared us for greater responsibility. We also did not anticipate getting into printing which is mainly a by-product of FLF. FLF has had the single greatest effect toward increasing our spiritual work. Even though it competed for time and energy with spiritual work, it has taught us how to broaden ourselves.

Our new direction is one of expansion and of taking up the mission for broadening the application of the Divine Principle to education, diverse types of people, the churches, the arts, and government.

Our base is now firm. Berkeley has been a center for world attention in the political realm, and we see the restoration of Berkeley as a crucial condition for the restoration of this country. We begin the new year with increased dedication, seeing that each progressive year brings Father's Kingdom closer. Monsay!

#### THE UNIFIED FAMILY OF BERKELEY GOAL PLANNING FOR THE YEAR OF 1970

##### I. SPIRITUAL GOALS

- A. The membership of the Unified Family shall come to a total of sixty-three (63) active people within our Centers.
- B. There shall be closer communication with our national and international Centers through correspondence and visiting other Centers.
- C. There will be a greater diversity in witnessing. Hopefully through:
  - 1) Finding a base of give and take with other spiritual groups by attending a few meetings (i.e. YWCA).
  - 2) Having spiritual workshops open to the public.
  - 3) Selling blue books door to door.
  - 4) Having an occasional Parent's Night.
  - 5) Witnessing to more non-whites and working people.
  - 6) Preparing young single adults through Koinonia.
- D. The development of a Free U course and a C.P.E. (University) course. Included with this is the development of speakers who can apply Principle to various aspects of life for different audiences. (Speaker's Bureau)

- E. Every night chapter one shall be presented.
- F. Regular study sessions involving Principle will be held—primarily for older members. Younger members will study through practice teaching sessions.
- G. A high school program shall be launched.
- H. Develop the Principle in the form of spiritual publications—such as tracts, pamphlets, booklets, etc.

## II. INTELLECTUAL GOALS

- A. Develop a C.P.E. (Community Participant Education) course (this is also included as a spiritual goal.)
- B. Contribute articles to periodicals. (Remember to keep up on current events.)

## III. FAMILY-CULTURAL GOALS

- A. The establishment of a well-organized Art Department.
- B. The establishment of a well-organized Drama Department.
- C. The establishment of a Music Department, with singers and possibly a small band.
- D. The establishment of a Recreation Department—which includes planning of picnics and exercises, museums and movies.

## IV. FINANCIAL GOALS

- A. Establish a Business Department using such resources that we have. This will include fund-raising projects.
- B. Contribute funds regularly to Washington, D. C.

REMEMBER: The universe is a unit of ONE purpose. In order to fulfill Father's purpose, let us have complete harmony between the purpose of the individual and the purpose of the whole. We all want one world centered on Father's heart!! For Father, let us go FORWARD!!!

\*

Washington, D. C.

Cindy Efaw

Dear Family: Washington Center bubbled with activity during the holiday season. Prior to the God's Day workshop on January 1, Family members and guests began to arrive. Barbara Newman and Barbara Mikesell arrived

from New York. Visiting us from the Colorado Springs Center were David Flores, Diane Frink and Bill Wyche. From Appleton, Wisconsin, came John O'Boyle, Chris Bick, Mary Mattke and Bernadette Belay. Mohawk, New York brought us Wayne Miller, Joe Stein and Paul Kelly; and John Harries came with Ruth Baranson from the New Haven, Connecticut Center. The Center was full of excitement and activity. We went Christmas caroling to nearby neighbors' homes, to their great enjoyment and to ours. Christmas evening we had fellowship and prayer around the fireplace.

By the beginning of the new year Family from Philadelphia, New York, New Haven, Baltimore, Rockville and College Park Centers had gathered in Washington. Early in the morning we went to Holy Ground, then returned to the Center. Miss Kim gave an inspiring and meaningful sermon at the morning service, generating in us a greater sense of dedication for the coming year, decade, and stage in our movement. In the afternoon, the workshop, entitled "Living the Principle," was held.

On January 4, we celebrated Miss Kim's eleventh anniversary of her beginning the American movement. We began the day with a song at breakfast and an astrological prediction for great positive spiritual change beginning the 4th of the month due to a specific alignment of celestial bodies!

Washington Center has begun having a Family witness-trip once a week on either Saturday or Sunday. Witnessing in small groups is effective, but when the Family as a whole goes out there is a feeling of unity, power and determination that we cannot otherwise feel. Sunday evenings the Family is participating in practice teaching sessions. This is an invaluable aid to improving teaching methods and learning to convey content to the audience, for the experienced and the not so experienced teachers alike.

In the Washington Star this past week a write-up appeared about a series of lectures given by the Unified Family, which would develop the philosophy of a Korean philosopher, Sun Myung Moon. The article was favorable and indicated the dates on which the lecture series would be held. We are expecting a good turn-out.

Keep up the hard work, Family, and our success will come sooner than ever. We all send our love to you and to our True Parents in Their Name.

## ARTICLES

God's Day in Washington

Carroll Ann Dobrotka

At our morning worship service when Miss Kim presented her God's Day Address, she added a beautiful section on Father's heart:

It is a grave mistake to believe that God is so superhuman, so supernatural, that He never feels grief or frustration—that He is never tired or lonely. After man betrayed God and broke His Heart, He expects God to forgive him at his simple, verbal apology or confession. When your heart is really broken, is it possible to heal your wound and forget everything so quickly? No, it is not that easy. Then why do you expect God to do what you cannot do? God is far more sensitive than we.

The Father often feels frustrated and tired of people, who are neither steadfast nor obedient. Empty prayers and praises do not bring comfort and joy to Him. We rather burden Him in our prayers by asking Him to take care of all our troubles.

When you drive, you want Him to protect you by watching your car and others' on the road. You don't allow Him to relax and enjoy the beauty of the scenes along the roadside. When you sleep you want Him to stand guard, keeping vigil while you rest. When you are hungry, you ask Him to find a meal for you somewhere, but you don't care whether He's hungry or not. When you are sick, you want Him to nurse you or heal you, but you are not willing to nurse or heal Him when He's tired.

You want to be with someone who loves you, to feel joy and happiness. But have you ever thought of God's loneliness or emptiness in being alone? You cry when you're lonely and depressed. But are you ever aware of the Father's loneliness? You think He's superhuman and does not feel the same loneliness and sadness.

In the Old Testament Age, people kept their distance from God and believed that He was just a Holy, mysterious, awesome being. The most essential attribute of God was Holiness, rather than love or anything else. To think of God as being of Holiness was a very external concept of Him. Today, in an unbelievable way, God is revealing His innermost feelings which were previously regarded as secret and mysterious.

Whenever you find time, you like to go home and be with your Family and receive comfort. Why would the Father not like to be with His intimate ones and experience this same comfort? You want to feel excitement at times and seek it. Why would the Father not want to feel excitement in life? His Heart is not made of stone or wood. Please do not take these words figuratively or metaphorically, but literally and personally.

After I prepared my address for this day, Father strongly requested that I should add and stress His Heart—the emotional and sentimental aspect of His Heart. Let us remember on this day, not only His abundant love and grace, and His majestic dispensation for mankind and creation, but also the Father's innermost sentiment and emotion.

After service we held a spiritual workshop on how to apply Principle in our lives. Nora Martin in her introductory remarks stressed that we must keep in mind that we are working to bring God's Kingdom. We must keep our focus on this goal and renew our vision each time we get a step closer to our goal. Only through sharing Father's love by holding His purpose ever before us can our efforts and sacrifices have true meaning.

Diane Fernsler of Philadelphia spoke on service and humility. She defined service as seeking out another's desire or need and ministering to this need. One of our most basic human needs is that of acceptance. We can convey a great deal of acceptance to another by the manner and attitude in which we serve him. The anonymous acts of service where we receive no credit are good for our own growth. Diane stressed the paradox that one needs a certain confidence in self in order to serve and learn humility. One offers himself to the service of others, "loses himself," gains recognition of the interdependence of all people thereby experiencing a greater sense of self and humble recognition of the relationship of each part within the whole.

Neil Salonen then talked to us of leadership. Our goal is one world of heart. Leadership is the focus or central coordination toward this goal. Neil quoted the words of Father Keller to illustrate the qualities of the leader; he "knows the way, shows the way, goes the way." Jesus Christ has said that the leader is the person who serves. The person who loves most will serve most. Abel must win Cain back through love. And Abel must take responsibility for accomplishing his role. The follower should accept the same responsibility as the leader, and he conveys this support through this acceptance. The follower must offer all; unless something is anti-Principle, it is the follower's responsibility to follow. The failure of the followers has always participated in the failure of the whole. The stumbling block of leader or follower is pride, we must all become humble enough to make ourselves one with Principle.

Then we divided up into small discussion groups to talk about what we'd just heard. One member of each group took notes and then reported back to the entire group before the next two speakers.

Following the discussion and reports, Becky Boyd spoke on growth stressing that honesty is the only condition under which growth can take place. We must grow for two reasons: we are immature and must complete our resemblance to God, and we must eliminate evil. We can do much toward eliminating evil by our attitude toward the attack. We must strive to look at everything positively in order to become true lords of creation: we must put ourselves in God's position and act as He would act. Serve out of true concern for others. God has served man for so long.

Then Betsy O'Neill of New York spoke on true humanity, on who we are and what keeps us from becoming what we might become. One stumbling block to this becoming is too great expectation. We may sense our own limitation but we may have too great pride to ask for help. Another is that we are unable to recognize the other for too great self-concern. A third is that being nice all the time is a way of keeping distance between people. This is fear of expression of feeling. An honest confrontation of feeling creates real caring and allows the development of much deeper give and take. Another stumbling block is the hesitance to acknowledge that relationship is really a two-way street. We must empty ourself and tune in to the other person.

Discussion groups followed these two speeches. The energy generated from this concentrated afternoon was joyously expressed in deep give and take with so many new brothers and sisters and was joyously offered in after-dinner entertainment: skits, poetry, song, readings.

This workshop was a joyful spiritual inspiration from which we received renewed energy and dedication to our privilege of bringing Father's Kingdom.

## In Search of Community

Carl Rapkins

To have to admit the existence at times of disharmony and friction within our ranks is an uncomfortable acknowledgment; yet, is it realistic to expect that our personal relationships will always be smooth? Certainly the longer one stays on the upward climb to perfection, the closer one gets to that objective—but it takes time.

And there are several good reasons why. Let's examine them: first, remember that, as Divine Principle people represent the vanguard of God, we naturally loom as an extremely large roadblock to Satan. Therefore, his hottest wrath is reserved for us. He'll try hardest to trouble and divide us, conquer and discredit us.

Second, members have to be placed in the same unhappy situations which, throughout history, have proved pitfalls for humanity. We must face these very same obstacles and prevail over them. Only in this way can restitution be made and restoration be accomplished. For example, if the Father of Lies has used financial insecurity to cause misery and to pit brother against brother, then this is what some of us will be confronted with. If Satan has created enmity between people because of ambition to reach a lofty status among their fellows, then members must encounter and surmount this same problem. Also, we must relive and restore our own personal past failures.

Next, note that brothers and sisters living in Centers often are very different in temperament, background, interests, and personality. Members are not dwelling together because they are naturally attracted to each other as friends—although, of course, we all have found new friends when we found the Family. Certainly some would have had rapport even if they had never heard of the Principle, but we're really a family, because we did hear about the Principle. So it isn't friendship alone that cements the group together; it is, rather, the desire to work together for Father; even if that means putting up with irritating circumstances, or people with whom we don't always easily and naturally interact.

In addition, it has been said that we must become "round people," able to relate well with all others. Very probably, Father has deliberately brought together opposite types, in order to help us to clobber barriers between ourselves and those people we formerly avoided because they were "different." We are, obviously, a very non-homogeneous group; and at least part of the reason for this is that we have a mission to shatter these walls of separation. We must expect a bit of difficulty!

Another point to mull over is this: the Family, especially those in leadership roles, is subject to intense pressure due to the burden of our work. Because of this, tempers and patience sometimes wear thin and conflicts ensue. On the other hand, those outside of the group who devote themselves to their own "spiritual growth" may seem quite peaceful and happy; they are often models of spiritual and moral excellence. However, one suspects that they might be just as bone-tired and battle-weary and irritable at times as we, if they were the ones who were twisting Satan's tail and working sometimes beyond their endurance to do so. Quiet meditation may be just great for developing a relaxed and serene spirit able to radiate love most any time, more so than is anxiety over the restoration; however, which is most important? Read the biographies of those who labored hardest for Father, (William Booth of Salvation Army fame is an example) and you will see that they wrestled with many of the same problems of human relations as we. The task of restoration isn't a formula for constant sweetness of disposition and flawless camaraderie!

In spite of all these forces striving to alienate us from each other, if members continue to love and forgive one another, even when we have been deeply hurt, and to continue to try to do better, the Family cannot justifiably be accused of a lack of unity. St. Paul, in the First Letter to the Corinthians, gives eloquent witness to the early Christian's struggles along the lines discussed above: "I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you say 'I belong to Paul,' or 'I belong to Apololos,' or 'I belong to Cephas,' or 'I belong to Christ.' "

In conclusion, a quote from Miss Kim is appropriate: "Those who are spiritually gifted seldom unite with one another and are often sharply divided among themselves in disagreement over trivial matters. Why is this? It is written in Revelation 21:12-14 that there are twelve pearl gates to the New Jerusalem; three gates in each direction—East, West, South, and North . . . Each person will enter the Kingdom of Heaven through the gate of his mission. In the journey, many who are going to the same place are coming from different directions. Accordingly, many conflicts arise and many people assume that only their way is correct and the others are wrong . . . Spiritually gifted people frequently become aloof and narrow-minded and often regard others as being heretic and Satanic."

A Sermon

Therese Klein

"I have come that you may have life and have it more abundantly." (John 10:10) We know that we have within us a principle of life that guides our growth from formation to perfection, both physically and spiritually. It brings us to oneness with the Father's heart, to freedom and to happiness. We sometimes say that this Principle provides 95% of the power for our growth—and yet, we often experience a lack of power, an inability to change, to grow, to respond. We often attribute this to spiritual influence. However, I wonder if our imperfect understanding of this Divine Principle and how it works doesn't also dam up the power that should be available to us—perhaps reducing it from 95 to 50% or even less, and thereby seeming to increase well beyond our 5% the effort we must make in order to grow.

When I was in New York last week, I bought a paperback book which I had seen before but whose title had turned me off. The book is called Psycho-Cybernetics. Well, to my pleasant surprise, I found some important concepts of the Principle of Creation elaborated in its pages and I would like to share some of them with you. First—a bit about the book and its author, then some of his ideas, especially how the Divine Principle operates within us, the importance of self-image and finally, the application of these ideas to our own lives.

The author is Dr. Maxwell Maltz, a well-known plastic surgeon who, in the practice of his profession recognized that a surgeon doesn't simply alter a man's face; he usually alters his inner self as well. And yet he learned that it was not the physical alteration that changed the man but how that man saw himself.

It was as if personality itself had a "face." This non-physical "face of personality" seemed to be the real key to personality change. If it remained scarred, distorted, "ugly," or inferior, the person himself acted out this role in his behavior regardless of the changes in physical appearance. If this "face of personality" could be reconstructed, if old emotional scars could be removed; then the person himself changed, even without facial plastic surgery.

However, he couldn't find in psychology an explanation of how the self-image exerts its influence, how it creates a new personality, what happens inside the person. He found most of his answers in the new science

cybernetics which grew out of the work of mathematicians and physicists. Cybernetics comes from a Greek word which means "steersman." It explains what happens and what is necessary in the behavior of machines which automatically "steer" their way to a goal, target or answer. He has identified these same principles in operation in man.

In the author's opinion, psychology has been too pessimistic regarding man and his potential for change and for greatness. The literature of psychology is almost exclusively taken up with man's abnormalities, his self-destructive tendencies. It makes people feel weak in the face of so many negative forces. Too little is said about the positive force within us. The author's description of this force (life force or life instinct) corresponds to the concept of the Divine Principle which guides our growth to maturity. "There is within each of us a 'life instinct' which is forever working toward health, happiness, and all that makes for more life for the individual." Elsewhere he says,

Every living thing has a built-in guidance system or goal-striving device, put there by its Creator to help it achieve its goal—which is, in broad terms—to "live." In the simpler forms of life the goal "to live" simply means physical survival for both the individual and the species. The built-in mechanism in animals is limited to finding food and shelter, avoiding or overcoming enemies and hazards, and procreation to insure the survival of the species.

A squirrel does not have to be taught how to gather nuts. Nor does it need to learn that it should store them for winter. A squirrel born in the spring has never experienced winter. Yet in the fall of the year it can be observed busily storing nuts to be eaten during the winter months when there will be no food to be gathered. A bird does not need to take lessons in nest-building. Nor does it need to take courses in navigation. Yet birds do navigate thousands of miles, sometimes over open sea. They have no newspapers or TV to give them weather reports, no books written by explorer or pioneer birds to map out for them the warm areas of the earth. Nonetheless the bird "knows" when cold weather is imminent and the exact location of a warm climate even though it may be thousands of miles away.

In attempting to explain such things we usually say that animals have certain "instincts" which guide them. Analyze all such

instincts and you will find they assist the animal to successfully cope with its environment. In short, animals have a "success instinct."

We often overlook the fact that man too has a success instinct, much more marvelous and much more complex than that of any animal. Our Creator did not short-change man. On the other hand, man was exceptionally blessed in this regard.

Animals cannot select their goals. Their goals (self-preservation and procreation) are pre-set, so to speak. And their success mechanism is limited to these built-in goal-images, which we call "instincts."

Man, on the other hand, has something animals haven't—Creative Imagination. Thus man of all creatures is more than a creature, he is also a creator. With his imagination he can formulate a variety of goals. Man alone can direct his Success Mechanism by the use of imagination, or imagining ability.

What seems to explain further the Divine Principle is his explanation of how the life instinct (Divine Principle) works for us. We've all experienced struggling with some problem, finally perhaps after some weeks, finding a solution and attributing much of the work to our subconscious mind. Well, according to the author, the so-called subconscious mind is not a mind at all but a goal striving mechanism much like the mechanism of an electronic computer. The life instinct (or Divine Principle) operates through the Creative Mechanism. Now understand, he is not saying that we are mechanisms but that our brain and nervous system comprise such a mechanism. We control or direct it, however, by use of our imagination. The brain and nervous system operate automatically to achieve a certain goal, very much as a self-aiming torpedo or missile seeks out its target and steers its way to it. It serves as a guidance system to steer one in the right direction to achieve certain goals. It is important to realize that it works impersonally; i.e., it will work equally well to achieve goals of failure and unhappiness as to bring about success and happiness, depending upon the data we feed it. Present it with positive goals and it functions as a success mechanism; present it with negative goals and it operates as a failure mechanism. It must have a clear cut goal, objective or problem to work on. The goals that our own Creative Mechanism seek to achieve are mental images or pictures which we create by use of imagination. It works on

the information we give it. If we feed information to the effect that we are unworthy or inferior, this data is processed and acted on as any other data—an answer is given in the form of an objective experience.

Each of us is aware of certain tasks which we want to, or perhaps feel we want to, or perhaps feel we should, accomplish—sometimes we become very willful in relation to them. We force or try to force ourselves to do them. Well, it seems that, instead of trying hard by conscious effort to do the thing by iron-jawed will power, we must

. . . learn to trust our creative mechanism to do its work and not "jam it" by becoming too concerned or too anxious as to whether it will work or not, or by attempting to force it by too much conscious effort. You must "let it" work, rather than "make it" work. This trust is necessary because your creative mechanism operates below the level of consciousness, and you cannot "know" what is going on beneath the surface. Moreover, its nature is to operate spontaneously according to present need. Therefore, you have no guarantees in advance. It comes into operation as you act and as you place a demand upon it by your actions. You must not wait to act until you have proof—you must act as if it is there, and it will come through. "Do the thing and you will have the power," said Emerson.

This does not relieve us of effort and work, but they are used to carry us forward rather than in the conflict which results when we try to do something but picture to ourselves something else.

In his experience with patients, the author observed that some patients showed no change in personality after surgery; whereas, in most cases, a person who had a conspicuously ugly face corrected by surgery showed an almost immediate rise in self esteem and self confidence. (As a matter of fact the usual period for a change in self image after surgery is 3 weeks!) When patients continued to see themselves as ugly and inadequate, they acted as if they were. He realized then that reconstruction of the physical image was not the real key to personality change—there was something else which, if not reconstructed, left the patient the same. If it remained scarred or ugly, the patient acted out this role regardless of change. If this something could be reconstructed, the patient himself changed, even without plastic surgery. So this mental picture of self, or the self image, has come to be recognized as the real key to personality and behavior.

His continued experience and the findings of other psychologists showed him not only that one's actions, feelings and behavior are consistent with the sort of person we conceive ourselves to be but that beliefs about the sort of person we are set the boundaries of individual accomplishment. According to psychologists, most people underrate themselves—see themselves as inferior. The person who sees himself as a failure will find some way to fail even when success seems inevitable. Other physicians as well as the author have recognized the importance of self image in personality change. However, changing the self image is usually thought of as requiring the help of another person. Needless to say, helping persons is important but this needs to be balanced with an awareness of one's ability to change his own self image. Where I see this doctor in a sense pioneering is in his recognition that patients need to be shown how to remove emotional scars, change attitudes and thoughts as well as their physical appearance.

What then are the implications of all this for us? It seems to me that we must all become more aware of who we are . . . who we really are as children of God. The building of an adequate self image should continue throughout life, but medical experience has shown that it can be improved dramatically in even a few weeks. If indeed God is an all wise and loving Father, he would not produce inferior products. We can grow stronger in our belief of His power within us if we put it to the test, if we remove the barriers which short circuit it, if we practice thinking positively. All of us must unlearn some attitudes and ways of looking at things and learn others, get rid of some habits and acquire others. An excellent way to begin is simply to begin . . . now. For a minute, think about the kind of person you would like to be . . . and now decide to act just for today, as if success were inevitable, as if you already are that person.

We are living in a time in history unsurpassed in its potential for developing true men and women, for building an ideal world. We are among a handful of people who are privileged to know God's dispensation for this new age. With such privilege goes tremendous responsibility. Father needs men and women in whom and through whom He can do a great work. But perhaps just as important is that He already sees us as such. "He sees us as already serene, confident, and cheerful. He sees us not as pathetic victims of life but as masters of the art of living; not wanting sympathy, but imparting help to others, and therefore thinking less of ourselves and full, not of self concern, but of love and laughter and a desire to serve . . ."

"I have come that you may have life and have it more abundantly."

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## A Sermon

John Jehle

"God is limitless love and energy." "Projecting His whole nature into His work, God produced man to manifest His invisible Self in the form of a visible and tangible image. Thus God created man in order to feel joy." These two passages beautifully illustrate the purpose of our creation. Many people, however, have trouble accepting these truths.

The two major challenges to religion since World War II have been secularism and Communism. In America the challenge of secularism has been more obvious and widespread than the challenge of Communism. The secular man does not vehemently deny God or religion; rather he is agnostic and indifferent. The secular man is not anti-religious; he is just non-religious. George Dennis O'Brien, Professor of Philosophy at Princeton University has described what is often described as "the post-Christian era." He said, "If we wish to get at fundamental non-religiousness in modern society we would look at the erosion of the sense of ultimate concern. Urbanization, a continuously rising standard of living, and the mass media of entertainment have led many people to seek security as an end in itself, to replace ultimate concerns with the concerns of day to day living."

The secular man is not concerned with the ultimate. He is apathetic, indifferent. The secular church, also, is now less concerned with ultimate concerns. God, the spirit world, the Second Coming, and Resurrection have been replaced as sermon topics by more secular topics. The secular Christian is not likely to call himself an agnostic, but he is somewhat indifferent to God. He will probably say or think, "Oh, I believe in a God, but not in a personal God." To avoid concerns, such a secular Christian regards God often as an abstraction, rather than as a lonely Father seeking joy from his prodigal children.

Why is secular man so reluctant to believe in, seek after, or worship a personal God? C.S. Lewis, in his book Beyond Personality says that when a secular man says that God is beyond personality, he really seems to think of God as something less than personal. We know that God is beyond personality; Father is super-personal, more than a person, God is the inner cause and purpose behind the entire universe. God is present as a force within the spirit mind trying to motivate us. And God is the sum total of all human love, and the source of happiness, freedom and all ideals. God has an infinite amount of attention to spare for each one of us. God is infinite personality. C. S. Lewis says that in coming to know God, the "initiative is on God's side." In this way we are truly called for our missions. God shows more of Himself to some than to others, C. S. Lewis states, not because He has favorites, but because He cannot show Himself to a man whose whole mind and

character are in the wrong condition. Father is like sunlight; we are like mirrors. Sunlight has no favorites, but it cannot be reflected in a dirty mirror as clearly as in a clean one.

C. S. Lewis said that God can show Himself as He really is only to real men. Real men and women must be united together in a body, in one family, loving one another, helping one another, and showing Father to one another. Consequently the one really adequate instrument for learning about Father is the Family, where one experiences passive love, mutual love and learns to give forth unconditional love.

I believe that the major root of both the secular and Communist challenges is the widespread belief that the world is based on contradictions that our individual lives are futile, that there are no absolute values, that there is no absolute God.

To stand for our beliefs strongly shows utmost concern, not secular indifference. We must go forth firmly to show the world that God is limitless love and energy and that His will is absolute.

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When I started translating some of Paul's shorter letters I was at first alternately stimulated and annoyed by the outrageous certainty of his faith. It was not until I realized afresh what the man had actually achieved, and suffered, that I began to see that here was someone who was writing, not indeed at God's dictation, but by the inspiration of God himself. Sometimes you can see the conflicts between the pharisaic spirit of the former Saul (who could say such grudging things about marriage and insist upon the perennial submission of women), and the Spirit of God who inspired Paul to write that in Christ there is neither "Jew nor Greek . . . male nor female"!

Paul had, and still has, his detractors. There are those who say he is like the man who says "I don't want to boast, but—", and then proceeds to do that very thing! Very well then, but let us look at his list of "boasting." We have only to turn up a Corinthians 11:23-27. Have any of us gone through a tenth of that catalogue of suffering and humiliation? Yet this is the man who can not only say that in all these things we are more than conquerors, but can also "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18). Here is no armchair philosopher, no ivory-tower scholar, but a man of almost incredible drive and courage, living out in actual human dangers and agonies the implications of his unswerving faith.

—J. B. Phillips  
Ring of Truth

St. Thomas Aquinas

Carroll Ann Dobrotka

While the contemporary scholar confines himself to one subject, and to a limited field within that subject, the medieval scholar took all knowledge as his field, and prepared himself to answer all questions. In earlier times the medieval scholars had a small amount of Aristotle to apply to a small amount of learning. Now they had all of Aristotle's logic to apply to a large new body of Greek and Arabic science and philosophy. Hence to be master of all knowledge was a vast task. Since most of the new knowledge came from Aristotle, the great new task was to reconcile Aristotle with the teachings of the Christian Church.

This task was further complicated by the fact that much of Aristotle came from Plato through Neo-Platonism, thus it was necessary to bring the mysticism of Neo-Platonism into agreement with the intellectualism of Aristotle. Further, some of the new knowledge came from the mystic theology of the Byzantines, and this had to be harmonized with western theology. Thus taken in all the medieval scholars had a vast task before them. The characteristic products are the great summaries of knowledge (Latin *summa*, "sum total"). *Summa Theologica*, or an encyclopedia of a doctrine or a science, or a natural history of the world from its very creation.

The fact remains that the attempt to rationalize the old Christianity and the new secular learning into a coherent whole was dangerous. Traditional Christianity was a revelation, to be accepted on faith or not at all, science was a matter of reason and experience.

Reading the Arabic commentaries on Aristotle, chiefly those of Averroës, in the early thirteenth century produced groups of radical thinkers who openly held opinions contrary to Christianity. The Church repeatedly prohibited the reading of Averroës, but to no effect. Thus, it was necessary to purge the secular knowledge. The very men who undertook this task, chief of whom were Albert the Great and Thomas Aquinas, did expose the gap between religion and science. When Albert stresses that of course God's will rules the universe, but rules it by certain natural causes, he is trying to harmonize religion and science. But when he goes on to say that while he would not presume to explain the inscrutable will of God, he does plan to explore the natural causes, it is the scientist not the theologian who is speaking. Thomas Aquinas distinguishes between revealed theology and natural theology or philosophy. He stresses the absolute superiority of the former but he, again, is mainly concerned with the latter. After such a distinction, it was easy to forget revealed theology.

Albert the Great, the German Dominican scholar, did the most to make the new translations of Aristotle intelligible, and he began the long process of reconciling Aristotle with Christianity. He took as his responsibility the writing of commentaries on all the works that Aristotle ever wrote. In actuality, these writings are not so much commentaries as they are paraphrases of Aristotle in which everything that is unChristian is explained away.

Thus, the work of Albert's pupil Thomas Aquinas was laid out by the accomplishment of his teacher. Albert's paraphrases of Aristotle had to be organized into a comprehensive system of knowledge. And tremendously important, there was a need for a commentary from the Christian point of view on the actual texts, similar to the commentaries of Averroës. This task Albert had not done.

Thomas Aquinas was born in Southern Italy in the Kingdom of Frederick II. The young Aquinas went to study with Albert the Great and then also began teaching. Aquinas' general attitude toward secular knowledge in relation to Christian dogma was liberal. He believed it must be possible for faith and reason to agree. Specifically he wanted to show that secular knowledge in its Greek form was not in conflict with Christianity. Thus he would be able to show that the Averroist's interpretations were based on incomplete understanding of Aristotle. To show the relationship between divine and human knowledge, Thomas made the distinction between revealed theology and natural theology or philosophy. Revealed theology comes from God, the first cause, whose will governs the cosmos and man. Natural theology, philosophy, is the result of reason applied to the evidence of the senses. Its purpose is to explain God's will. Theology and philosophy are thus interdependent and supplement each other. The spiritual truth from above illuminates the truth from below; rational truth from below strives to comprehend the spiritual truth revealed from God. These two cannot blend on earth; only in heaven will intellectual vision fuse with spiritual truth to become one with the dazzling radiance that is God. Here mixed together are traditional Christianity and Aristotelian rationality and Neo-Platonic mysticism as interpreted by St. Augustine. Here is one huge system of order and balance which accounts for all previous ways of thinking and feeling.

Aquinas' *Summa Theologica* (Summary of Theology) is one of the most popular of these commentaries, and is still an authoritative statement

of Catholic doctrine. The first and third parts deal with the Christian ideas on salvation; the second part deals with Christian ethics. Aquinas expresses his method of working thus:

As other sciences do not argue in support of their principles, but from these principles go on to prove other things, so this doctrine does not argue in support of its principles, which are the articles of faith, but from them goes on to prove something else. In this doctrine it is particularly fitting to argue from authority, for its principles are given by revelation, and hence should be believed as the authority of those to whom the revelation was made. Neither does this detract from the dignity of the doctrine, for although an argument from authority based on human reason is very weak, an argument from authority based on divine revelation is most efficacious.

Aquinas is in no way uncritically blind. He emphasized the need for good authority, saying that those who write on a subject, must first find out what other writers have said on the same subject.

The three parts of the Summa Theologica are divided into 38 sections in which Aquinas poses 631 questions. He answers each by quotation from authority and by the use of syllogisms. He follows this with quotations and syllogisms offering the contrary opinion. Then he presents a conclusion worked out harmoniously from the authority of St. Augustine or Aristotle. In this way Aquinas answers in the Summa Theologica some 10,000 objections to his conclusions.

Thus by distinguishing between theology and philosophy the two Dominicans, Albert and Thomas, laid the ground for the development of western philosophy and began to lay down some of its technical vocabulary.

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The greatest fruit and the most glorious miracle is love. Love is an inward openness to the needs of others. Love is a miracle that makes of the "other" no stranger; we are created for him; our whole being speaks to him—come in, you are welcome here! An open door for my neighbor is love, the greatest miracle of the Holy Spirit.

—Emil Brunner  
Our Faith

## Divided Empires

Louise Berry

The Scene: Europe in the High Middle Ages 920-1320

The Characters: lords, kings, popes, scholars, monks, merchants, friars, and serfs

The Action: constant interplay among the characters for control of the scene

Precedent Theme: period of the two Hebrew Empires

Many people living in the 900's looked to the year 1000 with the hope that it would mark the "end of the world" and bring the Second Advent of Christ. Many modern historians term the years 1000 to 1300 the High Middle Ages because they represent the full flowering of medieval culture. One viewpoint of this period is comprised of lumping it with the Dark Ages. "Medieval" conjures up images of somber cathedrals decorated by gargoyles, serfs plowing fields, or maybe a jousting knight. Middle Ages refers only to a block of time separating the ancient age from the modern age. More balanced and accurate is the view that this period is distinguished by its achievements rather than by the lack of them and that secular and religious developments laid the foundation for the Renaissance and Reformation. From the perspective of the Divine Principle, these years were carefully woven into Father's plan for restoration: they contained, as did the previous period of the divided empires, chastisement for disobedience and misuse of power, as well as economic, political, social, and especially spiritual, preparation for both a new period of history and for a new age.

The Carolingian effort to unite Church and State into a smoothly-functioning whole was short-lived. In the beginning of the tenth century, barely a century after its height, the Empire crumbled. Factors contributing to its demise were numerous; most predominant were: the decline of the Carolingian dynasty, and raids made by the Arabs and the Vikings. Especially, the unification achieved by the Empire was too weak, feudal loyalties were stronger than national loyalty. After the breakdown of Charlemagne's Empire, Europeans were forced to fall back upon these loyalties. During the tenth century, Europe went into a period of confusion similar to that experienced after the fall of Rome. Subsistence-level farming was the norm. Fighting among feudal lords and between feudal lords and the Vikings and Muslims was quite common. Political

authority once more returned to the personal level of the feudal contract; even papal authority declined as a series of weak and corrupt personalities became popes.

Gradually, political and economic factors began to change. First, the situation with the Muslims and the Vikings began to stabilize. Some feudal lords, strong enough to defend their property from the invading Arabs, also managed to go on the offensive against them: one of the most daring of these was a nobleman in the eastern part of Charlemagne's old confederation of German states; he was so revered by his neighboring lords that they agreed to elevate him to a position of higher authority. The result was that in 962 the Holy Roman Empire was again revived under the kingship of that nobleman, Otto the Great. In France, several lords were vying for large chunks of land. Hugh Capet was lord of the small section around Paris called the Ile de France. In 987 some cooperating lords decided to name him the king of France. Partly due to his ability and partly due to his central geographic location, he gained territories and respect. Soon England became entwined with the destiny of France. In northern France, colonies of Vikings had settled and intermingled with the indigenous Frankish population. The result was the powerful Norman state. In 1066, led by William the Conqueror, it made its successful invasion of the Angle and Saxon kingdoms in England. Thus began a period of friction between the Norman kings of England and northern France and the Capetian kings of mainland France. After some political maneuvering, a Capetian king claimed Normandy. Subsequently there have been quarrels concerning problems of royal succession; the rivalry has continued well into our present time.

So a basic political theme began to develop. The old Frankish Empire disappeared; into its place grew the roots of the powerful nation-states of Europe. Still, however, the feudal base remained constant: there was still the chain of lord, vassal, and serf; at the upper end there was a higher lord, who became known as a king. Many times they worked together well, but towards the end of this period, as kings gained in strength, tension mounted and demands of the lords became more numerous. It was at this time that the idea of political liberties emerged from the Middle Ages; it has its most obvious expression in the Magna Carta of 1215, in which English lords demanded from King John certain civil liberties corresponding to our Bill of Rights.

Other changes further complicated European secular life. Slowly, the economy expanded. First, means of food-production improved enough

to support a larger population: the three-field system, which enabled the farmer to get maximum use of his land was developed, as was a reliable plow. Formerly, plowhorses used to choke in their harnesses; now a horse-collar had been invented. Gradually, fewer people were needed to cultivate the land. At about the same time, trade opportunities with the Eastern Empire re-opened and the beginnings of a linen industry appeared in northern Europe near Belgium. These factors, coupled with the fact that a serf, if he lived one year away from his manor, was guaranteed his freedom, led to the establishment of a mercantile economy and to the rise of cities. Since it was located on the east coast of Italy along the Adriatic, Venice was in an ideal location to develop as a center of trade. In northern Europe, Bruges, and Ghent developed into centers concentrating upon the production of materials and trade along the Baltic. In comparison with the population of rural Europe, these new urban centers began to grow phenomenally. Implications of this urban growth were vast and had to be met by both the political and religious structures. First, it brought into being a different way of life and a new social class. A system close to modern capitalism developed; production, distribution, and sale of a particular commodity became separate functions and demanded the development of new skills. The people who filled these positions formed the beginning of the modern bourgeoisie: they no longer had any need of manors. They banded together in various ways to protect their interests. First, within the town, there were guilds, which were groupings of men producing a similar craft. The purpose of these guilds was to prevent exploitation by merchants, to determine prices, and to control the quality of their products. Often, the members of a town would band together to form what was known as a commune; this was for the purpose of presenting a united front to the local feudal lord in order to demand political liberties. The early cities were usually still technically part of manors; they had no autonomy. This presented a problem; thousands of people would be working completely independently of a manor; yet they were subject to the dictates of the local lord. If he did not grant a certain amount of autonomy, then a military contest would ensue.

So instead of the barbarians, the Church of the Later Middle Ages had to contend with the growing power of kings and of urban agglomerations. At the outset of the period, the Church fared badly. Separation of the Eastern and Western branches of the Church had increased steadily since the outbreak of the first heresies in about the sixth century. The tendencies which were begun then, increased at this time. The Eastern patriarchs became increasingly jealous and suspicious of the Western

claims to Papal supremacy; the West became more envious of the opulence of Constantinople. Contact between the two empires was decreasing; cultural differences were increasing. The controversies which sparked the formal separation were trivial. One was the worship of icons; the Roman Church was not in sympathy with the vociferous group of Eastern iconoclasts. The other was the Filioque (literally and the son) clause of the Church doctrine. The Eastern Church held that the Holy Spirit came from God. The Romans added that it also came from Jesus. This one-word variance made a difference in the conduct of ritual and conception of the nature of Jesus. The competition for power and controversies of the two branches resulted in mutual excommunication in 1054. The full significance of this move is difficult to determine: it was probably more beneficial to the West to loose its ties with the Eastern Church; the structure of the Eastern Church was very inflexible and was in the hands of the Eastern Emperor.

During the tenth century, the Papacy had degenerated under weak popes, and the force of the Benedictine monks had been dissipated. The monks, like the Papacy, had become morally lax: material possessions and sexual excesses grew. The first impulse toward reform came from within the monastic orders. In the eleventh century, the Cluniac reform movement arose from southern France. The Cluniacs stressed the return to the rule of St. Benedict: this would include the re-affirmation of vows of poverty and celibacy. In addition, the Cluniac movement brought an organizational framework to the monastic system. The abbey at Cluny, France, was the mother abbey: all others were responsible to it. At first, this represented an improvement upon the original Benedictine system in which there was no relationship between any monasteries, but the centralization of authority eventually deadened the movement because it tended to produce rigidity. In 1115 a movement to reform the Cluniacs sprang up in the Cistercian wastelands of France. The Cistercian order was molded into shape by the powerful personality and hard work of St. Bernard of Clairvaux. St. Bernard was a stringent critic of the later Cluniac practices, especially their concern for collective material wealth. In order to start afresh, Bernard placed emphasis upon an ascetic way of life carried out in the wilderness. The monks dressed in coarse white robes, spent most of their time in manual labor and cultivation of remote areas. The order spread quite far into central Europe and gained many adherents.

At the same time, the papacy was also tightening itself up. The Cluniac reform was a prelude to a strong papacy: Pope Gregory VII was trained in a Cluniac monastery. Gregory, who became Pope in the eleventh century dramatically made manifest his desire to place spiritual power above temporal authorities. Perhaps the most striking example of the grip which he had upon Europe was the incident with Henry III King of the Holy Roman Empire. Up until this time, bishops and abbots in the Holy Roman Empire were appointed by royal authority: Gregory contended that the only way in which the Church would grow was by having the power to appoint its own officials and thus do away with the practice of lay investiture. Henry was not in favor of this, and tried to convince the Church hierarchy of his position. Gregory promptly reacted by excommunicating Henry and by placing his people under an interdict, or ban of Church services. Henry's princes, fearful of Papal strength, threatened to desert Henry. Frightened at this prospect, Henry begged the Pope to reconsider. In order to do this, he had to wait out in the cold for three days at the Pope's winter headquarters at Canossa. Henry got his favor granted, but the humiliation was lasting. Gregory tried once more to depose Henry; the angry King sent military force to the Vatican and forced Gregory into exile, where he died. Although Henry was the immediate victor, historians generally attribute Henry's submission at Canossa as a gain in the prestige of the Papacy.

Papal authority reached its apex during the reign of Pope Innocent III in the thirteenth century. In his statement that the Pope was in relation to the secular powers as the sun was to the moon, Innocent made a strong statement of his ambition to maintain secular control. He did just that. He and King John of England got into a similar controversy as had Henry and Gregory; Innocent was so feared that England became a feudal fief of the Papacy.

How could one man have such power over men and nations? One must keep in mind the tremendous significance which religion had in those times. There was only one Church; everyone belonged to it. For the average person, earthly life was mostly manual work and disease; the only respite came from the promise of eternal life and salvation given by the Church. Also, medieval society was devoid of any institution comparable to the Church as the intellectual and social center of the community.

During the time of Pope Innocent, power and the Church became almost synonymous. But it was not always used with the best interests of the people at heart. The Church had authority to give the seven sacraments: baptism, confirmation, confession, mass, unction, marriage, and holy vows; they extended their authority into the practice of the sale of Church offices and of indulgences. "Indulgence" was a term representing a good deed done by someone who had died; this could be bought by a living person to shorten his stay in Hell. Even the strict Cistercian order had been lured away from its original purposes; it began to build luxurious abbeys. As the will of the papacy controlled kings and princes, so also did that of the parish priest control his subjects. The priest was often the counsellor, schoolmaster, record-keeper, and warden of justice at the local level. Some of the priests were sincere; many accumulated a long list of unrighteous acts which went unpunished.

During the latter half of this period, there grew further attempts to circumvent the formalities and corrupt practices of the Church in order to have a more meaningful religious life. Some of the attempts were deemed heretical by the Church and were stamped out; the most famous of these heresies were the Albigensians and Waldensians. The Albigensians were more modern Manicheans; they were strongly rooted in a dualistic philosophy which held that all things connected with the earth were evil. Since the Church was part of this world, it fell under their condemnation. The doctrine of the Waldensians was not very different from that of the Church; their main objection was the impersonal nature of the Church structure. Hence they strove for more freedom in interpretation and practice.

The desire for a more direct experience of God was becoming more widely felt. While the great mystics of the middle ages did not officially break away from the Church; they did stress the virtues of a pure faith in God and a deep love for Jesus and the saints. Germany was the seat of the most fruitful mystical work. The fountainhead of mysticism was Meister John Eckhart and his two disciples, John Tauler and Henry Susso. Tauler was active in the association of the Friends of God; Luther read the works of this group and was quite impressed by Tauler. Elsewhere, a commune called the Brethren of the Common Life emphasized practical mysticism which was to be spread through religious and educational reforms. Thomas a Kempis was an active member of this group; his book, The Imitation of Christ, is a perpetually popular work.

The rise of the cities also presented challenges to Church authority, as it had to political authority. The Church was not growing fast enough to absorb so many new people concentrated in one place; many people had to live with no spiritual support available. Two powerful new orders, the Dominican and Franciscan, arose in response to this need. The Dominicans, founded by Saint Dominic, were academic in their orientation; they saw as their purpose the systematic compilation and instruction of Church doctrine in the new urban schools. The Franciscan order was more emotionally-centered. Both of these new movements struggled to keep independent of both the Church and monastic institutions; they called themselves friars rather than monks and begged for food and shelter. The Franciscans were perhaps closer to bringing the heart of God to the common people. St. Francis had a warm magnetic personality; his emphasis was upon love and service. He criticized the monasteries for the long time which they spent in services or copying manuscripts on the grounds that their primary intent was upon saving themselves rather than serving God.

Most historians agree that the tendencies brought out by these reform movements, would have grown in popular favor and would not have been subjected to the cataclysms of the Reformation. But the Church always seemed to choose the least positive course of action. The Waldensians and the mystics were spared systematic persecution; they formed the roots of the later Reformation. The Albigensian heresy was the most dangerous and radical, but the Church's response to it was also unreasonable; it wiped out the Albigensians by means of a crusade directed against them. It forced the Franciscans into making compromises in their way of life and made pawns out of them; it turned the Dominicans into agents of its persecution. Heretics were systematically tortured and burned at the stake during the Inquisition; Dominicans unwillingly had positions at its forefront.

The Church not only undermined itself, it also weakened the rest of medieval society through the Crusades. Throughout this period a total of seven crusades were launched. The details are tedious to discuss. The most important aspects were that they were to remove the Holy Land from control of the Arabs, they had little success in this venture, they were instead turned against Constantinople and the heretics. They were bloody, wasteful, and undermined the power of Europe.

Toward the end of the period, the power of the Church was considerably weakened; feudal society was more quickly giving way to the modern European state system. One factor which bridged the gap into the modern period was the Renaissance. This was the reverence for learning. Increased contact with Byzantium had brought Europe into contact with Greek, and especially Aristotelian learning. This formed a base for the formulation of universities in the cities. These began as clusters of students surrounding a particular scholar. Often they would get into pedantic discussions concerning the nature of truth. Scholars who agreed with the Platonic theory that there was a transcendental essence for each thing in the physical world called themselves realists and were pitted against those who thought that each thing was its own reality (nominalists). Abelard, one of the great medieval thinkers, asserted that both of these theories were absurd if they were taken to their ultimate conclusion: he took a compromise position which held that both abstract generalizations and concrete particulars were real in the human perspective of the universe.

Scholasticism was a similar compromise position taken by some Church scholars who were concerned with the newly discovered Greek knowledge which seemed to contradict the revealed truth of the Church. Again sides were taken: some believed that only scientific proof was acceptable; others thought that only revelation was right. St. Thomas Aquinas was persuasive in his allegation that science and religion, if properly understood, need not contradict each other because religious ideas could be proven logically. He was important because he was a sincerely religious person who admitted the value of secular studies in relation to religious understanding.

The time: Europe, circa 1350

The setting: war, famine, peasant revolts, sickness and death caused by the Black Death. But the seeds sown for political, social, and religious change are not dead: man's desire to know more about himself, expressed through the Renaissance, keeps them alive.

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God has so formed life that one can become a personality only when he knows that he belongs to others and serves them. What binds us together is the Ordinances of God, behind which stands God's love. He alone, who is bound to God and through God to his neighbor, can really become a man.

—Emil Brunner  
Our Faith

## TESTIMONY

Las Vegas, Nevada

Helen Danby

I was born in Canada, May 22, 1921, of a family of four children. We moved to Washington state during the depression years of the 1930's.

It seems, since very early childhood I have always had a love for human-kind and a tremendous love for animals and nature. I believe I was what they call a "tom-boy."

Because at age 12 I was zealous to know about God, I taught a Sunday school class of juniors at a Congregational Community Church in our small town. My first real recognition of awareness of God was at age 14 out in the country one evening while lying on a milk stand and gazing up in awe at the starry sky. I shall never forget—for it was then that I felt the great universe and asked God and myself many questions, the answers to which came many years later and are still coming.

I finished high school, left the small town and moved to Seattle, Washington, to find work. I was given a very fine position for two years and lived with three other girls and one grown woman, all members of the local church a few doors away.

Two years later I was drawn into college in Los Angeles, California. I attended this college for three years, majoring in language and religion, and taking an active part in student affairs. I met and married a highly spiritual, religious man, and we were given four lovely daughters, all of whom, I'm happy to say, are being drawn into a close renewed walk with the Father.

Employment took us to many different states in the U.S. We met some wonderful people, always witnessing to the truth as we understood it then. Two years ago, circumstances brought me to Las Vegas. Some would say by accident, but I believe it was by divine appointment that I met Jack and Gladys Korthuis. Through them I met Marion Dougherty and Neil Winterbottom. Through these four I was given the most treasured reward of all these years, Divine Principle.

There are no words that could possibly express the gratitude I have in my heart at this moment. I feel very close to my True Parents as I know that They must feel toward me. The great love I have for them and the vision of the world restored to its original balance is indescribable. I pray that we will all follow our Master closely so as to assume some of the burden.