

# New Age Frontiers

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## LETTERS AND REPORTS

New York, New York

Barbara Mikesell

Dear Family: When I think back on the events of the month I have the deepest impression that times are changing; as Fall approaches, we have such a sense of new beginning.

It is with joy and also trepidation that we burst into a new dimension in Workshop One at Headquarters, the first of August. Now that we have returned from Workshop Two, we feel our focus clearing even more. As we go into the philosophies of Marx, Lenin, and Marcuse, the Divine Principle has begun to take on a much greater depth for me. I find a new power now when I teach polarity, give and take, the three stages of growth, and the establishment of the Kingdom of Heaven on earth. We have begun to formulate our plans of attack for the coming year. Four or five of us will be on campuses, one of the areas of our offensive.

We were delighted to have an extra passenger in our van down to D.C., Wayne Miller, who heard the Principle during a visit with his cousin Susan Miller (LA). He was fired up from the beginning and is now preparing to lay the UF/FLF foundation on campus in Rochester, New York. It's a big job and a challenge; our prayers and support are with you, brother!

Father has led four new members to us. Betsy met Kathy McGovern, an elementary school teacher. Barbara Newman met Andy Stergios who works in a print shop and writes music. Nanette Semha taught an old friend of hers, Mike Lauver, who is doing his alternative service in a hospital near Columbia University. Wesley and I met Charles Finley under the hood of his car. He's a news editor in a radio station here.

Dale Smith, a member from Washington, has been with us for the summer while he worked on school credits here. Now Dennis Cormier, Maria Pascher and Nanette Semha have returned to the City, so we're beginning to fill in the corners; there are seven here presently. Wesley and family have joined us in what is becoming the UF Co-op! He is renting an apartment on the floor above (two of us will be living there also) and Mary Penn is two floors down. We're excited as we look forward to a season of unified effort.

This month our lives were enriched by two unexpected visits. Mr. Kuboki was in the city for a few hours on a business trip to Brazil. Also Barry and Marilyn Cohen stopped by for a few hours.

May we learn and move swiftly into ever broadening paths! Our love to you all, in Their Name.

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Denver, Colorado

Judy Barnes

Dearest Family: Last weekend David Flores and Diane Frink, a wonderful girl, came to the Denver Center for a weekend of sharing. Saturday we witnessed; Saturday evening we had a rousing game of bowling in which Gene soundly beat the rest of us. Then Sunday we went to Holy Ground, and enjoyed the beauty of Father's creation. Sunday evening we spent at Patty and Galen's house where they had an open house for people to meet the Unified Family in a relaxed and friendly atmosphere. It was successful and we are going to have another open house at the Spencer's.

Family get-together time in Denver is Thursday evening when we gather here at the Center and practice lecturing. Then we discuss the Principle. We have been growing through this give and take.

In the Center, we have two people studying Principle and several people attending lectures each week. On Sunday and other times when we are witnessing, we try to bring people back to teach them. Gene has been most successful in this area. Also we keep record of people on note cards and try to follow up on contacts. This winter we each are going to join something (a club, group, etc.) for inside witnessing.

We pray for success in all missions to carry out Father's plan. Our love goes to our Family across the world, in our True Parents' name.

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London, England

Dennis and Doris Orme

New members this month include two Nigerians Akinbade and Akin Akinawele and three English members Elizabeth Fisher, Peter Martin, and John Price. Billy Mitchell has moved into the Center.

After an exchange of letters with His Excellency Ei Whan Pai, the Korean Ambassador, Keun Park, a minister at the Embassy, spoke to members one evening and showed three films on Korea which included glimpses of the Little

Angels and emphasized the nature of the Communist threat to the Republic. Since the public are not very well informed about this situation, the visit was to inform members so that we can influence opinion in this country. Keun Park spoke with depth and feeling, and we are most grateful for his visit and for the co-operation of His Excellency the Ambassador.

Another event of note was the arrival of "The Way of the World." It was wonderful to read of our Father and Mother, the Korean and Japanese Families, and all our brothers and sisters all over the world. We pray that we may protect our homeland and strengthen God's great and spreading Family. Koryo Ota made a lightening visit from Kyoto in Japan. We were truly inspired by his visit and wish he could have stayed longer. We were honoured to have such a brother with us.

As we write this we are preparing for the first European Conference. It is a truly historic occasion. We wish that all Families could send delegates from all over the world, for in heart we Europeans do not belong only to Europe but to Father's great world. We thank you for enabling us to join in this noble work of restoring the world under our Father and Mother.

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Berkeley, California

Marie Ang

Dear Family: After Mark's return from Washington and Workshop One, we found ourselves immediately involved in studying Communism and being made aware of how much the diamat has permeated our society. How true this is of our own community, where the atmosphere is fertile for anything new and radical. We began at once to prepare for a local Workshop One, which took place here in Berkeley August 22-24. On Friday evening, or really, early Saturday morning, we welcomed eighteen Los Angeles brothers and sisters who came to share with us in our study. The weekend was packed with speeches, evaluations, etc., ending with a whole new awareness of the challenge before us. After a lunch and summary session in the back yard, we said goodbye to the L.A. Family and were filled with gratitude to Father for the privilege of being with so many brothers and sisters at one time. Nearly forty people attended the workshop.

Farley has just returned from Workshop Two and we are getting FLF organized. Preparation for the beginning at the various schools is underway, concentrating initially at least, on the UC Berkeley campus. Since many of our Family are attending four different colleges this fall, we hope to make FLF

well-known in the East Bay area quickly. Also, Mark will be working at Berkeley High where there are five students who have heard the Principle and may help to form a nucleus there.

How good it has been to have direct give and take with the Washington Center! It has only served to strengthen our Center here. Besides Mark and Farley, Jeff Tallakson is spending some time with our Washington Family. And Allen Wood left us for the East coast and is settled in Washington.

As we count noses this month, we find seventeen people living at the Center, including our newest brothers and sisters. They are Dave Stadelhofer, Bill Torrrey, Leslie Elliott, and Pamela Stockwell. Dave and Bill are college students. Leslie will be an instructor in an experimental school this fall and plans to begin her studies at UC Berkeley later this year. Pamela works as an inhalation therapist at Providence Hospital in Oakland. Our tremendous joy felt with each new birth must be but a very small reflection of the infinite joy of the Father as His children return to Him.

Physical restoration has been accomplished in one corner of the basement. This bright new room will be utilized as a research library and study, which is now becoming a necessity as we expand in scope and members.

Our prayers are with each one of you, wherever you are, as we work as one Family to awaken our nation and world to the powerful love and truth that our Father has given us at this time. Love, in their Name.

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Washington, D. C.

Sandra Singleton

It has been a month of settling down and starting to dig in for the winter here at Headquarters. FLF was securely established with our second workshop. Scores of brothers and sisters came down for the occasion. Linna Rapkins came from Toronto (Workshop One saw her husband, Carl), Philadelphia produced some new members and brought them all with them. New Haven Center was represented in full. A number of summer visitors and some old-timers left at the end of the workshop. Nanette Semha went to New York to start at a new college, and, of course, to do more work for Father. Nanette kept the Washington Center supplied with new members, so New York can expect a real baby boom once she gets going. Maria Pascher went back to New York Center, also, after spending an entire summer here. And of course, the Center Songbird, Hillie Smith,

went to Baltimore to join Regis Hanna in winning that city for Father (and incidentally to study at the Maryland University School of Social Work there.) John O'Boyle, who went to Lawrence University last summer, proved he was doing a lot more than just studying there. He turned up for a two-week visit—with two delightful new sisters, Lynn Doerfler and Chris Bik. The three left with big smiles and a pack of books. We can add Appleton, Wisconsin to our list of new Centers.

Nora Martin came up with a new idea—KOINONIA. The name comes from the Greek word for "fellowship." The programs so far have been very attractive. The first week we saw Don Hamilton's slides of Oregon. The next week I gave a report on drugs. And the third week Dr. George E. Lamsa, a scholar who has translated the Bible from Aramaic, which he says is the original Bible language. He spent four intriguing days with us, delving into scriptures and shedding light on such obscure passages as Jesus' walk on the water, Jonah's story and Moses' striking the rock.

If life today is any example, life in the New Age will surely be full of adventure. Neil Salonen received a call one day that landed FLF on national TV and in several newspapers. Opposing the Moratorium, we formed a coalition with three other organizations and fasted for three days to call to the attention of the American people the plight of American and South Vietnamese prisoners of war in North Vietnam and to plead against unilateral withdrawal from the war. We received a letter from President Nixon congratulating us and thanking us for our support; and people are still calling to express their interest in FLF.

We thank all of you so much for your letters and prayers. May Father continue to guide each of you.

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## ARTICLES

Biblical Scholar Speaks

Sylvia Norton

Dr. George Lamsa, who visited and spoke before the Washington Center from September 30 through October 3, does not know his age. He was born in Assyria where such records are unknown. In this part of the world the language is Aramaic, the language which Jesus spoke and in which the Bible was originally set down. The culture and customs of Dr. Lamsa's youth were little changed from those prevailing in the time of Jesus or even of Abraham. The Bible was the core of Dr. Lamsa's education and life, and he was to become the first to translate it from the original Aramaic into English.

In addition to his translation he has written several commentaries on both Testaments, including Old Testament Light, Gospel Light, New Testament Commentary, and many others. But his great labor of love was the translation, an endeavor which utterly consumed him for the 50 years preceding its publication in 1957. For Dr. Lamsa this work was not a dry scholarly task, but a living act of faith marked by absolute obedience to God's will and reliance on His guidance.

We owe Dr. Lamsa's visit largely to Nora Martin, who met him while on mission in Florida during the summer. He accepted her invitation to Washington and arrived on September 29. He spoke on four successive evenings to an audience of Family members and their guests. His topics included creation, the hidden years of Jesus, and prophecy, but the actual content of his talks ranged far into the deep spiritual experiences of his life, the present crisis in America, and the grave political situation in the world. He repeatedly called for religious dedication as deep and searching as the scientific dedication that split the atom. "Lives were spent to split the atom. We must do the same with this" (the Bible). He sees clearly that the dilemma of our age is the dilemma produced by man's conviction that he has outgrown God.

It would be impossible to recount every insight Dr. Lamsa imparted in the course of his talks or to portray fully a personality so vivid as his. It must suffice to give only a taste of what he gave during his stay with us.

In 450 A.D. Jerome was commissioned by Rome to make a translation of the Holy Bible. He went to Jerusalem, learned the language, and completed the work in two years. The pope rejected his translation because Jerome had

written in his preface, "Many things I didn't understand which I translated at random." Our King James version was translated from the Latin, which was taken from the Greek. No one before Dr. Lamsa had translated the original Aramaic texts into English. When Dr. Lamsa realized the implications of this, he decided to make the translation his life work.

Dr. Lamsa brought to this undertaking a first-hand understanding of Semitic customs and Aramaic idioms. In the course of his work with both Testaments, Dr. Lamsa discovered 12,000 major errors in translation. He pointed out to us numerous idiomatic expressions which were unknown to previous translators. For instance, Jesus' admonition to pluck out the eye that offends you refers to cutting off of covetousness or envy. If we see something and covet it, we are to cut off that feeling. In the same vein, someone forbidding a man to trespass on his property will say, "Cut off your foot."

Dr. Lamsa is a crusader against literal translation, but he believes that the Bible, accurately translated, presents no flaws and contains the perfect revealed truth. "Everything," he says, "is understood if we translate."

Some expressions cause worry because they are unfamiliar to us. Western readers who puzzle over a Biblical statement "Rivers of water shall flow from your belly," would not think twice about a literary reference in English to "rivers of tears." Such expressions are simple exaggerations for effect.

When Dr. Lamsa first came to America he was very puzzled to read that some public figure was in hot water. Later, much to his dismay, he heard that someone else was in a pickle! What did it mean? He later learned that these were idioms signifying that such persons were in dilemmas. In Aramaic this is expressed by the idiom "in a fish" or "in the bottom of the sea." Jonah, then, was not literally in a fish's belly but was, idiomatically, in difficulty. Debate has arisen over whether God or Moses wrote down the Law, because in some places the Bible says "Moses wrote by his hand" and in other places "God wrote with His own hand." Lamsa explained that such controversy is unnecessary, since God has no "hand," and "by God's own hand" is an expression meaning "without flaw." A Semitic man selling a rug will say, "It was made by God's own hand," meaning it is flawless. The bafflement of the Genesis account of the daughters of men marrying the sons of God also results from idiomatic ignorance. Sons of God means "men in the likeness of God" who were, according to Lamsa, Seth's descendants. The "daughters of men" were those descended from Cain. Though Dr. Lamsa never explicitly applied this explanation to Jesus, who was also called the Son of God, the strong implication throughout his presentations was that Jesus was a man, whose example must be followed by other men.



He explained several other simple idioms. "To be born again" means to start all over. The "unknown tongue" referred to in the New Testament means, according to Lamsa, the convert's regenerated words of compassion which are completely different from the banality or profanity of his former speech. "Leaven" means teaching, and "beware of their leaven" means beware of their teaching. "To take your cross" means to be ready to die. "Poor in spirit" means poor in pride. A correct understanding of such expressions substantially alters a reader's concept of Jesus' teaching.

Dr. Lamsa deplores the supernatural cast given to many Biblical accounts, not only because this is technically incorrect from a translator's viewpoint, but because of the unnecessary hindrance such coloration presents to the wholehearted acceptance of God's word. The description of the Flood of Noah's day is an example. Scientifically informed people have had great difficulty in accepting this story in which the waters are said to have covered the entire earth. If such a thing ever happened, it would take eons for the water to recede—or more accurately, to evaporate. Dr. Lamsa explained that the people of that time thought the earth was like a cup whose rim was formed by the mountains surrounding the Tigris-Euphrates valley. When this entire region was flooded, their "earth" or "world" was flooded. Noah gathered animals not from the entire earth—an inconceivable task—but from his immediate area.

Many occurrences in the Bible are seen as miraculous for the wrong reasons. According to Lamsa, these miracles were so because of the beautiful way in which God met the needs of the people who depended upon him so completely. This was made possible by the open communication between them and God, not by any violation of natural law. For instance, the wells in the desert of Arabia are concealed by rock covers. What Moses struck was a rock covering a well. Water wasn't produced supernaturally from an ordinary rock. Instead, because of Moses' openness to God, he was led to a hidden well in the desert. This is no less miraculous, but is not a magical performance. Previous translators didn't understand this desert practice of covering wells with rocks or otherwise concealing them. The quail and manna with which the people were fed in the wilderness were also produced by natural means. Masses of migrating quail fell because they were exhausted by a providential convergence of wind currents. Manna is an insect secretion which falls in certain tamarisk groves. The wonder is that God answered their prayer abundantly without transgressing His law. Moses didn't turn the Nile to blood. It became

red—"red" and "blood" are the same word in Aramaic—as a result of eroded red soil. The loaves and fishes weren't magically multiplied by Jesus, but all who came had brought provisions which they freely distributed when their hearts were moved. "The miracle," said Dr. Lamsa, "is that the people were fed; not where the bread came from." A knowledge of customs is helpful here, because no one in the Middle East goes to see a man of God without bread to offer him.

Two errors in translation are responsible for the widely-held belief that Jesus walked on the water. The King James Bible states that Jesus walked on the water from Capernaum to Tiberius, on the other side. "On the water" should be "beside the water," and "Tiberius, on the other side," should be "Tiberius, the landing place." The two towns are on the same side of the Sea of Galilee. Lamsa believes that the greatest miracle of Jesus was his resurrection from the dead, which signifies his conquest of death. God also empowered him to heal. But these were not magical tricks like walking on the water.

Some outlandish misconceptions have arisen through other kinds of errors. Aramaic is a language in which a dot in a word can change its meaning completely. Supposing a fly sitting innocently on an ancient manuscript were to leave a dot in one of these words. The next copyist would come up with a new and very puzzling usage. This is the reason for strange supplications for "deliverance from little children" which are scattered through the Bible. Before the fly, the word was "wicked men" or "iniquity." But after the fly—with the dot—the word becomes "little children." We can read in King James, Job 19:18: "Yea, young children despised me; I arose and they spake against me." Many times Aramaic words have several meanings. A single word means rope, camel, and beam. Jesus said it was as difficult for a rich man to enter the kingdom as for a rope—not a camel—to pass through the eye of a needle. God did not tell Moses "to take all the heads of the people and hang them up before the Lord against the sun" (King James), but "Take all the chiefs of the people and expose them before the Lord in the daylight." (Lamsa). "Head," in Aramaic, also means chiefs, headmen, and princes. I Corinthians 7:36 was mistranslated in the King James version to read that under certain circumstances a man might marry his own daughter. It should have read that such a man might give his daughter in marriage. In Jesus' parable of the banquet, the master didn't send his servants to "compel" people to come, but to "beg" them. This is quite customary in that part of the world, where a man must be asked to eat seven times before he accepts the invitation.

Dr. Lamsa cited two instances in which error was introduced by a marginal commentary, jotted in by someone who read the manuscript along the way. In order to explain the shortening of man's life span from 900 to 70 years (which Lamsa explains as a change from lunar to solar reckoning), some (half-baked) commentator mused in the margin that "God was sorry He had created man" and therefore shortened his years. The next time the manuscript was copied, this footnote went right in with the rest of the text. Another such mistake was made when someone added a footnote to the Cain and Abel story that the rejected offering was vegetable, and the accepted one, meat. This was done to discourage grain offerings—perhaps because meat is tastier.

A certain statement in Genesis has caused great misunderstanding. "God was afraid that man would eat of the Tree of Life and live forever." This is not a true description of God's motivation, but is a continued quotation from the serpent's argument to Adam and Eve in which he attempts to discredit God. As such, the passage should be in quotation marks. Dr. Lamsa's interpretation of the fall of man is quite close to ours. He unequivocally states that eating the forbidden fruit was a moral or sexual transgression; that Adam and Eve disobeyed God and came together before their spiritual maturity. He does not, however, accept the fall of the archangel, and refers to "serpent" as meaning "opposition" or "deception." It was not clear whether this deception, in his view, is embodied in some tempting entity or is merely a part of the will and heart of Adam and Eve.

Dr. Lamsa shed much light on the origin of particular words. "Messiah" means "the anointed." Oil is symbolic of light, since light was produced by oil lamps. To anoint the head with oil signifies imparting light to the understanding. We think of "Bible" as meaning book. So it does in English, since it comes from Biblos, the Lebanese city where paper was first manufactured. But the Aramaic name for this holy book, "Torah," means "light." The Aramaic word "orah" means "to see through the mind."

Dr. Lamsa frequently mentioned the foibles of commentators. Someone once told him that his words were straight "from the horse's mouth." He learned that this was an idiom meaning "perfectly true." But he joked that some commentator far in the future would read of "the words from the horse's mouth" and dream up an obscure species of horse that once lived and talked in South Dakota. Such, he said, is the way of commentators. His humor was quick and sparkling and is very difficult to convey

here. He laced each evening's lecture with stories of God's direct guidance in his own life. Some of his deliverances and escapes were humorous, like the time he had no money to cross the water in Constantinople in order to cash his check on the other side. After Dr. Lamsa's intense prayer, a pompous officer dropped a sizable coin which rolled to Lamsa's feet. Such incidents, however light, nevertheless demonstrate both Dr. Lamsa's deep faithfulness to God's work and God's great concern for this man of utter spiritual dedication.

Underlying all of his talk was an abiding seriousness and grave concern for America and the world. In his opening prayers he sometimes prayed for the Communist enemies, that their eyes be opened. He prayed for America's leaders, that they be genuinely responsive to God. The topic of his final address was prophecy. He explained beautifully the prophet's deep communion with God which allows true prophecy to come forth. He spoke of the Arabian desert where prophets often went for meditation and prayer, where the resplendent night sky is a temple of stars from horizon to horizon and where the glory and majesty of God are unmistakable. "Your imagination is captured. You see a greater world . . . See the glory of God. Commune with Him."

In Moses' day false prophets were killed, but today no harm comes to them, and there are no true prophets. Dr. Lamsa once wrote a letter warning of a contemplated alliance between America and Soviet Russia. He firmly opposed it because Russian was a pagan nation. The editor to whom he sent the letter was very moved, but it was too late. The letter could not be published because the alliance was already made. "An alliance with a pagan nation shows distrust of God." Dr. Lamsa called for new prophets. "We need prophets in government willing to do this work not for money, not for glory, but for the sake of generations to come." As in Ezekiel 16, he compared a nation who tries to buy friendship to a charmless woman who pays lovers, and he lamented America's great mistake of granting \$22 billion in lend-lease aid to the Soviets. He compared Communist power to Assyrian power, which God used against the rebellious Jews. The people, not God, brought the evil, but God didn't prevent it. Nor will God prevent Communist evil. "Communism will last as long as we don't repent."

Lamsa places the responsibility squarely on the people. In this he is fearless. He talked about churches he has spoken in where people have spent 50 years in the same pew. To such a congregation he once said that after three years in the pew they should be out preaching themselves. One man replied that he paid the minister to do that. Lamsa said, "Can he save the world?" Going on with his talk, Dr. Lamsa observed, "Meetings like this can save the world."

"Organized religion has failed, failed to meet the needs of the world, because they haven't gone back to the teachings of Jesus and the prophets. My work has been to go back to the teachings of Paul, Peter, and Jesus. That's why I took 50 years of my life to make this translation: word by word, clause by clause, sentence by sentence, from the original."

After Dr. Lamsa's concluding address, Neil Salonen thanked him on behalf of the group. Neil observed that the theme of Dr. Lamsa's talks had been the necessity of putting words into action, and that the only true thanks we could offer our extraordinary guest would be to develop in ourselves his capacity to extend intense faith and trust in God into all areas of life. Dr. Lamsa said that it was possible to change a prophecy of doom to one of hope and understanding and that our small group should serve as a remnant for God. He confided that tears have often come to his eyes while translating Psalms, and he has felt as though he were "speaking with hidden forces." He stated, "Only God can bring peace," but he emphasized that man must bring God, through deep communion with Him. "The Kingdom of Heaven," he insisted, "is to come from man, not God. When evil is eradicated, it will come." Regarding the great change which must arise, he asserted, "The government can't do it. You are the government." And again, "Nothing is hidden from God. If you commune with God, nothing will be hidden from you. We would have no mistakes in foreign policy if we had prophets." In communing with God he cautioned us not merely to tell God how great He is or how beautiful His creation is. He knows that already. Also, Dr. Lamsa denies that we should go before God as abject sinners. "When we know we are God's, we have power . . . If you go to a banker to get a loan to remodel your house, what do you say? "Well, I will never pay you back. I drink. I take narcotics. I am a liar—certainly not reliable. A sinner." No! Pray as worthy sons and daughters. Don't think you have done something wrong. That is past . . . You are in the image of God."

His closing remark was, "We can learn the Bible only if we live up to it. You can read it a million times, but until you live up to it, you will never be able to deliver a talk on it to move people." It is obvious that Dr. Lamsa's life for God is the source of the great inspiration and power we found in all his words.

(Dr. Lamsa's books are available through the Aramaic Book Center, 1518 Steves Avenue, San Antonio, Texas 78210, if your local religious book store does not have them in stock. All libraries have his books.)

A Sermon

George Edwards

At any given time in history God's will has been known in a general way. However, His complete plan, the ultimate purpose of creation, has not been revealed. But each individual whom God has chosen to carry out a specific mission has always known his immediate task. It was not from ignorance that Lucifer, Adam and Eve turned from God. Nor was ignorance of God's desire to blame for the failures of Ham, Abraham, and Moses. Whenever man has failed to complete his appointed assignment, the cause of his failure can always be traced to some mistake of man's own. Because of the failure of individuals, restoration has been delayed. On the other hand, where single men have succeeded, as in the cases of Noah and Jacob, more of God's plan could be unfolded. This has happened continually throughout history and is happening today. For example, in Old Testament times man approached God by adhering to many laws and sacrifices. In New Testament times a more direct and more personal relationship to God was possible. Today, through God's new revelation, an even deeper and stronger bond between man and God is possible. The Divine Principle expresses this new relationship in the following manner:

"To fulfill the first blessing, each individual must come to resemble God. His first blessing, be fruitful, means that the body and heart become one, centered on God. At that time man forms the base of four positions on the individual level, becomes one with God (John 14:20) and thus can share the heart of God. He then, at last, becomes divine. In that way, man becomes a perfected individual and a substantial object in whom God rejoices."

That is the ideal. But what is the reality? How do you become centered on God, one with God? How can the concept of "me-ness" ever be imagined in such an intimate relationship? I would like to consider the role of the individual in the restoration in light of this new relationship between God and man. Right away the old concept of a mediator between God and man—whether this mediator be in the flesh or in the spirit—must obviously be discarded. For under God's newest dispensation each man is totally responsible for his own words and deeds. Knowing more about the heart of God and the sad and ugly history of the restoration up to now, man is automatically more responsible. He now has available for his use sufficient spiritual knowledge and knowledge of history to carry out his mission responsibly, for himself and for his lineage.

I would like to note three aspects of the nature of the individual who is needed today:

First—Previously, there were clear limits about what man was responsible to God for. Blind faith, animal sacrifices, dietary laws, commandments, love of God the Father were what was required in the past. These may be categorized into what I will call "horizontalist" and "verticalist" patterns of behavior.

1. Horizontalist—By this I mean the relations of man to man, the laws of society, all of which are exemplified in the golden rule. This has been a necessary stage in man's growth. It is a natural state of affairs. It only works when based on certain conditions.

2. Verticalist—The relations of man to God, child to parent, which have included sacrifices, laws, church regulations and blind obedience to authority, are all part of the verticalist relationship. Included in this category could be anything from laws to mysticism, both of which embrace the subject-object relationship. This is a private, a very personal matter. It can operate to the exclusion of all other relationships (even ignoring loved ones). This also includes the approach of the Christian to God through Jesus Christ.

Today it is necessary to create a new category. For this I have coined the term, "sphericist."

3. Sphericist—In all our actions we must join our horizontal and vertical relationships. The Divine Principle expresses it this way: Spirit and Body must act in harmony with God's will. We cannot have a close relationship with God without being in harmony with creation, which includes our fellow man, and we cannot be lords in the universe without the vertical hook-up to God. The sphericist embraces both dimensions, the horizontal and the vertical. He thus becomes three-dimensional. For example, in witnessing there is not only vertical, spiritual truth involved, but also a horizontal aspect of serving the person. A sphericist is one who is consciously responsible for, and aware of, the interaction between these horizontal and vertical relationships. To put this another way, one's reverential prayer attitude must be extended to all other activities.

Second—in becoming sphericists we must at all times be absolutely honest with ourselves. This means praying and listening to the comments (or silence) of our brothers, sisters and leaders in Principle; we have to learn whose judgment

is sound. We must examine our actions and constantly re-examine our progress. We should set reasonable goals and reach them. This second stage of self-scrutiny is necessary before we can help others. Then our opinions will be given a fair hearing.

Third—If we are sincere in staying in the Unified Family, we must have (or form awfully fast) a solid foundation of absolute dedication to God. This, above all, is what has kept the older members here. Father wants those who will be absolutely dependable, people with whom He can share some of His burden. There is a way to test ourselves. Concentrate on this: Because of World War III, you are suddenly the only person in your town, city, state or country who knows the Divine Principle. What do you do? After ten days and 200 rejections what do you do? How strong is your attachment to God? Are we hoping for personal happiness in Divine Principle life? If we get it, will we work harder for Father than if we do not get it? If we become content, will we tend to relax our efforts in spiritual work? Not one answer will suffice for every person, but I have a hunch that too much personal comfort will smother our zeal for witnessing and teaching.

I have suggested three traits necessary in the individual God needs today:  
A Divine Principle member should be a

1. Sphericist—That is, a three-dimensional man with God at the center of all of his activity. He must have
2. Self-honesty before he can progress either vertically or horizontally. And he needs
3. Absolute dedication to Father—This, above all else, is necessary. These three points are more than has ever been required of man. They are more because the reward is greater than ever before! A deeper knowledge of God's heart, and the opportunity to participate in the most meaningful events in the history of the cosmos. It is not merely participation, it is struggle! The points that I have outlined are only a few of many that might be mentioned. To fulfill these three, however, will take a great deal of constant effort and prayer. Our acceptance of Divine Principle is an indication of our desire to share in this final spiritual struggle which will end in the eventual subjugation of Satan. Which of us survive and which withdraw remains to be seen. There has not been a tougher task in all of history but neither has the sight of final victory been so close.



Those Incredible Christians

Cindy Efaw

Hugh Schonfield shows through his work, Those Incredible Christians, the transformation of a minor Jewish sect into a worldwide religion. This minor sect has come to be known as Christianity. The author bases his book on Jesus' intention to make the Jewish Gospel concrete, not to establish a new religion. Christianity had its beginnings in Judaism and was more closely associated with the Jews than we believe. They might be called Christian Jews; they appeared as another Jewish sect which had the distinction of believing that Jesus of Galilee had been the Messiah. Nevertheless they remained devoted to the Mosaic Law.

The early Church was headed by a Council over which James the brother of Jesus presided. The Church began to split when Paul's teaching developed and his following became radically different from the orthodox group. Paul's concept of Jesus was based largely on his revelation and was contrived from his imagination. Paul didn't actually ascribe deity to Christ but his language allowed the Gentiles to infer that this is what he intended to convey. According to his Christianity, Gentiles were allowed to become Christians, yet they must also become Israelites. Thus Christianity appeared on the world scene, as was previously mentioned, not as a new religion, but in the guise of nationalism.

Paul's having set up faith in Jesus as the only qualification for becoming Christian isn't valid, for James expresses a contrary view, pointing to Abraham's example when sacrificing Isaac, showing how he was finally vindicated by his deeds, not simply by faith. The author mentions that the whole history of Israel's choice was against the opinion that obedience to God's commandments was superfluous.

Paul was oblivious to the repercussive effects of his activity. The opposition encountered by his group was often misinterpreted as the doings of the Evil One, when much of it was a natural reaction of fear by the citizens of Rome.

In one instance Paul was summoned before the Apostles and Elders at Jerusalem; or the orthodox Church, because of the manner in which he had been conducting his ministry. He makes little mention of this event in the Acts; yet some conflict between the two had resulted.

The Christian Community gradually developed a distinct image largely through the efforts of Paul in the West, although other influences contributed

to this image, among which was the author of the Gospel of John. Christians were known to avoid social engagements outside their own fellowship. Because of the spiritual revivalism, apocalyptic and Messianic fervour, Christians began to be thought of as a dooms-day cult and authorities feared them as treasonable and subversive. Because of the resistance they met in Rome, the Christians began to equate the Last Judgment with the overthrow and destruction of the great Empire and didn't hesitate to voice this view throughout Rome.

The majority of the early Christians, according to the author, were ignorant, simple-minded, and gullible. Very few were educated. If they had been, Christianity might never have departed so radically from its original Jewish expression. In its process of growth Christianity had become a separate religion and progressively disassociated itself from the Jewish people and faith.

Distrust and fear of Christians developed in the Empire and this affected the Jews. Since a clear distinction had not yet been established between the two, the Jews began separating themselves from the Christians even more in order to protect their reputation. Since God, according to the Christians, had rejected the Jews when they failed to accept the Messiah, they were equally willing to disassociate themselves from the Jews. The bridge between Jews and Christians was Jewish Christianity. This was all that linked the Pauline Christians with the Jewish people. Their views of Christ's teaching had been more accurate, but now both Jews and Christians sought to destroy them. They had failed to dominate the religious scene, therefore a view of Jesus' teaching far from his intention carried on to represent Christianity to the world.

Passing time influenced many Christian concepts and beliefs. The Gnostic challenge and rejection of the physical as evil contributed to the development of the Doctrine of the Virgin Birth. Waning confidence in the Second Advent created the belief that all matter was evil and corrupt; therefore the Kingdom of God could not conceivably be realized in any earthly and physical sense. The concept of the deity of Christ was similarly aided by the Gnostic influence. In John's Gospel, the passage referring to the Word being God was a mistranslation from the Greek which should have been " . . . and the Word was with God and the Word was Divine." rather than " . . . and the Word was with God and the Word was God."

The author concludes by saying that Christianity is a religion which was near to mankind, resulting from the idea of God as a man. Christianity ultimately has worked, but it has not necessarily taught what Jesus did. It could have left behind religion in the old sense, for it had the golden opportunity to do so. But the Gentiles weren't ready for Jesus' teaching any more than the Jews were ready for Moses' Law. Christianity has been a progressive movement away from its initial inspiration, not by going to the Gentiles, but by falling into the ways of the Gentiles, which were idolatrous, by deifying the Messiah and building a Gentilized religion around that deification. Schonfield pleads for help from a combined Christian and Jewish effort, and warns that otherwise salvation will come from another quarter:

"What is now called for is something much more revolutionary than either new theologizing or ecumenism. Sometimes we glimpse the shining through of something splendid, something which is at odds with what Christianity has chiefly emphasized, which indicates that the original Messianic enterprise was not wholly abandoned and could again burst forth and potentially take over whenever the Church is ready for it."

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## The Christians in the Roman Empire

Carroll Ann Dobrotka

(Reference: An Introduction to Medieval Europe, by Thompson and Johnson)

In considering Christianity we are considering one of the most important of all historical phenomena. Christianity is not only a chapter in the decline of the Roman Empire; it forms the very fabric of all the history of western Europe which immediately followed upon Rome. The whole complex of our life is interpenetrated by Christian rites and teachings. The Christian churches still exert a powerful, if waning, influence upon all aspects of our existence. Yet because we tend to take for granted those things close to us, we haven't deeply explored the origins and history of this religion.

Christianity in its origins was less a new religion than it was a reform movement within the confines of Judaism, the religion of the Jews of both Palestine and the cities of the Mediterranean world. In the course of their long history the Jews had developed a monotheistic conception of God, the national God of His specifically chosen people. Jewish religious experience is recorded in the Old Testament. The long succession of conquerors of whom the Romans were only the last who had overridden the Jewish homeland, had driven the Jewish people to the great hope and definite expectation that their God would some day release them from political bondage to foreign masters. Through the Messiah a new Jewish Kingdom was to be set up, and the Jews would enter into their rightful heritage at last.

This hope inspired Jesus as he proclaimed the Gospel, the news of the coming of the Kingdom of God. This was to be established only after a day of judgment when those worthy to enter the Kingdom were separated from those unworthy. Therefore, Jesus' message was "Repent, for the Kingdom of God is at hand."

When at Jerusalem Jesus was first proclaimed as the initiator of the anticipated new age, it was inevitable that he should be looked upon by the authorities as a dangerous and fanatical revolutionist, about to disrupt the well-established order. He was consequently arrested and crucified. The movement behind Him did not die with Him. His followers continued to believe, despite the fact that He had not fulfilled his mission, that Jesus was the Messiah. Moreover, they believed that He was not dead, but had arisen and ascended to heaven and would one day come a second time as deliverer of His people. This firm conviction gave purpose to the lives of His followers; they must prepare for the second coming. But the Jewish nation as a whole clung to its ancient beliefs and would not be convinced by the message of Jesus' followers, who thus developed into a sect clinging to their peculiar

faith. As a Jewish reform movement and as a definite messianic cult within Judaism, Christianity had failed.

Four hundred years later history records a different picture. By the end of the reign of the Emperor Theodosius in 395 A.D., Christianity had become very successful as the only religion in the Roman Empire. It was acknowledged by Roman law as the one and only official state religion. Further, it had a powerful organization, patterned on the reorganized empire of Diocletian and Constantine, through which it was gradually absorbing the political functions of the declining Roman state. This organization was already devising a body of church law with which to govern. Its religious beliefs were codified into an abstruse and complicated system of theology which accepted little modification. The organization of this theology was in the hands of a clergy carefully set off from the laity by its costume and its privileges and powers. This clergy performed mysterious sacramental acts, prescribed by a fixed ritual, in which the individual participated if he were to be saved from sin and enter into eternal life. Into their hands were pouring from all sides great quantities of land and wealth. So thoroughly had the organized Christian Church become a state within a state, so completely a part of the world in which it existed, that large numbers of Christian men and women would have nothing to do with it, but preferred to live the lives of monks, nuns, and hermits. Obviously, this was no longer the Christianity that Jesus had preached in Palestine. Four centuries of existence had already caused a revolution.

The victory of Christianity in the Roman Empire had come only after a long and bitter struggle with the Roman state. Towards Christianity the Roman government had to adopt an attitude of hostility unlike that which it had adopted towards other oriental religions. What caused this attitude was the exclusiveness peculiar to Christianity, a trait inherited from its Jewish background. Rome easily accepted other foreign religions; oriental gods were inscribed on the Roman religious calendar and their festivals were celebrated as those of any other Roman god. However the ordinary pagan found it absurd to entrust himself to the whims of only one god. But Christianity was born of a monotheistic religion. There was only one true God, and He had shown Himself in the Old Testament wholly intolerant of other gods. No compromise with the many forms of paganism in the Roman Empire was possible for the Christian. Further, Christians believed that this earthly life was of little importance. Heaven was to be their true home.

The Christian conducted himself in logical agreement with his belief. He could not participate in the social activities if they involved recognition of pagan gods and beliefs. It was therefore almost impossible for Christians to assume the duties of a citizen or to accept public office. The Christians had

to withdraw from society thereby opening themselves to the charge of being unsocial. Because they had to meet in secret and at night, they were viewed as a dangerous political group. Further because the Christians were pacifists, they were unable to join the Roman army or to recognize in any way the official cult of worship of the emperor or worship of the goddess Roma. As a direct affront to the state religion, this was close to treason. And no state deals lightly with the traitor.

Of course it is hardly surprising that the Roman state tried to eradicate a group so basically opposed to it. As long as the Christians remained relatively few in number they suffered from no uniform policy of persecution. It was not until 250 that Emperor Decius tried to destroy Christianity throughout the empire. Up to this time the persecutions had been local and sporadic often stimulated by popular anger against the Christians. After this date, the emperors Valerian, Aurelian, Diocletian and Galerius attempted to wipe out what they regarded as a further menace to a state already in desperate circumstances. Their persecutions were thus part of their reforming activities. But it was now too late to accomplish a complete halt. And it is difficult for any government to suppress through persecution a loud dissident opinion. The victims of persecution going to their deaths with tremendous faith became martyrs who gave strength and devotion to those yet living. Perhaps this martyrdom more than anything else gave tremendous impetus to the Church by showing that Christianity was unable to be absorbed into the gigantic Roman state.

Beginning largely as an urban religion, Christianity spread rapidly throughout the Empire. Yet when official toleration finally came, the Christians probably did not number more than one tenth of the total population of the Empire. The edict of toleration came in 313 in the midst of the civil war following the abdication of Diocletian. It is unclear exactly how this came about. It seems that the co-emperors Constantine and Licinius together agreed at Milan upon a policy of toleration which was put into effect in an edict issued by Licinius and made general practice by Constantine when he became sole ruler of the State. It seems most likely that this toleration was granted for political motives in an effort to rally Christian support.

The new policy merely made Christianity one of the many legalized religions tolerated in the state. Constantine certainly showed no individual allegiance to it; it was only on his death-bed that he was finally baptized into the Arian form of its faith, which he had previously regarded as heretical. Constantine saw clearly the futility of continued persecution and the expediency of toleration because he saw his task as one of reconciliation to bring about strength and unity in the empire. He retained his official title as head of the

old state religion which kept its official position, temples, ceremonies, and he continued to be worshiped as the divine emperor. At his court bishops and priests of rival Christian sects mingled with pagan priests and pagan philosophers. The high offices were filled impartially by pagans and Christians. Within his private life, the execution of his own son and of his wife indicates that Constantine was untouched by the spiritual influence of Christianity.

Under Constantine's sons strict legislation against pagan sacrifices was passed. The persecution of paganism had now begun. Christianity not satisfied with equality with other religions in the state, as of course it could not be, was already looking toward the destruction of its rivals.

But in a real sense paganism never died at all. It was only transformed and absorbed into Christianity. It is this transformation and absorption of classical culture in its various manifestations into the very substance of Christianity which perhaps more than anything else, explains why after its toleration Christianity swept on with such relentless force to become the undisputed heir of the whole complex of Mediterranean civilization. Christianity presents a paradox of a very exclusive and simultaneously a very absorbent religion. It would not compromise on what it regarded as fundamentals, once it decided upon these. But in defending itself from its enemies, it chose to use their weapons by borrowing their strengths. Thus by absorption Christianity combated by becoming its chief enemies at this time; rival oriental cults; exhausted Graeco-Roman polytheism; classical philosophical systems, chiefly Neo-Platonism; and divisions within the ranks of the Christians themselves.

Christianity overcame the oriental mystery cults by becoming a mystery cult. This began to occur as soon as Christianity was preached beyond the limits of Judaism in the Greek world of the eastern Mediterranean. This transformation is first noted in the Christianity of the Apostle Paul. The religious atmosphere of the Greek world was permeated with mystery cults. In preaching Christianity to these prospective converts, a language had to be used which they would understand. The man-god-savior idea was already familiar to them. Jesus as a savior come to relieve the troubles of the world they could understand; Jesus as a Jewish Messiah could have little meaning. They were familiar with the idea of mystic union with the cult hero through ceremony. Jesus as a new deity with whom union was achieved through baptism and communion was a convincing figure. And more important, Jesus was believed to have conquered death and gone to heaven. Identification and union with him through ceremony meant that the new convert could share the same fate of becoming immortal. While this change in Christianity was slow, it spread through the Roman Empire gradually freed from association with Judaism; Christianity became one of many religions

of a similar type. Yet Christianity did have a difference in the historical personality of Jesus and in the belief of His special relationship as the son of one and only one God. Christianity borrowed therefore only what could be adapted to its own fundamental creed.

In similar manner Christianity overcame Graeco-Roman polytheism by becoming polytheistic to some degree. Its polytheism consisted in dedication to its martyrs and saints. Of course the theologians differentiated and the Roman Church still differentiates between the Trinity and the saints. But the simple folk never made such distinctions. They did not want to lose the privileges which their former pagan gods granted them. Thus local Christian saints became endowed with the powers of local pagan gods. Many features of the Christmas season celebration, the giving of gifts, the burning of candles, and general high spirits—came from the Roman festival of Saturnalia. The Roman cult of ancestor worship was transferred to the saints; All Saints' Day and All Souls' Day preserve the Roman festival of the dead, the Parentalia. Corresponding to pagan mythology, a Christian mythology developed about the lives of the saints.

Christianity did not overlook the appeal of the great pagan goddess Diana, Magna Mater and Isis. It adopted Mary the mother of Jesus as its great goddess. If Diana was known as "Queen of Heaven" then Mary was called "Queen of the Universe." From the worship of Isis and her infant son Horus, it was a natural step to the worship of Mary and her child Jesus.

Against the attacks of classical philosophy, particularly Neo-Platonism, Christianity defended itself by developing its own philosophy. The Christian apologists had to deal in the same terms as the platonic attackers. Thus, as Christianity became for the many a religion similar to their paganism, so to the more educated, Christian theology became a science similar to their philosophy. This Christian theology developed mainly in the Greek east from which it was harded on to the West. In addition to the apologists, Clement and his pupil Origen were responsible for giving an intellectual tone to Christianity. For both these men of the first half of the third century Christianity was a superrational religion whose basic tenets had to be accepted on faith. But for the more probing intellect, the Scriptural words meant much more than was actually stated. Scripture then was a metaphor to be interpreted through allegory. Examples of this allegorical interpretative application of the terms of Greek philosophy to Christianity are seen in the identification of the Greek word logos with the person of Jesus and the identification of the Greek philosophic god, an entirely abstract idea, with the personal God of the Jews and Christians. Logos meant to Greek philosophers the power of reason. The Platonists used the word to refer to the intermediate agents which connect the visible universe with the Platonic abstract god. The logos came to mean divine reason, created by God to be



His agent in creating the world (in John's Gospel Logos is translated "Word.") Thus from the divine Logos men have received whatever truth they have. And Logos became incarnate in the figure of Jesus. Both Clement and Origen were deeply committed to this conception of the nature of Jesus. Origen also called Jesus Sophia (wisdom) meaning that Jesus could no more have beginning in time than God Himself. This sort of interpretation is far indeed from Jesus as Messiah or as hero of a mystery cult.

This interpretation continued and resulted in one of the greatest dangers to threaten Christianity—heresy and schism within. The first of the great controversies arose between Arius and Athanasius, two clerics of the Church at Alexandria. The problem concerned the relationship between God and this son of God, the Logos which became Christ. Arius insisted that the Logos which became incarnate in Jesus Christ was only from God not of God. Jesus was denied complete divinity; he was not God, but a separate entity. To Athanasius this statement seemed to deny the fundamental idea of Christianity as a religion of mystic salvation. Salvation occurred by man's becoming one with Jesus, who was deified by being of the very substance of God. Athanasius insisted that the Logos which became incarnate in Jesus was actually the divine Logos, of the very substance of God, not a separate entity. The Logos of Arius then was a dangerous heresy.

The issue was first decided at the Council of Nicea in 325 A.D. Here a statement of the orthodox position of the Church was issued. The statement amounted to a complete victory for Athanasius. Yet debate went on for 50 years. The issue was complicated by the question of the relationship of the Holy Spirit to God the Father. Finally a compromise was proposed in the doctrine of the Trinity to explain the relationship between God the Father, Jesus Christ, the Son, and the Holy Spirit. The Trinity was "one substance in three persons." The orthodox statement of the doctrine of the Trinity, the Nicene Creed, is believed to have come at the Council of Constantinople in 381.

There remained many other questions to be decided before Christianity could claim a complete theology. One of these was the question as to what happened to Jesus' human nature after the Logos, the Son of God, became incarnate in Him. A compromise formula was achieved at the Council of Chalcedon in 451 which made of Christ a single person with two natures.

Cutting across these main streams of development there were smaller rivulets of heresy within the Church and outside of it. The more important of these were the Gnostics, Montanists, Monarchians, Donatists and Manicheans. We will continue with these the next time, move into the development of church organization as background for the Church Patriarchs.

## FAMILY DEPARTMENT

Dear Family: As we sit down to write this report our thoughts travel across America to each Center where one or more are gathered in Father's work. Thank you for all your reports and letters. Much has been accomplished this month in many different areas—witnessing, FLF work, new members, and new ideas.

We want first to welcome all those who have joined our Family this month, You have come at a time of heightened activity, when every pair of hands is needed and when each additional heart that turns to God, adds to the power of goodness and truth in the world. It was a special joy to hear of the growing Family in St. Louis, where four new members joined.

Many of the Centers have been experimenting with new ways to reach larger groups of people at a time. On many campuses clubs have been formed. Several Centers are arranging speaking engagements before church groups and other meetings. The purpose is to get the Principle out to larger numbers of people in a shorter period.

Here in Washington we have also been experimenting with different methods of teaching, especially among University students. The purpose is to present the ideas and essence of the Principle in a less structured way, and to have the students participate fully in discussion of many of the issues involved. By this method we hope the person's interest will be so much aroused that they would be ready to accept the formal lecture more easily.

To start this program on American University campus, we distributed 2000 flyers, announcing our meeting. The meeting was to be held in a big lounge in one of the dormitories. We didn't know how many students would show up, so most of our Family went out to the University that night to participate and help conduct the discussion groups. To our delight between twenty and thirty students came. We divided up into about five discussion groups with several from the Family in each group. Each group leader used a different approach. Some started teaching the first chapter. Others began by discussing questions such as "What is the purpose of man's life," "What is the nature of God," "What is love." Others used a combination of these methods. The response was different in each group, but there was lively discussion from every corner of the room. It is obvious that most young people are seriously asking questions concerning God, man and the purpose of life. In our group for instance, before starting to teach chapter one, we asked each student for his view on who is God. Each one felt that God must exist—not in the narrow sense that has been imposed on them since childhood, but in a much broader

aspect. This discussion naturally led us into the nature and polarity of God as taught in the Divine Principle.

We have planned other meetings focused on topics such as "Evil," "Life after Death," "Spirit World" and so on. Another interesting project was started by the New York Family. Each of them has taken responsibility for a church and is trying to win the confidence and friendship of that church. Some of them are teaching Sunday school. Others are joining various communities and Nanette is working with one church to make a film.

We are making an effort here in Washington to sell the Divine Principle book as another means of spreading our message. We started by going door-to-door in our neighborhood. It was a good opening, as we could introduce ourselves as neighbors. We tell them about our work and invite them to lectures or Sunday worship. We also make an effort to make friends and to find out what their concerns are. At the end we present our book. It is surprising how many were genuinely interested and eager to read it. We invite them to visit and ask questions concerning what they have read.

We want to mention one other project you might be interested in. We have started a Friday night fellowship meeting called Koinonia. Its purpose is to provide an opportunity for young adults to interact in an informal atmosphere. Its appeal is to the serious individual who is interested in participating with others in a search for deeper understanding. Weekly programs focus on themes of a religious or philosophical nature, paying special attention to communication through the arts. Again, we hope through this to attract a wider variety of people and open more doors for our work.

In all our activities one purpose must remain central: to awaken the hearts of people and bring them to life. All our programs are channels to this end, and their effectiveness must be measured by asking ourselves how they are contributing to this end.

Dr. Lamsa, a famous Bible translator who recently spent four days with us, remarked that if every person in the United States read the Bible every day, and lived what it said, this nation would be transformed in a very short period. How much greater power would the Principle have if all people knew it! Dr. Lamsa said the only answer for this country is to repent and turn to God. It is this prayer that we want to hold central in our heart and we look toward another month of work. We send you our love.

Philip & Vivien Burley

## ANNOUNCEMENT

New Age Frontiers is expanding its editorial policy to include the publication of educational articles, book reports, and challenging articles on the practical application of Principle in current problems, communication, and the arts. We will continue to print Family news; however, we feel deeply the need to broaden our scope in order to use NAF as a tool of information, as well as of inspiration, in doing Father's work.

Our first project, begun in this issue, is an historical survey and amplification of the material contained in Chapter 10 of Principle: The Christians in the New Testament Age.

Your comments and contributions are encouraged. Let us make NAF a powerful spiritual and informational link among us.