

PASTOR GENERAL'S REPORT

TO THE MINISTRY OF THE
WORLDWIDE CHURCH OF GOD



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FROM MINISTERIAL SERVICES

Squaw Valley Feast Site Closure

As some of you may have heard or read by now, Blyth Arena in Squaw Valley lost a large portion of its roof on March 29 (the First Day of Unleavened Bread) due to an extremely heavy snow load. Squaw Valley has been a site for the Feast of Tabernacles for many years, beginning in 1961.

Officials of Squaw Valley Ski Corporation, the owners of the arena, have informed us that it would be impossible to hold the Feast there this year. Damage is still being estimated, and the building may have to be demolished.

We are searching for another site to take care of the brethren in the region formerly served by Squaw Valley, and we will announce where it will be as soon as a decision is made. We would certainly appreciate your prayers in the interim.

The Festival Planner, which will be sent to you next week, will contain housing information for Squaw Valley. Please disregard that information, as it obviously will no longer apply.

International News

Report From South Africa God's Work in Southern Africa continues to experience good growth and many blessings. This month we are reminded of Mr. Gerald Waterhouse's arrival in Johannesburg on March 13th, 1963--twenty years ago--to establish an office. He also conducted the first Church service in Johannesburg on March 23rd, 1963 with 33 in attendance. Our average attendance now is over 2,300 in 17 Churches.

Already we show some very fine increases for the first two months of 1983. By the end of February we added 6,656 PLAIN TRUTH subscribers.

The mail flow has been heavy too, with a 47% increase in incoming mail and a 40% increase in outgoing mail year to date. In February we sent out 29,125 packages of mail containing booklets and other publications.

We are very thankful for two exceptional statistics. In the first two months of 1983 we added 103 new co-workers and 169 donors. Compared with February, 1982, these figures reflect 150% and 160% increases respectively.

In April we commence our advertising campaign in various national magazines. The program will continue through August. We anticipate adding about 15,000 new subscribers to The PLAIN TRUTH circulation.

New postal tariffs in South Africa have increased our mailing expenses by over \$35,000 for 1983. However, God is supplying the needs. We already have a year-to-date income increase of 41.8% at the end of February. And in

Zimbabwe, after ending 1982 with only a 3.84% increase, we now have an 86% increase year to date through February.

We are now in the midst of a very meaningful and profitable Passover and Days of Unleavened Bread. Mr. Peter Hawkins, local elder, traveled to Mauritius to be with the 40 members on the island. While there he also made final arrangements for the 1983 Feast of Tabernacles.

Mr. Terry Browning, also a local elder, visited Zambia and conducted the Passover and holy day services there for the 30 members. We have decided to hold this year's Feast of Tabernacles in Zambia because the brethren had too much difficulty with travel documents and foreign exchange to get to the Feast site in Zimbabwe in 1982. Mr. Browning is finalizing arrangements for the site and facilities during his visit.

In South Africa, arrangements for the Feast of Tabernacles are going very well after some initial problems. One site this year will be Durban, where we shall have all our black brethren attending services in the City Hall. The Umgababa site is not available this year. We also had a problem in George where the ruling political party has its annual conference scheduled for September. We shall now have the Feast at Port Elizabeth where God has opened up very fine facilities. Sonesta will again accommodate all our coloured brethren in the Cape Province. In Zimbabwe we have a fine site at Mutare in the Eastern Highlands. Anyone wishing to attend Feast sites in Southern Africa should write to the Johannesburg office for information.

--Joe Tkach, Ministerial Services

AMBASSADOR COLLEGE UPDATE

(Pasadena campus)

Hopefully all of you have had a wonderful Feast of Unleavened Bread. This is the first time in many years that I have been at Pasadena for the Passover. Mr. Herbert W. Armstrong, assisted by Mr. Tkach, conducted the Passover service held in the College gym. Then, on the First Day of Unleavened Bread, Mr. Armstrong preached the afternoon sermon in the Auditorium--speaking on the real significance of the seven Days of Unleavened Bread.

For the Night to be Much Observed, my wife and I were able to have a number of Ambassador College students in our home. So far as I know, all of the students were privileged to observe this important evening with various brethren in their homes. My wife and I were then privileged to observe the First Day of Unleavened Bread with the brethren in Long Beach. We had over 500 in attendance.

1982/1983 ENVOY

Perhaps you ministers would like to know that the 1982/1983 deluxe-edition ENVOY, scheduled to be distributed at the Feast of Tabernacles, will cost \$25. However, those members who paid the suggested price of \$20 for the ENVOY at the last Feast will not have to pay the extra five dollars.

Even at \$25, the 1982/1983 deluxe ENVOY will be one of the very best ENVOYS which we have ever produced--certainly equivalent to, or even better than the 1969 ENVOY. (Publishing Services is responsible for its design and publication under Mr. Armstrong's direction.) I am sure that all of you

will enjoy it very much. There is a section on God's Work in the 1982/1983 ENVOY which all of you will find both informative and interesting.

The following is from a recent memo regarding the 1981 ENVOY which I received from Mr. Dennis Robertson, Director of College Publications. (Mr. Robertson worked in conjunction with Design Graphics of Publishing Services in the design of the 1981 ENVOY.) I thought you would like to know that our beautiful 1981 ENVOY was judged by the world as one of the top-quality yearbooks in the entire nation.

The 1981 ENVOY has been awarded the Certificate of Merit in the Printing Industries of America's 1982 Graphic Arts Award Competition.

The award is a "very prestigious honor in the printing industry," according to a spokesperson at the PIA headquarters in Arlington, Virginia.

The 1981 ENVOY is one of only 20 yearbooks awarded the Certificate in the 1982 competition. When choosing the winners, the PIA's judges look for the highest quality in design, printing production and choice of materials.

"The 1982 competition was the most difficult for the judges," the PIA spokesperson said. "They had such high quality, it was hard for them to decide."

The judges are drawn mainly from advertising agency personnel, printing company representatives and graphic artists.

The yearbook category in the competition includes not only college and university annuals, but yearbooks representing major U.S. corporations. In addition to schools like Harvard School of Business, Cornell University, and the University of Missouri, organizations like R.J. Reynolds and the United States Navy were awarded Certificates of Merit for their 1981 yearbooks.

The PIA is an organization which helps coordinate production standards for the printing industry. Its competition was started in 1950 and is the largest in the field.

There will only be three more weeks of actual classwork after the spring break. We are expecting to graduate about 120 students this spring. I would like to mention that we certainly have some very fine, competent and dedicated students in the College. (If any of you ministers know of any of the brethren who would be interested in employing any one from this year's graduating class, please have them contact Dr. David Albert, Director of Career Services at Pasadena.)

We hope all of God's people in your particular areas of this worldwide Work of God are being blessed and prospered in every way possible. Everything is coming along very well with the College and with the various areas of the Work here in Pasadena. We ask your continued prayers for all of us here at Headquarters, as we continue to remember all of you in our daily prayers!

--Raymond F. McNair, Deputy Chancellor

PUBLISHING SERVICES UPDATE

Attention U.S. Church Pastors: Please read the following important announcement to all members serving in the United States newsstand program:

POLICY RE NEWSSTAND RACKS

To follow through on Mr. Armstrong's desire to see that The PLAIN TRUTH Newsstand Program measures up to the quality standards he has set for the Work worldwide, we are announcing a policy decision to be put into immediate effect: Beginning with the current newsstand issue, all magazines should be distributed on newsstand racks or counter displays. We would appreciate it if all representatives would refrain from placing magazines in outlets where a rack or counter display is not present. This means that magazines should no longer be placed in laundromats, lobbies, or other locations without utilizing a rack or counter display. (Approval should always, of course, be obtained from the outlet management.)

We would be grateful if you would implement this policy decision immediately. If you feel there may be specific exceptions to this ruling for your area, please call Mr. John LaBissoniere.

Please note: In carrying out this policy, you may find it necessary to locate new outlets in order to maintain your current circulation level. If additional supplies, racks or counter displays are needed for this purpose, please order them using the Newsstand Equipment Request form.

--Ray Wright, Publishing Services

MAIL PROCESSING CENTER UPDATEDelivery Times for Publications Improve

The latest surveys by MPC's Mail Monitor Program, which keeps track of average delivery times for all of the Work's publications, were encouraging.

The March 1983 issue of The PLAIN TRUTH was delivered in an average of eight to nine days in the U.S. The previous average had been 11 days. This improved service was apparently due to "carrier route presorting" done by our printer, R.R. Donnelley Co., which began in January of this year. Wherever possible, the magazines are sorted and bundled to individual post office routes within a zip code.

In addition, Mr. Armstrong's February member/co-worker letter, sent by first class mail, was delivered nationwide in an average of just two days. These letters are presorted to zip codes by our mailroom employees, which results in faster delivery as well as a three-cent savings in postage for each letter.

According to our mail monitors, delivery time for the CORRESPONDENCE COURSE, which is sent by slower third class mail, is about four weeks. The average number of lessons being sent out monthly is now over 150,000.

We would like to take this opportunity to once again thank the over 200 brethren who serve as mail monitors throughout the U.S. Their valuable assistance in gathering data for our surveys is greatly appreciated.

Students Thrilled With BIBLE CORRESPONDENCE COURSE

Every week we receive many comments about the BIBLE CORRESPONDENCE COURSE. Students are amazed at the information the lessons contain and are excited about how much they are learning from the Bible. Following are some of the comments we have received.

For quite some time I have been reading the Bible and trying to understand what it was all about. I couldn't for the life of me make heads or tails of it--that is, until this past year, with the help of your BIBLE CORRESPONDENCE COURSE. This has got to be the most simple way to understand the meaning of God's Word. I could possibly have stumbled through the Bible for the rest of my life and still not understood what it was all about. You have opened my eyes, my mind, and my life.

C.O. (Glen Lyon, PA)

I cannot express how much I appreciate this course. I thank God for giving me the opportunity to really begin to understand what the Gospel of Jesus Christ is all about. I found that you do not go by tradition or denomination, but by the true Gospel of Jesus Christ.

This is a real awakening for me, for I have had to become unlearned to become relearned, and this is only the first lesson! Through Lesson 1 I have found out just how much God really loves me. Things are beginning to really come together for me in the Word of God, for there was so much that I was taught that had no foundation and I was left with so many questions with no answers. I am eagerly awaiting Lesson 2.

Y.S. (West Palm Beach, FL)

I received your Lesson 1 about three weeks ago and found it very interesting and informative. The quality of the material used in the printing and format are exceptionally good, along with the presentation of the information.

K.S. (Westminster, CA)

I am in receipt of Lesson 2 and am overwhelmed with the simplicity and beauty of its presentation. I think I'll always love the Bible after this, because of the manner in which it was presented to me. I am studying the Bible in relation to my life and to current events. It is marvelous! I have a thirst for knowledge, and all the money in the world couldn't have brought me more happiness than these Bible lessons.

M.L. (Opa Locha, FL)

I have just received Lesson 4 of the AMBASSADOR COLLEGE BIBLE CORRESPONDENCE COURSE and must thank you for such a revealing, challenging Bible study. One of the best points of the course is its "meaty" composition as opposed to "milk." The course puts one in a position to know the truth or to run from it.

T.H. (Fayetteville, NC)

I have just finished my fifth lesson, and I simply must tell you how much I am enjoying and learning from these Bible lessons. They are making the Bible so much clearer and easier for me to understand. After each lesson I can truly say that I have become a lot wiser in the knowledge of God.

Mrs. J.M. (Wallisville, TX)

I have been attending church services for the past five weeks. Through literature I have ordered from you, I have learned more than ever about the Eternal and how much He loves all of His children.

When I was 16, I started taking the CORRESPONDENCE COURSE from you. I regret to say that I stopped at the fifth lesson, as I felt it was a burden. Now that I am a few years older, I know better. I am now taking the CORRESPONDENCE COURSE again. I know now that there is nothing concerning God that is burdensome--His commandments are not a burden.

J.W. (Pine Knot, KY)

Thank you again for the wonderful BIBLE CORRESPONDENCE COURSE. I am working on Lesson 15 now and am learning the most amazing things that I never knew before.

R.F. (Citrus Heights, CA)

I want to thank all of you for the wonderful job that you are doing with the BIBLE CORRESPONDENCE COURSE. The lessons are all great and are such a great help to me. They make the Bible so clear and easy to understand. I was so glad to receive Test Four for Lessons 13-16. This is the first test that I have received that was to be returned for correction since sometime in the late '60s. I really missed that in the 12-lesson course. Thank you.

Mrs. L.L. (Eighty Four, PA)

--Richard Rice, Mail Processing Center

ON THE WORLD SCENE

THE PRESIDENT AND HIS CRITICS Today (Thursday, March 31) President Reagan delivered a major address in Los Angeles on the subject of East-West relations and arms control. Dr. Hoeh and I were in attendance at the Los Angeles World Affairs Council luncheon.

The President's address was a follow-up to his announcement the previous day in which he called upon the Soviet Union to negotiate an "interim agreement" with Washington regarding intermediate-range nuclear missiles. Under terms of such an agreement, revising America's previous "zero option" offer, the U.S. would scale down the number of new missiles to be deployed in Western Europe in return for the Soviets dismantling some of their

already emplaced SS-20 and older European-targeted missiles--until parity in nuclear warheads is reached.

Official reaction throughout Western Europe was very positive, while unofficial reaction behind the Iron Curtain was just the opposite.

In his Los Angeles address the President spoke of the "challenge that history has left us" in the United States and the Western world--how to "defend freedom and preserve peace." He stressed again "the great moral struggle between democracy and its enemies, between the spirit of freedom and those who fear freedom...."

Regarding arms negotiations with Moscow Mr. Reagan stressed the importance of firm resolve and patience. "The ideology of the Soviets," he said, "can't permit them to leave any weakness unprobed and any vacuum unfilled." He added that "generosity in negotiations runs counter to the basic militancy of Marxist-Leninist philosophy." He continued: "Only if the Soviets recognize the West's determination to modernize its own military forces will they see an incentive to negotiate a verifiable agreement establishing equal lower levels" of nuclear weapons.

The President said calls for a simplistic "nuclear freeze" not only "locks the U.S. into obsolescence" in view of Moscow's far greater recent arms buildup and renewal, but implies that the U.S. national will is divided. "If we appear to be divided," the Soviets, said Mr. Reagan, "will dig in their heels," hoping they will not have to give up any of their advantages.

The President described the pressure for a nuclear freeze very succinctly, quoting the late journalist H. L. Mencken: "For every problem there is one answer that is simple, neat--and wrong."

The President certainly had the bulk of the audience behind him. In the question-and-answer period following the speech, a newsman complained that new White House guidelines to plug news leaks were restrictive. The President replied that "the press must recognize it, too, has a responsibility for the welfare of the nation." The audience erupted in a thunderous ovation--indicative of the public's growing impatience with the attitude of the news media.

Standing outside the hotel afterward, Dr. Hoeh and I overheard one gentleman tell a friend: "It's good to have a Commander-in-Chief once again."

President Reagan has his hands full convincing the nation of the dangers which confront them such as in the Central America/Caribbean region--America's "soft underbelly." Even though the public generally supports him, his chief adversaries are the opinion molders in the news media, education and "mainstream" religion, to say nothing of members of Congress, who are predominantly liberal (and secular) in outlook. Opinion polls indicate that only about 20% of the general public professes to being liberal.

In another recent address, this time to evangelical ministers in Florida Mr. Reagan described the world's principle East-West power struggle in not just a facts-and-figures argument about warheads and throw-weight, but in its underlying moral equation--something anathema to the majority of his domestic critics. The following is a description of the President's speech

concerning the East-West moral struggle as analyzed by syndicated columnist Patrick Buchanan on March 16, 1983:

Last week in Orlando, President Reagan delivered to the National Association of Evangelicals one of those ringing addresses he, almost alone of modern presidents, could have given.... The preachers who interrupted the president two dozen times with cheers and applause loved it; the press loathed it. The "Darth Vader speech," they said in mockery of Reagan's reference to the captive nations herded together by Moscow as an "evil empire." Even the lead on some stories contemptuously referred to Reagan's "Cold War rhetoric."

With this address, Ronald Reagan, it seems to this writer, has given the right answer to a dilemma faced by every modern American president, a dilemma that may be described thus: How does an American president deal with Moscow on the necessary terms of political equality, while never allowing the American people to forget the struggle between East and West--because it is at bottom a moral and philosophical and religious struggle--is irreconcilable?

Henry Kissinger's approach to this dilemma was to drain the East-West struggle of its ideological content...to strip from presidential toasts references to our fundamental disagreement about God and Man, to manage the struggle as an Old World balance-of-power contest from the 19th century with which he was so familiar rather than a revolutionary, life-or-death struggle of the late 20th century to which it rightly belongs.

It is no easy dilemma to resolve. Reagan recognizes and is acting upon the notion, correct in my view, that the American people will not long sustain, with economic sacrifice and surely not with the blood of their sons, a struggle they do not recognize as between good and evil.

Invoking the shade of Whittaker Chambers, the president declared that the "crisis of the Western world exists to the degree in which the West is indifferent to God, the degree to which it collaborates in communism's attempt to make man stand alone without God."

We must reject those "simple-minded" appeasers, the President said, who declare themselves "above it all and label both sides equally at fault," who "ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding" and thereby remove themselves from "the struggle between right and wrong and good and evil."

No wonder The Lords Temporal of this Secular City [Washington, D.C.] were so ticked off; he was talking about them!

The President, we know, is far from correct in describing America as any longer being "good" in this good-versus-evil struggle, but he is right on the mark in his analysis that the "crisis of the Western world exists to the degree in which the West is indifferent to God." The President's liberal

critics naturally highly dispute this analysis since they are part-and-parcel elements of the great secularizing movement which has turned America away from whatever attachment to "Judeo-Christian" moral values the nation once held to be of value. As Buchanan said: "He was talking about them."

The news media assume an "adversary" position of which they are quite proud. But the March 4, 1983 issue of NATIONAL REVIEW elaborated on this "adversary role":

In essence, the media assume their "adversary" posture toward down-home values, capitalism and anti-Communism. Toward other things they are not nearly skeptical enough.

Louis H. Gann of the Hoover Institution in Palo Alto, California puts it even more simply: The real enemy of all-knowing East and West Coast liberals is "Middle America." Those living in "Middle America" he wrote, in a copy of a speech he gave me recently when I interviewed him, are:

the ranks of American businessmen and blue-collar workers who, as we all know...live "meaningless" lives, perform "meaningless" labor, and live in "meaningless" and "regimented" conditions in a permanent state of "false consciousness."

As expected, the moderate liberal journal-of-opinion, THE NEW REPUBLIC, in its April 4, 1983 edition, took great exception to what its editors called Mr. Reagan's "sermon." Their lead editorial, entitled "Reverend Reagan," shows the great gulf that separates the President from his critics.

According to Ronald Reagan, history is reaching a climax. He portrayed his country as embattled, set upon by enemies from without and within, fighting for nothing less than its reason for being. The enemy without is Communism, which the President described as "the focus of evil in the modern world";... The enemy within is "modern-day secularism." With his implication that the two are working toward a single end, which is the weakening of America, Mr. Reagan insulted multitudes.

The West, the President warned, is in "spiritual crisis," which is grave and more grandiose than Jimmy Carter's "malaise." ...The slander of secularism...is bad enough. But there is more. The speech, in fact, is an orgy of cheap shots. Item: those who are in favor of the right to abortion must take responsibility for "infanticide and mercy killing," because they are all the result of the same "decline in respect for human life." Item: those who oppose the "squeal rule" [that parents should be told by public health officials that their daughters have requested contraceptive devices] necessarily believe that "something so sacred (as sex) can be looked upon as a purely physical thing with no potential for emotional and psychological harm."

Mr. Reagan's thesis was precisely that policy decisions must have religious reasons. [But]...by what authority does this man claim to administer the Judeo-Christian tradition? We elect a President, not a priest.

"When our Founding Fathers passed the First Amendment," the President explained, "they sought to protect churches from

government interference. They never meant to construct a wall of hostility between government and the concept of religious belief itself." And he went on: "The...Declaration of Independence mentions the Supreme Being no less than four times. 'In God We Trust' is engraved in our coinage. The Supreme Court opens its proceedings with a religious invocation. And the Members of Congress open their meetings with a prayer." This is very poor history. The author of the Declaration of Independence will offer small succor to a religious view of the Republic; the Supreme Being to whom Jefferson refers is a Deist diety, who made the world and left it to its devices. "Neutrality" is how the Supreme Court has interpreted the First Amendment's attitude to religion; noting that "we are a religious people," the Court judged in 1963, that religion must nevertheless let government alone,...

The old distinction between morality and religion, however, was lost on Mr. Reagan.... The expulsion of religion from politics is not an expulsion of morality from politics.... When revelation was surrendered, however, virtue was not.... President Reagan... called secularism a "value system that is radically different from that of most Americans." Most Americans, he continued, believe in "families, churches, neighborhoods, communities--the institutions that foster and nourish values like concern for others and respect for the rule of law under God." But who are the secularists who are not committed to these institutions and values? Are the unchurched...really against families and communities? There are precincts of sanctity in secular lives, too.... Secularism is just as committed to what he called "the tried and true-tested values upon which our very civilization is based" as religion.

If that last statement is true, then why so many assaults on the family in our secular society in the form of abortion, ERA and gay liberation? Advocates of these causes are indeed committed to a "value system that is radically different from that of most Americans." But THE NEW REPUBLIC editors conclude:

The influence of religion upon the public life cannot be denied. The President does not want to wish to divest the United States of this influence. He is not the first.... Religion in America, [Tocqueville] wrote, bore not upon laws, but upon mores, where its function was to check the excesses of individualism and materialism.

The President should cease these celestial navigations. There is business on earth. He is not in the White House to save souls, but to protect our bodies; not to do God's will, but the people's. Anyway, God will forgive--that, said Heine, is his profession.

Despite their own snide secular sermonizing, THE NEW REPUBLIC editors have some valid points. It should be evident that the true responsibility for the decline in moral values in our secular society resides with the ministers of this world, who have allowed worldly values and concepts to first creep in and finally overwhelm their churches. Instead of overcoming

the secular world they have been overcome by it (Ezekiel 22:26, 28). The President, in a secular office, can do little when the clergy does not show the people the right way, and instead propagates a "social gospel" little distinguished from platforms of political action.

If the secular guides can't take the "sermonizing" of Mr. Reagan, they certainly are outraged at the hell-fire and brimstone thunderings of Alexander Solzhenitsyn. He, like President Reagan, clearly sees the convergent parallel of godless atheism without and godless secularism within. Here is a report, received March 2, 1983 over our Associated Press news wire, concerning views of the Russian literary giant expelled to the West eight years ago.

Alexander Solzhenitsyn, whose rugged faith was honed in an oppressive, officially atheist atmosphere and who sees anti-religious trends in the United States, has been chosen for the 1983 Templeton Prize for Progress in Religion.

Now living and writing in Cavendish, Vermont, Solzhenitsyn has rankled some American intellectuals by charging that the West is falling victim to the same basic disease that has poisoned the Soviet system. He calls that sickness "humanistic autonomy" or "anthropocentricity"--"the proclaimed and practiced autonomy of man from any higher force above him." The attitude does not admit the "intrinsic evil in man" and sees no higher task than earthly happiness, he said, putting Western civilization "on the dangerous trend of worshipping man and his material needs."

The world "has reached a major watershed in history, equal in importance to the turn from the Middle Ages to the Renaissance," he says. "It will demand from us a spiritual blaze."

He says that trampling of spiritual-moral realities has occurred in different ways both in the anti-religious materialism of totalitarian Eastern Europe and in the West's commercial materialism and divorce from religious values. At first glance this seems an ugly parallel, he says. "But such is the logic of materialistic development."

Solzhenitsyn, who has lived most of his 64 years under Soviet communism, 13 of them in labor camps or Siberia for his criticism of the Soviet system, says its atheist dictatorship is "a leveling of mankind unto death." Expelled to the West eight years ago..., he sees similar corrosive trends at work in America. He summed them up in a 1978 Harvard University address as an "eroded humanism" cut off from religious roots. That is the present stance of the West--"the proclaimed and practiced autonomy of man from any higher force above him," he said.

While the Renaissance threw off the shackles of the Middle Ages, which repressed man's physical nature in favor of spiritual aspects, he said that revolt from the spirit has now gone to the other extreme of sheer materialism. It has pointed Western civilization toward "worshipping man and his material needs," while spiritual values are blanked out "as if human life did not have any higher meaning," Solzhenitsyn said.

"In American democracy at the time of its birth, all individual human rights were granted on the ground that man is God's creature. That is, freedom was given to the individual conditionally, in the assumption of his constant religious responsibility." But now, he said, "all such limitations were eroded everywhere in the West" with "total emancipation from the moral heritage of Christian centuries with their great reserves of mercy and sacrifice."

He said "destructive and irresponsible freedom [note I Pet. 2:16] has been granted boundless space, leaving society defenseless against decadence, such as misuse of liberty for moral violence against young people" in films of pornography, crime and horror.

"The West has finally achieved the rights of man, and even to excess, but man's sense of responsibility to God and society has grown dimmer and dimmer," he said. "It is time, in the West, to defend not so much human rights as human obligations. We have placed too much hope in politics and social reforms, only to find out that we are being deprived of our most precious possession: our spiritual life. It is trampled by the party mob in the East, by the commercial one in the West."

The trend has reached a peak in the world, he said, bringing it to a "harsh spiritual crisis and a political impasse. All the celebrated technological achievements of progress, including the conquest of outer space, do not redeem the 20th century's moral poverty.... Only moral criteria can help the West against communism's well-planned world strategy. There are no other criteria."

Communist aggression creeps ever closer to America's shores. But the blind secular guides of contemporary society, coupled with godless ministers, fail to grasp the "morality connection" between the threat without and the rot within.

--Gene H. Hogberg, News Bureau