

United Temple Bulletin

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Anti-Marxism Movement Initiated in the West at Berkeley, California, During Month of May

Dan Fefferman and Leslie Elliot, both of our Heavenly Family in Berkeley, initiated strong anti-communist campaign on May 12, 1971. Dan is President of "Freedom Leadership Foundation," Berkeley chapter and also President of "American Youth for a Just Peace" Berkeley chapter. He called official news conferences, issuing the following statement to the press and TV station arousing public opinion on the hot issues in relation to Berkeley campus radicalism and communist influenced organizations. All Heavenly Family were observing the press conference on the campus, and at night channel 2, 4, 5 television carried the interview and nearly 70 people including news men, camera men, news reporters and our Bay Area Heavenly family were in the Conference. Here are the statements released by Dan Fefferman and news paper clippings in Bay Area. In view of the outside campus campaign on anti-communism in the future, this successful event has already set up very good physical and spiritual conditions for further advancement. We, all of the North West Family send our congratulations to both Dan and Leslie, Berkeley family though we have not all met each other yet. We dedicate this edition to both of you for your further success to come.

STATEMENT TO THE PRESS AND T.V. STATION

by Dan Fefferman, President of Berkeley Chapter,
American Youth for a Just Peace

May 12, 1971

Last night the Berkeley City Council voted 4 to 3 with one abstention in favor of a motion supporting the so-called "People's Peace Treaty" negotiated in Hanoi by members of the National Student Assn. (NSA). The motion required five votes to pass and thus was not adopted. Nevertheless, there is considerable support for the so-called treaty in the Bay Area. We have obtained some important information about the "treaty" which we believe should be made widely known as a public service.

The "treaty" is called a "Joint Treaty of Peace between the U.S. and Vietnamese Peoples." The leaders of the National Student

Association, in consultation with themselves, the Communist Party of North Vietnam and its student fronts, and with a few representatives of the alleged "South Vietnam National Student Union," announced the "treaty" at a Washington, D.C. press conference upon their return from a two-week visit to North Vietnam as guests of the North Vietnamese government.

"Treaty" supporters claim that the "South Vietnam National Student Union" represents 35,000 student in Vietnam. In fact, this organization exists only on paper. The NSA can produce no evidence that it has spoken to any South Vietnamese students outside of Saigon. There are four major students unions in South Vietnam-- at Saigon, Hue, Dalat and Kan Tho, and they have never merged into a national union. For that matter, in our judgment, neither is the NSA nor any other American student organization (including our own) justified in speaking in the name of the whole American people or in negotiating treaties in their name. Mr. Davis and Mr. Evans will soon be reading letters of refutation of the "treaty" from Vietnamese students and labor leaders.

But our concern is not so much with the technicalities of the "treaty" as it is with the Vietnamese people themselves and with America's responsibility to them. And this so-called treaty is a betrayal of the very Vietnamese people it supposedly represents.

It demands the immediate and total withdrawal of all U.S. personnel and calls for the United States to topple the existing government of President Thieu in South Vietnam. In return it requires nothing of the North Vietnamese except that they "enter discussions" regarding the return of American POW's and the safety of anti-Communist South Vietnamese. This is asks while the North Vietnamese Army maintains 200,000 troops or more in Cambodia, Laos and South Vietnam.

The "treaty" is nothing more than the official North Vietnamese position on the war. It opens the door to victory for the Communists in South Vietnam.

We do not believe that most of the Americans who have supported the "treaty" necessarily support a North Vietnamese victory-- or that if they do, they must surely be unaware of the consequences of such a victory.

In South Vietnam today there are literally millions of people who--even if they are not particularly enamored of Americans or supportive of the present South Vietnamese regime--would willingly die fighting the Communists. These include two million Hoa Hao (a reform Buddhist sect who fought before 1954 against both the French and the Communists and whose leader was assassinated by the Viet Cong); one and a half million Cao Dai (another adamantly anti-French and anti-Communist politico-religious group); 600,000 or more members of the Vietnamese Confederation of Labor (whose organizers the Viet Cong have been exterminating by the thousands); two and a half million Catholics (a half a million of

whom fled from the North in fear of their lives in 1954) and the millions of volunteer soldiers fighting at the regional and local levels to protect their families against the North Vietnamese and Viet Cong. In addition, we should not forget the vast majority of South Vietnamese students, intellectuals and Buddhist clergy, or the countless others who cannot be so easily categorized, but who realize that Communism is irreconcilable with their 2500-year-old tradition of spiritualism and village democracy.

What we cannot understand is who people who support this "treaty" don't demand the same things from the North Vietnamese that they do from the South Vietnamese.

In Hanoi there is one major paper, owned and operated by the Lao Dong (Communist) Party. In Saigon alone there are over thirty, fifteen falling in the opposition category. When I was in Saigon last summer attacks against our group appeared in three of the Daily newspapers, denouncing our group as a tool of the imperialists. This indicates that at least the South Vietnamese can get more than one analysis of what is going on in their nation and in the world, but in North Vietnam the people get nothing but the Party Line.

There are complaints about the lack of political freedom in South Vietnam. Yet in the last national election there, the militantly anti-government Ang Quang Buddhist Party won the most votes and elected their slate of National Assemblymen, several of who openly supported coalition with the Communists. But in North Vietnam, no meaningful opposition is even allowed to organize. Coalition governments in the North in 1946 and 1954 ended in the liquidation of all meaningful opposition to the Communists, including the North Vietnamese Trotskyites and many other legitimate nationalists who disagreed with Ho's Stalinist policies.

In this context it is ironic that the American Trotskyites have been the prime movers in the campaign in support of the North Vietnamese.

There are certainly serious shortcomings in the South Vietnamese government. Yet there is infinitely more freedom in South Vietnam than in the North. The development of Democracy in a nation plagued by war is no simple phenomenon. In one city near the DMZ in South Vietnam I remember talking to the village chief. The Viet Cong had told his people that if they participated in the village elections they would slit their throats and carry their bodies away from the ancestral burying ground so that their souls would be doomed to wander eternally in the underworld. Ninety per cent of them turned out to vote. Yet the chief they elected lives in mortal fear every day. The two chiefs before him had been decapitated by the Viet Cong.

With all the shortcomings of the South Vietnamese electoral system, I think that the 70% turnout in the last Presidential election was a vote to confidence for Democracy and against Communism, if not for President Thieu himself. The upcoming Presi-

dential elections next fall should be an extremely important barometer of political development in South Vietnam with President Thieu running against Vice-President Ky and the dovish "Big" Minh, making it a possible three-way race.

The position of our group is as follows: we support a gradual withdrawal of American troops from Vietnam which does not leave a military vacuum to be filled by the North Vietnamese Communists but which allows the South Vietnamese themselves to continue their struggle against the Stalinist expansionism of the North. We would also like to express our solidarity with the Cambodian people in their struggle against North Vietnamese imperialism and with the Laotian people in their struggle to build national unity in the face of grave ethnic, religious, linguistic and ideological factionalism.

Our group has been active on campus for about three weeks. The response of the radicals to our presence exposes them for the reactionaries that they are. We have been threatened, physically intimidated, and accused of being CIA agents every day. Our posters have been ripped down, our signs defaced and our sisters insulted.

If there is one thing we would like to be able to do on this campus it is to make it once again an open academic society where ideas can be freely exchanged without fear of intimidation.

For years now Berkeley students--and students throughout the nation--have been barraged with a flood of radical propaganda. With no alternative analysis being offered by our peers many well-meaning students have adopted dangerously simple solutions to the very complicated problems of war and peace in today's world. We would like to offer such an alternative by providing a forum for speakers, showing films, waging literature campaigns, and possibly even conducting peaceful demonstrations. The radical Establishment has had its day in Berkeley, and it has gained us nothing but violence, bloodshed, and a divided, ineffective City Council. It is time that a constructive alternative emerged.

It is for the Open Society that we fought in Europe, Korea, and now in Indochina. We are proud to be fighting here in Berkeley for the Open Society against the Joseph McCarthyites of the New Left.

Peace Treaty Attacked By 'Just Peace'

American Youth for a Just Peace (AYJP)--an incipient campus organization with nationwide ties--leveled charges against the "People's Peace Treaty" at a press conference here yesterday, calling the treaty "a betrayal of the Vietnamese People."

Dan Fefferman, a senior in Political science, also claimed that the 15 member organization had been physically harrassed at their table in Sproul Plaza, but said he could not identify the assailants specifically as "leftwingers."

Fefferman, an AYJP spokesman, indicated that his organization represents a broad spectrum of political views, with all members supporting a "gradual withdrawal of American troops from Vietnam which does not leave a military vacuum to be filled by the North Vietnamese communists."

AYJP, accordingly, is directing an attack on the "People's Peace Treaty" which Fefferman charged "is nothing more than the official North Vietnamese position on the war (which) opens the door to victory for the communists."

AYJP also charged that the Peace Treaty supporters claimed to be negotiating with the South Vietnam National Student Union--an organization which AYJP says "exists only on paper."

Three other members of AYJP presented letters, allegedly from South Vietnamese student leaders, which the group claims lends credence to their charge that the peace treaty does not represent the wishes of the South Vietnamese people.

Paul Davis, a graduate student in physics and self-proclaimed "Democratic-Socialist," read a letter from the Executive Committee's Chairman of the Viet Nam Cong Nam Student Association which is affiliated with the Vietnamese Confederation of Labor. The letter, AYJP said, states that "the people of Viet Nam have never heard of (the treaty)."

The letter, by Chairman Nguyen Van Chinh, reads: "Because this treaty was not formed with even a minimum democratic procedure then it cannot be regarded as the official voice of the Vietnamese people and it has no lawful validity as it regards the people of Viet Nam."

A second letter was read by Boalt Hall law student Don Evans, a Republican. The letter written by the Chariman of the Students Association of the Institute of Business Administration at Saigon University, begins:

"It is our opinion that the so called Peace Treaty faithfully reflects Hanoi's aspirations, not the aspirations of the South Vietnamese people in general, and all of the students in particular."

The letter's author, Chairman Phan Chanh Tam, further states that the Vietnamese student who signed the treaty, Huynh Tan Mam, "is not qualified to sign any papers in the name of the whole federation of students in South Viet Nam.

Sophomore Leslie Elliot read a third letter received from the Catholic Students Federation of Saigon. The letter said "we object to the unfair claim that they (Huynh Tan Mam and the General Assembly of Saigon Students) are representing all the Vietnamese students in signing treaties or making announcements that are contrary to the right of the Vietnamese people."

(Source: Daily Californian, May 13, 1971, Thursday.)

UC Radicals Accused of Intimidation

The head of a moderate student group at the University of California in Berkeley charged yesterday that radicals have intimidated its volunteer workers--even to the extent of pouring cola on their literature.

Dan Fefferman, a 22-year-old UC senior, said the intimidation--mostly verbal--had occurred over the past few weeks as the 15-member organization manned tables in Sproul Plaza to lobby against the "people's peace treaty," a document urging an end to the war in Vietnam.

Fefferman was also outraged at backers of the treaty claiming support from the 35,000-member Student Union of South Vietnam.

That couldn't be, he said, because there are only 40,000 students in South Vietnam and 10,000 of them belong to the rival Catholic Student Union of South Vietnam.

(Source: San Francisco Chronicle, May 13, 1971.)

Students Call Peace Plan Fraud

By Steve Duseha
Gazette Staff Writer

A group of students at the University of California here yesterday assailed the "People's Peace Treaty" as a "fraud" and said it does not represent the views of American or South Vietnamese students.

"The treaty is nothing more than the official North Vietnamese position on the war. It opens the door to victory for the communists in South Vietnam," Dan Fefferman, the leader of American Youth for a Just Peace, said at a press conference.

He said the treaty, which the Berkeley city council Tuesday narrowly refused to endorse, is a "betrayal" of the South Vietnamese.

Fefferman said his group has been active on the Berkeley campus for three weeks and presently has only 15-20 members. Six other campuses around the country have AYJP chapters, he said.

He would not directly endorse President Nixon's Vietnam policies, but the position he outlined yesterday closely follows the administrations's views.

"We are in basic agreement with the principles of gradual withdrawal from South Vietnam that will allow the Vietnamese people to take up their own struggle against North Vietnamese communism," Fefferman said.

He said American Youth for a Just Peace is a national non-partisan organization which was formed a year ago to lobby against the Cooper-Church amendment which would have set a public date for final American withdrawal from Vietnam.

Fefferman said the group now has chapters in Georgetown, Columbia and American Universities, and at UCLA, Los Angeles Community College and Berkeley.

He said the group plans to present speakers and films, distribute literature and perhaps conduct demonstrations to provide an "alternative analysis" to the "flood of radical propaganda" which he said is aimed at students.

"The radical establishment has had its day in Berkeley, and it has gained us nothing but violence, bloodshed, and a divided, ineffective city council."

Fefferman said campus radicals, who he called "Joseph McCarthy-ites of the New Left," had intimidated members of his group when they set up a table in Sproul Plaza.

"If there is one thing we would like to be able to do on this campus it is to make it once again an open academic society where ideas can be freely exchanged without fear of intimidation," he said.

The peace treaty is being circulated by the U.S. National Student Association which calls it a "joint treaty of peace between the U.S. and South Vietnamese peoples."

Fefferman said that NSA does not represent American students and representatives of his group read three letters from South Vietnamese student groups which denounced the treaty.

"It (the treaty) demands the immediate and total withdrawal of all U.S. personnel and calls for the United States to topple the existing government of President Thieu in South Vietnam.

(Source: Berkeley Daily Gazette, Thursday, May 13, 1971).

Anti-Marxists

New Group Fights Treaty

A new campus organization, "American Youth for a Just Peace (AYJP) is actively opposing the peace treaty with the Vietnamese people proposed by the National Student Association.

This treaty calls for a separate peace treaty with the Provisional Revolutionary Government and the government of North Vietnam.

"The difference between us and conservative groups is that they base their foreign policy beliefs on American interests while

we are concerned with the lot of the Vietnamese people," claimed Dan Fefferman, the chairman of the organization.

Leslie Elliott, a member of AYJP, said the proposed treaty does not represent the beliefs of the Vietnamese People. She called the treaty "a fraud being perpetrated on the American People."

Fefferman claimed that an observer affiliated with AYJP had visited Vietnam as the guest of the Thieu regime and reported that "while the Vietnamese don't support the people in power, they prefer a democratic form of government to a communist government."

The treaty, he said, would "wed Vietnam to the North and to Communism."

Both Fefferman and Elliott characterized themselves as "liberal but anti-Communists."

An offshoot of the national AYJP, which claims to be the only student group lobbying against the Cooper-Church amendment and the McGovern-Hatfield Amendment, the group has recently set up a table in Sproul Plaza.

Generally, they plan to pursue education means of "combating the spread of Marxist propaganda" and trying to educate students to the "pitfall that Marxism creates."

(Source: The Daily Californian, April 26, 1971).

CASTRO CONDEMNS COMMUNISM

Juanita Castro, sister of the communist dictator of Cuba, Fidel Castro, delivered a message at the Orange County Antisubversive Seminar which will be held in the Hotel Sonesta, Massachusetts Avenue at Thomas Circle, June 18-21, 1971. The following is part of the message of Juanita Castro at the Orange County Seminar:

"One of the evidences I can bring out regarding the evil nature of communism and its leaders is the fact that I am here fighting against the system and against my own brother. I had no alternative. I had to choose between being an accomplice to the abnormal plans of Fidel's against the Cuban people and against the other peoples of the Americas, and my own Christian convictions, my love for freedom, peace and progress for all human being all over the world.

"Communism divided my family in the same way as it has divided most of the families in the countries where this inhuman system exists.

"Communism is the reason for children to persecute their parents and for parents to persecute their own children. Communism is a cruel, atheistic doctrine, and whoever follows it becomes its fanatic and he, too, devotes himself to persecute and

to exterminate his fellow men. It can be affirmed that communism is a mental disease. Communists suffer from different mental traumas and complexes. They become wild beasts and there is no way to either restrain them or stop them for the sake of goodness.

"Communism is as bad in domestic affairs as it is in national and international ones.

"In the domestic aspect, it destroys the home, the family and religious beliefs.

"Nationally speaking, it destroys the democratic and progressive institutions in order to reestablish the barbarity of ancient times.

"Internationally speaking, communism destroys the concepts of nation, sovereignty and independence in order to superimpose the imperialistic interests of the Soviet metropolis.

"In brief, the communist system is good to not even one of the aspects of the life of a human being or of any nation.

"In my home country there were the problems faced by any other nation in the world, since perfection does not exist on earth. But when the communist system was imposed upon my people, it worsened these problems and built up a wide range of different ones.

"Nowadays, Cuba is a country destroyed by communist imperialism. The Cuban people have greater needs; they suffer poverty and misery of all kinds. Rich people have been lowered to the status of the poor, while the poor have become miserable ones due to the fact that nobody, not even the humblest ones, can benefit from communism.

"The Communist, Marxist-Leninist, Socialist--call it as you wish--system was introduced in Cuba by means of deceit, the lies, and the treason on the part of my brother Fidel.

"Fidel started by deceiving his own family and ended up by deceiving all the Cuban people. He still deceives people in other countries, people who still believe his lies. Those people are not aware of the fact that they are trusting in, sympathizing with the worst tyrant who ever existed in America, a tyrant who would carry out any sort of betrayal, any kind of injustice.

"The Cuban people fought for a true democratic revolution which would bring forth freedom, peace and social justice for all. Those were the principles I myself fought for and still fight for.

"It is because we wanted all those things for Cuba that we fought during the Cuban revolution and we are still fighting to see that the Cuban people get them, because, unfortunately, the Cuban people had the misfortune of seeing Fidel's tyranny replacing that of Batista.

"I affirm that Fidel betrayed the Cuban people because he has done everything contrary to what he promised. While in the Sierra Maestra, Fidel promised one thing; he has done just the opposite since he seized power.

"But Fidel is not satisfied with Cuba as his only prey. His ambition is to subdue other nations. His ambition is extremely abnormal. His goal is to be the tyrant of the Americas. His ambition is as enormous as it is ridiculous, but he is able and willing to carry on all sorts of villainy in order to accomplish it.

"For many years Fidel has been gathering together the most modern military equipment to use it against the other countries in the Hemisphere. It is not only Fidel and the little Island of Cuba. Backing and supporting him is the military power of the Soviet Union.

"So we see that Cuba, situated only 90 miles off the south coast of the United States, is becoming a powerful nuclear base for the Soviet Union. Along different regions in the Island of Cuba and aiming to the principal countries in this Hemisphere, the Soviet Union has decided to build up missile pads. They have already built up some of them.

"Just a few years ago, the leaders in the United States used to say: 'We will not allow another Communist Cuba in this Hemisphere.'

"Well, incomprehensible as it may seem, there is already another Communist Cuba in the Hemisphere: Chile. This country has just fallen into the orbit of the Soviet Union and of Red China, without any help from the United States to prevent it. Bolivia and Peru, both under leftist demagogue military regimes, are following the same path.

"In some other Latin American countries as Uruguay, Guatemala, Brazil, etc., the terror imposed by communist delinquents makes it impossible for diplomats to carry on their work and, even worse, to live. The same thing happens to the citizens of those countries whose lives are as endangered as those diplomats.

"There is a wave of political terror sweeping all over the continent. This wave has its origin in the fidelito-communist organization known as 'OLAS', created and organized in Havana with the participation of the communist agents in the Americas.

"A few years ago the United States used to fight against communist subversion side by side with its friends and allies in the Latin American countries. Nowadays, the policy has been changed, and the communist advance and progress are permitted. In a way, the mistaken policy followed by the late British Minister Chamberlain is being put into practice. It is the same policy of appeasement which permitted the Nazi hordes to advance in Europe; the same policy which originated the Second World War.

"Back in October 1962, the Governments of the United States and the Soviet Union reached a pact or 'understanding', concerning the missile crisis in Cuba. By this 'understanding', the Soviet Union committed herself to take the offensive weapons out of Cuba. In turn, the United States, with trump cards on its side, backed down and accepted such an 'understanding', promising not to invade Communist Cuba and not to permit anyone to do so, including the Cuban forces in exile who were exercising their legitimate rights.

"It was the Soviet Union who came out the victor, simply because she reached her goal, namely, the permanence in Cuba of a communist regime.

"Recently, the governments of the United States and the Soviet Union have ratified the already mentioned 'understanding' in view of the building of a naval base for nuclear submarines in Cuba.

"In the struggle between the United States and Russia, where communism and slavery are represented by the Soviets, while democracy and freedom are represented by the United States, whoever wishes sincerely for the success of the United States and the free world must be--and I myself am one of them--, very much concerned with it.

"If the North American people awake and understand the Cuban situation, if they succeed in having their leaders help liberate the Cuban people, the United States and Cuba will be allied once more, the people of the United States and the people of Cuba will be friends again.

"This is what we are fighting for. This is why we are suffering misunderstandings and persecutions.

"Some day, I am sure, understanding and justice will prevail and then, the United States will change its mistaken policy regarding the Cuban case.

"Cuba will be once and for all an independent and sovereign country. Thank you very much."

(Source: Christian Anti-Communism Crusade, April 15, 1971).

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COMPARATIVE RELIGIONS

(cont. from May N.B.)

The Division between East and West. As if a warning, this very period was the one in which the Catholic Church suffered its most serious setback since the days of the Arian heresy. This was a split between the Western and Eastern branches of Christianity.

Even in early times, there had always been conflict between the Christians of the Western part of the Roman Empire and those in the East, especially in Constantinople and Asia Minor. In large part the cause was political. In fact, the Roman Empire itself eventually broke in two at the end of the fourth century C.E. with the result that there were now two capitals, Rome and Constantinople.

But there were other reasons as well. For example, deep-seated differences in belief and practice existed between East and West. The churches in the East centered their attention much more upon worship and devotional rites and far less upon the doctrinal concerns of the West. Specifying one's beliefs, they felt, was secondary to enriching the inner experience of the Christian. The Eastern Church also used icons (religious pictures and statues) in worship to an extent that was not nearly so common in the Roman Church. And there was a major language barrier between the two Churches. Those in the East used Greek in worship; those in the West, Latin. Their Bibles were also in the different languages.

For a long time there had been a great deal of rivalry between the bishops of Rome and Constantinople. The supreme authority of the papacy was also challenged by the antiquity of the position of bishop in Antioch as well as by the new importance of the Eastern Empire. Although eventually the Eastern churches came to acknowledge the overlordship of the pope, distance led them generally to ignore him. The breach was widened by the establishment of the Holy Roman Empire, for now the bishop, or "Patriarch," of Constantinople and the Eastern churches were part of a rival empire.

The final break came in 1054 with a dispute over the West's use of unleavened bread in the Eucharist and the Latinization of the liturgy in Burgaria. A more basic issue, however, was the role of the Holy Ghost in the Trinity, a dispute that had erupted two centuries earlier. The West insisted that the Holy Ghost proceeded from both the Father and the Son, and hence all were to be glorified equally. The East insisted that the Holy Ghost proceeded from the Father only, and therefore glory was to be given to the Father, through the Son, with both united in the Holy Ghost.

The dispute was marked by intense bitterness, with the result that Pope Leo IX proceeded to excommunicate Michael Cerularius, the Patriarch of Constantinople, and his Church. The latter, in turn, excommunicated the Pope and the Western Church for being in error. The rupture between East and West was now complete. Henceforth, in contrast to the Catholics of the East, who called themselves "Orthodox" (that is, "correct in faith"), the followers of the Western Church became known as Roman Catholics.

The Eastern Orthodox Faith. Though there were several attempts to heal the rupture, ever since then the Eastern Church has maintained its separate existence. In addition to the points already mentioned, Eastern Orthodoxy differs from Roman Catholicism in the following principal ways:

1. In Eastern Orthodoxy the Father is considered to be the sole begetter of the Holy Spirit in the Trinity.
2. The Eastern Orthodox Church rejects the absolute authority of the pope.
3. Married men may be ordained as priests and deacons in Eastern Orthodoxy. However, its bishops are selected from the ranks of monastic or other celibate (unmarried) clergy.
4. The Eastern Church uses leavened rather than unleavened bread for the ceremony of the Eucharist, and there is a somewhat different interpretation of the sacrament.
5. The date of Easter is set differently so that it often does not coincide with that of the other forms of Christianity.

Though the Patriarch of Constantinople (now Istanbul, Turkey) claims authority over the entire Eastern Church, it is really divided between himself and the patriarchs of four other major cities: Alexandria, Antioch, Jerusalem, and Moscow. In each case, the patriarch is appointed by the Church. But in Greece and Russia, he is invested in office by his particular government, which may also depose him.

The Russian and Greek Orthodox Churches are the major branches of the Eastern Church. Today Eastern Orthodoxy has a total of about 137 million followers in the world. Unlike the Roman Catholic Church, it cooperates with the various Protestant churches in interpreting Christianity through its membership in the World Council of Churches of Christ. Today, too, the Eastern Orthodox churches are also engaged in discussions with Roman Catholicism, seeking ways to bridge the gap between their faiths.

Numbering about two and three-quarter million adherents in the United States, Eastern Orthodoxy is divided into 23 different groups, based upon the different countries of origin. The largest is the Greek Orthodox Church, with the next largest ones, the Russian, Serbian, and Ukranian Churches. Each Church convention, attended by both priests and laymen, appoints its bishops, and some local parishes even select their own priests.

The first Greek Orthodox settlement in the United States took place during the Colonial period in Florida. Russian Orthodoxy came in when Alaska, originally a part of Russia, was purchased by the United States. It was then that the Bishop of Alaska moved his headquarters to San Francisco.

Originally the various Orthodox Churches in America conducted their worship--always the same liturgy--in the particular tongue of the old country, but slowly, in all but the Greek Church, some English has come into the service. The worship, centering around the Eucharist, is marked by colorful ceremonial, and is chanted by priests wearing striking robes. They are answered by lay cantors or highly trained choirs. The service is always sung, and a layman must always be present to respond.

Everywhere in the church there are richly decorated murals and icons. Even the candlelighted altar is seen through a golden screen upon which there are depictions of Christ, the Virgin Mary, Apostles, and Saints. Adding to the brilliance of the church are golden vessels and jeweled copies of the gospels, and the smell of incense pervades all.

In the home, too, there is usually a family sanctuary, a portion of a room with an icon of Christ illuminated by a hanging lamp. It is here that Eastern Orthodox parents and children carry on regular private worship.

(Source: "Our Religion and Our Neighbors" by Milton G. Miller and Sylvan D. Schwartzman. Copyright 1963, Union of American Hebrew Congregations - New York, N.Y., Edited by: Rabbi Eugene B. Borowitz)

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NEWS REPORTS:

Oakland, California:

David S. C. Kim

This month of May has been quite active in many ways. The manuscript for the booklet "Victory over Communism and the Role of Religion" was dedicated on May 1, 1971 at Twin Peaks in San Francisco, the meaningful day of the anniversary of the Holy Spirit Association, Seoul, Korea, and now the manuscript is on typist hand for final finishing. Soon, as mentioned in previous months, key leaders in the West Coast in United Faith Movement, will be getting copy for their intensive study on the contents before any kind of training session for the Movement for Victory Over Communism.

I had great privilege in attending Dan and Leslie's anti-communist interview with T.V., radio news casters, Bay area news correspondence in Berkeley Campus on May 12. 3 T.V. cameras, 9 news reporters and our Berkeley Family members constituted nearly 70 people at Student Union building. Also we saw Dan's profile on T.V. screen that evening. Recently Dan is engaging in more active work on campus along these lines.

On May 16, I called special committee with American family to discuss the air gun sale. Five members were present; Chuck, Steve, John, Chi and myself. Very practical suggestions were made as follows:

1. Draft advertisements to put in 3 national sport magazines to initiate order sales as soon as possible, should be made.
2. Since the \$56.87 per air gun is too high, one of committee members suggested at least we must sell between \$45.00 to \$50.00. The other member counterproposed that
 - \$39.99 for net gun
 - \$5.00 gun case
 - \$4.00 shot beltAccording to customer's preference we can sell them separately. With its good quality there will be no problem to sell air gun, gun case and shot belt separately.
3. Mr. Y. O. Chi, one of 72 Blessed Couples is well trained in readjustment of air guns and in repair, therefore whenever orders come in, each gun shall be re-checked and adjusted before shipment because air guns have been few years in ware house.
4. Sooner the better if we could move all air guns from renting warehouse to Uncle John's basement where even temporary repair equipment can be installed.
5. We can initiate campaign to sell air guns to all Principle Family in United States, not only for recreational purpose but also for spiritual significance to exhibit or decorate in each chapel, center, church. Also in case they cannot pay at once even monthly payment may be allowed to the Principle Family.
6. Also the east and west coast family who are trying to help the sale, should co-operate one with another.
7. Some kind of training session on how to use and repair air guns will be initiated as soon as the sale starts. I hinted that I had recommended to Seoul, Korea to designate Mr. Y. O. Chi be the manager of air gun sale in place of Youn Soo Im. Before our Master visits the United States, hopefully we would like to complete the air guns sale.

On May 30, Sunday, I spoke to Edwin's group of 50 members, commemorating Day of All Things, and expounded "Our Masters Messages to Korean Family on Day of All Things in 1966," and the service lasted for one hour and 40 minutes. Really wonderful time I had with them spiritually. Following Sunday service, we all went to picnic at Oakland Hills, and enjoyed heavenly meals on the meaningful day.

A few days ago, Sarah called me to give good news from Chicago that from May 29, 1971, on every Saturday between 6:45 AM to 7:00AM on W.X.F.M., Sarah will be presenting the Principle lecture series. This is good example to restore the old radio program called "United Chapel Hour" at Portland, Oregon few years ago. Preferably each state better initiate the same broadcasting project following our Sarah's example. Even her new broadcasting materials can be shared in different states.

Good luck to Sarah's radio ministry in Chicago and congratulations!

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TESTIMONY

Larry R. Trenbeath

I would like to give a testimony as to how I came to the Principles.

Looking back I can see that religion and Christian instruction has had a greater influence on my life than I was consciously aware of at the time. I remember in my fifteenth year I came to the conclusion there were serious deficiencies in the instruction and particularly the spirit of the Methodist church under whose guidance I was raised.

A history professor said to me, "You'll never be educated until you read the Bible." This statement stuck in my mind and I wondered about it. I decided I would one day read the Bible to find out what was meant by this.

Shortly after graduating from school and going to Cleveland for work I recall how my attitude was really brightening in regards to man's future, his ability to overcome his problems, and his challenge to make the world right--that positive thinking would lead to a more harmonious world for man. I remember discussing such things with my supervisor who held the fundamentalists view in regards to the end of the world, etc. And I found this pretty negative and it bothered me.

After arriving in Utah in December of 1968 and becoming employed at the Clearfield Job Corps I broke my leg skiing and I still remember some certain fears overtaking my mind in the hospital that night and I told my brother that I hadn't done anything yet, but in my mind I was thinking something more like "There is something I have to do yet." About nine months later I began reading the New Testament. After I had finished I learned through another counselor that Mr. Kim had written a book of a religious nature. Mr. Kim and I talked a little several times and I purchased the Principle book. I remember reading it very carefully a little most every day and savoring those reading periods and reflecting on the words immediately afterwards. It took me several months to finish reading the Principles and it was at this time that I began to pray.

I had been water skiing with some people on the appointed day I was to meet with Mr. Kim (August 5, 1970) and I told these people I had an appointment and I would have to go. I was very much looking forward to our meeting and it was easy to give up the remainder of the skiing day to meet with Mr. Kim. We met at the Shandoah Restaurant at 6:00 P.M. and later talked at the Layton Chapel.

I have been a member of the Principles since that day and I pray for continued growth within the Principles and that I will always have an active part.

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DATES TO REMEMBER:

June 1 Dianne Pitts Birthday

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"Sow a thought; reap a word;
sow a word; reap an action;
sow an action; reap a habit;
sow a habit; reap a character;
sow a character, reap a destiny."