

TODAY'S  
WORLD



FEBRUARY 1981



Home Church  
is My  
Kingdom of Heaven



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# Father's Midnight Prayer God's Day, 1981

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Loving Heavenly Father,

By passing through 1980, we have come to the opening of the new year 1981. Throughout the many different historical courses, so many tragic days have passed in succession. In Korea, in the meantime, during the period from 1920 to 1960, you sent me as an "innocent and carefree" child to this earth and raised and educated me; I was under your protection and guidance until I became mature, and when I came to know God and Jesus, I discovered the historical view and mission. Afterwards, even though you have experienced triumphant and glorious days, I have reminisced about the sad results of history, due to American Christianity and Korea, which did not fulfill their responsibility. But I am sincerely grateful to you, Father, for your painful efforts in walking again the path of sacrificial struggle, in order to guarantee the victorious day.

Furthermore, in 1960 the three seven-year courses began, in order to indemnify the new mission which Christianity did not fulfill and the mission which the nation did not fulfill; when I think of the day that these three seven-year courses were established, it seems like just yesterday. I think back once again to the time when nobody even imagined that today we would be in such a victorious realm of history. Now these three seven-year courses have already passed by, and this year the second set of three seven-year courses begins. I am so grateful for these days that I cannot express my appreciation in words. I am so thankful for this historical period during which I was able, with your presence, to proclaim the second set of three seven-year courses in my own lifetime.

Now we have definitely crossed into the national level and the world level; we have also opened the new door to 1981, and in this moment we are newly determining to march forward into the new decade beginning in 1981, leaving the 1970's behind. In this moment, we are going to determine the motto for this year: "Home Church Is My Kingdom of Heaven." So, Father, please accept this motto. Also, please be close to all those of the Unification assembly everywhere who are praying for this motto. In this place in particular, here are 843 couples who were matched last night as one family. So many of the children you remember so well are assembled here, gathered from all over the world. I am grateful that you are present here with us in this enthusiastic place, filled with new hope for 1981. Now, upon this occasion of beginning 1981, we can newly lift up the banner of the 1980's.

I am thankful that we are heading toward the new period of home church, and that we have to stand on the front line as representative families of the whole. We determine to be faithful and devoted for these ten years. I hope and I pray desperately that all can become children of yours, ones who are internally looking up at heaven, full of hope for great things ahead and determined to march forward—even though these are such confusing days and hope seems to be disappearing from this satanic world.

I also pray you will bless those who are far away in Korea and Japan and scattered throughout 127 different countries; even though they are in many various circumstances, still they are looking toward this place and thinking of True Parents and heaven. They are young children scattered everywhere; therefore, bless them. I know and believe, Father, that you will also protect them and that you are with them in lonely places and various circumstances, just as you protected my family and church, and this child as he was walking in Father's love. Therefore, those who are in such hard circumstances or pioneer situations firmly feel that God is with them. I pray so desperately, hoping and praying that they will become children without any shortcomings, ones who can fulfill their responsibility under any hard circumstances, by feeling firmly that God is in their place.

Please bless them in this time of history, so we can have a good decade of the 1980's; we want to make sure of your protection during these busy days of starting anew in the hope of 1981. Please open the new path in this country; I pray that the leaders you found can fulfill their historical responsibility for the world, beginning from the day you found them. Also, I pray that Korea can connect with Asia and Western Europe, so that a glorious world of new dimensions can develop.

I pray that you will accept all this new morning era with joy. I pray gratefully and desire this in the name of the True Parents. Amen.



*"Home church means heaven on earth with our complete environment, with our daily surroundings."*

# Home Church Is My Kingdom of Heaven

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## God's Day Midnight speech Reverend Sun Myung Moon

Now we have met the new year 1981. By meeting 1981, all of the seventies are now gone. Now we have crossed the threshold of 1980-81, leaving all ten years of the 1970's behind. Father is heading towards his seventies as well. Forty-four years have passed since Father learned the dispensation and started it. It was exactly 44 years ago when Father was 16 years of age.

The numbers six and four have been traditionally the Satanic numbers, numbers which were held by Satan. But after the time of victory, they will be received as the number seven, which is the godly number. We are going into the era when the number four along with six will be the basic numbers of heaven.

This also means that starting from this year, we are going into the eighties, and the Unification Church is going into a new dimension or era as well. Beginning from this year 1981, we expect the 1980's to be fast-progressing years for the Unification Church. God's close help is with us. We will be offering our life during these ten years. After this decade, we will enter the 1990's, when Father's age will be in the seventies. So we must have this new concept of the new importance in our meeting at this time.

So as we are aware, starting this year, we are in the second set of three seven-year courses. This second set of three seven-year courses is your time. What does it mean that it is your time? So far, Father has been working the dispensation, but now he is transferring that, bequeathing absolutely everything into your hands. By that, it becomes possible for you to do the work just as well as Father, because of what you have. You can do it all by yourselves. You can do it, just as successfully as Father.

Then on what ground can you do it? Home church. The motto for 1979 introduced home church: "Home Church and the Completion of the Kingdom of Heaven," and the motto for the following year was "Home Church is the Base of the Kingdom of Heaven." Father gave us that destination and made us work towards that direction. Now for the third year in succession, the motto is on home church: "Home Church Is My Kingdom of Heaven." That "my" is more yours than it is Father's. The concept of home church during the past two years represented more the entirety or the whole, but this is more personal. Home church is my work, my responsibility.

Then where is the Kingdom of Heaven?

Traditionally, when Jesus answered this question, he said, "The Kingdom of Heaven is in your mind." Now, where is the Kingdom of Heaven? What does the Unification Church teach? It is in your home church. This is in contrast to the spiritual foundation of the Kingdom of Heaven in Jesus' time. Now it is in our mind and body. That means also that it is personal. The Kingdom of Heaven must be realized in mind, and after that, the bodily Kingdom of Heaven becomes possible.

Then where is that heaven? Heaven is where Satan has no place, where Satan cannot work. In Jesus' time, even the entire mind was not of God; in the mind there was a borderline where the Kingdom of Heaven and the satanic domain connected. Now that borderline is pushed further and further away—even out of our body. So unless we chase Satan not only out of our mind, but further and further out of our body as well, we will not have heaven environmentally; we will be unable to enjoy heaven with the environment around us. So home church means heaven on earth with our complete environment, with our daily surroundings.

Then what is this foundation of heaven on earth? Home church. Now this foundation of home church is given to you as your own Kingdom of Heaven. Centering around home church, there is a direct connection to the nation and to the world. So we can connect the mind kingdom to the body kingdom, to the home church kingdom, to the country kingdom, to the end of the world. Now we can look back clearly and see that Jesus was about to do exactly that. He was about to accomplish his heaven in mind, heaven in body, and push Satan even further out, making the heaven of the environment possible. He wanted to extend the border even beyond and make heaven out of the entire country and the world as well. This was precisely what Jesus set out to do.

So what is the satanic world? We know that Satan is occupying the entire world. There is no place Satan cannot claim as his. A certain part is God's, but Satan is also occupying the individual—his body and sometimes even his complete mind—and especially the environment. And even in the spiritual world, all the evil spirits divide up the territories and exercise jurisdiction over each area.

What is this so-called Satan? Satan is the power or influence which comes directly under satanic dominion. Someone must appear on earth and dispel that. And who is the one who is to drive that out of the environment? The Messiah was to do it. Jesus was supposed to do it,









Blessed children sing as part of God's Day entertainment.

but he could not. When he comes again, the Messiah is to expel all the satans from these areas. When Jesus failed to complete that, the foundation was lost from this earth and became like a cloud which never settled down in any one place, but just drifted from one area to another. Even though it encompassed the entire world, it was just on a spiritual level; therefore, there was no solid foundation on earth.

Even though from Jesus' point of view there was a spiritual Kingdom of Heaven, there was no such thing on earth in a bodily sense, as a result of Jesus being crucified and having given his body to Satan. This is precisely why he must come back on earth in the flesh, to accomplish what was left out.

What is the Unification Church supposed to do? The Unification Church is to pass on to the world the spiritual Kingdom of Heaven which Jesus accomplished. In order to do that, someone had to go to the spirit world—standing in the presence of Jesus, God and Satan as well—and win the victory. Satan had to recognize that he won that inheritance from Jesus himself. For this reason, Reverend Moon went to the spirit world and got the inheritance approved by God and Jesus; and even Satan had to endorse it. Upon the foundation of inheriting the right to the spiritual Kingdom of Heaven, he has to achieve the same thing on earth. In order to do that, he has to cut off all the claims Satan has had on the body for the past 6000 years. Every one of the direct connections and claims over the body and the earth has to be reversed by the

Messiah. Through the Unification Church, he has to disconnect all the ties and claims of Satan to the world over the past 6,000 years.

Instead of opposing Reverend Moon, if traditional Christianity had welcomed him, it could have used the spiritual foundation of the realization of God's ideal as its starting point, and then it would have been connected directly to the bodily foundation centering around the Unification Church. In other words, the Unification Church has the responsibility of establishing the real body on earth. Through Reverend Moon, if the Unification Church could have connected with Jesus' foundation, which is a spiritual foundation, this would have been instantly accomplished.

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**"The Unification Church is to pass on to the world the spiritual Kingdom of Heaven which Jesus accomplished."**

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With the portion of Christianity combined with this new portion of the Unification Church, then 6,000 years of indemnity would have been completed. The resultant new body would have been not exactly Christian and not solely the Unification Church. Seen in another way, there would have been no Christians who opposed the Unification Church and no persecution or oppo-



*"What is the mind heaven? It is when your mind has no place which Satan can accuse. The bodily heaven, by the same token, is when Satan cannot claim any part of our body."*

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sition to the Unification Church by the Christian churches. The Christian churches would not have become churches whose main work is to oppose the Unification Church.

In such a case, what would have happened? The Christian churches would have found themselves on a much higher level than where they are today. Then we can conclude that American Christian churches would be quite different, and this country as well would be quite different—on a much better and higher level. Of course, Communism would have had no claims, even in a small area.

But as history turned out, the Christian churches failed to recognize and support Reverend Moon and the Unification Church. Therefore, that portion of what the Christian churches

have achieved became useless in the sight of God. The Unification Church has faced the organized churches and has condensed and indemnified their 2,000-year history into 20 years. It would have been nicer and easier if the indemnity had taken place over a period of 200 years, but this was not feasible since Father does not live for 200 years. It was absolutely incredible the hard work and indemnity that has been endured.

The timing was exact; all the highlights of indemnity for this country were fulfilled by 1976, which just happened to be the bicentennial year. The completion of indemnity was accomplished through the great events of Yankee Stadium and Washington Monument. This stood on the foundation of the 200 years that have



**"The Unification Church home church is mine, my personal affair; it doesn't belong to anyone else."**



*"Where is Satan now? He has been pushed out to the country, tribe, clan and family levels—outside the perimeter of mind and body. Resistance is now sporadic, no longer all-out opposition."*

passed since America's independence.

There was tremendous persecution and opposition. In fact, every single organization opposed us during 1976. Although something is opposed, if it does not stop but becomes successful instead, that means it has gained the victory over the fiercest opposition. Then it can represent Christianity and the country itself. That was the foundation of victory, and it established a condition by which the real entity would be recovered starting from that time.

At the same time as we inherited the spiritual accomplishments, we could even begin the new foundation, the foundation to establish the real, bodily heaven on earth. In other words, from that time on, Satan no longer has any justification for separating the spiritual entity from the real entity. That also means not only that the spiritual heaven was accomplished, but also that the inner foundation could begin on the bodily foundation of heaven on earth. Both were secured, inside and outside.

After securing the mind and the body, then we can go one step further—to the environment, the surroundings among which we live. Once the foundation is formed, spiritually and bodily, there is no reason for Satan to blame or separate Reverend Moon. The next thing Reverend Moon (and we as well) had to do was to push this foundation further out, to the environment.

Whenever there is a deficiency, whenever members do not fulfill the conditions, all the blame comes right down to Reverend Moon. Satan would return all that to Reverend Moon while he was building the bodily heaven on earth.

The Unification Church is the extension of Reverend Moon's body. Satan will come and oppose everything, in order to try to knock this out. But when Reverend Moon wins over the opposition, what happens? Satan has to withdraw. Because of Reverend Moon's victory, Satan withdrew and had to recognize that Reverend Moon is a winner—that he has the keys not only to the spiritual heaven, but to the bodily heaven as well.

So this is the reason why, when the question is asked, "Where is the Kingdom of Heaven?" he can answer, "It is in both the mind and the body." Then where is Satan now? He has been pushed out to the country, tribe, clan and family levels—outside the perimeter of mind and body. And even that opposition is not full scale; now that Satan has suffered defeat, much of it has become shaky. The resistance is now sporadic, no longer an all-out opposition, just piecemeal.

But here we can observe that even while

Reverend Moon is being persecuted, the family has spread around the world. Reverend Moon was persecuted, but he was not wiped out; he lives, and not just he himself—he has his wife, his children, his family, the blessed couples, the Unification Church all around the world; and they are well and healthy. All have shared the victory. So by Reverend Moon having been persecuted and then overcoming completely, we all overcame opposition together. They set out to strike Reverend Moon and his body, and those who were connected to him also suffered the blows. But at the same time, the victory line was crossed.

This means that the opposition was directed towards Reverend Moon not only on the personal level, but also on the family level, and even all the way up to the world level. So after the opposition ended, the result was not only Reverend Moon's personal victory, but by being connected to him, the family, the clan (blessed couples), the nation (the church can be considered as the nation), and all levels even up to the world level were recovered. It was a successful completion of indemnity condition. Satan's retreat automatically means that Reverend Moon has won the victory over the world level. In other words, now the condition was prepared upon which the world level—not just the country or clan levels—could be restored. Reverend Moon has now secured the ground on which he can overcome the entire world at one time.

Since the second advent was for this purpose, and Reverend Moon fulfilled it, thus Satan is actually endorsing and recognizing the purpose of Jesus' coming. Jesus came to indemnify the world, but he achieved only up to the clan or tribe level. John the Baptist's family and Joseph's family should have been one; then Jesus would not have had to die. Since Reverend Moon came with that capacity, and since his mission is an extension of Jesus', that much was the minimum which Satan had to endorse.

The Unification Church is linked with Father. Therefore, since Father's right was recognized—even by Satan—the Unification Church will no longer receive any persecution in the mind and body. Still, when we walk out of the mind and body realm and go to the environment and home church, then we will in fact meet opposition—but not in our body. Satan's limit is now set. He is allowed to go only to the home church level. On the foundation of home church, Reverend Moon has given the entire inheritance to the members. Representing Reverend Moon from this time on, we are personally working in the home church area.



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The Israelites went the same course as Moses; and what Jesus did, all the Christians had to follow. Likewise, whatever Reverend Moon has gone through, all the Unification Church members must also experience. It is their five percent and connects them to the 95 percent which Moses, Jesus and Reverend Moon each did. Even if it were not for this very real spiritual reason, when the Unification Church members go out into the country and witness and do other things, do they meet opposition similar to what Reverend Moon faced here? If Reverend Moon were to go out into the street and witness, many things would happen; but when you do it, they are not so interested about you. In effect, it means that no one is concerned about opposing the Unification Church any longer.

So again, we as individuals cannot go through exactly the same things Reverend Moon did, going from the individual to the family levels and all around the world like he did during the past 20 years. That is not feasible for each of us. Instead, we will set up a 360-home area which encapsulates all the elements found throughout the world. The 360 homes will represent all the different nations and races on this earth. There is nothing which is not represented in this 360 home area.

It will not matter how well we have done in the past or how much we will accomplish in the future, if we do not do home church. In other words, without actually doing home church, there is no way of going to the Kingdom of Heaven.

There is a mind heaven and there is a bodily heaven. What is the mind heaven? It is when our mind has no place which Satan can accuse. The bodily heaven, by the same token, is when Satan cannot claim any part of our body. So if we are completely out of Satan's claim, that is heaven.

Then beyond that, we need the environmental heaven. We can step out of our home and walk through our neighborhood, and if Satan has no claim over it, we are truly in the minimum-sized Kingdom of Heaven. That is what Jesus set out to achieve.

If all people knew of Father's victory, each one would want to come to the Unification Church and cling tightly to Reverend Moon in his ideal and heart; then instantly the accusation of Satan inside his mind and body would be void; Satan would have no place to accuse him. Then when such a person becomes powerful enough and goes out to witness in the environment, Satan's opposition will meet him there. The war is now being fought not in the home, but outside the home. This is what is happening since the

front was pushed out.

The fall took place because we did not have the environment. Adam and Eve did not have the environment. When this environment is established, then heaven is secured up to the clan level. That is the essence of what heaven is all about; heaven is really in the family. So isn't it right that you would have almost instant family-level heaven, once you secure the environment? That environment has to be created by winning over the persecution. Without winning victory over home church (victory over the environment), then we cannot be filial sons and daughters of the True Parents, because we have no base to serve them on. The environment gives us the base on which to serve them.

So heaven will recognize the home church as the foundation through which to serve as filial children, as patriots and even as saints. God will recognize as a saint the person who accomplishes all this. A saint indicates a person on the world level, but God can recognize you on the home church level, even if you have not gone to the world level.

Home church was announced in America rather than in Korea. How was the announcement of this possible in America? In New York and in this country as a whole, you can find many different races living in 360 homes. There is no similar country. If all the 360 homes oppose you, it means that not just an individual or a family opposes you—and not even just one nation standing against you—but many nations and races. Centering around this concept of 12 tribes, everything is likely to be included in the 360 homes. So in America, it is possible to go through the worldwide level of indemnity. After winning in New York, we will concentrate our efforts in Washington, Philadelphia, Boston, etc., and it will become easier and easier. So for this reason, without having home church, we cannot go to heaven.

This year's motto is "Home Church Is My Kingdom of Heaven." As Father already said, in the past two years home church was not that personal, it was not that near. So far, we may have thought of home church as a kind of system within the Unification Church, or a teaching of the Unification Church. We may have thought in those broad and abstract terms; but it is not so. The Unification Church home church is mine, my personal affair; it doesn't belong to anyone else. It is my personal matter, on earth and in heaven.

Jesus gave the keys to heaven to Peter, and where did Jesus go? He ascended. Before going to heaven, he went to the cross. So what was Peter





supposed to do with the keys?

After Jesus gave the keys to heaven to Peter, did Peter ascend to heaven or did he go to the cross? What should Peter have done? Now we know that he should have gone to heaven by opening the door of home church on the dispensational level of that time, which was the tribal level. Then the foundation of the Kingdom of Heaven could have been laid. But now we are starting home church on the world level, which is much more difficult. Peter would have secured the environment through home church and thereafter organized 12 tribes. Jesus had indicated that whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven. Unless we realize the Kingdom of Heaven on earth, the Kingdom of Heaven in spirit world will not come about either.

Father finds himself in the same situation of having to give the keys to the Kingdom of Heaven. Then after giving them, will he go to the cross as Jesus did? No. Because he already secured that, he will go to a different place, with great expectation and hope. He will go to work on a higher dimension to realize the total heaven. When Jesus left the earth, he could not return and go back freely as he wished. But with Father it is different. After leaving here, having given the keys to the disciples, he can go and

come as he pleases. But when he does come back, will he return to the Unification Church boundary, or to the home church? The church is like an office for the families and the society. But the home church is where the parents and the children can live, and where God can dwell.

Now you have a better idea of what home church is like. So would you like to inherit the spiritual Kingdom of Heaven? Jesus, even though he died, could not receive that. He tried hard up until this time, but he could not. You are about to inherit something which Jesus did not enjoy. But what condition have you made to inherit it?

Just as Father worked hard, we also have to work and go everywhere and do everything just like him. It takes that kind of effort to make home church successful. What is my heaven on earth? It is where my ideal and my love dwell. We have to find that somewhere, at any rate. Home church is yours, and when you really work at it, all your surroundings, including your ancestry and your supporting spiritual world, will come down and help you accomplish it. You will find that the spiritual world actually helps you very much. But you will never know until you really do it.

While you are doing home church, you will come to realize that this was precisely the destination of Jesus' work. Why did Jesus work





so hard gathering disciples and giving sermons? So that he could eventually send his disciples and himself to home church. When we do home church successfully, won't the nation and the tribe come into being automatically? Do we have to do home church and then try to win the country? No, for by doing home church, everything will come to exist all at one time.

In America, if we have 150,000 members each taking care of 360 homes, that will cover all the homes in America. Some universities have 40,000 students. If you win only four such schools, that would be enough to yield 150,000 people. If you do not raise that number by witnessing, then CARP can do it.

What Father has done can be compared to compiling an encyclopedia. What you are going to compile is just a small dictionary. You do not have to elaborate or give a detailed explanation of each item. Just give a minimum explanation in a few words. The necessary basic words will be found in your dictionary. For instance, regarding tears: in Father's encyclopedia, under tears you will find the chemical components of tears, how they are produced, on what occasions, and all that. But in your dictionary, under tears you may just have "weep."

The Bible says that Christ will come again as a thief. Reverend Moon came to this strange

*"Now you can say, 'Father, you do not need to talk to us any longer. We will just go right ahead and do what we are supposed to do.'"*

country, and he was persecuted in such an incredible way. But he knew the blessings would roll in—not just in bagfuls, but truckloads. That is how high Reverend Moon and our church will go, by being persecuted. In that view, is Reverend Moon a smart person to do something which induces persecution?

Each home church is a fuel tank. Since you have 360 homes, you have 360 fuel tanks. You have to connect them all and ignite the fuel. Then you will shoot up like a rocket. So if you are going to fly up to heaven, are you going to use only ten fuel tanks? Even though you ignite them, ten tanks of fuel will not carry you to heaven. If you line up 360 tanks and ignite them, going up like a rocket, you will reach it.

Amazing things will take place. Your ancestors will have to come and assist you, because they themselves are one with you in your capacity. Just as Jesus' ancestors worked with him, hundreds of thousands of yours can work horizontally. Maybe they were not so religious, but so long as they were good, they can have this privilege. This is because the blessing that has been given to you is extended to the realm all around you, to your ancestral community. They can have instant credit, under the realm of blessing. This is like giving somebody a big privilege overnight. This is the only time the liberation of your ancestors can take place. At the same time, the path of perfection of your own descendants will appear. Because of this condition, you can go to the real heaven, not just the conceptual heaven. Nowhere else, even outside the Unification Church, was anybody else in all of history given that kind of priority and privilege. So long as you do home church, all else is secondary.

You want to take care of your family—your wife and your children. But if you take care of your home church instead, someone else will take care of your family. But that does not mean that you should think that if you are doing home church work you do not have to take care of them. If you think like that, it does not work.

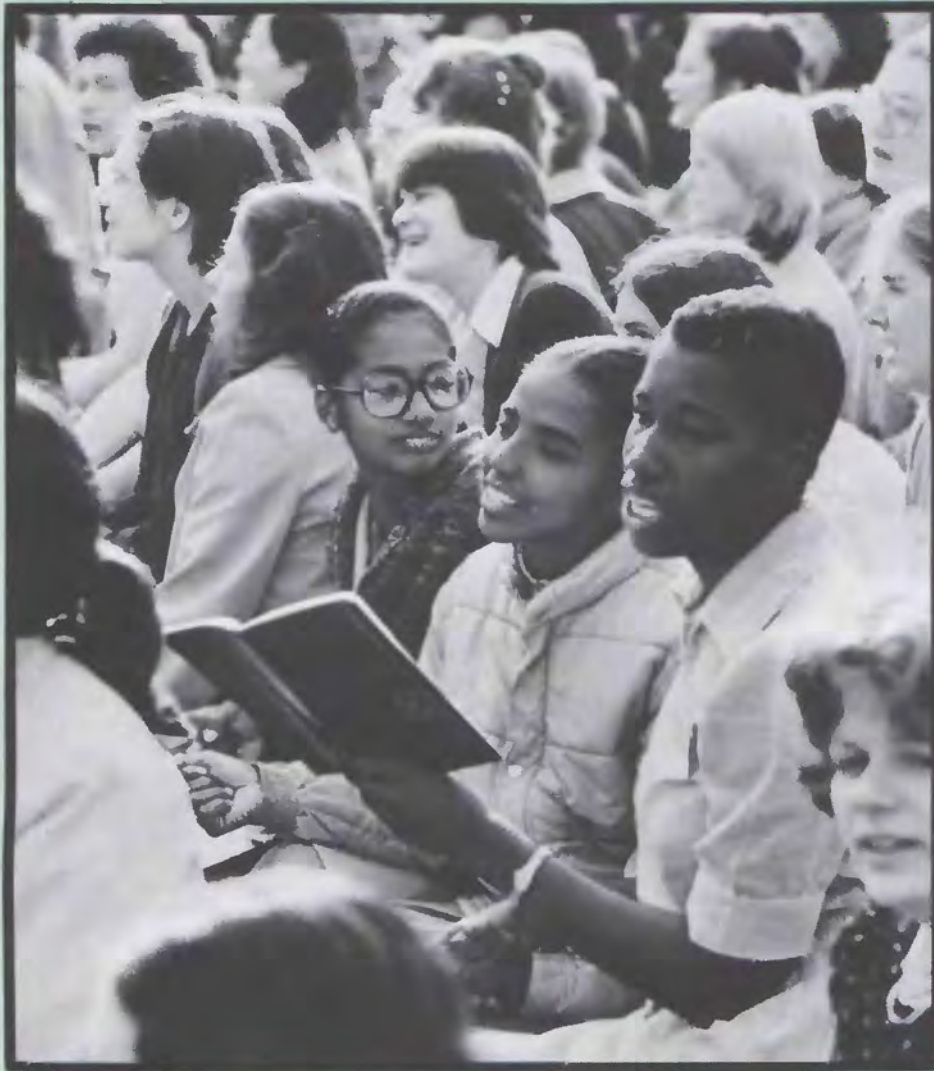
Now you can say, "Father, you do not need to talk to us any longer. We will just go right ahead and do what we are supposed to do." So by turning over everything to you, Father may leave America for other places.

Now you must truly know that Father's responsibility is terminated at this point. This is why Father is saying that this is your time. Let us pledge from this time on to really understand more deeply than ever that our purpose of working is home church and nothing but home church.★



Rev. Chung Hwan Kwak

# Conditions of Our Faith



**Part II** We are now on the way towards eternal happiness. Yet I think you sometimes feel that some leaders or members don't understand you and how you feel. Sometimes you don't feel good internally. Other times you may feel that members and leaders comprehend you 100 percent, so you are joyful and thankful. But when you feel that your leader or another member doesn't understand you, you become sad. Also, when a person from outside the church is persecuting you, your mind is troubled.

I think this is one very fundamental condition of our faith: the need to develop and keep steadfast our essential relationship with Heavenly Father. Nothing else should worry us.

What is your deepest desire? In one of his speeches, Father spoke to us about man's main desire and said that the ultimate end of desire is "to know God first of all; second, to possess goodness, happiness and the love of God; and third, to possess God Himself."



*"One very fundamental condition of our faith is the need to develop and keep steadfast our essential relationship with Heavenly Father."*

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Why is the Unification Church important and famous? Why are True Parents so important? True Father explains the true nature of God through the Divine Principle and through examples in his own life. Throughout history, mankind's desire was to know God. Think about the history of the many cultures of the world; their main motivation is religious. When we are happy and joyful, we feel that our life can also explain God, through Divine Principle and our True Parents. If we follow the Divine Principle and Father's ideas, then we can naturally know about God. This is the first goal.

Many times we explain God's heart or His ideal through the Principle, based on our own thinking and the logic of the Principle. Through Divine Principle and through Father's own lifestyle we can learn about God. But if we can't reach God, we become unhappy. To know God is the main goal of all mankind. In other words, we are now going toward the main goal. You and I are not going our individual road. Why be concerned about what the leaders and other members think of us? This is not the essential point.

We are on the way which is not only our own way, but the main and ultimate way for all mankind. We need to stay 100 percent confident that each of us is going our way by following Father and the Principle.

You must realize that what others think about people or situations is often something very different from the reality. If you constantly wonder what other members or your leader or outside people think of you, you are taking one more step towards making a mistake.

We are not all going the same way. If you don't believe Father loves you, then you will have much trouble with many concepts and with going this way of faith. I want to remind you that Father does love us, but his love to each individual is not always expressed in the same style. Yet we often think we want him to love us just the same as he loves all others. We are then apt to think, "Oh, Father loves that person so much. Why doesn't he love me?" Sometimes when you bow to Father, he may seem to pay no attention, but never think he doesn't know your situation or that he isn't paying attention to you.

Do you know Mr. Yo Han Lee? Before he met Father, Mr. Lee had the position of something like a messiah to people. He received many wonderful revelations and was truly a person who thought about God's providence. Then he met Father.

It is very easy for Father to witness to this kind of person. They already know the spiritual world through their many experiences. Father only needs to mention special points about the spiritual world and God's entire providence and then they understand his great perceptions of the world and can believe in him. Nothing else is

really necessary. The introduction to the Principle and the Principle of Creation are already clear to them. When he speaks of the spiritual world or various other spiritual phenomena, he asks them to merely answer "Yes" or "No" to his questions. Then, his witness is finished. He tells them, "You should follow me." This happened many times, not only with Christians but also with Buddhists and other spiritual people whom Father tested in the same way.

So Mr. Lee answered "Yes" to Father's queries about his understanding and perception about the spiritual world. Then Father immediately asked him to go to the market to buy groceries for dinner. In America it is common for men to go to the supermarket to buy groceries. But in the Korean tradition men never go to the market. Usually the woman buys all the groceries and prepares dinner. Yet Father gave an order for Mr. Lee to do the shopping. The market was very far from Father's house, and since there was no car, he could get there only by walking. But when he did that, Mr. Lee became 100 percent objective to Father's desire. It was a very important condition for him to fulfill.

At that time, Father really needed manpower and disciples. There were not so many members then, but Father was so wonderful to each of us and took care of each member from early morning until late at night. He often spoke and gave guidance, love and everything. Yet he sent this wonderful and spiritually attuned man, Mr. Lee, to the market! However, because he went there and obeyed Father's direction, Father could see the strength of his faith.

We are all different. Each of us has different circumstances and distinct foundations. Our ancestry and backgrounds are not the same, so we are not all at the same levels. But now each of us is going towards the same goal. You should never compare yourself with others or be concerned with how outside people think. Then even when there is misunderstanding, hate or persecution, you will not feel that these are real problems.

Sometimes we may feel that a certain leader does not understand us. Sometimes we feel he hates us. But whether he does or not is actually not important. You are now treading the most essential path to come to know God. Eventually each of us wants to possess goodness, happiness and the love of God. Even though you keep God's goodness and happiness and love, you shouldn't feel satisfied. Your ultimate desire should be to possess God Himself. Our original mind tells us this is the ultimate end of our desire. Yet how can a person possess God Himself?

I mentioned before what Father's definition of happiness is: to support and give and then to feel that you want to give still more. To whom? True Parents. If this is the focus of our mind



*"I want to remind you that Father does love us, but his love to each individual is not always expressed in the same style."*

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and heartle, then we can possess God Himself. It is not an easy way, but I want to ask if you would like to continue to go this way, despite the fact that it is difficult. This is the path towards happiness. There is absolutely no other way.

Sometimes members appear to be joyful doing external things—hiking, picnicking, going to the theater and such activities. When your external lifestyle continues in this manner, even after joining the church, one side of your mind is still dwelling in Satan's grasp. Sometimes we look at people not in the church and compare our lifestyle with theirs. Is this only my perception, or have you actually done this?

Our way to reach God is a fundamental one, but it is not easy. You know from the history of Christianity or other religions that the most wonderful way to develop faith is to cut off our outside relationships. Many devout followers of certain religions went to live in the mountains or in the monasteries. Because our faith is not so strong, we are greatly influenced by things outside us. Yet, our Father's thinking and his goals are so broad. Sometimes we need to sever our relationships. Don't you think so? Even though you talk to others and make good relationships, you may often use the excuse of wanting to create more harmony with someone by going to the movies together. Then afterwards, how do you feel? I think you don't really feel so good about how you are developing your own history of faith.

Father often goes to the movies or to the theater, so you probably think that because he does this, it can also be your pattern. Yet I urge you not to forget Father's history and what he went through to come to this point. He took such great care not to be influenced from the outside. For example, Father began going to the theater only in 1964 or 1965. Until then, he would only go to see some special movies based on the Bible. When he was young he never went to the theater and never even looked at the posters which advertised the movies. To avoid seeing the posters, he always made detours. He followed this pattern until he turned 43 years old. Without researching these conditions of Father's past, we only want to do as Father does at the present time.

His personal rule about prayer service, for instance, was to attend early morning services every day as well as Sunday morning and Wednesday and Friday evening services. He had five general prayer meetings each week. Father attended them all. He listened to our sermons and our lectures. He had received by revelation the material which we used for our lectures and sermons, yet he listened to each of us. Why did he want to listen to our lectures so many times? I know that when anyone gives the lecture on the Principle of

Creation, you may feel, "Oh, I already know it. I learned that a long time ago."

Sometimes Father laughed at our lectures. Sometimes we made mistakes, but Father always took time to listen. By this, we can discover that a person of true faith will always be willing to listen to the sermons of others at any time. Father was so busy thinking about the world level restoration—even though it is such a far-off goal—that he actually didn't have much time. Still, he felt the need to establish that tradition of attending services and praying with us.

Yet we often look at Father and judge our situation only by his present life. There is a clear difference between us. Father has graduated from training. Do you think he needs more training? He has graduated, but we are not all on the same level as he. Although I don't know your immediate situation, I feel that I have not yet graduated. Beware of copying only Father's present situation. Please go down the main road in both an external and internal sense. Go step by step.

I have often mentioned how necessary it is to keep an optimistic view; now I would like to mention another aspect of being joyful. Actually, we all have one goal. We desire to reach the goal of Father's heartle. If you can reach the goal of knowing Father's serious heartle you might begin to cry and continue crying daily for three or even five years. Even though you may not be able to explain the reason for your tears, you would be able to cry easily. The motivation begins internally.

The American family is unfortunate in this situation. The early members of Korea knew Father's serious circumstances and because they could experience so much of it with him, they could easily inherit Father's seriousness. During this morning's early pledge service, I am sure you had unison prayer. In your prayers, you no doubt focused on Father and Mother. Yet, I wonder what you focused on? Was it the form of his sermon? What is important? I can't explain exactly, but if you could reach the level where you could perceive the seriousness of Father's historical circumstances and heartle, then every time you thought about Father, it would be in a deeply different way.

I honestly feel that many members of the American family have not reached this goal. If you could reach this goal, then your eyes would be your vehicle for deeply understanding Father through your tears. Without being able to explain why, you would feel moved internally and continue to cry every day. It would not be enough to cry only once. If you continue to cry in this manner for three or four years, then you will be able to control your tears.

Make this one of your goals. Even though you



*"The third condition for God to work through us is to be unchanging individuals. Many times Father has pointed out that we are so volatile."*

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God. This is already the very heart of our determination. Yet, how does our determination compare with St. Peter's? Peter's faith was wonderful. He testified to Jesus, "You are the son of God. You are really the Messiah." Could we testify in the same way? It is very difficult. He had such incredible determination, but when Jesus went to the cross, Peter no longer believed.

If there is some gap between our determination and our belief or if we compromise or change our beliefs as we try to attain the goal, how can we be assured of reaching our destination? We need many conditions. We need to study Divine Principle and research Father's life.

I would like to advise you to develop your faith in an unchanging pattern. Tie a knot as you go along. When you don't make a knot, things unravel and changes continue to happen. Your motivation begins to be influenced and you have difficulty believing. This has also been my experience.

As we grow in our belief in God, Divine Principle and True Parents, our faith stabilizes more and more. Examine yourself; discover your faith; keep it for eternity. And give it the freedom to keep on growing. Make an unchanging foundation, and then continue to develop your faith.

Sometimes you may discover something which you can no longer believe in. Please never let your belief in any truth slip too far away. If you have already made an unchanging foundation and tied knots along the way, make sure you don't untie them.

There are many foundations, no two members will have the same one. Please make your own foundation. Some members begin to doubt and fall into the "basement" of their faith. Usually, this starts from some outside influence or motivation. When this happens, we lose time, power and even our life. Think seriously about it. Even if the whole world changes and doubts, if you have found a point which is unchanging in your faith, then you have made a true foundation.

To live the way of faith is not easy. You have had many such experiences. We must relate with the outside world all the time. Yet, Satan continues to try to guide us in very destructive ways. We are still not perfect. Sometimes our mind questions, changes and doubts. Even if this happens, it is important never to fall down. You need to continue to make a foundation. You need to develop an attitude that will not change. As much as possible, continue in this unchanging state, and you will be able to develop your own very solid way of faith.

By doing this, you have the potential to continue to develop. Just continue to be unchanging in your external actions and conditions. The outside world can recognize that the Unification

Church has a certain level of faith. You must feel that you yourself are on that same level. Yet, this can be very changeable.

I advise you to make an unchanging foundation of your own faith through establishing your own internal conditions. When you do, your mind will cease to change and you will be able to continue to be joyful and thankful. Follow Father joyfully. Don't allow your mind to waver. Let your optimism and bright spirit shine. Be like a sun to all those you meet.

I want to reiterate how important it is for you to make a solid foundation. Yearn to follow Father joyfully. It is difficult to continue to be honest. Yet, realize how essential it is to make your own unchanging foundation. Make it an honest endeavor. This is essential. If you are honest in your feelings and emotions, the way will become easier.

The last condition by which God can work through us is a peaceful mind which is in harmony with our heart. It is normal to want to find harmony with others and it is natural to desire internal calm and peace. Yet, why is it sometimes difficult?

Sometimes we divide our external relationships in two: one with our physical family or people who have not yet joined our family, and the second with fellow members. If you have a problem uniting with a person who is still under the bondage of Satan, please don't concern yourself with it. When Heavenly Father guided the Israelites, He did not want them to make harmony or form relationships with outside people. In one sense, Heavenly Father asks the same of us. However, He also wants everyone to find salvation. Since we are His representatives, in this sense we need to make relationships with people. But we cannot be consumed with concern about it.

The more serious circumstance regards harmony with other members. Another person in your department may sometimes misunderstand you. Perhaps there is no deep harmony between members, and you feel this is extremely serious. Sometimes you feel things are very difficult. In this case, how do you begin to make harmony with each other?

Internally, you may be concerned about how much you need to unite with a certain person and you may think you can solve it by taking him to the movies or to a restaurant. For a long time, our members have thought that by going to a restaurant or a theater they can form unity, but we really need to shed some light of reality on this.

We are concerned about developing fundamental harmony, not something which is only temporary. We aren't concerned about a situation in which someone hugs another person and exclaims, "I love you!" How can we make true and heartistic



*"We are in desperate need of joy to cleanse us and to fill our spiritual cup. Learn to be grateful—it will keep up your spiritual defense."*

harmony among members? It's not by going to a theater or restaurant. Eating together, feeling joy together while sharing an external activity will never make internal harmony. Of course, at the time everyone feels good, but it will not create harmony.

How can you achieve basic harmony among yourselves? First, you should try to make deep harmony between yourself and True Parents and God. If you are closer to True Parents, to God and to other leaders, then you will not have problems. Never go to the theater or a restaurant for the purpose of making harmony. If you have a strong desire to go, then do so, but remember that it actually has nothing to do with establishing unity.

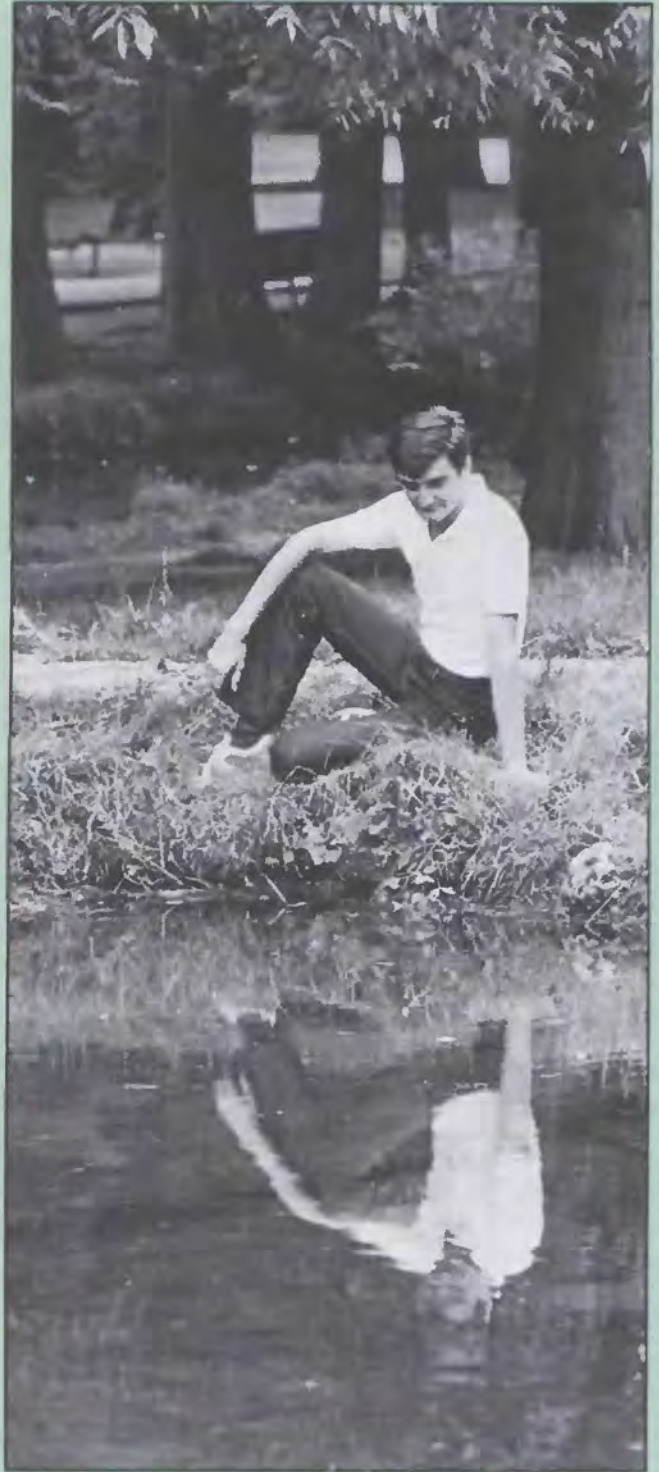
Also, if you feel disharmony with some member or with a leader, then take the time to pray. Don't concentrate on your external prayer style. Try to be close internally to True Parents. Your faith and your mind must develop more—become closer to God and True Parents—and then your relationship with members and other leaders will be no problem.

I mention this because I hope that from today you will examine yourself and your situation through your prayers. If you follow my advice but disharmony continues, then you may claim that I have been lying to you. Please examine your personal faith more closely; it is absolutely important for your eternal life. Don't try it just on a temporary basis; continue your prayer and self-examination. You will reach the goal.

External disharmony with outside people or even with other members is not so serious. What is most serious is internal disharmony within yourself. If you are self-motivated, you may not be able to explain something strange within yourself. You know that something happened and that your mind began to be troubled. In this case, what should you do? It may also be difficult for you to pray. Even though you cry out to Heavenly Father, in front of your spiritual eyes you see only darkness; it is difficult to find the true God.

You need to establish a strong and stable condition of faith. We are in desperate need of joy to cleanse us and to fill our spiritual cup. Learn to be grateful—it will keep up your spiritual defense. When you possess these things, your mind will be free from struggle and burden.

Please never think about how long you have been a member of the church or about your position or mission. These things are only temporary. Forget them. Leave these thoughts behind you. Start from the beginning. Examine the entirety of yourself. Before you can be optimistic or grateful, it is necessary for you to make some conditions of your faith.★



**"The last condition by which God can work through us is a peaceful mind which is in harmony with our heart."**





At the engagement ceremony, True Parents join hands with a representative couple, William Ortega and Veronika Klepper.

## Father Matches 843 Couples of 50 Nationalities



Silvio Van Praag from Holland

### Nancy Neiland

September 17, 1978, Belvedere. Even though our True Parents were in London, Belvedere heralded a bright, semi-balmy day for our "Foundation Day" celebration. However the day became known to the World Missions Office as quite ANOTHER type of "foundation," for an event that happened on that day began the series of rumors and truths about The Matching.

Staying behind in the office while the rest of the family went to participate in this holiday, I remember Col. Han



Barbara Burrowes from Guyana



telephoning from England to talk with Rev. Kwak. However, I reminded Col. Han that there was a celebration going on in Belvedere and suggested that he try reaching Rev. Kwak there. Simple enough, right? Wrong! That seemingly insignificant telephone call began to send shock waves throughout the whole world. It was actually Father who wanted to speak with Rev. Kwak. His message: all members eligible for Blessing should gather in Korea in ten days!

About 20 minutes later, there was a call from Rev. Kwak. With calmed excitement, he told me Father's news and asked me to begin to call all the nations. WithOUT calmed excitement I jumped up, ran to my desk, picked up my notebook and pen, and scrambled to the map which had all the missionaries' pictures on it: I started to make the list!

Members of the American HSA staff arrived about two hours later with all sorts of information which had to be transmitted to all those who would participate. We even had the precise dress code which was to be followed. However, in our excitement, I think our office MIGHT have copied down several wrong things which we subsequently telephoned and telegraphed to some people. Red socks? (Did that sound right?) Grey gloves. Grey? No. No. That couldn't be. Anyway, day and night for the next several days we called the far corners of the world and told everyone who was eligible what clothes he had to bring, and to be sure to bring his nation's flag, and to bring extra money (oh, you don't HAVE any extra money?), and counseled them in their dizzy enthusiasm (one brother, in complete seriousness asked, "Nancy, do you REALLY think I'm ready?"). There were phone calls back and forth trying to straighten out the question marks. Of course, this not only led to questions about red socks or grey gloves, but resulted in a bit of embarrassment since we ALSO had to gather the dress sizes for each sister and everyone's ring sizes. I believe more than once our dear Japanese brother answered the phone and took down the infor-

mation about a sister's dress size, but not without a blush.

We made list after list. One list was dress size. One was ring size. One list had only columns. One column was "reached by phone." One column was "sent a telegram—hopeful." One column was "no response." Etc., etc., etc. In the end, our lists went into the files marked "Blessing" and into the back of the file cabinet. History records the fact that God's providence changed. No ten days. No Korea. No Blessing in October 1978. No... nothing. At least not for the missionaries and overseas members.

The next "announcement" (and I think we are using the term rather loosely) came near the end of December of the same year. That one consisted of telegraphing everyone to send pictures (nice 8x10 color glossy, if you please, but in the event that your country doesn't know what color film is or hasn't heard of speedy developing, even a 3x5 clear black and white will do) to arrive BY God's Day, 1979, just "in CASE" there was a matching and we couldn't reach them in time for them to come. Somehow the wording of the telegram was a bit questionable and mis-read or at least mis-interpreted. About half a dozen eager friends from "out there" sent something which DID arrive by God's Day, but in their cases, it was THEMSELVES!!! (How do we explain THIS one to Rev. Kwak?)

... We did, but to our dismay, we had to get back on the telephone and at the telex machine to make SURE that others were also not on their way here. Imagine, if you will, the reaction of those who did arrive. The security guards phoned us from the front desk and said, "So and so is here. Do you know him? Is it okay to let him in?" Uninformed of their coming, we casually asked, "He came? Did he mention why?" After a moment of consultation the security guard came back and replied in puzzlement, "He said... for the Blessing!!!!!!?" I remember the first time it happened to me, the phone somehow slipped out of my hand and started to dangle... And the missionary down-

stairs said he wanted to DIE, or at the very least, take the next plane back.

Because of our varied and frequent "announcements" more than one missionary told us that we caused them all to live their lives in animated suspension. Standing on one leg, they were always ready to turn around and send a picture, or themselves, to Korea or America or London or even the North Pole if it was necessary. The common question when they came back to the center every night was, "Any, uh, 'news' from Headquarters?"

In May of 1979 when Father did match the 705 couples, the rumor spread quickly around the world. We received many calls wondering who their picture match was. We had to explain to them that even though we had everyone's pictures ready and they were all presented to Father, he said it was not the time.

But Father DID match most missionaries as well as some foreign members in the engagement this past December. Many people came. Many people were matched by photo. But again, it was not with much notice that we did our telephoning and telegraphing...

The "committee" that was put in charge of international matches consisted of Joy Pople, Janine Jessop, Pamela Stein and myself. We decided to divide up the world and to make telephone calls where it was possible and send telegrams to other locations. Our purpose: either to get the consent of the missionaries and members to be matched by photo (as they had already sent in their pictures two years before) or make sure they knew that they were invited to come and tell them what time it was to begin.

Latin America (we thought) would be easy, but Joy, who used her Spanish flair to get through operators and recorded messages found different.

After spending the first day trying to get an answer from a wrong number, she finally got through to one Caribbean island. No, the leader was not there; he was visiting a nearby island attending some conference. She called the center there. They



didn't have his telephone number, but told her the name of the group he was with. Then she thought of a brother on the *Noticias Del Mundo* staff who might know where to find that group, only she found that he wasn't in New York; he was traveling in South America. Fortunately, he was at the center there when she called. No, he didn't have the number of the group, but he knew in what town it was located. So she called information for this town and got the number. They took a message and two hours later he called. One of his members came for the matching.

It was amazing how many telephones chose this occasion to go on the blink. We couldn't get through to three Latin American countries for that reason, and had to call the spiritual parents or relatives of members trying to get alternate numbers. Finally, they received the telegrams or got the messages from relatives.

We could dial direct to Latin America but for most nations in Africa, we had to enlist the aid of overseas operators, some who had apparently never heard of the country. To reach one sister in the Gambia, for instance, took many, many attempts. "I want to call The Gambia, West Africa," Joy said. "Zambia?" responded the operator. "No. The GAMBIA." She connected Joy to an operator for Kampuchea (Cambodia). Wrong side of the world! When we got through to the country, the national switchboard didn't answer. When we got through to the missionary's phone, the landlady said she had just left for work. Finally, we found her.

We have one rather elusive friend in the Middle East who doesn't have a telephone and telegrams don't reach him with any notable regularity either. Knowing our odds but undaunted, we had to give it a try. For this one, strategy seemed to be in order: attack from three sides and hopefully one of them would work. First we telephoned the missionaries in another city in the same country who said they would try sending a domestic telegram. We also called (at 3:00 a.m. our time)

the shop which he frequented (at 11:00 a.m. his time) for his morning coffee and conversation. Unfortunately, the morning that we phoned was the one he picked NOT to go to his favorite haunt. However, there WAS a winning method. We were able to locate the telephone number of some very close associates of our church who have attended ICUS conferences for several years. The reaction of the woman was delightful. When the explanation of WHY we were so desperate to reach him actually surfaced she exclaimed, "Engagement! Oh, he MUST not miss this! We'll do everything we can to find him." She was right. Find him she did.

When posed with the question: to photo match or not to photo match, one brother wanted to "think it over." He told me that he looked so much younger in the photo he sent to us several years ago that he just couldn't easily give us his consent for picture matching. He thought for two days and phoned back. "Well, I've thought about it. I'm arriving tomorrow at 1:30 p.m.!"

One missionary got his telegram and decided to phone us right away to get more specifics. Our telephone rang at 4:15 a.m. I was just getting up (or maybe it was just going to bed, I can't recall now), so Janine talked to him. He was calculating how much this trip would cost him and mentally doubling it, thinking he would have to pay at least the same amount when he came again to attend the Blessing ceremony. Shrewdly he said, "Well, maybe I'll just come NEXT time. Probably Father will have another engagement and wine ceremony right BEFORE the Blessing so I can save money that way, right?" In her haziness at waking up, Janine emphatically shouted, "No! No! It HAS to be now. You either come or we can use your photo." Somehow he got the message and assured us that exit visa or no exit visa, he would be on the next plane. And besides, he told us, he had been feeling that he should come to America to "take care of a few things." In many senses of the word, he did just that.

Another interesting phone call

was made by two missionary brothers staying in the same country. I told them of the possibility that they could be matched by photograph and asked if they would consent to it. They both winced and said, "Well, we have absolutely no money to come. Oh, oh, what shall we do?" One of them passed the phone back to the other while he thought. So I talked to that brother who asked me if it was possible for the department to send some money. I told him that most everyone was in that situation but that the department just couldn't stretch the funds enough to extend such loans. Then while HE decided, he passed the phone to the other one. Unfortunately, that one had still not quite decided. So HE asked me several more questions about photo matching. I assured him that Rev. Kwak would be right beside Father and was sure that he would be well taken care of and that even many Europeans would be in the same situation and had to be matched by photo. Then the other brother took the phone. I asked if HE had decided yet. No, not quite. Another question or two. Then I finally said (since it was a collect call) that the moment of decision was here. "Can I put you down for photo matching?" (At times during those days I felt like a waitress). They each said, "Okay, okay. We'll just trust." Then one piped in, "AND pray!!!" (I wonder if in this case "blind faith" or "love is blind" more appropriately describes the situation.)

To begin the matching, True Father spoke from 10:50 p.m. on December 29 until exactly midnight. At that point, he called for those who had a birthday to come forward. Since the date had JUST changed, everyone had to look at his watch. Three people went to the front of the room and Father matched them first. Next, Father asked for all the missionaries who had come to stand up. He matched the brothers and then the sisters. Approximately 145 couples later, Father asked for the books of photographs. He took such care as he looked through the album of missionary sisters and listened



intently to people's various situations and/or preferences. On his third time through the book, he turned to the page of one missionary sister whose Blessing was broken several years ago. Lovingly, he whispered her name and pounded his hand on her picture. He was ready to start.

Both Father and Mother were very concerned with the photo matches—whether they were of the missionaries, native members, or the Japanese members. At one point during the matching, we brought all the photo-

Much consideration was given to the photographs submitted for photo matching.



Mother and Ye-Jin look on during the matching.





graphs and arranged them on stage in stacks according to areas of the world. Mother was fascinated by all the foreign members who sent their photos. She especially studied the faces of the sisters and asked how old people were.

The matching lasted 27 hours, with breaks. Father matched 64 foreign missionaries, 33 by photo. Of the 90 members from mission countries (including Australia, New Zealand, Brazil, Guyana, Malta, and others), quite a number were also by photo. Within these categories, Father did a unique photo to photo matching for 15 couples.

One of our missionary brothers happened to be in America at the time of the 705 couple engagement and attended that matching. Father tried to find him a mate. He looked through many sisters and even led this brother around a little bit. At one point, Father just shrugged his shoulders and told him, "She just isn't here!" But during

this recent matching she was. HE was the one who was missing. When Father was matching missionary brothers by photograph, I was in the position to follow him around, and I noticed that when he came to this brother's photograph, he gave a quick glance around, but put the picture on the bottom of the stack in his hands. He kept pulling it out, looking around and "hummm"ing. When again he came upon the picture as it had moved to the top of the stack, he looked and looked and then handed it to one sister. I remember catching her before she went to "converse" with it before deciding whether to accept and assuring her, "These photographs of him are not very good. He actually looks much different in person." Big grin and all, she fairly floated up the stairs after assuring ME that there was no problem with the photographs: SHE WAS HAPPY!

This particular match also

brings me to one of the cutest "after-shock" stories. As you might imagine, many countries do not have telephones. And just like our elusive brother in the Middle East, telegrams don't often reach people as quickly as we hope they would. It was only AFTER the matching was finished did this country find out that there was even going to be one (even though we had sent telegrams asking them to respond with their consent to photo matching).

When these missionaries (there happened to be two matched from this nation) phoned us with the big question of "who?" I happened to answer the phone. The operator asked whether we would accept a collect call from this particular country. While I assured her that we did, I was hurriedly flipping through the matching list to find their names. Me: "Hi! Congratulations." He: "Congratulations? Thanks. That must mean that it's all over? What's her name?" Me:



"Just a minute. I'm looking on the list. Well, let me assure you that she is very pleased. You know we had to submit those awful pictures of you, but I kept reassuring her that she didn't have to worry, the pictures just didn't do you justice. But she is happy, even with those pictures." (By this time, I was getting frantic, because I couldn't find the listing.) He: "That's nice. But what's her name?" Me: "I'm still looking. Oh great. Here you are. Oh, have you got a pencil and paper?" He: "A pencil and paper? What for?" Me: "I think it's better if I spell it." He: "You have to SPELL it? Ohmigosh. (Silence) Okay, I've got a pencil." Me: "Okay, it's spelled..." He: "Next question. What does this... look like?"

Then he asked for the name of the brother who had been matched to the missionary sister in the same country. I searched and searched. It just wasn't there. But I was able to describe a little bit about this brother, as he had stopped in the office numerous times to find out if his fiancée had phoned. After finishing the call to that country, I painstakingly went over the list and discovered that this brother had, in all the excitement, forgotten to register the match! Before he left again for Europe, I asked him to sign the register and he, with a very endearing sheepish grin produced the card which originally enabled him to enter the matching room. (Maybe he thought it wasn't supposed to be turned in but was more like a souvenir?)

One dramatic matching that involved one native missionary was very close to all our hearts, because it involved a sister from our office. One sister in our department has had more than just a "feeling" that she should dedicate herself to live in a certain part of the world. She had expressed this to Rev. Kwak on several occasions before the matching. During the matching, Father stood her up and Rev. Kwak whispered something in Father's ears. According to her story, Father tested her with his eyes as if to say, "Do you really want to do this?" Her eyes reflected "Yes!" At that moment, Rev. Kwak literally

RAN up to the front of the room where I had the pictures in waiting. Father sauntered up to the front of the room as well. Since I knew her request, I flipped through the many pictures of all the brothers from that area of the world, and grabbing them in one hand, I ran over to Father. He looked through everything. Studying them closely, he just said, "Huuummmmm." Then I said, "Wait a second. Wait a second. I have two pictures of native member missionaries from this area of the world. Wait! Wait! I'll get them." I think I somehow shoved all the pictures Father had just been looking through into Rev. Kwak's arms and dashed over to the table. I retrieved the two pictures and ran to his side. This was what Father had been waiting for.

Taking the pictures from Rev. Kwak's arms, he shoved them back in mine. He had to walk all the way down to the other end of the room where the sister was standing. He did so with determination and even a certain resolution. From the front of the room, I peeked through the standing crowds as I watched him toy with both pictures in front of her; finally he thrust one of the pictures into her hands. Although from where I was standing it was impossible to hear what he had to say, apparently, when he sealed her fate by handing her one of the pictures, he said the name of the missionary's country. She looked down at it, bowed, and then walked to the front of the room where Mother was sitting.

As she came to the front of the room, I could see which brother Father had given her. I embraced her when she walked over to me. It was, for me, one of THE most touching moments. This sister had received so many feelings and revelations about taking on such a mission. I knew she was determined. I also knew that brother's history and the history of that mission. When he was phoned to get his consent for photo matching his answer was, "Are you kidding? Of course! Our trust is with Father!" It was amazing to witness Father's care in permitting her to find her destiny through the matching, and the

concern he had that this brother have a sister of such solid faith.

Before getting on the airplane to come to America herself, one German missionary phoned to explain the situation of one of her native members because she wasn't sure the length of time this girl had actually lived in a center would qualify her. When Rev. Kwak was approached on the subject, he told us to wait. The missionary came with another member, although the girl in question remained behind. I was able to ask Rev. Kwak once more whether or not the sister could come. He gave his approval, but said that she should wait here on standby and not directly go into the matching. When the German missionary heard that, she ran to the phone. Because she was nervous she needed my assistance to dial and fairly shrieked, "Mach schnell! (the member also speaks German) MACH SCHNELL! C o m e...!" This sister must have been packed already. She had to leave within one hour to make the plane which brought her here in time. She made it!

One interesting story involved the barriers of language. It wasn't so unusual to have to find an interpreter for a couple. But for one Brazilian brother and his European match, we needed two interpreters, and at one point a chain of three interpreters tried to aid communications: Portuguese to Korean, Korean to English, and English to German. Finally, they decided the differences were just too great and rejected the match.

A South American missionary was matched by photo, but to our surprise, also arrived just in time for the holy wine ceremony on December 31. At points during Father's wine ceremony speech, I peeked my head out the door of the side entrance. I thought I was seeing things! This missionary had just arrived and didn't know where to go. Obviously, they didn't want to let her into the room because no one knew who she was or that she was, indeed, matched. I ushered her into the side door, where she waited until Father was through speaking. At that point, Rev. Kwak told Father that one missionary had just





Mr. Joo Chan Choi distributes the wine at the holy wine ceremony.

arrived. There was a bit of confusion at first because they didn't understand that she didn't need to be matched, but rather to find her fiance in the crowd of people. Finally, Col. Han understood and into the microphone asked where this sister's fiance was. As fate would have it, he was standing with her picture in the very back on the opposite side of the room. Col. Han shouted, "Well, your fiancee came instead of her picture. She's on her way back to join you now!"

The first member in one African nation phoned to tell us the arrival time of the missionary brother. He had attended one of the training

sessions and I remember him very well. I asked him, "Since I have you on the phone, I'll ask whether or not YOU have any certain preferences which you want expressed to Father. Interracial? International?..." His answer followed his chuckle, "You mean it's come to THIS? A choice? No. No. I will trust Father completely!" These are the tender moments amid the crazy chaos that taught each member of the committee the beauty of faith in our True Parents. Our brother's heart is the same kind we each want.

Representing the other members, I want to express to you our discovery that this faith doesn't exist only in Korea or

Japan or America or Europe. God's gift of love, of life reaches the world around. It became clear to us that no matter where our brothers and sisters were, each member of our church is daily attempting to solidify a relationship with God that is true and honest. This engagement was special because in many cases it was the first time it also reached the lands in Africa, South America, Middle East, Asia, Oceania and Latin America. At no better time can we see how true this is than at a time when people must humbly and simply declare their faith.★



# Reflections on My Mission in a Muslim Land

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Michael Kiely

At one point, the police gave us notice to leave the country. We went to friends for help to stay in the country. Perhaps they could intervene on our behalf. They were sorry, they said, but they could not. It was not their department; they didn't know anyone with enough authority to help us.

On the recommendation of the American consul, I sent for my wife Maria to come. As a couple, we would have more chance than I would have alone to get permission to stay. A

family is somehow more established and less dangerous, we felt. At that time we did not know that the authorities had already been informed of our membership in the Unification Church. We imagined that they either suspected us of international intrigue since they had no doubt spotted three nationalities living under one roof, or of sexual promiscuity (looking back, I can see now that we still had much to learn about the lack of morals in the government itself).





With encouragement from David Kim and our itinerary worker, Mr. Song, Maria flew to join me. Ours was a strange and joyous reunion. This was my wife of one and a half years whom I didn't know yet. Our initial "adventures" included the realization that we had to not only save our country but also unite America and Czechoslovakia.

Although the American consulate did manage to delay our

their superiors for and were able to get a 24-hour stay of our departure order.

That afternoon we pulled our last desperate stops. No, the consulate could not help us any more. No, our merchant friend could do nothing. No, our landlord judge had nothing to do with that department. We believed and kept believing—especially with Maria's encouragement—that Heavenly Father would keep us here. Maria, fresh from

**"Early in the game we decided to risk stomach bugs for the sake of growing friendships."**



Michael and Maria Kiely and their two children.

departure, it was not able to help us much. We made a "Jericho" condition of walking around the capital seven times in silence. We prayed hard. But one day two policemen knocked on our door. Two gruff and simple men on orders, they had come to take us to the airport. We invited them in, plied them with cookies and song, and after about an hour, had warmed the cockles of their hearts. One showed us with pride the ring from his favorite wife. We were thorough friends in an hour. Risking their jobs for insubordination, they asked

New York, encouraged us in difficult moments, and somehow we always kept faith.

With the afternoon before us and all avenues seemingly closed, we received the inspiration to go to the top, to the Minister of the Interior. Fortunately, he was our neighbor. We bought flowers and walked to his home. Normally the guard should not have let us pass, and normally the Minister should not have been at home at three in the afternoon. Normally, he should not have received us even if he had been home. Here VIP's are quite inaccessible; he



was one of the top men in the nation.

Exchanging greetings in first-year Arabic with the guards, we walked right past them up to the gate and rang the bell. One of the guards approached us, surely with the intention of impeding us, we imagined. But instead, he spoke in Arabic to the man who came out of the house. We think he said, "These are neighbors." We wrote him a note on our visiting card and gave it to him. He disappeared a moment into the house, then reappeared. "Yes, the Minister will see you," he said and ushered us in.

The Minister and his bodyguards rose to greet us, then he invited us to sit down. We expressed our love for his country and told our story. "I will arrange for you to stay," he said. After much thanks and appropriate pleasantries, we took our leave. He was a providential man, we thought; he saved our mission.

Then next day at the end of the 24-hour stay, we reported to the police station, no bags packed. We learned later that a phone call had come to Hanna while we were out. The caller had asked for our passport numbers, but Hanna had not been able to understand.

While we waited at the station, Maria plied each policeman with silver dollars and smiles. They loved it. Several hours passed. The policemen were held after hours to their chagrin and probably because of us. So we comforted them with songs—surely a first for them. Again they loved it. For months after our visit when we met them on the bus, they would greet us and ask, "Did you really meet with the Minister?"

Phones rang and discussions were held behind closed doors. Apparently the Minister's message had not sifted down the ranks. The commissar finally came out of his office with a set face. Two men then invited us to get in their car and, lying to us about our destination, whisked us off to the airport.

At the airport they ushered us into the border police chief. They spoke together with him at length in Arabic, but their inten-



Michael Kiely, "a few feet closer to the Kingdom."

tions were clear. I finally said to the chief, "The Minister, your superior, has given us permission to stay. If you send us away, you will be bucking his decision."

"Do you have money?" he asked.

"No," I lied. I was wearing a money belt with credit cards and several hundred dollars U.S. "I left it at home."

The two men then drove us back to the police station. They wanted to keep Maria there while I went home to pack and get money, but I protested vigorously that I hadn't an inkling what to pack, especially of my wife's affairs. Annoyed, they drove us both home.

Our task was not to pack, but to contact the Minister, now in Bonn, West Germany, by phone and to stall for time. The two men seemed to sense this and were initially exasperated. They would not be seated. They encouraged us impatiently to hurry.

We arranged to break the zipper on our suitcase. So sorry! While Maria and Hanna tinkered with the zipper and plied our reluctant guests with more cookies and song, I worked with an infinitely slow operator to get through to Bonn. It was an hour-long project. The Minister wasn't there but I left a message with the first secretary to have the Minister get word to the border police at the airport to free us before we were airborne. The Minister received our message too late.

Our fidgeting friends under the ministrations of Maria and Hanna were soon sitting down, not quite wanting to admit that they were enjoying themselves. When I emerged from calling, their mirth fled from their faces and they again importuned us to hurry. The zipper was quickly fixed, and we threw a few belongings together for a semblance of packing. We felt sure of staying. We knew that God works His miracles in the last moment and had not forgotten us.

We sped to the airport where our erstwhile houseguests obliged us to buy one-way tickets to Paris, then herded us through a sea of uniforms into a windowless room to wait for



**"Gradually, we have given our guests truth by the babyspoonful and with much love. To be attractive for them, Principle must become a personally useful truth that they can apply right away in their lives."**

the airplane. We could not go out to call, nor even to listen to the announcements. At flight time, an armed guard escorted us to the plane and waited outside till the last door had closed.

Inside the plane was hot, silent and full of flies. We prayed for engine trouble, for a crash, for a last minute call from Germany, or for any hell other than to have to leave our mission land. Jonah's ride in the belly of the whale would have been a welcome alternative.

There was no engine trouble, no crash and no phone call. The plane took off normally, to our near disbelief. What had gone wrong? We were leaving our mission: there were no spiritual children; Hanna was alone. It

the earth.

This was but one of a series of episodes in our quest to remain in our country. Initially, studying Arabic was a reason to stay in the country. Now it is clear that it is essential to being effective in our mission. It is the key to the doors of Islam, Arabic culture, customs and way of thinking, and some of the better prepared people speak only Arabic. We must learn Arabic for their sake.

The people are proud of their tongue. It is the language of the Koran. It is somehow God's special language to them. Mr. Sudo, while speaking of his initial hard experiences as an IOWC commander said, "English is Satan!" My sentiments exactly about Arabic. It is completely



was a bitter cup; our neighbors hardly understood our tears.

In Paris we were warmly welcomed by our Unification Church family, and we told our story. Still, we believed that Heavenly Father had not forgotten our mission. The next day, as we were telephoning Bonn, a call came through from the Ministry: "Welcome to our country." The Minister had received and responded to our word. We rejoiced, and the French family with us. Our little country had not been forgotten.

We boarded the next plane home. The border police, who had treated us like criminals a few days previously, greeted us with broad smiles. "Did you enjoy your vacation in Paris?" they asked. We could have kissed

foreign to English. Rare is the word or structure that is common to both languages. I have had two and a half years of it and am just now beginning to converse simply. I must encounter a word maybe 15 different times before remembering it.

We ate out as little as possible, but at home just ate bread, butter, cheese, and jam until we were able to set up a kitchen. In addition during the first month or so we fasted three days in rotation (three days fast, six days eating, then repeat).

We did not refuse invitations to dinner, but we ate knowing full well that the next four or five days we would be prisoner of the nearest john. Often friends would invite us to eat from their plate, this being a

**"We can create a holocaust of vertical urgency if we like, but horizontally, restoration here is like the plodding of a cow!"**



sign of true friendship (rather like the bloodsharing or peacepipe ceremonies of the American Indians). We accepted with a smile, but visions of the most gruesome microbes I had studied in high school biology danced in my head. That the food tastes better and the camaraderie enhanced by eating by hand (a high art slowly mastered) only turned our stomachs more in the beginning. Early in the game we decided to risk stomach bugs for the sake of growing friendships.

*Enchallah* used to mean "If it is God's will" to confirm an appointment. Today, in the more civilized parts it has come to mean "maybe"; "maybe" means "no"; "yes" means "maybe"; and "surely" means "yes." There are "English" appointments that are supposed to be kept, and "Arabic" appointments which are come late for or never. For a time, poorly kept appointments made a fiasco of our teaching. They became an important negative factor. Gradually we learned to joke about appointment times and to make it clear that appointments were an all or nothing and serious affair. Either let's be sure or forget it. I would write it down in my calendar in front of my contact. In this way we were able to assure much better kept appointments and reduced the effect to which missed appointments interfered in our teaching.

Communication here is sometimes a challenge because the same words may have different meanings. "Friendship" is a case in point. In the West the term evokes feelings of warmth, camaraderie, loyalty, fraternal love. In the Arabic world there is a beautiful classic tradition of the loyalty of friends, even to death. In actual practice, however, friendship is utilitarian: "I have a friend in the Ministry of Agriculture who can get me a job." One is often loyal if it is useful to be so. We soon learned to take quick offers of friendship with a smile and a grain of salt.

Wherever we have travelled we have asked people, "What is the purpose of your life?" Although Islam permeates all aspects of their lives (eating, sleeping, daily



schedule, nearly all expressions and proverbs, birth and marriage, and so on), still a large majority did not express religious or moral or even humanitarian goals. Rather, their chief concerns were: to have stable work, to own a home, and to marry and have children. Next to these in importance were other material possessions such as a car. To live for God or for mankind or even for the nation were almost never expressed as life-goals. Such limited purposes made teaching their owners Principle a challenge.

People are eager to speak with foreigners, especially Americans as inhabitants of the world's technological paradise, but to discuss religion is anathema; many clam up or change the topic. Others who do listen tolerantly, even for a long time, do so with a kind of paternal indulgence, self-assured that Islam is the superior religion, but humoring us with their attention.

Furthermore, there is tremendous social pressure against someone who may wish to change his religion. As one potential member who had studied a long time with us said once quite seriously, "My father would cut my throat if he knew that I were joining a religion other than Islam." He meant it literally.

Because Islam proscribes consideration of any truth other than Islam, people do not come to Principle easily through the truth. We have to win them by heart and by personality. We must become attractive as individuals and as a family and because of our deep love. So, we sing, speak about their interests, and let them play with and even care for Inmay and Yung Kwang, our children. Gradually, we have given our guests truth by the babyspoonful and with much love. To be attractive for them, Principle must become a personally useful truth that they can apply right away in their lives.

"The fall of man is all around you," we tell them. "You have barely to look past your nose. The Koran says not to look at a woman a second time, but what do we see around us? Who can control himself today? Satan



has convinced us that sex is a need. Yet the Koran demands severe whipping and even stoning to death for adultery. One is not allowed to pray the five daily prayers and, at the same time, satisfy one's lust. Then why do most young people give up prayer until after marriage? 'A body has its needs,' they say. Can you begin to see how the fall was twisted love?"

With such examples they can begin to understand the nature of the fall and the other truths of Divine Principle. We are careful to teach all of the fundamentals of Principle, but adapted to a spiritual milieu quite different from our own.

On the average, we have been teaching two people a day. We tried once to increase the number of contacts per day. The results were unfortunate. People came expecting to stay for at least two, maybe three or four hours. We asked them politely to excuse us after one and a half or two hours. However considerate we were, they were miffed and never returned. We had transgressed an ancient tradition of hospitality here. One doesn't hurry (except at the wheel of a car). We can create a holocaust of vertical urgency if we like (and we do!), but horizontally, restoration here is, as Mr. Song said, like the plodding of a cow.

The way of the Principle is hazardous and arduous. The Moslem's spiritual foundation is weaker, his perspective different and more limited, and social barriers formidable. We must hold a child's hands through all the trials in his pilgrimage into this, for him, strange new world of restoration. He is timid and afraid or sometimes aggressive. His old, comfortable tradition lures him continually to return home, especially in weak moments. When his fallen nature rebels against change, the flesh-pots of nostalgia drive him to the door; or when he hears his mama calling, we must be there, a warm hand and a kind voice in the darkness of his confusion. If we are not there at the moment of his need, then he is gone. In his home there is no telephone we can call. Our letters go unanswered. The cucumbers



are delicious, and Satan is smiling.

We feel we have come to know, if only in some small way, Heavenly Father's lonely, desertic heart in this land. And we can see—although it is all too slow—that the sleeping original nature of this land is beginning to stir. There are results coming gradually. We are beginning to be a family here with joyous gatherings. We shed more tears these days. I think we have become a bit more a center of comfort for Heavenly Father in spite of all our failings. In a way, we have become like an old gnarled tree deeply rooted in parched soil. Leaving is like dying.

We know and are convinced that the only true home is in Heavenly Father's heart, no matter where we are on the face of the globe. We are eternally grateful to have been chosen for this path. We are delighted to be in the thick of the fight and hope to stay there. We are attached to nothing but Heavenly Father's heart. Everything else can come and go, our attachments made and broken, things received and given away or lost.

Of the myriad blessings we have received, the most nebulous and challenging among them is to have been given the clay of a nation and to have been told, "Follow me." As He is doing with the world, so are we to do with a nation. We could feel the weakness in our arms and the largeness of the task before us, we who were always little, backroad potters. But one May five years ago we wedged up our allotted mass of clay, centered it on a turning wheel, and with our eye on the Master Potter, plunged our fists into the spinning, wet mass. We could feel His might in our thin arms and His artistry in our hands, and from the chaos of a mound of clay a large new shape began to rise between our fingers, fingers that had only thrown little pots till then. We are deeply grateful for the great, emerging urn and the art that is shaping it. We know that when the urn is completed, He will have made master potters of us, too.★



*"I could look over the city and I often felt like Father in the beginning of his mission—looking at the whole world waiting for him."*



Bahamian children play at the center.



Bahamians celebrating in the street.

## *Reflections on My Mission in the Bahamas and Latin America*

### **Doris Stobbe-Wealer**

I was very happy and grateful when I went abroad to my first mission country, the Bahamas. Always I had longed to serve in an underdeveloped country and that had been one of my plans even long before the family. But after I joined I gave up this idea and I never imagined that it would come true the way it did after four years with the German family.

I began the foreign mission with much enthusiasm and

optimism, thinking how wonderful it would be to serve together with a Japanese and an American in a less fortunate country. But the task of uniting three extremely different people in a foreign environment very quickly brought me back to the reality of what restoration is all about: a much more difficult task than I had ever imagined.

I know Heavenly Father wanted us to learn to love our missionary brothers and sisters so that we, as fathers of faith, could give spiritual life to our nations.

But how many obstacles inside ourselves had to be overcome to fulfill Heavenly Father's hope for us! It demanded from us not to be attached to our past lives in our respective national families, but to be very open toward the other missionaries. When we began in 1975 we were not always able to do that and each one of us was a little bit stubborn. Besides our individual, personal habits, all of us had strong convictions how we should follow Divine Principle in our daily lives and how we



should begin our active mission work. We had a German, a Japanese and an American "restoration plan" for our mission in our minds.

The clashes of those pre-conceptions were very often painful and really became a hindrance for the fulfillment of our mission. Now I feel deeply repentful for all the unnecessary hurts we gave to each other and to our mission country. I feel ashamed that I went as a foreign missionary to represent our True Parents, having been so ignorant of our Father's heart. I couldn't love my fellow missionaries the way I should have and I didn't know how to love the people of my country. Father gave us such a great task to lay an important foundation for the worldwide restoration, and with such ignorant and poor-hearted people he had to do it! When I think of Jesus having to gather all the poor in spirit to be the foundation for his church, I feel our Father's situation is so similar.

For the first three years I had to lay my personal foundation in the discipleship of our Father through endless spiritual conflicts, occasionally being on the verge of collapse. It was only God's constant support that sustained me through all my struggles. Sometimes I wanted to give up, but somehow He held my hand and didn't let go. During these five years I have had nothing to be proud of; I can only be grateful for Heavenly Father's never-ceasing companionship and the supporting prayers of our True Parents and all the brothers and sisters around the world. I know deeply in my heart that without those prayers I would have failed bitterly. I will always be indebted for all I received during the five years of overseas mission, and I hope that the seeds we planted in the people who met us will finally bear fruits for our True Parents.

*"Though I speak with the tongues of men and angels, and have not love, I become as a sounding brass or a tinkling cymbal." (I Cor. 13:1)*

In the beginning of our mission work (1975-1976), I often asked myself why God had put the American, Japanese and

**"From the native people, I expected what I would have expected from a German, and they simply were not Germans. It took me one year to learn that I had to change, not them."**



German missionaries together, because it seemed impossible for our individual characters to create harmony. We were so extremely different and our experiences in Japan, America and Germany had been very different. I couldn't understand why God had given us such a difficult task, and in my heart I didn't really accept it as part

of my responsibility to build this harmony. I still felt like a child and since the American and the Japanese were older and already blessed I expected them to be responsible for our unity. I knew I was supposed to love my American sister and Japanese brother, but when the obstacles first came, I had no idea how to practice love or how to overcome the barriers. It seemed a job just too big and heavy for me, and I gave up before I ever really tried.

When we began to work actively we were still relatively united. All of us were anxious to explore our island. We shared many excursions trying to see places and meet people, getting to know everything. Then little by little our different opinions began to grow. We should have clarified them right away as they came up. Instead of communicating freely about every question, we kept a certain isolation from each other. Slowly misunderstandings accumulated and accusations began to creep into our hearts, poisoning our relationships.

The clashes of our different concepts of how to live and how to work were often so painful. We didn't scream at each other, but even without words our emotions were so strong and penetrated into the most sensitive parts of our hearts. Now I can understand all the unnecessary misery we gave to each other. We made so little effort to come closer, understand, appreciate and finally love one another. Through all the unresolved misunderstandings we built up such walls that in our last months together we spoke only necessary things to each other. So many deep, negative feelings divided us and we were standing helplessly before them.

I am sure all of us three missionaries in the Bahamas were so lonely. Nobody shared the worries of the other with a compassionate heart. We were simply incapable of overcoming our resentments, pains and accusations. We demanded parental compassion from each other, but we couldn't offer it to each other. A sincere "Forgive me" was rarely heard in our center.

Our Japanese brother was rather withdrawn into himself.



He had the greatest problem among us with the language and with the foreign culture. Our relationship was one of politeness; kind, but rather superficial. We had no great problems, but there was little support or encouragement either. Even though he externally participated in our witnessing activities, it was hard for him to speak with us or with others deeply. Since I didn't have such language problems, many times I ignored him and his struggles. I was too busy with myself, and out of my self-centeredness I had no room in my mind to worry about him.

The American sister and I spent more time together; at least we spoke each other's language. But both of us had great prejudices against the other's nationality and often we hit one another with nagging remarks about "Those Americans" and "These Germans." We were seeing each other with glasses tinted by nationalistic dislike.

I knew that sometimes I should say something good about America in order to appreciate her, but since she talked all the time about how great America was, I felt it was not necessary to tell her that even more. Now I understand that she talked so much about America's greatness in order to protect herself, because I never admitted that the U.S. did anything good. The way to help the situation was not to deny her my appreciation of America, but to give it to her. But then I didn't understand that, and I was too hurt by her to even want to give it to her.

It was not easy to love someone who was criticizing my country, my people and our family there. I felt rejected as a German and as a person. My heart was still too immature and insecure to bear that and still be able to forgive and to love. Because of my weakness, instead of trying to overcome this pain, I withdrew. I began to separate myself from the American sister and avoided being with her.

Usually we all met in the morning for prayer and for breakfast, and then we parted. For lunch and dinner we met again briefly and the rest of the day we mostly went our own ways. Only sometimes we visited someone together or went

shopping together. During that year we had one brother living in the center and I felt ashamed in front of him because we gave him such a miserable example. Every time I said to someone that we were the Unification Church I felt like a liar, because we were so disunited.

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**"We made the mistake of thinking that the way to victory was to have other people unite with us, instead of us uniting with each other."**

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The year in the Bahamas was a dark time for me. I needed someone to give me some advice and some encouragement about how to handle our relationships in the center, but there was nobody to give that. There was nobody to turn to for help. No united headquarters was established yet and from Germany only very general advice came. Many times I walked around the city, screaming inside for some love, for someone who would understand. But of course there was nobody. It seemed as if the whole world had abandoned us. Of course, to any native person, how could I possibly complain about my fellow missionaries and then invite them to a lecture about how to unite mankind? So I had to keep it all inside.

One source of comfort I found was in creation. I searched for the places at the beach or in the parks where I could be alone and undisturbed. I sat and watched the waves or the trees, trying to find peace inside myself. I collected shells and through their beauty I tried to lift up my heart. There I could talk to God and even cry; Heavenly Father must have seen a helpless child—confused and not knowing what to do. Divine Principle was true and a wonderful principle, but how to make it work in our family I couldn't see. My eyes were so blind and my heart so closed to the simple recipe of unselfish, sacrificial service.

When I returned to our center in the evening and was

confronted with the question, "What did you do today?", all the shame, fear and agony were there again. All the temporary, internal peace from creation was gone instantly. I tried to pray, but it seemed many times as if my prayers didn't reach Heavenly Father. I had the answer to our problem all around me and I lectured it regularly, but in my heart I couldn't understand. I couldn't serve my American sister. She must have suffered also very much because of that.

Actually, she tried very hard to witness and she brought many people to our center, but my support of her efforts was only external and often reluctant. I never praised her for her hard work in witnessing. I was more hesitant and fearful of my internal struggles. I tried to talk to people, but I was not dynamic enough and had no real spiritual power.

We had rather different ideas about how to do our restoration work; whether to start with top-level people right away or with the ordinary people first. Often we disagreed about this point, but we never tried to unite our efforts in one common method. Each just did according to his own idea. That divided our family and I believe this to be the internal reason that we finally had to leave our country. Sometimes our discussions about these different viewpoints became more dramatic, but without reconciliation in the end. Then at night we went to bed without saying "Good night." to each other.

After six months in the foreign mission the wave of negative articles in the American press also reached the Bahamas and affected our mission. We had applied for missionary work permits and we were afraid that those might be refused because of negative media influence. We began a big public relations campaign among government officials and church leaders to win support for our visas. The fear of losing our mission made us unite more closely; we prayed more together, and everybody contributed to convince people of the goodness of our movement. It was an intense battle. In our hearts each one of us was so des-





Recent photo of people studying Principle.



Latin American family on roof of their center.



Nancy Hanna and Doris Stobbe with village schoolgirls.

perate to be able to stay in our country; we wanted to do anything to save our mission—or nearly anything except serving and forgiving each other. Even though we worked together, inside our hearts we held each other responsible for the failure of our mission.

Despite all our external efforts to succeed, internally Satan had defeated us already. Instead of leaving behind our personal differences, the persecution from the outside brought more tension among us missionaries. We made the mistake of thinking that the way to victory was to have other people unite with us, instead of us uniting with each other.

Sometimes we realized this and carefully talked about our feelings and problems. But Satan had hurt us too deeply already and the wounds wouldn't heal. The walls between us were too high to break them down

without a mediator—whom we didn't have. Accusations and resentments came up again and again. I had little hope that we would win this battle to obtain our work permits, and I was not surprised when we were finally asked to leave the country. If the Divine Principle were true, it was impossible to win an external victory without an internal victory, and I knew that we had failed to accomplish that. For me there was no doubt about how much we missionaries ourselves were responsible for failing our mission. I felt so absolutely incapable of doing this work for our True Parents, and it was so painful that we couldn't give them more.

With this feeling of deepest repentance and the desire to do better, I began a new mission in Latin America, since it was not possible to return to the Bahamas. I was spiritually weakened from the exhausting battles,

but still there was some hope in my heart that it would be better this time. I couldn't give our Heavenly Father another disappointment like that—and it would have shattered me completely too.

My new country also had had a similar history of failure in achieving unity. I was the third German missionary there—the one before me had not endured the challenge of uniting with the other missionaries and had left several months before I came. The American sister had become sick and had returned temporarily to the United States. When I arrived in September 1976, there was only the original Japanese missionary with two members.

I still had so many struggles with myself and was not used to paying much attention to the Japanese missionary, so I spent more time with the native sisters than with him. He had established a certain pattern in the center and when I tried to change something, he protested. The center looked cold and dirty, and he didn't quite appreciate my German sense of cleanliness. Beauty was an unnecessary luxury. Since we didn't have mats or rugs, he used to put our towels on the floor for praying, and afterwards he used them also to dry his face. When I bought my own towel (without using it for prayer!) he thought it was extravagant.

For some reason which he never explained to me, he wanted to return to Japan, and after one month he left. We never got very close. By the end of 1976, the family made a new beginning with three new missionaries.

Amazingly, the combination of us missionaries was similar



to the one in the Bahamas: the same Japanese brother and an American sister who resembled the sister in the Bahamas in some ways. It was truly an opportunity for restitution and I took it as such.

Many parallel situations occurred, and our relationships were not so different from the Bahamas. Only one thing was different: all of us had a new, deep determination not to fail again! We were willing to make all the necessary internal efforts to create harmony in our center. God blessed our efforts more than I expected, and finally He could give us the oneness each of us had longed for.

We went through the same process of being misunderstood, hurt, accused, neglected and resented as in the Bahamas, but this time we didn't stop at this initial stage. We wanted to take up the battle against Satan, and we fought it out. During the first year together we spent a great portion of our time discussing our personal situations, feelings and ideas; we truly shared our hearts. I can't count how many times one of us said, "Let's sit down and talk." Hours and hours we sat at

the small dining table in our center, trying to understand each other. Sometimes we shouted at each other or one of us would leave the center for a few hours, upset. Sometimes it took days before we finally re-established peace, but we never surrendered to defeat.

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**"I think we have found the secret to achieve victory: to express your heart freely to each other, then re-examine yourself and with God's help improve your own attitudes and motivations."**

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It was difficult to speak to each other openly about our resentments, fears, worries and struggles, but through them the walls between us began to tumble. We began to see our true selves, breaking down some of the barriers of nationality and personality. We also had very different characters, even extremely opposite ones, and it was not easy to appreciate each other. Because of our limited

freedom to witness, we had some free time. My American sister filled it with reading books, while I was out of the house running around somewhere, often close to nature. But we managed to share: she her philosophical or psychological discoveries and I my love for the beauty in nature—and it was enriching for both of us!

It took over one year for us to feel united in understanding each other's hearts, respecting our cultural differences and sharing some warm, loving feelings. It was worth every minute of struggle. It's a constant process, and I'm still right in the middle of it, but for what we have learned—with and through each other—we are eternally inseparable. There is a heartistic bond between us that goes beyond our old limitations, and for that treasure I will always be grateful.

Here we never faced open persecution, because we worked carefully and selected the people whom we invited to the lectures through much prayer. Conditions didn't permit us to witness openly, and our activities were rather limited. Instead of being outwardly spiritual, we focused





more on our center life. That challenged us missionaries on a deep, personal level. When you are running around busily all day long, there is not so much time for reflection, and often your deepest fallen nature remains unexposed. But when you can't be active and there is more opportunity to meditate, unexpectedly, hidden aspects of your nature (original and fallen nature) may surface, which you had never discovered before. Often I was surprised about myself: "Is that really me? I never thought I was that way!"

The limitations of not talking freely about the Divine Principle also reflected in our relationships to each other. Many times we felt so frustrated, and naturally, when you feel unhappy about something, it is harder to be patient, kind and serving. But we were aware that this was not True Father's ideal. External limitations should not hamper our relationships with brothers and sisters. We always tried to keep a positive mind and to find joy and gratitude in all that we could do. It was not easy, and often I fell back into the complaining spirit because of having to work so carefully.

We had learned that only internal unity was the key to break through the barriers of external circumstances, and in fact, little by little, the situation changed so that we can work completely freely now. I cannot say that we went through less internal struggles than in the Bahamas, but we didn't give up our common effort for the mission, and we sincerely supported each other, aside from all the differences. Our American sister here was also more dynamic and initiating, and her insistence on mutual agreement and open discussion helped us not to become divided. Even though we passed through days of hurt and resentment, our hearts developed towards each other, and we tried to forgive the old mistakes and appreciate the good in the other.

After two years together, we had won some internal victory, and on that foundation, we could make a significant step toward the legalization of HSA-UWC. It will still take more efforts to understand and

accept one another in all aspects, but I think we have found the secret to achieve that: to express your heart freely to each other, then re-examine yourself and with God's help improve your own attitudes and motivations. It's a deep struggle, but I know nothing more worthwhile. It's painful because it brings all our sins to the light, but it frees us from our fallen nature and gives us the freedom of happiness as God's children and helps us liberate others also.

*"Behold, I will send you forth as sheep in the midst of wolves: be ye therefore as wise as serpents and as harmless as doves."  
(Matt. 10:16)*

In Germany, I had never spoken with a black person, not to think of living with one. In the Bahamas I was surrounded by them, and I must say it frightened me in the beginning. I was always nervous around them and could not relax, because I worried that they might feel some racial prejudice from me. Black people are spiritually perceptive and quickly sense the uneasiness one feels towards them. In Germany we had been warned to watch out for the native men in our countries, because they might get interested in us as girls only. So I always looked at Bahamian men skeptically, and when they felt that, they were hurt by my distrust. I was absolutely ignorant and unaware of black people's mentality. I had no idea how to win their trust and still be respected as a missionary by them.

Today, I think that I was so occupied with the internal problems in our center that I never made a full effort to understand the native people; to see their good aspects and their weaknesses and to adjust my living and working standards to them. On a vague but strong emotional level I felt one with the people and sincerely loved them. After a year, I even forgot that they looked different from me and felt as one of them. Until now, I feel fond of many people who came to our center.

And yet, basically I looked at them with German eyes and judged them and their way of life according to my standards.

Many times I felt disappointed by the people. But it was natural, because I expected from them what I would have expected from a German, and they simply were not Germans. It took me one year to learn that I had to change, not them. For example, giving a boy much personal attention resulted without fail in him falling in love with me. When I noticed that, I always felt disappointed that they couldn't see beyond the very personal level what I really wanted to give them—something so much greater than my own little love. Simple brother/sister relationships are nearly unknown in the Caribbean, and I only learned after too many mistakes that I couldn't treat a Bahamian boy like a German boy.

Another example: Punctuality is a great quality in Germany, because it shows reliability and reliability is one of the highest respected attributes a person can have. But neither punctuality nor reliability have any meaning for the Caribbean people; we spent countless hours waiting for people who had promised to visit us. If a plumber tells you that he will come tomorrow at 9 a.m. to take care of something in the house, one simply doesn't expect that he will show up at the appointed time. Receive him gratefully whenever he comes ... at least he came! I should have tried to accept the people the way they were, but I allowed such experiences to make me look down upon them. I'm sure I made people feel that way, and I believe that this was an emotional barrier hindering them from opening their hearts to us.

My relationship to God during that year was more one of obedience than love, and True Parents were my Messiah and Lord, but not my loving parents. Even though I felt absolutely loyal to Father, I could not receive much of his love, and he still seemed distant to me.

I saw how Satan used the people of my mission country, taking advantage of my internal weakness to pull me away from God. That made me even more hesitant and careful toward the people in order to protect myself. Father could still love those who persecuted him, but



my love was not big enough yet. Nevertheless, Satan could never overshadow my knowledge of the Messiah's presence on earth, and that sustained me; the awareness of the reality of our True Parents was my lifesaver in many difficult moments. Even though I did not feel such a close, heartistic unity with our True Parents at that time, I knew clearly who they were and that there was no other way for me except to follow them.

Reflecting now about my time in the Bahamas, I see that I actually did not really unite with the society. I never became like a Bahamian, and even though I put on the native garb to look like one of them, I didn't adopt their way of life or their heart.

At Christmas time a special, colorful parade is held in the city. Everybody puts on a costume and marches and dances with the parade. Our native members wanted to form a little group to participate in the parade, and they wanted to do it with us missionaries. But I was too embarrassed and felt too strange jumping around on the streets with them. Our members would have been proud of us, and it would have been a demonstration of our unity with the country, that we really loved them the way they were. But my shame didn't let me mix with the crowd—I remained an onlooker.

I had a similar attitude toward the Christian churches. The Bahamas is a very Christian nation, but they serve God in a different way than we do in Germany. Sunday services in Germany are very quiet; nobody dares to raise his voice, and everything is formal. But the Bahamian churches are just the opposite. The services are dynamic and the congregation participates actively with clapping hands during the chorals and with repeated exclamations of "amen" and "praise the Lord." The preacher shouts his sermon in a very expressive manner, and the more loud and dramatic he is, the better his sermon is received. It was hard for me to feel comfortable in these Christian communities. Even though externally I went along, internally I couldn't respect their way of worshipping God. I didn't

see their national character as something they had received as part of God's unlimited and unique nature.

But many Christians received us very warmly and accepted us as their brothers and sisters in God—their welcome without reservation often moved me very deeply. Generally, people were very warm-hearted, hospitable and generous, and many times we were invited into our friends' homes. Their openness to share with us to make friends touched me, because Germans are rather reserved and our hospitality is not at all so generous. For their big, kind and open hearts, I loved the Bahamians very much and until today I feel close to many of our old contacts. From that experience, I feel that the more closed-hearted European countries could learn a great deal.

Latin America was only in some aspects different from the Bahamas, because it had Spanish influence instead of English. Basically, the standard of values was similar in both countries. Here I didn't have a big language problem, since our center members spoke fluent English, and after spending the first three months studying Spanish, I had base for communication. Of course, my imperfect Spanish caused many funny (or sometimes embarrassing) mistakes, but most of the time people enjoyed my unconscious "jokes." And one of the best ways to win the heart of a Latin person is to make him laugh!

Other things than the language were more difficult to adjust to. Here I came closer to the people than in the Bahamas; therefore, the confrontation between the Latin way of life and mine was stronger. Among the Spanish people I didn't look as foreign, but I felt the differences more clearly.

One of the first things I had to learn was to embrace and kiss people, or more precisely, when greeting other women. In Germany we would do that only in our most intimate family circles (and not even necessarily there!), but in the Latin culture it is nearly an offense not to embrace or kiss a friend when welcoming her. That was very hard to get used to, and I didn't

like it for a long time. But I had no choice but to learn to do it in order to be accepted by the people. It was not just adopting some external habit, but it was also learning to embrace people internally from my heart—to see their goodness and to make it a part of my own.

Basically, I am a quiet person and I like a quiet environment, but Latin Americans don't. They love loud music and they love dancing. To find a quiet place in the city where one doesn't hear the typical "Salsa" music is nearly an impossibility. Even all the public buses had stereo-sets which pour out Salsa music 24 hours a day, and the people enjoy it! Parties (fiestas) are one of their favorite pastimes, and every weekend is fiesta-time. At first we lived in an apartment building with 30 apartments, and at least one of our neighbors had a party on the weekends. All the surrounding apartments had to listen to dancing music until the early morning—many times a mental torture for me. And if you didn't like it, they would say, "Don't complain about the music, go and join the party!"

Latin Americans are joyful people, and to be happy, to enjoy life and to find love is probably their main purpose in life. And the more a person seems to achieve that, the more he is admired. When an 18-year-old girl brings home her first boyfriend, parents are quietly proud of her. But if she should turn 25 and has no intentions yet of getting married, they begin to worry. For them, a girl without romance must be absolutely unhappy. If a boy or girl stays at home reading books instead of going to parties, parents think there might be something wrong with their child. A more quiet young person who likes serious things like philosophy, science, classical music, etc., may have a hard time being accepted, and may often feel very lonely.

But those serious people are the ones whom we met witnessing, because they thought more deeply about the true purpose of life. Those who wanted a more genuine love than just some romance were coming to our center because they couldn't find it anywhere else.



Usually in Europe, we think that character is more important than physical appearance. If you are good and honest it doesn't matter so much whether you look or behave nicely or not. Here, it is just the opposite for most people: your external appearance, be it clothing, manners, position, etc., is more important than your character. Much emphasis is placed on, "What will others think of me?" That was difficult for me to understand, because I thought it was weak to live according to public opinion.

Often I saw in our guests that they couldn't understand why we must do good, no matter what others think. In the beginning, I was impatient with them to change, and I did the same things as I did in the Bahamas: I expected them to think like Germans. But Latins are simply different—how frustrating for me (and for them) until I understood that! For a Latin American the most important thing in the whole world is to be loved and accepted. But if you are different from everybody else, you will not be loved and accepted by your surroundings. Only few people are strong enough to endure that. When I realized their great need for love I could feel more compassion, and I didn't judge them so much.

In the Bahamas I never went through the process of understanding people's hearts deeply, but here that was a much more intense experience for me. Even though I could historically analyze why people's standards were lower than in Europe, it still made me feel desperate many times, because they were not able to receive the Divine Principle.

Many who came to our center understood that the Messiah was living on the earth, and initially they were moved and knew that they should go this way. But even small things made them stumble and they didn't have the strength to persevere. They wanted to be with God, but when they realized how difficult and sacrificial this path would be, they withdrew and gave up. Sometimes the awareness of this message vanished and a few weeks later it was simply forgotten. Until

today, I wonder how people can hear about the Messiah being on earth and not be touched by such a precious knowledge. Even those who did try and had the desire to join did not have the internal strength to substantialize their desire. I can only think that their ancestral merits must not be so good, and as a result they don't have as strong a spiritual support as our Western members.

Every time a new person

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**"I had to learn to embrace people internally from my heart—to see their goodness and to make it a part of my own."**



An Indian woman and her child on a bus.

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listened to the Divine Principle, we asked ourselves, "Will he be strong enough?" Over and over again our hopes were disappointed, not because someone was bad, but only weak. For most Latin Americans, God is still abstract and far away, apart from their daily reality. Not many people had experienced God's love and presence in their lives. Heavenly Father seemed so unreachable; and yet their desire

for love is so strong that they searched in many horizontal ways to find love. In the Divine Principle they hear about perfect love from God and among brothers and sisters, and they feel something about it. But they have never experienced true love, and therefore it is not real to them, not something worthwhile sacrificing for. "Yes, it sounds wonderful, but it's too hard to obtain," they say. "I'd better be content with the small, easy love I have now."

Through the Divine Principle we know what God could give us if we are willing to make efforts for it and if our national background gives us the strength to search for it no matter what the price. But the developing nations have been so neglected through history that for them God's ideal is an impossible dream. They don't feel prepared enough to pay the price for God's ideal—and thus they don't even try. In Europe I had met individuals with such an attitude, but in here I realized that probably the whole of Latin America felt the same way.

Here Heavenly Father had chosen such precious people to come and join us, and I wanted to support them. When good persons had accepted the Divine Principle and were struggling, I prayed so desperately that God might strengthen them. But often it was as if Heavenly Father couldn't help them as much as they would have needed it. Sometimes, out of desperation, seeing someone die spiritually, I even asked God why He was so helpless that He could not save His own children. I wished that He would just take His children to His side, not allowing Satan to dominate them. But I came to understand that He couldn't do that.

I had chosen a favorite place for prayer out in the bay, and at low tide I could walk far into the ocean and sit on a big rock. Out there in the bay, I could look over the city and I often felt like Father in the beginning of his mission—looking at the whole world waiting for him. It was such a gigantic task—for Father and for me (each on our own scale), but I knew Father and I shared this mission and we were fulfilling it together.★



# Father, Dr. Durst Receive International Awards



The Human Values Recognition Committee honored Father with its international award, recognizing him as having done the most in 1980 for the betterment of mankind, specifically for his contributions toward the promotion and restoration of human values.

The Committee is composed of Hispanic leaders in the New York area. Past recipients of its international awards included Juan Carlos, king of Spain, and Terence Cardinal Cooke.

The fifth annual presentation was made on December 19, 1980 and broadcast on a Spanish television station in New York and on Mexican national television the following day. Dr. Durst received the award on behalf of Father.

The Committee gave Father the following tribute:

*The Board of Directors of the Human Values Recognition Committee has taken into consideration your dedication and multiple contributions to the achievement of lasting values. We are impressed that you and your followers have been able to create in a short period of time the Unification Theological Seminary, the International Conference for the Unity of the Sciences, the International One World Crusade, the International Leadership Seminar, the Freedom Leadership Foundation, the Performing Arts of the Unification Movement, the Little Angels School of Dance, the World Media Conference, Project Volunteer, the Profes-*

*sors Peace Academy, The News World Communications, Inc., with its two dailies, to mention only a few. These activities are a healthy and positive alternative to the work being carried out by the ideologies of conflict. We see your work as a significant step toward uplifting peace and happiness of mankind.*

*We would like to thank you for your contributions to the Latin American countries, in particular for the relief programs to the Dominican Republic during last year's disaster, where you sent tons of food and medicine.*

*We are especially grateful for your opening Noticias del Mundo as a voice for the Latin American countries, a defender of the minorities, and a champion of freedom and human values.*

Dr. Mose Durst, President of the Unification Church, and four other distinguished citizens were honored December 11, 1980 for their outstanding contribution to humanitarian ideas and world peace at a United Nations reception hosted by Ambassador Jose Chavez, who represents the Organization of Spanish-Speaking Nations (29 countries) to the United Nations.

In awarding Dr. Durst the Order of Law, Culture, and Peace on behalf of the Mexican Academy of International Law, Chavez "spoke from [his] heart, thankful to God to be able to honor" a man he acclaimed as a "poet, a man of letters, a distinguished scholar," and a "man

who has dedicated his life to the service of others in the most extraordinary way, in prison reform in Pennsylvania, as a devout servant of God, and as President of the Unification Church."

Dr. Durst responded that he received the honor "as a spur to greater service. Law, culture, and peace are all centered on a heart of love and a desire to serve. I pray that expression of that love through law, culture, and peace can be stimulated through this event."

Ambassador Luis de Sevilla, President of the Academy, officiated at the elegant black tie affair. He introduced the award ceremony by explaining that "we are here to perform an act of justice—to honor men who have contributed to end discrimination and prejudice of all kinds, and thus significantly support world peace."

Recognized with Dr. Durst were Grayson Kirk, President Emeritus of Columbia University; Robert B. Anderson, Secretary of the Treasury under the Eisenhower administration; Jacques Pierrot, an industrialist; and Francis Plimpton, past U.S. Ambassador to the U.N.

The Mexican Academy of International Law was established over 150 years ago. It is the oldest academy of its kind in the world and recognizes the most important people in international law. Among its members have been many statesmen, presidents and foreign ministers, especially from Latin America, as well as such secretary-generals of the United Nations as Dag Hammarskjold, U Thant, and Kurt Waldheim.★

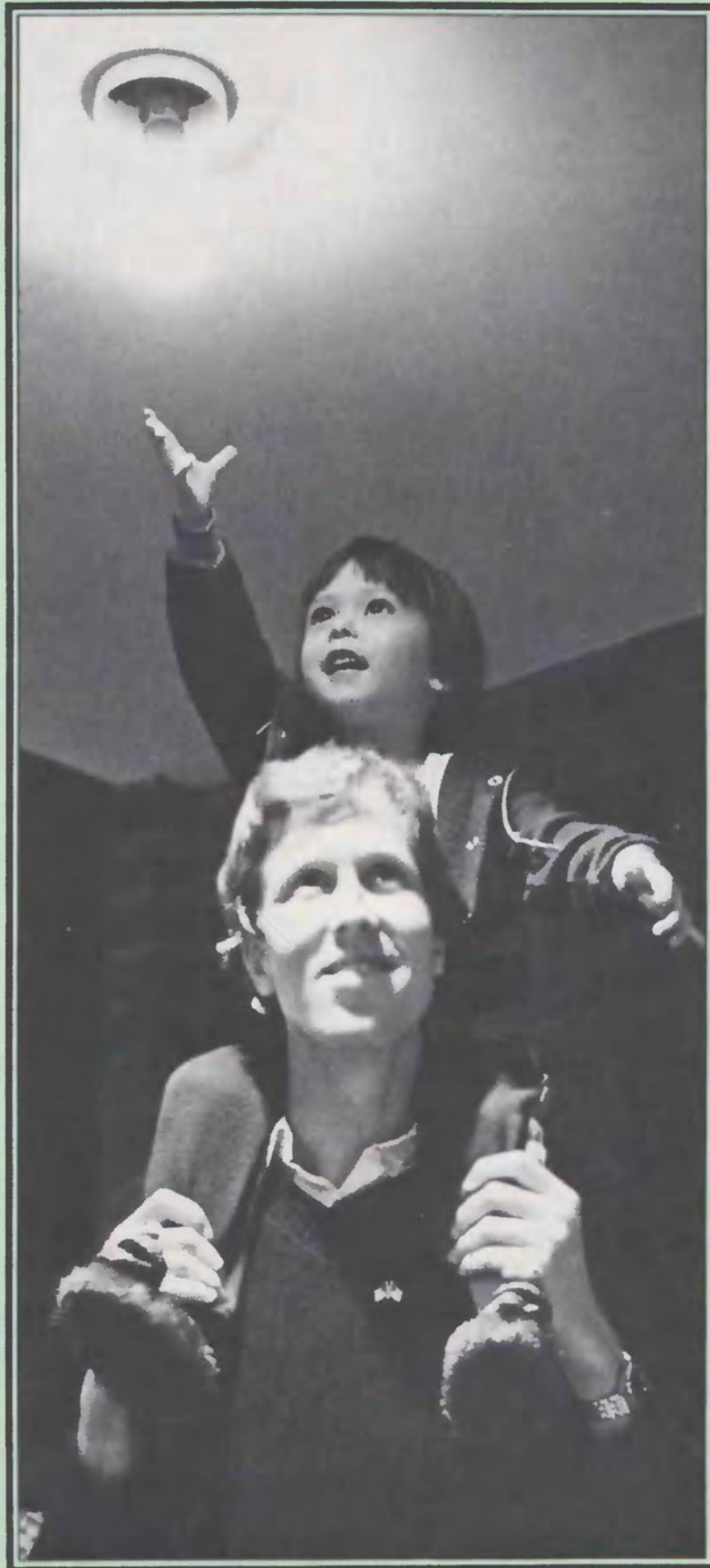


The following outline for the contents of prayers is being used in an ongoing prayer vigil at the World Mission Center. Perhaps some readers will find it useful as well.

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- 1** Offer our gratitude and praise to God. We should thank Him that we were called to assist Him in His important dispensational work.
  - 2** Offer our gratitude and praise to our True Parents. We should thank them for their hard work and fulfillment of the ideal and purpose of God's dispensation. We should offer prayer for True Parents' health and safety.
  - 3** Offer prayer for the accomplishment of True Father's yearly motto. The motto for 1981 is "Home Church Is My Kingdom of Heaven." We must never forget to pray for the fulfillment of the home church providence and our own home church work.
  - 4** Offer prayers for the hard work of our worldwide membership, especially praying for those who are tempted, suffering, persecuted or alone as they work for God.
  - 5** Offer prayers for any special condition or upcoming event in which our church is involved, for instance, 40 day pioneering conditions, preparation for any of our major holidays, etc.
  - 6** Offer prayers that each of us may inherit True Parents' heart and words of truth in our own main missions, praying to be able to fulfill all the duties and responsibilities of our missions.
  - 7** Offer individual prayers.
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“Be a person  
that can  
benefit everyone.”  
—Father



