

THE REIGN OF JUSTICE

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Living up to the Truth exposes the aberrations of Christendom

CHRISTENDOM, as we know, is made up of the Catholic and Protestant Churches, and also of all the small religious sects, not distinguished with a particular name, but founding their claims on the Gospel of Christ. All these together, it is generally accepted, make up the Christian world. Nevertheless, much to our regret, we are bound to perceive that this self-styled Christendom is not Christian in the true meaning of the word, because it does not live up to the Christian doctrine. It is quite sure indeed that one has no right to the title of Christian unless one truly lives up to the doctrine taught by our dear Saviour and Lord Jesus Christ. Theory is not at all sufficient, even if it is in perfect agreement with Gospel Truth. The Bible points things out very clearly. It declares that one who listens to the Word of God, but does not put it into practice, is like a man who built his house on the sand. When trial comes, likened to a storm, nothing remains of the house but a heap of rubble.

It is interesting to observe how little the very detailed warnings given by our dear Saviour are taken to heart in Christendom. For instance, he literally said that nobody could be his disciple if he did not deny himself. Those words are known by all the religious denominations called Christian: Catholic, Protestant and so forth. However, they are satisfied with knowing and quoting those words of our Lord, but nobody really puts them into practice. It is quite obvious that if all those would-be Christian people would deny themselves, then quarrelling, animosity, jealousy, enmity and war, all those things, would be impossible. Renouncement sincerely lived out would prevent any of those things arising.

However, the various denominations called Christian lay claim to very great things. Each of them thinks it is the best, even claiming, in some cases, to be the only one that provides Salvation. In spite of such claims, as we have said already, not one of them follows out the programme proposed by the Lord Jesus Christ, which begins with the denial of self. Accordingly, what a lot of arguments there are in that religious world.

The truth of the matter is that anyone who intends to be a true Christian has to honestly face up to what our dear Saviour says and to the explicit conditions he sets before the people who want to follow him. Such a person must then seriously ask himself whether he is denying himself. If he is, he can be a disciple of Christ, otherwise he cannot. In very fact, if he is not denying

self, it is impossible for him to be a disciple of Christ, despite every compromise one might bring to bear on making the credulous believe they can be children of God, irrespective of the conditions laid down by Christ.

Our Lord Jesus gives us yet another teaching very much to the point: "All people will know that you are my disciples, if you love one another." Now, if the whole of Christendom had set about living up to those words of our dear Saviour, the world would have inevitably been changed into the Kingdom of God. In reality, however, they do everything but that.

Of course, to love your neighbour means a good deal. But at present, Christendom is far from being able to love God above all, for the very good reason that they do not exert themselves to that end as they should. They still let their selfishness prevail. Only in the real Kingdom of God will that principle be carried out. Christendom is, for a fact, God's number-one enemy without realizing it, just as, of old, the religious leaders in the days of our dear Saviour, were our Lord's enemies. Our Lord Jesus opened his school to all who desired it. But the schools attended by religious leaders and theologians, have nothing in common with the School of Christ. In those schools, they do not learn, in the very first place, to love their neighbour. They are taught philosophy, rhetoric, higher criticism, exegesis and dogmatics, with "the spirit of the world". They are taught Latin, Greek and Hebrew, but not to renounce self. They are not told to search their hearts to ascertain whether or not they are making progress in loving their neighbour, or whether they are coming anywhere near loving God above all, more than position, more than honour, more than wealth and more, in short, than anyone or anything else. To reconcile the world and its science, falsely called so, with the love of God and everything that springs from it, is quite impossible.

The Church is there for the purpose of giving, as its Master, but not to obtain glory and not to get in tune with world authorities, all of which, without exception, are directed by "the god of this world", and not to be protected by them. The Church has come to bear witness to the Truth, to the Gospel of Christ. That Truth is love for your neighbour, which is far stronger than death.

Let us bear in mind that today's Christendom is Babylon, "the confusion", as the Holy Scriptures declare, because of the enormous errors it teaches and lives up

to. In that poor and wretched Christendom, everyone is selfish, that is to say, a doer of wrong, each harming himself in the very first place. It is a fact that everyone thinks of benefitting himself by pursuing material advantages, and honours. All seek to please, so that profit might accrue to them. By doing so, they come into conflict with their own organism. The human organism works altruistically, in accordance with the Universal Law, which rules it. Owing to this, each organ exists for the good of the community of all the organs, quite naturally. It is only as man puts that wonderful machine out of order, by inflicting, on it, sentiments that place his sensory nerves under tension and also, as a consequence, his motor nerves, that little by little, he destroys his body.

The human body has been created in accordance with God's altruistic law. For this reason, when it is misused by the selfish dispositions of its possessor, it is doomed to destruction. The god of this world, however, has inculcated in man an idea which is a monumental lie, making him believe that he possesses an immortal soul. That lie is propagated worldwide by the various religious denominations called Christian, thus plunging the human race into utter error and confusion. The truth is that man is a living soul when his organism is at work. Whereas the moment his heart ceases to beat, he falls unconscious and dies, and this is "the wages of sin", the Bible tells us. Now, sin is nothing but the manifestation of selfishness, however intensely it is practised. With the false doctrine of the immortality of the soul, Christendom would like to despatch everybody to Heaven, to Purgatory or to Hell. Whereas the truth is that the destruction of the body leads to insensibility, utter extinction, as the Bible declares, saying: "There is no work, device, knowledge or wisdom, in the grave, where you are going."

Mankind's only hope lies in the resurrection of the dead, which is the consequence of our dear Saviour's glorious Work. He declared: "Do not be amazed at this, because the time is coming when all who are in the graves shall hear his voice [of the Son of Man] and shall come out." They are therefore neither in Heaven, in Purgatory nor in Hell. He went on to say that those who have done good shall rise to "the resurrection of life", and those who have done wrong to "the resurrection of judgment" (John 5: 28 and 29). Concerning this judgment, the Prophet Isaiah says: "When your [God's] judgments are on Earth, the inhabitants of the world learn righteousness." This judgment then is not in Heaven, but on Earth, on which mankind shall rise from the dead. Neither then is it a condemnation, but

The Almighty safeguards his children

RARELY, in this world of darkness and of selfishness, are honest and sincere hearts desirous of doing the will of God, to be met with. They are few who are able to be a real consolation, that of the Kingdom of God, which is on the way, bringing with it peace and happiness.

The wonderful book *The Message to Humanity* (the Book of Remembrance) had come into Gerard's hands. Being a seeker of Truth, he became keenly interested in the message it contained, which is why he then bought all the books written by the Lord's Messenger (the Faithful and Wise Servant). He grasped, at once, how immensely important those publications were and wished, with all his heart, to put into practice the wise advice they provided, and doing so, made him very happy indeed. Thenceforward, he looked at

life from quite another point of view than before. What he had understood, above all, was that the Truth was not a religion, but a matter for the heart, and that the Lord did not require rites of us, but sentiments and actions that came from the heart.

Gerard was overjoyed to know God's true character. He had never been able to believe in a god who punishes, that doctrine made him shun every kind of religion. Now, with the wonderful light of the Truth, he was convinced that God did not punish and that He had wonderful joy and a wealth of blessing in store for all who sought Him and wished to rally to his sublime programme and his glorious Universal Law of love and kindness. The writings he had been reading had indeed granted him full knowledge of God's plan for the benefit of unfortunate humanity. He now knew what man's wonderful destiny was: eternal life on Earth by following out the divine principles.

After mature consideration, Gerard decided to quit the work he did in the world, and to go out to spread the Good News of the Kingdom of God, which is on the way. He thought it would be terrible selfishness to keep those wonderful riches to himself when they had given him so much joy and set a goal before him, the only sensible one. He wanted to place his fellow men at the benefit of the treasures of life and blessing that he himself had acquired. So, he set to work to spread the knowledge of divine ways and of God's character, so little known of by people in general and even less of by religious people.

When the Second World War broke out, Gerard, who was evangelizing in a country that was suddenly invaded, had to work as a male nurse. In the course of this new occupation, he had endless opportunities for comforting, both physically and spiritually, and for assisting and relieving. Whenever possible, he would communicate the message

of the Truth, which was so dear to his heart. There were so many unhappy folk to console. In those circumstances, people seek the Lord. When all goes well, He is largely neglected; but when trials arise and suffering does its work in silence, then we cry out to the Lord Almighty, imploring his assistance.

Being in close contact with people of all classes, Gerard was able, better than ever, to perceive how stupidly they argue. Some, who in the ordinary way never gave God a thought, would say: "If there is a God, why, in the world, doesn't He intervene?" It was easy to answer that one: "God never commanded us to kill one another. On the contrary, He advises us to love one another. God never made war, it is men themselves who fail to agree, owing to self-interest. There is war already within families, within a country and finally between countries. The cause of all this is man's perverted mentality, in short, his selfishness."

an initiation and an education in the way of life and happiness, by practising what is good and laying aside all evil.

Is it at all likely that Lazarus, whom the Lord raised from the dead, was in Heaven, in Purgatory or in Hell between his death and his resurrection? No, he was in his grave, unconscious and lifeless. His body was reanimated by the power of God, and so Lazarus once again became a conscious being. As we said above, death is the wages of sin (Romans 6: 23). The Bible tells us further that death will be the last enemy to be overcome, destroyed. It adds: "O death, where is your sting? ... O grave, where is your destruction?" 1 Corinthians 15: 55 and Hosea 13: 14.

Death is man's enemy. To die is truly the greatest humiliation which anyone could be subjected to, since his body, so full of life and health in youth, rots away and is accursed. If death were "the friend of man", as a pastor who believed in the immortality of the soul declared, then that creature who makes us suffer and kills us — called, in the Bible, "the god of this world" (the Usurper) and Satan — would be our benefactor. The Bible tells us, on the contrary, that he who holds the power of death, is the Adversary, the Devil (Hebrews 2: 14). It tells us that Satan is the Liar and the Murderer since the beginning. It was he who suggested to mankind the monumental lie of the immortality of the soul, when he said to the first human couple: "You will certainly not die. ... On the day you eat of it [the fruit of the tree]...you will be like God."

Considering all those profound truths that the Bible teaches us, we are able to perceive all the terrible aberrations of Christendom. So, we can also understand how it comes about that the people of Christendom are in darkness owing to false doctrines, and are incapable of loving one another. Hence, we must not be astonished that the Bible calls Christendom "Babylon, 'the confusion'" and the haunt of all impure and odious spirits.

Right outside of all that which is Christian in name, all along the Gospel Age, there has existed the Little Flock, which has faithfully followed out Christ's teachings. This is the true Church. The people who make it up have renounced self. They have always done their best to love God above all. They have given their lives with their Lord and Master, associating with him in the Salvation of mankind. The last of those real disciples are finishing their sacrifice. They have been a hidden mystery. This was the Mystery of Godliness, hidden from all times, but now revealed in Jesus Christ, our dear Saviour.

The time has indeed come when the Work of Salvation done by Christ as a whole — that is, our dear Saviour and the members of his Body, the true Church — is being completed by his last members.

That is why trouble is coming upon the world, trouble which mankind have created for themselves with what they have been doing, and which is going to make room for "the new world". This will be the Restoration of All Things, foretold by the prophets. In that Kingdom of blessing, mankind will learn justice. They will fulfil the conditions of life set before them, and will be able to obtain eternal life to the glory of God.

"Pato", the blind sheepdog

The following story, written by Alain Salmon, was published in the French magazine *Point de Vue et Images du Monde*.

He guards the sheep and brings back the lost lambs, but this sheepdog...is blind!

It's unbelievable and unimaginable! But what we saw

last week near the southern French village of Trassanel, in the mountainous region of Aude, is a fact! One has to see it to believe it!

This spectacle, or rather this extraordinary feat, is accomplished daily by a sheepdog doing his work for his master. It's a job that many other sheepdogs do every day, just like him. Yes, but this dog, which guards 250 female sheep and brings back their stray lambs...is blind!

Pato is three years old. He is a handsome black and tan cross-bred Collie, Beauceron and German Shepherd. To see him running up the mountainside, one cannot imagine that he was doomed...to be put down at birth!

He was spared from that sad fate, thanks to the love of his master, Mr Jean-Jacques Gout.

How did that big-hearted shepherd manage to snatch Pato from death and make him one of the best sheepdogs in France? One may well say that it's a real miracle of love!

"From day one, I fell in love with this puppy. He was six weeks old," the shepherd told us. "A lumberjack friend asked me if I wanted a half-crazy dog that bumps into all the furniture in its owners' house. They were going to have him put down. When I picked him up, I didn't know that he was blind. I only understood after three days. So, I called a vet who advised me to have him put down. 'He won't be any good as a sheepdog,' the vet told me. But since I already loved him, there was no way that I was going to let him go."

Jean-Jacques didn't regret his generous gesture. He was soon rewarded for having saved Pato's life, because a few days later, when he went to the mountains to lead his flock, he saw that his dog followed him everywhere, that it was interested in the sheep and that it even brought back lost sheep with authority.

Those who doubt Pato's performance only need to climb to an altitude of 700 metres and see what happens when Jean-Jacques lets his sheep out. He also owns an almost unique breed of red sheep (Rouge du Roussillon), which he sells all over the world.

Walk

It's exactly 2pm, and Pato is excited because he knows that it's time for a walk. The flock knows it too. In the pen, the sheep are bleating, and Pato barks with joy because he loves his work. We see a real spectacle on the pastures. Jean-Jacques helps his faithful friend with his voice. His instructions are: "Pato, go around! ... Go back! ... Straight ahead!" Pato understands: he knows that "straight ahead" means "don't leave the path".

"Watch out for the prickle bush!" Jean-Jacques suddenly yells. Pato immediately stops. "But he sometimes accidentally bumps into them," says Jean-Jacques. "At night, when he comes home with his nose full of thorns, I remove them one by one, and he lets me do it without ever complaining!"

Jean-Jacques tells us admiringly about his dog's "work": "Look at the big circles he runs around the sheep. They all obey him, except Arthur, the ram. They're constantly fighting."

In fact, Pato is so friendly with all the sheep that the ram is jealous of him! At the slightest opportunity, Arthur charges Pato! But Pato doesn't hesitate to put a fang into Arthur as soon as he can.

It's not easy when you know that this dog cannot see anything. But Jean-Jacques is not worried about his friend. He knows that Pato can get out of any situation.

"Pato can even talk," says the shepherd. "When I ask him: 'Can you talk?' he comes, jumping and wagging his tail. He answers with a bark. Of course, he has been deprived of his eyes, but he has developed his senses of smell and hearing to perfection. He knows how to rely on the two other dogs to always be at the heart of the action. Pato is the best!"

Jean-Jacques, his master, is also a phenomenon. He is simultaneously a shepherd, a winegrower, a lumberjack and a horse breeder. This former zootechnics teacher is

now the only shepherd in his village of ten inhabitants. In this solitude, his dog is an irreplaceable support for him, a friend at all times.

That's not all! Last summer, thanks to Pato's extraordinary sense of smell, he found two lost children in the mountains!

Those two boys, who didn't know the area, had gone for a walk alone. At nightfall, their parents were worried because they hadn't returned. Then, it became clear that they were lost.

The parents quickly decided to call the shepherd who knew the area inside out. Jean-Jacques and Pato immediately set out to find the two missing children.

After two hours, the dog found them on the top of a hill surrounded by prickle bushes.

Everything ended happily around a gigantic wood fire. "He makes me aware of everything," explains his master. "For example, when a ewe is ready to lamb, he comes to me and rubs against me, and barks and shows me the way to sheep pen. He is also an excellent guard dog. I defy anyone to enter the property at night. He recognizes the postman very well and never bites him. Pato is like a clock: he knows the times of the sheep walk and the return. Then, he knows that his food is waiting for him."

In front of the cameras

The expression "the only thing he can't do is talk" seems to have been invented for Pato. This dog has already been on TV in France. Scientific magazines have already written articles about him. A Japanese TV channel came especially to see him!

Although Pato is becoming famous, he doesn't have a big head. Unaffected by honours, he remains, above all, for his master a friend...and a fabulous sheepdog.

Although we are much more used to seeing the impressive and moving sight of a guide dog leading a blind person, we are no less impressed to see a dog affected by the same disability from birth and be guided from a distance by its master, and understand his instructions very well.

Of course, this animal has developed extraordinary senses of hearing and smell — because it has never seen a human or another animal, or a plant or any other object, and only knows darkness — which enable it to achieve such a direct and effective collaboration with the one who adopted it! That is a sensitivity that has its origin and continuation in the tender friendship that binds them to each other. They thus mainly communicate with each other through the beneficial fluid that can emanate from a human and be happily received and returned by an animal in the form of gratitude and attachment.

It is marvellous to see how this animal, without the essential ability to see, can nevertheless understand how to make itself useful by constantly running around the flock in unity with its two dog companions. It also had the amazing ability to be guided by its sense of smell for two hours, up hill and down dale, to find the two boys who got lost. How happy and impressed they must have been that help came after enduring fear and anxiety! One can imagine their joy...and also that of the shepherd and his sympathetic and faithful friend!

A charitable gesture

We quote the following shortened leading article from the French newspaper *Ouest-France* on the 20th of February 2022:

A better world...

...[Mr Emmanuel Faber] the former CEO of Danone [a French food company], ousted almost a year ago by its board of directors...who was considered the most social boss of the CAC 40 [the French stock market], refused to accept his "retirement package" of 20 mil-

Gerard was taken prisoner. Since his thoughts did not centre on himself, but on his desire to be of service and assistance to others, he felt no disquiet or discouragement. He set about loving and serving his comrades in misfortune.

He felt that no one could prevent him from doing good. Besides, he was sure that all things work together for the good of those who love God. So, if the Lord had permitted him to be taken prisoner, it could only be for his good. He felt that he was going to have more opportunities than ever to make himself useful in comforting the prisoners who would be with him. He was sure that the Lord had splendid work for him in captivity. He was transported into a foreign country. At the end of a long journey — in the course of which he had many adventures, and in which he was always made aware of the Lord's protecting hand — he was placed in a camp in which there were 15,000 prisoners.

At first, our friend suffered hunger, thirst and almost nakedness. But thank God, he kept up his faith, his trust and his enthusiasm in divine ways. As soon as he found it possible, he established contact with the Lord's faithful Messenger, who sent him comforts of every description, in particular some very affectionate and encouraging letters. All these tokens of divine solicitude were a cause of great joy to him and also of immense gratitude, particularly as they gave him the possibility of bringing some joy into the lives of his companions. The testimony delivered by his line of conduct, was such that he was soon given permission to go where he liked within the camp. In this, he perceived the Lord's kind hand, and he took advantage of this magnificent privilege for getting into contact with all whose hearts were accessible to the consolation of the Kingdom of God. He had no publications with him, but as the Word of God clearly states, out of the abundance

of his heart, his mouth spoke. So, as far as Gerard was concerned, his time was so well filled that it did not hang heavy in his hands. Many of the prisoners were touched by the living hope and the faith he displayed, and sought contact with him to find courage and patient endurance for bearing their captivity.

After a while, a club was organized for the prisoners. Recreative lectures were given on various subjects, sometimes scientific or philosophical. Gerard, always on the lookout for opportunities for propagating the Truth and all the comfort he could, saw, in this, an occasion for spreading the knowledge of the Universal Law. His sole wish was to encourage those around him to live up to that splendid law of love for others.

The president of the club was a prisoner who possessed high ecclesiastical rank in the world. Gerard tried to tell him about his hopes and to describe to him the beauty of the divine plan and of the character of the Lord, with a

view to being able to fetch consolation to as many prisoners as possible. But this religious man refused to hear a word about it. He refused to set aside his conviction concerning a punishing God, eternal torments, and the immortality of the soul.

Gerard did not permit himself to be discouraged. He simply saw, in this, added proof of the fact that it is exceedingly difficult to bring the splendor of the Truth to shine in hearts that have been twisted and hardened by religious dogmatism, and that are seeking a selfish and personal salvation. Yet Gerard had shown this man how logical and simple the Truth was and how illogical religious dogma was. He had explained to him how wonderfully the Universal Law operates and how it requires us to live for the good of others and all to have intercommunion. He had demonstrated to him that, on one hand, with the Bible, 1,200 denominations have been built up on mistaken interpretations,

lion euros, left his house to an organization that takes care of homeless people, created an endowment fund to ensure that his children are not just rich heirs, and put his talent as an HEC [a French world-class business university] graduate, financier and multinational boss, at the service of another world.

"I don't believe that business is locked into an economic system in which we are only there to take advantage of each other and to maximize profits. A company is a project to transform reality. It produces meaning."

His analysis is clear: today's system generates so many inequalities and destroys so many vital resources, that it will die of its excesses. "These inequalities cry out in the demonstrations against climate change [global warming], on the migration borders, in social networks and in uncivilized behaviour. They fan the flames of hatred that are exploited by shameless politicians. They erode our democracies and our economies." He insists: "The focus of the economy must be social justice. We, the privileged, can build very high walls around our countries and our homes, but nothing will stop those who need us to share with them."

The challenge is great, but it's also exciting. It could save the world and probably our souls, too.

While we were reading the above article, we were touched by the charitable gesture of Emmanuel Faber. It certainly is unusual to decline such a large amount of money, and this decision shows a conviction and sentiments that are rare nowadays. One must really be sensitive to humanity's general situation, especially to the poor and disadvantaged, to show such great generosity.

Emmanuel Faber has committed himself to humanitarian projects, which shows that he is not simply an unscrupulous businessman, but a man of heart. We know that a good deed is not without its reward. That is what we wholeheartedly wish this generous benefactor.

Furthermore, his analysis is precise. Our economic system generates inequality. It benefits the powerful at the expense of the poor. It is "the law of the survival of the most capable, at the expense of the weakest", who cannot defend themselves. It is a selfish system, which is naturally destined to disappear. It is very easy to understand that one cannot make indefinite profit without hurting someone.

Finally, it is also true that our economic system destroys vital resources, already through environmental pollution, the excessive exploitation of raw materials, the production and the consumption of energy and also through an ever-increasing number of people condemned to unemployment and poverty. There are talented people who are not able to express themselves or to pass on to society the products of their creativity, their knowledge or their capability.

We agree with Emmanuel Faber and all those who, like him, want to build a better society. We can bring them Good News because that society has been in preparation for a long time. The Almighty Himself has planned that New World. For that, He sacrificed his beloved Son and called a class of people to emulate him, who shall thus become his Church. Under their influence, the Earth will be restored. The present world will only be a memory. As our dear Saviour promised, the meek (the gentle) shall inherit the Earth and live on it for all eternity.

Plastic: ingenious invention or planetary problem?

Below, in their entirety, we quote two articles — the first by Pierre Veya, and the second by Pierre-Alexandre Sallier, from the Swiss French-language newspaper *Tribune de Genève* on the 12th of May 2022 — which give an overview of the measures undertaken, especially by

large finance companies, to reduce the pollution generated by the manufacture, use and disposal of plastic:

How to repair the planet!

One or two billion here, and a few hundred million there. At first, we don't care. But these are growing waves of money that can no longer be ignored. There is a trend to "repair" the damage caused to the planet.

Examples include private and public initiatives to invest in collecting or recycling plastic waste, and the removal of carbon dioxide (CO₂) on an industrial scale to artificially lower its content in the atmosphere and thus contribute to the fight against global warming.

Those technologies are not yet all mature. But the movement is indisputable. Repairing the planet will become a gigantic business, very profitable in the long term. The American tech giants have understood this. They are investing hundreds of billions in "green energies" and "restorative technologies", in order to emancipate themselves from fossil fuels and to protect themselves against an increase in carbon taxes, which they know is inevitable.

According to economists from Credit Suisse [a global investment bank and financial service] and to experts from McKinsey & Company [a global management consulting firm], the transition to "net-zero carbon-dioxide emissions" ["carbon neutrality"] represents the most promising market of the 21st century. It is estimated that investments, in all sectors combined, will increase by 20 to 30% per year by 2050! In terms of volume, it's a bit like all the technologies of the 19th and 20th centuries arriving at the same time. Hence, the idea that everything is accelerating, as those who are at the front tirelessly say.

That is excellent news, but the essential is still missing: solid political governance. Rules and laws that co-ordinate efforts and that deter bad practices and solutions, in particular "greenwashing", this scourge that whets the appetites of opportunists and fraudsters.

The finance sector is betting big on plastic recycling. Lombard Odier [a Swiss private bank] launches a half-billion US dollar fund for plastic-waste reduction. A similar project has just been launched in Singapore.

The cause of plastic-waste damage, especially in the oceans, is understood. Dozens of environmental organizations are channelling hundreds of millions of dollars to get rid of it.

The finance industry and large companies are already calculating a return on their investments in the fight against plastic pollution.

That is what the Geneva-based bank Lombard Odier aims to offer, which has been commissioned by the Alliance to End Plastic Waste ("Alliance"), to raise 500 million US dollars from pension funds, international companies and other banks.

The Alliance, chaired by the president and CEO of the American Dow Chemical Company, is financed by more than 70 international companies, including big names in the petrochemical industry (such as Clariant, Total, BASF and SABIC), and big users of plastic (such as Pepsi and Procter & Gamble).

Contributions of 15 million US dollars

In parallel — since the 2018 launch of the New Plastics Economy Global Commitment by the Ellen MacArthur Foundation and by the UN Environment Programme — environmental organizations have been calling for a drastic reduction in plastic packaging. After the use of plastics grew from 2 million metric tonnes in 1950 to more than 300 million metric tonnes in 2015, it began to reduce by almost 2% between 2018 and 2020.

The entrusted money will be invested in shares of companies not yet listed on the stock exchange, and contributing to "the implementation of the circular

economy of plastic on a global level", explains Jean-Pascal Procherot, the Managing Partner of Lombard Odier. These investments should bring in between 15 and 20 million US dollars for each of the companies that have proven their commercial deployment — so, no recently launched "start-ups".

Targeted companies include those active in waste management — with infrastructure for collection, sorting and recycling — and also those proposing innovations in the production of plastics, in order to improve "sustainability, reusability and recyclability". According to the project's initiators, less than 10% of plastic used in the world manages to be recycled.

This will be the first such specific investment vehicle to be deployed by Lombard Odier, for which sustainability is one of the main axes of its investment policy. Until now, its other funds dedicated to "the sustainable economy", with a size of around 1 billion US dollars, were mainly aimed at purchasing shares in publicly listed companies.

A "plastic kings" initiative

"We have another specific fund in mind, which is dedicated to investing in the preservation of natural capital and biodiversity," says Jean-Pascal Procherot.

Based in Singapore, the Alliance to End Plastic Waste, will be one of the key investors in this new fund and "will make some of its industry experts available to help our teams identify the most promising projects", continues Procherot, who joined Lombard Odier in December.

These financial investments will aim to complement the projects under the umbrella of this association, ranging from charitable operations in Sri Lanka, to the Suez Group recycling plants in Thailand. A fortnight ago, the Singapore-based management company Circulate Capital announced the launch of an investment fund aimed at investing in "companies working on solutions to combat plastic pollution in Asia".

A financial vehicle

Smaller in size, it hopes to raise 80 million US dollars, this vehicle aims to finance the deployment, in Asia, of mostly American companies active in "circular textile manufacturing" (such as Circ), in "biomaterials" (such as Phase Change Solutions) and in the production of "alternative proteins" (such as Arzeda).

The European Investment Bank will contribute 20 US dollars to its Ocean Fund. This investment company was set up by the NGO Ocean Conservancy and some international companies (such as Dow and Procter) that are also behind Lombard Odier's "plastic" fund.

While we naturally welcome everything that is done to solve the global problems caused by plastic, we also understand that it requires great effort when one considers the development of this material. Plastic is everywhere. It has replaced metal, wood, glass and other building and construction materials.

Although it was invented earlier, it came into widespread use in the 20th century. As with many other inventions, it initially seemed to be a blessing, but it turned into a curse through the environmental pollution and the waste that it generates.

The above article lists the considerable investments that some large finance companies are making in order to manage the problems caused by plastic. Whether it is a matter of reducing the use of plastic, of recycling it or of getting rid of the waste that it produces, these large finance companies have understood that interesting investments can be made here and that big profits are to be expected. But as the article shows, some of them are already asking for a return on their investments. One therefore sees that everything in the world is based on money. One may well say that everything is turned into money. In fact, money is the greatest source of pollution: the pollution of the mind, and the cause of numerous conflicts and wars, and the ruin of

but on the other hand, with that great Bible, the Universe, it is impossible to make a mistake. The law of the Universe governs our organism, which is a microscopic Universe in which each organ exists for the good of all the others. This friend, a religious man, refused to agree to any of it. Gerard went on delivering his testimony to all whose hearts were sensitive to the divine message. Thus, he laid the foundation of an assembly which went on growing.

In the big hut where Gerard was lodged, there lived over 100 priests and clergymen. Gerard exerted himself to bring the light of the Truth to shine in their hearts, demonstrating to them that it is impossible to draw near to God with religious rites, and that what He wants is our hearts, so that He may change them. For that purpose, we have to lay aside all selfish sentiments. Gerard exerted himself to show them the difference between true Christianity and Christianity as it is observed

at present. The true one is made of altruism, of justice and of selflessness, and provides happiness on Earth for all. The other is simply mysticism and religious rites in which worldly things are mingled with divine ones, causing confusion, which leads to the development of Babylon.

To the testimony delivered by Gerard — which was vibrant, detailed and unequivocal — there were many and various reactions.

One pastor, being very deeply affected, declared: "Gerard, if the work you are doing is from God, it will stand; if not, it will fall."

Several other religious friends could not help but admire the beauty of the message Gerard was delivering, and the faith he displayed. They were very kindly disposed towards him, though they did not have the courage to stand by the Truth. Others were hostile and showed it. Yet others kept silent, being unwilling to express an opinion.

The religious companions hostile to Gerard

made every effort to prevent him talking about his hopes. They wrote, to this effect, to the Camp Commandant, and this officer had Gerard brought before him. This man, a judge in civilian life, received him very kindly and read him the accusing letter he had received. Gerard listened without a word. Protestants and Catholics reproached him for teaching without being qualified to do so, whereas they had the necessary qualifications. The judge questioned Gerard long, to get an idea of his convictions. He asked him, for one thing: "Do you believe in Hell, in Purgatory, in an immortal soul and in the Resurrection?"

This man of great intelligence, familiar with the procedure of law courts, shot out the questions one after the other to probe Gerard's heart to the very bottom, as surgeons do to the bodies of their patients. Gerard replied amiably, with love and in detail. He demonstrated that the Hell and Purgatory preached

by the religions did not exist, and that the wages of sin is death, but that the gift of God is eternal life in Jesus Christ.

Finally, the Commandant said: "I can't authorize you to hold services, but you have permission to give lectures, in the course of which, you will be able to give an account of your convictions."

Gerard felt that, with the Lord's assistance, he was victorious. He simply changed his services to lectures, which brought together all who had been attending his small meetings, and even others who were tired of religious formalism from which they were unable to obtain any consolation at all.

One day, all the male nurses in the camp, including Gerard, were informed that they were to be released, because they were noncombatants. There were to be 500 of them lodged in special huts. But strange to say, Gerard was forbidden to join the rest. A guard who hated him, owing to his testimony,

faith. What isn't money responsible for?

To come back to the problem that we are occupied with, we clearly see that it is not easy to solve. We cannot simply get rid of plastic, because it is a durable material: it does not decompose easily, it is difficult to recycle, and its elimination is a significant source of environmental pollution. This problem, as with many other unsolved problems, will be solved during the Reign of Christ, which will soon be introduced on Earth. The basic rule of that new age is the Universal Law: exist for the good of one's fellow people and of the environment. It is therefore understandable that any material that harms its users or nature, will not be used. God's Spirit — which, thanks to our dear Saviour's Sacrifice, will be poured out on all flesh and enable people to return to harmony with their God — will give everyone the discernment to be a blessing for their fellow people. All sources of pollution will easily be eliminated. Paradise will gradually be restored over the whole world, where humankind can live eternally in bliss.

The solution to all problems

In the French newspaper *Ouest-France* on the 1st of December 2020, there was an article, written by Daniel Reyssat, which deals with the problem of energy consumption and the environmental pollution that it causes. He asks whether we have the means to counter these occurrences. As we will see, this is not the only problem that humanity is facing. That is why we must consider a solution that is appropriate to the difficulty.

Moderation is the only real energy saver.

The environment: Technological progress does not lead to overall global energy savings, it only increases energy use and greenhouse-gas emissions.

I would like to respond to the point of view of Professor Yves Morvan: "Economic growth to the rescue of the environment?" (in Ouest-France on the 16th of November 2022). The arguments put forward seem, to me, first of all to be scientifically unfounded and also dangerous. Where does this belief come from that we humans are suddenly going to be more and more virtuous?

We only need to look at our recent past to realize that that is not the case. "The decarbonization of growth" is just a myth. This professor is mainly talking about energy, but we can see that each new energy source used by humans has, in history, only added to the previous ones, without ever replacing them.

For example, in 1970, the world's energy consump-

tion was about 40 exajoules (10¹⁸ joules) in biomass and hydroelectricity combined, and about 140 exajoules in gas, coal and oil combined. Following "the discovery" of new energies, this is the result in 2018: 125 exajoules in biomass, hydroelectricity, nuclear, solar and wind power combined, and 500 exajoules in gas, coal and oil combined. Everything increases...

No, technological progress does not lead to overall global energy savings, it only increases energy use and greenhouse-gas emissions (from 20 to 40 gigatonnes [billion tonnes] of carbon dioxide [CO₂] during the same period). What makes energy savings possible has a name: it is called "moderation". It makes you dream less, but that's the way it is!

That gentleman ends by talking about the time it will take to make this so-called "environmental transition". But we don't have much time. According to the Intergovernmental Panel on Climate Change (IPCC) experts, if we had started this moderation in the year 2000, we would have had to decrease our CO₂ emissions by 2% per year, so as not to exceed a 2°C temperature increase by the end of this century. If we start now, it is 6% per year. And if we wait until 2030, we will have to make an effort of 10% per year. To meet the 1.5°C target, it will already be too late. Spread the word, and let's be clear. All these figures are available to the general public in the reports of the IPCC, and in the French government's General Commissariat for Sustainable Development, as well as in French law: the National Low Carbon Strategy.

That is Daniel Reyssat's response to an article by Professor Yves Morvan: "Economic growth to the rescue of the environment?" (in *Ouest-France* on the 16th of November 2022). For a better understanding of our subject, we quote several passages of that article, as follows:

Wouldn't a certain amount of growth be necessary to ensure a genuine "environmental transition" towards less predatory and less dangerous modes of development? ...

To curb any desire for growth would run great risks to the preservation of the planet, and to the fight against Global Warming. ... Investing more is therefore necessary to respond to constantly new challenges. ...

Growth will have to weigh less and lessen natural-gas emissions and energy consumption. ... Thus, growth, productivity and environmental protection can go hand in hand.

We agree with Daniel Reyssat that the only means to

reduce our energy consumption is moderation. There are no miracles. As he says: "Each new energy source used by humans has, in history, only added to the previous ones, without ever replacing them." Furthermore: "Technological progress does not lead to overall global energy savings, it only increases energy use and greenhouse-gas emissions." To be convinced of that, it is sufficient to see the energy consumption associated with the operation and use of the Internet. It is also not true that "we humans are suddenly going to be more and more virtuous".

To consider moderation means to consume less, but that is a problem for our economy, which is based on production and consumption. Every decrease in consumption automatically means a decrease in production, which has a negative impact on the economy. The problems is therefore not easy, but also not unsolvable.

That shows us that the protection of nature and the environment, is incompatible with our economic system, which is based on money, production and growth. It follows that the solution to this problem is to be found in the very nature of our society, which must be reconsidered and reformed. That perspective is so radical that it seems impossible to achieve it. Because even if moderation can reduce environmental pollution, the problem is not completely solved, because it does not only consist of environmental pollution. Humankind themselves have fallen away from their original destiny: life. When they became sinners, they fell away from their status of earthly children of God. To restore their situation in front of God, a Ransom was required. The Almighty found that in his beloved Son, who gave himself to pay the debt to justice that we have gone into through the Fall into sin.

That Ransom will permit the introduction of God's Kingdom on Earth, which, in the near future, will follow our current society, which is heading towards the Great Tribulation. That new society, which was announced by the prophets and by Christ, will consist of children of God, who will be educated at the School of Christ, where they obtain a new and altruistic character. The principle that guides that New World is the Universal Law, which invites everyone to exist for the good of their fellow person. With such principles, there will be no environmental pollution in that new Kingdom. Humankind will have respect for their Creator, for their fellow people and for nature. That respect will attract God's Spirit on to them, which can rest on all people (on all flesh), who will thus receive life forever.

forbade him to leave his hut. What was to be done? Gerard placed the matter unreservedly in the Lord's hands, exerting himself to hold nothing against the man who wished him ill, owing to the testimony of the Truth.

Gerard decided: "If the Lord intends me to leave the camp, nothing will be able to prevent it, and He will set me free."

Being a prisoner in a concentration camp, he could not apply to anyone to help him. But he knew that the Lord was more powerful than all the rest. So, he waited calmly and confidently, counting, with all his heart, on the Lord's grace. On the evening before the departure of the male nurses, he calmly left his hut and joined that of the other male nurses. His friends were struck with dismay over what he had done. They greatly feared for him. The fact was that this might cost him dearly, very dearly, for he was disobeying the orders of the man in charge of him. This man could get him locked up in a cell in which prisoners died of the cold, or subject him to even worse. But Gerard had placed his destiny in his Master's hands, and his mind was entirely at rest.

One of his friends said: "For goodness' sake, give up your convictions. See what a terrible situation they've put you in!"

Gerard answered: "My good friend, the Lord is capable of letting me out, if that is his will. No one will be able to do anything about it. As for me, I'm willing to accept his decision."

Gerard was calm and confident, for he had a clear conscience. He thought: "If the Lord sets me free, I will be deeply thankful; if He judges otherwise, that means that I've still got some work of consolation and cheer to do here."

Gerard spent his last night in the camp in prayer. In the morning, he joined the ranks of the male nurses assembled for departure. It was freezing. Gerard put himself in his Master's hands, saying: "Whatever it is, your will be done!"

At 8am, the guard of Gerard's former hut, comes on to the scene, and Gerard's friends tremble for him. But our friend, with the col-

lar of his cloak turned up to his eyes, simply turns his back on the guard, and the latter passes close to him while walking to the end of the column to find the missing man. He shouts: "Where's Gerard?"

The prisoners shrug their shoulders, and no one answers. Gerard keeps still. He waits with growing interest for the Lord's decision. The guard returns to the hut, which is 20 minutes walk from there.

In the general hubbub, the preparations for departure are finished, and the column advances slowly, for there is the distribution of bread and other necessities. Suddenly, a second hut guard appears, also seeking Gerard, to keep him back. Then, a third guard turns up, also seeking the absentee. Gerard's friends are as worried as they can be. They fear the worst. Five metres away, Gerard observes one of the guards speaking to the officer in charge of the column, asking him to call the roll for the last time, but the officer fires up and sends his underling about his business. Now, everyone breathes freely again. The Lord has set Gerard free. With his heart brimming over with gratitude, our friend offers up a prayer of thanksgiving and praise to the Almighty.

★

Enriched with those wonderful proofs of the Lord's faithfulness, Gerard, more than ever, is filled with enthusiasm over divine ways. He goes on dedicating his whole heart and all his time to his splendid mission as an evangelist. It is with profound faith and magnificent assurance that he goes out to bring to all well-disposed hearts the glorious hope of the Kingdom of God, which is now being introduced on Earth. In this Kingdom, there will be no more war, for all men will love one another as brethren. There will be no more crying, worry, tears, sorrow or pain. In the end, death itself will be utterly destroyed. All the meek (the gentle) will inherit everlasting life on Earth, which will become the Paradise that was lost in Eden by Adam, but regained by our dear Saviour's splendid and glorious Work.

News in brief of the Reign of Justice

On the recent 22nd and the 23rd of October, the dear Family of Faith in Germany gathered in Sternberg Castle. The sermons on those two days greatly impressed the participants, and we happily give a short summary of them.

The *Heavenly Dew* text on the first day was this expression from David: "Strap your sword on to your side, O mighty warrior, with your glory and your majesty" (Psalm 45: 3). The dear Messenger commented on that text as follows: "That magnificent warrior is first of all our dear Saviour. He was victorious all along the line, especially in the most glorious victory that was ever achieved, that of life over death. After we have benefited from that wonderful victory, he invites us to be part of that 'mighty warrior' who is victorious in all directions.

That firstly implies a complete work of purification that is to be done in us and that can only be done with the powerful assistance of our dear Saviour. He is the one who leads us to victory. ...

For that, the zeal of the Lord's House must fully animate us, because without it, we could never be part of the mighty warrior, it is impossible. ... For that, it requires glowing eagerness in order to fight against ourselves and to bring around us the atmosphere of God's Kingdom through all the sentiments of our heart, through all the words that pass through our lips, and through all our gestures and actions. That requires that we completely put aside our 'old mentality'. ...

We should now be capable of demonstrating the results of the lived *Message to Humanity* (Book of Remembrance). But for that, one must live it. If we constantly have a divided heart, then we lay down our weapons at every moment and are constantly overcome by the Adversary. ...

It is certain that, through God's strength, we hold the weapons that are capable of demolishing all human reasoning and of convincing all the sincere people of the establishment of God's Kingdom on Earth. These weapons are

greatly feared by the Adversary. In the books *The Message to Humanity*, *Eternal Life* and *The Divine Revelation*, we have everything necessary for speaking to people and for pointing out to them, what the Lord, in his grace and benevolence, wants to do. But we have to be able to show all that, in a plausible way, through actions. ...

It is very simply a matter of living the divine Universal Law. ... People who come to us should be touched by the high spirituality that they find there and that shows itself through divine love, which is capable of making all hearts melt. That is what gives us the power to introduce God's Kingdom on Earth. For that, one should never let go of the shield of faith. One should develop zeal for the Gospel, live the Truth, and use the sword of the Spirit. ...

As soon as all of the internal strongholds, those in our heart, have been demolished and eliminated, all of the exterior strongholds, those of Babylon, will fall by themselves. We have the corresponding demonstration through the symbol of the fall of the walls of Jericho. According to the Lord's instructions, no deadly weapons were used by the Israelites. The walls fell by themselves. That is what will currently happen. God's weapons are at our disposal, but we have to be able to use them. Now, that requires a pure heart and clean hands.

The more we live the Truth, the easier it transmits itself to those around us. Nothing is as powerful as an example. The undeniable demonstration of blessing triumphs over all resistance and all skepticism. For that, our words must be confirmed by our actions and by the irresistible and almighty influence of God's Spirit, all this to the glory of the Lord and of our dear Saviour."

In our next "News in brief...", we will present a summary of the second day of this memorable meeting.

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