

TODAY'S

WORLD



JUNE-JULY 1980

Briefs Briefs Briefs

Dr. Durst Becomes New HSA President

Dr. Mose Durst was picked by Father to be the new President of the Holy Spirit Association for the Unification of World Christianity on April 16, 1980. Father made this announcement at the State Director's Conference on that date.

Father praised Neil Salonen highly for his dedicated seven year's service as President of HSA-UWC. He said that Mr. Salonen had been the right man for this very important position in the years of growth of the Unification Church in America under Father's direction. Father urged Mr. Salonen to quickly finish his undergraduate studies and then go on to earn further degrees. Mr. Salonen will be the first recipient of educational funds provided by the Sun Myung Moon Scholarship Fund recently set up by Father.

In presenting Dr. Durst to the state directors as the next HSA President Father said that Dr. Durst's excellent credentials (he is a Ph.D. in English literature and a college professor) and the fact that he is Jewish will be of great benefit in letting the public know that at least two of their conceptions of us are incorrect. He gave Dr. Durst the initial assignment of favorably influencing the New York media and government.

Noticias del Mundo Hits the Streets

Noticias del Mundo, a Spanish language daily newspaper published by News World Communications, Inc., began publication on April 22, 1980. Col. Bo Hi Pak is the President and Publisher. General Director is Antonio Rodriguez Carmona. Its motto is "Serving the Hispanic

people in their most glorious hour." The paper is tabloid format, 36 pages, and is published seven days a week in the greater New York Metropolitan area. It will contain international, national and local news for Hispanics. It is the only Spanish language paper with four pages devoted to the horse races. In recognition of the importance of Spanish language papers in the U.S. the heads of state of six Latin American nations have issued invitations to Noticias del Mundo to send their representatives for discussions on matters of mutual concern.

Camp New Hope is Workshop Home

New York church, as one of its first major steps under Dr. and Mrs. Durst, purchased an 80-acre camp in Kerhonkson, which is located on the west side of the Hudson river in upstate New York. It was formerly used as a summer camp for children. It has 30 wood frame cottages, one main large building with dining hall, gymnasium, and other social gathering rooms. It is near the Hudson river and the property includes a beautiful man made lake, which Father named "Happy Happy Lake."

Before purchasing this facility New York church held workshops at a camp in New Jersey. Up to 60 people have been attending the two-day weekend workshops and perhaps 20 or so of these people stay for the seven-day workshop. There has been a rapid acceleration of the number of people attending the workshops, which is due to the new emphasis on street witnessing throughout the New York area.

During the warm weather several hundred people can attend the camp. But the

buildings will have to be winterized and heated in order to use the camp in the cold weather. Plans for that project are being made now.

Home Church Campaign in New York

Father appointed Reverend Won Pil Kim to direct home church activities in the New York area beginning September, 1979. Dr. William Bergman is his assistant. Since Father's announcement of the end of the 21-year course and the beginning of the second 21-year course in which home church will be the "key to heaven" for blessed couples, home church activities have been given new emphasis. Rev. Kim oversees the activities of the ten New York metropolitan area churches and also the members of the various departments who do home church work on a parttime basis in addition to their primary missions.

The ten churches maintain a schedule of two days street witnessing, four days in home church activities, and one day fundraising. Each center has a video tape player with lecture tapes of The Principle. Introductory lectures are given at the centers. Interested guests are encouraged to attend Camp New Hope where they hear Dr. Durst and his staff give complete series of lectures for two days and seven days on The Principle. Camp New Hope is the primary and most successful means of The Principle lecturing.

The centers carry on a multitude of activities on their own initiative. Many have been quite successful. Park Slope center, for example, invited residents of their home church areas to go on a bus trip to Bear Mountain State Park. Over 450 people attended! This center also

TODAY'S WORLD

**June-July
1980**

Volume 1
Number 2

Reverend
Sun Myung Moon

2



**The Completion of the
Providence and Parents' Day**

**Gregory Novalis:
A Testimony**

23



16

Blessed are the Meek

Reverend Chung Hwan Kwak

**The Theological
Basis for Mission:
An Evangelical View**

Joy Pople



35

Pictorial

Celebration of
Father's Sixtieth Birthday

Credits

Publisher/Advisor
Editor-in-Chief
Contributing Editor
Assistant Editor
Design Director

Reverend Chung Hwan Kwak
George C. Edwards
Joy Pople
Lori Ragusa
Pier Angelo Beltrami

Photo Credits

Cover photo, back cover, Parents' Birthday, Rev. Kwak,
Parents' Day speech, Basis for Mission—
New Future Photographics

Gregory Novalis—No credit

"Today's World" is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the friends and members of the foreign missions of the Unification Church. The Reverend Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's world-wide missionary movement.

Today's World is a publication of HSA-UWC.



On Parents' Day 1980 and the following day at the State Directors' Conference Father gave this significant message on the home church providence and our relationship to it.

The Completion of the Providence & Parent's Day

Today I declare the end of the first twenty-one year course. This is a momentous day. Today another twenty-one year course has begun, and in this time our movement will grow physically as well as spiritually and we will be strengthened in every way. We must deter the advance of communism and we need the power to liberate them. Even for the communists I am in the position of father, but it is your position actually to win over them and be victorious. You shall be superior in God-centered character and in strength of knowledge, experience, and organization.

The communists are determined to destroy the free world and take over, but we will save the free world and also the communist world. That is our goal. The Unification movement is here for re-creation. The original will of God was corrupted, so we are here to re-create the world. We are that force and movement which will liberate the entire world centered on the true love of God. Our method is home church, through which you can contact everyone.

Your home church area is a little world which represents the entire fallen world and history in miniature form. When you win your battle there, God will consider that you have won the entire battle and inherited my victorious tradition on the universal level. Your goal, then, is to become a tribal messiah to home church. When there are home messiahs, then tribal messiahs under the worldwide Messiah, all shall be accomplished and fulfilled.

A dynamic, explosive era has dawned today. The second twenty-one year course has begun. If you give all your heart for your task, however, you can accomplish everything in the first seven years. Then you will be finished and have no more seven year courses. You will enjoy the fruits of your effort and not have to endure more tribulation and hardship. Jesus' spirit was always centered on love, and he demonstrated that love on the cross. He sacrificed himself as a single person, but today we have the privilege of bearing the cross as husband and wife. In the next seven years husband and wife will do this as one unit.

Many blessed couples think they have worked hard and now I should help them. But I tell them it is their responsibility. Even if I help them, their own responsibility remains of becoming victorious on their own. That's the criterion. God will give ample blessing, including material blessing, after you set the standard and tradition. If God gives blessing before then, you will be accused by Satan and he will steal it. God does not want that.

The Messiah given to the world by God will not receive God's help every minute of the day. God will leave him alone to do his own responsibility. That's the way Mother and I suffered, but in that way we could become victorious over hardship and Satan can no longer accuse. When you become a personification of the true love of God, the rest of your problems will be solved automatically, including your food, housing, clothing. The Bible says so, and I say it again—if that is not true, then I am an imposter.

The title of today's message is "Completion of the Providence and Parents' Day." The True Parents set the tradition, and now you are to follow and set the same tradition and standard on your own. Then you shall be at the same level as True Parents in God's sight. This next seven years is the time for you to demonstrate what you are and what you can do. Any organization or system that hampers this movement or your achievement will be demolished. Home church is the primary dispensation and anything else is secondary. I am declaring to Unification Church members all over the world that this is the Parents' Day which ends the first twenty-one year course and begins the second twenty-one year course.

You are independent messiahs, and whatever you do is your own responsibility. You are to bring the Kingdom of Heaven in home church. Traditionally I have rejected any outside help, whether from nations or government agencies, but I offered to help any government that needed it. I don't want the American government to help me, but I want to help the American people. I am pouring all my blood and sweat, and my money and knowledge into this nation.

Many foreigners come to America to create a fortune and take it back home with them, but I came to this country to pour everything I have into saving this nation. I am truly the most precious visitor to come to this nation, but the people and government treated me in the worst fashion. I could easily feel hatred and want revenge, but I have never felt that. I want to embrace America with love. Every day my effort is to love and educate America. If America rejects this love and education then this country won't have to try to get rid of me—I will leave on my own. But that will be a tragic day for America because thousands of people will follow me in tears. America will be devastated if I leave because many significant people will no longer love this nation.

Argentina has been mistreated and misrepresented by America, struggling for its own free-

Today we declare the beginning of the second twenty-one year course, in which we shall become superior in every way over the evil ideology of communism.



dom and survival against communism. I see there is a great opportunity for God to help Argentina restore its freedom.

We know today that we have an inner, spiritual strength that is tougher than iron. Now we are building physical strength that includes manpower and money, organization and publicity. If anyone opposes Moonies, don't let the opportunity go by, but demand that they say what's wrong with us and what they really do know about us. We know what we are, but how much do they know? I can endure being cursed and persecuted, but I want you to be respected by the nation and world.

This afternoon we have a martial arts demonstration and I would like you to see these champions in action. They will demonstrate what the mind and body can do, and how we can be strong not only in spirit but in body. You should know about the communists. They will come against you with dirty tactics, just like they have

done in Argentina, and you should be ready in every way. If a thief comes in your door and tries to stab your own father, would you just stand by and watch? If an evil man slaughters the good people of your town, would you just try to escape?

The same thing can be said about nations. Today many South American nations are on the verge of being murdered, but America is trying to look away and say it is none of this nation's business. Is that how to follow the commandment to love one's neighbor? It is my lifetime dream to create a tribe and nation that can be strong and stand up for righteousness without fear of death. That's the kind of courage we need to liberate the world from the evil ideology of communism. It is certainly not my ideology. This is God's ideology. Even if I falter at this moment, millions of other Reverend Moons will arise because this ideology is immortal and eternal.

Today we declare the beginning of the second twenty-one year course, in which we shall become superior in every way over the evil ideology of communism. Our goal is to create the Kingdom of Heaven on earth, and in order to do that we must liberate mankind from sin. We are committed to rise to the challenge without compromise. If you promise that to me, raise your hand. We'll see you in Moscow.

I am sure that in a few minutes the State Department will know what I have said, and even sooner than that the Kremlin will know. Actually I want them to hear.

Many people are trying to kill me because I speak out very clearly. The other day a person came to our CARP center. He had carried a pistol for three years waiting for the chance to kill me because he thought I was an enemy of America. But after reading the CARP newspaper he realized that I was the best friend of America. He came to surrender his pistol and join CARP.

You can see that my freedom of movement is hindered. But at the same time I have given my entire life, giving my youth for the mission of erecting the Church, never even looking after my own family in my concern for the world. Now it is your turn. My main responsibility now is to set up the model family of heaven, the tradition of true love. I set the world tradition, national tradition, and tribal tradition, and now I must set the family tradition.

So far it has been my tradition to love the members more than my own children and wife. Some of the 36 couples are sitting here, and if they don't recognize and appreciate my love then

Satan fears home church because unconditional love is your weapon and Satan has no defense against that.

they are really traitors. I have loved them more than anyone. I will go home and set the family tradition because this is my remaining responsibility, but you cannot go home until you assume my role on the front line.

I cut all the satanic ties and overcame this world, returning to the beginning point and setting the pattern of the heavenly four position foundation. Now you are taking over and it is your turn to build your own tribe, nation and world. You inherit my tradition now and make it your tradition. Erect your own family, tribe, nation and world tradition. You should be the bulwark in the heavenly fight, the leaders who can say, "Follow me." Will you do that? Do you know this to the bone?

To send a rocket into space you need a launching pad, and your 360 homes will be that launching pad for you. As much as you long for me, let them long for you so much that they cannot live one day without you. Satan fears home church because unconditional love is your weapon and Satan has no defense against that. We should march for that goal, giving true love and true education. These are the two most basic goals. You have to digest this yourself and endure all hardship. Don't get diarrhea in assimilating this.

When you move fast you have more energy and the other side will be shattered, not you. Whether you go fast or slow, the opposition will have the same strength, so it is a far better tactic to move quickly because it will penetrate their defenses. This is why I don't believe in working piecemeal, but going all out. That's why in 1975 I sent out missionaries to 120 nations all at once. They were lightning rods for persecution, to get it over all at once and end it.

Before I undertook any task in this country I met the major leaders here—such as most of the Senators, including Senator Kennedy, and President Nixon. I met former President Eisenhower. Go to the famous people and well-known people in your area. You should feel that you will contribute more to your area than they do and love it more than anyone. You can say proudly to the parents that you love their children more than they do, and to the children that you love their parents more than they do. You love them more because you love with the unselfish love of God.

Very definitely people will be moved and inspired by you. In the beginning they will stand firm against you, but know that before too long they will be melted by your love. No other power is greater than your God-centered love. You have a weapon as powerful as an atomic bomb. No



other power can compete with the power of love. The best people are either hot or cold. Those who oppose you will be your target because they will be your best members when they are turned around.

Your parents did not like me too much, but I loved them more than you loved them and eventually they will be melted. This is our principle strategy. This morning I have showed it plainly to you. The greatest weapon we have is the power of love. The entire world will be influenced by it and bow down to you. What is needed are people who will initiate home church, and when that is all done you will register as citizens of the Kingdom of Heaven. But that registration will be conducted by families, not individuals. This is not my concept, but God's.

Since this is God's original concept, I have no choice except to follow that tradition. You have no one to blame or complain about. If you are not making good marks at school you can't complain about anyone except yourself. Do not



ever think you are working for the Unification Church; you are working for your own church. You are not working for the Unification Church nation and world, but your own nation and world. But it happens to be my nation and world as well.

Why are that nation and world needed? For you and me. Actually you are working for yourself, so it is your responsibility. The leaders should never think I will solve their problems, but should confront the hard questions themselves. There shall be no complaint because what you earn is what you get. That is the property you will earn and can leave to your children. The more of yourself you empty out, the more you will receive.

Do not ever think that I am taking a holiday from now on. I want to buy one airplane, but not for a vacation. Have you seen me take one day or week of vacation in my whole life? Do you have any objection if I buy a plane? The plane will be for me to take the hard-working members to visit many places. Would you want me to buy it, or will you do that for me? OK, buy it right away!

Mother is a very ugly wife, isn't she? No, she is known for her beauty, but she married an ugly husband, didn't she? One thing is for sure—I treated her as though she were an ugly wife and never paid attention to her. I want to have at least a little time to show her the rest of the world.

I have four more years before I reach what you call the retirement age of 65. If you can let me retire four years in advance because you will

take up my job, then that is your pride. But I have an insoluble problem. There is no place I could go where I would not be recognized and besieged by people. Even if I don't send notice in advance, spirit world lets people know! When I go to Japan and Korea, the moment I arrive there is a hectic schedule. My real problem is that there is no sanctuary for me.

I am now appealing to spirit world not to send a message that I am coming so that I can have peace and quiet for a few years. But actually I am just kidding. I have much work left to do. Before I finish my life on earth there is much more I must do on my own. In my own writing I must set down all the heavenly rules and regulations of life in Principle. No one else will do that after I die. I want you to pay more attention to your mission of home church than you do to me. Will you promise me that?

I have gone over the hill but you are still coming up. If at some point you no longer see me it is because I will already be on the other side. That's natural and you shouldn't worry about it, but just keep climbing and doing your mission of home church. Every nation has more hills to cover, including America, Argentina and Korea. Americans should have the will power to climb over that hill.

We are laboriously pounding in stakes at each step now, but later we will build a cable car so that everyone can just ride quickly to the top. Will you do that? God bless you.

**Home church is your ground
for paying indemnity.**

State Director's Conference

Yesterday I gave you my Parents' Day message. As you recall, I announced that yesterday marked the consummation of the first three seven-year courses and, at the same time, it is the beginning of the second three seven-year courses.

The most important understanding should be that the first three seven-year courses have been fulfilled by the True Parents. We could say that the main role played in the first three seven-year courses was by the parents. However, the leading actors and actresses of the second three seven-year courses should be the blessed couples.

The third three seven-year courses will be walked by your children. Thus, there are three different levels—one walked by the parents, one walked by you, and the other walked by your children.

I have walked such an arduous and incredibly difficult path to pay indemnity for all of mankind. When you do the same you are entitled to achieve the same level as I did even though you work less and pay less indemnity, because I have already set the condition. By the same token, by your good standing in the second three seven-year courses, your children will be affected.

Home church is your ground for paying indemnity. You pay the debt through working in your home church. That condition is being set for God to be able to recognize that you have done the same thing throughout the world. In other words, home church is the microcosm of the world. If you are in good standing as a member working to accomplish the fulfillment of home church, it will eliminate the necessity of your children paying this indemnity. Your children will then be free to enter into heaven.

In order to cover the entire territory of Japan and the United States by the home church system, we need about 84,000 members in Japan. Each of these 84,000 would have 360 homes allocated to them as their own responsibility. This would entirely cover Japan. At the same time, when you have double the number of Japanese members, or 164,000, in the United States, they will be able to cover the entire territory of the United States through the 360 house home church system.

When public opinion is changed, people will say that Sun Myung Moon is a good man and that he is doing a good thing for America. Eventually, everybody will take this for granted. When everybody recognizes that Sun Myung Moon is doing good, everything can change. This society will become good overnight.

Out of the 2,700 universities and colleges in



America only a few schools would say that CARP is doing a good thing for America at present. This change does not need to take more than seven years. Even within three to four years time we can make a showdown. American students have lost direction and don't know where to turn. The Principle is the only alternative remaining to them. Where else should they go?

Do you want to do it all within seven years instead of going through the entire twenty-one years? By doing so, you would eliminate the need for your children to make this condition.

Actually, as you know, I originally walked three consecutive seven-year courses. Yet, even I could have shortened this indemnity period and cut it to one third. If there had been true unity between myself and Korean Christianity, it would only have taken seven years. In the early days of Korea's independence, I could have done incredible things.

In other words, if the sovereignty of Korea and the Christian churches of Korea had united with me, then there would have been a total unity between me, the government, and the church in Korea, and I would not have had to work for twenty-one years.

But this didn't happen. Since the Korean government and the Korean Christian churches

I have successfully consummated my mission in the first three seven-year courses. Now it is your turn.

went against me instead of making unity, a total disunity was created. I, therefore, had to pay extra indemnity by going through both a second and a third seven-year course. At this particular time we have completed the circle because we have now completed three seven-year courses. I am now readily accepted by the Korean people, the Korean government and Korean Christianity.

Anybody who wants to run for the presidency in Korea wants sympathy, help and blessing from me. Politicians in the past always asked for my help. Yet they held out only one palm; in their other palm, they hid daggers or a knife. They reserved one arm to always be ready to attack. But now they have totally collapsed, and they come to me with both hands outstretched saying, "Father, can you help us?" I have laid such an incredibly strong foundation. I am in the position where I can sway the destiny of those candidates at will.

I knew the time was ripening for this very thing to happen. Therefore, one month ago I instructed Mr. Bo Hi Pak as a special envoy to Korea, representing me, to meet all those important people in the government and in the field of politics. He came back a couple of days ago and reported to me. I knew precisely what would happen. It did happen, just as I had expected. That is the reason I could declare yesterday that the first three seven-year courses have been completed. Yesterday, I announced the termination of the twenty-one year course. It was successfully consummated; otherwise it could not have been announced.

You can imagine that in the dispensation of Jacob and Esau, after all Jacob did to Esau it was not easy for Esau just to bow down, embrace and love his younger brother. Yet that is all that was needed for success. It is actually only a small thing, but through it the condition for the whole dispensation was met. Abraham had tried to fulfill the dispensation but he couldn't do it. Isaac also tried to accomplish it, but couldn't. Yet, by winning the heart and love of Esau through the act of a simple embrace, the whole thing was accomplished by Jacob and Esau.

I would not or could not announce the initiation of a second three seven-year course unless the atmosphere was ripe or enough conditions had been met. Therefore, I have successfully consummated my mission in the first three seven-year courses. Now it is your turn. Through the home church as your arena, you can begin your battle. If you do well in your home church, then through the next seven years, you can affect the events throughout the entire world.



In The Principle we can see that Adam and Eve fell from God during the growth stage. When we are restored to this point, blessing can be given. I was supposed to cover the stages of formation and growth and go through the perfection period all within seven years. I reached the top of the perfection level not in the first seven years but within three seven-year courses.

What is perfection? To say that I have reached perfection means that Satan has absolutely no way to infiltrate into my life anymore. By announcing the completion of the three seven-year courses, I stand at the top level of perfection. No satanic infiltration or accusation will be possible. Nothing will break my position, no matter what happens. In other words, even if the nation comes against me, it will not matter. If the entire world comes against me, it will not matter because nothing can alter the victory I have already won.

I have even earned a certain reputation. People feel that no one can be compared to Sun Myung Moon. No president or prime minister nor any person in the religious world can be compared to me. No one can compete with Sun Myung Moon! People are beginning to resign themselves to the reality that to oppose me will not benefit them at all.

Even if Christian churches come to oppose Sun Myung Moon, they will only get hurt. They have no way to affect the destiny of the Unification Church. They cannot destroy the Unification Church. If they come against me, they will be the ones who become victims; they are the ones who will be defeated.



When the entire nation comes to unite with me, even if Christianity tries to harm or destroy the Unification Church, the Christians will eventually be the ones to be hated by the people.

We are fast approaching the time when no one in Korea can persecute us. No one has the guts or ability to persecute us. I am a person with such vast thinking. I could visualize this all this time and a long time ago I knew this was coming because I knew God's Principle.

You can clearly understand this. This is the reason I announced the beginning of the second three seven-year course. It is so wonderful! You must be jubilant and rejoice over the occasion and the fact that I can make such a proclamation, for unless I had won victory and completed my own mission, I could not do so.

What is the dispensation? The periods of formation, growth and perfection are called the indirect dominion of God. God dominates us in the indirect dominion through The Principle. I stand above these three stages: where do you stand? I stand in the direct dominion of God. I come under His direct dominion. Who can oppose the direct dominion of God?

Why do I announce that from now on I will take it a bit easy? Throughout these years, I have aggressively kept going. There are so many people who have come to oppose me, but they are the ones who are going to be destroyed. In order to show mercy upon them, I should not engage in battle. In this sense, I am too sympathetic and merciful to put them in a position where they could oppose me. Therefore, if I rest more, the world will benefit. Yet at the same time, I ask that you be the

When I sit down to pray and call the name of God, tears automatically stream down my face, because I understand the seriousness of calling upon the name of God.

aggressors against communism. I want the world to know that communism is the enemy of man and God.

That is why I ordered that CARP march forward to the camp of communism. I told our CARP members to be aggressive in attacking the communist ideology. This is what they are doing. This is why the communist world in this country is crumbling.

In this restoration course there are always ups and downs. You find both low and high points but you are generally still going upward. There is always some rhythm up and down. During the last twenty-one years, there has been a great deal of upheaval in my own dispensation. Certain things I have instructed didn't work out well. In many cases we had to retreat and start over again in new things, new projects. All of us can recognize that we have done that even within the last seven years.

Yet it was allowable during this period. In a way it was flexible. If there had been no flexibility, none of you could have stayed.

In the first three seven-year courses, when I was the primary focus, Satan had a good opportunity to attack. Satan was allowed to attack and attack and attack me. However, this was also a good period for all of you. Each of you is given a chance to begin again. Even though you have failed, you can pick yourself up and start again.

Who has suffered the most? I have. I was lonely in suffering during the last three seven-year courses. This was my sacrificial period. I have loved the people and given everything. I knew God's Principle so deeply. When I sit down to pray and call the name of God, tears automatically stream down my face, because I understand the seriousness of calling upon the name of God. You don't know what my life has been like.

The prayer that I offered yesterday at the Parents' Day meeting must be translated so that you can read its contents yourself. It was a tearful prayer. How can all of you reach that level of heart? You have to walk. Your principle is a simple one: you should walk the path that True Parents have walked.

Who made me suffer? God did. He ordered it, and I obeyed. Now the True Parents encourage you to go that same suffering path. It is the most natural thing for you walk the same suffering path as True Parents did. If you don't, then the True Parents' tradition would be demolished. Actually, the tradition of God would also be demolished. Your failure would be my failure. My failure would be God's failure.

Three-hundred-sixty homes will become the site of your life and death showdown.

This past twenty-one year course has been comprised of three seven-year courses which Mother and I have walked. It is the True Parents' course. Now there is another set of identical three seven-year courses set aside for you to walk.

I have entered the perfection stage on the worldwide level. I have practically gone through the entire world and am working on the worldwide level. You will set the same condition by working within your 360 home home church area. How easy that is compared to what I did! For you, the 360 homes will comprise your entire world.

The time will come that, when governments accuse and persecute Sun Myung Moon or the Unification Church, the Korean government and Korean ambassadors in all different countries will respond: "Why do you persecute Sun Myung Moon and the Unification Church?" Instead of getting angry, they will protect me. They will be in a position to fight for us. This time *has* come!

You are in an infinitely better position than me. Furthermore, while I have walked all courses, even going to a worldwide level, your area would be limited to 360 homes. If you cannot accomplish this in seven years, then it is just as if you resign yourself to decline.

I prolonged my seven-year course into three seven-year courses, but God was very sympathetic to me. God knew what a hard and incredibly lonely path it was. Where can you get this same sympathy? God, your parent, knows that you are in a favored position. Yet if you still cannot do it in seven years, don't expect to receive sympathy from me or God.

You also know that I was opposed by every government and the Korean government. I was opposed by every church as well as the Christian church. I have already mentioned that the time has come when the government will not persecute but will be favorably impressed instead. Furthermore, the persecution from the Christian churches will also decrease. What excuse will you use?

Actually I gave instruction to the Korean government and the Korean churches. They were given proper direction and guidance as to what their mission is. But they are also the ones who failed to follow that instruction. They are the ones who failed their mission. They even failed to receive it. I was not at fault.

Both the government and church failed to respond to me, even though I did my absolute best. I was absolutely righteous in my position. God was indirectly responsible. God made those churches and God created those governments. God had to be sympathetic to me. God could not stand in a

position to say: "Sun Myung Moon, you failed." He couldn't say that because indirectly God Himself is responsible. He knew I would do exactly what I was supposed to do. Yet it was the government and the Korean churches that failed to respond to me. Therefore, God could help me. However, your position is entirely different.

This is your chance. If the government and churches are dying to accept yet you fail to give them the truth then it will not be their responsibility anymore. It will be your responsibility. Furthermore, God only gives you responsibility for 360 homes. If you cannot even accomplish the restoration of 360 homes you will have absolutely no excuse in the sight of God. Do you understand? Don't even request the support of God and True Parents. Determine that you will do it all yourself, with your own strength.

You are just like Adam and Eve in the Garden of Eden. At that time, there was no one to oppose them. They were absolutely free. Their responsibility was simply to obey God and march forward. They did not do it. But this time there is no way those representing their position can fail again.

Does this just *seem* to be the case or do you *know* this is true? Three hundred sixty homes will become the site of your life and death showdown. Furthermore, the path to restore these 360 homes is given to a husband and wife together. This mission is given to each couple.

There are all kinds of couples in the world. Yet each of you with your mate is a representative of all the couples of the entire world. That is the role of the Messiah and the messianic family.

The worst judgment you can receive is that you as a couple, whether engaged or blessed, don't work in your 360 homes.

I have told you very precisely time and again why you need to work within a 360 home area. If you still don't understand, then forget it. There is no other way for you. Somebody else should just take away your 360 homes.

If you have 360 homes assigned to you, yet you are not working in them, then people will come to accuse you and ask you to release them. They will tell you that they don't need your kind of messiahship. They will tell you that they need an *active* messiah.

That is the key they are talking about to enter the Kingdom of Heaven. Jesus gave the key to Peter. Home church is that key. You can use it to open your way to heaven. That is the vindication of Jesus Christ. Before his crucifixion, Jesus Christ gave his key to Peter and told him to open it. Whatever you open here on earth shall be opened

I have suffered so much in order for home church to become a reality. But if you can understand this now, then you are very precious people in the sight of God.

in heaven. "Whatever you open here on earth" means home church. Actually, when you do home church you are fulfilling Jesus' wish.

This path and responsibility includes all the 36 Couples as well. Now it is your turn to suffer. I have given these same precise instructions to Mr. Young Whi Kim, the president of the Korean HSA-UWC. I would like to send this particular tape to all the national leaders because they must know these points on home church. Today you should clearly understand *why* home church is so important.

To those who are blessed or engaged, I want to remind you that you have not yet reached the level of perfection. You are at the top of the second stage where you receive the Blessing. You still must go through the period of perfection. I have walked this way myself in accordance with The Principle.

It is perfectly logical. Perhaps it seems like a dream, but it becomes reality. By serving in your 360 homes, you can influence the world. Your area is your world; if you win there, you win the world. Secondly, you also win the entire spirit world. Thirdly, you win the heart and love of God.

God sent me to this earth in order to initiate this providence. No one else could finish this except me. I came to this world and have walked that path. I have won victory. Now I am directing *you* to follow by doing the same. No matter how treacherous the path is that you walk and no matter what tribulation you face, nothing can compare with my tribulation and hardships.

Yet no matter how much I have suffered through, nothing could compare to the suffering which God went through. However, God has been patient and silently walked that path. He felt all the pain without complaint. I have followed that example. Now it is your turn.

Sometimes when you open your mouth complaints seem to come out easily. You don't need that kind of interaction between your tongue and teeth. You have no right to complain. Even if you die a hundred times, there is still no cause for any of us to complain. This is the reason that even when I face incredible things, I continue to endure and be patient. Do you follow? You must listen to this focal point of my message very deeply.

You are so blessed. You *can* do it! All you have to do is follow the instructions. There is no doubt that you can reach perfection. I am so sure of that; all you have to do is follow the instructions.

If you cannot complete this, you will have no choice but to leave the task to your own children. Your children will have to walk the same path of

suffering. Would you like to leave it behind?

Yet if this mission is left for them to do, they will accuse you. There is no way they will accuse me; they will accuse *you*. If you do not fulfill your responsibility, they will have to.

It will not only be your children who will accuse you. I will also come to accuse you. Even God will come down to accuse you. There is little room for forgiveness. How can you be forgiven; you already know what must be done and your responsibility. Where can there be room for sympathy? If you are conditionally forgiven by God and the True Parents, where will your excuses lead you?

When you look at your own fiancée you feel uplifting joy. However, that is the time to realize that before you love your home church and fulfill your own mission you have no right even to love your own fiancée. You will realize that you must earn the right to love your own fiancée.

However, if the two of you work together incredibly hard for seven years and arrive at the top stage, you will be able to rejoice. How happy you will be then!

I have told this to Mr. Kuboki and asked him if he understood. Mr. Kuboki replied that he did. I asked Mr. Kuboki to repeat what I had told him. I again asked Mr. Kuboki if he could do this and teach others. Mr. Kuboki told me that he could.

You, too, should be able to convey this message to others. This is the true beginning of the real dispensation of home church. I have been preaching about home church for three years. I began in 1977 and then in 1978 and 1979 and now in 1980. This is the reason that at this time I would like to start full strength to do home church. You need a full understanding so that you can save time and walk the path beginning now.

After hearing about the mission of home church for many years, do you now understand its purpose and mission? That is why you are so precious. It is not easy to understand home church. I have suffered so much in order for home church to become a reality. But if you can understand this now, then you are very precious people in the sight of God.

As long as we hang on to home church and keep doing it, there is no doubt that the satanic world will completely crumble. Do you have confidence that by doing it the Kingdom of Heaven on earth will become a reality? We all say "yes" so easily. God says "yes." True Parents say "yes." You should say "yes." Your children say "yes." Yes! We *can* build the Kingdom of Heaven on earth.

The important thing is your seriousness and determination.



my home church dispensation. I would have done it in far less than seven months.

In the future, twenty-one day training sessions won't even need to assemble. We can send the contents of twenty-one day training through television. People can receive the workshop in their own living rooms. They will also take a test by reading the questions on the television screen. They will then write the answers, mail the test and receive their results in the mail.

In this advanced era, the things that at one time would have taken seven years to do you can do quickly. In ancient times, even years was quite a long time, because these things were not at one's disposal. However, today, it is so easy to do things within even the short span of seven months. A few years ago, I initiated Frontier '78. This was the nationwide media offensive. Yet it was still not powerful enough. I am now asking CARP to take up the mission and move forward.

The important thing is our seriousness and determination. We need to choose real

fighters who invest their entire might, heart and soul. We need true commitment. Before there was always a lack of commitment. There was always a lack of true commitment to bring such offering to me. This is why the most important standard for CARP is total commitment and seriousness.

This is one reason why I hand-picked the 36 couples. Tiger Park is a member of the 36 Couples. He is in charge of CARP. I also hand-picked the Reverend Kim, also a member of the 36 Families, to head up home church.

There is nothing for you to complain about. I have done everything possible to make your job easier. There are no excuses. Do you think that I am trying to threaten you, or am I trying to teach you so that none of you will fail? You must accept my teaching with gratitude.

Imagine God looking over the four billion people around the world. Imagine him hand-picking them one by one. Suppose God or the spirit world hand-picked you and gave you this chance to do the home church providence. Now, I am hand-picking you to do the home church providence! Don't you feel honored? You should be very grateful. You should continue to say, "Yes God hand-picked me!" How precious it is! I have walked the entire home church providence and fulfilled and accomplished it. I have had so many experiences; I know precisely how to do it. Now I am allowing you to inherit the same experiences. You should be all the more grateful. You should be

I announced on God's Day this year that the motto for 1980 is: The Home Church is the Base of the Kingdom of Heaven on Earth. What is the base? The base means something like Cape Kennedy. The home church, then, is a launching pad. I have been aiming at this target for 20 years. Before the twenty-one year course started, I already aimed at such a target. I am almost like Apollo, aimed at the sun and the moon. But in less than twenty years, I hit a bulls-eye. I hit the target in the center in the year 1976. I made history in that year.

I have completed this and reached the target. Now I am giving you the key. Now it is your turn. You must be the ones to open the door. You go out to your home church area and serve. You really only need to do this in *one* area. That is the way you fulfill. You must set the condition. In the meantime, I will go around the entire world.

The time will come when we will only need to do broadcasting on television and radio in order to reach many homes. This will help the home church providence immensely. Three hundred sixty homes can be connected to a wire which will be hooked up to a certain circuit and you can organize closed circuit television to your houses. You can be your own broadcast company.

You don't even need to take seven years. That is too long a time. You could probably even do it within seven months. If I had a 360-home area, I would go out to the front line in order to fulfill

crazy about it.

Through this microphone, everything will be recorded for history. Today, the day after Parents' Day 1980, you are hearing my own words and you see me in the chapel of the World Mission Center. You are hearing everything unmistakably clearly. A photographer should come to capture this historical moment. No one has any excuse. Today all of you are hearing clearly about the home church providence. We will keep a record of this most historic day. It is an historic declaration. You will be tremendously blessed just by the mere fact that you attended this meeting.

You just never realized that even though you loved me and thought you knew me, you truly never knew me.

Now you should ask yourself whether you can cope with this mission. You must ask yourself whether or not you should do this. What is your answer?

When the cities surrounding Sodom and Gomorrah were judged by God and the angel, it was done with fire and brimstone. Lot was given a warning that people were to leave but he was warned not to look back. Lot's wife was doubtful and unsure inside, and she turned around and looked at the judged city. She became a solid statue.

That is the way I have lived, almost like coming out of Sodom and Gomorrah. We must always step forward and never look back. Never look back in regret but always be grateful and thankful. If you truly know the providence of home church you can walk that path without tears.

Home church is located on the other side of crucifixion, beyond the Mount of Calvary. It is located beyond the hill of the crucifixion. Home church is located beyond the 2,000 years of Christian history. Home church is also beyond my suffering life. It is far beyond it.

Even if you could walk the path going through a hundred deaths, you still should be grateful. But I have laid the foundation in such a way as to make your road very flat, so that you can walk it without the crucifixion. How lucky you are! How grateful you should be!

This is the culmination of The Principle. By doing this, you learn the entire Principle. The family is the focal point of the issue. The family is the building block of the Kingdom of Heaven. How have I come to understand all these things? It is incredibly clear now how the Kingdom can be attained.

You keep saying that you will be loyal and display filial piety to the Parents. Can you say with confidence that you have actually been loyal to your Parents? This is Heavenly Father's pattern.

First He fulfills and then He shows Himself. He accomplishes something first, and then He talks about it.

I have done the same. First I fulfilled and then I told you about it. It is not theory any more. It is not mere opinion. It is the principle that I have lived and experienced myself. That is why I speak *after* things have been completed. I have experienced things first and then tell you how to go about it.

If one were to look at me from a worldly view, one could see that actually I have been in a very pitiful situation. Yet, no matter how miserable I might be, this is the responsibility that Adam must take. When you all know this, then you can truly come to the conclusion that Sun Myung Moon is father to mankind and *your* father, because he stands in the position of true, perfected Adam. That is the greatest possible treasure. Now you know it for sure.

Seven years from now all families will be registered. You will then have a nationality. Just as the father reached perfection, so should the children. In order to enter into Heaven, there must first be a united Cain and Abel. The Cain and Abel dispensation *must* come first.

In the same way, you must first do your Cain type home church. When you fulfill the Cain type home church, then the Abel type home church will come automatically. What is meant by your Abel type home church is your own relatives, your clan, your cousins and so on. You should organize your rosters and lists for the registration of Heaven. In other words, you are given a sort of birth certificate and you are organized into certain tribes. You know that you eternally belong to a certain tribe and you will know to which tribe you belong. Seven years from now everything will be decided by family registration.

There will be a serial number assigned for twelve different tribes, which will be lined up in accordance with whether or not they completed the home church providence. You will discover that the faster you walk, the sooner you reach the goal, the more quickly you can be registered.

These twelve tribes will be linked to the entire world. In other words, the entire world population, one way or another, will be linked to these twelve basic tribes of heaven. It is logical. Even from the point of view of The Principle it should be this way. When I proclaim the perfection and the completion of the mission, it means that I can be registered as a victorious True Parent. God will put His seal of approval on it. Satan will attend the ceremony and will bear witness. Even he will admit that the True Parents achieved the goal.

This ambition of mine is two-fold: First, that you shall receive extraordinary blessing from God; second, that the world will benefit because of you.

I see that you have not met a certain standard. You still have not done enough. If you continue on this course, you will decline. I am the judge. Whatever I pronounce will happen. I have told you that communism will decline. Now you will bear witness to it. If I say that America will decline and her residents will not continue to prosper, then America *will* decline. This is truly a fearful age. Judgment is *now* at hand.

The Bible talks about seven years of tribulation. This is it. I have spent twenty-one years in tribulation. Your condition will be to go through these next seven years of tribulation. The Bible spoke of such tribulation as the time to meet the Lord. When people meet the Messiah, they are put in an incredible position, to receive incredible persecution.

Yet if you know you are going the right path, even when temptation comes, if you don't change your love or your focus and just hang on to it until the end, then you will surely win. You will see. Perseverance is the quality we need. Then you will come to fulfill that prophecy the Bible speaks of. Then God's Will will be done. My wish will come true and everything will be fulfilled.

What kind of dispensation is home church? It is the conditional seven-year dispensation. I was supposed to walk seven years of tribulation but it was prolonged to twenty-one years. During those years, incredible temptation came but I withstood it all until I finally achieved perfection and completed everything. I went all the way to the end. And I did it with love. I never lost sight even for a moment. I was always there with love.

America is enemy territory in a way. She is truly trying to destroy me and has placed herself in the position of my enemy. Yet I don't think in those terms. I love America. Jesus prayed on the cross for God to forgive the people because they didn't know what they were doing. He asked for the forgiveness of his own enemies. But we must move on; we must go over the Mount of Calvary without dying, without being killed. We must bear the cross as we *live*. It is essential that we keep on going.

You must be thankful to me. Let us also be thankful to God.

Are you fearful of this seven-year course? It is almost like an immunization. You must be given the shot. There is no way to bypass it. It *will* take seven years. Don't try to find a short cut. Don't be wishy-washy.

All of you are like lepers. There is only one cure. It is perseverance, living through the seven-year course. That alone shall cure you of leprosy. That is the absolute condition. You must learn how real this is.

Are your eyes wide open and awake? Are your eyes looking straight ahead? Are you aiming them at the bulls-eye? Are you looking at the goal? You should look at me from the eyes of the spirit world and appreciate me. There is no way you can describe this in words. The entire spirit world looks at me. God also looks at me and shakes His head, "My son, I don't know how you did it. I don't know how you did it. But you did it. You have done it. You achieved it. Bravo!" That is what God says. This is the kind of thing for which even God is appreciative. Do you feel this, too?

The world is a desert. It is such an incredibly evil world; but you found one man who has the secret capacity of perfection. Furthermore, you inherited his entire treasure. You received it free. Your teacher is appealing to you to listen and to understand and fulfill your part. This ambition of mine is two-fold: first, that you shall receive extraordinary blessing from God; second, that the world will benefit because of you. That is why I am giving you such exact instructions. That is why I am pouring out my heart in such an extraordinary way.

If you truly know the heart of God and my heart, and you hear this without being brought to tears, you are like a stone, you are not an emotional person. When you walk to your home church area, tears will fill your eyes and streak down your cheeks because you appreciate the privilege and blessing to be able to do it.

This is our path. It is the homecoming. I have returned home this way. Each of you must feel that you are now following in my footsteps. Each of you must feel that you are going home. You must feel that in the footprints that you make, God Himself can return. You are creating the path for God to return.

You should return to your original home. You will be joyous, dancing and singing. You will find no limit. Once you fulfill, then for the rest of your life you will have nothing much to do. You will rejoice over it. The rest of your entire life will be a celebration. Every day will be a banquet. You will have achieved so much that nothing will diminish. This is lifetime joy.

I have instructed that New Future Films take a picture of not only my face, but of the faces of all the rest of you. This picture will later become a witness for those who participated in this important and historic meeting. Lift up your face and show it!

I would like to make a movie: "The Final Proclamation on Home Church" or "The Final Declaration on Home Church." The title must be "The Children's Seven-Year Course: Why we should walk it." Father is expounding this theme.

Each of you must feel that you are following in my footsteps. Each of you must feel that you are going home.



Home church is upon your shoulders. When would you unload this burden? This burden will never leave your back. Even if you die, this burden will still be with you. What will you do in this case?

When you go to the spirit world, you will be stuck. Without fulfilling the condition of home church, you will be stuck. That is The Principle. It would not be fair if everyone just automatically passed into Heaven whether or not he did home church.

It doesn't make any difference. As long as they have not qualified, they cannot enter the Kingdom of Heaven. It doesn't matter whether it is Reiner Vincenz, Martin Porter or Mr. David Kim; even if I wanted to give you an extra special pass, it would not be possible. Your own deeds shall decide your future.

In the history of re-creation, you have many strings attaching you to Satan's world. Now if you cut everything off, you are in the position to grow by leaps and bounds, jumping out of your place and landing at your goal. If such a thing can happen, how exciting it will be! Would you do this? If I told you *not* to, what would you do then?

Many people think it is wiser to just follow

behind me wherever I go, even to the other end of the earth. Perhaps you think that God will love you even if you sleep a long time. "I have not slept for so many nights. What if I sleep for one month?" If you think this is all right, then go ahead. Go to bed and sleep for one month. But ask your conscience if it is comfortable. Where do you want to go? Would you rather follow me during my travels all over the world, or go to home church? Why should you go to home church?

You would want to go to home church in order to bring liberation. You should become an ancestor, a forefather of mankind and a forefather of the home church. If you make a mistake, there will be tremendous accusation from your own clan and your generation. Do you think that what I am telling you now your children will automatically be able to understand? Do they understand now? How about in the future? Will they be able to understand then?

Your children *will* know. They will ask their daddies and mommies why they failed in home church. They will ask where the home church is. "You were there, at the final declaration. You listened to Sun Myung Moon. Yet still you don't have a home church?"



Suppose the instruction was to shed tears and live a tearful way of life for the restoration of home church, because that is the truest expression of my love. Then your children will ask you how many times you were in tears. Your children will say: "Even if you had to neglect me, even if you didn't feed me, even if you abandoned me, you should have followed God's instruction, God's way of life, and Father's instructions. Why didn't you?" Your children will accuse you in that way. What will you say? There will be no answer.

There are two types of ancestors that you can become. One type is appreciated by their descendants; the other is not. Wouldn't you want to be the kind who is appreciated and who inspires them?

You were taught The Principle. You have come before me. But the question is, Will you follow my instruction? You know precisely that I have fulfilled everything in advance. I have sacrificed my entire life for you, for your posterity. The Principle is the absolute truth. The world cannot survive without it.

How could I have known twenty years ago that I would be in this position today? Even after I made the decision to follow Heavenly Father, I passed through this dispensation and such an incredible period of tribulation, it was almost like crossing an entire sea of rough waters in a tiny boat shaking like a leaf.

There was a movie made about a man who fled from prison. He was nicknamed Papillon, which is the word for butterfly in French. When I saw the movie *Papillon* I felt it was my own story. It was so real to me. Actually, the physical abuses which the prisoners had to go through in that movie are nothing compared to what I have experienced. Still, it refreshed my memory about my days of suffering.

I am now proclaiming the conclusion, the consummation of the three seven-year courses, and am now announcing the beginning of your three seven-year courses. Do you feel this is a happy and momentous occasion or a gloomy, miserable one? Of course it is happy, but there is one reservation. I am still worried because of you. Would you like to take that worry from my heart? Do you want me to trust you?

If you promised me today that you would accomplish, then I wouldn't have to stay in the United States. I would just pack up and go away, perhaps never coming back to America if I could trust you to fulfill and bring the Kingdom of Heaven on earth for sure. Are you ready? Can you do it?

If you have the complete Principle and an undying spirit, you can do it. I asked that our film crew make sure to record everyone's face during this conference. Everyone should later be able to recognize his own face in the movie to be made about this day. Later on, what will happen? This is the children's era. Another generation will come. Everyone will want to be filmed. People will look at this movie in years to come and find that certain ancestors succeeded and certain others disappeared. Some people would be proclaimed as heroes and so forth. Your children and that generation will feel all kinds of mixed emotions. It is an extremely important day and conference. So lift up your face and look dignified! Smile and show your happiness! Make up your mind that you will stay that way for eternity.

You missionaries attending this conference are lucky people, aren't you? You are so grateful to me. But your responsibility is heavy. By your attending this meeting, your responsibility will double or triple. You are supposed to be the Abraham of your country. You must become a forefather of your nation. Do you realize that?

Blessed are the Meek

The task of religions has been to stress that man seek a world which is eternal instead of focusing on this world.

One of Jesus' most well-known sayings is, "Blessed are the meek, for they shall inherit the earth." Examples of his meaning are found in several instances in the Bible.

God gave blessings and grace to Noah so that he and his family could "inherit the earth." God gave the same blessings to Abraham, Jacob and Moses as well as to the people of Israel. In fact, the Jewish people were told that they should expect to receive His blessing and that they would "inherit the earth." They were looking forward to obtaining this, the greatest of all possible blessings, from God.

From the biblical point of view, the earth represents evil because it became the dwelling place of Satan. In this sense it symbolizes death. Even though people may "hope" to inherit the earth, there is no vision of eternity in the physical world. Even though they keep this hope, people rather cynically don't expect to find any eternal truth or sincerity in the world. The task of religions has been to stress that man seek a world which is eternal instead of focusing on this world. Throughout history religious people have kept hope to actually discover such a world. Yet, it is not easy for man to seek or find this eternal world; such a world is so totally different from the one we know today. Man is perplexed; where does he look? Is there one for sure? Most importantly, will he be sure to find it? Can man "inherit the earth" at the same time he looks for his eternal world?

As we search to know God and His desire, we will discover that God originally wanted the ideal of His creation to be realized on earth through Adam and Eve. The earth was one of His objects of creation and God created human beings to manage it. He originally intended us to be the *managers* of the earth. This is one of the purposes of man's life. Yet, God did not intend that as a "manager" man would work to receive



some sort of salary. Instead, God created man to "inherit the earth," in other words, to become its owner.

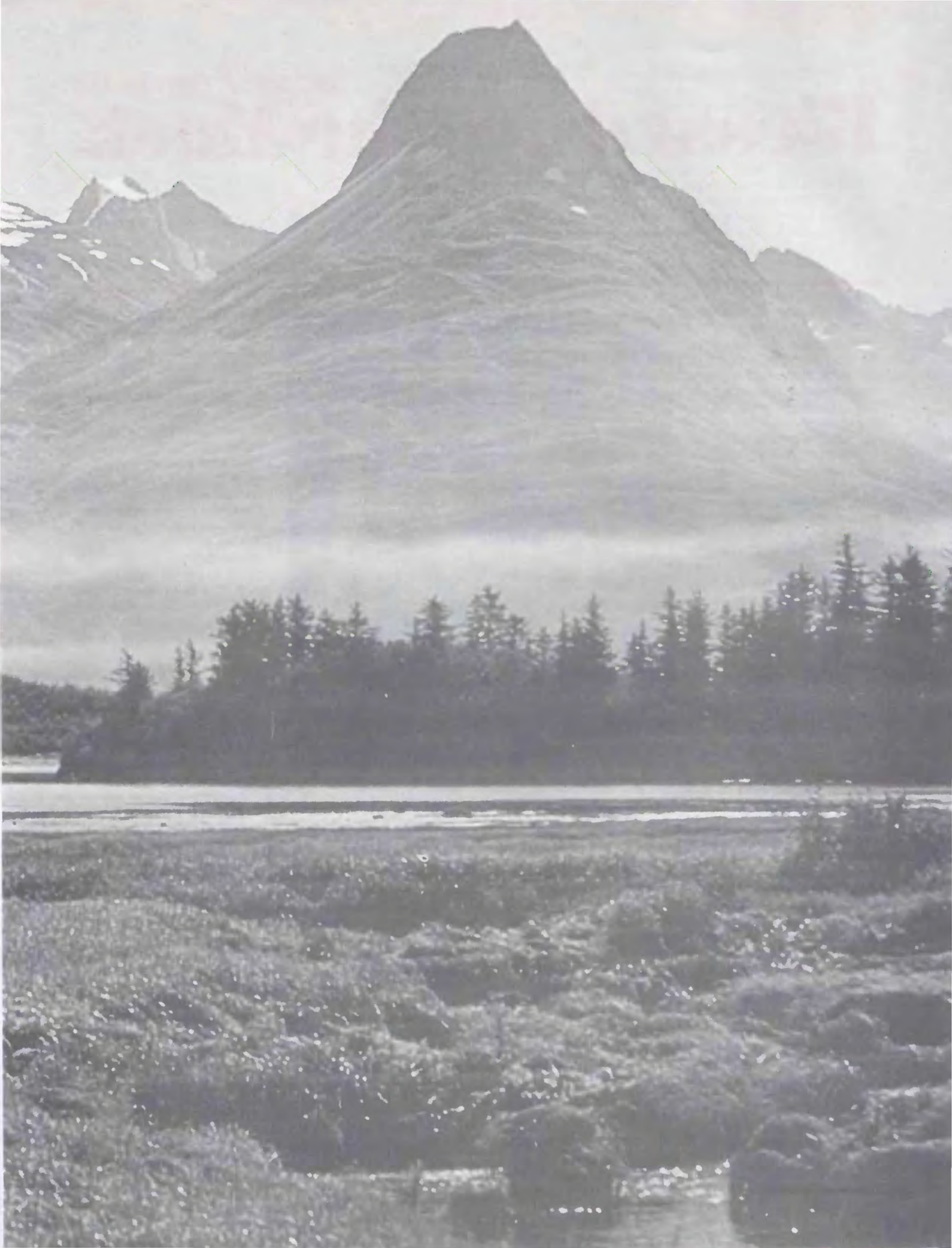
From the viewpoint of The Principle, however, it is clear that man was not put on this earth as an owner just to enjoy an indulgent life—eating and living well. This is not the true purpose of being an "owner." Since He originally permitted man to be its owner, one can understand that the earth has supreme importance for God and man.

When looking at the earth from God's viewpoint, we can see that man has developed a very dangerous ideology and view of life quite contrary to God's. While forgetting, forsaking and not

attending God, man has the distinct impression that he *does* own and should manage this earth. This idea has been continuously nurtured throughout history and people have not been trying to *inherit* the earth but rather dominate it, conquer it, and even grab as much physical territory over which they can be lord.

Because of this, wars and struggles have continued. One prime example of man's greed was evident during the time of imperialistic colonialism. We can see that man has forsaken God and has insolently declared that he is the lord over the creation. We must try to change man's idea that he owns and manages this earth and that God has nothing to do with it. Such thinking is both arrogant and narrow. Man has put God aside and continued to think that the earth is here for his pleasure so that he can do just as he pleases. Man doesn't really know how to take care of developing this world and as a result it is a cold and desolate place. Man lives here but man, *himself* is lonely. The original purpose of this earth has been betrayed and today's culture and civilization are the by-products of this betrayal.

Poets have often written about "mother" earth. In fact, many have stated that the earth is



The first condition of meekness is for a man to possess a righteous heart and mind.

the "bosom" of mother. Can we honestly liken this world to a mother's bosom? Does this world really embrace man tenderly enough for him to find complete peace, happiness or security? This world spiritually starves people and therefore has become desolate. Throughout the ages man has continued to destroy himself and the world, but what is so much more painful is that man has lost not only himself but his own value as well. He does not even know why he is living. At the same time, he lost the understanding of what God wanted him to inherit.

The earth was to become the "bosom" of mother's love, but it has been tortured and destroyed because man could not realize its purpose and further has forgotten and forsaken the earth as his inheritance. We can easily understand how miserable the earth itself must be. Yet it continues to revolve and rotate; it works according to the original and absolute principles of the universe. Let us think of the world today. As it revolves around its orbit, it contains tremendous power to destroy itself many times over with such destructive weapons as nuclear atomic bombs. On the other hand, let us ponder how the world *could* be. According to Heavenly Father's original purpose, the earth could have been like mother's bosom carrying within the tremendous emotions to embrace her peoples.

To compare the possibility and the reality saddens us. In God's desire to give this land to us as our inheritance, He originally never imagined such a situation as the current state of the world. The earth is God's object of creation; the purpose of creation is that God's objects enjoy true happiness, peace, and His love and that while man lives in the physical world the earth should serve as his home. Man must wake up. He must change this earth from what it is today and actualize the world which God originally intended.

With such understanding in mind, I mentioned today the "blessings" which Jesus talked about in the Bible. God's ultimate blessing to bestow upon man is the blessing for him to "inherit the earth." Yet Jesus said that only the ones who are "meek" will receive it. This is God's condition. What is "meekness?" How can one become meek? Usually man interprets being "meek" in the same light as being humble, quiet, gentle, mild, tender or amiable. Yet that view is quite different from the Principle's description of "meekness." The Bible explains that to become humble, one must examine one's own character. Man must realize the evil within himself, shed tears and repent. The man who is not able to repent for being a sinful person cannot be

considered "meek." Although there is no right or wrong way to be "meek" the first condition of meekness is for a man to possess a righteous heart and mind.

The second condition is that, after realizing God's precious forgiveness and love, man must be able to be obedient to God. From God's point of view, anyone who cannot obey, or trust and believe in God is far from being meek.

In the world today, many people pretend to be meek through external things—in diplomatic gestures, in intellectual circles and the like. Yet if their meekness is on the surface, these people are far from being examples of the true meek people whom God wanted to inherit the earth.

As Unification Church members, we must seek the true and righteous meaning of meekness for our own lives. To be able to receive the inheritance of God's greatest blessings, we must cultivate a sincere and righteous nature; we must become truly meek individuals. The person who possesses meekness is one who knows himself in front of God. Of course, there are many ways to know one's self. But in the way of faith, to be obedient and humble in front of God—who is most true, sincere, pure and absolute—a meek man should realize how different he is from God. Yet, man should try to reflect himself in the mirror of God. A meek man should assume God's characteristics and reflect them.

Man should try to reflect himself in the mirror of God.

Yet, when we look into ourselves and from our own standard try to discover who we are we will find that there are many, many ways to know ourselves. Modern man usually thinks of himself in terms of his knowledge, business abilities, general understanding of the world, etc. Many people even look at and rate themselves according to how much they are worth monetarily, equating it to the value they have to the world. Yet to really know one's self sincerely and truthfully, a person must reflect himself in God. When you look at yourself in relation to God and objectively see what is being reflected, you will truly come to know yourself.

A meek individual must be able to look into himself and seeing that he still has sin, shed tears. What this means is that a person is able to see his limited nature and his sinfulness with a righteous mind and heart, and further be able to shed tears seeing that he must strive harder to reflect God's nature.

The many righteous sages and religious leaders throughout history examined their characters and came to know how they must reflect God.

When a person becomes meek, he will come to know himself better as well as others. This is because when one is able to see God reflected in *himself* he will also be able to see God reflected in others. He will observe that those other people reflected in God are not really other people but they then become the realization of God's motivation for them, and for their lives. It is important to know the qualities which God sees in the other person. When we think of our brothers and sisters, husband or wife, neighbors and so on, we tend to compare them with some standard we create in our minds. We use *our* standard—analyzing them in terms of what the person could have for me or do for me, etc. We are often critical when the person does not live up to our expectations. We seem to expect that the person *should* be perfect.

Man has not been able to compromise and arrive at *one* absolute standard by which to judge others. It is only possible for one to possess the standard of humble and meek judgment when one is totally objective to achieving God's true ideal. We should see a person as the person God, my Father, loves, and as the person whom God cannot forget, and whom God can forgive. When you come to know that God values that person, then you cannot hate or despise him or ever think of him as your enemy.

The humanitarian notion "love your enemy" was taught by Jesus. Man is also taught to forgive others and understand and respect their viewpoints. All these ideals and morals have been taught throughout history by both sages and religious leaders.

But it is not easy to actualize this. People say that can only be done in thought. Then how can we achieve the reality where these thoughts also manifest as actions? When a person can come to that point, he reflects God and will then come to know others are also reflections of Him.

It is a difficult way, but it is the way we *cannot* escape. It is ultimately the only way. Therefore, when we view others in our daily lives, we find people whom we love, trust and who come to have intrinsic value to us. Yet, our evaluations

of people still stem from our own view of things: from *that* point of reference, feelings of love and hate grow. Yet these evaluations have nothing to do with eternity.

What is the source of an eternal relationship? When you can realize that a person is in God's thoughts, is in God's love and is one whom God values, then you can finally see that which God sees in the person. Then you can create an eternal heartistic relationship with that person.

Repentance is the first condition of being faithful and religious.

Therefore, a person who is meek is one who realizes his own sin and is able to shed tears. Yet he does not only shed tears for himself, but is a person who can come to shed tears for others, realizing they are also reflections of God's nature.

Repentance is the first condition of being faithful and religious. When Jesus came to earth, his message to mankind was how important repentance was. John the Baptist came with the same message. Almost all religions throughout the world emphasize it. Why? To feel liberated and cleansed, a person must first repent and shed tears for his sins. Our fervent daily prayer should be, "Oh God, please be able to call us your sons and daughters. Please do not avoid us in our iniquities, but seek us..." It is most important for us to pray in order to meet God. Yet, how do you think anyone meets God? Who among us will be the one with courage enough to *try*?

We may think that we could meet the God who conforms to an age-old image of Him—white beard, white robe sitting on the high and almighty throne of heaven. Not at all. When we meet Him, we will be embraced in His love. We will walk with Him. We will not see His face, but rather see our *own* self reflecting His nature. This is meeting God. When we meet and finally come to know God on a more profound level, that external image of God will disappear; only our own reflection will remain. It will be *you* whom you meet. Why? It is because God's original desire was not just that man harmonize with the creation. He wanted to come *within* us and share His heart with us. It is because of this that we can realize we each reflect Him. When we truly come to know this, we



Glory and Honor
to
God and True Parents

CELEBRATION SIXTIETH



In-jin and Un-jin Moon sing a popular American song with "Go-Burst".

Han, Col. Han's daughter, playing a piano solo.



Korean Folk Ballet performing a traditional Korean Royal Court Dance.



OF FATHER'S BIRTHDAY



Hyun-jin and Kook-jin Moon singing a duet for their parents.



Patsy Johnson sings Purun Hanul, Korean folk ballad.

Go World Brass Band, directed by Kevin Pickard, playing opening fanfare with backdrop of True Parents' portrait painted by Alistair Farrant.

Ye-jin Moon and New World Players Mark Beaudoin (Tin Man) and Cheryl Glass (Straw Man) in a skit from The Wizard of Oz.





Father and Mother sing song after song at the finale.

Kwon-jin and Sun-jin Moon in their crowd-pleasing duet.

You must endeavor to meet God.



can only bow our heads in humility. Then each of us naturally can cleanse, purify and redeem ourselves. When you truly realize it, you will reflect God. This takes faith. This is faith.

Many righteous people and sages have gone to the mountains in order to find themselves. They wanted to purify themselves through prayer and meditation. Consequently, they had to forsake their brothers and sisters, parents, children, friends, neighbors, and spouses. Why? When they realized that they are the mirrors of God, nothing else could hold higher value than showing the most beautiful reflection possible. The only thing they want to do is continuously shed tears and desire to be His true sons and daughters.

As a Unification Church member, there will be times when, seemingly without reason, you lament at your sin and tears automatically flow from your eyes. There may be no special reason or purpose for you to feel this way. You will gradually begin to realize who you are and how far you are from God's standard of what a true man should be. Only then can you really see others and yourself as He does. Until that happens, there is no time to reflect what others might think about you.

People need to see how much God desires them to be His true reflections. In the process, they will see their sinfulness. They will be able to realize how unstable their minds and hearts are, wavering and changing at whim. The saints

and sages of history were able to understand this. Therefore, no matter how much they were persecuted or how hungry they became, it did not matter; they only continued to feel limited and humbled before God.

It was only natural for them to feel that they *deserved* such persecution, and that they were qualified to receive such opposition because they felt ashamed in front of God. How could they think of persecution or hunger? They could only feel *thankful* that they were persecuted and could experience these things. They knew that because they are fallen people, it was only what they deserved.

It is important for you, too, to feel shame for your sin. Tearfully lament. Think of God's pain. When I look at the members in New York, I wonder when I will see any tears

flow from your eyes. I don't know when they will begin their lamentation. You must feel how necessary it is to overcome your sin and reflect God's nature; you must become absorbed in the core of His heart and love.

Obviously, this doesn't happen by force.

An example of this is shown in the testimony of one of our early members. The first time he came to our Church, he saw many people shed tears, lamenting God's suffering. He was touched by their obvious expression of meekness in front of God, yet he found that when he tried to cry, he simply could not. He felt so ashamed and embarrassed that he came to the point where he desired to cry *any* kind of tears. If you find yourself in the same situation, you shouldn't feel embarrassed; tears cannot be shed automatically or forcefully. Tears cannot be shed at will; a person is only able to shed tears relative to his faith or level of growth. You shouldn't feel embarrassed or worried, but you *should* think about what to do if you find yourself in this situation.

First you must try to meet God. People have not seen the spiritual God; how could we expect to see Him physically? Can one see His heart? You must endeavor to meet God. You should first strive to see God's external form. Only after going through that process can you see His internal character. Also, only after going through these levels can you *really* know



yourselves. When you do, you will be able to come to trust your perception of others.

After deep prayer and meditation in the mountains, many sages had deep realizations about certain aspects of their own characters and how they were far from God. They often continued to stay in the mountains, trying to discover God's will. Yet it is not God's desire for just a select group of people to know the truth so that only *they* will be able to go to Heaven. The Unification Church desires that these sages come down from the mountains to teach *others* what they have learned. If it took these people ten years to develop an understanding of God, this world, and themselves, then they should be able to teach others the same in half the time. That is what Reverend Sun Myung Moon has been teaching in the Unification Church and what he asks all members to teach the world. The Principle is precious; it is succinct enough that when a person devotes only a few short years, he can come to more than just understand it, but further integrate it and apply it to his life. It has taken other people tens of years to understand the same things through meditation and sacrifice.

Each of us should strive to become meek. How? Should one conform to the Christian standard of meekness—being gentle and amiable. Being meek or humble does not mean just offering people our other cheek if we are slapped; that is only being gentle and submissive.

In the Bible Jesus taught about meekness through various examples. He taught that a person should "turn the other cheek" if you are slapped. He taught that a person should walk ten miles if asked to walk five. Yet, what kind of people do you think Christians would be if they strictly followed these teachings of Jesus?

By these examples, Jesus taught the Christians just to be submissive and gentle. But meekness is different. It is the way to know that others are reflected in God.

When we live in oneness with God, we will be able to find that oneness not only with Him, but with everyone; if a person could do this, he could almost automatically become meek.

Jesus taught that to receive the blessing of inheriting the earth, one must be meek. One cannot be meek simply in moralistic terms, or externally under the guidance of a teacher

It is up to religious people to restore and reconquer the land which belongs to God and give it to its rightful owners.

through meditation. Actually there is only one way—by serving and being of service to God. That is the way to become meek. The by-product of serving God is meekness. There is no true meekness without true service to God; only then can we receive that which He gives.

If we try to force ourselves to be meek or to display meekness only through our actions, we do not have correct motivation. Yet sincerity and service to God are important and their by-product will naturally be meekness.

After sincerely serving God, will we all become gentle and amiable? No. Jesus was the prime example of a person who was truly meek and humble, but he was not just an amiable or gentle person. Behind his teachings and actions, there were God's laws and principles. He had a fierce determination within his heart not to budge even an inch from his basic principles. He had to keep, protect, and uphold them. Yet, he never discussed them with anyone; he simply kept them in his heart.

Although they opposed him, the Israelites, themselves, were not really his enemies. However, Satan worked within the people of Israel. Therefore, Jesus had to teach others by showing the example of humility and meekness to the watchful eyes of the Jewish people. Jesus *was* a person of principle but he was never a gentle or amiably "meek" person. We should remember that Jesus was the one who fiercely judged those merchants who were selling in God's temple and then he threw them out!

Christians could not be gentle and externally meek people if they really understood how a person must be meek before God. People must be strong and uphold these great principles within themselves. In holding on to God's principles, they might need to become blind to the demands or attitudes of their husbands or wives, children, or brothers and sisters. People must learn to be that absolute. They must first abide by the principles themselves and next must seek to educate others and create eternal relationships with their parents, brothers and sisters and friends. This is God's original principle and purpose.

If we look at the original plan for this earth to become man's blessing and inheritance according to God's principle, we see that the earth is calling out to us, hoping we can soon understand God's ideal. When we look at this world, we see that externally people see the value of things in terms of dollars. Land here and there is grabbed up by politicians and the rich as they continually try to dominate and control as much as possible. Through these actions, conflicts come about.

The real owners of this earth are God's descendants. This earth was to be God's gift and blessing to His true children. Currently, it is being possessed and managed by false owners. It is up to religious people to restore and reconquer the land which belongs to God and give it to its rightful owners. This world must be given to the sons and daughters of God who can sincerely love and cherish the land which God has given.

Furthermore, as religious people, we must externally fight to regain the ownership of this land, but internally realize that our nature desires to take possession of land and material things. There are those who will still be greedy for more, but we must learn to control and subjugate this emotion within ourselves. It is our own internal enemy. It is important to dominate these feelings within ourselves. Yet it takes a life of faith and self-discipline to be a religious person. Therefore, religious or God-centered people are the ones who try to control and subjugate themselves. They want to be the ones who can take responsibility to dominate the earth. We must think of "inheriting the earth" based on a realistic understanding of ourselves and our natures.

Jesus taught: "Blessed are the meek, for they shall inherit the earth." Since Unification Church members should realize the meaning of this great blessing, it is best for all of us to strive to become meek and humble. Let us reflect upon the kind of life we should really lead.

The most basic thing is that when we think of our brothers and sisters, our husbands or wives, our parents, our children, and the things in our world, we don't think of them in terms of something which is "mine." Originally these things were never "mine". Originally they were never "mine" to begin with. The relationships between me and my spouse, me and my parents, me and my brothers and sisters are the greatest blessings which God has given me; they become my eternal relationships. Although it is not eternal, even our give and take action with a simple flower has no meaning without God. In all of these relationships, we must never exclude God. It is only through God that we can have them.

Nothing was ever "mine"; originally all things were God's and He entrusts me with their management. He trusts me to create relationships. This was God's original intention and desire. Self-reflection is the first step in being meek and knowing His nature. Eventually, we will gain the qualification to know the meaning of "Blessed are the meek, for they shall inherit the earth."

Gregory Novalis

A Testimony

We don't have to be afraid of sacrificing too much, of giving too much.

The experience of life in the Third World (in my case, Africa) is different from life in America. You may have found that foreign missionaries don't write as many letters as you would like them to, or they don't respond to the letters that you send them. One reason is that it's really hard sometimes to express what we are seeing around us every day, because it is so different, absolutely indescribable in the terms of life in America or Germany or Japan. But I'll try.

Let me tell you a little of the history of our mission. First of all, many people think that the missionaries are still struggling alone for the most part, with no members, just trying to survive in their countries. I've heard people praying for the lonely foreign missionaries. I think you may not be aware that many foreign missionaries are far from alone, that there are growing families there, singing the same songs that you sing, praying the same kind of prayers, getting the same kind of love from the True Parents and generating the same kind of spirit. That's true not only of my country but of several other nations in Africa. I know it's true around the world as well. When the foreign missionaries come back and report to you at a conference you'll be amazed. Right now they have a small family and a growing one. In our center we have 14 native members. These are members who you would feel are brothers and sisters just like the brothers and sisters here in America, with much the same spirit and character. In the winter the missionary from Chad visited us for an IW conference. The first thing he said was: "Ah, this is just like the Berkeley Center!" And he was right. The spirit of a center in Africa and the spirit of a center in America are not really so different. The color of the faces is different and the food is a little different, the language is different. But the heart is not different. God created four billion human beings on earth, but He created them to have one single heart. As we restore people's hearts to Heavenly Father through our True Parents, they come to have this same spirit no matter what conflict they're in. I think

you'd be struck by that if you visited us.

Also, we have about 90 community associate members, home members who frequent the center. These people come to our center on Sundays for services and other activities, but during the week they meet in homes. They meet to pray, to sing. They also witness to people in their neighborhoods to prepare them for Divine Principle lectures, and our center sends one of our lecturers to go to that home to give lectures. This is actually the main focus of our work now. One reason is that it's difficult for many applicants to move into the center, more difficult than here in America. People marry very early, even as high school students, and they have families and responsibilities, so they can't live in the centers. But they still want to be a part of our movement, and they want to give, to witness, to teach, to participate in all the activities of restoration. Another reason is financial. We really can't afford to have all the members who want to stay in the center. All our members, just as here in America or any other country, when they move into the center, give everything they have. All their material possessions, their salaries, they contribute to the center. But the salary of a secretary or teachers is something like \$60 a month. That's not enough to pay for the expense of that person living in the center. The more members who move in, the more our financial situation declines. Recently we reached the point where we had to set a financial minimum contribution each month for living in the center, a minimum that is too high for most of them, so that there are several people who want to move in but can't because they haven't got the money, even though they may have a full time job and are willing to give it all. We are trying to solve this through our family businesses, which I will tell you about later; this is the only solution. We have to make our own family business, where our members can work and from which they can contribute to the activities of our center. We can't rely on the low-paying jobs in this Third World country.

Most foreign missionaries left right after Barrytown



training, where Mr. Sudo and our True Parents had spoken to us so many times. We left with tremendous expectation, tremendous hope for our country. We were so full of enthusiasm, so full of inspiration and hope to restore our nation, to be the father of a nation, to be a small Sun Myung Moon. We imagined that we would swim across the ocean faster than a plane, climb up into our country and rush to witness to the president. As soon as he was converted, the next day the whole nation would be put on boats and sent to Barrytown for training. It was good that we had this feeling, and I believe that those things will happen, maybe even sooner than we think in some nations, perhaps even in my country. What is mistaken about that conception is only one thing: we were ignoring the law of indemnity. God had all the blessings in store for us that our True Parents promised when we started on our foreign

mission, and that Mr. Sudo promised us we would find. All those blessings are real, and in fact the descriptions of situations that Father had prepared us to find were not exaggerations but realizations of the miracles to be found there. But these things can only be found after the law of indemnity has been established, and this is what we learned when we first arrived in our nations, the first lesson we learned.

We had a missionary conference recently with our IW. We missionaries were speaking among ourselves, discussing what was the main lesson we learned during our three years as missionaries, what was the main truth Heavenly Father taught us during this time. After the discussion we concluded that the main truth was that God hides himself in the middle of a suffering situation, and you can't meet Him except by passing through

suffering. We didn't realize this as clearly when we first started our mission, but we soon found it was true. For the first 21 months of our mission we had no fruit at all. Not one spiritual child. Not even one potential spiritual child. We would get letters, of course, saying the same is true for most missionaries for the first year of their work. Then we would get letters from our brothers and sisters asking how many children we found that month. We didn't answer those letters. The answer was nothing. Or how many Divine Principle lectures did we teach that month, how many people did we witness to that month. I couldn't even speak one sentence of the language! The main thing that we were accomplishing that month was to survive to the next month. But that's not a big thing to write home in a letter, and so many missionaries didn't do too much correspondence during that time.

There are two kinds of indemnity that have to be paid in a foreign mission, that have to be passed through before you can meet God, and before the promises and blessings from our True Parents and Heavenly Father can come true. The first one is physical indemnity, external indemnity. This is something those of us who grew up in America are usually not accustomed to paying at all, and it can be a tremendous shock when you suddenly find yourself landing in a country where the conditions of life are so difficult. Even for me now, coming back to America, it's a shock for me to see that you can drink water from a faucet and not get sick. You can't do that in my country at all. We have to boil and filter all our water carefully. It's a shock to see the kinds of houses we have here, and the means of transportation. It's a shock to go into the store and actually find what you are looking for. There are many stores there, of course, but there are shortages constantly of all kinds of goods, as there are in all Third World countries.

America is an enchanted oasis of security, comfort and plenty in a world which is entirely different, which is in a dark night of want and poverty.

Here in America we wonder: "Which brand shall I buy, what's the best brand of soup? Campbell's or Lipton's or Heinz?" In Africa you just wonder whether there will be soup at all, not in terms of Campbell's or Heinz.

In fact, your life in America, after the first few months, begins to seem very unreal. You begin to wonder if this place of America really exists, or if it isn't an enchanted land and a fairy tale somewhere. The difference is so great between life in the Third World and life here. It's not just a matter of doing away with a few minor comforts; it's like a different planet that you're living on. America is an enchanted oasis of security,



comfort and plenty in a world which is entirely different, which is in a dark night of want and poverty.

When foreign missionaries go out they find it very hard to adjust to the differences in the physical circumstances. The climate, of course, is very hot, and at first it's very hard to even walk and move. You are always tired. You have to rest during the day, but you feel guilty in resting because you have been trained that you can never lie down during the day, and so your heart is unhappy. And the food is different. You just don't have MacDonald's hamburgers and chocolate milkshakes; I haven't had one of those for three years. Instead you eat manioc or casaba leaves, you eat bananas, a special kind of cooked banana; you have a very simple diet. At first you get very sick from eating this kind of food, or from the change in diet, or from the water, especially if you are invited into the native homes, because you have to eat the food that they serve, and you have to drink the water. So you become sick.

In the first few months, every missionary, in Africa at least, recorded that a large part of his first three or four months was spent suffering with diarrhea. It is not a very romantic adventure. If you want to picture an early foreign missionary, you have to picture him sitting on the toilet groaning. Also, malaria in Africa is indemnity. Everyone who goes there, who doesn't lead a very protected life in a hotel as the richer people do, gets malaria, at least several times. You know, a hundred years ago when the Protestant and Catholic missionaries were being sent, the mortality rate for missionaries in Africa was 50 percent, each year. That is to say, half of all the missionaries sent each year would die, and new

missionaries would have to be sent to replace them. It was because of yellow fever, malaria, dysentery and other diseases. Or because of violence, because the people didn't receive the message with entirely open hearts; nor do they today.

I think back about this, and I think of how, in spite of this mortality

rate of 50 percent, the missionaries kept coming, every year new volunteers going out to Africa, knowing that they had a fifty-fifty chance of being dead before the end of the year. When we think of this, we foreign missionaries of the Unification Church can't complain about the physical circumstances. What we suffer now is nothing compared with what the pioneer Christian missionaries suffered physically.

Also, most missionaries experienced a tremendous feeling of loneliness. Our hearts were so full from the Barrytown experience, so full in the desire to share life with people and to share the words of truth, to tell people about our True Parents, but we couldn't even say a simple sentence like, "How are you?" in the language. We couldn't have a conversation with anyone at all. It's a very painful feeling, and I don't think you can imagine it if you haven't been through it yourself. I think perhaps our Japanese or Korean brothers who came to America, or some European members, had a similar experience. It was compounded by the fact that you were all alone too, with not even a brother or a sister to talk with. It meant that at least the first six months in your country had to be spent without any teaching at all. You had the name of a foreign missionary, but actually what you were was a language student or someone struggling to survive in a strange land, not really doing any spiritual work at all. It's a struggle during that time to remind yourself of your identity, of who you are as a son of God or a daughter of God, as a representative of our True Parents there, because externally you can't do much, and you show that too. You can't tell anybody that you are a foreign missionary, because our church doesn't exist there and you may be kicked out of the country if you tell anyone you are a Unification Church missionary. So you have to tell some complicated story to everybody to explain why you are present there, to the foreign community or to the America Embassy. You tell them you are a Ginseng tea businessman and they say, "I would like to buy some Ginseng Tea." And you say, "The shipment hasn't come in yet," and you have



to keep a false identity to the whole world. In your heart you have to remember that you are a missionary for the Unification Church, but you have no external sign to prove it to yourself. So there is a real test of faith as a missionary. Every missionary has this same type of experience. And some don't survive it.

In your heart you have to remember that you are a missionary for the Unification Church, but you have no external sign to prove it to yourself.

There's a question of poverty, too. I can speak from my own experience. In all my life in America, growing up here, living here in the Unification Church, I was never poor. Oh, sure, in the Unification Church sometimes my pocket was empty, but the center had plenty of money to get food for everybody and give us a house to stay in and so on. That's not real poverty. Even if our pockets are empty, everything is provided for you. I never knew poverty, but in the first six months of our mission there, no money arrived from America, and although I

had a small job teaching English part-time for two hours a day, it didn't pay very much money. There were many times when my pockets were empty. I had no money even to purchase any food for the day, and I had no prospect of getting any for a week, and I was all alone in a country when I couldn't even speak to people. It's a very frightening experience when you first experience this, if you have never known it before.

So there are all these physical circumstances: the constant sickness, the loneliness, the inability to communicate with anybody, the poverty. There's the lack of identity, the necessity to tell an elaborate story of why you have come here, to put up a false front, to pretend to be something other than you are and the inability to do any spiritual work during that time, the lack of any security, or the fear that you are going to be arrested the next day without knowing what's happening or how you are going to get your visa renewed or what's going on. All of these can create sort of a crisis while all this physical indemnity pours down on you. You can sink down lower and lower and be put into a kind of prison. You feel like you are in a physical prison, you can't work, you can't move. You can't act because of all these external limitations to your work.

I think that's the first crisis

that every missionary had to face, this physical external prison of indemnity that constrains you. The tendency, in that circumstance, is to feel resentment in your heart. A great power of resentment begins to well up in your heart. Not just for the physical circumstances, but also for the people and everything else. Your heart becomes resentful at your circumstances. Why am I here? Why am I sitting here sick with fever, with no food and no money, alone in this country, unable even to speak to anybody, in the middle of Africa? How did I get here? How did such a promising career end up like this? This begins to affect you. This resentment, if you can't deal with it directly, begins to grow into a resentment against True Parents and towards God. You begin to say, "Where is God? They said God was a God of love, but where have you been for six months? Heavenly Father, why do you leave me in this circumstance? Why did you bring me to this miserable place? Why have you abandoned me? What earthly good can I be serving here?" You feel this resentment because of the impression of physical circumstances.

And the first thing necessary, I think, in a foreign mission is to conquer this resentment, to eat up this resentment, to judge this resentment, to take it away. For me, it came over a bowl of beans, one day when I was sitting all alone. I still couldn't speak French well enough to communicate anything substantial, after I had been there for several months, and all I could afford to buy was some beans. All I could eat was beans every night. I'll tell you one of my weaknesses: I enjoy food. I enjoy eating it. One week of eating beans was pressing on a sore nerve with me. And then somehow the beans came to symbolize for me all the indemnity, all the physical indemnity of the mission. I looked at these beans with such resentment in my heart: "Why? Why am I in this circumstance? Where is God?" Anger. But then, all of a sudden I understood where that kind of feeling led. I could see that that kind of feeling was death, spiritual death, and if I felt that way I was a dead man spiritually. I said



Music always brings a crowd of enthusiastic children.

to myself: "Why did I come here? Why did I go out as a missionary in the first place? When people had asked me why I wanted to be a missionary I said, "I don't feel I'm going away. I'm going out there to meet Heavenly Father. I'm going there to be with True Parents. I'm going to Africa to be closer to True Parents, closer to God, to find Heavenly Father working there in the rock bottom of Hell. I've learned that He does work and He does live. I went there to meet Heavenly Father and to be with Him." I thought of that and I realized that Heavenly Father was there, too. I began to cry and I said, "Heavenly Father, I came here to meet you, and you are here, and these beans may not be much but I'm sharing these beans with you, and even a bean shared with you is more valuable than a steak dinner in Satan's world at the Intercontinental Hotel. Even the poorest food, even a glass of water, if I can share it with you then it's like wine. I can't be resentful at the difficult food. Instead, I have to be grateful that I can be here with you and share it with you. I'm so glad that I can look at

those beans with new eyes." My tears, even, were falling into them. They were salted with my own tears and I was so happy and, I swear, I ate those beans up, and they tasted like steak, they had a definite flavor of a steak dinner, and I ate them with such gratitude for each bean, thanking Heavenly Father that I could be there and be sharing a meal with Him.

From that point on, my resentment at physical circumstances disappeared. I was able to forget it and go forward in my mission. It never came back after that. Every one of us in a mission encounters a similar experience I think. We reach some kind of a point where we are just imprisoned and almost killed by our physical circumstances that created resentment in our hearts, and finally come out of this, and once it had passed it wasn't to return again. Even though I've since been in far worse circumstances, I have never again felt any resentment.

But the next kind of indemnity that a foreign missionary has to meet up with is internal, spiritual indemnity.



This also, I think, is a problem of resentment, a problem of conquering resentment in our hearts. We like to think of a foreign missionary as being one who rushes out to a foreign land to proclaim the truth to millions of people who are bursting to know about God and bursting to know the truth and will welcome him with open arms, saying "Embrace us and teach us, please." In reality, that's not the situation at all. We think of cute little children in a village, and we picture ourselves as being some kind of a hero, embracing them all. That's not the way it is at all in the Third World. Actually, what you meet up with when you go out to reach out to the people is mostly hatred and deep resentment, and bitterness. You run out with love, but it's like running into a stone wall of hatred. Instead of arms coming out to welcome you, it's just rock.

You have to understand that, in Africa especially, there is a certain spiritual world that you come into when you enter that continent. You have to know the history of the African people to know what you are going to

face. Africa is a continent that has done nothing but suffer for its whole history. The people there have been dying of disease: malaria, yellow fever, dysentery, smallpox. The people there have been dying because of the climate, because of terrible geographical circumstances. They could never develop a high civilization because of the heat, because of the geography that prevented them from uniting with each other. They were isolated in small villages, with no culture at all in many cases, at least as we know it. Their language was a language spoken only by one hundred other people in the world.

Then came slavery. Millions were carried off as slaves in boats, sold as property. And then came the colonial experience where these countries were exploited ruthlessly just to be profit to the colonial nation. In my nation, which was a Belgian colony, the Belgians came to that nation solely to take, and not to give anything. They even made a ruling forbidding any higher education for the African. It was against the law; he could be shot for having a higher education. They didn't want Africans to learn any of the professions. They didn't want them to be able to become independent; they wanted them to be dependent upon Belgium. The only value the African people had was as labor in their plantations, labor in their diamond mines, gold mines and copper mines. They had a work quota for working those mines; they considered the Africans a very lazy race, and so they needed a work quota. If a man didn't meet his quota in the mines for a day, he had his hands chopped off as a warning to the others that they had better work harder and not be lazy. I know even today dozens of people among my friends whose parents had their hands chopped off or were beaten to death by the owner of the mine or the plantation because they didn't work hard enough and they didn't produce enough. This is a living memory in the minds of many people living today. When I come there as an American, a white man, a foreigner, and I step into that Africa, immediately, when people respond, they don't just

respond to me, to Gregory Novalis; they're responding to six thousand years of cruelty and injustice and oppression, and they respond with hatred and suspicion and coldness and bitterness.

So when a missionary comes into this situation to preach Divine Principle, to teach the people and to love them, reaching out to them in love, he becomes like a lightning rod, and descending upon him is all these six thousand years of resentment. People respond to him with resentment because he's a white man, resentment because he's a missionary and they had bad experiences with hypocritical Christian missionaries before, resentment because he's a foreigner, resentment because he's richer than they are, resentment because he's more educated than they are, resentment just because he's a human being and they resent all human beings. And they even hate God, and when you try to speak to them about God they say, "Don't tell me about God! Where's God? Why did He leave Africa to suffer like this if there's a real God of love?" and they walk away.

All of this keeps striking upon a missionary when he goes out there to proclaim the truth. Father said, in a way, that he sends out missionaries as lightning rods to receive all this. That's exactly what you receive. Before you begin to move forward, before you can begin to teach people, to act, you have first of all to receive all of this, and you have to digest it and dissolve it and overcome it. Only then can you move forward. Of course, this feeling of hatred against you can create in your heart, too, a bitterness. Nobody likes to be hated. Nobody likes to be resented, especially when you didn't do anything. You're just coming into the situation; you're not responsible for it. But it's all falling down upon you, and so you begin to feel resentful yourself: "Why should I have to take the consequences for all this historical injustice and resentment? Why should I have to stand here and bear this?" Again, you find it difficult to love the people. People are treating you so badly, betraying you, resenting you, failing you. They can never keep appoint-

ments, it seems. They promise they'll come, but they *never* come. They listen to Principle and they don't understand, even if you teach them ten times. They don't understand at all. They resent you, and they try to steal from you. They look for your money. You pour out your heart teaching Principle to someone, and it turns out that all he really wanted was to get a loan from you of some money.

After you have had so many bad experiences with the people, so much of a terrible reception, you begin to resent them. You don't love the people. They come to the center to visit you, and you close the door. You say, "I'm sorry, I'm not feeling well today." Or you turn out the lights and you hide, because you can't stand to face an African person that day. You can't even stand to look him in the face. You don't love him. All you feel is a desire to cut off from him, not to see anyone else again. As long as you have this resentment in your heart, you can't operate as a missionary. You can't function at all. It's impossible to get a spiritual child if you're feeling this way. This is the second crisis that you come to, the crisis of resentment. It is a

heartistic crisis, an inability to love people, and a resentment against the people. And again this resentment can turn into a resentment against Heavenly Father. "Why do you put me in this impossible circumstance? Why me?"

You may think you would never feel such obviously unprincipled sentiments. In a circumstance like that you find that those thoughts come to your mind unbidden. You didn't want think it, but suddenly you find yourself thinking this terrible thought. You even find yourself beginning to have racist thoughts. You begin to think, "Oh, black people, Africans, they'll never be saved. They'll never be civilized. I don't want to see another one again." When you hear yourself saying these things, suddenly you realize what you've become. You realize, suddenly, that you've lost your ability to love. You've lost your heart for the people; you've lost your love completely, and you're even hating them; even you are saying the same things that the worst racists say, that the worst foreign people or the worst Belgians were saying, which you used to get so angry at when you heard them six

months earlier. Now you're saying the same things, and you think to yourself, "What have I become? What has happened to me? I'm not even a Unification Church member anymore if I can think and feel such things. My heart is dead." And again that is the point when you're in a prison of resentment. You can't move because you can't love. All you feel, everywhere you look, is resentment. Walls all around you press in on you.

At that point you're in the second crisis of your mission. You have to break through those walls. You have to eat up that resentment too, and digest it. It has to go away. You have to dissolve it.

When I felt this, when I felt that I was standing there in True Parents' place, then I felt Heavenly Father's love for me. My love for the people returned, too. I wanted to reach out again, and continue to reach out and to love. From that point on, my resentment against the people, and my inability to reach out in love to the people, ceased, and I could begin to live internally again, spiritually. That is the second crisis of a missionary. I know I'm not alone in this either. I've shared this with

Raising the atmosphere before supper.



other missionaries.

After you've overcome your external and internal circumstances, then you're able to begin your life as a missionary. Up to that point you weren't a missionary. Up to that point you were still moving to the point where you could *become* a missionary. Now, when you're freed of resentment, when you're grateful for your situation, and when you have love in your heart for the people, then you're standing in True Parents' position, *then* you begin to be a missionary. But then you don't get results either because although you've gotten rid of the resentment in *your* heart, the resentment still exists in the people's hearts around you. And they can't listen to Divine Principle; they can't listen to the words of God from your mouth as long as their hearts and minds are filled with bitterness and resentment and hatred. So before you can preach the truth to them, before you can even speak to them about God, you have to wash away, to melt away the resentment that surrounds their own hearts, and that's very difficult to do in Africa. I think the only way to you can, really, is by incredible giving and incredible loving, by unceasing patience and by constant forgiveness, and by especially strict fidelity to your word, to your promises to the people, strict sincerity of heart.

When you're freed of resentment, when you're grateful for your situation, and when you have love in your heart for the people, then you begin to be a missionary.

We had a small center. Originally we spent six months searching for a new center. We couldn't understand why it was taking six months to find a new center. Well, for six months we searched and searched and searched, and every house was closed to us. We would almost find a house, and someone else would take it. We would almost have an apartment and then it would be closed off to us. Or



Zairean members around a holiday offering table.

we would find something, but the price would be too high. We couldn't find a center for six months. For six months we lived in the houses of some of our native friends, not really members of our church, just associates and personal friends; we would sleep on their floors. I was sleeping on the floor of the dining room of one family, behind the refrigerator, and we couldn't teach, we couldn't meet together even to pray because we were scattered in different houses. We were living in fallen people's houses where the atmosphere was so low. They would drink beer every night and the television would be playing and there was no time or place to pray or read Principle. For six months we were pressed down into this kind of circumstance. It was very hard spiritually and no matter how we tried we couldn't break out of it.

For me this was a time to remember the lessons I had learned and I couldn't resent, I didn't get angry and so I thanked Heavenly Father for this situation and I kept pushing forward to persevere through it. And after this period ended, the day before God's Day 1977, we found a center. It was a very poor house, it looked like a disaster area, like it had been in the war, but it was a center. We moved in that same night, and all night we cleaned, everyone cleaned the house and painted and scrubbed and prepared everything. The next morning at 5 a.m. we had our God's Day service.

It was the first prayer meeting we had together in six months, except for being

outside by the river or informal occasions. We never had realized before how precious the center is, how precious it is to be together and pray with brothers and sisters, how precious it is to be able to celebrate God's Day together. I feel now, looking back, that Heavenly Father took away our first center because we didn't appreciate it truly. We didn't understand its value; we took it for granted and this was not right. We had to learn the value of a center. This time, after six months, we knew. Everyone wept when they prayed, thanking Him for the house. And really, when we sanctified that house, it was like finding a treasure, a pearl in a field. We knew then that a center is a tremendous gift and you can never take it for granted. It's the most precious building. This God's Day celebration was a very poor celebration; we had one table, the only furniture in the house, and we just had some fruits and nothing much, but it was the most wonderful God's Day celebration I have ever celebrated in my life, although it was also the poorest I've ever seen. Because of what we passed through, we could understand the meaning of God's Day a little bit and we really rejoiced together as a family that day, sang songs, shared testimonies. None of us in the mission will ever forget that day, for the rest of our lives. We really cared for our center after that and we thanked God for it every night.

We had several people who were over to hear Divine Principle, but they were very low quality. To find people who do

understand and receive Divine Principle is very hard. Also the moral level of the people is very low. Prostitution is very common, immorality is so common, drinking, drunkenness is so common, even among the young people whom we witnessed to, so hard. So, up to this time we hadn't found anyone who could become a strong member and even among ourselves as missionaries we discussed and said, "Maybe there is no one. Maybe it's just not possible to make a normal Unification Church center in this country. Maybe we'd better forget the idea and just do social work or something, I don't know. Maybe it's just not possible."

Nevertheless, in our new center we began to take on a new life and a new heart. As we got our center set up we decided we really had to get it together and make the strongest possible condition of prayer and indemnity and of seeking to begin to get members. We decided, if we made our full effort, prayed with all our heart, and fasted with all our heart, and poured out everything, and no fruit came; maybe then we were justified in saying it was impossible. But we hadn't tried enough yet, and we hadn't given our all yet. So we made a condition, a seven day fast and a forty day prayer condition, the

The first member had been a Christian youth leader for five years.

whole center together; we made a very strong determination on our Holy Ground. During this time of fasting we made a breakthrough internally, and we really got connected to our mission. We came home. It was during this time that members began to come, high quality people, wonderful people, strong Christians. The first member had been a Christian youth leader for five years, a leader of the Christian youth in the country. He knew the Bible so well, he had a good education, he plays the guitar and composes his own songs, and he became our first member.



Lectures can be held outdoors all year round.

After that many members came; one after another, members began to come in. It wasn't so much that we witnessed so hard, or that we had some secret of witnessing. Somebody asked me in New York, "What is your witnessing technique?", and I couldn't answer. Actually we almost don't witness, because you can't go on the street and witness to people. We don't have that kind of witnessing around here, it's impossible, impossible around here.

But, after these conditions were fulfilled, after we made these breakthroughs internally and externally, people began to come and we couldn't stop them. One would come; he would go out and bring another one; he would go out and bring his two cousins who would go out and bring their two classmates and they would go out and bring their uncle. People started to come over in ever increasing numbers to our center, good people, who understood and accepted. Everyone of our prayer group who is in the center now, 14 people, had a vision of True Parents or a dream of the True Parents after they had heard conclusion that convinced them of the truth of the Principle and made them willing to commit their whole life. Every single one, as well as dozens of our outside members. This is not common in America. In America some

members are members for two or three years and they never have a dream or vision of True Parents, but having them in Africa is the rule it seems. I was amazed. Father would come to people and teach them in their dreams. Mother would appear and embrace one of our sisters, who joined after that. They'd hear heavenly music singing, people who'd never had spiritual experiences like this before.

Once the conditions were made, once we had passed through our period of indemnity, members began to come and we couldn't stop them. Each new member was so precious, I can't explain to you what they meant to us. We had never met any people like this before in our mission. These were people who were just like brothers and sisters here in America, and even more marvelous because they passed through such suffering lives and still come out so radiant and shining and loving God. I wish I could present the members of our family to you; you'd love them as much as I do. Except for the fact that they don't speak English, most of them would fit in quite well here and be a wonderful part of the team here. They have the same spirit and they learned it so quickly even though they'd never met the family outside of their country. We didn't teach it to them; Heavenly Father did it. From that point on it had begun



Zairean older members with Kathy Novalis in right foreground.



Gathering in front of the center before a lecture.

Native members outside the center.





No center is complete without a guitar or two.

to grow. Right now we hardly do any witnessing and people are coming over, new people, every week. Our problem right now is that we have no financial foundation and we're all working to build one so we can expand our spiritual grace as well as our financial grace. But this is very hard to do in a Third World country.

As our movement was beginning to grow we began to experience real financial problems in taking care of the center. Our members were giving everything, but they couldn't give so much financially and we could see we were going to have problems in the future. Pamela and I were discussing this situation once, because we had no money and the rent was due and things were difficult and we couldn't see how we were going to take care of our center members. There was no possibility. All of a sudden Pamela began to cry, and she said, "If only I could be in New York with just one day to make enough money for all our needs!" When she said this I began to cry too, for a different reason, because I know when I was in America I often used to resent having to go fundraising. Or, if I didn't resent it at least I felt it was an unpleasant task that had to be done, but was hardly an activity that I would do with great joy, not my first choice of activity by any means. I remembered my past resentment, and now I felt the same way that Pamela felt,

"How precious one day of fundraising would be." We could earn enough money in one day of fundraising, equivalent to meet the needs of our family for one month. Here there's no way to do fundraising; the people are too poor. I really repented of my past attitude.

Here a few hundred dollars is a big, a great treasure. We struggle each month. We have one business, where four members work; we have a "Logos Translation Service"; we have six typewriters now and our sisters work typing, and we have a mimeograph machine; we chart stencils and do translations. But if we can make four hundred dollars from this work in a month, we're very happy. Really, America's mission is the financial mission. You won't appreciate what I say until you see circumstances where there's no money to be had. Here in America when we have no money we say, "Oh well, it's time to go fundraising," and we come back in the evening and we have it. It's like magic. What a miracle God has given, like the manna that came for the Israelites, the quail that fell from the skies, almost. I know it seems like much indemnity when you're walking the streets, but it's very small indemnity for a great manna to come down. Really I appreciated that, all of us appreciated that as foreign missionaries. If more foreign missionaries come back here for a conference, I think the first thing they might ask for

is for the privilege of going out fundraising again. All their old resentments have disappeared over that.

So, with no capital, we started this typing business. Now it's moved to a bigger office. We have three large rooms, with a mimeograph and six typewriters. Pamela is training twelve or thirteen native girls to type and become secretaries. From this we've gotten many new members. Most of the sisters who are living in the center now came through this typing service. First they came to take typing lessons, then they became our friends, then we witnessed to them, brought them, and taught them the Principle and they joined. Now they work for the family. They thought they were going to make a salary, perhaps in the future, but now that they work for the family they actually become poorer. You know, the African members come in with a very small salary, but maybe at first they think by meeting spiritual Americans they'll become rich. Actually, after hearing Divine Principle, they lose everything; their salary becomes zero. But still they're very happy. They gain a spiritual treasure.

Oh, there's so much more I could say in all that's happened in my country. I've only touched the surface. What's happening here only reflects what's happening in one country. I could speak for twelve hours more about the miracles that have occurred in my mission. Every

missionary would have a similar story to tell you. Of course, in some countries it's true that missionaries couldn't get any new members. Some countries are communist countries and our missionaries could only suffer, there was no way to make a church. Some nations are Muslim countries; it's very difficult there. Sometimes it's possible, with great struggle, but slower. But in many countries in the world, many countries in Africa, there are budding new movements of the Unification Church that are going to bear great fruit in the future that have already seen miracles of the kind that I've seen, and we'll see more.

When the foreign missionaries went out, it wasn't that they had more determination to suffer. We had the same hearts we had in America and the same fallen natures, but we were forced to suffer. We had no choice, there was nowhere to escape. The suffering was brought upon us. But, because we endured this suffering, at the heart of this suffering we could find God and we could find miracles and we could bring fruit. As I said before, God hides himself in the middle of a suffering situation. You can never find Him without penetrating through suffering. I think, if I bring any testimony back to you there must be some reason why Heavenly Father brought me back just at this time and made it possible for me to be here, it must be because I represent something more than just my nation, which after all is just one nation of the many nations of the world. If I have any testimony to bring you it's this testimony. It's the story we've heard all along in every training session, that we teach all the time in Divine Principle, that restoration comes by way of indemnity, that God hides himself in the heart of a suffering situation, that if you want to find Heavenly Father you must go to the rock bottom of Hell. You won't find Him in the Kingdom of Heaven, you don't find Him in comfortable places. And if Heavenly Father hasn't given us miracles, He hasn't given us fruit. If we haven't received the blessing that we're praying for and hoping for, and that we need to

save this country, we have to look into ourselves and see whether we've really suffered enough, whether we've really paid that price to receive what we're asking for.

During these three years there have been a few missionaries I know, good friends of mine, who lost hope and lost faith and left their mission and returned to America. Not so many, in comparison to all of them, but it hurt me very much because they were my good friends, my brothers and sisters. Some of them wrote to me. One of them wrote and said, "I have given too much, I sacrificed for so long for the Church, now I'm burned out. I'm a burned out member. I can't do anymore, I can't move anymore."



Reverend Kwak is welcomed by Gregory and members.

I felt this was very wrong. I wrote back to this person, "You're not a lightbulb that can burn out. You can never think that way. You're an immortal, living son of God. An immortal being with God's eternal life, you can't burn out. By giving you can only become more alive. If it was possible to burn out by working too hard for the Unification Church or sacrificing too much for the restoration of the world then True Parents would've burned out a long time ago. They'd be in a rest home now recuperating. But True Parents have not burned out. I just saw the video tape of True Parents 1977. Every year that passes, True Parents gain in life, gain in vitality, gain in power, gain in beauty, they don't burn out. And we can't burn out either. We don't have to be afraid of sacrificing too much, of giving

too much."

God's promises are true. God sent us out as missionaries and planted us for his seed in the soil of each country. Some of those seeds couldn't take root and died and were blown away, but many of those seeds have taken root in the soil, and have sent off roots down into the soil and are beginning to send off their first sprouts, their first leaves above the soil and out into the sun, and they're going to be very beautiful trees of life growing in Africa, growing in Asia, growing in Latin America, that you'll hear about soon and will be bearing beautiful fruit. All of these trees have one thing in common, they've been fertilized, they've been watered, by blood, sweat

and tears and by sacrifice. As I say, the missionaries can't exactly say we prayed for it, this sacrifice was in a way forced upon us, but we know that it's because of this sacrifice, because of this indemnity paid, that the tree could grow out of this, and the seed could take root. That's the only way. There's no easy way to the Kingdom of Heaven; I found that out too. I think that in America I was always trying to find an easy way to get results without really giving that last 1 percent, to get results without really totally letting go of myself, to get results by some easy way or quick way. There's only one way to build the Kingdom of Heaven, that's by sacrifice, by passing by the gate of suffering. That was true in Korea, that was true in Japan, it was true in the foreign mission field, and surely America is no exception.

The Theological Basis for Mission: An Evangelical View

Joy Pople

A study of current views of the theory and strategy of mission sheds light on our Church's mission at this time, on our call both to revitalize Christianity and to carry out the providential tasks of the 21-year course.

Like a great living tree, Christianity has branched throughout the earth, in some places blooming abundantly, in others sharply pruned. It was Christian missionaries who formed the limbs extending in every direction.

The phenomenon of worldwide Christian mission, providentially vital in the preparation period for the second coming of Christ, grew not so much from the established churches as from pietistic movements of the seventeenth century in Europe. Stirred by evangelical theology, individuals and missionary societies felt the call to go to the ends of the world to preach the gospel; in the late eighteenth century, Protestant churches began to take up the challenge and started sending thousands of missionaries throughout Africa, Asia and Latin America. The nineteenth century in turn became the great missions century.

Now in our era, with people in every country having heard the gospel, Christians wonder if missions are still relevant, and ponder what message today's missionaries should bear.

A study of current views of the theory and strategy of mission sheds light on our Church's mission at this time, on our call both to revitalize Christianity and to carry out the providential tasks of the 21-year course. I began studying some of the vast material on Christian missions only recently, and I must apologize for the limited treatment of the subject at hand. Nevertheless, what I have found has challenged me, and will, I hope, stimulate others' thoughts and actions.

This initial article of a series on strategies of mission attempts to outline the traditional theological basis for mission, as espoused by conservative, "evangelical" Christians, and the following article will treat the more recent "ecumenical" views of mission. In general, "evangelical" refers to Christians concerned with personal and mass evangelism for the conversion of individuals to Christ, with common stress on the authority of the Bible and the deity of Christ. It is less easy to categorize more liberal-minded Christians. But ecumenical

bodies, such as the World Council of Churches, have published considerable creative material on mission.

A recent conference on evangelism in Amsterdam published the following call: "As we have studied evangelism in its ecumenical setting, we have been burdened by a sense of urgency. We have recaptured something of the spirit of the apostolic age, when the believers went everywhere preaching the word. If the gospel really is a matter of life and death, it seems intolerable that any human being now in the world should live out his life without ever having had the chance to hear and receive it. . . . Now, not tomorrow, is the time to act."

Traditionally, evangelical Christians rarely explore deeply the theological basis for mission, but take the great commission of Jesus as their command.

Evangelicals begin with the New Testament. After his resurrection, Jesus gathered together his disciples and gave them one final command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

This commission, the Great Commission as it has become known, motivated the Apostles to go to the Greek and Roman world with the Christian message, and has stirred Christians at intervals since then, to take the gospel to an ever wider radius of the world's peoples, crossing boundaries not only geographic, but racial, cultural, economic and religious.

Gerald Anderson wrote of the challenge to sharpen evangelical understanding of mission coming from two modern changes in Christianity: the theological developments seen in a series of international missionary gatherings, and the narrowing of the gulf between



churches and mission. In the nineteenth century, missionary societies spearheaded mission work, whereas now the church is more intimately involved in mission.

Anderson urges evangelicals to study theology: "The fundamental task, therefore, of the missionary enterprise today is to clarify the nature and meaning of its being. This must be done in the realm of theological thought, not only to increase effectiveness in presenting the gospel to the world, but also to give Christians a deeper understanding of what their task is in the world."

In an ecumenical dialogue, Jack F. Shepherd of the Jaffrey School of Missions in Nyack, New York, outlined four evangelical contributions to the understanding of Christian mission:

1. The redemptive mission

of God in the world is effected only through the Church. This does not mean that God is not at work in the world, but it means that the ministry of reconciliation is focused on the Church, which has this mission.

2. The Church *has* a mission (not *is* mission, as an ecumenical conference asserted). The Church also has an obligation to service, distinct from that of mission.

3. Evangelism is persuasion; the gospel must be proclaimed as a diagnosis of the world's need and as a solution to that need. Converts are to be brought into the fellowship of the Church.

4. The goal of mission is the consummation of history, in which the kingdoms of the world will become the kingdom of our Lord.

"Mission," Shepherd added, "is primarily the concern of a

gracious God to redeem sinful man through a personal experience of salvation." Note here the key words recurrent among evangelicals: "redemption," "sin," "personal experience" and "salvation."

Traditionally, evangelical Christians rarely explore deeply the theological basis for mission, but take the great commission of Jesus as their command. Furthermore, heated doctrinal disputes have hindered various evangelical groups from agreeing on theology. However, one attempt at a comprehensive theology of mission was made in 1970 by Harold Lindsell, editor of the popular evangelical magazine, *Christianity Today*. In his book, *An Evangelical Theology of Mission*, Lindsell begins with an outline of the Christian gospel message, highlights of which follow.

The gospel begins with the

sinful nature of man: man has sinned against God, resulting in a separation from God and a need to be brought back to his former relationship. This sin is not relative, but remains the same in every age and every generation. This is basically rebellion, man putting self at the center of his life instead of God. As a result of sin, man is eternally separated from God and will be condemned to hell at the final judgment.

God's response to sin is the incarnation, the Word becoming flesh and dwelling among men. This second unchanging doctrine of Christianity involves the deity of Jesus Christ and presumes the virgin birth of Christ.

God's solution to sin is redemption through Jesus' death on the cross, the cross expressing divine judgment on sin, as well as God's loving heart. Through the cross, God's righteousness is vindicated. Christ died for all men potentially, thus all men can be saved by believing in him. Through Jesus' death man can be reconciled to God, and God considers sinful men just or righteous when they recognize their sin and have faith in Jesus Christ. This must result in changed lives: the Christian living by faith, hope, love, obedience and self-denial. Ultimately, through the resurrection, God pronounced the victory over death and sin.

This then is a summary of the gospel message Lindsell and many evangelicals would consider the basis for mission. On this foundation, he asserts the inadequacy of non-Christian religions, contending that "Christianity must triumph because it is a supernatural faith rooted and grounded in the absolute as disclosed in the person of the almighty God." All other religions must be judged by how they measure up to this absolute. Although other religions teach of God and moral values, Lindsell asserts that they lack an adequate explanation of the nature of sin and the character of God (the latter discernible only as God himself disclosed through



Mission is not merely the responsibility of the church as a whole, but each individual in the church is called to be a witness and a missionary.



Jesus Christ, as found in the Bible).

In logical succession, he discusses the church as a divinely created and God-willed organism, stressing, however, the difference between the invisible church (all believers everywhere redeemed by Christ: the body of Christ, the bride of Christ), and the visible church (the concrete embodiment of the divine institution, not all of whose members necessarily belong to the invisible church). The church has a common faith, common worship, and common love, under its head Jesus Christ, but in itself cannot save people.

Limiting the role and expectation of the church, Lindsell says the world as a whole—much less any one nation—will never become distinctively Christian (although Christianity may influence them), and ecumenicity must fail, because unity is not worth sacrificing one's convictions. Thus, the function of the church is not to change the social structure of the world but to take the gospel of Christ to all the world, reaching individuals with the gospel and bringing them together into churches. Lindsell criticizes today's churches, however, for having lost the vision of their main objective, concentrating rather on non-essentials.

Furthermore, mission is not merely the responsibility of the church as a whole, but each individual in the church is called to be a witness and a missionary. Motivated by the will of God, he should at least support missionary work, through money and prayers.

Driven by the conviction that preaching the gospel to the ends of the world is a necessary condition for Christ's return (Matt. 24:14), evangelical missionaries have seen mission in an eschatological (last-days) light. A second major motivation for mission, among evangelicals and Catholics as well, was that all men will be condemned to eternal hell if they don't accept the message of Jesus Christ. It is the modern questioning or reinterpreting of these two doctrines that has in a large measure forced the reconsideration of Christian mission.

In his concluding note on mission theology, Lindsell laments the current disregard of the work of the Holy Spirit. In times of material prosperity and outward success, missions have lost their spiritual basis, and modern ecumenical conferences on missions rarely stress the role of the Holy Spirit. Thus, according to Lindsell, the fervor of nineteenth century missions has largely disappeared in our era.

The theological views outlined above have been the basis of Protestant mission until recent years. Such a theology can be criticized as being too limited, overly salvation-centered or church-centered.

Max Warren, in *The Calling of God*, writes with a broader view: "God is primarily creator and only in the second place redeemer. It is part of our human self-centeredness which insists on seeing God almost exclusively in terms of redemption. It is salutary for us to remind ourselves that redemption is concerned only with an episode in God's creative activity, an important episode, costly to God, vital to men, but only an episode."

The very narrow view of the Bible and God's work held by many conservative and evangelical missionaries has tended to reproduce in other countries churches modeled on their mother denomination rather than strong indigenous organizations meeting the needs of their people. Another evangelical writer, Douglas Webster, contends that while the mission of the church is constant, the application may vary. "There is only one mission. It is God's mission to the whole world through his son, his Spirit, and his Church. Neither its meaning nor its goal can ever change. It springs from eternal love; it concludes in eternal salvation. But the ways of carrying out this mission are determined very often by a variety of historical situations, by the questions men ask, the needs they feel, the forces that condition them. These are the variables. The Christian mission and the Christian gospel are constants."

A recent development among evangelicals is the "church growth" movement, exemplified in the work of

Donald A. McGavran and the School of World Mission at Fuller Theological Seminary in Pasadena, California. This trend focuses on church planting as the prime objective of missions. For McGavran, the meaning of mission is "communicating the Good News of Jesus Christ to unbelieving men in order that they might believe and live." He defines his church-centered view of missions as "an enterprise devoted to proclaiming the good news of Jesus Christ and to persuading men to become his disciples and dependable members of his church." Through studying successes and failures of missions in third world countries, they have been able to identify the key factors for success in church planting and to inspire considerable church growth in some areas.

The church-centered theology of missions has given rise to some criticism, even among those associated with evangelical Christianity. One, M. Richard Schuall, Professor of Ecumenics at Princeton Theological Seminary, notes three signals of the need for reform in mission:

1. The church-centered means of announcing the gospel to all men is not effective.
2. The present approach does not reach the secular masses and believers in higher religions, but mostly those of the more primitive animistic religions.
3. Bringing large masses of people into the church only makes for an acculturated form of Christianity, without fulfilling the roles of judging and transfiguring society. What is needed instead is the witness of a small minority community.

Despite many criticisms, in studying the history of Christian missions, one is struck by the great conviction and zeal of evangelical Christians. There have been outstanding results of their missionary efforts in the third world, in the growing numbers of Christian believers and in the transmittal of missionary zeal to new believers. Educational and medical aspects of mission work have made significant contributions

to developing countries, especially in Africa and India. In addition, their emphasis on the Bible as a constant standard has given them a single-minded purpose.

Because of their narrow theology, however, Christian missionaries have sometimes been preoccupied with building up their denomination and thus transplanting in the third world

Without a full perspective of church history, some missionaries have failed to distinguish between what is truly Christian and what is Western civilization.

the same denominational divisions that exist in Europe and America (although on the other hand, the ecumenical movement gained much of its impetus from Christian missionaries trying to meet overwhelming needs of the people, who realized that theological differences among Christians are insignificant compared to their common grounds of faith.)

Without a full perspective of church history, some missionaries have failed to distinguish between what is truly Christian and what is western civilization, and as a result graft "christendom" to a new environment rather than planting and nurturing genuine Christianity.

The traditional method of evangelism meant that the missionaries came to a new country and set up a "compound" where the missionaries and their converts lived in isolation from society around them, supported by money from their home church. Sometimes the mission work became very institutionalized, laden with educational and medical services, and missions lost their mobility and adaptability. As a result, nationalist voices have accused missionaries of Christian "imperialism" and reject Christianity along with the evils they perceive in Western civilization.

However, since this has been a discussion of theological



bases for mission, and since theology has motivated the method of mission, let us conclude with some observations of the theological limitations of mission. Evangelical Christians often lack a deeper understanding of God as Creator, not just redeemer. Seeing individual salvation as the goal of the Gospel, they lack an understanding of the work

of God in history, and therefore tend to abandon the prophetic role of the church in today's world. Too church-oriented, they tend to lose the vision of the kingdom.

A noted Christian author, D. Elton Trueblood, writes that the church has been guilty of offering to the world cut flowers, rather than a growing plant. Western civilization dis-

plays lovely "flowers" which bloomed from roots of faith now dormant. If Christianity directs its attention to helping others copy such Christian blooms as democracy and education, instead of grounding people in God, vital Christianity will give away to sometimes unsuitable—always perishable—cut flowers, borrowed blooms without true roots.

conducted a clothing drive for Cambodians which attracted many residents as volunteers. In the Bronx center four or five middle-aged home members work in the center cooking, cleaning, etc. which frees the members to go witnessing. Both the established centers and the parttime home church workers bring their guests to Camp New Hope for weekend workshops.

Re-education of American Members

On Christmas day 1979 Father instructed Reverend Ken Sudo to establish a 21-day training course which would: 1) bring the standard of training into conformity with the Korean and Japanese churches; 2) revitalize and re-educate American members; 3) be attended by all American members. The first session was April 4-April 25, the second May 4-25, and the third one June 3-24. There will also be a 40-day training session which will begin after the 40-day pioneering missions which start July 21.

The 21-day training sessions consist of: week one—lectures on The Principle plus Internal Guidance given by outside speakers; week two—more lectures on The Principle, Internal Guidance, VOC, UT; week three—continuation of lectures from week two. Interspersed throughout the three weeks are two days fundraising, three sessions of street preaching, prayer vigils on three nights at a beach, WMC restoration two hours a day, and a field trip near the end of the 21 days. Ultimately Philip Shanker will conduct the 21-day session and Rev. Sudo the 40-day sessions. From 60 to 100 members have attended the three sessions held

so far. Participants are graded in three categories: Truth (The Principle lectures); Personality (internal and external attendance); and Heart (relationships with God, True Parents, and their brothers and sisters). They are graded A, B, or C and only those with grade of B or better can attend the 40-day session.

Candidates for Unification Theological Seminary to Undergo Training

A 21-day training program is being held for 70 seminary candidates at World Mission Center. The purpose is evaluation and to provide a transition period from whatever they had been doing to life at the seminary. Thirty-four came from the MFT and 36 from everywhere else. There are three from abroad, one Australian girl and two persons from England. Reverend David Hose will be conducting this training, under Reverend Kwak's direction. Their schedule will be similar to that of the re-education session except for street preaching. They will also hear from ex-UTS students who are now attending various universities around the U.S. in pursuit of higher degrees. Successful candidates will be selected by Father based on their participation in the 21-day session, their exam scores, and their level of faith.

Home Study Courses

A series of new publications is currently being developed. I'm referring to the Home Study Courses. Three volumes have already appeared, and some of our readers may have already seen one or more of these volumes. Their purpose is to

create a lively introduction to The Principle for an audience which is not challenged by the textbook approach of previous editions of The Principle. It is the hope of the editors that these volumes will make the content of Divine Principle easily readable and immediately understandable to persons who wouldn't otherwise attempt to read existing versions of The Principle. The volumes contain examinations which are mailed in and graded and returned to the readers. The idea for the homestudy course belongs to Col. Pak. Chief editor W. Farley Jones is assisted by Carl Rapkins and Ken Weber.

CARP's Summer Activities

CARP has been conducting seminars for its members and guests in Boulder, Colorado in the past several weeks. The seminars last for seven days. The last one will end on June 24. The activities include Principle lectures, VOC, UT, sports and camping. There will be 10 days of fundraising following the last workshop. Beginning June 20 there will be 40 days of witnessing for all CARP members at seven locations: 500 members will go to one of four cities on the East coast, Washington, D.C., Philadelphia, New Haven, or Boston; 400 members will go to three cities in California, San Francisco, Los Angeles, or San Diego. In the fall CARP will be active on 49 campuses with heavy emphasis on VOC programs.

CARP is now publishing its own newspaper, "World Student Times." CARP Times is its official newsletter. Its national director, "Tiger" Park, intends to increase the number of campuses on which CARP works during the upcoming academic year.

