

TODAY'S WORLD



APRIL 1981

Unification Church Holidays and Birthdays

| | Original Lunar Date | 1981 Solar Date |
|---|----------------------|-----------------|
| God's Day, 1968 | (solar holiday) | January 1 |
| Hyo Jin's birthday | December 3, 1961 | January 8 |
| Ye Jin's birthday | December 11, 1960 | January 16 |
| Yeon Jin's birthday | January 3, 1981 | February 7 |
| Kwon Jin's birthday | January 21, 1975 | February 25 |
| True Parents' birthday | January 6, 1920/1943 | February 10 |
| Parents' Day | March 1, 1960 | April 5 |
| True Parents' Wedding Anniversary | March 16, 1960 | April 20 |
| Establishment of HSA-UWC in Korea, 1954 | (solar holiday) | May 1 |
| Hyun Jin's birthday | April 10, 1969 | May 13 |
| Day of All Things | May 1, 1963 | June 2 |
| Young Jin's birthday | May 17, 1978 | June 18 |
| Kook Jin's birthday | June 14, 1970 | July 15 |
| Sun Jin's birthday | June 15, 1976 | July 16 |
| In Jin's birthday | July 18, 1965 | August 17 |
| Hyung Jin's birthday | August 6, 1979 | September 3 |
| Foundation Day, 1976 (Anniversary of Madison Square Garden and Washington Monument Rallies) | (solar holiday) | September 18 |
| Day of Victory of Heaven, 1976 (Anniversary of Father's release from prison, 1955) | (solar holiday) | October 4 |
| Anniversary of Father's release from prison, 1950 (celebrated October 4) | (solar holiday) | October 14 |
| Children's Day | October 1, 1960 | October 28 |
| Heung Jin's birthday | October 23, 1966 | November 19 |
| Un Jin's birthday | November 23, 1967 | December 18 |

Note corrections to list in January *Today's World*:
 Hyo Jin's birthday, January 8
 Kwon Jin's birthday, February 25
 Young Jin's birthday, June 18

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**APRIL
1981**

Volume II
Number 4



Searching After True Parents

Reverend
Sun Myung Moon

2



Unification Theology Seminars

14



Observing Father's Life

Rev. Won Pil Kim

9



Trials in the Congo

Pamela Stein

20

News From Korea and Japan

30



A Warm Welcome for Yeon Jin

Joy Pople

12



Christian Theology of Mission: Ecumenical Views

Joy Pople

33

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"Parents never cease praying for their children, for parents always want them to be the very best."



Reverend Sun Myung Moon
December 7, 1980

People want to be proud of something about themselves, whatever it may be. A person is proud of his position, because then people are bound to respect him. But what kind of position can we be eternally proud of? One cannot be a teacher for his whole lifetime, for instance, and neither can one be president of the United States throughout his life. All these positions are temporary, so what is really valuable?

The profession of parent is eternal. From the moment parents give birth, they continue to carry out their responsibility, giving care and instructions to their children. Even if they are abandoned by their children, parents are always concerned about their well-being.

Even though parents may not live a completely good life, when they speak to their children they want to say the very best things. Even if they scold or spank their children, their motive is goodness. They would never try to make their children evil; even a murderer wants to say saintly things to his own children.

Parents are always preoccupied about relieving any suffering their children might go through; they would rather take it upon themselves. Parents get tremendous satisfaction seeing their children study hard, and they want to stay up late and support them. The parents' utmost care is for their children's well-being. Even when they are alone in their room, their first concern is how their children are faring.

Furthermore, parents never cease praying for their children, for parents always want them to be the very best. Even if their children are so dumb that they have no chance of achieving anything, still parents have dreams for them!

Parental feeling never changes, but remains permanently. You may change mood even 12 times a day, but you should have some unchanging quality within you. If everything is always temporary in your life, how unhappy you must be! Your thoughts may be fleeting, but parental love surrounds you permanently.

Parents are the most precious beings for us and their love cannot be bought for any amount of money or swapped for the love of teachers or friends. Your parents should be closer to you

than your husband or wife, your teachers or your friends.

When your lover betrays you, you want revenge. But how do parents feel when their child betrays them? You feel hurt and anguished when your lover betrays you, but your parents feel even more pain when they are betrayed by their child. Men and women can renew a relationship with another person, but parents cannot start another relationship with other children.

As a rule, American women do not want to serve their elderly in-laws or marry into a home with that kind of obligation. They think all they need is a husband who will take care of them. But when you see your parents-in-laws' aged hands and faces, you should think that they have grown old giving their best to their children (including your husband). Old parents want to stay with their children, but if the daughter-in-law wants them to remain home and babysit while she and her husband go out, she has the wrong attitude and hurts the heart of the mother.

Do old people really want to be surrounded by other old people, or would they rather live with their children and grandchildren? Even if the senior citizens' residence were as rich as a palace, the old people would rather be with their own families, regardless of whether the home was so poor that only one meal a day could be served. We have to have a crusade to get rid of senior citizens' homes.

It is human nature to want to be welcomed, received well and respected. Who would be in the central position representing the past and applauding you? Your parents. Parents are your cheerleaders, always ready to applaud you; then those around them will join in. All history will judge you according to whether you have been good sons and daughters of piety. Parents stand right behind you, and beyond them your ancestors and all of spirit world, as well as God, are ready to respond as your parents respond. History is always ready to praise sons and daughters who give utmost loyalty to their parents.

The past will applaud you when you become pious children. The present age will laud husbands and wives who are exemplary as a couple in serving society. Husband and wife are the cornerstone of society, so when they are genuinely united, society will praise them. When your parents and ancestors (representing God) support you, when people approve of you as a good husband or wife, and when your relationship is as unique and unchanging as parental love—then society will applaud you.

How will the future applaud you? Generations to come will praise you when you have lived unselfishly as a true patriot. Patriotism consists not of oratory but of love. You are not a patriot if you only absorb knowledge or just work hard day and night. Being a patriot is determined by the love you give your country.

The lives of men and women revolve around searching after love. Men search after women, women search after men, and parents and children search after each other. True love implanted in a true family reflects the universal image of God, embracing all the universe.

Where does that love begin? It originates from parents. Where does parental love begin? From grandparents and their parents before them, and ultimately all the way back to God. How many generations must you go back in your ancestry in order to find God? It would take a millennium of saying "Great-great-grand" to finally describe your lineage all the way back to God.

How can you really bring God within your reach, then, so you can meet Him? It is simple—with love. When you truly own and practice love, when you are illuminated by love, the distance between you and God can be covered instantly. If you turn a radio to the correct frequency, it can pick up signals from a distant transmitter, as long as it is functioning correctly. How can we connect this distant God with men? How can we relate to the innumerable generations in spirit world? With the love frequency.

We are like radio receivers; all we have to do is dial the love frequency and fine tune it. God is like a broadcasting station, and His powerful signal is always available; all you have to do is tune yourself to His frequency.

But the amazing thing is that while a regular radio station broadcasts the same program to every radio set, God gives a different wave length to each person. If you love music, God will beam you music; if you love literature, God will give you literature, and so forth. In the spirit world, everyone is fine-tuned to God and in every broadcast God is giving love.

When God is watching you enjoy true love, do you think He will get bored after a while? Even after a millennium He still feels ecstatic joy and overflowing excitement.

What kind of parents are we searching after? Who are the ancestors of True Parents? God is the king of True Parents. God is capable of everything, because He is the omnipresent Creator; nevertheless, the one thing He cannot create but only respond to is love. Even God is

"When you truly own and practice love, when you are illuminated by love, the distance between you and God can be covered instantly."

helpless in love, because it has to be given; it is not owned. Love does not belong even to the object; the object is only a channel through which love can come to you.

Some people might say they are tired of hearing about sacrificial service and love, but we have to live that way because love comes through the object. In order to generate love you have to exercise initiative by giving service and love; then you stimulate the object to return love to you. The subject must motivate the object to give love. Service and sacrifice are noble words because they are the method of attaining much greater capacity for love.

When you make yourself a big container, you can receive more of God's love. If you are a small container, however, the infinite love of God cannot fully come to you. Each day's effort in our way of life is to become like God, becoming bigger and bigger, approaching His capacity for love. When you create the capacity to receive the infinite love above you, it will automatically come into you without any effort of your own.

In your late teens you feel a certain excitement in your heart. At that magic age, everyone is a poet and a star and a musician. Your eyes start blinking and looking all around, searching after something.

When you embark on your journey to become a container of love, you are not quite round, but oval shaped. You fill out more and more, and after a while you become completely round and begin to revolve. Two people can be contained within this circle of love and fill it completely—one man and one woman.

At first, a man and a woman are strangers, but as they come closer, they feel more joy every day, penetrating more deeply. Initially, the relationship is shaped like a football, but every day it becomes deeper and fuller and richer and rounder. If they stop pursuing love before reaching the core, however, they will start to separate. Your goal is to become perfectly round, for only then will the forces of God's infinite love fill you like a balloon. When you reach such fullness of love and then have children, they will be sinless children.

Men and women, however, have given birth to children before they became filled with the love of God. Thus, the taste of the love of God has been absent from the fallen world.

Once man and woman are united, they begin to revolve. They need an axis in order to revolve, and when the axis becomes bigger and longer, it turns not only them, but their home, society, nation and world as well. That same axis will turn

them all. Love is looking for greater and larger giving. When you selfishly accumulate things you will shrink, but when you give to others you will expand without limit.

God created you to be a true husband and wife, to jump together from level to level, reaching ever higher with your love until you embrace the whole cosmos and ultimately God's own heart. No matter how small your starting position, it must be a full circle; if you embark with perfect roundness, your journey has no limit. If your love is flat, however, it will never go anywhere, but only crash when you try to jump. Divine Principle teaches that a subject and object create a circuit when they are united in give and take, and as a result God will permeate them both.

Today we are talking about the unchanging quality of parental love. That unchanging quality comes from God. You are born as a small plus to your father and mother, a big plus and minus. Your give and take with your mother creates a small circle. When you have give and take of true love, then automatically invisible give and take occurs in the spirit world as well. The physical deed and the spiritual deed converge and join.

When you ask contemporary Christians why God created man, they cannot give the right answer; but we know that God created man out of necessity, in order to fulfill His love. You may think you are trivial individuals, but you have the power to make God laugh and cry.

When you see with God's eyes, the spirit world is not circular, rectangular or square, but the shape of one person. Within it there are the dual essentialities of male and female. You are like a cell of the body, like a child who is born because a tiny portion of his parents' bodies came together. Women have the God-given nature of trying to dig or burrow, while men are always embracing or covering. One is internal and the other external, just as there is internal and external give and take. Women have higher-pitched, sharp voices, while men have deeper voices.

There is only increasing perfection as more and more people come to spirit world, never a problem of population explosion. When just one hair is pulled from your head, your whole body responds. If your ear aches, your whole body suffers. In spirit world the person you hate the most will be your closest neighbor. Since spirit world is a world of harmony, the farthest extremes must be harmonized in love. The person you like the most will be on the other end of spirit world, while the person you hate the most will be at your side. In spirit world you cannot

fight; you have to harmonize. There is a saying that the baby in the mother's womb will resemble the person she truly hates the most. The universal truth reveals that we must love everyone unconditionally; if you hate someone, he is not the person who is hurt, but rather you and your child. On the other hand, the person who can love anyone can go anywhere.

The spirit world has eyes, nose, mouth, ears, arms, hands. Some people belong to the hands and are always working. Those whose profession involves a lot of walking belong to the legs or feet. Still others belong to the ears, hair, eyes, and so forth.

If you are one of God's blood cells, then your job is to circulate throughout the body. Perhaps a white person as a blood cell might not want to travel through a black person. If he protests, however, then he is only hurting himself. Can a blood cell say it wants to stay in the eyes and view the world or stay in the tongue and enjoy all the tastes?

Thus, you should be able to go anywhere and embrace anyone; if you do not do that then you will die. If you are suffering, you should realize that in the present, someone will gain the benefit, but in time you will be released.

How many miles would a blood cell have to cover in order to circulate through the billions of cells in one body? The universe is like a human body, and you are like one cell making that journey through it. You must be a blood cell that is welcomed by every part of the body: If you are hated and repelled, then life will be very painful. You will pass through not only the tough places but the loving heart of God as well.

Dr. Durst was a university professor, and now his journey has brought him to be Unification Church president. He will go on and on, and maybe he will return to the position of student. Can he say he does not want that? I am sure he would be delighted to go down because he knows he will come back up. But some leaders foolishly protest against doing menial jobs and demand a certain position.

I am a fast-moving blood cell and I can do anything, whether preaching at Belvedere on Sunday, talking to scientists or working as a laborer, miner, or fisherman. I can even make fishing nets. There is no place I cannot travel; I am ready to tackle any job.

Parents have a certain characteristic—for the sake of children they can do anything and go anywhere. Such blood cells would not mind going to the smelly feet or to the brain. Even in the fallen world, the purest quality remains parental

love, because it is the essence most similar to God. The best model for conjugal love is parental love, the unconditional love of parents for children. Furthermore, if you want to be a patriot, take parental love as your image.

Ideal love must be patterned after parental love; then you cannot go wrong. When you follow parental love, you come closest to the central love of God. A person who has not felt parental love is the most miserable person under the sun because he has no model to guide him. God designed you to be parents so that you can comprehend parental love. Because your parents' love ultimately comes from God, by loving them and patterning yourself after them you come closer to the origin. When you truly love your parents, you are under greater protection; this is your best insurance. When you love the people of the world, you are building fences of love around you on many levels. Then you become the center. Then where will God ultimately enter? He will come to the center of the world, which means He will come and dwell next to you.

My point today is that parents are the representatives of God in the physical world, centered upon love. Thus, when you rebel against that parental love, you are actually rejecting the entire universe.

My unique characteristic is knowing that the way of love is most crucial for every society; I am the pioneer with the solution. That is why you young people come to me and why your parents who do not understand this truth try to kidnap you. Incredible things happen in the Unification Church because we are talking about this incredible love. However, parents do not kidnap their children from this movement for the sake of the universe, but for themselves. Their action is centered on selfishness. But I am working not for my own benefit but for the nation and the world and God.

I adhere to the principle that even though I and the Unification Church become a sacrifice, still this nation and world shall remain under God and prosper. Anyone who focuses on surviving and prospering for himself will not last.

The title this morning, "Searching After True Parents" could be changed to "Searching After True Love," because parents represent unselfish, true love. How would you love God? Just as a parent loves his child. Then the Heavenly Kingdom is not too far away from you. When people asked Jesus where the Kingdom of Heaven was, he replied, "The Kingdom of Heaven is in the midst of you," meaning inside of you, in parental love. Truly, you exist within the love



"Each day's effort in our way of life is to become like God, becoming bigger and bigger, approaching His capacity for love."



"True love implanted in a true family reflects the universal image of God, embracing all the universe."

"Parental love is the central pillar supporting the entire universe. For the sake of parental love you bear more burdens and sacrifice, and the entire world shall bow down to you."

of a parent. In parental love everything can become one.

Americans today are confused about good and evil. We must become torches to light the way for Americans and consummate the revolution of love in this nation and eventually the entire world. The ideal family is really a workshop of parental love where you can practice love. Thus the heavenly society is nothing more than an expansion of the family. When you see a senior citizen you feel toward him as you do toward your own parents or grandparents. You feel toward a little child as you do toward your own son and daughter.

When you live with that philosophy and commitment, no land is foreign to you. Everywhere you go, you meet your parents and brothers and sisters, and every country is your native land. Parental love is the central pillar supporting the entire universe. For the sake of parental love you bear more burdens and sacrifice, and the entire world shall bow down to you. First you practice by becoming a pious son, and then with your own children you practice giving parental love yourself.

While I was searching over the years for the Divine Principle, the answer ultimately came from God that the central truth of the universe was the father-son relationship. But God did not reveal that other half of the answer: that the base of that relationship was love. He left that for me to discover as my responsibility. The essence of the universe is this: the father-son relationship based on true love. Everything else falls within this truth. Even after a million years of history, this truth cannot be changed at all. All history circles around this truth, and no one can change it.

Anyone who practices love on a worldwide scale shall be followed by the world's people; he shall be the host or master of the world. No one can be the master of America by virtue of citizenship alone; it shall be the man and woman who love this country most from the parental point of view. If any organization practices this love in America and the world, it shall prevail on the earth.

My advice to you is to become pious sons and daughters to your parents, to love your husband or wife in the true way, and to love your country as a patriot. Ultimately, the finest advice is to become a saint who loves mankind and the world, being a child of God. This is the trunk-line truth through which everything shall be fulfilled; apart from parents, nothing can be fulfilled or perfected. This is why the Unification Church is centered upon the True Parents as the apex of

our ideology. I look at America and the world from this point of view and practice this truth.

Parents are the focus of your gratitude, for they are your protection, a historical fence around you. You must be grateful to your husband or wife as the focus of gratitude, because he or she provides contemporary protection. When you are a patriot, serving your country well, generations to come will applaud you in gratitude.

Parents are the central beings. When you have children, God is elevating you to know the parental heart. God gives you a husband or wife because He wants you to learn parental love. Through all these experiences God wants you to see how much parents love their children.

The family and home is the central stage of the universe and of the Kingdom of Heaven on earth. Three generations in one home make up a normal family. Once you meet the criterion and are welcomed in that microcosm of the universe—the family—then you shall be welcomed everywhere. Where you live makes no difference. An American can be welcomed in Africa when he meets this criterion. An African shall be welcomed in America in the same way. If you practice this on earth, then you shall be accepted in the spirit world.

What gives you the most pride is having wonderful parents, a wonderful wife or husband and wonderful children. There is nothing more to be proud of. How much you love them shall be the measure of your pride. The Kingdom of God on earth shall prevail by this principle.

I push you out every day and give you tribulation, not because I am a thief taking advantage of you, but because I am trying to teach you the principle and give you the Kingdom. The epitome of a beautiful truth is a three-year old who is spanked by his mother and cries, yet still wants to be near her. That is universal beauty. Children cannot leave their parents, even when they are spanked; they just cling to them.

Your citizenship of the Kingdom of Heaven in the eternal world shall be signed by your parents, then endorsed by your husband or wife and finally your children; but parents are the ultimate judge. You have been wandering in search of parents, and now you have found the answer and the parents. By loving True Parents you can live the example and then do the same for your own parents. Finally, love America and mankind as much as you love me. That is why you are here, and that is the purpose of the Unification Church. This is only a training ground, where you practice on True Parents.★

Observing Father's Life



"Each person has to eventually reach the position where he can recognize the Messiah and follow him all by himself."

Rev. Won Pil Kim

Translator's Note:

In my life, I have met many people and many religious leaders. However, when Joy and I met Rev. Won Pil Kim, I felt that I had met the kind of person I had been looking for. Many great leaders or outstanding people talk about love and humility, but generally when I came into close contact with them I was somewhat disappointed by their untruthfulness. People act humbly, but often they are far from the reality of a truly humble heart.

I am not qualified to say anything about Rev. Kim, but at least I found him to be a direct and frank person with a humble heart. He never allowed Joy and me to feel that he was the speaker and we were just listeners. When Joy asked him about his experiences with Father, he did not want to make any comment before Joy explained about her experiences with Father.

Rev. Kim has a good sense of humor and establishes a normal atmosphere, letting his visitors sense that they are having a conversation. He gave us a deep brother and sister love and surrounded us with an all-embracing warm atmosphere.

—Rev. David Kwanil Hwang

Through Father's life I have often been able to perceive the reality of the spirit world, the true meaning of the Principle and the depths of Father's heart. I have always thought that his life is the manifestation of his personality, his belief, spiritual reality and truth. Thus, I have made many efforts to learn to know Father's personality, heart, spirit world and truth—through observing his life. Certainly, a person's life represents and manifests all aspects of himself.

All beliefs and revelations, and especially personality, heart and being, are manifested through one's life, whether they be lowly or magnificent. People have failed, even though they were guided by revelations received from spirit world, because their life was not good and because their words were not consistent with their life and actions. In truth, I could perceive the Principle and eternal truth by observing Father's life from the time he arose in the morning until he lay down to sleep at night.

Let me give you one example. In Korea, after Sunday service, we used to have a *hwadong* (harmonious action) meeting. One Sunday, a member brought along to the meeting her little child, who was about a year old or less. The baby's mother had joined our church because of many revelations she had received about Father.

During the meeting, the baby began to whine, so Father had it placed beside him. But when the baby saw this stranger close to it, it began to cry, being uncomfortable in the new atmosphere. Once the baby began to cry, it continued without stopping, even when Father picked it up. The baby kept looking over towards its mother and trying to return to her, but Father grasped it very tightly. The baby tried to get away from Father but failed, and its crying became louder. Although the baby looked towards its mother for help, she could not do anything, because it was Father who was holding her baby; even though she felt sympathy in her heart towards her baby, she could do nothing to help it. There were many spiritually sensitive people in the room, but they could not say anything either about what Father was doing.

Eventually, the baby must have started thinking, This strange man will never let me go, and my mother will do nothing to help me. I might as well accept the situation. Finally it stopped crying. Then Father started to show much more love to the baby, trying to love it as much as he did before it started crying. In other words, he wanted to restore the baby to the same condition or better than what it had before it began to cry.

I realized several lessons through this experience.

First, the mother of the baby had found the Messiah through the help of the spirit world, not because of her own effort or initiative. In fact, however, one is supposed to find the Messiah by one's self, although her experience was not that way. Each person has to eventually reach the position where he can recognize the Messiah and follow him all by himself, without any help from the spirit world. If we were taught about the Messiah only through the help of the spirit world, Satan could accuse us, for Satan accuses anybody who accepts the Messiah if he is taught only in that way. Therefore, a great test is in store for everybody who has received help from spirit world, to see if he can reach the position where he recognizes the Messiah by himself.

Furthermore, we must pass another test in our relationship with the Messiah: whether we can believe in the Messiah and follow him and truly love him even more than our own beloved children.

Therefore, the lady in this story was confronted with these two tests at the same time. Through her experiences in the traditional Christian churches, she had understood that the Messiah is one who loves little children. However,

the Messiah she believed in and was taught about through the help of the spirit world was different from the kind of Messiah who loves little children. This was the test she was facing in this incident. So when she found out that the Messiah was not the one who loves little children in the conventional way, she had to decide whether she could still believe in him.

In addition, when the baby was crying, the woman's heart ached with sympathy for it; thus she forgot about Father and did not consider how Father felt as he was trying to stop the baby from crying. If she really believed in Father as the Messiah, she would also have had sympathy for him and would have worried about him as he was trying to stop the crying.

"The way of restoration separates man from worldly love, in order to make him one with the heavenly side."

Furthermore, if we imagine ourselves in this child's position, we can learn another lesson from this incident. We feel a passionate attachment to this world, just as the baby felt a passionate longing for its mother. But suddenly the Lord separated the mother and baby, in order to make them one with his will. This indicates that the way of restoration separates man from worldly love, in order to make him one with the heavenly side.

After Father made the baby unite with his will, he blessed it and gave it a better joy than mere worldly joy, and then returned it to its mother. Thus, the baby rejoined its mother filled with a higher passion that was given to it by heaven. This as well is an example of restoration. The same is true for us: after receiving true love from Father, we can go back to the world with a divine passion in our hearts.

The final lesson from this incident is how to care for people. When we correct someone who has done something wrong, we give him words of scolding. But if the person we are talking to is disappointed or discouraged, or has some difficult feeling inside, we have to care for him after scolding him or teaching him a lesson. We should actually give love afterwards. If we do not give love after a scolding, then the scolding is not really effective and the teaching is not

"If we hear what Father is saying and then just repeat the words without going through deep experience as he has done, our hearts dry out. Then we have to go back to Father again, in order to be renewed."



really true. Through this little child, then, Father was teaching us how to deal with others.

Father treated this baby in such a way as to teach us several important lessons. This experience was meant not only for that lady, but also for all the people who were watching. Father always has deep meaning in whatever he is doing. I have observed Father for many years and could learn so many things through him.

You have had experiences of Father through your dreams, but now you should observe Father's life. Through his life, we can receive some meaning or truth.

For instance, when Father sits down, his way of sitting is different from ours. Even his breathing is different from ours. We do not really know, for instance, what kind of emotion he feels when he breathes. When he starts to walk, putting his right foot down first, we do

not know how he feels, because we ourselves do not place so much significance on how we walk.

We are close to Father. We may think we are far away from him, but actually Father is here. In any given moment we are close to him. What we have to change is our concept.

For instance, you are in New York right now; when you look at New York on the map, you see a point where you and Father are both located. But how do the members in Europe think of those who are living in New York? They think you see Father and actually live with him! They think you are the ones who are really serving and welcoming him.

You have a chance to be close to Father. In fact, if you really try hard, you can touch him. It is true! You should have the feeling that he is really close to you. That kind of feeling is so important.

We, on the other hand, may think that the people in East Garden are so close to Father—because they are living in his house. But actually, we can feel closer to Father than they do, if we wholeheartedly accept him as our Father with a true heart. We should have such a feeling that Father is close to us.

We have listened to many of Father's speeches, speeches he gives based on the victories he has gained. But although we hear his speeches, we cannot make them our own unless we substantiate them or experience them as he teaches them. Children, for instance, do not know exactly what their parents had to go through in order to earn the money that provides for the family. In order to earn money to support their children, the parents had to be thrifty and pass through hungry times.

We have heard or read Father's words many times, but we do not have his foundation of experience; we have not done what he has done. In other words, we do not have our own well-spring within us. If we hear what Father is saying and then just repeat the words without going through deep experience as he has done, our hearts dry out. Then we have to go back to Father again, in order to be renewed. Unless you have a well-spring in your heart, you cannot really continue to speak. Once you have such a deep fountain in your heart, from that moment on, you can do as Father does.

When we receive words from Father, we have to practice them through our lives. We should be able to heartistically follow Father. Everybody has the possibility of reaching the goal. This road we are walking along is the only possible way to attain our goal.★

A Warm Welcome for Yeon Jin



Joy Pople

On February 27 our True Parents invited representative members to East Garden to celebrate 21 days after the birth of their twelfth child, Yeon Jin. This was in addition to the usual eight-day ceremony for blessed children.

I had the privilege of helping to represent the World Mission Department at this 21-day celebration—the first time I had attended a ceremony at East Garden. I wanted to be the

eyes and ears for those brothers and sisters who have never witnessed such a celebration. Words are so often inadequate, but perhaps the readers can capture some of the spirit of the occasion through this small report.

Before 7:00 a.m., representatives of New York area families gathered in the living room at East Garden, with members of the 36 blessed couples in front. At 7:00, Father, Mother and the children came downstairs and knelt on the floor in front of

the bountiful offering table. Father prayed quietly. Then Father and Mother took their seats behind the offering table, and all the children bowed to them, including the second youngest child, who is still a bit unsteady on his feet! Afterwards, the children went forward and stood around the parents, while the rest of us bowed in greeting.

Father and Mother held the baby jointly, and Father offered a dedicatory prayer. Then Father gave the baby three spoonful of liquid: one of water, one of

juice and another of water. With chopsticks, Father took Korean food from the offering table and put a piece in Mother's mouth, and then each of the children, beginning with the eldest. He also kissed the baby on its forehead and held it very tenderly. Each of the children chose something from the offering table (their preferences leaned to bags of candy bars). In addition to fruit and candy, the table included various oriental delicacies and a roast chicken, placed upright on a platter, complete with a paper crown on its bald head and a ribbon around its neck!

Throughout the ceremony, mother's face bore such an air of dignity and stateliness, although one could still catch glimpses of tiredness. The younger children were a bit restless at times, but our parents treated each child with care and affection.

Turning to the members gathered in the living room, Father got up and went around to the front of the offering table. Members lined up and Father personally gave each one



Father prays at the 8-day ceremony for Yeon Jin.

a piece of fruit. Usually the children distribute the fruit, but Father seemed so happy to personally hand each person a piece of fruit.

One Japanese couple whose baby was celebrating its 100th day presented their child to Father, and he gave them many kinds of fruit from the table.

Afterwards, our parents, their children and a number of members sat down to breakfast, and Mother prayed, in a quiet but powerful voice. During the breakfast, Father said that the 21 days represent 21 years, and therefore this was a very special occasion. In a truly parental gesture, he invited the members to stay on at East Garden until lunch time. In actuality, they played yoot until around 4:00 p.m.

One missionary sister, Merlinda Fournier, had just returned to the United States to join her husband, Lou, after six years. Father and Mother invited them to share breakfast with the family and recount some of their experiences. Later, Mother invited Merlinda to her room and gave her one of her dresses and some jewelry.

One of the conditions of our True Parents' 21-year course was to have 12 children, which was now fulfilled with the birth of Yeon Jin. Finally, our Mother can now take a rest!



Unification Theology Seminars



"These conferences give many people confidence that God is important, that love is real and that this kind of work is still worth doing."



Three simultaneous seminars on advanced topics relating to Unification Theology drew a large number of participants to San Juan, Puerto Rico January 21-25, 1981. All of the participants had attended one or more introductory seminars on Unification Theology sponsored by New ERA (New Ecumenical Research Association).

Seminar on the Principle of Creation

Six family members and ten theologians and philosophers dedicated three days to discussions based on the Principle of Creation, centered around three themes: (1) how the Principle of Creation relates to the natural sciences, (2) implications

of various doctrines of creation for one's theology and (3) the relationship between one's doctrine of creation and one's doctrine of redemption.

Patricia Gleason, a graduate student at Harvard Divinity School, summarized the discussion. "It is the Unification insistence on a consistent relationship between the doctrines of creation and redemption which interests many scholars," she observed.

On the first day, participants discussed the relationship between science and religion. Recent developments in science have made its claims to absolute certainty about the nature of the world unacceptable even to scientists, so there seems to be



a new mood of openness toward theological insights. One participant proposed abandoning "metaphysical realism" in which science and religion tend to conflict, in favor of a "pragmatic relativism," according to which science and religion could cooperate. Science used to claim that it was completely objective and value-free, but now scholars are admitting that scientific descriptions of reality are also dependent upon subjective choices. Science also has a "morality," and too often this morality, centered on a materialistic view of the world, has led to exploitation of our world.

Dr. Kurt Johnson, President of WRFF, said that a scientific explanation of change is not

necessarily related to a strictly materialistic notion of cause. He proposed a theistic, *sung sang/hyung sang* motive of purposeful change as a possibility for solving some major problems in molecular biology which materialism could not solve, and for providing an explanation of the step by step process of the origins of creation. Jonathan Wells, a student at Yale University, said that Unificationism is evolutionistic in the sense that it accepts the pattern of evolution but creationistic in that it attributes process to God's purposeful activity.

On the second day, various models of creation were presented. A professor of phi-

losophy and religion compared Plato's account of creation with the Divine Principle model on two points—with respect to the idea of internal character and external form and with respect to the four-position foundation. He criticized the idea that the world was created to give joy to God and thought Plato's idea that the world was created out of God's selfless love was superior. He also felt Divine Principle understands "parenting" too biologically.

During the discussion, it was pointed out that (1) according to Divine Principle, God's love is unconditional, as He is continually sacrificing Himself for the sake of the world; it is only from humanity's point of view that it is important to see the world's purpose as returning joy to God; and that (2) spiritual lineage is far more important in Divine Principle than biological lineage and the only reason for any disjunction between the two is the fall of Adam and Eve.

A professor of philosophy spoke on God's "radical mystery," and cautioned participants against thinking they could say anything about God. While participants thought that words cannot fully capture God's nature, most felt that we should not therefore give up our attempts to understand God's nature and purpose.

A professor of practical theology and missiology critiqued various aspects of Divine Principle's doctrine of creation and also presented several African versions of the creation and fall. She particularly did not like Divine Principle's use of the Genesis 2 creation story, wherein the creation of woman is depicted as an afterthought, as an appendage to man. She noted, however, the apparent development in Unification publications towards a better view of woman, both in the description of her relationship to God and her motivation in the fall. We did assure her that God (according to Divine Principle) intended the creation of both Adam and Eve from the beginning, and that they were created for each other, not just the woman for the man.

Dagfin Aslid, a student at Claremont Graduate School in

California, discussed the relationship between process theology and Unification theology. The intensity of the ensuing discussion indicated the possibility of a very fruitful dialogue between Unification thought and process thought.

Tyler Hendricks, a student at Vanderbilt University in Nashville, Tennessee, compared Jonathan Edwards' metaphysics with Unification Thought and pointed out the superiority of Unification Thought metaphysics for its ability to relate God and the world (by locating the harmony of all dualities in God). The religious need for a sovereign God, he said, does not have to be satisfied by denying that the world and God have anything in common; rather, it can be satisfied by locating God's sovereignty in His essential heart/purpose, which is love and joy.

A Canadian professor noted that in the face of evil, the idea of a good God poses a problem for theology. Only if God is seen as "taking a chance" in creating does the world make sense. In this regard, he found Unificationism "theologically promising," and said he knew of no better alternative. He thought any doctrine of the fall was ridiculous, however. Many participants thought that a fall doctrine placed the responsibility for evil outside of man and that this was dangerous. People wanted to uphold the benevolence of God and wished also to ensure that humans take responsibility for their actions.

Further presentations focused on the doctrine of creation in Karl Barth's theology. Several people pointed out that Barth subordinated creation to redemption. Barth's theology of creation lacks Unification's view of the potential perfection of creation and cannot affirm man's genuine, free participation in a covenant relationship with God. In contrast, Unification theology's stress on the humanity of the Christ assigns a higher potential to man.

Andrew Wilson, a student at Harvard University, discussed the Principle of Creation from the viewpoint of christology. He said creation is, in a sense, christocentric, for it centers on perfected man and woman as

the center of harmony and value. He interpreted the natural theology of the first part of the Principle as a secondary argument, and said that the primary analogy of being flows downward from humans to created beings, which are all "created as images of human character and form." A fruitful discussion followed, focusing on christology, the atonement and the role of True Parents in comparison to Jesus.

Patricia Gleason then spoke on the relationship of the doctrine of creation to redemption, which challenges humans to

and barrenness of dogmatic claims to truth which can cut off the renewing spirit of God. These conferences give many people confidence that God is important, that love is real and that this kind of work is still worth doing."

Seminar on Revelation

The seminar on revelation drew six family members and 18 professors of religion, philosophy, linguistics, history, literature and black studies. Discussions focused on the concept, the content and the consequences



become the substantiation on earth of God's dual characteristics of character and form and masculinity and femininity. Participants applauded the potential of such a view to offer liberation to women and also to release the feminine qualities of God more fully into human consciousness.

"The participants enjoyed each other very much, and we all felt quite close by the end of the week," she concluded. "I think people began to feel the emptiness of the more atheistic views espoused by certain guests, and also the potential danger

of revelation for Unification theology and Christian traditions. Steven Post, a student at the University of Chicago, summarized the discussions.

Dr. Herbert Richardson's paper on the need for revelation in the light of the radically sinful condition of fallen human nature opened the proceedings. He argued that it is impossible to know God simply through natural human powers, which were eroded at the fall. Therefore, revelation through a spiritual teacher or prophet is absolutely crucial. In contrast, the speaker who followed him

held that we know about God primarily through nature and unaided human reason.

Lloyd Eby, a student at Fordham University in New York, synthesized the two opposing views. The Divine Principle, he argued, allows for both natural revelation of God as known through the creation (Rom. 1:20) and also for the further need to receive truth through a central figure. He also asserted that the revelation of God through the True Parents was a final stage of a progressive process which could be looked at in terms of dialectics. The

and Mrs. Moon. His paper elicited quite a good response.

The following speakers presented different views on revelation. One gave a theory of revelation which was autobiographical; in harmony with trends in liberal theology, he stated that revelation is not a direct communication from God to a particular person, but simply the content of one's life. Another person referred to the myriad and various proclaimed revelations and recommended examining each of them very carefully. However, it was pointed out that her position was

figure, that central figure must still research details as his five percent portion of responsibility. Stressing the need to focus on the truth or falsity of revelation, Post maintained that a number of new and revolutionary concepts were revealed to Reverend Moon and that he was a true prophet because he endured in proclaiming God's word despite persecution.

The head of an interdenominational seminary spoke on the traditional Christian view of God revealing Himself to the prophets as a just and righteous God. Another religion professor spoke on revelation as "meaningfulness," stressing the centrality of God's revelation of His love for mankind through the suffering of Jesus on the cross. In response, the Unificationists argued that revelation of God's love through the cross is meaningful but incomplete, and the discussion became quite heated, emotional and serious.

Further speakers discussed the possibility of revelation from the viewpoint of psychology; the invalidity of revelation from a humanistic perspective; and the Zen viewpoint that propositional truths are a hindrance to the experience of God.

Gordon Anderson, a student at Claremont Graduate School in California, spoke on the meaningfulness of Divine Principle in his religious life and provided graphs showing the distinctions between Christian tradition and the Unification view of salvation. A professor of linguistics responded by accepting the notion that Reverend Moon can receive direct propositions from God. His paper described the experience which Muhammad had in receiving the Koran but admitted that it is hard to prove that revelation is objectively true.

Discussions dealt with how to discern whether the content of a revelation is true or false. Steven maintained that Divine Principle is logical and that its order reflects the reason of God. Also, it has a universal dimension (the four-position foundation) which applies to all human experience. In short, an objective reflection of universal truth must be consistent and logical, and the Principle



Unification Church staff and graduate students who participated in the Puerto Rico Unification Theology seminars.

ensuing discussion left one question hanging: Is the concept of True Parents the final revelation?

In the next session, Whitney Shiner, a student at the University of Chicago, stressed the experiential life of faith in the presence of the True Parents, affirming that through their actions, words and thoughts, we can come to know God's heart of love. He argued that the nature and character of complete deity as masculine and feminine expression of heart was visibly manifested in and exemplified by Reverend

pluralistic and implied that one revelation of truth is as good as any other.

Steven Post held that as a result of secularization, most contemporary theology has lost the traditional Christian notion of a real God who reveals real truth to the prophets. Even the neo-orthodox theologies can be used to reduce concrete universal truth to the mere experience of human anxiety and the reassurance gained from the symbol of the cross. Post held that Divine Principle perspective is new in that while God reveals basic principles to a central

has both these characteristics.

Anthony Guerra's paper, entitled "Three Brothers," explained the concept of progressive revelation through the Old Testament and New Testament to Divine Principle, resting his argument on Reverend Moon's Washington Monument speech. Anthony, a student at Harvard Divinity School, held that the revelation of Reverend Moon does not contradict the Christian view but completes it. This aroused some controversy, particularly among those who hold a very traditional position on the finality of revelation through Jesus the Christ.

A Jehovah's Witness who has endured a great deal of persecution for his faith said he feels close to the Unificationists for that reason. His paper focused on the sinful condition of man and the need for the grace revealed through the life of Jesus. In response, Dr. M. Darrol Bryant presented a more existential perspective, agreeing with the Unificationists that salvation through the cross is incomplete and that Jesus did not come to die.

Over the three days a crucial fact emerged: one new element in Divine Principle has to do with the failure of Jesus' mission and the incompleteness of salvation without True Parents. In the final summary session, everyone expressed the importance of the Principle. If salvation is incomplete in Jesus and a new revelation is here in the Principle and the persons of True Parents, then we have reached a very critical juncture in human history.

Unification Lifestyle

This seminar drew the greatest number and variety of participants—41, eleven of whom were family members. Topics dealt with under Unification lifestyle included the disciplined life, indemnity, life of prayer and home church, evangelism and center life, authority, fundraising, and marriage and the family. Non-Unification participants responded by discussing their own experiences in such areas of religious life as recruitment and authority and singleness, marriage and the family.

Jim Baughman, a student at Drew University, presented the opening paper on discipline, explaining the theological foundations for Unification discipline in pre-fall terms and post-fall terms. He also contrasted true discipline with totalitarianism and sadomasochism. Discipline was explained not as punishment, but as the method of reversing the course of our lives and directing ourselves to God. Participants responded with questions about handling guilt, whether the idea of indemnity legitimizes suffering and what Unificationism considers the greatest temptations.

"A crucial fact emerged: one new element in Divine Principle has to do with the failure of Jesus' mission and the incompleteness of salvation without True Parents."

Diana Muxworthy, a student at Harvard Divinity School, next discussed the way of indemnity. She explained the purpose of indemnity as (1) to re-create us in God's image; (2) to change us from the midway position to God's side; (3) to restore our relationship to God, humanity and the creation; and (4) to restore the lack of ability of Adam's family to love. She also explained the foundations of faith and substance and gave examples of indemnity on the individual, family, national and worldwide levels.

Participants from other religious traditions commented on their religious life. One black Baptist minister noted that the black experience revolves around a feeling, not primarily an intellectual exercise, and emphasizes freedom and the sense of a personal God. A Jewish participant signaled the covenantal relationship as the key concept of man's connection with God. He observed that through a disciplined life, the Jewish leaders taught that one can become holy. A Methodist pastor spoke of the paradox in his tradition between pietism and social action, between

freedom and discipline.

Dan Davies, a student at Drew University, spoke on the life of prayer and home church. He noted that the life of prayer focuses first on God and the world, gradually reaching down to smaller levels and resting finally on the individual level. He stressed the purpose of prayer as consoling God's heart and spoke of his personal experiences in prayer. He also showed slides of his home church work in England and explained Reverend Moon's emphasis on home church through his mottoes for the past three years.

Dr. Mose Durst expounded on evangelism and center life. Evangelism, he explained, has the purpose of comforting God's heart and aiding the process of restoration—through liberation, purification, recreating the human family and developing the parental heart. He described programs such as rallies, training sessions and Project Volunteer. He stressed authority as motivated by love, originating from God as a God of heart, principle and love. Citing Reverend Moon as an example of authority, he explained the position of Abel as he or she who serves the most. On a practical level, he mentioned the trinity system in the Oakland family, guided by 12 trinity heads and weekly meetings with Dr. Durst which were open for discussion and suggestions.

Responding about recruitment and authority in other religious traditions, a theologian of the Dutch Reformed Church noted that his church has no department of evangelism. He also cited his problems with his denomination arising from his association with Unificationism. A nun told of spending six years living in a convent where letters were censored and parents could visit only five times a year. After being absent for six years of study, she returned to a more "open" community.

Participants questioned Unificationists about the hierarchy of authority, how decisions are made in the Unification Church, the position of women in authority, and how to check for pure motivation of the one who determines what is best for another person.

In his presentation on Unifi-

cation fundraising, Frank Kaufman, a student at Vanderbilt University, read excerpts from his diary when he was fundraising and recounted many dramatic stories of fundraising experiences. He also discussed the use of church money and mentioned various projects supported by fundraising.

Jeremiah Gutman's paper regarding the legal boundaries on the investigation of churches' use of money drew favorable comment from other participants. Questioners asked if the church promotes members based on how much money they raise, and how members can keep such long working hours.

Farley and Betsy Jones discussed marriage and the family in the Unification movement. Farley explained the family as the salvific unit, the blessing as a sacrament, the matching process, and the meaning of the Blessing as a spiritual engrafting into the Adamic family. Betsy noted that current role of families in the Unification movement as pioneering the perfection of the family and stressed the ideal of following the pattern of Reverend and Mrs. Moon. In addition, she noted that although sacrifice is necessary now, it will not be so in the ideal world. "We are transition families," she observed. Giving examples from her own experience, she

explained the goals of filial piety, fidelity, unconditional support and love for children.

Participants responded with questions such as "Will you feel you are a failure if your children are not better than you?" "What are your expectations for your children?" and "What is the children's lifestyle?"

Participants from other traditions commented on their views of singleness, marriage and the family. A Presbyterian noted that his church has accommodated itself to modern permissive culture and commented on the increasing number of single persons who do not know where to go for friendship.

A Unitarian referred to basic Unitarian principles of tolerance and use of reason. He said his church is taking seriously the needs of single members and is seeking to find a place in society for homosexuals. When pressed by Unificationists about the origins of the idea of homosexual marriage and whether any Biblical basis can be found to support it, he responded by saying that Unitarians do not hold literally to the Bible.

An Inter-Varsity Christian Fellowship leader said that while some IVCF members date only Christians, others do not; furthermore, many of their members are questioning how much sex should be involved in premarital relationships. He added

that they teach two principles of marriage: permanence and faithfulness. Although in his group, members are free to choose when, how and whom to marry, he commented, "The Unification Church has a healthy marriage preparation period."

Other participants raised questions about sex, guilt, birth control and abortion and contended that the nuclear family was out of date. One person objected that it was almost immoral in today's world to give birth to so many children and proposed that the Unification Church form an "international adoption service."

In conclusion, the following comments illustrate the positive reactions of participants in this seminar:

"These conferences are some of the most exciting theology I do all year."

"The Unification Church is the most persecuted church."

"The Unification Church provides an oasis of sacredness in the ocean of modernity."

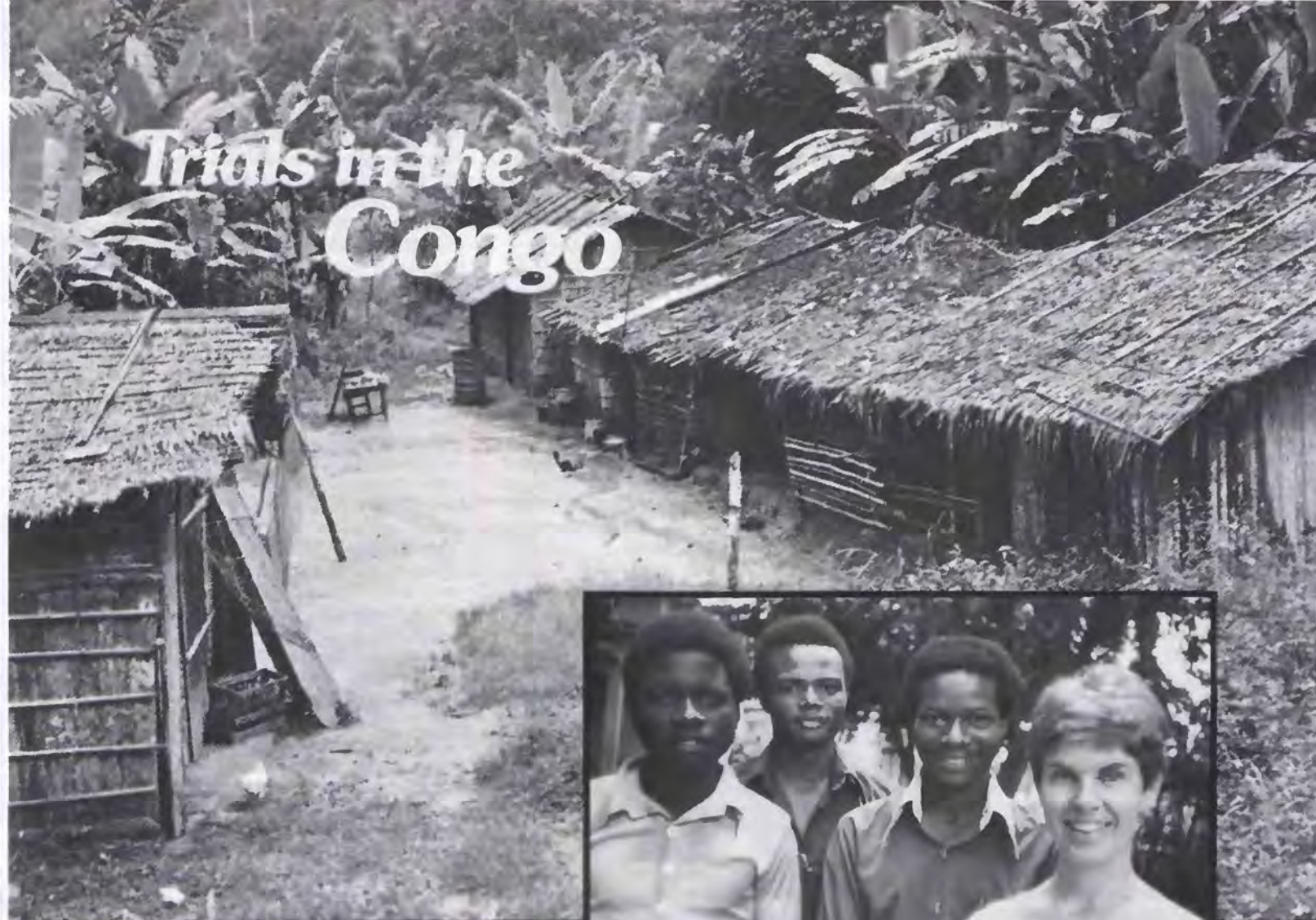
"I have no doubt that the children in the Unification Church are happier than children outside."

"When I saw the film of Reverend Moon talking about Martin Luther King, I was sold."

"Racism is today's greatest evil. Your church is in the forefront of those working against it; you have the most effective way."★



Trials in the Congo



Pamela, with Zairian brothers.



Pamela Stein

"Father loves a sacrificial spirit—he knows the way of life of a saint. We must be able to forget about dignity, honor, shame, and just go the way of mission to pursue True Father's victory."

I arrived in Brazzaville, Congo, on May 27, 1975, at 7:30 p.m., looking bewildered and spaced out. But bravely I marched through customs, and when I was stopped by the immigration men, I just stared wide-eyed at them as they questioned me—I could not understand a word they were saying. I was very nervous. At this point my plastic sack broke and all my hair rollers tumbled out on the airport floor. They laughed at me; I was very embarrassed. But they let me pass, still amused at

my clumsiness.

A Dutch woman came to my aid and asked me in English if I needed a ride somewhere. I was so relieved. She and her husband drove me to a local hotel and left me for the night.

I went to a quiet room on the second floor and barricaded myself inside it for the night. Since I joined our church I have not been able to sleep well in strange beds, so the first thing I did was prepare my bed—that is, my sheet—on the cement floor. The Divine Principle book was my pillow, and surrounding me in a circle from head to foot were all the objects precious to me from my life in the family in America. There was a blessed candle from Father's birthday, a napkin he had used in Los Angeles, a

spoon he used, photos, souvenirs, and other things which I loved. I then prepared to sleep in this little haven of protection and bowed my head to pray. Instead, I promptly burst out into tears and cried and cried and cried. I didn't have much to say that night.

Later, I found the German missionary, Annette, but we had to be very careful in our words and actions. After spending several weeks being observed by the security police, we thought that we had better "go on vacation," since we had tourist visas and would be expected to do some touring. So we left the capital and visited for a number of days the seaport town Pointe Noire, an 18-hour train ride. I remained in Pointe Noire for three months, and when I had to extend my visa, I took a trip

to Gabon to visit our mission there. It was a four-day journey by road.

This journey took me through Lambarene, the famous island where Dr. Albert Schweitzer worked. The island was very peaceful, and I was so impressed. There I met two nurses, Marie and Joan.

Marie had spent more than 30 years with Dr. Schweitzer. She was a beautiful old woman, and she shared some wonderful stories with me. I visited her room late one night, as I was cold and had no warm nightclothes. She gave me one of her clean warm cotton nightgowns and a blanket and told me some stories of her life with Dr. Schweitzer.

She was so open and charming; she felt very terrible these days because she was too old to work. With no worldly possessions, she had to be a "burden" to everyone. Should she leave, however, the people would miss her sorely. She could not bear not being able to work, so every day she did her best to serve. But after 40 years in Africa, it was very tiring for her. I cannot forget this wonderful woman, sitting in her bed with white nightgown and shawl, with her little lantern burning, talking about the wonderful life she had known on Lambarene.

Later, I left her room and met

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the other nurse, Joan, on the way back to my room. There on a little sloping path, under the papaya trees and stars, Joan told me of her life in a few short paragraphs, and thus imprinted on my heart her burning dedication to mankind. As she spoke to me, a warm breeze suddenly blew over us, and I felt God's quiet presence as I listened to her story.

Joan was about 45 years old, a very strong and free woman from England. She had lost her entire family during World War II, and after the war she traveled all over Europe, searching for her direction in life. Eventually, she came to Africa and did some nursing. In the 1960's she rode her bicycle from Nigeria to Gabon, all alone, living with the people on the way, completely sharing their lives. She can eat

any and all things—she never gets sick. She knows the traditions and inner heart of the African people. When she came to Lambarene and met Dr. Schweitzer, she wanted to spend the rest of her life working beside him. She has never had a salary and she cares nothing for herself except to serve people. I asked if she believed in God, and she stared at me and just smiled a very brilliant smile. But she did not answer my question.

She said that after Dr. Schweitzer died, she stayed on at Lambarene, but more and more she is making trips to the interior to be with the natives and to teach them hygiene. Soon, she said, she would get into a canoe and not return—that she belonged to these people and she loved them with all her heart. She wanted to be among them for the rest of her life, and only return to civilization to get supplies and medicines for them.

When I returned to my room, I felt so humbled that I could not pray or sleep for a long time. I was so moved by Joan—her courage, her enthusiasm, her faith, her life-giving positive personality, her dedication, her standard of heart. I felt so unworthy and dismal, and here I was—a blessed sister of the True Parents. It was a very





Dr. Schweitzer's hospital at Lambarene, Gabon.

precious judgment for me, and I felt the most precious people are not always found in the Unification Church. I was deeply comforted to see that Heavenly Father had great workers all over the world in hidden places to take care of the suffering humanity. I realized that my mission was different than Joan's, but that I must strive for the same standard of faith and dedication. Hers was so much greater than my own, and it inspired me to see it.

Arriving in Libreville, the capital of Gabon, I took a taxi to the American embassy and was given Helen's address. Wandering around looking for her and the center for two hours, I cried a little and felt pretty frustrated. It was after dark and I was in a strange city. But at last I found the house. I peeked through the

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windows, and there was Helen teaching the Divine Principle in French. Oh glory, what a sight! Blackboard, students, DP diagrams, and good old Helen parlezing French—a real center. I was so happy to be home.

It was a wonderful reunion. I was very glad that I had made the journey through the Congo to Gabon, for I saw and learned many new things about the

African people. This journey gave me insight which has helped in the rest of the years I spent in the Congo and Zaire.

In the Congo I had various bouts with malaria. One time I had a relapse which lasted two months. I was alone, as our German sister, Annette Bierau, had moved to the capital city to attend the university. Neither could I live with our Japanese brother, Tsukasa, since we could not associate with each other very often.

I can remember one experience during this time when I had no money. Every day I went to the post office to look for a check from New York or at least a letter from my husband. Day after day, burning with fever, I walked to the post office, which was a very long distance away. I did not even have money

for car fare, and I did not dare ask the family I was living with, although they would have been happy to give me whatever I needed. I even visited Tsukasa and asked him if he could loan me some money. But he said that he did not have enough.

One day I was walking in the light rain, hot but shivering with fever, very hungry and with absolutely no money in my pocket. I was returning from the post office, which again held nothing for me. I passed through the crowds of Congolese people and felt really one with them. How many of them, I wondered, were also sick and penniless and felt as hopeless as I did? Yet I had True Parents. For me the situation was passing, but for them it was a lifetime. I felt such deep despair for God and humanity, and I knew the course I walked right then was the very one which True Father knew so well and spoke to us about all the time. It was a precious moment, even if I could not feel joy. I knew the value of myself in that moment, and I gained courage.

This was just the beginning of a greater battle I had to endure from Satan. I was finally too ill to get up from my bed, and I found it difficult to survive on the African cooking, as my stomach was still unused to the greasy foods of local cuisine. I ate what I could, but I grew weaker. Every afternoon around 2:00, Satan would come to torture me in the form of accusation for my past. Not only my past before the family but all of my actions and mistakes in the family. He tried to take away the precious victories from the past by telling me that it was all in vain. I cried and cried every day, tortured and depressed and repenting because I had said something to someone or I had arrogantly thought something about a certain situation or I had not treated my leaders correctly. This trial went on for ten days. I thought I should die in order to get some peace.

There was nowhere to go and nothing to do. I could not lose myself in witnessing and teaching; I could not go out into the city because not only was I weak but the people stared at me and

called me *mondele* and mumbled about me everywhere I went. I was desperately alone and cried out to God to please not leave me. I fought with Satan and I kept my dignity and position as God's daughter. No matter what I had done in the past, I had not left Heavenly Father or sinned against True Parents; all the wonderful experiences I had had in the family were real, and Satan's accusations were wrong. Even if he were right, God had forgiven me, I knew.

In this period, there were no moments of light or joy or hope. I really felt abandoned and defeated, and thought that perhaps this happened because my original attitude towards this mission had not been wholesome, leaving me a poor foundation to stand upon in the

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time of trial. I had come to the Congo out of obedience, without determination or a goal, without direction or love. Simple obedience. Therefore, every place I went was like a prison, and I longed with all my heart to go back to America. Due to my pride and lack of money I remained. I thought if I could be with brothers and sisters together there was strength and I could endure to the end. But to endure by myself seemed impossible.

The check never arrived. My husband never wrote. Little did I know that both these precious items awaited me in another town, with Annette. Finally I decided I was not meant to be alone, ever, and that in fact no human being alive on the earth was meant to be alone. So I arranged to go to be with Annette.

I told her I was so poor, and she said she also had no money, but we could be poor together. I cried with happiness to hear those words of love. Annette did not realize my suffering at this time, nor did she know how happy and reborn our conversation had made me.

I visited a friend of ours who agreed to fly me to the capital city (I never had to pay at all). That airplane ride was inspiring to me, flying over the Congo and seeing from the air the same forests and plains that I had so often viewed from the train. I felt deeply the loneliness of the land. It was not my own loneliness, because I was really filled with hope and joy to begin a new phase of our mission. This loneliness came from the earth below me. No matter how pretty it looked, I spiritually saw instead a barren, fruitless land, waiting and waiting and waiting for liberation. This land never knew happy people, rich production or love. I thought to myself that perhaps all of Africa is like this—with only patches here and there that were cultivated by loving families from foreign nations or by missionaries and priests. But even those had often been eventually misused.

Arriving in Brazzaville, I found where Annette was staying, embraced her and collapsed on my new sweet-smelling lumpy grass mattress. Very soon I had another relapse of malaria and was flat on my back in bed again. As we had so little to eat most of the time, I could not get stronger. Finally, Annette found a nurse friend who came to give me a Vitamin B shot. It looked like a gallon of vitamin B in that hypo, and she took five minutes to get it all in. I was totally consumed by it and even tasted it. From it, I gained a little more strength.

I remember during that period how hungry Annette and I would get, and we had so little money. There was one little restaurant in the city, a very long walk through the lantern-lit dirt roads—roads full of potholes and other dangerous traps to people who did not see well. We would walk for one hour via this route just to eat some beans and rice and a little mutton.

Then we would walk all the way home through the dark night. No one ever harmed us, and we felt much pride in the Congolese people that we could walk through the city streets at night, unmolested, even though we were the only white girls in the entire quarter.

After my vitamin B shot, I gathered all my strength to make that journey for our beans and rice. I was so hungry, and I guess that was what gave me the physical fortitude to walk so long. I was accompanied by Annette and a young man she had taught the Principle to. On this night we spoke to him of the True Parents, and he could understand that Father was the Messiah and wanted to follow the Principle life. There was much joy in our journey that night, and we ate a wonderful meal together.

In order to remain in the country, I had applied for a job with the help of a friend. Every day I rode a long distance on my bicycle to see if there was an answer to my application. I was still weak and had a slight fever. The sun was so hot and I had to bicycle up a hill during part of the journey. I could see that there was no future in remaining in the Congo if I could not find a job; I knew that True Parents would not be able to come to this nation for many, many years, and it was like a prison to remain there. Nevertheless, I

really wanted to do my best to fulfill the will of God, which was to remain in this nation for three years.

So with my little strength I pedaled uphill in the hot sun, using this condition to demonstrate to God my desperate hope, if nothing else, to remain in the Congo. I remember tears rolling down my face because of the physical effort being too much for me, and I thought that I would collapse in the end and ruin my health. But I made this indemnity condition because I had nothing else to offer God on the altar for the Congo but my physical suffering.

When I arrived for the job decision and was told a definite no, I cried very much. Not from disappointment but from a sense of hopelessness to complete my mission in this country and a sense of emptiness for having come here in the first place. Having always been a person who accomplishes substantially, I felt horribly desperate every day, having to live an invisible life, hiding under a facade and never hoping

to bring fruits to our True Parents.

Very soon after this we had some visitors from the immigration office, asking us to report to the security police at 8:00 the following morning. We remarked to each other how odd it was that they visited us on Sunday. The police knew we were good friends with the immigration director, and they said we were asked to come to see him in the morning. We showed up at 8:00 Monday morning, November 17, at the office. Our passports were taken away and we were put in a waiting room and kept against our will without being told why we were there. We were scared and knew we had to be careful. Our friend, the immigration director, was out of town for three days.

I remember clearly the first few hours, the feeling of being trapped and tricked, of being betrayed and helpless, of danger facing us, of a treacherous path ahead. I wanted to scream inside and outside. I was so angry at being held against my will. It was the first time in my life I did not have the freedom to walk away from a situation. I could not mentally accept this, and I felt tortured.

After five or six hours, Annette and I stopped asking ourselves what was going on and started to make a plan of action and to figure out for what possible reason we were

"I had nothing else to offer God on the altar for the Congo but my physical suffering."



being kept like this. We knew there was not one person to defend or help us, except perhaps two people who knew the Divine Principle and the mission of our True Parents. We had to somehow warn them that we were at the police headquarters. Still, if the police caught them cooperating with us, they would be imprisoned and tortured.

I was again weak from malaria and could not stand up very long. Despite my physical condition, I decided with Annette to fast until we were released. We remembered that Father had said that if you go to prison in a Communist country you should fast, because it is the one thing which frightens them the most. So we prayed and began.

At 6:00 p.m. the guards changed. The new soldiers were very eager to check us out and introduce themselves to us. They were curious about us, so Annette told them that we would like to go get something to eat and to change our clothes. They agreed to help us go to the supermarket and drive us to our room to change our clothes. Although we were being kept against our will, we had not been officially arrested yet.

We entered the grocery market accompanied by soldiers. We looked like all the other foreign people, but I was so struck that I was a prisoner of the state and not a free person—and I could not shout it out to any-

"We explained that God was greater, and that since we wanted to demonstrate our innocence, we did not have to eat because we had an inner strength."

one; even if I did, no one would help me because of fear. I have never felt so separated and isolated from humanity in my entire life. There was nowhere I could go. Besides, I had not done anything to escape from. I felt grateful to be with Annette—there is strength in two.

When we arrived at our room, we prepared to take a shower, but meanwhile we gathered up all our materials and letters and photos and put them in one satchel. We destroyed as much as possible and put the remaining religious materials under my bed. Annette tore up photos and threw them away. We felt so desperate about what to do with all the things we had.

Finally, the police started banging on our door and we had to leave for the night. The night passed, and I had nightmares of murder and rape; terrible spirits attacked me. During this night I faced the fact that I was not ready to go to the spirit world and that my

faith was very shallow indeed. I cried because I did not want to die. I did not want to leave my husband, whom I did not really know yet, and I cried because I had no children. I was nothing. I did not want to disappear off the face of the earth into the spirit world when I had not accomplished my mission and could not comfort God.

In the wee hours of the morning, when I awoke and found myself still in this miserable position, I was agonized to the core. How to escape? I tossed and turned and wept. Finally, just at dawn, I began to think of Jesus. I experienced instead of my own agony alone, also his at having lost his mission, at having to go to the spirit world early, at having no bride or family. I was in the same position as Jesus. I felt that I was being crucified. I thought that it was a terrible sin for a blessed member to die without having fulfilled the mission. I was terrified that I had sinned against God without realizing it, and I reflected throughout myself trying to find what I had done. I could find nothing but the usual pride and arrogance and fallen desire which were my inheritance from birth. I wanted to shake off these sins and to be free to go forward into the next day.

One terrible thing kept haunting me, and I could not overcome it—the thought of





torture. I knew that I could not bear physical pain very well and also I was at that time so weak and my nerves were worn out. So I cried again, having so little courage and stamina to face the day ahead. This state of mind lasted most of the second day.

Meanwhile, from the outside, we were being pushed and shoved from interrogation to interrogation. We were threatened if we did not tell the truth. Why were we there? Whom did we know? Why did I go to Gabon? How did we meet each other? Where was the Japanese fellow? etc. We had no idea exactly how to answer these questions, because we did not know how much they knew and why they were asking us.

At one point they separated Annette and me, and kept us apart for about an hour. I laid on the cement floor because I could not stand up. During this time, Annette passed by the door where I was and whispered to me, "Pamela, I have so much courage! Don't worry." That moment, hearing these words and seeing my bright sister full of strength and hope and determination was a great shot in the arm. I laughed for the first time in days and I felt joy, real joy. I, too, felt courage and I knew that God was on our side.

Later we were interrogated again, but I could tell that they were not getting much out of us and were beginning to conclude that we were innocent

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victims of a ploy.

We decided that I needed a physical shot in the arm or I could not stay alive. So we managed to get the soldiers to drive us to the dispensary that afternoon. While I was having my 20-minute hypo poured into me, Annette quietly talked to one contact who worked there and was able to get the message to our two students about our situation. We told them to bury their books. Back at the station, we were interrogated about one person I had taught, a young man from the Gambia. Then we understood who had reported about us.

That evening, the soldiers again drove us to our room to take a shower. It was raining very hard outside, and we opened our windows to let the cool air into the room. We also turned up the cassette music and then we began ripping papers. We destroyed or tore every letter and everything that made us identi-

fiable with any organization and stuffed all this into a plastic bag. I almost had a heart attack during this time—the soldier was outside in the hall waiting for us, the storm was filling the dark sky, the rain was pouring in from the windows, and the music was hopefully drowning out all the loud sounds of ripping paper. The next problem was what to do with it all. I filled the sack with water so that no one could ever piece together that stuff if they tried, and dumped the entire thing in a huge wastecan which was kept in our "lovely communal bathroom," which we shared with the Congolese families who lived in our building. We used to clean it faithfully each day, hoping to teach them hygiene and to serve them, because we could not tell them our real purpose in being there.

We returned to the old waiting room in great spirits, laughing and full of winks at each other. The soldiers also enjoyed our good humor. During the evening they asked us to eat something, but we refused. Then they realized that we had not eaten since they had brought us there. Finally it dawned on them that we would not eat until we were released. They came in, one by one, and begged us to eat something. They became so worried, especially about me, for they could see I could hardly walk from weakness. They begged and begged us, and told us about the harm which

comes to a body which does not eat. We laughed and explained to them that God was greater and that since we wanted to demonstrate our innocence, we did not have to eat because we had an inner strength.

They were tremendously moved, and we continued speaking about God and faith. These soldiers—and in fact all our persecutors—came to love us and to think of us in a protective way. We also came to love them, and that night I felt for the first time a sense of mission to the people of the Congo. I remembered Father's words about how we must be responsible for the people, because Heavenly Father has taken responsibility for man throughout history. For the first time during my imprisonment, I cried for Heavenly Father. I thanked Him for His constant love to sinners and said I wanted to share this love with Him. I told Him that I would fast and lie in a prison cell for as long as necessary, and that I would witness to all the prisoners and my persecutors and finally to the president of this nation. I had absolute faith that God would accept my indemnity and I was at last ready to go to the spirit world.

Annette and I decided that if we died, we would just continue our work in the spirit world, teaching and witnessing in hell. We would mobilize the Congolese spirit world for God. We were very excited about this plan, and it was a wonderful moment of freedom for me personally. I cried joyful tears at realizing the preciousness of the truth living in me and that Satan could never take away what I knew. He could never take away my True Parents or my Heavenly Father. Instead, I could attack Satan in the spirit world with the Principle. I would even teach the Principle to evil spirits and I would work for the restoration for the remainder of eternity. With these wonderful thoughts and inspirations, we passed our second night in the security police station, hidden away and guarded by soldiers who longed for our release as much as we did.

The next morning at dawn, Annette and I went into the front courtyard and listened to

the birds and the early morning noises. I was almost too weak to get down the stairs, but there was so much joy in my heart. How beautiful the morning! How precious the earth and all the things which God created! What a gift the green trees and the blue sky! I enjoyed the peace and the wonderful air of the early morning. It has always been my favorite part of the day, and I cannot help but feel close to God and to all the universe in those first moments of the day. This day was no exception.

Unfortunately, Annette felt very nervous that morning and seemed attacked with fears. I could see that Satan wanted to divide us very much. It was so

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easy to get negative in our situation, so easy to feel anger or resentment towards the people and towards each other.

That morning we had to go to our room with the police to have it searched. It was a rather unpleasant and actually nerve-racking experience. They tore the place apart and finally, at the very last, they looked under my bed and found the satchel. They opened it up and whistled as if they had found a great treasure.

Actually, a wonderful experience ensued, as they began to rummage through the books and photos. They examined the Divine Principle book in English and looked a long time at the photo of Father in the front. They decided that he was a good man and very religious. I was so amazed and encouraged. Then they found the photos of the True Parents and our family in the United States. They got excited over the crusade work

we did. They said that Father's family was very beautiful and Mother especially was a good and beautiful woman. I then began to witness to them as best I could under the circumstances. They stared at me hard and long, seeing my sincere heart and hope for them, and then one of them sighed.

Then they turned on Father's tape. All spies have tapes! But this one was different. When they played the speech of Father, he was in the middle of telling a funny story at Barrytown, and the room was filled with the laughter of brothers and sisters. Between Father's Korean, the English translation and the laughter, our persecutors got very disappointed that it was so religious and innocent looking. They then decided that I was not a spy but just a religious girl and Annette was my friend. This is what we wanted them to think.

So they packed all the stuff off to the police station. I could tell they wanted to finish the whole deal because it was not as interesting or intriguing as it had seemed. Annette and I were so relieved, and we prayed and prayed that that night we could sleep in our little lumpy grass beds.

At 11:00 a.m. the four interrogators and my "spiritual son" to whom I had taught Divine Principle, but who later had informed on us burst into our cell for a final confrontation. By this time my heart was pounding so loudly that I sometimes clutched my chest to try to still it. Our interrogators got so excited and thought I was going to pass out. Annette and I were very dramatic. Our informer got so confused during the interrogation that in the end he accused the security police of being "reactionaries." They asked many questions. Sometimes Annette and I had to lie in order to protect the others and our spiritual children. Our informer got so angry and began to accuse us all. The police finally got tired of him and his confused story and declared us innocent and him guilty.

Well, after exactly 77 hours, Annette and I were free to go home. When we reached our room, we prayed and cried with

relief. The police still had my books, photos and diary, which they tried to decipher. They were very impressed with what they could understand of Father and decided that Father was a respectable man of God. The Africans are like no other people on the earth: good is good and evil is evil. They could see that True Father and Annette and I were good, and they did not want to harm us.

One reason why the police felt disposed to be favorable towards Annette and myself was that my visa would expire just three days after we were released, and they expected to see me at the airport. I agreed to be there, and when the airplane lifted up and left the Congo with me in it, I cried and cried. I hoped so much that God was not disappointed. It seemed to me that He could really love the Congolese people now, because the government representatives had united with Annette and me and the side of God and had found us to be innocent under persecution and accusation. Now my sister was all alone there. For the two months I spent in New York, I could not eat or rest peacefully.

The next two months were spent trying to recuperating physically and preparing to return to Africa. This was a difficult time, as I needed to detach

myself from past relationships and securities I had in America and rely totally on heaven and the Principle to guide me. During this time, our Korean members at Belvedere comforted and supported me very much. I cannot forget the strength and example of faith which I found in them. I saw that they were very self-reliant and such good instruments for God. I realized I must become the same, not depending on the Unification Church for my happiness, but upon God Himself and the life which He had prepared for me to live. During this time I prayed very deeply to understand our mission as pioneers and to understand how to be independent in the will of God. Also, I examined the internal purpose of the Blessing and discussed with my husband our future responsibility to become

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God-centered and sinless and to raise sinless children. It seemed to be very real for the first time.

I learned during this time that it does not matter if others understand or approve of you—what does matter is knowing God's will and having the faith to fulfill it. Sometimes, even in the Unification Church, we must do something by ourselves or go alone. The important thing is how we do it. I discovered through prayer and through a few dreams which God gave me the direction I could go. The love and approval I sought was also provided by heaven.

True Father appeared to me in one dream where I was bicycling in Africa, buying some vegetables for one family. He stopped me and told me not to use my bicycle any more, but to go by auto. Then he pinned on my collar a gold star and said, "Now you can be responsible." He urged me to start work again. This dream made me very happy inside, because I knew that I had not failed God, but had passed some test and could continue the mission given to me. I was very anxious to go to Zaire and to begin witnessing in that nation, where I could find Congolese people and where I could perhaps meet Annette again.

Epilogue

Annette spent a total of 21 months in the Congo, until the week of March 13, 1977, when she was urgently inspired to leave the country and cross the river to Zaire. She arrived in Zaire on March 17. On March 18, the president of the Congo was assassinated. Many of Annette's contacts and Christian friends were arrested and tortured, and hearing their names on the radio, she became hysterical with grief, and we had to take her to the hospital where she spent the night under a doctor's care.

Shortly after this time, she witnessed to and taught Roger, our first Zairian member. At the same time I witnessed to and taught Denise, our first Zairian sister. Both Roger and Denise are from the tribes

along the river in southern Zaire, where the people are the same as those of the southern tribe in the Congo; they even speak Kikongo, the same language.

Annette and I felt so joyful to find these precious two people. We felt God's blessing for the Congo could be given to Zaire, so these first members represented the Congolese people as well. From Roger and Denise came the first dozen members, and from their obedience and devotion to True Parents and God came the example and foundation of the Zairian family.

I stayed in Zaire until January 1979. At that time we had 40 center members, as well as over 20 associate members. Today Zaire has over 130 center members and several hundred home members, as well as 40 fully

active home churches. Annette has been pioneering the home church program in Zaire since the spring of 1980. She was engaged by True Parents in England in September 1978, to the first African brother to receive True Parents' Blessing. Their couple is truly historical. Father praised Annette one Sunday in 1979 at Belvedere and said, "She is a true pioneer of the Kingdom of Heaven."

In Zaire, besides witnessing and teaching, I could also help pioneer the fundraising foundation for our members, as well as start a typing school for young women and a secretarial service for the business community.

I really am deeply grateful to Heavenly Father that in His providence nothing is lost, but every effort and sacrifice can blossom in another season.★



Annette and her fiance, Jacob Kamga Fotso.

Huge Campaign Due for Christian Unity

Reprinted from *Korea Times*,
Seoul, January 18, 1981

The Unification Church of Rev. Moon Sun-myung is launching a nationwide drive for the "Unity of Christian Churches."

The drive is being led by Park Bo-hee, the right-hand man of Rev. Moon, who has become widely known in Korea for his debate with then Rep. Donald Fraser of Minnesota during the congressional hearing on the Park Tong-sun case several years ago.

As the first step toward Christian unity, the church plans to organize a national association of Christian professors this spring, church sources said.

The association will comprise faculty members at higher learning institutions representing different Christian churches and will work for the unified efforts of the churches for national survival and development.

As part of the move toward Christian unity, Park gave seven lectures to selected audiences of Christians and government officials during the past two weeks.

The lectures in the nation's six big cities were attended by leading clergymen from different churches, and this contrasts with the Unification Church's similar efforts which proved unfruitful.

The church sponsored various meetings of church leaders last year with a similar objective, but the meetings were spurned by leaders of other existing churches.

This time, with the new political, social and religious climate in Korea, leaders of other churches showed different responses to the move, the Unification Church sources said, evidently alluding to the general indications in the churches toward cooperation for more effective evangelization and national development.

Park, who is also president of the Korean Cultural Foundation, is presently in Seoul and is scheduled to leave for Washington to participate in the presidential inauguration of Ronald Reagan soon.

In a similar move overseas, Park established last June an association of cooperation among North and South American churches.

In his Seoul lecture at the Lotte Hotel Thursday, he said that Korea's churches, despite its enormous Christian population, could not play as important roles as they should because they remained divided.

He said that the churches should unite their efforts so that they could play greater roles in national development and the national struggle against communism.

Other cities where he gave lectures are Pusan, Taegu, Taejon, Kwangju and Chonju.

IFVC Rallies In Korea

Mr. Yong Suk Choi, head of IFVC in Korea, gave a report on his activities at the close of Sunday service at Belvedere, February 2, 1981. Excerpts follow.

During the time I have been following True Parents, I have heard numerous messages from Father. But to hear this morning's message, my trip is fulfilled.

This morning a great realization came to me: unless we have life-power from the True Parents, we cannot accomplish anything at all. Also, I came to realize again that without the

power of love, there is no way we can conquer the Satanic world out there. Also, unless we perceive the same ideal that God and True Parents perceive, we cannot build the Kingdom of Heaven on earth.

I am no different from you in mission. My job is to proclaim True Father's message so we can raise the dead people of the world.

Until 1968 I had been doing many kinds of missions in the church: witnessing, bureau director, etc. In 1968 a new mandate was issued by True Father—to teach not only the Divine Prin-

ciple but also VOC. Then a new movement of VOC began.

We have created two very wonderful training centers. There we have educated virtually hundreds of thousands of people in these last 13 years. All kinds of leaders are coming—government, military, police, professors, university students. Even Christian leaders have come and been ignited by this new ideology of "Moonism" or "Unificationism."

In all, 130,000 people listened to this message in 1980 alone. We have traveled to every corner of the peninsula to give lec-

NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA...

tures. Following Father's course of speaking to large crowds of people, I addressed 100,000 people in one lecture in a Pusan auditorium.

Last year rallies were held in all counties of Korea, without exception. In three months we finished county-level rallies. Then at the beginning of this year Father ordered us to hold rallies in all the precincts of Korea—in one month's time! There are 1414 precincts. We have now completed 90 percent of this campaign. To do this we mobilized 200 lecturers and divided up the 1414 precincts. No organization in our country has been known to hold so many rallies at one time. It is almost like popcorn popping all over! If it can be done in Korea, it can be done everywhere.

One year ago I came to East Garden to report. Then Father gave me the following message: "If you want to be faithful

and loyal for a thousand years in the spirit world, that is all right. But one day's loyalty here is worth more than a thousand years in spirit world." Korean members are repenting for not having been more faithful and loyal when Father was in Korea.

Twenty-six years ago when I first joined, Father gave us very tough training. Father would take us to the mountains to hunt. Sometimes we shared a blanket at night—he and I. Other times we would share a bowl at mealtime; we had two spoons, one for him and one for me, and we ate out of the same dish. I never forgot this.

Father said, "Now I can treat you without any formality, eating and sleeping together with you. This is the most fortunate time." I feel that those days will never return. These are the most unique and precious memories.

You sit here on the floor and

listen to Father. You can see him face to face. If you are on the front row, maybe Father hits you. Ten, 20 or even 50 years from now you will look back on this time as the most blessed and unique period.

Father will not stay here all the time. One hundred and fifty nations around the world are seeking these same privileges. I want you to come to realize you are in the prime of your life—when you can be loyal, faithful and obedient, receiving Father's instructions directly and carrying them out.

Father knows your hard work, but he will not praise you yet. Rather, he pushes you out. What a pleasure and joy you have! This is your opportunity and the opportunity of America to bring glory and victory to the True Parents. The time will never come again.

Testimony of Spiritual Experiences

Takeyoshi Daikan

I am Daikan, from Japan. I am deeply grateful to our True Parents because they used my eldest son, Kenji ("Daikan") Ohnuki, for 18 years, giving him very important missions. I am so grateful and honored that my son has been utilized in that fashion.

Furthermore, I am so deeply grateful that Father invited me to come and participate in True Parents' birthday and Yeon Jin's dedication ceremony. It was such a great honor that a person like me could participate in such a ceremony. I have been to the United States seven times, including this one, and have attended the Madison Square Garden, Yankee Stadium and Washington Monument rallies.

Father asked me to give you some testimony about the spirit world and my spiritual experiences. Actually, I knew Father was going to instruct me to say a few words to you. This morning in prayer, at 3:00 a.m., spirit world told me, "You had better be prepared; Father will ask you to speak."

A few days ago, Father asked me to go around to the American church institutions to bear witness to the spirit world and the need to use spiritual power. By bringing this testimony to the American family, he wants me to make you aware of the spirit world and to bring the whirlwind-like spiritual fire to this country, as it has come to Japan.

I have been a church member for 19 years. During these 19

years many spiritual revelations have come to me, revealing heavenly secrets about Father's greatness. I have been clearly shown what kind of spiritual giant Father is, throughout the entire heaven.

Let me be direct with you, since I have not so much time. The first awareness I received about living the heavenly life here on earth through Father's way was the need to give up ourselves. In the Bible it says you must give up your physical body in order to see God. It is a rather simple statement, but to bring the full realization to the statement is rather difficult.

In order to receive the Spirit of God or revelations from the spirit world, the best way to prepare yourself is to make a vacuum inside you, to become

JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA... NEWS FROM JAPAN AND KOREA...

like an electric light bulb which has a vacuum inside of it. Then when the electric current enters the light bulb without any resistance, the bulb will receive it and become a shining light. By the same token, man must empty himself totally and become like an electric light bulb to God. When an electric light bulb receives electric current, it will spark and give out heat and light. That same principle works precisely as well with men.

When I first joined the church, knowing that my body was stained by sin, satanic habits and satanic customs, I wanted to make myself a holy temple. Therefore, for eight years the first thing I did physically every morning was to cleanse my body with a cold shower. Whether I am awake or asleep, I think about nothing but the fulfillment and realization of God's will. I disciplined myself that way. Then I felt the direct dominion of God with me.

Father spends most of his time in the United States and seldom comes to Japan. However, the Japanese church knows that Father loves Japan so much; he manifests himself constantly to Japanese members, giving them messages and guidance, according to their need. The presence of Father is almost constant in Japan. For me, even though I am in Japan and Father is in the United States and there is a great physical distance between the two of us, I never feel any difference.

I do not speak any foreign language, but I have no fear of going to Great Britain or the United States, because I always have God with me. When I get stuck, I always ask him what to do and he always comes back with an answer. As long as I follow that answer, I never become lost—whether in the middle of London or the center

of New York. That is my characteristic, my special forte, so to speak.

I am therefore so deeply grateful and honored that Father can use a humble man like me. My entire life has been renewed and resurrected through this way of living. I have such a rapport with Father—there is a continual give and take between us. What a pleasure to live a life like this! I now understand what it means to come under the complete dominion of God, to become like a prisoner of Him.

Even though I have only met Father a few times in my life, that is not important. Of course, I come to see Father physically; no honor can compete with that. However, even away from Father, I am never really distant from him. Therefore, to me this is the greatest privilege in my life, and I never cease offering my gratitude to Father.

So I have come to the conclusion and conviction that Father's words will never leave me. That means, in a way that I am living truth, a walking Father, a walking God. I am experiencing this every day, so I cannot go wrong.

I would like to reveal to you Father's method of teaching me. As you know, we are given life in a dual manner, physical and spiritual, and God manifested Himself in the creation of man both spiritually and physically. Encased in the body of man is the Spirit of God. That, as you know, is the essence of the human creation.

Every morning, while my body is still in bed sleeping, my spirit man awakes first and has give and take with Father. Father always appears in the morning—not for very long, only three or five seconds, 13 seconds at the most. Here you may see Father very benign and very loving and smiling. But sometimes I see Father in spirit so stern, so

powerful, so shining. He is almost like fireworks exploding, or oxygen ignited by a spark. Sometimes Father's body appears totally white, shining like a light bulb. All kinds of aspects of Father I witness every morning, for three to 13 seconds.

I want to tell each of you leaders from all over the world that the word of God is communicated through Father. That must take first priority over anything else in your life—over anything else you read, over any other knowledge you gain. You must take Father's words seriously and give them the top priority in your life.

You never really know Father until you live with the full use of ten different senses. You have five physical senses, but you need the additional five spiritual senses supplementing the five physical senses. Then you can appreciate Father. You may think you know Father, but you see such a small part of him. I want you to realize this.

This is the age of the end of the world, no question about it. I am not saying this in a pessimistic way but in a good way. This is the messianic age, and we are chosen to participate in the messianic task and serve our True Parents. Therefore, I want you to know that you are chosen champions of history. Behind every one of you stretches out a line of ancestors. I can see these people behind you with my own spiritual eyes; I see them so clearly.

My dear brothers and sisters from all over the world, we have a job to do and we have such a wonderful Father. We have Heavenly Father's image walking among us. What a privilege to serve him! Let us give our loyalty, dedication and hard work to carry out his will. That is the fulfillment of God's will. God bless you.★

"There is a burning relevance today in describing the mission of God," reads a 1968 document on mission produced by the World Council of Churches, "in which we participate, as the gift of a new creation which is a radical renewal of the old and the invitation to men to grow up into their full humanity in the new man, Jesus Christ."

The "radical renewal of the old," seen by the World Council of Churches, applies to many aspects of contemporary life, Christian missions not exempted. This World Council of Churches document, entitled "Renewal in Mission," is a compromise between modern liberal theology and traditional doctrine. Still, the reader notes that the point of departure is the world situation, and not God, and finds the substitution of "moral problems" for sin, "restoration" for salvation, "community" for church and "dialogue" for evangelism, characteristic of modern works on mission.

The need for deeper truth in our age was expressed by W. C. Smith, writing in 1960 for the *Christian Century*, a liberal Protestant magazine: "The Christian community is at the moment theologically unequipped for living in the twentieth century, with its pluralistic mankind."

The roots of recent changes in Protestant theology are beyond the scope of this study. One result, however, has been to extend the meaning of the word "mission" to include nearly everything the church does. So overextended, the concept of mission has lost its former priority in the church as a whole.

Nevertheless, modern theology as expressed in Protestant ecumenical publications has made creative contributions to the understanding of the mission of the church. In Europe, especially, Christian thinkers have sought to find a more comprehensive theology of world mission that can motivate modern men to participate in mission. One such person, Johannes Blauw, secretary of the Netherlands Missionary Council, wrote *The Missionary Nature of the*

Christian Theology of Missions: Ecumenical Views



Joy Pople

Church in 1962, showing a progression of mission through the Old and New Testaments. The following summary of his thinking presents an example of how the traditional Protestant view of mission has expanded.

Taking Genesis chapters 1-11 as the foundation for God's dealings with men, Blauw shows how God is creator of heaven and earth, with man at the center of the creation. However, man misuses his creativity and does not understand his responsibility. His alienation from God results first in the expulsion from the Garden of Eden (ch. 3), second in the flood judgment (ch. 7-8) and finally in the dispersion of nations throughout the earth (ch. 10-11). God made peace with man after the flood, so when man united to build a tower without God, His third judgment was not destruction but dispersal. This scattering is a symbol of the fellowship men once had, but lost. Therefore, the resulting division of men

into nations is a sign of both God's will to peace and His judgment.

After this, history enters a new phase, with Abraham. God's call to Abraham reflects salvation and judgment, but this time salvation prevails (which of the two results depends, as always, on man's response to God's call). The choosing of Abraham means that God has not abandoned His work, but rather chooses one person, as a witness to many, and a future means of blessing to the nations. "The whole history of Israel is to be understood from the unsolved problem of the relation of God to the nations," Blauw asserts.

This choosing of Israel is not primarily a privilege but a responsibility (see Amos 3:2 and Deut. 7:6-11). Israel's role is variously defined as a nation of priests (Exod. 19:6) and an instrument for the universal purpose God has for the world.

The nations are not specifically rejected in the choosing of Israel, as there is always a possibility of their reception into Israel as the people of God and sharing her blessing. While the nations are instruments for punishing Israel in times of disbelief, they are also witnesses of God's dealings with Israel (Ps. 67). In a rare example of universalism, Psalm 87 even implies that all peoples have their origin and destiny in Jerusalem the seat of the temple.

Thus, when Israel forgets her role, she commits treason, not only against the covenant of God, but also against those nations for whose sake she was set apart. However, her failure will not prevent God from reaching His goal. During and after the Babylonian exile, prophetic messages abound of the coming of the Messiah, upon whose arrival Israel's hopes and responsibilities will be consummated.

Throughout the Old Testament, there is a trend of "progressive reduction," according to Blauw, from the chosen nation, to the faithful remnant and finally to the one servant (mentioned in Isaiah 40-55). This servant (a messianic figure) will reveal justice to the nations and be a light to the nations, so that the salva-



tion of God may reach the ends of the earth.

In the Old Testament, instead of going to other nations to evangelize them, Israel is supposed to be a witness by her example. (The book of Jonah offers a unique example of a prophet who was called to go to the Assyrians as a missionary.)

In summary, the salvation promised to Israel is universal; however, it was never received during the Old Testament age. This salvation of the nations was connected with the coming of the Messiah and would be a gift granted by God Himself to and via the Messiah (Dan. 7:14).

There is a continuity between the Old and New Testaments in that the expectations of the Old are fulfilled in the New, often exceeded, modified and corrected.

For example, in the gospels, Jesus avoided a mission to the gentiles (non-Jews) and taught that Israel is God's vineyard and God's flock (Matt. 10:6, Mark 12:1 ff.). To Israel the Kingdom of God will be granted (Luke 12:32). The gentiles do not know God, but rather seek the things of this world (Luke 12:30) and act contrary to the will of God (Luke 21:24). Furthermore, when Jesus first sent out his disciples to teach, he forbade them to go to the

gentiles (Matt. 10:5-6). Jesus' parable of the good Samaritan, however, indicates that he was not a nationalist.

Why then did Jesus concentrate on Israel? Blauw explains that salvation must first be offered to Israel, and that the blood of the true passover lamb had to be shed before the way of the gentiles could be opened. (However, the Principle indicates that Jesus preached first to Israel because they were they most prepared to receive him; then they could go to the gentiles with Jesus' message).

In teaching of the coming judgment, Jesus indicated, however, that gentiles as well as Israel would stand before God, and that belonging to Israel would not guarantee protection against God's judgment (Matt. 3:9.). Although the differences between Israel and the gentiles would eventually fade, Jesus said that Israel would be held more responsible than the gentiles (Matt. 12:41-42).

In addition, Jesus referred to himself in terms of a universal mission, especially in using the title "son of man" (the one given everlasting dominion over the nations in Dan. 7:14). His suffering and dying is explained as being for the "many" (Mark 10:45, 14:24). Using the term "son of David,"

Jesus also implied the universal position described in Psalm 110.

Even more, Jesus pictured a widespread effect of God's message: the city set on a hill or the light placed on a stand (Matt. 5:14-15) and the seed which would grow to a great tree where all the birds would come to nest (Matt. 13:31-32). Many people would be gathered from the east and the west (Matt. 8:11) and many sheep from other flocks (John 10:16).

However, with the coming of Jesus as Messiah and in him the coming of the Kingdom of God, we still have only a provisional fulfillment of the promises God made to Israel during the Old Testament age, Blauw reminds his readers. The previous age ended with Jesus' death and resurrection. But the complete breakthrough of the Kingdom of God still remains a future hope, connected with the second coming of Christ. So the provisional fulfillment becomes a source of new expectation.

The early Christians awaited daily the second coming of Christ, and some scholars believe that its delay caused great disappointment and a re-evaluation of faith among the first Christians. Other Bible students say that the resurrection or the coming of



the Holy Spirit fulfilled the promises of the second coming. However, Blauw believes that there is strong evidence that the second coming remains for the future.

In addition, Blauw explains that by Christ's suffering, judgment is not only postponed, but in a sense borne by Christ. So in Christ exists the possibility of escape from judgment.

This possibility is then the missionary motivation to go to all nations, and "preach what Christ has done vicariously for Israel," Blauw asserts. Jesus appeared as the seed which dies (John 12:24) but which later bears fruit. The fruit, however, needs a time for ripening, and a time for bringing in the harvest—an abundant harvest from the whole world.

The time for the "coming of the nations" stretches out from the resurrection through the full length of history. This history is the time of sowing and growing before the harvest, of throwing out the net and gathering in the fish before the sorting and of the working of the leaven in the dough.

This is how Blauw explains the basic assumptions and motivations for preaching the gospel to the nations.

The message is the proclamation of the lordship of

Christ among the nations. Whereas in the Old Testament, God never commanded the Israelites to go and preach to the nations, Jesus in Matthew 28 said, "Go, therefore, and make disciples of all nations"; this is the great turning point of the gospel. "... teaching them to observe all things that I have commanded you" indicates a total dedication and submission to what Christ commands. "... I am with you always," Jesus said, giving his presence as the great gift to his disciples. "... even to the end of the world" indicates Jesus' hope for the consummation of the world. This "great commission" at the end of the gospel of Matthew emphasizes Jesus' royal authority, while the end of Mark stresses his liberating authority and the final instructions in Luke highlight Jesus' authority to forgive.

It is the Holy Spirit's coming which later gives the disciples the authority and power to be witnesses—guaranteeing the power of life in the church, the presence of God in the world and the publicizing of the gospel. And the gospel moves from Jerusalem, the center of Israel, to Rome, the center of the known world.

Thus Blauw offers a theological basis for mission,

broader than the traditional one. Other writers have promoted what they believe should guide today's church in mission. Furthermore, some Christians have become confused about the church, and doubt the validity of Christian mission at all.

The writings of a Catholic theologian in the latter category, Robert McAfee Brown, illustrate a dilemma some Protestants share as well. "The church is going through such radical challenge and restructuring from within," he asserts, "that it is not at all clear at the moment that it has a message to proclaim to those without, or even that it can identify a contemporary message."

His reasons for uneasiness about Christian missions today also include a doubt about claims of traditional Christianity to be the only valid revelation from God. "As long as it was firmly held that there was only one true faith, only one way to salvation, only one possibility for men to know God—and that way was ours—there could be considerable zeal expended in plucking brands from the burning and getting people into the one club that could guarantee their eternal life." His loss of that confidence, probably shared by many contemporary Christians, dampens the zeal to evangelize others.

A third crisis of faith for Brown comes from current theological upheaval. "Obsessed by the need for relevance, we no sooner master one theological approach than it becomes outmoded," he laments. The alternative to chasing theological fancies is returning to the old solid gospel, but Brown acknowledges that such a change would be difficult because to do so would mean sacrificing one's intellect.

On the other hand, some contemporary writers on mission theory have offered eloquent insights into the church's role. One such person is J.C. Hoekendijk, professor of missions at Union Theological Seminary in New York.

In commenting on the eschatological (last days) perspective in missionary thinking, he enlarges the aim of evangelism to include the fulfillment

of the messianic hope of the great prophets of Israel. The Old Testament writers called the Messiah the "prince of shalom" (Isa. 9:6), and expected him to realize the plans of shalom (Jer. 29:11), which the Lord had in mind for his people, to give them a future and a hope.

The Hebrew concept of shalom (literally, peace) means much more than personal salvation, in Hoekendijk's analysis: "It is at once peace, integrity, community, harmony and justice. Its rich content can be felt in Psalm 85, where we read that shalom is there, where 'mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.' " He also cites New Testament references to show shalom as the content of the life in the kingdom (see John 14:24, Acts 10:36 and II Cor. 5:20).

"This concept in all its comprehensive richness should be our leitmotiv in Christian work," he continues. "God intends the redemption of the whole creation." Hoekendijk offers various possibilities of what this shalom might be: destruction of all solitude, obliteration of all injustice, apocalyptic realism and the "mood of expectant wonder, of ecstatic joy, of buoyant confidence."

For him, evangelism is the realization of hope, and his study of church history convinces him that "wherever this hope became once more the dominant note of Christian life, an outburst of evangelistic zeal followed."

Hoekendijk calls for a dynamic view of mission. The first aspect is the proclamation that "Christ is here," giving the history of God's dealings with man. However, a preacher in isolation is just an orator. The missionary needs the community, the continuous reminder of the message; but only insofar as people partake of the same word can they live in true communion and fellowship. The third aspect of mission is to take the position of a humble servant. However, if service is separated from proclamation, or given undue emphasis, it

becomes mere philanthropy.

Recent works on mission often cite Hoekendijk's analysis, using three Greek words to describe these three aspects of mission: *kerygma* (the proclamation of God's dealings with man), *koinonia* (the community of those who try to live the message), and *diakonia* (service to others, as an object lesson of what the Kingdom of Heaven should be like).

One can observe from Hoekendijk's work that a true theology of mission will be a theology offering new hope. For evangelical Christians this hope is the second coming of Christ. However, many liberal-minded Christians no longer expect the personal return of Christ, so their hope is often little more than a better environment for mankind.

Such a humanistic trend can be seen in Shaull's writings. He offers a new paradigm for the missionary task of the church in our days since we are living in what he sees as a new stage in history, a stage beyond christendom. The "Christian style of life" has been replaced with a more human, secular style. He sees the aim of mission as to "accelerate the process of liberation," and to work for the formation of the new man in the midst of the secular order.

Shaull has not yet found a blueprint for the new man, but he believes that new models will appear out of the community of faith, which will continue to have dialogue with its heritage through the Bible, theology, worship and sacrament.

"Perhaps one aspect of our missionary task is that of playing the role of John the Baptist, to prepare the way for a new epiphany," he concludes.

Another writer, Max Warren, comments on the changing environment for Christian mission. Christian missions have to be prepared for new nakedness, he believes. In the colonial era, churches and Christians were "clothed" (connected to the government and receiving financial aid from abroad, etc.). Perhaps now, they have to be "unclothed," both for their own salvation and future resurrection, and also to equip them for mission.

Warren also advocates a shift in emphasis from "theodicy" (justifying God's ways to man, as in St. Paul's speeches in Acts 14:16-17 and 17:30) to a new christology, which presents Christ as God active in reconciliation, Christ as universally present in all of mankind's search for truth and Christ present in mercy and guidance, in judgment and correction.

In this brief study, we can see that liberal Protestant Christians have made advances in relating the gospel message to the present needs of mankind, raising Christianity from provincialism to a world-wide perspective. In addition, they have added the dimension of God's creative and providential role in the world, and the Christian's responsible part in carrying it out. The significance of Jesus is extended from a divine being to a true model for contemporary man, the new creation and the second Adam.

Their weaknesses, however, include a tendency to reduce salvation to human progress and mission to social action attempting to improve man's physical condition. More radical thinkers translate salvation as "liberation" and give economic and social revolution priority over spiritual renewal. In general, an ecumenical theology of missions often takes the world as its starting point, rather than God. Finally, modern Christians have sometimes defined mission so broadly that it loses its meaning and primacy as an on-going task of the church.

These trends in Protestant views of missions are effects of a re-thinking of Christianity. However, questioning the fundamentals of faith may result in a loss of faith altogether.

In conclusion, evangelical theology, as outlined in a previous issue of *Today's World*, has inspired great efforts and brought impressive results in missions. If modern Christians abandon the firm confidence past Christians had in a simple gospel message, they must find a more profound and comprehensive explanation of God and His will in our age, and then transmit that to mankind.★

Letter From a Reader

Tonight I cannot sleep before I have spoken to you to thank you for your wonderful magazine. Each month when it comes Mechthild photocopies it and sends a copy to me. Today I received the January copy.

I thank Heavenly Father very much for TODAY'S WORLD. It is always new strength and inspiration to me. I was always troubled by the judgmental attitude of our members towards Christians especially, and I think this work has found a happy balance. It does not praise our work too much, but emphasizes the eternal qualities in our work and in other people's work and attitudes too.

Another reason why it inspires me is that it shows the work of such different missionaries; it reports their solution to many different problems and also the many different ways of solving one problem. In this way it inspires each one to go his different way bravely.

I often felt discouraged because of my physical problem, and in my discouragement I found no one as an example. There are very few members I know who have spent much time in a hospital or who are able to do so little externally. I prayed often for a miracle, but always Heavenly Father's answer is that I must go the way of the man in the street, the way of the man without privileges. I don't resent this at all, but it is discouraging to see the external achievements of other members, and especially not to be able to have a home church area. But the magazine reinforces my belief that everyone's way is different and that ultimately there is no shame before God in my situation.

The magazine also helps in keeping my personal spiritual foundation alive and deepens my desire in my daily spiritual routine of prayer and study. This isn't easy because I am living with my parents. But I am starting to feel the benefits of whatever foundation I have laid spiritually. I start to feel that my room is a separate part of the house—God's room, and because this room has 25 years of non-True Parents' tradition in it, I think this is progress.

The martyrdom of our brother, Mr. Sasamoto, in Tanzania has moved me profoundly; I weep many tears for the sacrifice of this couple. Since I have been in South Africa I have had many conflicts about whether to stay here or return to Europe, where I joined the church. I will return to Europe because of my medical treatment, but this will only be temporarily. Many times I couldn't decide whether it is better to serve Europe, like Haran, or my own country. I felt that maybe it is not a good condition to serve in Africa, because it is my country. But now I feel a captive by our brother's sacrifice. If one life is lost for Africa it must be replaced, and I will replace it. In Europe I have a chance to receive treatment, but this will be to serve Africa. It is not so much serving my country as serving a higher cause to bring harmony to the races. Maybe I cannot walk much, but I can dedicate my life to this purpose and still achieve very much for God.

I wish God's blessing on the staff of TODAY'S WORLD. Please tell them that the taste and smell of their work makes my life more beautiful! And please tell Father I wash his feet many times with my tears.

In their Name,
Sallyann Goodall

