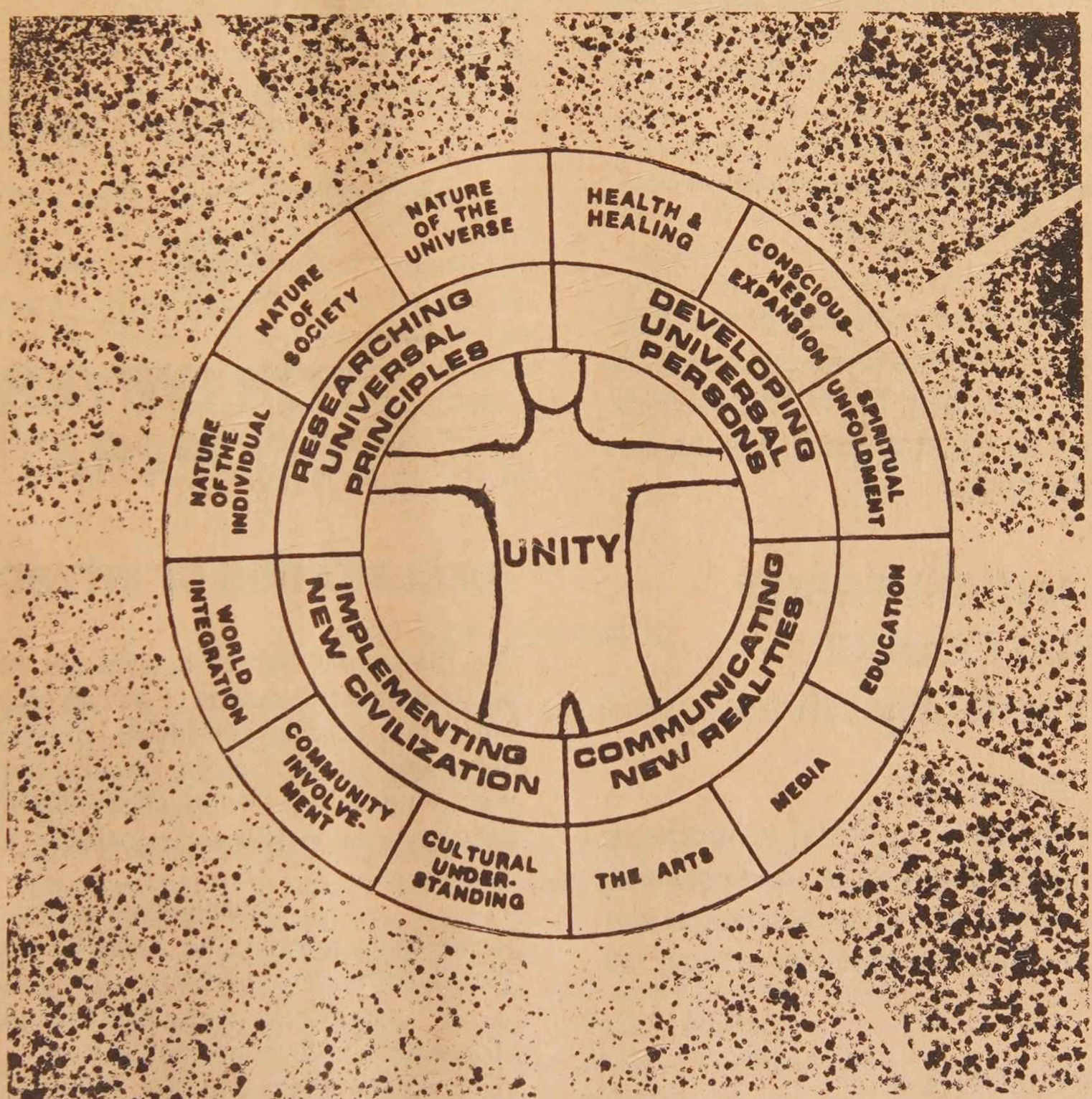
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SPECTRUM

Fostering a New Person and a Global Civilization Based on the Dynamic Integration of Diversity



ALBERT SCHWEITZER: RENAISSANCE MAN - Joan L. Deniken

GUIDELINES FOR A NEW WORLD
Selected Worldview Seminar Papers

TOWARD UNITY IN AN ECONOMY OF CONFLICT - Ted Andersen

SYNTHESIS OF SCIENCE, PHILOSOPHY, RELIGION, AND ARTS - Leland P. Stewart

THE SPIRIT OF RIO
Boutros Boutros-Ghali

ESOTERIC SYMBOLOGY AND COLOR
Lee Halperin

SPECTRUM

Quarterly worldwide magazine of the

Unity-and-Diversity World Council, Inc.

Editor-in-Chief: Leland P. Stewart
Editor: Louis K. Acheson, Jr.
Advertising : Virgil Labrador (director)
Shervin Alaghband, Dan Nita, Suad Hassan
Cover Artist: Monique Andersen

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COVER ART: Shows the all-inclusiveness of the Unity-and-Diversity Framework, with the focus on unity in the center and with rays extending out in all directions. Monique is best known as a portrait artist; she teaches art classes on a regular basis.

UNITY-AND-DIVERSITY WORLD COUNCIL Purpose and Objectives

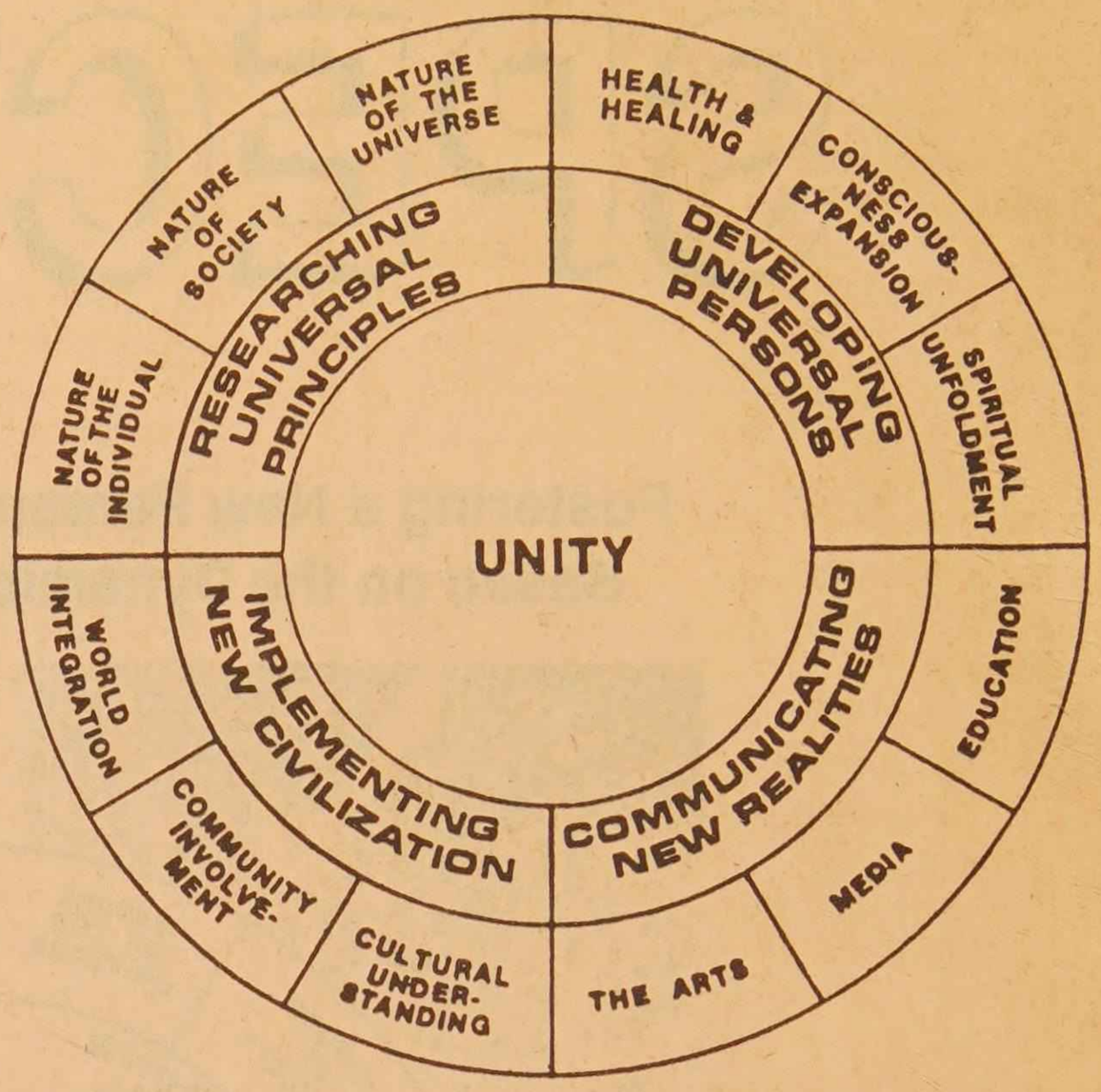
PURPOSE

Our purpose is to establish and sustain a worldwide coordinating body of individuals, groups, and networks to foster the emergence of a new universal person and civilization based on unity-and-diversity among all peoples and all life.

OBJECTIVES

(1) To realize our connection to the Source of All Life and to all life forms;
(2) To facilitate personal and social transformation and cooperative activities for world peace;
(3) To create a worldwide vehicle for economic cooperation;
(4) To study and take action on different issues, as well as to make recommendations to institutions throughout the world; and
(5) To support the United Nations and its efforts in behalf of the global community.

UNITY-AND-DIVERSITY FRAMEWORK



FOR UNIVERSAL COOPERATION

DECLARATION OF INTERDEPENDENCE

We, the people, hereby declare our interdependence - our connection to the Source of All Life and to all life forms. We affirm that diverse individuals, groups, and networks are necessary for the creative development of humanity; and that to strengthen UNITY-AND-DIVERSITY throughout the universe is our individual responsibility and privilege.

We therefore pledge--
*To affirm the spirit of God, called by any name or no name;
*To advance both individuality and human fellowship through mutual trust, understanding, and respect;
*To seek the truth in the spirit of love;
*To integrate reason and faith, science and religion;
*To insure that all aspects of life be kept in dynamic balance for maximum health and well-being;
*To respect the teachings of the prophets and sages of all times and cultures;
*To provide present and future generations with the opportunity for full realization of their potentials;
*To build with joy a new civilization of freedom, justice, and peace founded on reverence for life.

Being of a common sacred origin, we hereby declare our interdependence; for We, the People, shall kindle the torch of hope, link hands over space and time, and fulfill our interdependence through action.

A NEW LEVEL OF EMPOWERMENT

This year - which UDC identifies as the Year Thirteen of the New Civilization - is now emerging as one of special awakening and empowerment at many levels. The Board of Trustees has just been elected at the February 20th Annual Meeting, and it is the most religiously and culturally diverse Board in UDC's history. The officers were chosen or reconfirmed at the March 11th Board meeting, with Dr. Ted Andersen as the new president. Ted is Professor of Economics at the University of California at Los Angeles, and he is very much aligned with the Council's work. He and his wife Monique have a great deal to offer, and both are on the Board. Monique is an outstanding artist in her own right.

The Annual Meeting showed a strength not previously present for many years. Alan Seaman, UDC Treasurer and a public school teacher, led a process during the afternoon session that helped everyone to participate and to discover ways in which they could help the empowerment process. Small group sessions were held on membership, Spectrum, communication, and interfaith cooperation.

The Unity-and-Diversity Fellowship is taking an initiative of its own with the leadership of Dr. Mary Mann to write a booklet about its work with unity-and-diversity worship that can be applied anywhere in the world to beginning a unity-and-diversity community center. Our previous work has begun by inviting various groups to come together, but since there was not a supportive community already established, the tendency was for the effort not to remain active. This approach we believe will have a very different result, and we are excited about its implications. Booklets will be available sometime during March, so please contact UDC to get your copy if interested. Your comments and suggestions are very much encouraged.

I have personally decided to return to public school teaching as a substitute teacher, and I am now teaching every day with either the Los Angeles or the Santa Monica Schools. My office work, though much less than before, continues in late afternoons and some evenings for now. We have just employed a business manager, Virgil Labrador, a recent Master's Degree graduate from the Annenberg School of Communications at the University of Southern California. One of the exciting new developments that has already manifest is the donation by Ted Andersen of a complete IBM-compatible computer for the office. Virgil is very knowledgeable about computers and has already begun to set up a system for our further expansion. John Wekerle just donated many software programs and some computer paper to expedite this expansion.

The General Assembly is the core of UDC's ongoing work, and it meets monthly on the third Saturdays at our headquarters. If you are interested in assisting in this renewal process, we invite you to come to the Assembly or to any of the programs now about to emerge as the new staff begins its work. Keep in mind especially the UNITY-AND-DIVERSITY WORLD CONVERGENCE, which will be held JUNE 26th and 27th at the QUEEN MARY in Long Beach. Please join UDC if you possibly can so as to keep in touch with this exciting new unfoldment. You'll be glad you did!

In the Spirit of Unity-and-Diversity
Rev. Leland P. Stewart, B.S.E., S.T.B.

* * *

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ALBERT SCHWEITZER: RENAISSANCE MAN AND THINKER FOR ALL AGES

by Joan L. Deniken

"I want to be the pioneer of a new Renaissance. I want to throw faith in a new humanity like a burning torch into our dark times." So wrote Albert Schweitzer in 1923 in his autobiography. Today his life and philosophy are more important than ever.

Albert Schweitzer (1875-1965) was an Alsatian-'German religious philosopher, musicologist, and medical missionary in Africa. Oldest son of an Evangelical Lutheran minister his early life was comfortable and happy.. He felt distressed that he was so privileged while many of his school mates lived in miserable huts, were ill-clad, and did not have enough to eat.

At age 18 he went off to the University of Strasbourg to study theology and music. However, his thoughts continued to focus on those who were less fortunate. At age 21, while wrestling with the question of what he owed the world for the advantages he enjoyed, he made a promise to himself. He resolved to pursue science and art until the age of thirty and then devote himself "to the direct service of humanity...my new occupation would be not to talk about the gospel of love, but to put it into practice."

In 1913, Schweitzer and his wife set sail for Africa under the auspices of the Paris Missionary Society to establish a mission hospital at Lambarene, French Equatorial Africa.

In 1917, the Schweitzers, as German citizens in a French colony, were interned in France for the duration of World War I. During these years Schweitzer developed a system of ethical principles that has been termed "Reverence for Life." "It is good to maintain and further life; it is bad to damage and destroy life. And this ethic, profound, universal, has the significance of a religion. It is religion ... and demand from all that they should sacrifice a portion of their lives for others."

By 1952 Albert Schweitzer's work was renowned and he was awarded the Nobel Peace Prize. Gunner Jahn of the Norwegian Nobel Committee noted that Schweitzer "has shown us that a man's life and his dream can become one. His work has made the concept of brotherhood a living one, and his words have reached countless men."

In Albert's acceptance speech "The Problems of Peace," he stated that humanity must reject war for "an ethical reason; namely that war makes us guilty of the crime of inhumanity." He asserted that "Only when an ideal of peace is born in the minds of people will the institutions set up to maintain this peace effectively fulfill the function expected to them.... The only originality I claim is that for me this truth goes hand in hand with the intellectual certainty that the human spirit is capable of creating in our time a new mentality, an ethical mentality."

In 1957 he called on ordinary people worldwide to rise up and demand that their governments agree to ban the testing of atomic weapons. "I raise my voice," Albert wrote, "to warn of the catastrophe for the human race which increasing radioactive fallout represents."

Albert Schweitzer's words speak for themselves. His concept of Reverence for Life was created for "the spiritual void of (his) age." It was an age bent on stifling independent thought. His concept celebrates all natural life and the life of the mind. As such it holds particular relevance for contemporary society in the throes of ecological, economic, and political upheaval.

This article is reprinted from the Celebration Tribune, Nov 1, 1991.

THE SYNTHESIS OF SCIENCE, PHILOSOPHY, RELIGION, AND THE ARTS

by Leland P. Stewart

Ours is a time of transition toward a new civilization whose outlines are still far from clear. It is a joy to be alive at this time, especially if we are comfortable in helping to shape the global civilization that is emerging.

It is true we need a new kind of religion, but we also need a new and global philosophy, what Albert Schweitzer called a "Weltanschaung" (worldview). We likewise need to expand the purview and the tools of science to help create and validate the new civilization. In fact, every area of life must be re-examined and brought into line with the new universal context.

From my perspective, religion has a very long history which represents our individual and collective search for meaning in life. It is our quest into the forces which govern our lives and the practices which help us to be in alignment with those forces. Religion includes the development of moral and spiritual values based upon our understanding of what is the Ultimately Real. Religion relies heavily upon faith and intuition.

Science, on the other hand, is a much more recent development of a method for discovering what are the facts about some particular situation based upon a study of the relevant aspects of the visible world. Science, therefore, relies heavily upon reason and the pursuit of evidence.

Philosophy has in recent times been a largely ignored area of our total heritage. Philosophy at one level is a separate branch of study, but at another level it is the integrative function among all areas of knowledge, all dimensions of life. In order for our personal existences to be complete, we need a unifying philosophy of life. If our civilization is to be maintained, there must be a comprehensive worldview which serves to give perspective to all aspects of our culture. According to L.L. Whyte in <u>The Next Development in Man,</u> we need to develop "a universal mode of thought" which is both self-transcendent and self-corrective.

The arts are a major pillar of culture, and the global civilization needs (1) to preserve its heritage of all past civilizations and (2) to create new arts which represent the modern world. Music, dance, painting sculpture, architecture, etc.

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are all part of the contribution the arts need to make to the new civilization. The integrative challenge of the arts is to create contemporary vehicles for the arts which speak to current vision and needs, while at the same time making room for the arts of past ages.

As we seek to get clearer about the emerging new person and civilization, we will discover that science, philosophy, religion, and the arts all have vital roles to play. As we accept a dynamic place for each discipline we are helping to understand and make room for every aspect of the total transformation that is needed before the world will truly have peace.

KNOW THYSELF
by Hoang van Duc, MD

Modern man does not know himself, knowing too much about exterior nature. He has created unprecedented unbalances and is like a child setting fire to its playhouse. In this hour of human experience there is a shadow over the world. It's time now for man to turn toward the basic realities of his nature.

"Know thyself" - How can we do this in the hustle and bustle of our life? We are told that we must seek within, that everything we need is within us.

We need to be brave enough to seek within the within,
the place where spirit and matter meet and see the Self,
and stand with self and Self hand in hand in love and
absolute trust.

For "day followeth day, the greatness and import determined by

work well performed,
service truly performed,
sacrifice joyfully made,
aspiration purely offered,
faith firmly held,
courage strongly given,
opportunity fully used.
failure placed under foot,
effort ever renewed,

with love, understanding, and compassion covering all."

"Know thyself" - from this clear "manual" we learn of the true harmonic interaction of self with Self as we tackle the little things of everyday life, applying the focus of spirit to the world of matter.

In so doing we become the thing we believe in.
In so doing we find the Self connected to all other selves and truly know the Unity of God.

We live in a universe of law in which everything moves and evolves under the principle of Law which is the Divine Will.

The applications of Divine Will are laws of Love, Will, and Wisdom which are basic truths at the heart of every great religion.

Living according to the Divine Will will enlighten one to know himself.

Hoang van Duc - Clinical Professor of Pathology, USC School of Medicine, Developer of attitudinal immunology. Coordinator, UDC Health Council

GUIDELINES FOR A NEW WORLD: Selected Papers from the Proceedings of the Worldview Exploration Seminar, Vol 22, Oct. 1991 - Jul. 1992

THE INDIVIDUAL IN THE NEW WORLD by Leland Stewart, 23 Nov. 1991

What we have always said is that a new world will come about most of all because there is a new image of the individual and a process of awakening that can help individuals to rise to the new level of awareness sufficient to live in the new world. Charles Morris, who wrote "Paths of Life: Preface to a World Religion" many years ago, and with whom I studied at Harvard University, described the Maitreyan person - the center of the circle of the emerging pluralistic society - as 'the dynamic integration of diversity". This applies to the individual as well as to the society. The new universal person is an integrated self comprised of body, mind, emotions, spirit, and the full gamut of relationships. In simple terms this is called "the whole person". We are a spiritual self, but we have a body, a mind, and emotions. In order for us to function well, all of these aspects of ourselves need to be in balance. What is the correct balance for one may not at all be a balance for another.

Some years ago the Seminar focused on the theme of "The World Civilization has its own Central Figure, Theme, and Attitude". Our conclusion was that there will be a group avatar type of focus emerging, rather than a single individual. We also agreed that there would not be one single religion which would emerge that would replace all other religions. At the same time, Charles Morris is right when he talks about a new world religion, as long as we understand that this "religion" is made up of the reborn elements in all religions, both ancient and modern. There is clearly the need for a new spirit of life that is inclusive, creative, and life-transforming. People of this kind come from many backgrounds, yet there is something new about such a gathering. Not all Christians, Buddhists, Moslems, Hindus, or any other one historic religion are ready for this transformation now. There need to be "new wineskins to contain the new wine", to quote from the New Testament. The individual is reborn in the ultimate sense through the depth of the faith that undergirds the outer life.

It is that new spirit within the individual, because it is connected to the ultimate nature of the Life Force, that will make possible the tremendous changes which are required to bring about a new world. Those who experience that inner connection are the ones who are willing to go through rejection, torture, death or any other challenge, because they know that their kingdom is not of this world. Nothing less is sufficient to the tasks which lie before us. Such people will not all be ministers. They will arise in all fields and in all races, religions, and nations. They will belong to many different organizations. What they have in common is the vision of the new world (and beyond), and they know their source. Whatever that Source is called is not needing to be the same. What is essential is the commitment that arises out of a sense of being connected to the Life Force itself.

The material world is now crumbling around us, and our global recession is only a symptom of what is taking place. The sooner that we can rearrange our values to be in line with our Ultimate Nature, the sooner we will know what comes first and what must be done to give birth to the New World. One of the best ways to strengthen that process is to devote some real time to our inner exploration and development. We can read the scriptures of the world's religions. In fact, we can help create the needed World Scripture that combines the insights from previous civilizations to the one now emerging. We can create places and times when such individuals can come together and be given encouragement for the work each of us must do, both personally and in service to the New World.

We are in that time of transformation now. Each thought, word, and deed does make a difference. Let us be clear channels through which the New World can be born now and in each moment henceforth.

Lelamd Stewart was one of the founding members of the Worldview Exploration Seminar in 1969 and continues to attend regularly.

FAMILY AND RELATIONSHIPS IN THE NEW WORLD by Marshall Neel, 25 Jan. 92

Sexual division of labor has characterized the human species from its outset. But the "family" came late with agriculture and the building of civilizations. Male and female Neanderthals, according to recent archeological studies, did not either cohabitate or share food, much less work together acquiring it.

Our modern family derives from the Roman-Greek models which consisted of father-mother-children-servants-slaves. The Greek word for "household" gives us our word "economics", and our word "family" comes from the Latin for "slave". Civilizations were built with slave labor, and the family unit formed the basic unit of economic production in civilized society.

Although wars and rhetoric about "human rights" cloud easy visibility of the erosion process destroying the family, (an erosion which, I submit, has an evolutionary explanation), we can observe that the relationships forming traditional family structure have methodically eroded from the bottom up, i.e., from the bottom of the pecking order to the top.

Slaves were the first to go. Unlike Roman slaves who were able to acquire wealth while remaining slaves, our slaves had instant wholesale change in status to free citizens, mostly upgrading them to voluntary servitude and low wage employment.

Servants were next to go. The technology that made slaves uneconomic now made the servant uneconomic by buying them away from the family with higher wages for industrial production. The lure of the city and its industrial jobs drew

the father away from agriculture, which meant the lifetime parent-child pattern of repeated life-style would end.

Ultimately, the technological elimination of need for physical strength in the labors of business and industry began eroding sexual division of labor, and with the rise of services in this century as the dominant producer of wealth, the sexual division of labor which had characterized the human species from its beginning began the final family erosion.

Broad strokes underlying this exponential erosion include a driving demand for ever higher standards of living, (justifying two family breadwinners, e.g.) and the virtual elimination of the family as the basic unit of production of wealth.

Reduced to a nesting activity, even the family incentives of marriage have begun disappearing. Everything from tax advantages to the exclusiveness of licensed sexual activity has been taken away, leaving little more than the rituals. High mobility, short life span of careers and residential sites, and the narrowing years applied by parents to child-raising has spawned short-term marriage, serial marriage, and rising cohabitation.

Information has become the major product of today's economy, an economy that has become global. Information generates knowledge, and knowledge elevates our standard of living, both in the producing economy and globally through a rising sharing of wealth.

Human rights activists, tagging along behind each family erosion, claim each one as a human rights victory. But those who do not see destruction of the family as grand achievement ask whether traditional family and its warm relationships will ever return.

The Time-Binding Differential, a 4-stage modeling of evolutionary change, proposes a recapitulating of the 1st stage when we enter Stage 4. I would suggest that passing into space as resident colonizers to live aboard self-sustaining orbiting worlds of our own creation will mean return of the family as an enhanced and necessary unit of human life. And I submit current models of satellite residency, both fictional and real, as demonstrative of the human family format for relationships necessary to our next major environmental move into the frontiers of space.

Adventurous residency has ever turned its pioneering human participants into families.

Marshall Neel was one of the founding members of the Worldview Exploration Seminar in 1969 and continues to attend regularly.

POLITICS IN THE NEW WORLD
by Louis K. Acheson Jr., 20 June 1992

Marshall McLuhan said in 1967 that "Politics offers yesterday's answers to today's questions." Today I want to quote from a 1978 book entitled "New Age Politics" by Mark Satin, journalist and editor of the New Options newsletter. This book is still very relevant.

The new politics, Satin says, is arising out of the work and ideas of many people active in the social movements of the 1970's: the spiritual, environmental, and feminist movements; the human potential, simple living, appropriate technology movements; the humanistic-transformational education movement; and the nonviolent-action movement. It is also arising out of the work and ideas of several hundred sympathetic economists and mystics, business and management people, systems analysts and psychoanalysts, physicists and poets. Each of these movements and each of these writers has something to add to the new politics, and their contributions come together like the pieces of an intricate jigsaw puzzle.

Dozens of people have tried to give a name to the emerging new politics, or to aspects of the new politics: e.g. "Cooperative Capitalism" (Joe Falk), "Global Humanism" (Richard Falk), Participatory Divinity" (David Spangler), "the Politics of the Person" (Theodore Roszak). Mark Satin has chosen the name "New Age Politics."

New Age Politics begins by saying that at the root of our troubles is a cultural complex whose six main elements make up a "Six-Sided Prism" that traps us all. The six sides are : patriarchal attitudes, egocentricity, scientific single vision, the bureaucratic mentality, nationalism, and the big-city outlook. The prism is institutionalized by monolithic modes such as institutionalized medicine, universal compulsory schooling, compulsive heterosexuality, the monolithic state, the large corporation, and the monolithic mind.

Mark Satin tries to synthesize an emerging new "transmaterial" worldview which incorporates the "material state of consciousness" but goes beyond it too. He suggests that the new worldview implies four primary New Age ethics - self-development, ecology, self reliance - cooperation, and nonviolence ethics - which imply in turn a number of political and social values.

He suggests that New Age Society would almost certainly promote "New Age feminist" attitudes rather than patriarchal attitudes, spirituality rather than egocentricity, biolithic rather than monolithic institutions (i.e. institutions that are largely or exclusively human scale and offer us more choice in the ways we want to live), localization (i.e. community and regional decentralization to whatever extent the various communities wished), and planetization (i.e. planetary cooperation and sharing).

Localization is "decentralization" with a positive focus. It is the process of the continent evolving in the direction of its natural diversity by means of the spread of community consciousness and the evolution of various forms of community and regional self-reliance. Most of the New-Age people believe that the most important unit of government should be, not the nation, and not the state or province, but the "community district". As New Age society evolves, New Age people would want community districts to have the right to redefine their relationship to the nation-state.

"Planetization" is a process that is complementary to localization, and necessary to it (since if communities and regions and nation-states want to be more self-reliant, then they will have to learn to cooperate together in an effective way. Satin defines planetization as the process of our species evolving in the direction of its natural unity by means of the spread and deepening of "planetary consciousness," and the evolution of an effective system of "planetary guidance."

Satin points out that New Age people prefer to say "planetary" rather than "world" for a number of reasons. "World" implies a system of nation-states, "planetary" implies a kaleidoscope of communities, regions, and nations. "World" implies a place where people dominate the ecosphere and dominate each other, "planetary" implies a place where people cooperate with the ecosphere and cooperate with each other. "World" implies that the Earth is the center of the cosmos, "planetary" that the Earth is an integral part of the cosmos.

New Age Politics has been developing what Satin likes to call the "biolithic theory" of political power. This theory holds that all governments depend ultimately on people, and political power is therefore fragile, very un-stone-pyramid-like, because it depends ultimately on the continuing cooperation of many different groups of people. The transition to a New Age doesn't have to wait for the formation of a 51 percent majority. A "critical mass" will do the job. A 'critical mass" is the number of concerned and committed people it would take to move the continent - democratically - in a New Age direction. Estimates of what makes a critical mass range all the way from two percent (Transcendental Meditation) to 25 percent. Erich Fromm has suggested that 20 percent of the people could successfully use the threat of a consumer strike as a way of forcing major concessions from the corporations and the national government.

On the first level of analysis, says Satin, we can speak of reform; on the second stage, of revolutionary change , but on the third level we can only speak of evolutionary changes so deep they have to go by a different name. We would have to grow into changes of that magnitude, they couldn't be forced on us. But just because it would have to be evolutionary doesn't mean it would have to be slow. New Age politics is in part about how to speed up the social evolution process.

There is a feeling among New Age people that the assumption that there can be one "correct' scheme for healing society is an assumption that leads almost inevitably to authoritarian political parties, and societies, and so one should avoid all talk of stages, and more generally advice to others about what they should do next. If enough of us, a "critical mass" of us share in the New Age ethics and political values and are active in the areas that are most accessible to us, then society will begin to move in a New Age direction. More rapidly than we might imagine.

Louis K. Acheson Jr. was one of the founding members of the Worldview Exploration Seminar and edits its proceedings. He is also Editor of Spectrum.

GUIDELINES FOR A NEW WORLD
Overview by Roger Sorenson, 25 Jul 92

All UDC Worldview Exploration Seminar participants made important contributions to our topic for the 1991-1992 Seminar year "Guidelines for a New World". Most of the significant New World problems were addressed and a full spectrum of solutions offered. Economics, politics, education, environment, ethics and morality, ethics and religious conflicts, health, poverty, population, and scientific research (including space exploration) are all agenda that demand cooperative measures such as the following:

1) A "Prometheus Project", under the auspices of the United Nations that attempts to determine the desires and aspirations of all human beings, all communities of people. And where stubborn differences exist, an attempt would be made to find a deeper, mutually acceptable, level of agreement.

2) A continuation of international "workshops", such as the recent Conference on Global Environment in Brazil and the Conference on AIDS in Holland, so that facts and research can continue to be presented by reputable scientists worldwide via a global media that is learned and objective in its approach to information dissemination, i.e. minimally affected and influenced by local political agendas.

3) A World Court, under the auspices of the United Nations, that can render judgments against the crimes of citizens, special interest groups, international corporations, and nations even if these judgments are unenforceable or ignored. At least global public opinion can be influenced by such World Court actions, and light cast on the doers of deeds inimical to local and global best interests.

4) An Ecumenical Council of World Religions meeting frequently to discuss differences and similarities in religious worldviews. Hopefully this coming-together would accentuate tolerance and include the viewpoint of agnostics, new-age spiritual philosophies, and even the 'indifferent cosmos" beliefs of atheists. There are many different nuances of meaning contained in the concept of "spirituality".

5) A global council on ethnic problems and inequities (even the WASPs would be represented!) This could include an intercultural exchange of historical perspectives and worldviews.

6) A conference on global educational needs - freedom of information from all sources as opposed to ideological control of such information. Possible United Nations involvement with curricula and funding.

7) An anthropological, psychological, bioevolutional assessment of our human species - an expansion, a major enlargement of the Human Genome Project.

8) A highly coordinated and cooperative global space exploration endeavor that could produce multiple positive spin-offs including stimulation of the sciences, jobs, new energy sources, and most importantly, symbolization of a new hope and spirit of humankind.

9) A U.N. sponsored, ongoing conference on "The Wealth of Nations" - an in-depth study of economic theories, economic history, and economic realities in this waning century of drastic revisioning of human affairs. The recent clash of ideologies about owning and sharing, about wealth and compassion, about material achievement and the right to achieve, about property rights, about self-commitment and social responsibility, about philosophies on the right and on the left, have drastically divided and confused humanity, and threatened to destroy the biosphere of planet earth. And theimmense dangers from such clashes of economic worldviews is still with us, despite the collapse of the Soviet Union and falling out of favor of solutions for governing the people.

What are the psychological, anthropological roots of our economic philosophies? How do our belief systems about

(Continued on page24)

EVERYONE IS READING

Rising From The Bottom

A Twelve-Step Program for America and the World
by Author, Ted Cox

On Sale at Phoenix Bookstore or UDC

Evolution from today's world crisis toward "a new person in a new civilization" may be a reality as we rush into the Third Millenium. This is the possibility -- one of the very few positive speculations in current literature -- posed by *Rising From the Bottom.*

In the world crisis of the 90's we now approach *"the bottom"* of our war-making, over-consuming, over-populating, ecological madness. This book hypothesizes what might happen if five percent of us react to history's critical shock therapy.

In fantasy, we form a *critical mass* that can lead the others into recovery and a new world. We take the first step: "We admit we are powerless over our lust for power, property and prestige, that our greedy compulsions are driving us toward the death of us all, and that our world has become unmanageable."

"...a light at the tunnel's end, it's an individual's purgatory and escape as a metaphor for a society's mess and a possible way out." --Studs Terkel

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This provides a foundation for the three unusual changes in the book's scenario: 1) Instead of blaming other people and our anachronistic system for our problems, we start by examining our own role. 2) Instead of dealing with symptoms, we search for the viruses of our self-destructive behavior and our insatiable greed for material gain, power and prestige. 3) Instead of using band-aid reforms for the quick fix, we focus on the longer range goal of a new world.

This catalytic five percent uses the best tools of reason and science to identify causes and cures. They find many answers. But most important is the fact acknowledged in the first step, namely that we are powerless over our lusts and our world has become unmanageable. This leads to the obvious conclusion that some higher power, beyond our conscious is needed.

Recognizing this need, the pioneers add the spiritual steps of the recovering alcoholic (2, 3, and 11), turning to the mysterious powers within and without, usually called god. (The book cites examples of how leaders of every revolution have invoked god).

We invoke this power through meditation, affirmations and prayer, drawing on mankind's inherited wisdom and intuition -- urged on by the instinctive desire of every human for a better world. We reduce the power of the deadly lusts and tap into that 95% of our hidden potential.

As humanity moves forward through the Twelve Steps, we defy the reactionary belief that "you can't change human nature." Spurred by crisis, we change our collective behavior from hostile competition to loving cooperation. This radical (root) change would ordinarily take centuries, but the rocketing speed of change in the 1990's indicates it could evolve soon.

The emerging new society of the scenario follows Twelve-Step wisdom. Actually those twelve sentences summarize the guidelines for successful human relationships suggested by prophets and philosophers through the ages. (An example is the *Golden Rule* which appears in seven languages and religions).

In a "spiritual revolution," we begin the global cooperation needed to save our dying life support system of air, water, soil, light and the ozone shield against deadly radiation. Again, referring to the actual practices of recovering Twelve-Step millions all over the world, we "share our experience, strength and hope."

The scenario of *Rising from the Bottom into a New World* does not wind up with a rosy guarantee of salvation. Such recovery and growth into a new level of human evolution is projected only as a possibility that can be achieved by the visualized "new person" of Chapter 21, "A New Person Emerges in a New Age."

The final Chapter 22 indicates the enormous progress this "new person" can achieve simply by supporting plans already on today's drawing boards and awaiting political support for implementation.

In Revelation, the final chapter of the Holy Bible, John visualizes most elements of today's world crisis. He indicates the same kind of personal and social lies described in this book. Finally, he projects the coming of a thousand years in which God "will wipe away every tear from (our) eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

Similar versions have been projected throughout history by wise men and spiritual leaders of other religions and beliefs. *Rising from the Bottom into a New World* is idealistic. But history shows that today's reality is yesterday's "impossible idealism."

"Rising from the Bottom treats the country's (and the world's) ills as having reached bottom and can go nowhere but upward to health and wholeness. The suggested transformation needed could save us all. 'A wide readership would strengthen our society's moral leadership.'" --Edna Ruth Johnson, Editor, The Human Quest

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Cynics may insist that we have only one chance in ten of surviving. But I would rather buck the odds than trod the boring death march of despair. The coming millennium may bring the thrills and excitement of a new world of love and joyous cooperation, rising from our dying world of loneliness and fear.

And it may evolve so fast that many people living in the 90's will join its beginning. So let's plunge boldly into the adventurous unknown. --- Ted Cox

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ESOTERIC SYMBOLOGY AND COLOR: KEYS TO CREATIVITY

by Lee Halperin

Color is an aspect of the greatest force in the universe. An understanding of its nature combined with knowledge of certain esoteric symbols can give one keys to unlock the door to the source of all creativity.

Many ancient peoples knew that color was a manifestation of light and believed it had a divine origin. They were convinced that the secrets of the universe were hidden in color. They also believed that the rainbow was a metaphysical path, a Rainbow Bridge between heaven and earth, a ladder to heaven with the rungs being the rainbow colors. The mystical significance of color and its right use in the creative process was generally reserved for the priesthood, philosophers and metaphysicians who were well aware of the spiritual energies each color contained. The word "color" is derived from the Latin "celare" which means to hide and what is hidden is energy.

Socrates, the Greek philosopher. believed that a creative individual was a channel chosen by God to communicate sacred knowledge. In fact, all of us have creative potential, a unique capacity to develop our own individuality to its greatest expression. The key to this creativity lies within each of us and each must build his or her own Rainbow Bridge.

Esoteric symbolism plays an important part in the construction of this Rainbow Bridge. The Circle, Triangle, and Square are considered the basic building blocks of the universe. When concentrated upon individually or collectively they can give us a deeper insight into the mysteries of creation. (Please refer to illustration #1 as a guide.)

The master plan for, and blueprint of all past, present, and future creation is symbolized by the Circle. It represents the One Seed, the One Mind of God. When asked to define God, the French philosopher Blaise Pascal said, "God is a circle whose center is everywhere and whose circumference is nowhere."

Every seed in nature has its own blueprint. An acorn, for example, is programmed to grow into an oak tree., and, as with all life forms, the DNA in the human body has a genetic blueprint for making an exact duplicate. If every living thing has a genetic code, isn't it possible that the One Seed has one also?

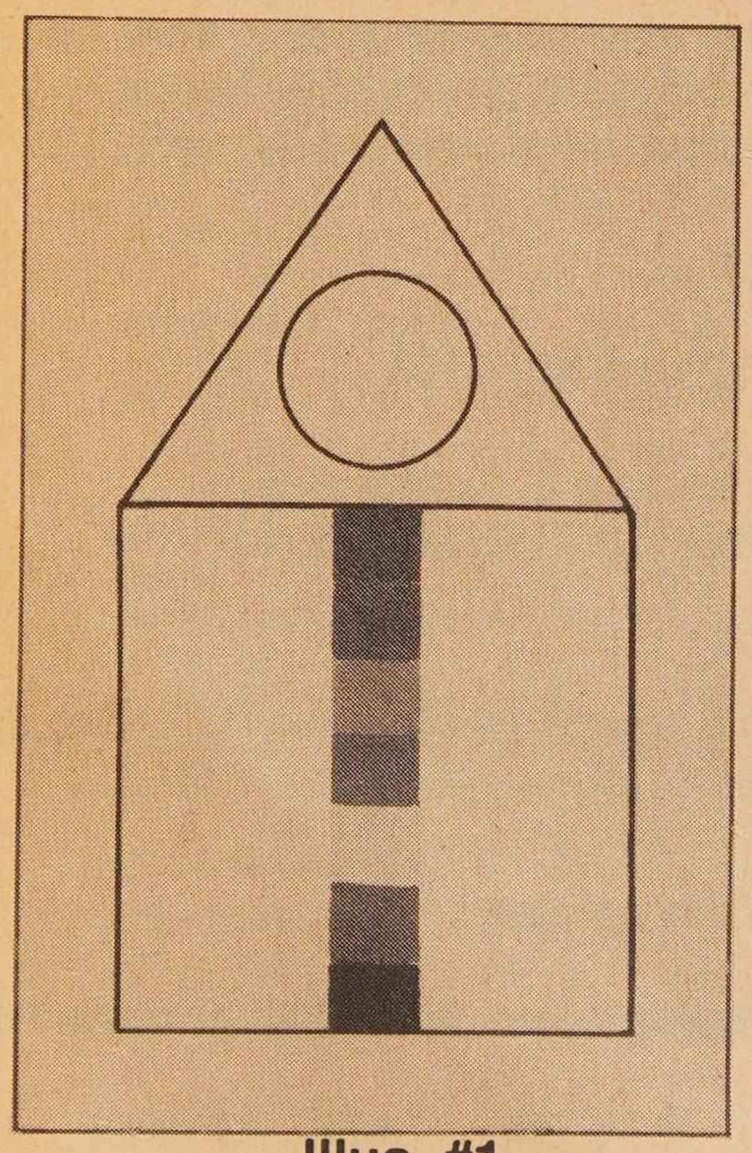
The Triangle symbolizes the creative aspect of God in His triune nature: Spirit, Mind and Body. All creation takes place when the One manifests in duality activating the masculine and feminine generative principles.

The Square symbolizes all substance unmanifest of an abstract nature which is drawn upon by the One Mind in the course of Its creative activities toward manifestation.

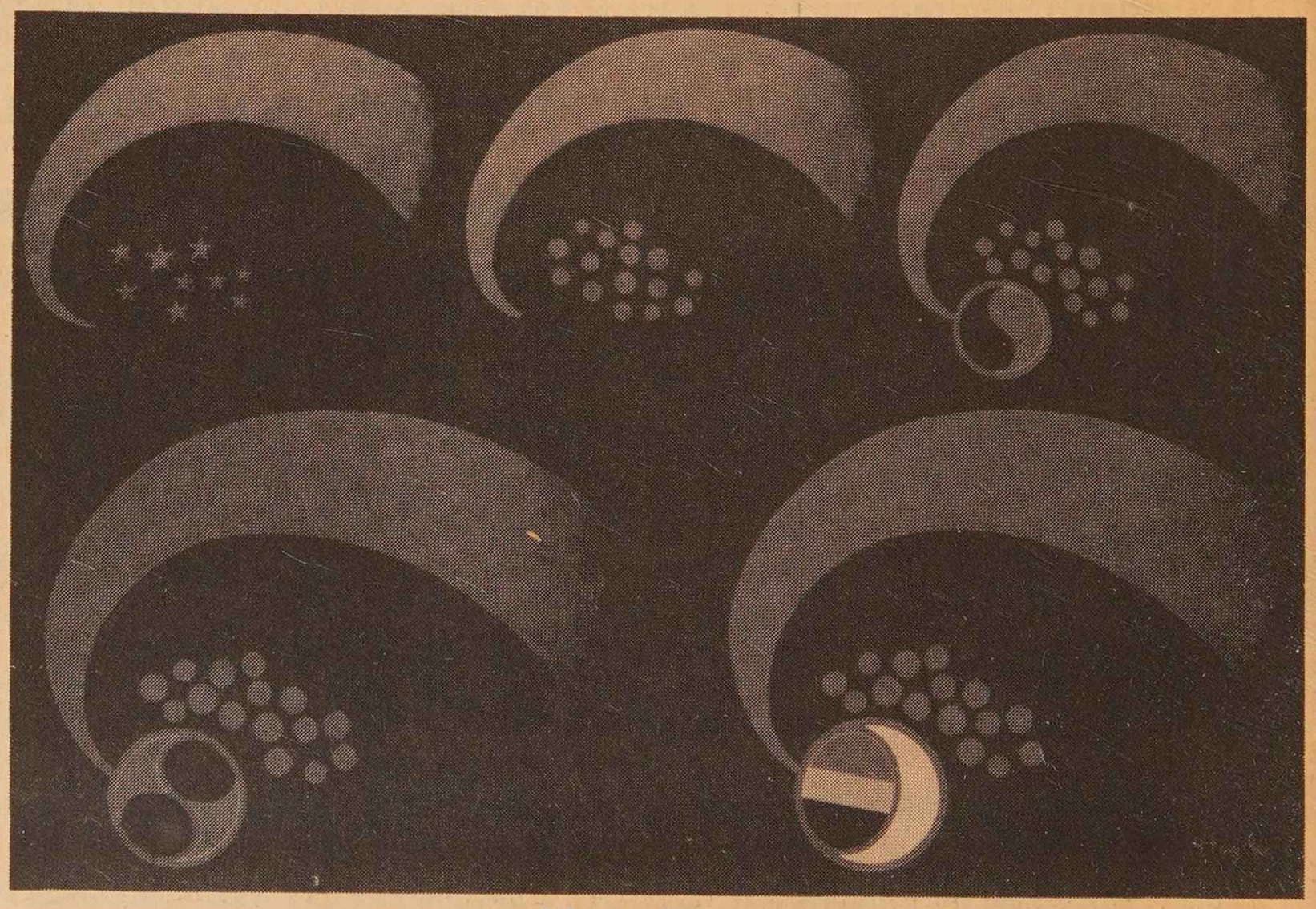
The Circle, Square and Triangle with their respective functions when synthesized and working in harmony represent the "temple" which is you. The Circle contains the treasures of the spirit. Development of mind, body, and self-control are essential to gain access to the source of all creativity

This is done through self-initiated disciplines and strict adherence to their practice over long periods of time depending on the evolvement of the soul.

To begin the process we must become "consciously aware" of all our thoughts (voiced and unvoiced), words, acts and deeds, the motives behind them and their effects upon us and those contacted. We can enhance this process through daily recall as well as through meditation. Through this



Illus. #1



Illus. #2

process we can learn to relax the body and mind and abstract ourselves from the flow of unproductive distracting thoughts. Spiritual, informative, and uplifting readings can help us to focalize. In deepening contemplation on a selected thought or problem we evolve toward solutions which are profound and intuitional, and aspects of a universal Truth. Gradually, we learn how to maintain this inner Silence and Listen - really listen expectantly for that Inner Voice, the inspiration from the Higher Self. It is this Self or Ego which is in constant communion with the One Mind of God and has access to the treasures of the Spirit. (Refer again to illus. #1).

The vertical column of colors in the Square symbolizes the Rainbow Bridge. It enables one to integrate the Personality with the Higher Self or Ego. Each of the colors represents a level or plane of consciousness attained in body, mind and spirit. It is the bridge of enlightenment over which all must pass.

Down through the ages, man has sought to understand the nature of Light. Science has already learned a great deal about its physical nature but admits it knows little about the light of divinity symbolized by the Circle, the source of enlightenment. Ancient philosophers stated "as above, so below" to help explain life's mysteries. Thus the natural laws that operate in the physical universe are paralleled by cosmic laws in abstract or spiritual realms. Knowing these laws helps us understand causes for the effects that ensue.

Illustration #2 is one of a series of 18 paintings by the author, entitled "The Egg Came First."

The background of this painting is Indigo Blue and symbolizes Active Intelligence in the unmanifest, called the abyss, the darkness, the unknown. It is the negative-receptive Energy of the feminine aspect. The Magenta in the comet-like form is the positive-active life force or masculine aspect or polarity of the One Creator. The Golden Yellow is the Son in his masculine aspect and Co-Creator. Whenever there is a blending or merging of two polarities (masculine/feminine) in any world, there issues forth from that union an Idea (abstract) or a child (concrete). The law holds.

Please continue to read the symbolic painting horizontally from upper left to upper right, and then from lower left to lower right. We can now explore the evolution taking place.

In the 2nd logo (upper right) the small Magenta Circle represents the first outward expression of the Positive life-force of God. The Light Blue Stars are replaced by the solid Light Blue Circles representing the infinite number of thought-forms ready to be brought into manifestation. In the 3rd Logo, a transition occurs. One of the small solid Blue circles (thought-form) joins with the Magenta Circle (masc. positive polarity, the Father) and both are reshaped and enveloped by the Ring of Golden Yellow (the Son in his masc. aspect) which is an extension of the Golden Yellow of the comet.

All these elements form the "Yin & Yang", the figure so-called by the Orientals, representing the eternal union of the masculine and feminine energies ready to be set into motion to manifest the Idea according to its nature.

In the 4th Logo (next row lower left) one must envision this Yin-Yang symbol in motion, the divisioning being the multiplying within the molecular / cellular structure. This shows the doubling of the Light Blue and Magenta yielding four (4) sections within the boundary of Golden Yellow. The multiplying action continues, causing an increase in size as shown in the 5th and final logo. Herein, we have the thoughtform finally concretized and the divided circle at the end of the comet represents the completion. Every positive thought-form contains three attributes - those of the Father, Mother, and 'Son in union. These three (3) energies, their qualities realized and working in harmony, unite to constitute the Matter Aspect symbolized by the White Crescent Moon.

The White of the Crescent abutting the 3 colors is again Pure Energy or a blending of all seven colors of the spectrum.

After you have analyzed and contemplated the significance of the colors and symbols covered in this article, the author trusts you will we inspired to build your own Rainbow Bridge and realize your highest potential.

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About the Author: Lee Halperin is an artist, lecturer, and metaphysician who has studied various precepts and applied their disciplines in his daily life. He was an animator for the major motion picture studios and received recognition through his screen credits. His abstract bronze sculptures are in galleries in the Pacific Design Center and Rancho Mirage. If interested, he is available for lectures with Color Slides on this and related subjects. Contact can be made through the office of Unity-and -Diversity: (213) 742-6832 .

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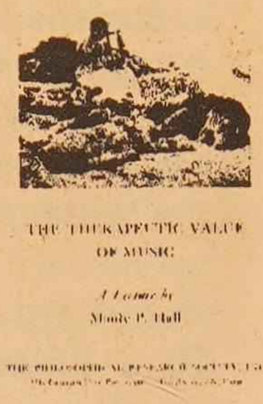
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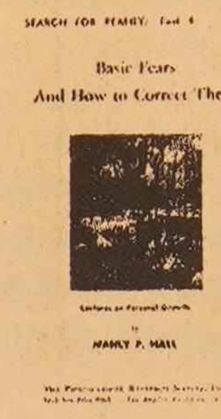
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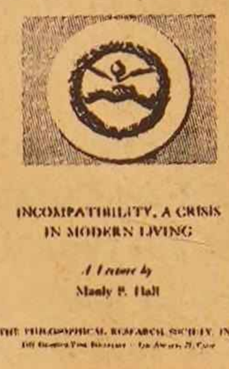
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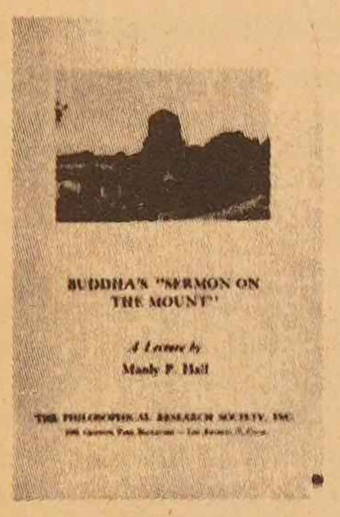
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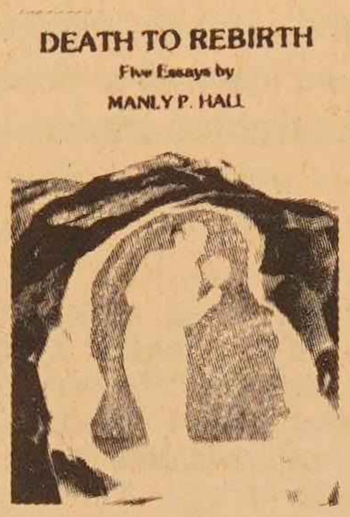
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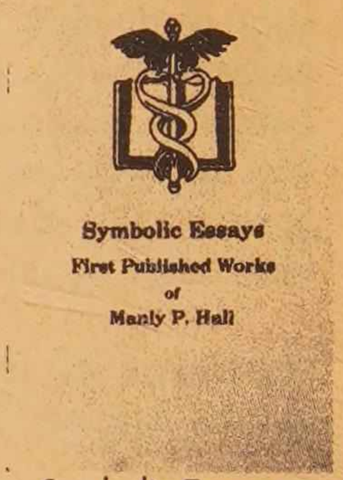
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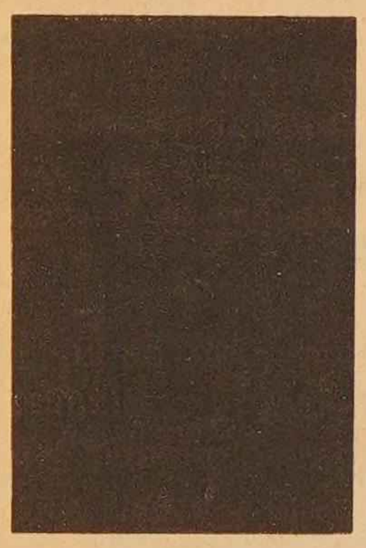
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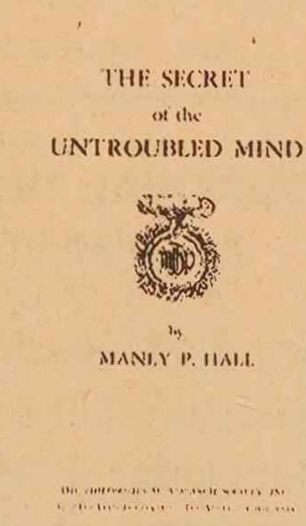
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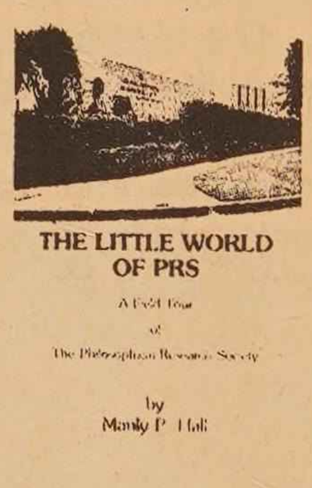
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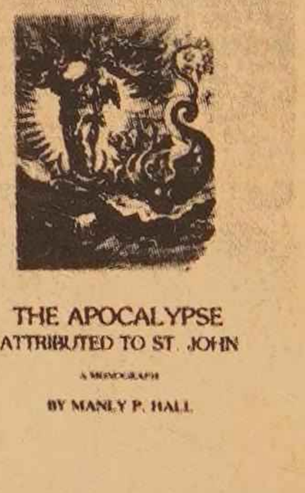
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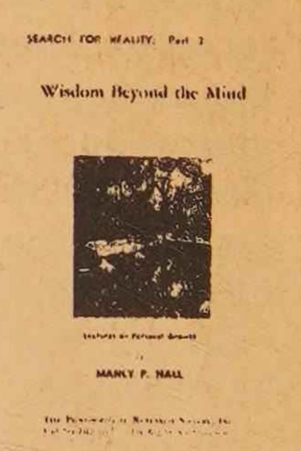
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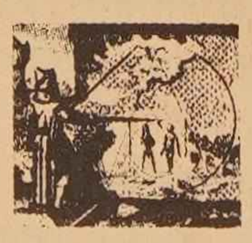


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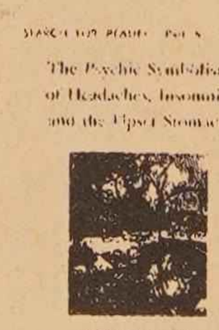


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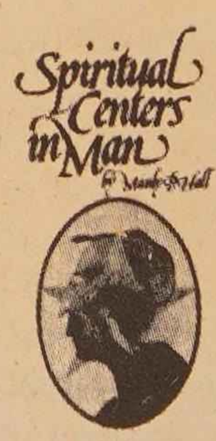
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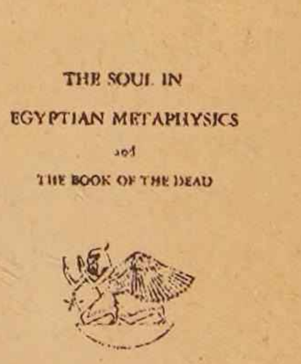
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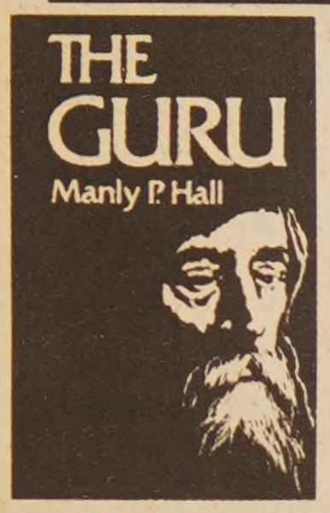
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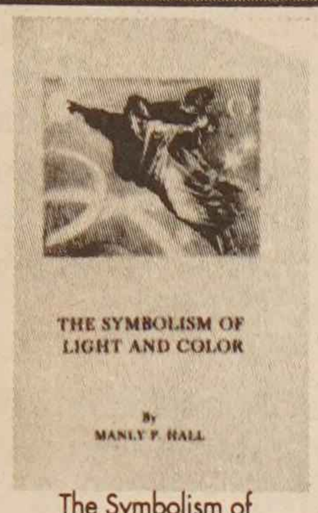
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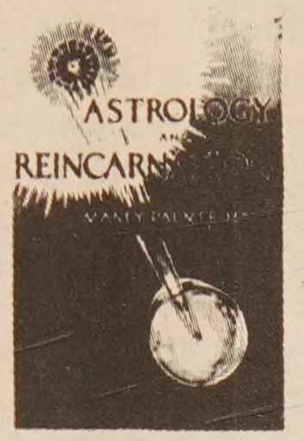
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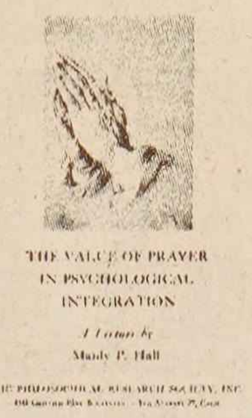
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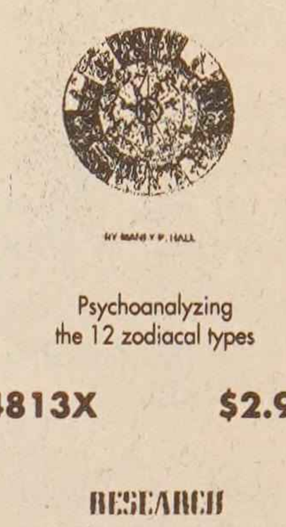
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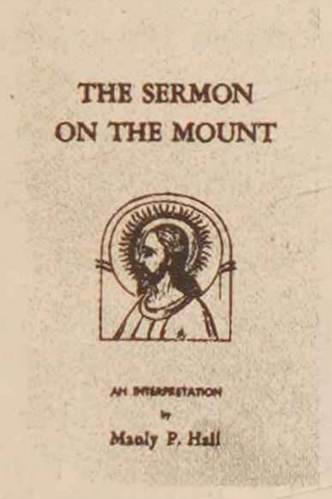
The Value of Prayer in Psychological Integration
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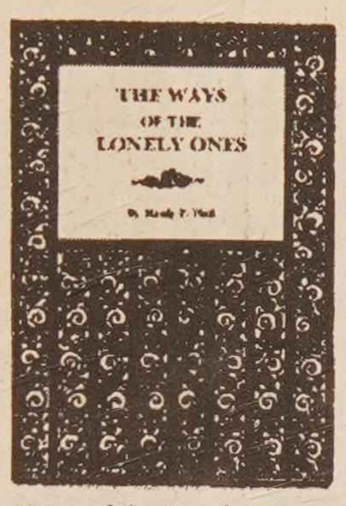
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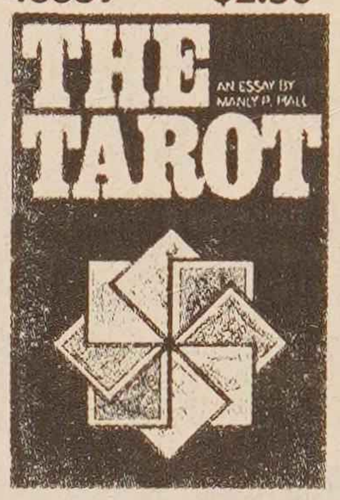
The Sermon on the Mount
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THE SPIRIT OF RIO
by Boutros Boutros-Ghali

It has been said that Rio was a beginning. This is true only in part:whether in relation to development or in relation to the environment, there has been no shortage in recent decades of conferences, preparatory work and programmes. What is new, on the other hand, is the now extremely close links that we have been able to cement between the two key words: planetwide development and protection of the environment. This is the first achievement of Rio.

In particular, since the two paths of development and environment are the outcome of long-standing efforts on the part of the United Nations, I should like its fiftieth anniversary, in 1995, to be marked by substantial results. For example, a new Earth Charter could be adopted by all, as has been suggested by more than one head of State or Government.

The scond achievement of our Conference, I believe, is that our road is now illuminated by a new light, which I, along with many others, have called the "spirit of Rio". It comprises, I think, three dimensions: an intellectual dimension, that of coherence; an economic dimension, that of planet-wide development; and lastly, a political dimension, namely the sense of duration that is to say, of responsibility. The intellectual dimension, that of coherence, consists in recognizing that the planet Earth is a vast set of interdependencies. Rising water levels threaten the Ganges delta just as much as they do Venice or the islands of the Pacific.

The second dimension of the spirit of Rio, the economic dimension, probably constitutes its heart. Thinking of the interdependencies implies seeing development as a whole; this is what I have called planet-wide development. Over-development and under-development give equal cause for concern: both of them must gradually be replaced by planet-wide development. I should like all the logical consequences of this change to be recognized. First, the effort must be a global one. It must be made both by the countries of the north and by the countries of the south, which cannot avoid making any contribution. And one of these contributions of the recipient countres is to see to it that the additional resources are utilized efficiently, in accordance with a fair formula which has been adopted here. Nor is that all: in all logic, the global partnership means that all the partners must play their role.

It is with a third, more political, dimension that I should like to conclude this rapid recapitulation. The spirit of Rio, for all of you leaders gathered here, is the clear awareness of a political duty, the duty to the long-term. Politics is more than a struggle to win or retain power. Its essential aspect is the exercise of power, that is to say the preparation of the future. What we do in this respect will not necessarily bear fruit in the next few years, but on a longer, sometimes much longer, time-scale.

The course has been charted. This is not a time to rest, for almost everything remains to be done. Today, man is still a formidable destroyer. By weighing too heavily on the Earth, and by destroying life around him, he has reached the point of calling in to question his own survival. Today, we are seeking to limit the forms of pollution for which we are still responsible to their current rate. One day, we shall have to do much more, and clean up the planet - and we shall have to do so under much more difficult conditions, for in 25 years the world's population will have increased by two billion. Today, the United Nations is doing what it can. It is setting the ground rules, it is launching a movement which it hopes will be something more than a fashionable trend, a "green trend" which would be nothing more than hypocrisy. But the function of the United Nations is not to mask general inaction with words, speeches, reports or programmes. Your job is to act, to assume your responsibilities.

I should like to conclude by saying that the spirit of Rio must create a new form of good citizenship. After loving his neighbor as the Bible required him to, post-Rio man must also love the world, including the flowers, birds, and trees - every part of that natural environment that we are constantly destroying. Over and above the moral contract with God, over and above the social constract concluded with men, we must now conclude an ethical and political contract with nature, with this Earth to which we owe our very existence and which gives us life.

To the ancients, the Nile was a god to be venerated, as was the Rhine, an infinite source of European myths, or the Amazonian forest, the "mother of forests". Throughout the world, nature was the abode of the divinities that gave the forest, the desert,or the mountains a personality which commanded worship and respect. The Earth had a soul. To find that soul again, to give it new life, that is the essence of Rio.

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The above article is reprinted from the 1992 World Goodwill Newsletter No 4. The text was taken from the address given by the UN Secretary-General at the conclusion of the Earth Summit.

TOWARD UNITY IN AN ECONOMY OF CONFLICT by Ted Andersen

Thoughtful Americans are increasingly concerned about the growing disunity among the diverse economic groups that comprise our society. This disunity is manifesting itself in many ways, including the rising number of acts of violence committed by various ethnic, religious, racial and economic groups against each other. To better understand the causes of these negative trends it is necessary to understand the economic roots of much of the violence taking place.

As there are continuous shifts to new economic ways of using labor and capital, we have learned that both wealth is created and also that heavy social costs are incurred. For example, real consumption per capita has increased by 21% over the last ten years, and in contrast, in this same period, the number of unemployed has increased and now exceeds 25 million. Additionally, lower incomes for so many workers means less tax revenue for governments and higher welfare costs. As a result the city, county, state and federal governments are showing much larger budget deficits and cut-backs in government services.

Underlying the gains in income for most families and losses for so many others are two key factors. First, there has been an acceleration in the rate of mechanization of the production of goods and services, including the increasing displacement of workers by computers. Secondly, the growth of global competition for markets has meant that Americans must increasingly compete with foreign workers whose wages may be as low as 10%, 5%, or even 2% of those of our workers. Of course, American consumers often benefit by buying products produced in low-wage nations, and the U.S. still sells much to those nations.

For the large and increasing number of Americans who are economically impoverished, the negative social consequences has become readily apparent. For this group we see relatively high rates of serious addiction to alcohol, drugs, and gambling. Many have become homeless and rates of crime within this group are at a record high level. The amelioration of such social problems clearly is strongly dependent upon understanding and dealing with the economic forces which contribute so much to the creation of such problems.

In attempting to address negative social conditions, considerable hostility is found to exist between those groups that have prospered and those who have lost ground. The prosperous often believe the less fortunate have primarily themselves to blame for their plight. On the other side, displaced workers believe they are unfairly denied adequate opportunities to achieve economic progress. Not surprising, then, there is considerable disunity and antagonism between the "haves and have-nots."

In seeking to reverse the current trend towards increasing disunity, there is first and foremost a need for all to accept moral responsibility for taking the necessary corrective and cooperative actions. In regard to specific required actions the following factors need to be considered:

1. There is a need for the economic services of the unemployed and underemployed, but in most cases, considerable counseling, educating, and training will be required before they can acquire the necessary marketable skills.

2. On the job supply side considerable planning is needed to specifically identify (a) the additional work to be done and (b) the economic incentives needed to create job opportunities for all those willing to work to acquire new skills.

Our past experience has shown us that the lack of adequate attention to the negative social consequences of economic change leads to serious conflict. Fortunately, though, we do have the <u>means</u> to greatly moderate this conflict and make progress possible for almost all of the economically impoverished. To use these <u>means</u> effectively, however, we must recognize that a moral commitment and unified efforts are an absolute requirement for all segments of our society.

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Theodore A. Andersen, Ph.D. is Professor of Economics at the University of California in Los Angeles (UCLA). He has just become President of the Unity-and-Diversity World Council. He offers an unusual balance of theory and practice in economics, along with a broad interest in religion, culture, and social issues.

POPULATION, RESOURCES AND ENVIRONMENT INTERTWINED
A holistic approach
by Elaine Stansfield

People like me who advocate zero population growth are often misunderstood. They think we are advocating zero population. Not so. The basic principle is that in an ideal society, the birth rate would equal the death rate, immigration would equal emigration in any given country, and we would live in balance with nature, where every species had its rights - not just mankind.

The American Indian philosophy is a beautiful one. They believed that the lord lived in everything on earth. The rocks, trees, bushes, animals, all deserved reverent respect, for the life of a blade of grass was as important as a great buffalo: no distinction, all things, including themselves, were interrelated and interdependent. They understood the chain reaction that comes from getting anything in nature out of balance with the others. They are asking us to share with them that kind of reverence today.

We at Zero Population Growth agree wholeheartedly with that philosophy. We see how the press of human overpopulation is reaching into the homes of other species, destroying wilderness and wildlife, cutting down trees to build houses and shopping malls, draining the life out of wetlands, eating meat they do not need, making munitions out of precious resources which have no utility beyond killing. We see the chaos our cities have become; we breathe polluted air, eat food sprayed with toxic chemicals, our sewage spills raw into the oceans, the fish get cancer, and we eat the fish. We see unemployment rising as young people entering their reproductive age are producing babies they can't care for at younger and younger ages. We see violence unprecedented as crowded conditions produce stress, and drugs seem a solution. We see nuclear plants contaminating everything in a frantic search for supplying energy to increasing numbers of people. Urban sprawl, crime, civil war...

United States population is increasing by about 2 and one half million a year (7000 a day) Approximately 60% is from births in excess of deaths, 40% from immigration, both legal and illegal. It is our hope, with family planning and population education, one day every child will be a wanted child, a child whose parents have the ability to nurture and educate within a small and loving family. We suggest that "stop at two" which was a slogan that came out of the 1968 charter chapter of ZPG, is still a reasonable, sensible goal to help save our fragile green planet. We believe there should be health clinics giving teenagers any kind of information they want at every school in the nation, that contraceptives should be freely available along with the family planning information, and that abortion should always be safe and legal. Curbing population, slowing it down, stabilizing it, is the only way to put the brakes on the extraordinary number of extinctions that are galloping on in our today, one a day of species, ten a day of plants, many still uncataloged from the rain forests, those forests that give us oxygen even when that oxygen is on the other side of the globe from us. The

(continued on page 24)

A WORLD WAITING TO BE BORN

Civility Rediscovered

by M. Scott Peck

Bantam Books, April 1993, 366 pp, $22.95 hc

Best-selling author of The Road Less Travelled and other books, Peck now is coming out with a powerful book that further develops his ideas about community and its crucial role in the emerging new world. We are a deeply ailing society. Our illness is incivility , by which he means conduct far more serious than a want of politeness - and going back in time much further than the blatantly gluttonous 1980s. Morally destructive patterns of self-absorption, callousness, manipulativeness, and materialism are so ingrained in our routine behavior that we often do not recognize them.

Dr. Peck offers a concrete, step-by-step program to restore our organizations and ourselves to health. The key to generating organizational health is developing community, which like civility itself, is an explicit concept with explicit components including spiritual commitment. This wise, radical, and practical book is a blueprint for change - for individuals, partners in marriage, parents managers, and corporations themselves. He proposes that restoring our institutions to civility may create the brightest prospects for both our personal and our societal well-being.

THE SPIRITUAL ATHLETE

A Primer for the Spiritual Life

compiled & edited by **Ray Berry**

Joshua Press, 1992, 352 pp, $14.95, pb

"The Spiritual Athlete" captures the essence of some of the greatest mystics of every major religious tradition. Their message is essentially the same. Realize the truths of the Perennial Philosophy and put them into practice in your daily life. These men and women are brought to life in this collection, and their words, songs, and poems are added inspiration to encourage one on the spiritual journey. Twenty-four compelling drawings by Berry's son Niclas further help one to relate to these exceptional souls.

THE EAGLE'S QUEST

A Physicist finds Scientific Truth at the Heart of the Shamanic World

by Fred Alan Wolf

Simon & Schuster, Nov 92, 318pp, $12.00 pb

Theoretical physicist Fred Allen Wolf has long been fascinated by such strange phenomena as natural healing, near-death and out-of-body experiences, visions of the past and future, and lucid dreaming. Traveling from the hills of South Dakota to the jungles of Peru and the Druidic stone circles of England, Wolf became an intensely involved participant in the world of the shamans - the "witch doctors" and "medicine men" of traditional cultures everywhere. Wolf tells the story of his compelling adventure, showing how the concepts of the New Physics can illuminate the mysteries of shamanism, and vice-versa.

BOOKS RECEIVED

Jeremiah Abrams, Editor, RECLAIMING THE INNER CHILD, 336 pp, Jeremy P. Tarcher, Inc., Sept 1991, $12.95 pb.

Marc Allen, TANTRA FOR THE WEST: Everyday Miracles and Other Steps for Transformation, 256 pp, New World Library, Aug 1992, $11.95 pb.

John Bradshaw, CREATING LOVE: The Next Great Stage of Growth, 375 pp, Bantam Books, Nov 1992, $23.00 hc

Diana Brueton, MANY MOONS, 256 pp, Simon & Schuster Fireside Book, Oct 31, 1992 (Halloween) $14.00 pb

Richard Carlson, PhD., CELEBRATE YOUR CHILD: The Art of Happy Parenting, 128 pp, New World Library, Oct 1992, $10.95 pb

Stan Charnofsky, WHEN WOMEN LEAVE MEN: HOW MEN FEEL, HOW MEN HEAL, 192 pp, New World Library, Sept 1992, $11.95 pb

Jeff Davidson, BREATHING SPACE: Living & Working at a Comfortable Pace in a Sped-Up Society, 180 pp, A Master Media Book, Oct 1991, $10.95 pb

Larry Dossey, M.D., MEANING AND MEDICINE: Lessons from a Doctor's Tales of Breakthrough and Healing, 304 pp, Bantam Books, $12.50 Trade Paperback

Shakti Gawain, EVERY MOMENT: A Journal With Affirmation, 96 pp, New World Library, Sept 1992, $9.95 pb

Dr. Richard Gillett, CHANGE YOUR MIND, CHANGE THE WORLD; A Practical Guide to Turning Limiting Beliefs into Positive Realities, Simon & Schuster Fireside Book, Aug 1992, $ 11.00 pb

Steven J. Hendlin, PhD, WHEN GOOD ENOUGH IS NEVER ENOUGH: Escaping the Perfection Trap, 288 pp, Jeremy P. Tarcher / Putnam, Oct 1992, $19.95

Gordon Inkeles, THE NEW SENSUAL MASSAGE, 176 pp, Bantam Trade Paperback, Nov 1992, $17.00 pb

Carol Spenard LaRusso, Editor, THE WISDOM OF WOMEN, 128 pp, New World Library, Nov 1992, $11.95 pb

John Lee, AT MY FATHER'S WEDDING: Men Coming to Terms with Their Fathers and Themselves, 224 pp, Bantam Books, $10.00 Trade Paperback

Danielle Marie, STRAIGHT FROM THE HEART: Author, Celebrities & Others Share Their Philosophies on Making a Difference in the World, 160 pp, Allwon Publishing Co., Sept 1992, $19.95 pb

Hugh and Gayle Prather, PARABLES FROM OTHER PLANETS: Folktales of the Universe, 160 pp, Bantam Books, Nov 1992, $10.00 pb

Steven S. Sadleir, THE SPIRITUAL SEEKER'S GUIDE: The Complete Source for Religious and Spiritual Groups of the World, 352 pp, Allwon Publishing Co., Sept 1992, $12.95 pb

Jacquelyn Small, TRANSFORMERS: The Artists of Self-Creation, 320 pp, Bantam Books, Sept 1992, $12.00 Trade Paperback

Jonathon Star and Sharam Shiva, THE MYSTICAL POETRY OF RUMI, 224 pp, Bantam Books, Nov 1992, $22.50 hc, $11.00 Trade Paperback

David Steinberg, Editor, THE EROTIC IMPULSE: Honoring the Sensual Self. 288 pp, Jeremy P. Tarcher / Perigee, Sept 1992, $13.95, pb

Shantanand Saraswati, PURE WISDOM - Insights for Those Seeking Happiness and Peace of Mind, 320 pp, Allwan Publishing Co., Sept 1992 $10.95 pb

Keith Thompson, Editor, TO BE A MAN: In Search of the Deep Masculine, 336 pp, Jeremy P. Tarcher, Inc., Sept 1991, $12.95 pb

NEW WORLD DIRECTORY

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In his readings, workshops and talks, the importance of balancing such polarities as impersonal understanding and generous love, feelings and beliefs, Reality and illusions, now and the future, ease and dis-ease, and the personal and the social are stressed.

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ALEXANDER CHISLENKO

M.S. in Mathematics and Computer Science. Research interests: general regularities of natural and artificial systems' development, information fields (see article on "Semantic Space," Spectrum, Summer 1989), transformations of global social, economic and technological structures.

Can help to contact Russian scholars and activists.
6 McLean Pl., #5, Cambridge, MA 02140; (617) 864-3382

DR. LUCILE W. GREEN

I am a retired professor of Humanities and Philosophy and have spent fifty years promoting global consciousness and the abolition of war by working for a world community under law with a democratic, federal world government. In addition to numerous publications, I have, among other things, been organizer and President of the World Citizens Assembly and World Government Organization Coalition.

774 Colusa Ave., El Cerrito, CA 94530 USA; (415) 525-5057

ANDREW GRIFFIN

"Andy" is a minister, writer, lecturer, and educator. He has had executive roles in the fields of television, advertising, banking, airlines, and real estate development. For more than thirty years Andy has worked with community problems of crime, narcotics, gangs, homelessness and affordable housing in Los Angeles County. He has received the George Washington Medal of Honor from the Freedom Foundation. His life story was featured on Ralph Edward's popular NBC-TV program, "This is Your Life." He served for seven years as a Public Welfare Commissioner of Los Angeles County.

Now in his third year as a Unity-in-Diversity minister, Andy is using his background to develop a fellowship among the Skid Row people of Los Angeles to re-establish peace on our city streets. He has been the Community Services Director, Banking Institute, Los Angeles, CA.. P.O. Box 91-1141, City of Commerce, CA 90040

REV. PATRICE McDONALD

Patrice McDonald has served for several years since her ordination with the Unity-and-Diversity Fellowship by being the Coordinator of Unity-and-Diversity Council North in Anchorage, Alaska. She now is about to move to Soldotna / Kenal Peninsula, Alaska, where she will serve as a Unity-and-Diversity Minister but not continue her work with the Council in Anchorage. If anyone is aware of a possible coordinator ofthe Council there, please contact UDC. Otherwise, the Council will be on hold, but Patrice will stay involved individually. For now she can still be reached at P.O. Box 211155, Anchorage, AK 99521.

VENICE OSTWALD

Along with some hospice work and directorship of a small non-profit metaphysical organization that publishes channeled information, 1993 is my year to begin book #6 on the topic of new age children and their potentially extraordinary gifts to humanity.

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DR. HOANG VAN DUC

Hoang van Duc, M.D., is a physician and a metaphysician. His work is deeply rooted in science, philosophy, and religion of East and West. He is a clinical professor of pathology, USC School of Medicine. He gives seminars and workshops on Attitudinal Immunology which includes exercises he calls Medical T'ai Chi and meditation-contemplation.

For consultation or other information, call (213) 226-6652 or (310) 398-9709.

LOUISE J. YOCUM, A.D.T.R.

Director, Patterns of Energy Center for the Dance of Life. Member, Academy of Registered Dance Therapists. Massage technician and instructor. Teacher of T'ai Chi Ch'uan.

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SPECIALIZED AFFILIATES:

ENVIRONMENTAL COUNCIL

This Council met at the last three convergences, but it has yet to meet regularly in between. Its task is to explore what is happening in this complex and expanding field, to cooperate when possible, and to draw together those individuals and groups whose work is in line with UDC's purpose. The Earth Summit in Brazil has stimulated much increased interest. If interested, please contact UDC.

NONVIOLENT ACTION COUNCIL

A Nonviolent Action Council was started about a year ago. Torraine Weaver, a Native American, was the original coordinator. She has now left Los Angeles to return to the reservation, so Rene Crawford has taken over the Council's work. A major project for UDC as a whole is emerging, including Unity-and-Diversity Month in December highlighting an Intergroup Walk and a Festival of Lights.For more information contact UDC or call Rene Crawford at (310) 280-0690.

PILOT PROJECT

The Pilot Project is an interpersonal communication group that has met for nine years to learn communication processes that can assist individuals and groups in understanding each other better. Its purpose states: "Since all human beings have different perspectives of reality (truth), and since no one perspective can contain all the truth, we are meeting to discover principles and implement practices for moving beyond these differences in order to integrate them into an interdependent whole for peace and goodwill." A 12-step program has been developed for the reconciliation of differences. Write UDC or call Elizabeth Stewart at (310) 390-2192.

SPIRITUALITY / LOVE / SEXUALITY SUPPORT GROUP

Initiated by Richard Foy, this monthly group shares processes for exploring the physical, mental, emotional, and spiritual dimensions of the whole person. It also acts as a support system for integrity in human relations and the warmth of friendship. Meetings are open to the interested public. Write UDC or call Richard Foy at (213) 374-7717 (evenings).

UNITY-AND-DIVERSITY FELLOWSHIP

The Unity-and-Diversity Fellowship holds a Unity-and-Diversity Celebration every Sunday at 2:00 pm at UDC Headquarters. The purpose of the Fellowship is to bring together individuals and groups of diverse paths to celebrate the oneness of life, explore common ground, and act in ways that serve the well-being of all. For further information or to be on the weekly mailing list, contact UDC. Initiated by Leland and Elizabeth Stewart.

Connected with the Fellowship are two other affiliates: Unity-and-Diversity School for the Ministry and Unity-and-Diversity Ministers Association. The School for the Ministry has trained numerous Unity-and-Diversity Ministers and has ordained twenty-three. Some are in the Los Angeles area, and others are working in communities around California, the U.S.A., and in different parts of the world. If you are interested in this unique curriculum involving the study of all religions, religion and science, and the integration of all knowledge and its relation to the practical ministry, please contact UDC at (213) 742-6832. The ministers who are in Los Angeles meet occasionally to share their experiences and to explore common ground.

UNITY-AND-DIVERSITY EDUCATION COUNCIL

The Education Council represents a long-standing effort of UDC to prepare people for the "New Order of the Ages," both on an inner level and as it applies to all fields. The World University effort, which is moving forward gradually is an indication of that endeavor. Also of concern are elementary and secondary level projects with that goal in mind. Our concern is to see education deepened and not just improved in "efficiency." We invite your participation. Contact UDC.

UNITY-AND-DIVERSITY HEALTH COUNCIL

The Health Council is an effort to present Integrative Health Seminars in greater Los Angeles, utilizing the skills of professionals in many aspects of health. Several of these have been held at the University Religious Conference at UCLA; others at the Presbyterian Conference Center in Pacific Palisades. A monthly newsletter is also being published. Facilitators of this work are Hoang Van Duc, M.D., and Jack Tropp, a holistic health journalist. If interested, contact UDC or call Dr. Van Duc at (213) 226-6652.

WORLD GOVERNMENT COUNCIL

Participants in the World Government Council (WGC) should be armed with both ideas and resolve. Let's look at our options (not excluding applying for government grants) to pursue long and short range studies into the transition from industrial competition and cohesion to whatever supranational status (such as current UN roles) as may or may not develop. One aspect of our WGC might be to provide our findings to a spectrum of interested and inquiring agencies (e.g. NGO's who might fund our research). So this is the nature of the WGC as I, Scott Gates,it's founder envision it. We desire qualified individuals who are willing to pursue these and other goals, though not without potential for gain. Welcome aboard. Meetings will be held on General Assembly Day (3rd Sat).

WORLDVIEW EXPLORATION SEMINAR

The Worldview Exploration Seminar originated in 1969 as a multidisciplinary forum for the presentation of ideas, concepts, and new models pertaining to the major problems of our age of transition to a world civilization. The Seminar still meets monthly in its 24th year, and the papers are now being assembled for publication by its recorder, Louis K. Acheson Jr., who is also editor of "Spectrum." For further information, contact UDC or write Lou at UDC

GEOGRAPHIC COUNCILS:

UDC - Ghana, West Africa

An active council exists in this West African country. Dr. Philip Glover-Hemans has been the Area Coordinator and he has also spent considerable time traveling to other countries in Africa to spread the work to those areas. A number of the members of the West Africa council have been endeavoring to come to Los Angeles for training.

P. O. Box 7302, Accra-North, Ghana, West Africa

Florida

A geographic council was being formed in Florida by Beverley Brenner, who was one of our trainees. She had a group called Earth-Light Network, whose work is very similar to that of an area council. Beverley passed away in May due to cancer resurgence. Her son, Larry Caplan, is carrying on her work, assisted by Rev. Virginia Otto and others. Virginia has agreed to coordinate the council there.

8111 Lagos de Campo Blvd., N. Lauderdale, FL 33321; (305) 721-8585

Other

Other areas of the world are welcome to consider starting a geographic council. Having training either for the ministry, or a more general training for UDC leadership, is needed to make this possible. Such training can be done by correspondence or directly in Los Angeles. Ask for further information or an application.

– – –

NEW AND RENEWING MEMBERS FOR LAST SIX MONTHS(Other than those having World Directory Listings)

Louis K. Acheson Jr.
Dr. Fred Adler
Shervin Alaghband
Dr. Ted & Monique Andersen
Lew Ayres (sustaining)
Dorothy Ballon
Frank Berube
Dr. Robert & Leatrice Bonnell
Curtis & Olivia Bottom
Estelle Delgrado
Kouassi Edouard
Richard Foy (sustaining)
Bertha Friedman
Scott Allen Gates
Hyman Gordon, M.D.
Linwood Gould
Hagen & Tata Hasselbalch
Elizabeth Holmes
Masaru Emoto (IHM Co.)
Clifford Ishigaki
Bonnie Johnstone
Cyrus Khatibi, Ph.D.
Rabbi Bernie King
Richard Kuznetsky, M.D.
Jean B. Laier (Tamaranda)
Mildred Meisel
Mary Mann, Ph.D.
Tammy Marren
Dr. Adnan Mazarei
Radmila Moacanin, Ph.D.
Evangeline Morales
Marshall Neel (sustaining)
Rev. Virginia Otto
Paul Palmquist
Peace Pilgrim II
Lynn & Martha Pease
Evelyn Pritcher
Andrew Rasmussen
Alan Seaman
Victor Silverstein
Laura Wooley Smith
Roger Sorenson M.D. (sust)
Dana Stewart (sustaining)
Revs. Leland & Elizabeth Stewart (sustaining)
Jack Tropp
Rev. Hede von Nagel
John Wekerle
Dr. Erika Wilson

NEWS BRIEFS

World Parliament of Religions. 1993 is the 100th anniversary of the original World Parliament of Religions in Chicago in 1893. Chicago will again host a major Parliament to commemorate the anniversary, and numerous events are being held in other parts of the country and world in recognition of this unique time. UDC will devote the Sunday afternoon, June 27th, to a Festival of Faith and invites sponsorship to be shared by other interfaith bodies. To date the Interfaith Council for the United Nations has accepted the invitation and is approaching the Interreligious Council of Southern California and the Southern California Ecumenical Council to share in this important celebration.

World University of America in Ojai seeks to continue its work after the passing of its founder, Dr. BENITO REYES. Special programs are being planned to honor him for his service to the University and to humanity.

Virginia Otto, who has completed her training for the Unity-and-Diversity Ministry, under the Fellowship, was ordained in South Florida by Rev. Leland Stewart by speaker phone. Assisting in the ordination service were Elizabeth Stewart in Los Angeles and Larry Caplan of the Earth-Light Network in South Florida. About ten others participated in the service, which was held at Virginia's home. Virginia has agreed to be the coordinator of the Unity-and-Diversity Council in South Florida, which was originally started by Beverly Brenner, Larry's mother. Beverly passed away last June due to complications from cancer.

Dr. David Bohm, an internationally known physicist and a leader in the synthesis of all areas of thought, passed away recently. He was honored by a number of organizations for whom he had written or been a speaker. Some years ago Dr. Bohm had been published in our SPECTRUM, magazine. He will be long remembered for his contributions to modern thought.

Interreligious Dialogue Sessions were held at the Stewart residence and facilitated by them for five consecutive weeks under the sponsorship of the Interreligious Council of Southern California. Six or seven other such meetings were held throughout the Southern California area. As many as twenty-one people took part in the sessions, requiring two separate groups to be held at the same time. Exploring both beliefs and practices of the different faiths, as well as media and other stereotypes, each person had an opportunity to participate in the dialogue several times each evening. The enthusiasm ran high, as was shown by the increasing numbers who came and stayed through. On the last evening, it was decided to visit many of the churches and temples in the Los Angeles area for those who were able to do so. Faiths represented included Catholic, Buddhist, Moslem, Mormon, Jewish, Religious Science, Baha'i, Universalist, Protestant, and Native American. If you wish to develop such a series, contact UDC or the Interreligious Council.

Sun Bear, well known leader of the Bear Tribe Medicine Society, passed away June, 1992. We just received a copy of their newsletter and so know that their important work is continuing. We honor Sun Bear for his life and teachings. He spoke several times for UDC and took part in the Asilomar New Year's Retreat which we sponsored around 1985.

Newly Elected UDC Board of Trustees. Theodore A. Andersen, President; Paul Palmquist, Vice-president; Louis K. Acheson Jr., Secretary; Alan Seaman, Treasurer; Elizabeth Stewart, Cliff Ishigaki, Nathalie Forrest, Madelon Rose Logue, Great Elk Waters, Ali Saaed, Leland Stewart (ex-officio), and Virgil Labrador (ex-officio). Congratulations to all of you, and may your time with the Board be fruitful for you and transforming for UDC.

Somali Organization for Self-Reliance (SOS), a recently formed Specialized Affiliate, is seeking to extend humanitarian aid to Somalia. Initiated by Ali Saaed, it has participated in two UDC events and begun to raise funds for its work. SOS has also started the process of incorporation.

SPECTRUM ORDER BLANK

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____ Book "From Industrial Power to Lasting Peace" by Leland Stewart ($12 by mail)
____ Please send information on UDC and Campaign Unity-and-Diversity

Name_____ Address_____
City_____ State_____ Zip_____ Country_____
Organization (if any) _____ Phone_____ Date _____

Sorenson (continued from page 9)

such practical, worldly matters mesh with the messages of our great religions? Are Communism and Socialism outmoded or merely on hold, and are the Capitalistic concepts of the world's only remaining Superpower amenable to compromise? A reconceptualization of global economic principles could result from such hopefully constructive open-minded meetings.

10) We need a Council of Planetary Ecology, on a Planetary Worldview. There are no world leaders, statesmen, politicians seriously addressing this issue. The world does not need killing warriors any longer - it needs saving warriors, not saving face but rescuing our species from self-destruction and our biosphere from Homo Sapiens' greed, ignorance, and uncaring. This Council would incorporate in its fact-finding all current knowledge about the evolution of life on earth, the genetic bonding of our biosphere, and the physical, chemical, neurological understructure of our humanity. It would include scientists from all specialties, philosophers and theologians of all ilk, political and economic theorists, and members of the medical and legal professions. It would be afforded the highest status as an impartial body representing the best interests of humanity and its biologic partners, but without judicial or enforcement powers. The rest would be up to an informed population of reinspired global citizenry.

Roger Sorenson, M.D. was one of the founding members of the Worldview Exploration Seminar and served as its Chairman until he moved out of the Los Angeles area. He continues to attend its monthly meetings.

Stansfield (continued from page 17)

thinning of the ozone layer and the global warming are direct consequences of our industrial pollution caused by industry trying to satisfy the wants and needs of too many people.

Yes, it is all intertwined, and famine, war, diseases, and pestilence are our future if we fail to pay attention to the sensible alternative. We have another slogan: No matter what your cause, it's a lost cause without population stabilization. We have already seen too many environmentally lost causes.

John Stuart Mill, a wise and interesting writer, said it well: "I hope for the sake of posterity that people will be content with a stationary population long before necessity compels them to do it." This is from his "Principles of Political Economy" and refers to his belief that we could destroy by overpopulation that "pleasantness we enjoy from our earth." Would he feel we have already overstepped the bounds of a reasonable population? I think so.

Elaine Stansfield is President of Zero Population Growth in the Los Angeles area.

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